A LEXICON

OF

FREEMASONRY;

CONTAINING

A DEFINITION OF ALL ITS COMMUNICABLE TERMS,
NOTICES OF ITS HISTORY, TRADITIONS,
AND ANTIQUITIES,

AND

AN ACCOUNT OF ALL THE RITES AND MYSTERIES OF THE ANCIENT WORLD.

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CHAPTER OF SOUTH CAROLINA, ETC.

First English Edition, reprinted from the Fifth American Edition.

REVISED BY

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S. P. R. S. 32D DEGREE, COMPILER OF THE "SCOTTISH MASONIC CALENDAR."

LONDON AND GLASGOW:
RICHARD GRIFFIN AND COMPANY.
1860.

223. g. 8.

GLASGOW: PRINTED BY BELL AND BAIN.

BIBLIOTHECA · BODLEIANA ·

PREFACE.

THE title-page explains the object and intention of the original Compiler. It was intended to furnish a ready and convenient access to the meaning of many of the terms and symbols peculiar to our Order, and also a sketch both of the ancient mysteries and of those degrees of more modern date, for which there was a morbid craving on the Continent during the latter part of last century.

In the Department of MASONRY *proper*, the work was based on the American system, which, in many of its working details, is very different from that practised in this country. To remedy this defect, as far as possible, without re-writing the articles, was the object of the Reviser acceding to the wishes of the Publishers; and he trusts to the well-known fraternal indulgence of the Craft for the imperfections which may be detected.

D. C.

LEXICON OF FREEMASONRY.

A

Abbreviations.—Abbreviations are much more in use among French than among English or American Masons. An alphabetical list, however, of those principally employed, is appended for the benefit of such as may be engaged in the examination of masonic writings. It must be observed, that a masonic abbreviation is generally distinguished by three points in a triangular form (thus, .·.) following the letter: various attempts have been made to explain the origin of these dots; but if they have any allusion at all, we presume it to be to the three lesser lights placed in a triangular form around the altar; or, as they were first introduced by our French brethren, they may refer to the situation of the three principal officers of the lodge in the French rite, where the Master sits in the east and the two Wardens in the west. Ragon says that the three points were first used on the 12th of August, 1774, by the Grand Orient of France in an address to its subordinates.

A.·. Dep.·. *Anno Depositionis.* In the year of the deposit. The date used by Royal and Select Masters.

A.·. Inv.·. *Anno Inventionis.* In the year of the discovery. The date used in Royal Arch Masonry.

A.·. L.·. *Anno Lucis.* In the year of light. The date used in Ancient Craft Masonry, obtained by adding 4004 to the year A.D.

A.·. L.·. G.·. D.·. G.·. A.·. D.·. L.·. U.·. *A la Gloire du Grand Architecte de l'Univers.* To the glory of the Grand Architect of the Universe. The caption of all French masonic writings.

A.·. L'O.·. *A l'Orient,* or at the East. The seat of the lodge. (*French.*)

A.·. M.·. *Anno Mundi,* or in the year of the world. The date used in the Ancient and Accepted or Scotch rite.

A.·. O.·. *Anno Ordinis,* or in the year of the Order. The date used by Knights Templars.

B.·. A.·. *Buisson Ardente,* or Burning Bush. (*French.*)

B.·. B.·. Burning Bush. These two abbreviations are found in the caption of documents of the Ancient and Accepted rite.

C.·. C.·. Celestial Canopy. Another abbreviation found in same documents.

E.·. A.·. or E.·. A.·. P.·. Entered Apprentice.

F.·. *Frère*, or Brother. (*French.*)

F.·. C.·. Fellow Craft.

FF.·. *Frères*, or Brethren. (*French.*)

G.·. Grand.

G.·. L.·. Grand Lodge.

G.·. M.·. Grand Master.

I.·. T.·. N.·. O.·. T.·. G.·. A.·. O.·. T.·. U.·. In the name of Grand Architect of the Universe. Sometimes found at the heac English diplomas.

J.·. W.·. Junior Warden.

M.·. M.·. *Mois Maçonnique*, or masonic month. (*French.*) Ma is the first masonic month among French Masons.

M.·. M.·. Master Mason.

M.·. W.·. Most Worshipful.

R.·. A.·. Royal Arch.

R.·. +.·. *Rose Croix.* The mark attached to their signature, those who are in possession of the degree of Prince of Rose Croi

R.·. ▭. *Respectable loge*, or Worshipful lodge. (*French.*)

R.·. W.·. Right Worshipful.

R.·. W.·. M.·. Right Worshipful Master. The title of a P vincial Grand Master in England, and of a Master of a lodge Scotland.

S.·. P.·. R.·. S.·. Sublime Prince of the Royal Secret.

S.·. S.·. S.·. *Trois fois salut*, or thrice greeting. The caption French masonic writings.

S.·. W.·. Senior Warden.

T.·. G.·. A.·. O.·. T.·. U.·. The Grand Architect of the Univer

V.·. *Vénérable*, or Worshipful. (*French.*)

V.·. L.·. *Vraie lumière*, or true light. (*French.*)

V.·. W.·. Very Worshipful.

W.·. M.·. Worshipful Master.

▭. An oblong square is the sign adopted for the word "lodge

▭▭ Two squares indicate the plural, or "lodges."

Abif.—A Hebrew word אביו, signifying "his father." T word *ab*, or *father*, was a title of honour "often used," says Ada Clarke, "in Hebrew, to signify a master, inventor, or chief oper tor." In this sense it is used in 2 Chronicles iv. 16, where it said, "the pots also, and the shovels, and the flesh hooks, an all their instruments, did Huram his father (*Huram abif*) make t King Solomon." The Greek, Latin, French, and English version translate the Hebrew words literally as "Hiram his father," bu

Luther, in his German version, has preserved the spirit of the original by writing "mochte Huram abif," looking upon this latter word as a title of honour bestowed by Solomon on his chief builder.—See HIRAM THE BUILDER.

Ablution.—A purification by water, whereby, in some of the higher degrees of masonry, the candidate is supposed, as in the religious systems of antiquity, to be cleansed from the taint of an inferior and less pure condition, so as to be prepared for initiation into a higher and purer degree.—See LUSTRATION.

Abraxas.—In the MS. found by Mr. Locke in the Bodleian Library, the original of which is said to have been in the handwriting of King Henry VI., it is asserted that Masons conceal, among other secret arts in their possession, "the facultye of Abrac." This is an evident allusion to the word Abraxas, which was the name applied by the arch-heretic Basilides to the Supreme Deity, from whom all other deities were emanations, being seven in number, with 365 virtues, which were typified by the numerical value in Greek of the word, as is shown below. It, like the incommunicable name of God among the Jews, was supposed to be possessed of magical virtues. Abraxas was also the name of small statues, on which were inscribed figures of the Egyptian gods, combined with Hebrew and Zoroasteric symbols, and characters in a variety of languages. According to Beausobre and Lardner, these stones were mostly of Egyptian origin. The deity Abraxas is said to be identical with Mithras or the sun. The letters of both names, taken according to their numerical value in the Greek language, amount exactly to 365, thus:—

α	=	1	μ	=	40
β	=	2	ε	=	5
ρ	=	100	ι	=	10
α	=	1	θ	=	9
ξ	=	60	ρ	=	100
α	=	1	α	=	1
ς	=	200—365	ς	=	200—365

The word Abraxas is of uncertain origin. Saumaise says that it is purely Egyptian, and should properly be pronounced Abrasax. Beausobre, in his *History of Manicheism*, enters into a long etymological disquisition to prove that it is derived from two Greek words Αβρος Σαω, and signifies "the magnificent Saviour, he who heals and preserves." Αβρος is also an epithet of the sun, and hence we again come to the conclusion that Mithras and Abraxas are identical.

It *was therefore typical* of the annual course of the earth around

the sun, constituting the solar year, and was a part of the sun worship of the first seceders from pure Freemasonry.

It is a singular coincidence, that Belenus, the deity of the Gauls, and who is supposed from his form and ornaments to be identical with Mithras, was also equivalent, in the numerical value of the letters of his name in Greek, to 365, thus:—

β	η	λ	ε	ν	ο	ς
2,	8,	30,	5,	50,	70,	200—365.

Absence.—It is contrary to the principles of Freemasonry to inflict pecuniary fines for non-attendance. The obligations and duties inculcated by the order are of such a nature as to compel the attendance of its members who are without reasonable excuse. It would, therefore, be a descent in the grade of punishment, and manifestly tend to weaken the solemn nature of those obligations which every member and officer contracts, were the lodge to attempt the imposition of any trifling pecuniary penalty for inexcusable absence. The regular attendance of each brother at his lodge, is strictly insisted on in the ancient charges, which prescribed as a rule, "that no Master or Fellow could be absent from the lodge, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him." This regulation has been perpetuated by the modern constitutions.

Acacia.—The ancient name of a plant, most of whose species are evergreen, and six of which, at least, are natives of the East. The acacia of Freemasonry is the *Mimosa Nilotica* of Linnæus, a shrub which grew in great abundance in the neighbourhood of Jerusalem. According to the Jewish law, no interments were permitted within the walls of the city, and as it was unlawful for the cohens or priests to pass over a grave, it became necessary to place marks wherever a dead body had been interred, to enable them to avoid it. For this purpose the acacia was used. Much of the masonic history of the acacia is incommunicable; but it may be permitted to say, that its evergreen nature, united to other circumstances, is intended to remind us of the immortality of the soul. The Greek word ακακια signifies "innocence or freedom from sin;" and Hutchinson, who fancifully supposes the Master's to be a Christian degree, exemplifying the rise of the Christian dispensation after the destruction of the Mosaic, alluding to this Greek meaning of acacia, says that it implies "that the sins and corruptions of the old law, and devotees of the Jewish altar, had hid religion from those who sought her, and she was only to be found where *innocence* survived, and under the banner of the Divine Lamb" (*Spirit of Masonry, p. 99*). *Without adopting* this heresy, we shall find abundant

reason for admiring the propriety of the Greek meaning, as applied to him whose history is, in our order, most closely connected with the acacia. Coincident with the acacia, were the palm of the Egyptian mysteries, the myrtle of the Grecian, and mistletoe of the Druids.

Acacian.—A term derived from ακακια, "innocence," and signifying a Mason, who, by living in strict obedience to the obligations and precepts of the fraternity, is free from sin. First used, I believe, by Hutchinson.

Accepted.—A title which, as applied to Freemasons, is equivalent to the term "initiated." It alludes to the acceptance into their society, by operative Masons, of those who were not operatives. An Accepted Mason is one who has been adopted into the order, and received the freedom of the society, as is the case with other companies in Europe. This is evident from the regulations made on St. John's day, 1663, under the Grand Mastership of the Earl of St. Albans, where the word is repeatedly used in this sense. Thus: "No person hereafter, who shall be *accepted* a Freemason, shall be admitted into any lodge or assembly, until he has brought a certificate of the time and place of his *acceptation*, from the lodge that *accepted* him, unto the Master of that limit or division where such lodge is kept." And again: "No person shall be *made* or *accepted* a Freemason, unless," &c.

Acclamation.—A certain form of words used in connection with the battery. In the Scotch rite it is *huzza;* in French, *vivat;* and, in the rite of Misraim, *hallelujah.* In the York, it is *so mote it be.*

Achad.—Hebrew אחד. One of the masonic names of God, signifying *the one.* It is derived from the passage in Deuteronomy vi. 4: "Hear, O Israel: the Lord our God is (*achad*) one."

Achishar.—He is mentioned in 1 Kings iv. 6, under the name of *Ahishar*, as being "over the household." He was the steward, or, as Adam Clarke says, the chamberlain of Solomon. The masonic spelling of the name *Achishar* is more consonant with the Hebrew than that adopted by the English translators of the Bible. He is one of the persons referred to in the degree of Select Master.

Acknowledged.—Candidates who are invested with the Most Excellent Master's degree are said to be "received and acknowledged" as such; because, as the possession of that degree supposes a more intimate knowledge of the science of masonry, the word *acknowledged* is used to intimate that such a character is conceded to its possessors. The word *received* conveys an allusion to the original *reception of the* first M. E. Masters by King Solomon.

Acting Grand Master.—By the constitutions of England, whenever a prince of the blood royal accepts the office of Grand Master he is empowered to appoint a peer of the realm as Acting Grand Master.

Admission.—The requisites of admission into our order are somewhat peculiar. The candidate must be free, of at least twenty-one years of age, (in Scotland, eighteen), in the possession of sound senses, (and in America, free from any physical defect or dismemberment) and of irreproachable manners, or, as it is technically termed, "under the tongue of good report." No atheist or woman can be admitted. The requisites as to age, sex, and soundness of body, have reference to the operative character of the institution. We can only expect able workmen in able-bodied men. The mental and religious qualifications refer to the duties and obligations which a Freemason contracts. An idiot could not understand them, and an atheist would not respect them. Even those who possess all these necessary qualifications can be admitted only under certain regulations. Not more than five candidates can be received at one time, except in urgent cases, when a dispensation may be granted by the Grand Master; and no applicant can receive more than two degrees on the same day. To the last rule there can be no exception. In Scotland, no restriction is made in regard to numbers admitted.

Adonai.—See JEHOVAH.

Adoniram.—The principal receiver of King Solomon's tribute, and the chief overseer of the 30,000 brethren who were sent to cut the timber for the temple in the forests of Lebanon. He is introduced in the degrees of Secret and Perfect Master, and Intendant of the Building, in the Scotch rite, and in the degree of Royal Master. He is said to have married a sister of Hiram the Builder.

Adoniramite Masonry.—*Maçonnerie Adonhiramite.* This rite was established in France at the close of the eighteenth century. It consists of twelve degrees—namely, 1. Entered Apprentice; 2. Fellow Craft; 3. Master Mason; 4. Perfect Master; 5. Elect of Nine; 6. Elect of Perignan; 7. Minor Architect, or Scotch Apprentice; 8. Grand Architect, or Scotch Fellow Craft; 9. Scotch Master; 10. Knight of the East; 11. Knight of Rose Croix; 12. Prussian Knight.

Of these degrees, the 6th, 7th, 8th, and 9th are peculiar to Adoniramite Masonry; the others do not much differ from the corresponding degrees in the ancient Scotch rite. The title of the order *is derived from Adoniram,* who took charge of the works after the

loss of the principal conductor, and to the time of whose superintendence the legends of the most important degrees refer.

Adonis, Mysteries of.—The mysteries which, in Egypt, the cradle of all the Pagan rites, had been consecrated to Osiris, in passing over into Phenicia were dedicated to Adonis.* According to the legend, Venus, having beheld Adonis when a child, became so enamoured of him, that she seized him, and concealing him from sight, exhibited him to Proserpine alone. But she, becoming equally enamoured of his beauty, sought to obtain possession of him. The dispute between the goddesses was reconciled by Jupiter, who decided that Adonis should dwell six months of the year with Venus, and the remaining six months with Proserpine. This decree was executed; but Adonis, who was a great hunter, was afterward killed on Mount Libanus by a wild boar, who thrust his tusk into his groin. Venus, inconsolable for his death, inundated his body with her tears, until Proserpine, in pity, restored him to life. Macrobius explains the allegory thus: "Philosophers have given the name of Venus to the superior hemisphere of which we occupy a part, and that of Proserpine to the inferior.† Hence Venus, among the Assyrians and Phenicians, is in tears when the Sun, in his annual course through the twelve signs of the Zodiac, passes over to our antipodes. For of these twelve signs, six are said to be superior and six inferior. When the Sun is in the inferior signs, and the days are consequently short, the goddess is supposed to weep the temporary death and privation of the Sun, detained by Proserpine, whom we regard as the divinity of the southern or antipodal regions. And Adonis is said to be restored to Venus, when the Sun, having traversed the six inferior signs, enters those of our hemisphere, bringing with it an increase of light and lengthened days. The boar which is supposed to have killed Adonis is an emblem of winter; for this animal, covered with rough bristles, delights in cold, wet, and miry situations, and his favourite food is the acorn, a fruit peculiar to winter. The Sun is said, too, to be wounded by the winter, since, at that season, we lose its light and heat; effects which death produces upon animated beings. Venus is represented on Mount Libanus in an attitude of grief; her head, bent and covered with a veil, is sustained by her left hand near her breast, and her countenance is bathed with tears. This figure represents the earth in winter, when veiled in clouds and deprived of the Sun, its powers have

* *Adonis*, in the Phenician language, like *Adon* in the cognate Hebrew, signifies lord or master. The idol Tammuz, mentioned in the eighth chapter of Ezekiel, was considered by Jerome, and after him by Parkhurst, as identical with Adonis.

† By superior *hemisphere*, he means the Northern, and by inferior the Southern.

become torpid. The fountains, like the eyes of Venus, are ov flowing, and the fields, deprived of their floral ornaments, pres a joyless appearance. But when the Sun, emerging from t southern regions of the earth, passes the vernal equinox, Venus once more rejoiced, the fields are again embellished with flowers, t grass springs up in the meadows, and the trees recover their foliag

The cultivation of the mysteries of Adonis was propagated fr Phenicia into Assyria, Babylonia, Persia, Greece, and Sicily. T celebration began in Phenicia at the period when the waters of t river Adonis, which descend from Mount Libanus, are tinged wi a reddish hue derived from the colour of the soil peculiar to t mountain. The Phenician women believed that the wound Adonis was annually renewed, and that it was his blood whic coloured the stream. The phenomenon was the signal for the con mencement of the rites. Every one assumed the appearance profound grief. At Alexandria, the queen bore the statue Adonis, accompanied by the noblest females of the city, carryin baskets of cakes, bottles of perfumes, flowers, branches of trees, an pomegranates. The procession was closed by women bearing tw beds splendidly embroidered in gold and silver, one for Venus an the other for Adonis. At Athens they placed in various parts o the city the figure of a dead youth. These figures were afterwar taken away by women clad in the habiliments of mourning, wh celebrated their funeral rites. On the second day of the mysteries sorrow was converted into joy, and they commemorated the resurrection of Adonis. The mysteries of Adonis were, at one time, introduced into Judea, where the Hebrew women were accustomed to hold an annual lamentation for him, under the name of Tammuz, of which Ezekiel speaks, viii. 14: "Behold there sat women weeping for Tammuz." According to Calmet and Faber, Adonis was also identical with Baal-peor, the idol of the Moabites, mentioned in the twenty-fifth chapter of Numbers.

Our knowledge of the ceremonies which accompanied the Adonisian initiation is but scanty. "The objects represented," says Duncan, "were the grief of Venus and the death and resurrection of Adonis. An entire week was consumed in these ceremonies: all the houses were covered with crape or black linen: funeral processions traversed the streets, while the devotees scourged themselves, uttering frantic cries. The orgies were then commenced, in which the mystery of the death of Adonis was depicted. During the next twenty-four hours, all the people fasted, at the expiration of which time the priests announced the resurrection of the god. Joy now prevailed, and music and dancing concluded the festivals."*

* *Religions of Profane Antiquity; their Mythology, Fables, Hieroglyphics, and Doctrines: founded on* Astronomical Principles. By Jonathan Duncan, B.A., p. 350.

Julius Fermicius, a Christian writer of the fourth century, thus describes a portion of the Adonisian ceremonies:*

"On a certain night an image is laid out upon a bed, and bewailed in mournful strains. At length, when they are satiated with their fictitious lamentation, light is introduced, and the priest, having first anointed the mouths of all those who had been weeping, whispers with a gentle murmur: *Trust ye, initiates,* for the god being saved, out of pains salvation shall arise to us."

Hence the ceremonies were a representation of the death and resurrection of Adonis in the person of the aspirant.

Adoptive Masonry.—By the immutable laws of our institution, no woman can be made a Freemason. It follows, therefore, as a matter of course, that lodges which admit females to membership, can never legally exist in the order. Our French brethren, however, with that gallantry for which the nation is proverbial, have sought, by the establishment of societies, which have, indeed, but a faint resemblance to the peculiar organization of Freemasonry, to enable females to unite themselves in some sort with the masonic institution, and thus to enlist the sympathies and friendship of the gentler sex in behalf of the fraternity.

To the organizations thus established for the initiation of females, the French have given the name of "Adoptive Masonry," *maçonnerie d'adoption,* and the lodges are called *loges d'adoption,* or "adoptive lodges," because, as will hereafter be seen, every lodge of females was finally obliged to be adopted by, and under the guardianship of some regular masonic lodge.

In the beginning of the eighteenth century, several secret associations sprang up in France, which, in their external characters and mysterious rites, attempted an imitation of Freemasonry, differing, however, from that institution, of which they were, perhaps, the rivals for public favour, by their admission of female members. The ladies very naturally extolled the gallantry of these mushroom institutions, and inveighed with increased hostility against the exclusiveness of masonry. The Royal Art was becoming unpopular, and the fraternity believed themselves compelled to use strategy, and to wield in their own defence the weapons of their opponents.

* In an oration inscribed to the Emperors Constans and Constantius. The classical reader may compare the original language of Fermicius, which I here insert: Nocte quadam simulacrum in lectica supinum ponitur, et per numeros digestis fletibus plangitur. Deinde cum se ficta lamentatione satiaverint, lumen infertur. Tunc a sacerdote omnium qui flebant, fauces unguntur quibus perunctis, sacerdos lento murmure susurrat:

Θαρρειτε μυσται του θεου σεσωσμενου
Εσται γαρ ημιν εκ πονων σωτηρια.

At length, the Grand Orient of France, finding that mystic societies were becoming so popular and so numero to endanger the permanency of the masonic institution, t rite was established in 1774, called the "Rite of Adoption," was placed under the control of the Grand Orient. Rule regulations were thenceforth provided for the government of lodges of adoption, one of which was that no men should be mitted to attend them except regular Freemasons, and that, lodge should be placed under the charge, and held under sanction and warrant of some regularly constituted masonic l whose Master, or, in his absence, his deputy, should be the siding officer, assisted by a female President or Mistress. U these regulations a Lodge of Adoption was opened in Pari 1775, under the patronage of the Lodge of St. Anthony, an which the Duchess of Bourbon presided, and was installe Grand Mistress of the Adoptive rite.

The rite of Adoption consists of four degrees, as follow :—

1. Apprentice.
2. Companion.
3. Mistress.
4. Perfect Mistress.

The first, or Apprentices' degree, is simply introductory in character, and is intended to prepare the candidate, by its initia ceremony, for the emblematic lessons which are contained in remaining degrees.

In the second degree, or Companion, the scene of the tempta in Eden is emblematically represented, by the ceremonial of in tion, and the candidate is reminded in the course of the lecture there is a lecture or catechism to each degree) of all the unha results of the first sin of woman, until they terminated in universal deluge.

The building of the Tower of Babel, and the consequent persion of the human race, constitute the legend of the tl degree, or that of Mistress. Jacob's ladder is also introduced i the ceremonies of this degree, and the candidate is informed tha symbolically denotes the various virtues which a Mason sho possess, while the Tower of Babel is an emblem of a badly gulated lodge, in which disorder and confusion are substitu for the concord and obedience which should always exist in s a place.

In the fourth degree, or that of Perfect Mistress, the officers present Moses, Aaron, their wives, and the sons of Aaron, and ceremonies and instructions refer to the passage of the Israel through the wilderness, as a symbol of the passage of man *woman through this,* to another and a better world.

It will be seen, from this brief sketch, that the rite of Adoption professes, in some measure, to imitate the symbolic character and design of true Freemasonry. It cannot be denied that the idea has been very ingeniously and successfully carried out.

The officers of a lodge of Adoption consist of a Grand Master and Grand Mistress, an Orator, an Inspector and an Inspectress, a Depositor and a Depositrix, a Conductor and a Conductress.* They wear a blue sash or collar, with a gold trowel suspended thereto. The Grand Master uses a mallet, with which he governs the lodge, and the same implement is placed in the hands of the Grand Mistress, the Inspector and Inspectress, and Depositor and Depositrix. Every member wears a plain white apron and white gloves.

The brethren, in addition to the insignia of their rank, wear swords and a gold ladder with five rounds, which is the proper jewel of Adoptive masonry.

The business of the lodge is conducted by the sisterhood, the brethren only acting as their assistants.

The Grand Mistress, however, has very little to say or do, she being only an honorary companion to the Grand Master, which mark of distinction is conferred on her as a token of respect for her character and virtues.

The lodge-room is elegantly and tastefully decorated with emblems, which, of course, vary in each degree. In the degree of Apprentice, for instance, the room is separated by curtains into four apartments or divisions, representing the four quarters of the world, Europe, Asia, Africa, and America. The division at the entrance of the lodge represents Europe, in the middle on the right is Africa, on the left America, and at the extreme east is Asia, where are erected two splendid thrones, decorated with gold fringe, for the Grand Master and Grand Mistress. Before them is placed an altar, and on both sides, to the right and left, are eight statues, representing Wisdom, Prudence, Strength, Temperance, Honour, Charity, Justice, and Truth. The members sit on each side in straight lines, the sisters in front, and the brothers behind them, the latter having swords in their hands. There cannot, in fact, be a more beautiful and attractive sight than a lodge of Adoptive Masons properly organized and well attended.

Looking to the mixed sexual character of these lodges, it is not surprising that every thing is followed by a banquet, and on many occasions by a ball. These, says Clavel, are inseparable from a lodge of Adoption, and are, in fact, the real design of its organization, the initiatory ceremonies being but a pretext.

* The Inspectress, assisted by the Inspector, acts as Senior Warden, and the Depositrix, assisted *by the Depositor,* as Junior Warden. The Conductress and the *Conductor are the Deacons.*

In the banquets of the regular lodges of the French ri members always use a symbolic language, by which they des the various implements and articles of food and drink upc table. In imitation of this custom, the ladies, in the banqı the Adoptive lodges, have also established a symbolic langus be used only at the table. Thus the lodge-room is called "E the doors "barriers;" the minutes "a ladder;" a glass is "a lamp;" water is styled "white oil," and wine "red oil.' fill your glass is "trim your lamp," with many other ec eccentric expressions.

Such is the organization of French Female Masonry, as i established and recognized by the masonic authorities of that dom. It is still practised as a peculiar rite, although its r blance to true Freemasonry is only in name. Under these lations, the lodge "La Candeur" was opened in Paris on the of March, 1785, a Marquis being in the chair, and a Du acting as Deputy or Grand Mistress. In the same year Duchess of Bourbon was installed with great pomp as G Mistress. The revolution checked their progress, but they revived in 1805, when the Empress Josephine presided over "Loge Imperiale d'Adoption des Francs Chevaliers," at Strasl The adoptive lodges were at first rapidly diffused throughou the countries of Europe, except the British Empire, where were rejected with contempt; but they soon declined, and ar present confined to the place of their origin.

Advanced.—When a candidate is invested with the M Master's degree, he is said to be "advanced." The term is appropriately used to designate that the Master Mason is now moted one step beyond the degrees of Ancient Craft Masonry the way to the Royal Arch.

Affiliated.—A Mason who is admitted to, or becomes a men of a lodge other than the one he first joined.

Affiliation.—The act by which a lodge receives a Mason am its members. A profane is *initiated,* but a Mason is *affiliated.* general rule is, that a candidate must be initiated in the lc nearest to his residence; but after a Mason has been made, he unite himself with any lodge that he chooses, and which is wil to receive him.

African Architects.—In the year 1767, one Baucherren instit in Prussia, with the concurrence of Frederick II., a society wl he called "the Order of African Architects." The object of institution was historical research; but it contained a ritual wl *partook of* Masonry, Christianity, Alchemy, and Chivalry. It

divided into two temples, and was composed of eleven degrees. In the first temple were the degrees of—1. Apprentice; 2. Fellow Craft; and 3. Master. In the second temple were the degrees of—4. Apprentice of Egyptian Secrets; 5. Initiate in the Egyptian Secrets; 6. Cosmopolitan Brother; 7. Christian Philosopher; 8. Master of Egyptian Secrets; 9. Esquire; 10. Soldier; and 11. Knight. The society constructed a vast building intended as a Grand Chapter of the order, and which contained an excellent library, a museum of natural history, and a chemical laboratory. For a long time the African Architects decreed annually a gold medal worth fifty ducats to the author of the best memoir on the history of masonry.

Ragon, who seldom speaks well of any other rite than his own, has, however, in his *Orthodoxie Maçonnique*, paid the following tribute to the African Architects:—

"Their intercourse was modest and dignified. They did not esteem decorations, aprons, collars, jewels, &c., but were rather fond of luxury, and delighted in sententious apothegms whose meaning was sublime but concealed. In their assemblies they read essays, and communicated the results of their researches. At their simple and decorous banquets instructive and scientific discourses were delivered. While their initiations were gratuitous, they gave liberal assistance to such zealous brethren as were in needy circumstances. They published in Germany many important documents on the subject of Freemasonry."

Age.—In the French, Scotch, and some other rites, each degree has an emblematic age; that of the E.·. A.·. is three years, because, in the system of mystical numbers, three is the number of generation, which comprises three terms, the agent, the recipient, and the product. Five is the age of the F.·. C.·., five being emblematic of active life, characterized by the five senses. And seven is the age of the M.·. M.·., it being the perfect number, in allusion to the seven primitive planets which completed the astronomic system.

Ahiman Rezon.—This is the name of the Book of Constitutions, which was used by the Ancient Division of Freemasons, which separated in 1739 from the Grand Lodge of England. The "True Ahiman Rezon" was compiled in 1772 for the government of the Ancient Masons, by Laurence Dermott, at that time Deputy Grand Master of that body. The title is derived from three Hebrew words, *ahim*, brothers, *manah*, to choose or appoint,* and *ratzon*, the will or law, so that it literally signifies "the law of chosen

* *Manah* means to choose, appoint, or distribute into a peculiar class out of a generality, and is hence really equivalent to "accept." Dalcho's signification, to prepare, is incorrect.

brothers." The Book of Constitutions of the Grand Lo South Carolina, and that of Pennsylvania, is also calle Ahiman Rezon.—See BOOK OF CONSTITUTIONS.

Aholiab.—A skilful architect, appointed with Bezaleel t struct the Tabernacle. Moses, Aholiab, and Bezaleel, the b of the Tabernacle, are in the Royal Arch degree appropr placed in juxtaposition with Shem, Ham, and Japheth, wh structed the ark of safety, and with Joshua, Zerubbabel Haggai, who built the second Temple.

Alarm.—The signal of the approach of a person dema admission to the lodge is thus called in masonic language.

All-Seeing Eye—Reminds us of that superintending Provi who knows the most secret thoughts of our hearts, and rewa according to our merits.*

This emblem was also found in the ancient mysteries,† an there, as in masonry, preserved as a testimony of the unity of omniscient and omnipresent Deity, the teaching of whose exist in contradistinction to the popular mythology, was the aim object of all these institutions.

Alpha and Omega.—The first and last letters of the G alphabet, equivalent therefore to the beginning and ending of thing, or to the whole of it in its completeness. The Jews the first and last letters of their alphabet, *Aleph* and *Tau* express proverbially the whole compass of things; as when said that "Adam transgressed the whole law, from Aleph to T St. John substituted the Greek for the Hebrew letters, as t more familiar to his readers.

Alphabet of Angels.—The Jews speak of a celestial and m cal alphabet, which they say was communicated by the angel the patriarchs. Kircher gives a copy of it in his *Œdipus Egyptiu* tom. ii., p. 105. This alphabet is several times alluded to in ritual of the Scotch rite.

Altar.—The place where the sacred offerings were presente God. After the erection of the Tabernacle, altars were of kinds, altars of sacrifice and altars of incense. The altar of mas may be considered as the representative of both these forms. F thence the grateful incense of Brotherly Love, Relief, and Tr is ever rising to the Great I AM; while on it, the unruly

* *Deus totus visus*—God is all eyes, says Pliny.

† Among the Egyptians the Eye was the symbol of Osiris, and signified P dence. Hence they consecrated, in their temple, eyes made of precious materials

‡ *Adam Clarke, Commentary* on Rev. i. 8.

sions and the worldly appetites of the brethren are laid, as a fitting sacrifice to the genius of our order.

The proper form of a masonic altar is that of a cube, about three feet high, with four horns, one at each corner, and having spread open upon it the Holy Bible, square, and compasses, while around it are placed in a triangular form and proper position the three lesser lights.

American Mysteries.—Among the many evidences of a former state of civilization among the aborigines of this country which seem to prove their origin from the races that inhabit the Eastern hemisphere, not the least remarkable is the existence of fraternities bound by mystic ties, and claiming, like the Freemasons, to possess an esoteric knowledge which they carefully conceal from all but the initiated. De Witt Clinton, once the General Grand High Priest of the United States, relates, on the authority of a respectable native minister, who had received the signs, the existence of such a society among the Iroquois. The number of the members was limited to fifteen, of whom six were to be of the Seneca tribe, five of the Oneidas, two of the Cayugas, and two of the St. Regis. They claim that their institution has existed from the era of the creation. The times of their meeting they keep secret, and throw much mystery over all their proceedings.

The mysteries of the Mexican tribes were characterized by cruelty and bloodshed. In the celebration of these shocking rites, the aspirant was previously subjected to long and painful fastings, and compelled to undergo, in even a heightened form, all the terrors and sufferings which distinguished the mysteries of the Eastern continent. He was scourged with cords, wounded with knives, and cauterized with red-hot cinders. So cruel were these probations, that many perished under their infliction; and yet he who recoiled from the trial, or suffered an involuntary groan to escape his lips, was dismissed with contempt, and considered thenceforth as unworthy to mingle in the society of his equals. It was in the temple of Vitzliputzli that the Mexican mysteries were celebrated on the grandest scale. The candidate, being first anointed with a narcotic unguent, descended into the gloomy caverns of initiation, which were excavated beneath the temple. The ceremonies were intended to represent the wanderings of the god, and the caverns through which the aspirant was to pass were called the *path of the dead.*

He is conducted through these caverns amid shrieks of anguish and groans of despair, which seem to rise from every side, phantoms of death flit past his eyes, and while trembling for his safety, he reaches the body of a slain victim whose heart has been ripped from

his breast, and whose limbs are still quivering with departing suddenly he finds himself in a spacious vault, through whic artificial sun is darting his rays, and in the roof of which orifice through which the body of the sacrificed victim had precipitated. He is now immediately under the high altar. Fi after encountering many other horrors, he reaches a narrow fi which terminates the suit of subterranean apartments, and l protruded through it by his guide, he finds himself in open air in the midst of a vast multitude, who receive him with shouts person regenerated or born again.*

This was the first degree of the Mexican mysteries. There a higher grade attainable only by the priests, in which the ins tion was of a symbolic character, and referred to the deluge anc subsequent settlement of their ancestors on the lake of Mexico. details of this legend bear a remarkable similarity to the Script account of the wanderings and final settlement of the Israel The tribe was led by the god Vitzliputzli, who was seated *square ark*, and held in his hand a *rod formed like a serpent*. The was called the throne of God, and its four corners were surmou by serpents' heads. During their marches and encampme Vitzliputzli revealed to them a mode of worship and a code of l to govern them after they had taken possession of the prom land. In the midst of their encampment, they erected a tabern with an altar, on which was placed the sacred ark. Aft tedious expedition, they finally arrived at an island in the mi of a lake, where they built the city of Mexico, and furnishe with a pyramidal temple.

The mysteries of the Peruvians were more simple and hum and consisted principally of a lustration, performed annually on first day of the September moon.

Ample Form.—When the Grand Lodge is opened by the Gr Master in person, it is said to be opened in "ample form;" w by the Deputy Grand Master, it is in "due form;" and when any other officer, it is said to be simply "in form."

Ancient and Accepted Rite.—See SCOTCH RITE.

Ancient Craft Masonry.—The degrees of Entered Apprent Fellow-Craft, and Master Mason, are thus called, because they w the only degrees which were anciently practised by the craft.

Ancient Masons.—See MODERN MASONS.

Ancient Reformed Rite.—A rite differing very slightly from t French rite. It is practised in Belgium and Holland.

* It may as well be remarked in this place, that this regeneration, or raising f *death to a second life*, constituted the great end of all the pagan rites.

Anderson.—James Anderson, D.D., the compiler of the English *Book of Constitutions*, was a native of Scotland, but, for many years of his life, a resident of England, and the minister of the Scotch Presbyterian church in Swallow Street, Piccadilly, London. Besides the *Book of Constitutions*, to which he is principally indebted for his reputation, he was also the author of an extensive and singular work, entitled *Royal Genealogies*. Chambers, in his *Scottish Biography*, describes him as "a learned but imprudent man, who lost a considerable part of his property in deep dabbling in the South Sea Scheme." The precise date of his birth and death are not known.

Androgynous Masonry.—Degrees imitative of masonry, which have been instituted for the initiation of males and females, so called from two Greek words signifying *man* and *woman*. They were first established in France, in the year 1730, under the name of "lodges of adoption." In America there are several androgynous degrees, such as the Good Samaritan, the Heroine of Jericho, and the Mason's Daughter.—See ADOPTIVE MASONRY.

Angle.—See RIGHT ANGLE.

Anniversary.—The two anniversaries of Symbolic Masonry are, the festivals of St. John the Baptist and St. John the Evangelist, 24th of June and 27th of December.—See in this work the title DEDICATION. The anniversary of the Princes of Rose Croix is Shrove Tuesday.

Anno Lucis.—*In the Year of Light.* Used in masonic dates, and usually abbreviated A.·. L.·.—See YEAR OF LIGHT.

Antiquity of Masonry.—Freemasonry is in its principles undoubtedly coeval with the creation, but in its organization as a peculiar institution, such as it now exists, we dare not trace it further back than to the building of King Solomon's temple. It was, however, in its origin closely connected with the Ancient Mysteries, and the curious inquirer will find some gratification in tracing this connection.

When man was first created, he had, of course, a perfect knowledge of the true name and nature of the Being who created him. But when, by his own folly, he fell "from his high estate," he lost, with his purity, that knowledge of God which in his primeval condition formed the noblest endowment of his mind. And at length, the whole human race having increased in wickedness until every thought and act was evil, God determined, by a flood, to purge the earth of this excess of sin. To Noah, however, he was merciful, and to this patriarch and his posterity was to be intrusted the

knowledge of the true God. But on the plains of Shinar again rebelled, and as a punishment of his rebellion, at *the tower of Babel, language was confounded, and masonry lost;* masonry then, as now, consisted in a knowledge of these truths, that there is one God, and that the soul is immortal. patriarchs, however, were saved from the general moral desola and still preserved true masonry, or the knowledge of these dog in the patriarchal line. The Gentile nations, on the contrary, rapidly from one error into another, and, losing sight of the great I AM, substituted in his place the names of heroes and tinguished men, whom, by a ready apotheosis, they converted the thousand deities who occupied the calendar of their relig worship.

The philosophers and sages, however, still retained, or discov by the dim light of nature, some traces of these great doctrine masonry, the unity of God and the immortality of the soul. these doctrines they dared not teach in public; for history rec what would have been the fate of such temerity, when it info us that Socrates paid the forfeit of his life for his boldness in claiming these truths to the Athenian youth.

They therefore taught in secret what they were afraid to incul in public, and established for this purpose the Ancient Myster those truly masonic institutions, which, by a series of solemn imposing ceremonies, prepared the mind of the initiate for reception of those unpopular dogmas, while, by the caution e cised in the selection of candidates, and the obligations of secr imposed upon them, the teachers were secured from all dange popular bigotry and fanaticism. A full description of these M teries will be found in this work under the appropriate ti Their members went through a secret ceremony of initiation, which they became entitled to a full participation in the esote knowledge of the order, and were in possession of certain modes recognition known only to themselves. In all of them there w in addition to the instructions in relation to the existence o Supreme Deity, a legend in which, by the dramatic representati of the violent death and subsequent restoration to life of some d tinguished personage, the doctrines of the resurrection and t soul's immortality were emblematically illustrated.

Among these religious institutions was that of the Dionysi Mysteries, which were celebrated throughout Greece and A Minor, and in which the peculiar legend was the murder of Bacch or, as the Greeks called him, Dionysus, by the Titans, and his su sequent restoration to life. The priests of Dionysus, havi devoted themselves to architectural pursuits, established, about o *thousand years before the* Christian era, a society of builders

Asia Minor, who are styled by the ancient writers "The Fraternity of Dionysian Architects;" and to this society was exclusively confined the privilege of erecting temples and other public buildings.

The fraternity of Dionysian Architects were linked together by the secret ties of the Dionysian Mysteries, into which they had all been initiated. Thus constituted, the fraternity was distinguished by many peculiarities that strikingly assimilate it to our order. In the exercise of charity, the "more opulent were sacredly bound to provide for the exigencies of the poorer brethren." For the facilities of labour and government, they were divided into lodges, each of which was governed by a Master and Wardens. They employed in their ceremonial observances many of the implements which are still to be found among Freemasons, and used, like them, a universal language by which one brother could distinguish another in the dark as well as in the light, and which served to unite the members scattered over India, Persia, and Syria, into one common brotherhood. The existence of this order in Tyre, at the time of the building of the Temple, is universally admitted; and Hiram, the widow's son, to whom Solomon intrusted the superintendence of the workmen, as an inhabitant of Tyre, and as a skilful architect and cunning and curious workman, was doubtless one of its members. Hence we are scarcely claiming too much for our order when we suppose that the Dionysians were sent by Hiram, King of Tyre, to assist King Solomon in the construction of the house he was about to dedicate to Jehovah, and that they communicated to their Jewish fellow-labourers a knowledge of the advantages of their fraternity, and invited them to a participation in its mysteries and privileges. In this union, however, the apocryphal legend of the Dionysians gave way to the true legend of the Masons, which was unhappily furnished by a melancholy incident that occurred at the time.

Upon the completion of the Temple, the workmen who had been engaged in its construction necessarily dispersed, to extend their knowledge and to renew their labours in other lands. But we do not lose sight of the order. We find it still existing in Judea, under the name of the ESSENIAN FRATERNITY. This was rather a society of philosophers than of architects, and in this respect it approached still nearer to the character of modern speculative masonry. The Essenians were, however, undoubtedly connected with the Temple, as their origin is derived by the learned Scaliger, with every appearance of truth, from the KASSIDEANS, a fraternity of Jewish devotees, who, in the language of Lawrie, had associated together as "Knights of the Temple of Jerusalem, to adorn the porches of that *magnificent* structure, and to preserve it from *injury and decay.*" The Essenians were peculiarly strict in scruti-

nizing the characters of all those who applied for admission their fraternity. The successful candidate, at the terminatio his probationary novitiate, was presented by the Elders of society with a white garment, as an emblem of the purity of lif which he was to aspire, and which, like the unsullied apron, first gift that we bestow upon an Entered Apprentice, was estee more honourable than aught that any earthly prince could g An oath was administered to him, by which he bound himself to divulge the secrets with which he should be intrusted, and to make any innovations upon the settled usages of the soci He was then made acquainted with certain modes of recognit and was instructed in the traditionary knowledge of the or They admitted no women into their fraternity; abolished all tinctions of rank; and devoted themselves to the acquisition knowledge and the dispensation of charity.

From the Essenians, Pythagoras derived much, if not all, of knowledge and the ceremonies with which he clothed the esot school of his philosophy; and while this identity of doctrines a ceremonies is universally admitted by profane historians, many the most competent of our own writers have attributed the pro gation of masonry into Europe to the efforts of the Grecian sa It is certain that such an opinion was prevalent not less than f centuries ago; for in the ancient manuscript, now well known Masons, which was discovered by the celebrated Locke among t papers of the Bodleian Library, and which is said to be a copy an original in the handwriting of King Henry VI., himself Mason, it is expressly said that Pythagoras brought masonry fr Egypt and Syria into Greece, from whence, in process of time, passed into England.

I shall not vouch for the truth of this assumption; for, notwit standing the celebrity of Pythagoras even at this day among o fraternity, and the adoption into our lodges of his well-kno problem, I am rather inclined to attribute the extension of mason into Europe to the frequent and continued communications wi Palestine, in the earlier ages of the Christian dispensation. Abo this period we shall find that associations of travelling architec existed in all the countries of the Continent; that they journey from city to city, and were actively engaged in the construction religious edifices and regal palaces.* The government of the fraternities of Freemasons—for they had already begun to assun that distinctive appellation—was even then extremely regula They lived in huts or *lodges* (a name which our places of meetir still retain), temporarily erected for their accommodation, near tl

* *See the article* TRAVELLING FREEMASONS, in this work.

building on which they were employed. Every tenth man received the title of Warden, and was occupied in superintending the labours of those placed under him, while the direction and supervision of the whole was intrusted to a Master chosen by the fraternity.

Freemasons continued for a long time to receive the protection and enjoy the patronage of the church and the nobility, until the former, becoming alarmed at the increase of their numbers and the extension of their privileges, began to persecute them with an unrelenting rigour which eventually led to their suspension on the Continent. Many lodges, however, had already been established in Great Britain, and these, shielded by the comparative mildness and justice of the British laws, continued to propagate the doctrines of the order throughout England and Scotland, and to preserve unimpaired its ancient landmarks. From the royal city of York in England, and the village and abbey of Kilwinning, the cradle of masonry in Scotland, our order continued to be disseminated and to flourish, throughout the two kingdoms, with undiminished lustre, long after the lodges of their less fortunate brethren had been dissolved by the persecutions on the Continent. From this period, the institutions of masonry began to be extended with rapidity, and to be established with permanency. The dignity of the order was elevated, as the beauty of its principles became known. Nobles sought with avidity the honour of initiation into our sacred rites, and the gavel of the Grand Master has been more than once wielded by the hand of a king.

Aphanism.—It is stated in the preceding article that in the Ancient Mysteries there always was a legend of the death and subsequent resurrection, or finding, of the body of some distinguished personage. That part of the ceremonies which represented the concealing of the body was called the *aphanism*, from the Greek word αφανιζω, to conceal.

Appeal.—The Master is supreme in his lodge, so far as the lodge is concerned. He is amenable for his conduct in the government of the lodge, not to its members, but to the Grand Lodge alone. In deciding points of order, as well as graver matters, no appeal can be taken from that decision to the lodge. If an appeal were proposed, it would be his duty, for the preservation of discipline, to refuse to put the question. If a member is aggrieved with the conduct or the decision of the Master, he has his redress by an appeal to the Grand Lodge, which will, of course, see that the Master does not rule his lodge "in an unjust or arbitrary manner." But such a thing as an appeal from the Master to the lodge is unknown in masonry.—See MASTER OF A LODGE.

The General Grand Chapter of the United States has determi that there can be no appeal from the decision of a High Priest his Chapter.

A similar decision has been made by the Hon. W. B. Hubba the General Grand Master of the Knights Templar, in relation appeals from Grand Commanders to their Encampments, and decision appears to have been sustained by the General Grand I campment.

Apprentice.—The Entered Apprentice is the first degree masonry, and though it supplies no historical knowledge, it is plete with information on the internal structure of the order. It remarkable, too, for the beauty of the morality which it inculcat As an Entered Apprentice, a lesson of humility and contempt worldly riches and earthly grandeur, is impressed upon the mi by symbolic ceremonies too important in their character ever to forgotten. The beauty and holiness of charity are depicted in e blematic modes, stronger and more lasting than mere language c express; and the neophyte is directed to lay a corner-stone of virt and purity, upon which he is charged to erect a superstructure, alil honourable to himself and to the fraternity of which he is hereaft to compose a part.

This degree is considered as "the weakest part of masonry," an hence, although an Entered Apprentice is allowed to sit in a lod of his degree, he is not permitted to speak or vote on the pr ceedings.

When a candidate is initiated into this degree, he is technicall said to be "entered," that is, he has been permitted to enter th ground-floor of the temple, for a reason well known to Masons.

Apron.—The lambskin or white leather apron is the badge of Mason, and the first gift bestowed by the Master upon the newl initiated Apprentice. The apron is worn by operative masons, t preserve their garments from spot or stain. But we, as speculativ Masons, use it for a more noble purpose. By the whiteness of it colour, and the innocence of the animal from which it is obtained we are admonished to preserve that blameless purity of life an conduct which will alone enable us hereafter to present ourselve before the Grand Master of the Universe, unstained with sin an unsullied with vice.

Investiture constituted an important part of the Ancient Mysteries; and as the white apron is the investiture of masonry, we find something resembling it in all the pagan rites. The Essenian clothed their candidate with a white robe, reaching to the ground, and bordered with a fringe of blue riband, as an emblem of holiness. *In the mysteries of* Greece the garment of initiation was also white;

because, says Cicero, white is a colour most acceptable to the gods. This robe was considered sacred, and never taken off by the possessor until worn to rags. In Persia, in the mysteries of Mithras, the robes of investiture were the Girdle, on which were depicted the signs of the Zodiac; the Tiara; the White Apron; and the Purple Tunic. In the mysteries of Hindostan, the aspirant was presented with a consecrated Sash, consisting of a cord of *nine* threads, which was worn from the left shoulder to the right side. An apron, composed of the three masonic colours—blue, purple, and scarlet—was worn by the Jewish priesthood; and the prophets, on all occasions when about to perform any solemn duty, invested themselves with a girdle or apron. Lastly, all the ancient statues of the heathen gods, which have been discovered in Greece, Asia, or America, are decorated with superb aprons. We hence deduce the antiquity and honour of this important part of a Freemason's vestments, and substantiate the correctness of our claim, that it is "more ancient than the Golden Fleece or Roman Eagle, and more honourable than the Star and Garter."

The masonic apron is a pure white lambskin, from fourteen to sixteen inches wide, and from twelve to fourteen deep, with a fall about three to four inches deep; square at the bottom, without ornament, and bound in the symbolic degrees with blue, and in the Royal Arch with scarlet. In this country the construction of the apron is the same in each of the symbolic degrees, which are only distinguished by the mode in which the apron is worn. But in England and Scotland the apron varies in each of the degrees.*

The E.·. A.·. has a plain apron without ornament.

The F.·. C.·. has an addition of two sky blue rosettes at the bottom.

The M.·. M.·. has an additional rosette on the fall, and has sky-blue lining and edging, and silver tassels.

W.·. Masters and Past Masters, in lieu of rosettes, wear perpendicular lines on horizontal ones, like a ⊥ reversed, forming three sets of two right angles.

In St. John's masonry in Scotland, each lodge at its constitution selects such colour as it deems best.

The silk or satin apron is a French innovation, wholly unmasonic, incompatible with the emblematic instruction of the investiture, and should never be tolerated in a lodge of York Masons.

Arch, Ancient.—The "Ancient Arch" is the thirteenth degree of the Ancient Scotch rite. It is more commonly called KNIGHTS OF THE NINTH ARCH, to which title the reader is referred.

* *A similar system is adopted in Germany.*

Arch, Antiquity of the.—Writers on architecture have, within a few years, been accustomed to suppose that the inven of the Arch and Keystone was not anterior to the era of Augu But the researches of modern antiquaries have traced the exist of the Arch as far back as 460 years before the building of E Solomon's temple, and thus completely reconciled masonic tradi with the truth of history.—See KEYSTONE.

Arch of Heaven.—Job (xxvi. 11) compares heaven to an a supported by pillars. "The pillars of heaven tremble and astonished at his reproof." Dr. Cutbush, on this passage, rema —"The arch, in this instance, is allegorical, not only of the arch heaven, but of the higher degree of masonry, commonly called Holy Royal Arch. The pillars which support the arch are emble atical of Wisdom and Strength; the former denoting the wisd of the Supreme Architect, and the latter the stability of the U verse."—Am. Ed. *Brewster's Encyc.*

Arch of Steel.—The Grand honours are conferred, in the Fren rite, by two ranks of brethren elevating and crossing their dra swords. They call it *voute d'acier.*

Arch, Royal.—See ROYAL ARCH.

Architecture.—The art of constructing dwellings, as a shelt from the heat of summer and the cold of winter, must have be resorted to from the very first moment in which man became su jected to the power of the elements. Architecture is, therefore, n only one of the most important, but one of the most ancient sciences. Rude and imperfect must, however, have been the fir efforts of the human race, resulting in the erection of huts clum in their appearance; and ages must have elapsed ere wisdom design combined strength of material with beauty of execution.

As Geometry is the science on which masonry is founded, Arch tecture is the art from which it borrows the language of its syn bolic instruction. In the earlier ages of the order, every Maso was either an operative mechanic or a superintending architec And something more than a superficial knowledge of the principl of architecture is absolutely essential to the Mason who woul either understand the former history of the institution or apprecia its present objects.

There are five orders of Architecture—the Doric, the Ionic, t Corinthian, the Tuscan, and the Composite. The first three a the original orders, and were invented in Greece; the last two a of later formation, and owe their existence to Italy. Each of the *orders,* as well as the other terms of Architecture, so far as they a

connected with Freemasonry, will be found under their appropriate heads throughout this work.

Arithmetic.—That science which is engaged in considering the properties and powers of numbers, and which, from its manifest necessity in all the operations of weighing, numbering, and measuring, must have had its origin in the remotest ages of the world.

In the lecture of the degree of "Grand Master Architect," the application of this science to Freemasonry is made to consist in its reminding the Mason that he is continually to *add* to his knowledge, never to *subtract* anything from the character of his neighbour, to *multiply* his benevolence to his fellow-creatures, and to *divide* his means with a suffering brother.

Ark.—The Ark of the Covenant or of the Testimony was a chest originally constructed by Moses at God's command (Exod. xxv. 16), in which were kept the two tables of stone, on which were engraved the ten commandments. It contained, likewise, a golden pot filled with manna, Aaron's rod, and the tables of the covenant. It was at first deposited in the most sacred place of the tabernacle, and afterward placed by Solomon in the Sanctum Sanctorum of the Temple, and was lost upon the destruction of that building by the Chaldeans. The masonic traditions on the subject of its future history are exceedingly interesting to Royal Arch Masons.

The ark was made of shittim wood, overlaid, within and without, with pure gold. It was about three feet nine inches long, two feet three inches wide, and of the same extent in depth. It had on the side two rings of gold, through which were placed staves of shittim wood, by which, when necessary, it was borne by the Levites. Its covering was of pure gold, over which were placed two figures called Cherubim, with expanded wings. The covering of the ark was called *kaphiret*, from *kaphar*, to forgive sin, and hence its English name of "mercy-seat," as being the place where the intercession for sin was made.

Ark and Anchor.—Emblems of a well-grounded hope and a well-spent life. They are emblematical of that divine *ark* which safely wafts us over this tempestuous sea of troubles, and that *anchor* which shall securely moor us in a peaceful harbour, where the wicked cease from troubling and the weary shall find rest.

There is no symbol more common than the ark to the spurious masonry of the Ancient Mysteries, and the true or speculative Freemasonry. In the due celebration of their kindred mysteries, says Faber, a certain holy ark was equally used by the Greeks, the Italians, the Celts, the Goths, the Phenicians, the Egyptians, the Babylonians, the Hindoos, the Mexicans, the North Americans,

and the Islanders of the Pacific Ocean.* Historically thi referred to the ark of Noah, but symbolically it was used coffin to receive the body of the candidate, and was an embl regeneration or resurrection. With this view the explanati have given above from the masonic ritual accurately accordi hence the ark and anchor have been appropriately adopt symbols of the third degree, or that in which the doctrine o resurrection is emphatically taught.

Ark and Dove.—An American illustrative degree, prepar to the Royal Arch, and usually conferred, when conferred a immediately before the solemn ceremony of exaltation. The of Noachite, sometimes given to it, is incorrect, as this belo a degree in the ancient Scotch rite. It is very probable tha degree, which now, however, has lost much of its significance derived from a much older one, called the ROYAL ARK MARINE which the reader is referred. The previous article shows tha ark and dove formed an important part of the spurious masonry of the ancients.

Arms of Freemasonry.—"The Masons," says Bailey, " incorporated about the year 1419, having been called the masons. Their armorial ensigns are, *azure* on a cheveron bet three castles *argent;* a pair of compasses somewhat extended, first. Crest a castle of the second."

The arms of the Grand Lodge, according to Dermott, ar same as those now adopted by Royal Arch Masonry in this cou which may be blazoned as follows :—

Party per cross *vert* voided *or;* in the first quarter, *azure,* rampant, *or,* for the tribe of Judah; in the second, *or,* an o sant, *sable* for Ephraim; in the third, *or,* a man erect, *propo* Reuben; in the fourth, *azure,* a spread eagle, *or,* for Dan. an ark of the covenant; and supporters, two cherubim, all *p* Motto, "Holiness to the Lord."

The impossibility of blazoning a coat, except in the ter heraldry, will, I trust, be my excuse for the technical natu this description, which, I know, must be unintelligible to al are unacquainted with the principles of heraldry. The pl this coat of arms may, however, be seen in Cross's Chart.

These arms are derived from the "tetrarchical" (as Sir Browne calls them), or general banners of the four principal t for it is said that the twelve tribes, during their passage th the wilderness were encamped in a hollow square, three on side, as follows: Judah, Zebulon, and Issachar, in the east,

* *Origin of Pagan Idolatry*, vol. iii., p. 121.

the general banner of Judah; Dan, Asher, and Naphtali, in the north, under the banner of Dan; Ephraim, Manasseh, and Benjamin, in the west, under the banner of Ephraim; and Reuben, Simeon, and Gad, in the south, under Reuben.—See BANNERS.

Arts, Liberal.—The seven liberal arts and sciences are illustrated in the Fellow-Craft's degree. They are Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy. Grammar is the science which teaches us to express our ideas in appropriate words, which we may afterwards beautify and adorn by means of Rhetoric, while Logic instructs us how to think and reason with propriety, and to make language subordinate to thought. Arithmetic, which is the science of computing by numbers, is absolutely essential, not only to a thorough knowledge of all mathematical science, but also to a proper pursuit of our daily avocations. Geometry, or the application of Arithmetic to sensible quantities, is of all sciences the most important, since by it we are enabled to measure and survey the globe that we inhabit. Its principles extend to other spheres; and, occupied in the contemplation and measurement of the sun, moon, and heavenly bodies, constitute the science of Astronomy; and lastly, when our minds are filled, and our thoughts enlarged, by the contemplation of all the wonders which these sciences open to our view, Music comes forward, to soften our hearts and cultivate our affections by its soothing influences.

The preservation of these arts as a part of the ritual of the Fellow-Craft's degree, is another evidence of the antiquity of Freemasonry. These "seven liberal arts," as they were then for the first time called, constituted in the eighth century the whole circle of the sciences. The first three were distinguished by the title of *trivium*, and the last four by that of *quadrivium;* and to their acquisition the labours and studies of scholars were directed, while beyond them they never attempted to soar.

Mosheim, speaking of the state of literature in the eleventh century, uses the following language: "The seven liberal arts, as they were now styled, were taught in the greatest part of the schools that were erected in this century for the education of youth. The first stage of these sciences was grammar, which was followed successively by rhetoric and logic. When the disciple, having learned these branches, which were generally known by the name of *trivium*, extended his ambition further, and was desirous of new improvement in the sciences, he was conducted slowly through the *quadrivium* (arithmetic, music, geometry, and astronomy), to the very summit of literary fame."*

Ashlar.—"Freestone as it comes out of the quarry."—Bailey.

* *Hist. Ecclesiast.*, Cent. xi., p. ii., c. 1, § 5.

In speculative masonry we adopt the Ashlar in two different as symbols in the Apprentice's degree. The Rough Ash stone in its rude and unpolished condition, is emblematic o in his natural state—ignorant, uncultivated, and vicious. when education has exerted its wholesome influence in exp his intellect, restraining his passions, and purifying his life, h is represented by the Perfect Ashlar, which, under the skilful of the workmen, has been smoothed, and squared, and fitted place in the building.

Oliver says that the Perfect Ashlar should be "a stone of die square, which can only be tried by the square and compas But he admits that some brethren do not consider this fo essential. In American lodges it certainly is not.

Assembly.—The annual meetings of the craft, previous t organization of Grand Lodges in their present form, were "General Assemblies." Thus, under the Grand Mastership o Earl of St. Albans, we read of the "Regulations made in Ge Assembly, Dec. 27, 1663."

Anderson says,† that it is written in the *Old Constitutions*, "Prince Edwin purchased a free charter of King Athelstan brother, for the Freemasons to have among themselves a correc or a power and freedom to regulate themselves, to amend might happen to be amiss, and to hold a yearly communicati a General Assembly." This charter was granted A. D. 926, a that year the first General Assembly in England was held at city of York, where due regulations for the government of craft were adopted. These regulations of the Assembly at Y have ever since remained unaltered, and it is from our submit to their authority that we derive the name we bear of "Anc York Masons."

Astronomy.—The science which instructs us in the laws govern the heavenly bodies. Its origin is lost in the abys antiquity; for the earliest inhabitants of the earth must have b attracted by the splendour of the glorious firmament above th and would have sought in the motions of its luminaries for readiest and most certain method of measuring time. W Astronomy the system of Freemasonry is intimately connec From that science many of our most significant emblems borrowed. The lodge itself is a representation of the world; i adorned with the images of the sun and moon, whose regula and precision furnish a lesson of wisdom and prudence; its pil of strength and establishment have been compared to the columns which the ancients placed at the equinoctial point

* *Landmarks*, vol. i., p. 146. *Constitutions*, p. 84.

supporters of the arch of heaven; the blazing star which was among the Egyptians a symbol of Anubis or the dog-star, whose rising foretold the overflowing of the Nile, shines in the east; while the clouded canopy is decorated with the beautiful Pleiades. The connection between our order and astronomy is still more manifest in the spurious Freemasonry of antiquity, where, the pure principles of our system being lost, the symbolic instruction of the heavenly bodies gave place to the corrupt Sabean worship of the sun, and moon, and stars—a worship whose influences are seen in all the mysteries of Paganism.

Asylum.—During the session of an Encampment of Knights Templars, a part of the room is called the *asylum;* the word has hence been adopted, by the figure synecdoche, to signify the place of meeting of an Encampment.

Atelier (*French*).—A lodge.

Atheist.—One who does not believe in the existence of God. Such a creed can only arise from the ignorance of stupidity or a corruption of principle, since the whole universe is filled with the moral and physical proofs of a Creator. He who does not look to a superior and superintending power as his maker and his judge, is without that coercive principle of salutary fear which should prompt him to do good and to eschew evil, and his oath can, of necessity, be no stronger than his word. Masons, looking to the dangerous tendency of such a tenet, have wisely discouraged it, by declaring that no atheist can be admitted to participate in their fraternity; and the better to carry this law into effect, every candidate, before passing through any of the ceremonies of initiation, is required, publicly and solemnly, to declare his trust in God.

Athol Masons.—The Masons who, in 1739, seceded from the authority of the Grand Lodge of England, and established themselves as an irregular body under the name of "Ancient Masons," having succeeded in obtaining the countenance of the Duke of Athol, elected that nobleman, in 1776, their Grand Master, an office which he uninterruptedly held until 1813, when the union of the two Grand Lodges took place. In consequence of this long administration of thirty-seven years, the "Ancient Masons" are sometimes called "Athol Masons."

Attouchement (*French*).—A grip.

August.—A title bestowed upon the Royal Arch degree, in consequence of the imposing nature of its ceremonies, and the important mysteries it contains.

Aum, Aun, or On.—The Hindoo and Egyptian chief deity more on this subject in JEHOVAH.

Axe.—See KNIGHT OF THE ROYAL AXE.

B

Babel.—This word, which in Hebrew means *confusion*, w name of that celebrated tower attempted to be built on the of Shinar, A. M. 1775, about one hundred and forty years aft deluge, and which, Holy Writ informs us, was destroyed special interposition of the Almighty. The Noachite M date the commencement of their order from this destructio NOACHITES), and much traditionary information on this subj preserved in the ineffable degree of PATRIARCH NOACHITE, to title the reader is referred.

At Babel what has been called Spurious Freemasonry too origin. That is to say, the people there abandoned the worsl the true God, and by their dispersion lost all knowledge o existence, and of the principles of truth upon which mason founded. Hence it is that our traditionary ceremonies spe the lofty tower of Babel as the place where language was founded and masonry lost.*

Babylon.—The ancient capital of Chaldea, situated on both of the Euphrates, and once the most magnificent city of the an world. It was here that, upon the destruction of Solomon's Te by Nebuchadnezzar in the year of the world 3394, the Jews of tribes of Judah and Benjamin, who were the inhabitants of J salem, were conveyed and detained in captivity for seventy years, until Cyrus, King of Persia, issued a decree for resto them, and permitted them to rebuild their temple under the su intendence of Zerubbabel, the Governor of Judea, and with assistance of Joshua the High Priest, and Haggai the Prophet.

Badge of a Mason.—This is the lambskin or white leather ap which must be worn in all lodges during the hours of labour.—APRON.

Bahrdt's Rite.—This was a rite founded by a masonic charla of the name of Bahrdt, about the close of the eighteenth centu He opened a lodge at Halle, in Germany, under the name of "German Union," and succeeded in securing the protection of Prince of Anhaldt-Bernburg, and the co-operation of twenty persons of rank and character. This rite had six degrees, v

* *For more on this subject, see* ORNAN.

1. The Youth; 2. the Man; 3. The Old Man; 4. The Mesopolyte; 5. The Diocesan; 6. The Superior. The Grand Lodge, however, dissolved the fraternity, on the ground of their working without a charter, and Bahrdt himself was shortly after imprisoned for writing a corrupt work.

Ballot.—In America, in the election of candidates, lodges have recourse to a ballot of white and black balls. Unanimity of choice, in this case, is always desired and demanded; one black ball only, if it be accompanied with good reasons, of the sufficiency of which the lodge shall judge, being generally required to reject a candidate, and two having this effect without the assignment of any reasons whatever. This is an inherent privilege not subject to dispensation or interference of the Grand Lodge, because, as the ancient constitutions say, "the members of a particular lodge are the best judges of it; and because, if a turbulent member should be imposed upon them, it might spoil their harmony or hinder the freedom of their communications, or even break and disperse the lodge, which ought to be avoided by all true and faithful." Many Grand Lodges in this country insist on unanimity.*

In balloting for a candidate for initiation, every member is expected to vote. No one can be excused from sharing the responsibility of admission or rejection, except by the unanimous consent of the lodge. Where a member has himself no personal or acquired knowledge of the qualifications of the candidate, he is bound to give implicit faith to the recommendation of his brethren of the reporting committee, who, he has no right to suppose, would make a favourable report on the petition of an unworthy applicant.

With these prefatory remarks, I proceed to a description of the general, and what is believed to be the most correct, usage in balloting for candidates.

The committee of investigation having reported favourably, the Master of the lodge directs the Senior Deacon to prepare the ballot-box.† The mode in which this is accomplished is as follows:—The Senior Deacon takes the ballot-box, and opening it, places all the white and black balls indiscriminately in one compartment, leaving the other entirely empty. He then proceeds with the box to the Junior and Senior Wardens, who satisfy themselves by an inspection that no ball has been left in the compartment in which the votes are to be deposited. The box in this and the other instance to be referred to hereafter, is presented to the inferior

* See the word UNANIMITY.

† There is no necessity for the Master to inquire if it is the pleasure of the lodge to proceed to the election. The by-laws of all lodges requiring that an election should follow the favourable report of the committee, the ballot-box is ordered to be prepared as a matter of course, and in accordance with the constitutional rule.

officer first, and then to his superior, that the examinatio decision of the former may be substantiated and confirmed higher authority of the latter. Let it, indeed, be remem that in all such cases the usage of masonic *circumambulatio* be observed, and that, therefore, we must first pass the Ju station before we can get to that of the Senior Warden.

These officers having thus satisfied themselves that the bo a proper condition for the reception of the ballots, it is then upon the altar by the Senior Deacon, who retires to his seat. Master then directs the Secretary to call the roll, which is do commencing with the Worshipful Master, and proceeding th all the officers down to the youngest member. As a matt convenience, the Secretary generally votes the last of those i room, and then, if the Tyler is a member of the lodge, he is c in, while the Junior Deacon tyles for him, and the name of th plicant having been told him, he is directed to deposit his b which he does, and then retires.

As the name of each officer and member is called, he appro the altar, and having made the proper masonic salutation to Chair, he deposits his ballot and retires to his seat. The should be called slowly, so that at no time should there be than one person present at the box; for the great object of ballot being secrecy, no brother should be permitted so near member voting as to distinguish the colour of the ball he depos

The box is placed on the altar, and the ballot is deposited the solemnity of a masonic salutation, that the voters may be impressed with the sacred and responsible nature of the duty are called on to discharge. The system of voting thus descri is therefore far better on this account than that sometimes ado in lodges, of handing round the box for the members to dep their ballots from their seats.

The Master having inquired of the Wardens if all have vo then orders the Senior Deacon to "take charge of the ballot-b That officer accordingly repairs to the altar, and taking posses of the box, carries it, as before, to the Junior Warden, who amines the ballot, and reports, if all the balls are white, that " box is clear in the South," or, if there is one or more black b that "the box is foul in the South." The Deacon then ca it to the Senior Warden, and afterward to the Master, who course, make the same report, according to the circumstance, the necessary verbal variations of "West" and "East."

If the box is *clear*—that is, if all the ballots are white— Master then announces that the applicant has been duly elec and the Secretary makes a record of the fact. But if the bo *foul, the subsequent* proceedings will depend upon the numb

balls, and upon the peculiar by-laws of the lodge in which the ballot has been taken.

The box having been declared to be *foul*, the Master inspects the number of black balls; if he finds only one, he so states the fact to the lodge, and orders the Senior Deacon again to prepare the ballot-box. Here the same ceremonies are passed through that have already been described. The balls are removed into one compartment, the box is submitted to the inspection of the Wardens, it is placed upon the altar, the roll is called, the members advance and deposit their votes, the box is scrutinized, and the result declared by the Wardens and Master. If again but one black ball be found, the fact is announced by the Master, who orders the election to lie over until the next regular meeting,* and requests the brother who deposited the black ball to call upon him and state his reasons. If, however, on this ballot two black balls are found, or if there were two or more on the first ballot, the Master announces that the petition of the applicant has been rejected, and directs the usual record to be made by the Secretary, and the notification to be given to the Grand Lodge.

In other countries the admission of candidates is regulated by the constitutions of the Grand Lodge, and the by-laws of each respective daughter or Subordinate Lodge.

Balustre.—All documents issued by the Sovereign Inspectors or Supreme Councils of the thirty-third degree, Ancient Scotch rite, are called "Balustres."

Banners.—In symbolic masonry, six banners are generally borne in processions, the material of which is white satin or silk, bordered with a blue fringe, and on each of which is inscribed one of the following words: Faith, Hope, Charity, Wisdom, Strength, Beauty.

In the Royal Arch Chapter there are four officers who carry banners. The Royal Arch Captain carries a white banner, as an emblem of that purity of heart and rectitude of conduct which ought to actuate all those who pass the white veil of the sanctuary. The Master of the Third Veil carries a scarlet banner, emblematical of that fervency and zeal which should characterize the possessors of the Royal Arch degree, of which it is the appropriate colour. The Master of the Second Veil carries a purple banner, which is emblematic of union, because it is produced by a due mixture of scarlet and blue,—the former the colour of Royal Arch and the latter of symbolic masonry, and inculcates harmony between these divisions of the craft. The Master of the First Veil carries a blue banner, which is emblematic of universal friendship and benevolence, and is the appropriate colour of the first three degrees.

* *Unless the by-laws* require unanimity.

On the tracing board of the Royal Arch degree, as pr in the Chapters of England, are found the banners of the tribes of Israel, which were as follow:—

Judah, scarlet, a lion couchant.
Issachar, blue, an ass crouching beneath its burden.
Zebulon, purple, a ship.
Reuben, red, a man.
Simeon, yellow, a sword.
Gad, white, a troop of horsemen.
Ephraim, green, an ox.
Manasseh, flesh-coloured, a vine by the side of a wall.
Benjamin, green, a wolf.
Dan, green, an eagle.
Asher, purple, a cup.
Naphtali, blue, a hind.

We come now to what may be called the General Stand Freemasonry. This is a banner belonging peculiarly to the as the *beauseant* did to the Templars, and which may be bo all processions of the craft, to distinguish them from any oth sociation of men. Its device is nothing but the coat of arms order of speculative Freemasons as it was long since adopted as it is described by Dermott in his *Ahiman Rezon.* In country this banner has, by some, been improperly suppos belong exclusively to the Royal Arch, in consequence of having placed the representation of its device in his chart, a the plates which are illustrative of that degree. But it is, in the common property of the order, and may be carried in the cessions of a Master's Lodge, as well as in those of a Chapte refer, for an exemplification of it, to the fortieth in the seri plates given in the Chart of Jeremy Cross. The escutcheo shield on the banner, is divided into four compartments or qua by a green cross, over which a narrower one of the same leng limb, and of a yellow colour, is placed, forming what the he call "a cross *vert*, voided *or*." Each of the compartments forme the limbs of the cross is occupied by a different device. I first quarter is placed a golden lion on a field of blue, to repr the standard of the tribe of Judah; in the second, a black ox field of gold, to represent Ephraim; in the third, a man on a of gold to represent Reuben; and, in the fourth, a golden eag a blue ground, to represent Dan. Over all is placed, as the an ark of the covenant, and the motto is, "Holiness to the Lo

These were the banners of the four principal tribes; for "the Israelites marched through the wilderness," says Dr. Ashe, find that the twelve tribes had between them four principal ners or standards, every one of which had its particular motto;

each standard also had a distinct sign described upon it. They encamped round about the tabernacle, and on the east side were three tribes under the standard of Judah; on the west, were three tribes under the standard of Ephraim; on the south, were three tribes under the standard of Reuben; and on the north, were three tribes under the standard of Dan; and the standard of Judah was a lion, that of Ephraim an ox, that of Reuben, a man, and that of Dan, an eagle—whence were framed the hieroglyphics of cherubim and seraphim to represent the people of Israel."

As the standard or banner of Freemasonry is thus made up of and derived from these banners of the four leading tribes of Israel, it may be interesting to learn what was the symbolic meaning given by the Hebrews to these ensigns. Vatablus quotes a Jewish writer as saying that the man, in the banner of Reuben, signified religion and reason; the lion, in that of Judah, denoted power; the ox, in that of Ephraim, represented patience and toilsome labour; and the eagle, in that of Dan, betokened wisdom, agility, and sublimity. But although such may have been the emblematic meaning of these devices among the Israelites, the combination of them in the masonic banner is only intended to indicate the Jewish origin of our institution from Solomon, who was the last king of Israel under whom the twelve tribes were united.

Banquet.—The Banquets in English and American masonry do not differ from the convivial meetings of other societies, with the exception, perhaps, that the rule prohibiting the introduction of debates on religious and political subjects is more rigidly enforced. But in the French lodges the Banquets are regulated by a particular system of rules, and the introduction of ceremonies which distinguish them from all other social assemblies. The room is closely tyled, and no attendants, except those who are of the fraternity, are permitted to be present.

Barefoot.—See DISCALCEATION.

Beadle.—An officer in a council of Knights of the Holy Sepulchre, corresponding to the Junior Deacon of a symbolic lodge.

Beauseant.—The banner composed of a black and a white horizontal stripe, which was peculiar to the ancient Templars.

Beauty.—One of the three principal supports of masonry, the other two being WISDOM and STRENGTH. It is represented by the Ionic column and the J.·. W.·., because the Ionic was formed after the model of a beautiful young woman, and because the situation of the J.·. W.·. in the S.·. enables him the better to observe that bright luminary which, at its meridian height, is the beauty of the

day. H.·. A.·. is also considered as the representative
column of Beauty which supported the Temple.

Beehive.—An emblem of industry. This is a virtue eve
in high esteem among the craft; for our old charges tell u
"all Masons shall work honestly on working days, that the
live creditably on holidays." There seems, however, to be a
recondite meaning connected with this symbol. The ark has a
been shown to have been an emblem common to Freemasonr
the ancient mysteries, as a symbol of regeneration—of the s
birth from death to life. Now, in the mysteries a hive was s
of the ark. "Hence," says Faber, "both the diluvian pries
and the regenerated souls were called bees; hence bees were fe
to be produced from the carcase of a cow, which also symb
the ark; and hence, as the great father was esteemed an ini
god, honey was much used both in funeral rites and in the
teries."*

Bel.—Bel, Baal, or Bul, is the name of God as worshipped a
the Chaldeans and Phenicians.—See JEHOVAH.

Benac.—A corrupted form of a Hebrew word signifying
builder."

Benefit Fund.—In 1798 a society was established in Lor
under the patronage of the Prince of Wales, the Earl of Moira,
all the other acting officers of the Grand Lodge, whose object
"the relief of sick, aged, and imprisoned brethren, and the pr
tion of their widows, children, and orphans." The payment o
guinea per annum entitled every member, when sick or desti
or his widow and orphans, in case of his death, to a fixed co
bution.

Benefit funds of this kind have, until very lately, been unkn
to the Masons of America; but within a few years several lo
have established a fund for the purpose. The lodge of S
Observance in the city of New York, and others in Troy, Ball
Schenectady, &c., have adopted Benefit Funds. In 1844 sev
members of the lodges in Louisville, Kentucky, organized a so
under the title of the "Friendly Sons of St. John." It is
structed after the model of the English society already mentio
No member is received after forty-five years of age, or who is n
contributing member of a lodge; the per diem allowance to
members is seventy-five cents; fifty dollars are appropriate
pay the funeral expenses of a deceased member, and twenty
those of a member's wife; on the death of a member a gratuit
given to his family; ten per cent. of all fees and dues is ap
priated to an orphan fund; and it is contemplated, if the fu

* *Orig. of Pag. Idol.*, vol. ii., 133.

will justify, to pension the widows of deceased members, if their circumstances require it.

Further reflection and a more careful investigation of the principles of our order, since the first edition of this work, have convinced me that the establishment in lodges of such benefit funds as are described in the last paragraph, are in opposition to the pure system of masonic charity. They have, therefore, been very properly discouraged by several Grand Lodges.

Bible.—Emphatically is the Bible called a greater light of masonry; for, from the centre of the lodge, it pours forth upon the East, the West, and the South, its refulgent rays of Divine truth. The Bible is used among Masons as the symbol of the will of God, however it may be expressed.—See FURNITURE.

Black.—This colour is a symbol of grief and mourning. In the degree of Knight Templar it refers to the execution of Jacques de Molay; in the elu degrees of the Scotch and other rites, to the death of the chief builder at the temple; and in the Rose Croix to the crucifixion.

Blazing Star.—The blazing star constitutes one of the ornaments of the lodge. Formerly it was said to be "commemorative of the star which appeared to guide the wise men of the East to the place of our Saviour's nativity." But as this allusion, however beautiful, interferes with the universal character of masonry, it is now generally omitted, and the blazing star is said to be an emblem of Divine Providence. In the English ritual it is emblematic of Prudence. Dr. Hemming, quoted by Oliver, says that it refers to the sun, "which enlightens the earth with its refulgent rays, dispensing its blessings to mankind at large, and giving light and life to all things here below."

Blue.—The appropriate colour of the first three degrees or ancient craft masonry, and has been explained as emblematic of universal friendship and benevolence, instructing us, that in the mind of a Mason those virtues should be as extensive as the blue arch of heaven itself.

Blue Masonry.—The degrees of Entered Apprentice, Fellow-Craft, and Master Mason, are called Blue Masonry, and lodges in which they are conferred are called Blue Lodges, because the decorations of these degrees are of this colour.

Boaz.—The name of the left hand pillar that stood at the porch of King Solomon's temple. It is derived from the Hebrew ב, *b* "in," and עז, *oaz*, "strength," and signifies "in strength."—See PILLARS.

Bone.—*This word, which* is now corruptly pronounced in one

syllable, is the Hebrew word *boneh*, בונה, "builder," from the *banah*, בנה, "to build." It was peculiarly applied, as an epi to Hiram Abif, who superintended the construction of the te as its chief builder.

Book of Constitutions.—The *Book of Constitutions* is that in which is contained the rules and regulations of the order exposition of the duties of officers, the rights of members, the d of ceremonies to be used on various occasions, such as consecrati installations, funerals, &c.; and, in fine, a summary of all the fu mental principles of masonry. To this book reference is to be n in all cases where the by-laws of the Grand Lodge are silen not sufficiently explicit.

The earliest notice that we have of any such Constitutions is record, written in the reign of Edward IV., which states that Pri Edwin, having assembled the Masons at York, in 926, then frai the English constitutions of masonry from the writings brou there in various languages. These Constitutions continued fo long time to govern the English craft under the name of the "Got Constitutions;" but as they were found, at the revival of mason in the beginning of the eighteenth century, to be very errone and defective—probably from carelessness or ignorance in their quent transcription—in September, 1721, the Duke of Monta who was then Grand Master, ordered Brother James Anderson digest them "in a new and better method."

Anderson having accordingly accomplished the important ta that had been assigned him, in December of the same year, a co mittee, consisting of fourteen learned brethren, was appointed examine the book; and they, in the March communication of t subsequent year, having reported their approbation of it, it w after some amendments, adopted by the Grand Lodge, and publish in 1723, under the title of *The Book of Constitutions of the Fr masons, containing the History, Charges, Regulations, &c., of t Most Ancient and Right Worshipful Fraternity. For the use of t Lodges.*

In 1735, a second edition was published, under the superinten ence of a committee of Grand officers. This was the last editi issued during the lifetime of Dr. Anderson; but in the year 175 it was resolved "that the *Book of Constitutions* should be revise and the necessary alterations and additions made, consistent wi the laws and rules of masonry." Again, in 1766, a similar revisi took place, under the care of the Grand officers and twenty-o Masters of lodges; and the amendments having been unanimous approved by the Grand Lodge, in January, 1767, the fourth editi *was published.*

This book is carried, in all processions, before the Grand Master, on a velvet cushion, and the right of so carrying it is vested in the Master of the oldest lodge—a privilege which arose from the following circumstances:—During the reign of Queen Anne, Freemasonry was in a languishing condition, in consequence of the age and infirmities of the Grand Master, Sir Christopher Wren. On his death, and the accession of George the First to the throne, the four old lodges then existing in London determined to revive the Grand Lodge, which had for some years been dormant, and to renew the quarterly communications and the annual feast. This measure they accomplished, and resolved, among other things, that no lodge thereafter should be permitted to act (the four old lodges excepted) unless by authority of a charter granted by the Grand Master, with the approbation and consent of the Grand Lodge. In consequence of this, the old Masons in the metropolis vested all their inherent privileges as individuals in the four old lodges, in trust, that they would never suffer the ancient landmarks to be infringed; while, on their part, these bodies consented to extend their patronage to every lodge which should thereafter be regularly constituted, and to admit their Masters and Wardens to share with them all the privileges of the Grand Lodge, that of precedence only excepted. The extension of the order, however, beginning to give to the new lodges a numerical superiority in the Grand Lodge, it was feared they would at length be able, by a majority, to subvert the privileges of the original Masons of England, which had been centred in the four old lodges. On this account, a code of articles was drawn up with the consent of all the brethren, for the future government of the society. To this was annexed a regulation, binding the Grand Master and his successors, and the Master of every newly constituted lodge, to preserve these regulations inviolable; and declaring that no new regulation could be proposed, except at the third quarterly communication, and requiring it to be publicly read at the annual feast to every brother, even to the youngest Apprentice, when the approbation of at least two-thirds of those present should be requisite to render it obligatory. To commemorate this circumstance, it has been customary for the Master of the oldest lodge to attend every grand installation, and taking precedence of all present, the Grand Master excepted, to deliver the *Book of Constitutions* to the newly installed Grand Master, on his promising obedience to the ancient charges and general regulations.

This book, guarded by the Tyler's sword, constitutes an emblem in the Master's degree, intended to admonish the Mason that he should be guarded in all his words and actions, preserving unsullied the masonic virtues of silence and circumspection which are inculcated in that book.

Book of the Law.—The Holy Bible, *which is always op lodge,* as a symbol that its light should be diffused ame brethren. The passages on which it is opened differ in the d degrees. In this country these passages are as follow:—in t degree, at Psalm cxxxiii.; in the second, at Amos vii. 7, 8; third, at Ecclesiastes xii. 1-7.

Breastplate.—A piece of embroidery about ten inches worn by the Jewish High Priest on his breast, and attached upper corners to the shoulders, and by its lower to the girdle Ephod. It was made of the same rich embroidered stuff of the Ephod was. The front of it was set with twelve precious on each of which was engraved the name of one of the twelve These stones were divided from each other by golden partitio set in four rows, according to the following order. It must membered that they are to be read according to the Jewish of writing, from right to left, commencing with the Sardius right hand upper corner:—

CARBUNCLE, * LEVI.	TOPAZ, * SIMEON.	SARDIUS, * REUBEN.
DIAMOND, * ZEBULUN.	SAPPHIRE, * ISSACHAR.	EMERALD, * JUDAH.
AMETHYST, * GAD.	AGATE, * NAPHTALI.	LIGURE, * DAN.
JASPER, * BENJAMIN.	ONYX, * JOSEPH.	BERYL, * ASHER.

The colours of these stones have been described by I naturalists as follows:—

1. The *Sardius,* or ruby, was of a red colour, with an adm of purple. 2. The *Topaz,* or modern chrysolite, was pale with an admixture of yellow. 3. The *Carbuncle* was a fie 4. The *Emerald* was of a beautiful and pure green. 5. Th *phire,* or modern lapis lazuli, was a deep blue, veined with and spotted with small golden stars. 6. The *Diamond* is pe white. 7. The *Ligure,* or hyacinth, was of dull red, much with yellow. 8. The *Agate* was of a grey horny ground, s with different colours, chiefly of a dusky hue. 9. The *Ameth* of a purple colour, composed of strong blue and deep red. 1 *Beryl, or modern aqua* marina, was a pellucid gem of a bluish-

11. The *Onyx* was of a bluish-white colour, resembling the tint of the human nail. 12. The *Jasper* was of a beautiful green, sometimes clouded with white, red, or yellow.

The following are the Hebraic characters in which the names of the twelve tribes were engraved on these stones, in the same order in which they are arranged in the preceding diagram:—

לוי	שמעון	ראובן
זבלון	יששכר	יהודה
גד	נפתלי	דן
בנימן	יוסף	אשר

The breastplate was never to be separated from the priestly garments, and was called the "memorial," because it was designed to remind the High Priest how dear the tribes whose names it bore should be to his heart. This ornament forms a part of the vestments of the High Priest in a Royal Arch Chapter.*

Bright.—A Mason is said to be "bright" who is well acquainted with the ritual, the forms of opening and closing, and the ceremonies of initiation. This expression does not, however, in its technical sense, appear to include the superior knowledge of the history and science of the institution, and many bright masons are therefore not necessarily learned masons, and on the contrary some learned masons are not well versed in the exact phraseology of the ritual. The one knowledge depends on a retentive memory, the other is derived from deep research.

Broken Column.—Among the Hebrews, columns were used metaphorically, to signify princes or nobles, as if they were the pillars of a state. Thus, in Psalms xi. 3, the passage, reading in our translation, "if the foundations be destroyed, what can the righteous do?" is in the original, "when the columns are overthrown," *i. e.*, when the firm supporters of what is right and good have perished. So the passage in Isaiah xix. 10, should read, "her (Egypt's) columns

* The judges in ancient Egypt wore breastplates. For more on this subject, see *Urim and Thummim.*

are broken down," *i. e.*, the nobles of her state. In Freemas the broken column is, as Master Masons well know, the emble the fall of one of the chief supporters of the craft.

Brother.—The term which Freemasons apply to each o Freemasons are brethren, not only by common participation of human nature, but as professing the same faith, as being joi engaged in the same labours, and as being united by a mu covenant or tie, whence they are also emphatically called "Breth of the Mystic Tie."

Brotherly Love, Relief, and Truth.—The three great principle masonry, constituting the motto of our order, and the characte tics of our profession. They need no explanation, but they pr that a society which could adopt them, can be founded only on t principles of virtue. One of the ancient charges calls brotherly l "the foundation and capestone, the cement and glory of this ancie fraternity."

Burning Bush.—The burning bush, out of the midst of which t angel of the Lord appeared unto Moses at Mount Horeb, is referr to in the ceremonies of Royal Arch Masonry, because it w there that the Tetragrammaton was delivered to the Jewish la giver. This was, therefore, the great source of true masonic ligh and hence Supreme Councils of the thirty-third degree date the protocols "near the B.·. B.·." or "Burning Bush," to intimate th they are in their own rite the exclusive source of all masoni instruction.

By-Laws.—Every subordinate lodge is permitted to make it own by-laws, provided they do not conflict with the regulations c the Grand Lodge, nor with the ancient usages of the fraternity But of this the Grand Lodge is the only judge, and therefore th original by-laws of every lodge, as well as all subsequent alteration of them, must be submitted to the Grand Lodge for approval anc confirmation before they can become valid.

C

Cabala.—The Cabala is that peculiar science or philosophy of the Jews which is occupied in the mystical interpretation of the Scriptures, and in metaphysical speculations concerning the Deity and the spiritual world. As much use is made of these cabalistic speculations in the higher philosophical degrees of masonry, a brief description of the system will not perhaps be considered irrelevant to the objects of this work.

The Cabala is of two kinds—*theoretical* and *practical*. With the

practical Cabala, which is engaged in the construction of talismans and amulets, we have nothing to do. The theoretical is divided into the *literal* and *dogmatic*. The dogmatic Cabala is nothing more than the summary of the metaphysical doctrines taught by the Cabalistic doctors. It is, in other words, the system of Jewish philosophy. The literal is a mystical mode of explaining sacred things by a peculiar use of the letters of words, and is the one which is connected with philosophical and ineffable masonry.

There are three principal branches of the literal Cabala, which are denominated *Gematria*, *Notaricon*, and *Temura*.

1. Gematria is a mode of contemplating words according to the value of the letters of which they are composed. The Hebrews, like other ancient nations, having no figures in their language, made use of the letters of their alphabet instead of numbers, each letter having a particular numerical value according to the following table:—

Aleph	א	1	Yod	י	10	Koph	ק	100
Beth	ב	2	Caph	כ	20	Resh	ר	200
Gimel	ג	3	Lamed	ל	30	Shin	ש	300
Daleth	ד	4	Mem	מ	40	Tau	ת	400
He	ה	5	Nun	נ	50	Final Caph	ך	500
Vau	ו	6	Samech	ס	60	Final Mem	ם	600
Zain	ז	7	Ain	ע	70	Final Nun	ן	700
Heth	ח	8	Pe	פ	80	Final Pe	ף	800
Teth	ט	9	Tsaddi	צ	90	Final Tsaddi	ץ	900

Any two words, the letters of which have the same numerical value, are mutually convertible, and each is supposed to contain the latent signification of the other. Thus the words in Genesis xlix. 10, "Shiloh shall come," are supposed to contain a prophecy of the Messiah, because the letters of "Shiloh shall come," יבא שילה and of "Messiah," משיח, both have the numerical value of 358, according to the above table. It was by Gematria, applied to the Greek language, that we found in the article ABRAXAS in this work, the identity of Abraxas and Mithras. This is by far the most common mode of applying the Cabala.

2. Notaricon is a mode of constructing one word out of the initials or finals of many, or a sentence out of the letters of a word, each letter being used as the initial of another word. Thus of the sentence in Deuteronomy xxx. 12, "Who shall go up for us to heaven?" in Hebrew מי יעלה לנו השמימה the initial letters of each word are taken to form the word מילה, "circumcision," and the finals to form יהוה "Jehovah;" hence it is concluded that Jehovah hath *shown circumcision to be* the way to heaven. Again: the six letters

of the first word in Genesis בראשית "in the beginning," are m use of to form the initials of six words which constitute a sente signifying that "In the beginning God saw that Israel would acc the law," בראשית ראה אלהים שיקבלו ישראל תורה.

3. Temura is Cabala by permutation of letters. Sometimes letters of a word are transposed to form another word, making w. is familiarly known as an anagram, or the letters of a word : changed for others according to certain fixed rules of alphabeti permutation, the first letter being placed for the twenty-second, t second for the twenty-first, the third for the twentieth, and so (It is in this way that Babel, בבל is made out of Sheshach ששך and hence the Cabalists say that when Jeremiah used the wo Sheshach (xxv. 26), he referred to Babel.

A very interesting account of the Cabala will be found in Aller *Modern Judaism*, from which work, indeed, I have principal condensed the present synopsis.

Cabiri, Mysteries of the.—The Cabiri were originally Syria or Phœnician gods, and all that we know about them is to be foun in a fragment of Sanconiathon, quoted by Eusebius, which tells u that they were the children of Sydyk (whom Faber* and som other authors suppose to be Noah), and that they were the inventor of ship-building. In the time of Chronos (or Saturn) their descen dants, while navigating the sea, ran aground on Mount Casius, an there erected a temple.

The worship of the Cabiri was first established in the island o Samothrace, where it may be supposed that these navigators first landed on passing from the continent. Here they founded the mysteries of the Cabiri, which were subsequently celebrated at Thebes and Lemnos, but more especially at Samothrace, whence they were sometimes called the Samothracian rites. The name of the Cabiri was derived originally from Phœnicia, and the word signifies in that language *powerful.*† There were four of these gods, Axieros, Axiokersos, Axiokersa, and Cadmillus.‡ The last had been slain by the three others, and his murder was commemorated in the secret rites. The aspirant presented himself crowned with an olive branch, and girded about the loins with a purple riband or apron. He was placed upon a throne, around which the

* *Dissert. on the Mysteries of the Cabiri.* Bishop Cumberland thinks Sydyk identical with Shem, a just man, in Hebrew, *Sadek.*

† Compare the cognate Hebrew, *kabir*, "to be greater."

‡ Some authors suppose that these four gods refer to Noah and his three sons, saved in the ark, and thus they connect the Samothracian rites with the Arkite worship. See Drummond's *Origines*, vol. ii., p. 130. The *Scholiast* on Appol. Rhod. says their names were Ceres, Proserpine, and Bacchus.

priests and initiated performed sacred dances. Funeral rites were then enacted, in which the candidate represented Cadmillus. The hierophants declared that the object of the mysteries was, to make men just and virtuous. Candidates who had been guilty of any crime, were compelled to confess to a priest, who purified them.

Many persons annually resorted to Samothrace to be initiated into the celebrated mysteries, among whom are mentioned Cadmus, Orpheus, Hercules, and Ulysses. Jamblichus says, in his *Life of Pythagoras*, that from those of Lemnos that sage derived much of his wisdom. The mysteries of the Cabiri were much respected among the common people, and great care was taken in their concealment. The priests were called Corybantes, and made use of a language peculiar to the rites.*

There is much perplexity connected with this subject; but it is generally supposed that the mysteries were instituted in honour of Atys, the son of Cybele. According to Macrobius, Atys was one of the names of the sun; in confirmation of this, we know that the mysteries were celebrated at the vernal equinox. They lasted three days, during which they represented, in the person of Atys, the enigmatical death of the sun in winter, and his regeneration in the spring. In all probability, in the initiation, the candidate passed through a drama, the subject of which was the violent death of Atys. Candidates on their admission underwent an examination respecting their previous life, and after being purified and initiated, were presented with a purple girdle, which was worn like an *apron* around their bodies, as an amulet to preserve them against all dangers.

The mysteries were in existence at Samothrace as late as the eighteenth year of the Christian era, at which time the emperor Germanicus embarked for that island, to be initiated, but was prevented from accomplishing his purpose by adverse winds.

Cable Tow.—A properly constructed tracing board of the Entered Apprentice is always enclosed within a cord or cable tow, having four tassels placed at the four angles, referring to the four cardinal virtues and their illustrated points, while the cable tow is emblematic of the cord or band of affection which should unite the whole fraternity, as in Hosea xi. 4, "I drew them with cords of a man, with bands of love." But there is another and not figurative use of this implement, with which masons are well acquainted.

Cagliostro.—Joseph Balsamo, Marquis of Pelligrini, more com-

* Larcher says that those who had been admitted to these mysteries were highly esteemed, as they were supposed to have nothing to apprehend from tempests; and Plutarch tells us, that they who learned the names of the Cabiri, pronounced them slowly, as an *amulet to avert calamity*.

monly known by the title which he assumed at Paris, of Co Cagliostro, was one of the most ingenious impostors that ever liv He was the author of a work entitled *Maçonnerie Egyptienne,* a the founder of a pseudo-masonic system, which he called the r of Egyptian masonry. He established this rite (the idea of wh he had obtained from some manuscripts accidentally purchased London) at first in Courland, in the year 1779, whence he aft ward introduced it into Germany, France, and England. For t purpose more speedily of captivating the credulous and t imaginative, he united with this form of masonry the visiona schemes of Alchemy, declaring that one of the objects of initiati was the possession of the philosopher's stone and the elixir immortality.

Both men and women were admitted into the lodges of tl Egyptian rite, though the ceremonies for each sex were slightly di ferent, and the lodges for their reception were entirely distinct. Tl system was called a hierarchy, and was divided into three degree Egyptian Apprentice, Egyptian Fellow-Craft, and Egyptian Maste

Cagliostro, after having been banished from France by th government, and compelled to fly from England by his creditor was finally arrested at Rome by the Inquisition, in 1789, on charge of practising the rites of Freemasonry, and condemned t perpetual imprisonment. He was never afterwards heard of, an is supposed to have died, or to have been put to death, during hi incarceration.

Calendar, Masonic.—Freemasons, in affixing dates to their official documents, never make use of the common calendar or vulgar era, but have one peculiar to themselves, which, however, varies in the different rites.

Masons of the York and French rites, that is to say, the Masons of England, Scotland, Ireland, France, Germany, and America, date from the creation of the world, calling it *Anno Lucis,* which they abbreviate A.·. L.·., signifying "in the Year of Light." Thus with them the year 1850 is A.·. L.·. 5854. This they do, not because they believe Freemasonry to be coeval with the creation, but with a symbolic reference to the light of masonry.

In the Scotch rite, the era also begins from the date of the creation; but Masons of that rite, using the Jewish chronology, would call the year 1850 A.·. M.·., or *Anno Mundi* (in the year of the world) 5610. They sometimes use the initials A.·. H.·., signifying *Anno Hebraico,* or, "in the Hebrew year." They have also adopted the Hebrew months, and the year therefore ends with them on the 16th of September, the new year beginning on the 17th of the same month, which is the first of Tisri.

The Masons of the rite of Mizraim, which is practised in France, adopt the chronology of Archbishop Usher, and adding four years to the usual computation of the age of the world, would make the year 1850 A.·. L.·. 5854.

Masons of the York rite begin the year on the first of January, but in the French rite it commences on the first of March; and instead of the months receiving their usual names, they are designated numerically, as first, second, third, &c. Thus the 1st January, 1850, would be styled in a French masonic document, the "1st day of the 11th masonic month, *Anno Lucis*, 5854." The French sometimes, instead of the initials A.·. L.·., use *L'an de la V.·. L.·.*, or, *Vraie Lumiere, i. e.*, "Year of True Light."

Royal Arch Masons commence their era with the year in which Zerubbabel began to build the second temple, which was 530 years before Christ. Their style for the year 1850 is, therefore, A.·. Inv.·., that is, *Anno Inventionis*, or, in the Year of the Discovery, 2380.

Royal and Select Masters very often make use of the common masonic date, *Anno Lucis*, but properly they should date from the year in which Solomon's Temple was completed, and their style would then be, *Anno Depositionis*, or, "in the Year of the Deposite," and they would date the year 1850 as 2850.

Knights Templars use the era of the organization of their order in 1118. Their style for the year 1850 is A.·. O.·., *Anno Ordinis*, or, "in the Year of the Order," 732.

I subjoin, for the convenience of reference, the rules for discovering these different dates:—

1. *To find the Ancient Craft date.* Add 4004 to the vulgar era. Thus, 1850 and 4004 are 5854.

2. *To find the date of the Scotch rite.* Add 3760 to the vulgar era. Thus, 1850 and 3760 are 5610. After September add one year more.

3. *To find the date of Royal Arch Masonry.* Add 530 to the vulgar era. Thus, 530 and 1850 are 2380.

4. *To find the Royal and Select Masters' date.* Add 1000 to the vulgar era. Thus, 1000 and 1850 are 2850.

5. *To find the Knights Templars' date.* Subtract 1118 from the vulgar era. Thus, 1118 from 1850 is 732.

The following will show, in one view, the date of the year 1850 in all the branches of the order:—

Year of the Lord A. D. 1850—Vulgar era.
Year of the Light, A.·. L.·. 5854—Ancient Craft Masonry.
Year of the World, A.·. M.·. 5610—Scotch rite.
Year of the Discovery, A.·. I.·. 2380—Royal Arch Masonry.
Year of the Deposite, A.·. Dep.·. 2850—Royal and Select Masters.
Year of the Order, A.·. O.·. 732—Knights Templars.

Candidate.—In ancient Rome, he who sought office from t people wore a white shining robe of a peculiar construction, flowi open in front, so as to exhibit the wounds he had received in : breast. From the colour of his robe or *toga candida*, he w called *candidatus*, whence our English word *candidate*. The de vation will serve to remind our brethren of the purity of condu and character which should distinguish all those who are candida for admission into our order. For the constitutional qualificati of masonic candidates, see ADMISSION.

Capestone.—Properly COPESTONE, which see.

Captain General.—The third officer in an Encampment of Knigh Templars in America. He presides over the Encampment in tl absence of his superiors, and is one of its representatives in tl Grand Encampment. His duties are to see that the council char ber and asylum are duly prepared for the business of the meeting and to communicate all orders issued by the Grand Council. H station is on the left of the Grand Commander, and his jewel is level surmounted by a cock, the emblem of courage.

Captivity.—Solomon having erected and dedicated a temple t Jehovah, died in the year of the world 3029. His dominions di not long retain their integrity, for during the reign of his son an successor, Rehoboam, ten of the tribes revolted against his auth rity; and thus the separate kingdoms of Judah and Israel wer established, the Temple remaining in the possession of the forme After a series of events unnecessary to be narrated here, the city c Jerusalem was attacked by Nebuchadnezzar, and after a year' siege, was surrendered at midnight, in the eleventh year of th reign of Zedekiah, to Nebuzaradan, the captain of Nebuchadnezzar' guards. Nebuzaradan, having rifled the Temple of its sacred vessel and its two pillars at the entrance of the porch, set it and the cit on fire, on the tenth day of the fifth month, corresponding to th latter part of July; and conveyed those of the people who ha escaped the sword, as captives to Babylon. Here they remained i servitude until they were released by Cyrus, King of Persia, who in the first year of his reign, published that famous decree whicl liberated the Hebrew captives, and permitted them to rebuil "the city and house of the Lord."* Many interesting circumstances in relation to this captivity, and its termination, are interspersed through some of the higher degrees, such as the Royal

* Lightfoot says that the seventy years of the captivity began in the third year o Jehoiakim, and terminated in the first year of Cyrus, which he dates *Anno Mund 3470.—Harmony of the Four Evang.*, *Proleg.*, sec. vii.

Arch, the Red Cross Knight, Knight of the East, and to parts of Jerusalem.

Cardinal Virtues.—These are Prudence, Fortitude, Temperance, and Justice. They are dilated on in the first degree; and the practice of them urged upon the candidate, by certain striking allusions to part of the ceremonies of initiation.

Carpet.—A painting or diagram, containing the emblems of a particular degree. The same as flooring or tracing board. It is called a carpet, because the larger ones used in a lodge are generally laid upon the ground for the purposes of instruction.

Cassia.—Sometimes improperly used for *Acacia.*

Catenarian Arch.—If a rope be suspended loosely by its two ends, the curve into which it falls is called a catenarian curve, and this inverted, forms the catenarian arch, which is said to be strongest of all arches. As the form of a symbolic lodge is an oblong square, that of the Royal Arch Chapter, according to the English ritual, is a catenarian arch.

Caution.—It was formerly the custom to bestow upon an Entered Apprentice, on his initiation, a new name, which was "caution." The custom is now very generally discontinued, although the principle which it inculcated should never be forgotten.

Centre, Opening on the.—In the ritual of the English lodges, it is usual for the W.·. M.·., when he has opened a lodge in the third degree, to declare it duly "opened on the centre." This practice is thus explained: "None but Masters' Lodges are so opened. Apprentice and Craft Lodges are mixed lodges—the first including brethren of the three degrees—some higher and some lower in masonry than others, consequently, there is not a masonic equality among them. The Master Mason is under a stronger obligation to his brother of an equal degree than to one of an inferior degree. On the contrary, in a lodge of Masters, all are equal, all stand upon the same level, all are equally near and equally distant to each other —*as the central point of the circle is equally near and equally distant to its circumference.* Hence we say a Master's Lodge is opened on the centre."—*Moore's May.*, v. iii., p. 356. An attempt has been made in the *Trestle Board*, published under the sanction of the late Baltimore Masonic Convention, to introduce the custom into the American lodges. It has, however, been rejected in South Carolina.

Cephas.—A Syriac word signifying a rock or stone. In the degree of Royal Master, it is used in reference to the cubical stone of masonry.

Certificate.—A diploma issued by a Grand Lodge, or by a subordinate lodge under its authority, testifying that the holder thereof is a true and trusty brother, and recommending him to the hospitality of the fraternity abroad. The character of this instrument has sometimes been much misunderstood. It is by no means intended to act as a *voucher* for the bearer, nor can it be allowed to supersede the necessity of a *strict examination.* A stranger, however, having been tried and proved by a more unerring standard, his certificate then properly comes in as an auxiliary testimonial, and will be permitted to afford good evidence of his correct standing in his lodge at home; for no body of Masons, true to the principles of their order, would grant such an instrument to an unworthy brother, or to one who, they feared, might make an improper use of it. But though the presence of a Grand Lodge's certificate be in general required as collateral evidence of worthiness to visit, or receive aid, its accidental absence, which may arise in various ways, as from fire, captivity, or shipwreck, should not debar a strange brother from the rights guaranteed to him by our institution, provided he can offer other evidence of his good character. The Grand Lodge of New York has, upon this subject, taken the proper stand in the following regulation:—"That no Mason be admitted to any subordinate lodge, under the jurisdiction of this Grand Lodge, or receive the charities of any lodge, unless he shall, on such application, exhibit a Grand Lodge certificate, duly attested by the proper authorities, *except he is known to the lodge to be a worthy brother.*"*

Since the publication of the first edition of this work, the certificate system has been warmly discussed by the Grand Lodges of the United States, and considerable opposition to it has been made by some of them on the ground that it is an innovation. If it is an innovation, it certainly is not one of the present day, as we may learn from the Regulations made in General Assembly of the Masons of England, on St. John the Evangelist's Day, 1663, during the Grand Mastership of the Earl of St. Albans, one of which reads as follows:—

"That no person hereafter who shall be accepted a Freemason shall be admitted into any lodge or assembly, until he has brought a certificate of the time and place of his acceptation from the lodge that accepted him, unto the Master of that limit or division where such lodge is kept."

Chain, Mystic.—To form the mystic chain is for the brethren to make a circle, holding each other by the hands, as in surrounding a grave, &c. Each brother crosses his arms in front of his body,

* *Order of the* Grand Lodge of New York, June 8, 1843.

so as to give his right hand to his left-hand neighbour, and his left hand to his right-hand neighbour. The French call it *chaine d'union.*

Chalk, Charcoal, and Clay.—By these three substances are beautifully symbolized the three qualifications for the servitude of an Entered Apprentice.

Chamber of Reflection.—In the French and Scotch rites, a small room adjoining the lodge, in which, preparatory to initiation, the candidate is enclosed, for the purpose of indulging in those serious meditations which its sombre appearance, and the gloomy emblems with which it is furnished, are calculated to produce. It is also used in the degree of Knight Templar for a similar purpose.

Chancellor.—An officer in a Council of Knights of the Red Cross, corresponding, in some respects, to the Senior Warden of a symbolic lodge.

Chapiter.—An ornamental finish to the top of a pillar.

Chaplain.—The office of Chaplain of a lodge is one which is not recognized in the ritual of this country, although often conferred by courtesy.

Chapter.—A convocation of Royal Arch Masons is called a Chapter. In England and Ireland Royal Arch Masonry is connected with and under the government of the Grand Lodge; but in Scotland and America the jurisdictions are separate.* In these countries a Chapter of Royal Arch Masons is empowered to give the preparatory degrees of Mark, Past, and Most Excellent Master; although, of course, the Chapter, when meeting in either of these degrees, is called a lodge. In some Chapters the degrees of Royal and Select Master are also given as preparatory degrees; but in most of the States the control of these is conferred upon separate bodies, called "Councils of Royal and Select Masters." The presiding officers of a Chapter are the High Priest, King, and Scribe, who are, respectively, representatives of Joshua, Zerubbabel, and Haggai. In the English Chapters these officers are generally styled either by the founders' names, as above, or as first, second, and third Principals. Chapters of Royal Arch Masons in this country are primarily under the jurisdiction of State Grand Chapters, as lodges are under Grand Lodges; and, secondly, under the General Grand Chapter of the United States, whose meetings are held triennially, and which exercises a general supervision over this branch of the order throughout the Union. The convocations of several of the ineffable degrees are also called Chapters.—See ROYAL ARCH.

* Formerly, in this country, Chapters were chartered by and under the control of Grand Lodges.

Chapter, General.—The appellation of the supreme body of Templars, whose chief seat is in Scotland. It has the power of instituting Grand Priories (or Encampments), or several Preceptories, in any nation, colony, or langue.

Chapter, General Grand.—The General Grand Chapter of the United States was organized in 1806, and meets triennially: it consists of the Grand and Deputy Grand High Priests, Kings, and Scribes, for the time being, of the several State Grand Chapters, and of the Past General Grand High Priests, Deputy General Grand High Priests, Kings, and Scribes of the said General Grand Chapter.* It exercises a general supervisory authority over the State Grand Chapters, and immediate jurisdiction in all States or Territories where a State Grand Chapter has not been established.

Chapter, Grand.—A Grand Chapter consists of the High Priests, Kings, and Scribes, for the time being, of the several Chapters under its jurisdiction, and of the Past Grand and Deputy Grand High Priests, Kings, and Scribes of the said Grand Chapter. Its organization differs from that of a Grand Lodge—Past High Priests not being eligible to a seat after the expiration of their time of service, as Past Masters are in the Grand Lodge, unless they shall have served as Grand and Deputy Grand High Priests, Kings, or Scribes. Grand Chapters have the sole government and superintendence (under the General Grand Chapter) of the several Royal Arch Chapters, and Lodges of Most Excellent, Past, and Mark Masters, within their several jurisdictions.

Until the year 1797 there was no organization of Grand Chapters in the United States. Chapters were held under the authority of a Master's warrant, although the consent of a neighbouring Chapter was generally deemed expedient. But in 1797 delegates from several of the Chapters in the Northern States assembled at Boston, for the purpose of deliberating on the expediency of organizing a Grand Chapter, for the government and regulation of the several Chapters within the said States. This Convention prepared an address to the Chapters in New York and New England, disclaiming the power of any Grand Lodge to exercise authority over Royal Arch Masons, and declaring it expedient to establish a Grand Chapter. In consequence of this address, delegates from most of the States above mentioned met at Hartford in January, 1798, and organized a Grand Chapter, formed and adopted a constitution, and elected and installed their officers. This example

* *By an amendment to* the Constitution adopted in 1853, Past General Grand *Officers are no longer ex officio* members.

was quickly followed by other parts of the Union; and Grand Chapters now exist in nearly all the States.

Charges.—The fraternity had long been in possession of many records containing the ancient regulations of the order, when, in 1722, the Duke of Montagu being Grand Master of England, the Grand Lodge finding fault with their antiquated arrangement, it was directed that they should be collected, and after being properly digested, be annexed to the *Book of Constitutions*, then in course of publication, under the superintendence of Brother James Anderson. This was accordingly done, and the document now to be found in all the *Ahiman Rezons*, under the title of "The Old Charges of the Free and Accepted Masons," constitutes, by universal consent, a part of the fundamental law of our order. The charges are divided into six general heads of duty, as follows:—1. Concerning God and religion; 2. Of the civil magistrate, supreme and subordinate; 3. Of lodges; 4. Of Masters, Wardens, Fellows, and Apprentices; 5. Of the management of the Craft in working; 6. Of behaviour under different circumstances, and in various conditions. These charges contain succinct directions for the proper discharge of a Mason's duties, in whatever position he may be placed; and from them have been abridged, or by them suggested, all those well-known directions found in our Monitors, which Masters are accustomed to read to candidates, on their reception into the different degrees, and which have, therefore, also been denominated charges. The word, however, in strictness, and to avoid confusion, ought to have been confined to the *Old Charges* above alluded to.*

Charity.—"Though I speak with the tongues of men and of angels, and have not charity, I become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and knowledge, and have all faith, so that I could remove mountains, and have not charity, I am nothing" (1 Corinth. xiii. 1, 2). Such was the language of an eminent apostle of the Christian Church, and such is the sentiment that constitutes the cementing bond of Freemasonry. Charity is the chief corner-stone of our temple, and upon it is to be erected a superstructure of all the other virtues, which make the good man and the good Mason. The charity, however, of which our order boasts, is not alone that sentiment of commiseration which leads us to assist the poor with pecuniary donations. Like the virtue described by the apostle, already quoted, its application is more noble and more extensive.

* I have omitted the publication of these charges in the present edition, since they have now become accessible to every Mason, by their insertion in several modern works on Freemasonry.

"It suffereth long, and is kind." The true Mason will be slow to anger and easy to forgive. He will stay his falling brother by gentle admonition, and warn him with kindness of approaching danger. He will not open his ear to his slanderers, and will close his lips against all reproach. His faults and his follies will be locked in his breast, and the prayer for mercy will ascend to Jehovah for his brother's sins. Nor will these sentiments of benevolence be confined to those who are bound to him by ties of kindred or worldly friendship alone; but, extending them throughout the globe, he will love and cherish all who sit beneath the broad canopy of our universal lodge. For it is the boast of our institution, that a Mason, destitute and worthy, may find in every clime a brother, and in every land a home.

Charles XII., Order of.—An order of knighthood instituted in 1811 by Charles XII., King of Sweden, and which was to be conferred only on the principal dignitaries of the masonic institution in his dominions. In the manifesto establishing the order, the king says,—"To give to this society (the masonic) a proof of our gracious sentiments toward it, we will and ordain that its first dignitaries, to the number which we may determine, shall in future be decorated with the most intimate proof of our confidence, and which shall be for them a distinctive mark of the highest dignity." The number of knights are twenty-seven, all Masons, and the King of Sweden is the perpetual Grand Master.

Cherubim.—The second order of the angelic hierarchy, the first being the seraphim. The two cherubim that overtopped the mercy-seat or covering of the ark, in the holy of holies, were placed there by Moses, in obedience to the orders of God:—"And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy-seat. And the cherubim shall stretch forth their wings on high, covering the mercy-seat with their wings, and their faces shall look one to another; toward the mercy-seat shall the faces of the cherubim be" (Exod. xxv. 17, 19). It was between these cherubim that the shekinah or divine presence rested, and from which issued the Bath-kol or voice of God. Of the form of these cherubim we are ignorant: Josephus says that they resembled no known creature, but that Moses made them in the form in which he saw them about the throne of God: others, deriving their ideas from what is said of them by Ezekiel, Isaiah, and St. John, describe them as having the face and breast of a man, the wings of an eagle, the belly of a lion, and the legs and *feet of* an ox,—which three animals, with man, are the symbols of *strength and wisdom.*

Chief of the Tabernacle.—The twenty-third degree in the Ancient Scotch Rite. It commemorates the institution of the order of the priesthood in Aaron and his sons Eleazar and Ithamar. Its officers are three—a Sovereign Sacrificer and two High Priests; and the members of the "Hierarchy," as the lodge is styled, are called Levites. The apron is white, lined with deep scarlet, and bordered with red, blue, and purple ribbon. A gold chandelier of seven branches is painted on the centre, and a violet-coloured myrtle on the flap. The jewel, which is a thurible, is worn from a broad yellow, purple, blue, and scarlet sash, from the left shoulder to the right hip.

Chisel.—One of the working tools of a Mark Master, and emblematic of the effects of education on the human mind. For as the artist, by the aid of this instrument, gives form and regularity to the shapeless mass of stone, so education, by cultivating the ideas, and by polishing the rude thoughts, transforms the ignorant savage into the civilized being. The chisel is speculatively to the Mark Master what the Ashlar is to the Entered Apprentice.

In the English ritual, the chisel is one of the working tools of the Entered Apprentice, with the same emblematic signification as we give to it in the Mark Master's degree.

Chivalry.—Although Freemasonry and the institution of Chivalry are not identical, yet we are permitted, from a variety of considerations, to infer that the latter was a branch of the former. And even if we should not come to this conclusion, the close connection which, at the present day, exists between some of the orders of Chivalry and the order of Freemasonry, will authorize us in devoting a few words to a brief examination of this venerable institution.

The origin of Chivalry is involved in very great obscurity. Almost every author who has written on this subject has adopted an hypothesis of his own. Some derive the institution from the equestrian order of ancient Rome, while others trace it to the tribes who, under the name of Northmen, about the ninth century, invaded the southern parts of Europe. Warburton ascribes the origin of Chivalry to the Arabians; Pinkerton, Mallet, and Percy, to the Scandinavians; Clavel derives it from the secret societies of the Persians, which were the remains of the mysteries of Mithras.

Chivalry, like Freemasonry, was a ceremonial institution, and its ceremonies were highly symbolical in their character. It was divided into three degrees—that of *Page*, which might answer to our Apprentice; of *Esquire*, similar to our Fellow-Craft; and of *Knight*, which was equivalent to our Master. The education of the *page was conducted* with the greatest care. He was confided

to the charge of some noble dame, who inculcated an unlimited deference to the female sex, and taught him to appreciate the duties and honours of the profession in which he was about to embark. When arrived at a proper age, which was generally that of fourteen, he was presented at the altar, where the priest, having consecrated a sword, suspended it from his shoulder; by which simple ceremony he was advanced to the second degree of Chivalry, and became an Esquire. From this time he was attached to the person of a knight, and becoming the sharer of his toils and dangers, was still further instructed in his duties. Having served a probationary term in these subordinate degrees, he was, at length, if found worthy, promoted to the honour of knighthood, which was the third degree, and the one in which the knowledge of the mysteries was conferred. The day before the ceremony of installation was passed by the novice in fasting, and the night in a church, prostrated at the foot of the altar, and in the midst of profound darkness. The next day he knelt before the knight who was to receive him, and took, between his hands, the solemn obligation always to fly to the assistance of the oppressed, and to sacrifice himself for the honour and defence of the mysteries of Chivalry. The knight then girded the candidate with a sword, struck him on the neck with his own, which act was called the accolade, kissed his cheeks and forehead, and gave him, with the open palm of his hand, a gentle slap, the last he was ever to receive without resentment. He then arose, and was clothed with the various pieces of his armour, the emblematic sense of which was explained to him.

The formulary of this part of the reception has been preserved,* and furnishes abundant evidence of the symbolic character of the institution. The sword which he received was called "the arms of mercy," and he was told to conquer his enemies by mercy rather than by force of arms. Its blade was two-edged, to remind him that he must maintain Chivalry and justice, and contend only for the support of these *two chief pillars of the temple of honour.* The lance represented truth—because truth, like the lance, is straight. The coat of mail was the symbol of a fortress erected against vice; for as castles are surrounded by walls and ditches, the coat of mail is closed in all its parts, and defends the knight against treason, disloyalty, pride, and every other evil passion. The rowels of the spur were given to urge the possessor on to deeds of honour and virtue. The shield, which he places betwixt himself and his enemy, was to remind him that the knight is as a shield interposed between the prince and the people, to preserve peace and tranquillity.

* La Roque, *Traité de la Noblesse.*

After the reception the knight was exhibited with great pomp before the people. A banquet, followed by the bestowal of largesses and alms, concluded the ceremonies. The knights were in possession of signs of recognition known only to themselves,* and were also united by a system of mysteries, allusions to which will often be found in the allegories that we meet with in the romances of Chivalry. The greater part of the stories of Turpin and the other old romances is filled with astronomical allusions applied to Charlemagne; and, indeed, this prince and his twelve paladins ought, says Clavel, to be considered in these legends as the sun and the twelve genii, or signs of the twelve palaces of the zodiac.

Christ, Order of.—When the Knights Templars were overthrown throughout Europe, they were protected in Portugal, and converted by the sovereign into a new order, called the Order of Christ, and the secret part of the ritual was abolished. A masonic order of the same name was at one time established in Paris by a Portuguese.

Circle.—See POINT WITHIN A CIRCLE.

Circumambulation.—Circumambulation, or a procession around the altar, always formed a part of the ancient religious ceremonies. In Greece the priests and the people walked thrice round the altar during the sacrifice, and sung a sacred hymn. On these occasions the procession moved according to the course of the sun; and a hymn is still preserved in the writings of Callimachus, which was chanted by the priests of Apollo, at Delos, and the substance of which was, "We imitate the example of the sun, and follow his benevolent course." The Druids used the same ceremonies, and always made three turns round the altar, accompanied by all the worshippers. In some parts of Britain this practice continued to be observed for ages after the destruction of the Druidical religion; and Martin, in his *Description of the Western Islands*, written not a century ago, tells us that "in the Scottish isles the people never come to the ancient sacrificing and fire-hallowing cairns, but they walk three times round them, from east to west, according to the course of the sun. This sanctified tour, or *round by the south*, is called Deiseal, from Deas or Deis, the right hand, and Soil or Sul, the sun, *the right hand being ever next the heap or cairn.*"

Oliver says that in levelling the foot-stone of the temple, King Solomon and the twelve tribes circumambulated Mount Moriah three times in jubilee procession.

Circumspection.—A necessary watchfulness is recommended to every man, but in a Mason it becomes a positive duty, and the

* *Clavel, Hist. Pitt. de la Franc-Maçon*, p. 354.

neglect of it constitutes a heinous crime. On this subject the *Old Charges* are explicit: "You shall be cautious in your words and carriage, that the most penetrating stranger shall not be able to discover or find out what is not proper to be imitated; and sometimes you shall divert a discourse and manage it prudently for the honour of the Worshipful Fraternity" (*Old Charges*, vi. 4).

Clandestine.—Not legal. A body of Masons uniting in a lodge without the consent of a Grand Lodge, or although originally legally constituted, continuing to work after its charter has been revoked, is styled a "Clandestine Lodge," and its members are called "Clandestine Masons." With clandestine lodges or Masons, regular Masons are forbidden to associate, or converse on masonic subjects.

Clay Ground.—In the clay ground between Succoth and Zeredatha, Hiram Abif cast all the sacred vessels of the Temple, as well as the pillars of the porch. This spot was about thirty-five miles in a north-east direction from Jerusalem, and it is supposed that Hiram selected it for his foundry, because the clay which abounded there was, by its great tenacity, peculiarly fitted for making moulds. The masonic tradition on this subject is sustained by the authority of Scripture (see 1 Kings vii. 42, and 2 Chron. iv. 17).

Clefts of the Rocks.—The whole of Palestine is very mountainous, and these mountains abound in deep clefts or caves, which were anciently places of refuge to the inhabitants in time of war, and were often used as lurking-places for robbers. It is, therefore, strictly in accordance with geographical truth that the statement, in relation to the concealment of certain persons in the clefts of the rocks, is made in the third degree.

Closing.—The duty of closing the lodge is as imperative and the ceremony as solemn as that of opening; nor should it ever be omitted through negligence, nor hurried over with haste, but everything should be performed with order and precision, so that no brother shall go away dissatisfied. From the very nature of our constitution, a lodge cannot properly be adjourned. It must either be closed in due form, or the brethren called off to refreshment. But an adjournment on motion, as in other societies, is unknown to our order. The Master can alone dismiss the brethren, and that dismission must take place after a settled usage. In Grand Lodges, which meet for several days successively, the session is generally continued from day to day, by calling to refreshment at the termination of each day's sitting.

Clothed.—A Mason is said to be properly clothed when he wears white leather gloves, a white apron, and the jewel of his masonic rank. The gloves are now often, but improperly dispensed with, except on public occasions. This costume is of ancient date; for in an indenture of covenants made in the reign of Henry the Sixth of England, "between the church wardens of a parish in Suffolk and a company of Freemasons, the latter stipulate that each man should be provided with a pair of white gloves and a white apron, and that a lodge, properly tyled, should be erected at the expense of the parish in which they were to carry on their works" (see *Quarterly Review*, vol. xxiv., p. 146.)

Clouded Canopy.—See COVERING.

Cock.—The ancients made the cock a symbol of courage, and consecrated him to Mars, Pallas and Bellona, deities of war. As an emblem of this quality, he is used in the jewel of the Captain General of an Encampment of Knights Templars.

Rhigelline, however, gives a different explanation of this symbol. He says that the cock was the emblem of the sun and of life, and that as the ancient Christians allegorically deplored the death of the solar orb in Christ, the cock recalled its life and resurrection.* The cock, we know, was a symbol among the early Christians, and is repeatedly to be found on the tombs in the catacombs of Rome. Hence I am, on further reflection, induced to believe that we should give a Christian interpretation to the jewel of a Knight Templar, as symbolic of the resurrection.

Coercion.—Among the imperative requisites of a candidate for Freemasonry, is one, that he should come of his free will and accord. Masons cannot, therefore, be too cautious how they act or speak before uninitiated persons who have expressed any desire of entering the order, lest this perfect freedom of their will be infringed. Coercion is entirely out of the question. Mercenary or interested motives should be strenuously discouraged, and no other inducement used than that silent persuasion which arises from a candid exposition of the beauties and moral excellences of our institution.

Coffin.—In the ancient mysteries the aspirant could not claim a participation in the highest secrets until he had been placed in the Pastos, Bed or Coffin. The placing him in the coffin was called the symbolical death of the mysteries, and his deliverance was termed a rising from the dead. Hence arose a peculiarity in

* *Maçonnerie considereé comme le resultat des religions Egyptienne, Juive et Chretienne*, tom. ii., p. 67.

the Greek verb *teleutao*, which, in the active voice, signified "I die," and in the middle voice, "I am initiated." "The mind," says an ancient writer, quoted by Stobæus, "is affected in *death* just as it is in the *initiation* into the mysteries. And word answers to word, as well as thing to thing; for τελευταν is *to die*, and τελεισθαι, *to be initiated*." The coffin in masonry is an emblem of the Master's degree; but its explication is here incommunicable.

Collar.—An ornament worn around the neck by the officers of lodges, to which is suspended a jewel indicative of the wearer's rank. The colour of the collar varies in the different grades of masonry. That of a symbolic lodge is blue; of a Past Master, purple; of a Royal Arch Mason, scarlet; of a Secret Master, white bordered with black; of a Perfect Master, green, &c. These colours are not arbitrary, but are each accompanied with an emblematic meaning.

Colours.—Each grade of masonry is furnished with its emblematic colour. Colours have always been invested with mystic meanings. Thus, they are used as the distinguishing mark of different nations, as well as of different professions. White has been considered as emblematic of joy, and is hence selected as the appropriate dress for bridal occasions. On the contrary, the sombre appearance of black has confined its use to seasons of grief and mourning. The heralds have adopted colours as a part of their highly symbolic science, and among them every colour is the symbol of a particular virtue and quality of the mind. The three symbolic colours of the ancient Druids, appropriated to their three degrees, were Green, emblematic of Hope; Blue, of Truth; and White, of Light. The colours of Ancient York Masonry are blue, purple, and scarlet. Besides these, the different degrees of chivalry, and of Scotch masonry, have their appropriate colours. The reader is referred to these colours under their appropriate names.

Column.—A round pillar made to support as well as to adorn a building, whose construction varies in the different orders of architecture.—See BROKEN COLUMN.

Commander, Grand.—The Grand Commander is the presiding officer in an Encampment of Knights Templars. His style is Most Eminent, and the jewel of his office is a cross, from which issue rays of light.

Committee.—The well-known regulation which forbids private committees in the lodge, *i. e.*, select conversations between two *or more members*, in which the other members are not permitted *to join, is derived* from the *Old Charges*: "You are not permitted

to hold private committees or separate conversation, without leave from the Master, nor to talk of anything impertinent or unseemly, nor to interrupt the Master or Wardens, or any brother speaking to the Master" (*Old Charges*, § vi. 1).

Common Gavel.—See GAVEL.

Communicate.—When the peculiar mysteries of a degree are bestowed upon a candidate by mere verbal description of the bestower, without his being made to pass through the constituted ceremonies, the degree is technically said to be *communicated.* This mode is, however, entirely confined to the Scotch rite. In York Masonry it is never permitted.

Communications.—The meetings of Lodges are called Communications, and of Grand Lodges, Grand Communications.

Companion.—A title bestowed by Royal Arch Masons upon each other, and equivalent to the word brother in symbolic lodges. It refers, most probably, to the companionship in exile and captivity of the ancient Jews, from the destruction of the Temple by Nebuchadnezzar, to its restoration by Zerubbabel, under the auspices of Cyrus.

Compasses.—As in operative masonry, the compasses are used for the admeasurement of the architect's plans, and to enable him to give those just proportions which will insure beauty as well as stability to his work; so, in speculative masonry, is this important implement symbolic of that even tenor of deportment, that true standard of rectitude which alone can bestow happiness here and felicity hereafter. Hence are the compasses the most prominent emblem of virtue,* the true and only measure of a Mason's life and conduct. As the *Bible* gives us *light* on our duties to God, and the *square* illustrates our duties to our neighbour and brother, so the *compasses* give that additional *light* which is to instruct us in the duty we owe to ourselves—the great imperative duty of circumscribing our passions, and keeping our desires within due bounds. "It is ordained," says the philosophic Burke, "in the eternal constitution of things, that men of intemperate passions cannot be free; their passions forge their fetters."

Composite.—One of the five orders of architecture introduced by the Romans, and compounded of the other four, whence it derives its name. Although it combines strength with beauty, yet, as it

* Those brethren who delight to trace our emblems to an astronomical origin, find in the compasses a symbol of the Sun; the circular pivot representing the body of the luminary, and the diverging legs his rays.

is a comparatively modern invention, it is held in little esteem among Freemasons.

Consecration.—When a new lodge is formed it is necessary that it should be hallowed or consecrated to the purposes of masonry. The ceremonies on this occasion vary in different countries. They are detailed in all the Monitors.

Consecration, Elements of.—The masonic elements of consecration are *corn*, *wine*, and *oil*, which are called the corn of nourishment, the wine of refreshment, and the oil of joy. They are emblematic of health, plenty, and peace.—See CORN.

Consistory.—The meetings of members of the thirty-second degree, or Sublime Princes of the Royal Secret, are called Consistories. Its officers are, a Thrice Illustrious Grand Commander, two Thrice Illustrious Lieutenant Grand Commanders, Grand Orator, Grand Chancellor, Grand Treasurer, Grand Secretary, Grand Master Architect, Physician General, Keeper of the Seals, Grand Master of Ceremonies, Captain of the Guards, and Tyler.

Constitution of a Lodge.—Any number of Master Masons, not less than seven, being desirous of forming a new lodge, must apply by petition to the Grand Lodge of the State in which they reside, praying for a Charter or Warrant of Constitution to enable them to assemble as a regular lodge. Their petition being favourably received, a warrant is immediately granted, and the Grand Master appoints a day for its consecration, and for the installation of its officers. In this consecration and installation consists the constitution of a lodge; and when thus consecrated, and its officers installed by the authority of the Grand Lodge, it is said to be *legally constituted.*

Constitutions.—See BOOK OF CONSTITUTIONS.

Convocation.—The meetings of Chapters of Royal Arch Masons are styled Convocations; those of Grand Chapters are Grand Convocations.

Copestone.*—The topmost stone in a building; the last laid, as the foundation stone is the first. "To celebrate the copestone," is to celebrate the completion of the edifice,—a custom still observed by operative Masons.

Corinthian Order.—This is the lightest and most ornamental of the pure orders, and possesses the highest degree of richness and detail that architecture attained under the Greeks. Its capital is

* *In masonic language this word is usually but incorrectly pronounced capestone; its derivation is from the Saxon cop*, the head.

its great distinction, and is richly adorned with leaves of acanthus, olive, &c., and other ornaments. The column of Wisdom, which supports the lodge, is of the Corinthian order, and its appropriate situation and symbolic officer are in the E.·.

Corn.—Corn, wine, and oil are the masonic elements of consecration. The adoption of these symbols is supported by the highest antiquity. Corn, wine, and oil were the most important productions of Eastern countries; they constituted the wealth of the people, and were esteemed as the supports of life and the means of refreshment. David enumerates them among the greatest blessings that we enjoy, and speaks of them as "*wine* that maketh glad the heart of man, and *oil* to make his face shine, and *bread* which strengtheneth man's heart" (Psalm civ. 14). In devoting anything to religious purposes, the anointing with oil was considered as a necessary part of the ceremony,—a rite which has descended to Christian nations. The tabernacle in the wilderness, and all its holy vessels, were, by God's express command, anointed with oil; Aaron and his two sons were set apart for the priesthood with the same ceremony; and the prophets and kings of Israel were consecrated to their offices by the same rite. Hence, Freemasons' lodges, which are but temples to the Most High, are consecrated to the sacred purposes for which they were built, by strewing corn, wine, and oil upon the "*lodge*," the emblem of the Holy Ark. Thus does this mystic ceremony instruct us to be nourished with the hidden manna of righteousness, to be refreshed with the Word of the Lord, and to rejoice with *joy* unspeakable in the riches of divine grace. "Wherefore, my brethren," says the venerable Harris,—"wherefore do you carry *corn*, *wine*, and *oil*, in your processions, but to remind you, that in the pilgrimage of human life you are to impart a portion of your *bread* to feed the hungry, to send a cup of your *wine* to cheer the sorrowful, and to pour the healing *oil* of your consolation into the wounds which sickness hath made in the bodies, or affliction rent in the hearts of your fellow-travellers?" (*Discourses*, iv. 81).

In processions, the corn alone is carried in a golden pitcher, the wine and oil are placed in silver vessels, and this is to remind us that the first, as a necessity and the "staff of life," is of more importance and more worthy of honour than the others, which are but comforts.

Corner-Stone.—The first stone in the foundation of every magnificent building is called the corner-stone, and is laid in the north-east, generally with solemn and appropriate ceremonies. To this stone, formerly, some secret influence was attributed. In Alet's *Ritual*, it is directed to be "solid, angular, of about a foot square,

and laid in the north-east." Its position, as Oliver justly remarks, "accounts in a rational manner, for the general disposition of a newly-initiated candidate, when enlightened but uninstructed, he is accounted to be in the most superficial part of masonry" (*Signs and Symbols*, p. 225).

Cornucopia.—The horn of plenty. It is a symbol of abundance, and as such has been adopted as the jewel of the Stewards of a lodge, to remind them that it is their duty to see that the tables are properly furnished at refreshment, and that every brother is suitably provided for.

Corybantes, Mysteries of the.—Rites instituted in Phrygia, in honour of Atys, the lover of Cybele. The goddess was supposed first to bewail the death of her lover, and afterwards to rejoice for his restoration to life. The ceremonies were a scenical representation of this alternate lamentation and rejoicing, and of the sufferings of Atys, who was placed in an ark or coffin during the mournful part of the orgies.

Cotytto, Mysteries of.—These mysteries were instituted in Thrace, and passed over into Greece and Rome, where they were known as the rites of the *Bona Dea.* They were celebrated by females alone, and were conducted with so much secrecy that their ceremonies are entirely unknown.

Council.—In several of the higher degrees of masonry the meetings are styled councils—as a council of Knights of the Red Cross, and of Princes of Jerusalem. A portion of the room in which a chapter of Royal Arch Masons or Knights of the Red Cross meets, is emphatically designated as the Grand Council.

Council of Royal and Select Masters.—Bodies in which the degrees of Royal and Select Masters are given. The names and number of the officers vary slightly in different councils. They are perhaps most properly—a Thrice Illustrious Grand Master, Illustrious Hiram of Tyre, Principal Conductor of the Works, Recorder, Master of the Exchequer, Captain of the Guards, and Steward. Some of the Monitors add a Conductor of the Council, but I am not aware that such an officer is necessary, according to the true ritual.

Council of the Trinity.—An independent masonic jurisdiction, in which are conferred the degrees of Knight of the Christian Mark, and Guard of the Conclave, Knight of the Holy Sepulchre, and the Holy and Thrice Illustrious Order of the Cross. They are conferred after the Encampment degrees. They are Christian degrees, and refer to the crucifixion.

Covering of the Lodge.—Our ancient brethren met beneath no other covering than the cloudy canopy of heaven. The innumerable stars that decked its concave surface were as living witnesses of the power and wisdom of Him at whose sacred name they were taught to bow; and were nightly winning from the virtuous Mason, by their bright effulgence, the prayer of hope, and the hymn of praise. Our lodges still claim this noble roof, emblematically, as their only covering, which admonishes them with a "*sic itur ad astra*," to aspire from earth to heaven, and to seek there the rest from labour, and the reward of toil.

Cowan.—One of the profane. This purely masonic term is derived from the Greek *kuon*, a dog. In the early ages of the Church, when the mysteries of religion were communicated only to initiates under the veil of secrecy, the infidels and unbaptized profane were called "dogs," a term probably suggested by such passages of Scripture as Matt. vii. 6, "Give not that which is holy to dogs," and Philip. iii. 2, "Beware of dogs, beware of evil workers, beware of the concision." Hence, as *kuon*, or dog, meant among the early fathers one who had not been initiated into the Christian mysteries, the term was borrowed by the Freemasons, and in time corrupted into *cowan*. The attempt made by some anti-masonic writers to derive the word from the *chouans* of the French Revolution, is absurd. The word was in use long before the French Revolution was even meditated. I have in my possession a copy of the edition of Anderson's *Constitutions*, printed in 1769, which contains, at p. 97, this word: "Working Masons ever will have their own wages * * * let *cowans* do as they please."

Craft.—The ordinary acceptation is a trade or mechanical art, and collectively, the persons practising it. Hence, "the Craft," in speculative masonry, signifies the whole body of Freemasons, wherever dispersed.

Crafted.—A word sometimes colloquially used, instead of the lodge term "passed," to designate the advancement of a candidate to the second degree.

Craftsman.—A Fellow-Craft.

Created.—Knights of the Red Cross, Knights of Malta, and Knights Templars, when advanced to those degrees, are said to be "dubbed and created."

Creed of a Mason.—The creed of a Mason is brief, unentangled with scholastic subtleties, or with theological difficulties. It is a creed which demands and receives the universal consent of all men, which admits of no *doubt*, and defies schism. It is the belief in

God, the supreme architect of heaven and earth; the dispenser of all good gifts, and the judge of the quick and the dead.

Cross.—The cross was an important emblem in the Pagan mysteries, and was used as an hieroglyphic of life. It is retained in one of its modifications, the triple tau, as an emblem of the R.·. A.·. degree, according to the English ritual, and is to be found plentifully dispersed through the symbols of the ineffable and philosophical degrees. As an emblem in the degrees of chivalry, it bears a strictly Christian allusion. But I do not recognise it as appertaining to symbolic masonry.—See Triple Tau.

Cross-Legged.—It was an invariable custom in the Middle Ages, in laying out the body of a Knight Templar after death, to cross one leg over the other; and in all the monuments of these knights now remaining in the various churches of Europe, there will always be found an image of the person buried, sculptured on the stone, lying on a bier in this cross-legged position. Templars of the present day will readily connect this posture with an appropriate portion of the degree as now conferred.

When, in the sixteenth century, a portion of the Knights Templars of Scotland united themselves with a masonic lodge at Stirling, they were commonly known by the name of the "cross-legged Masons." Oliver relates the fact, but assigns no plausible reason for the appellation. It was, I presume, given in allusion to this funeral posture of the Templars, and a "cross-legged Mason" would therefore be synonymous with a masonic Knight Templar.

Crow.—An iron implement to raise weights. It is one of the working tools of a Royal Arch Mason. For its symbolic meaning, see Pickaxe.

Crown, Princesses of the.—*Princesses de la couronne.* A species of androgynous masonry, established at Saxony in 1770 (Clavel, *Hist. de la Franc-Maçon*).

Crusades.—A few masonic writers have endeavoured to trace the introduction of masonry into Europe to these wars. Those who entertain this opinion suppose that the order was unknown in Christendom until it was brought there by the knights who had visited the Holy Land, and who, they contend, were instructed in its mysteries by the Jews of Palestine. But this theory is wholly untenable; for the first crusade commenced in 1065; and we have the best evidence that a convention of Masons assembled at York, on the summons of Prince Edwin, as early as 926, or 139 years before a single knight had entered Asia.

Crux Ansata.—The *crux ansata* or cross, surmounted by a circle, thus, was, in the Egyptian mysteries, a symbol of eternal life.

Cube.—The cube is defined to be a regular solid body, consisting of six square and equal faces or sides, and the angles all right angles. In the double cube, four of the faces are oblong squares. The cube, from its perfect form, constitutes an important geometrical figure among Masons. The perfect Ashlar, it is supposed by some, should be of this figure, and the form of the lodge, taken in its height and depth, as well as its length and breadth, is a double cube, though in its superfices it constitutes only an oblong square.

Cubical Stone.—The cubical stone forms an important part of the ritual of the Royal Arch and Rose Croix, as well as some other of the high degrees. We have a masonic legend respecting a cubical stone, on which the sacred name was inscribed in a mystical diagram. On this stone Adam made his offerings to God. This stone is called "the masonic stone of foundation," and our traditions very minutely trace its history. When Jacob fled from Esau to his uncle Laban, in Mesopotamia, he carried this stone with him, and used it as his pillow on the occasion of his memorable dream, the foot of the ladder appearing to rest on the stone. It was subsequently taken by him into Egypt, and when the Israelites departed from that country, Moses conveyed away with his followers the stone of foundation, as a talisman, by which they were to be conducted into the promised land. In the battle with the Amalekites he seated himself on this stone. Afterward this stone was deposited in a secret crypt of the Temple, in a manner well known to Select Masters, and there remained hidden until, at the rebuilding of the temple by Zerubbabel, it was discovered by three zealous sojourners, and made the corner-stone of the second temple.*

Cubit.—A measure of length, originally denoting the distance from the elbow to the extremity of the middle finger, or the fourth part of a well-proportioned man's stature. The Hebrew cubit, according to Bishop Cumberland, was twenty-one inches; but only

* The stone pillar, anointed with oil, was a common patriarchal hieroglyphic, connected with the worship of the Supreme Being; and, as Faber remarks, a rude stone, anointed in the same way, was among the heathens one of the most ancient symbols of the Great Father. The cubical stone is, indeed, an important link, connecting the spurious and the true Freemasonry.

eighteen according to other authorities. There were two kinds of cubits, the sacred and profane—the former equal to thirty-six, and the latter to eighteen inches. It is by the common cubit that the dimensions of the various parts of the Temple are to be computed.

Cyrus.—Cyrus, king of Persia, was a great conqueror, and after having reduced nearly all Asia, he crossed the Euphrates, and laid siege to Babylon, which he took by diverting the course of the river which ran through it. The Jews, who had been carried away by Nebuchadnezzar, on the destruction of the Temple, were then remaining as captives in Babylon. These Cyrus released A. M. 3466, or B. C. 538, and sent them back to Jerusalem to rebuild the house of God, under the care of Joshua, Zerubbabel, and Haggai.

D

Darkness.—Darkness among Freemasons is emblematical of ignorance; for, as our science has technically been called "*Lux*," or light, the absence of light must be the absence of knowledge. Hence the rule, that the eye should not see until the heart has conceived the true nature of those beauties which constitute the mysteries of our order. In the spurious Freemasonry of the ancient mysteries, the aspirant was always shrouded in darkness, as a preparatory step to the reception of the full light of knowledge. The time of this confinement in darkness and solitude varied in the different mysteries. Among the Druids of Britain the period was nine days and nights; in the Grecian mysteries it was three times nine days; while among the Persians, according to Porphyry, it was extended to the almost incredible period of fifty days of darkness, solitude, and fasting.

In the beginning LIGHT was esteemed above darkness, and the primitive Egyptians worshipped *On*, as their chief deity, under the character of eternal Light. But, as the learned Oliver observes, "this worship was soon debased by superstitious practices." Darkness was then adored as the first-born, as the progenitor of day, and the state of existence before creation. The apostrophe of Young to Night embodies the feelings which gave origin to this debasing worship of darkness:—

> "O majestic night!
> Nature's great ancestor! day's elder born!
> And fated to survive the transient sun!
> By mortals and immortals seen with awe!"

Freemasonry has restored Darkness to its proper place, as a state *of preparation; the* symbol of that antemundane chaos from whence

light issued at the divine command; of the state of nonentity before birth, and of ignorance before the reception of knowledge. Hence, in the ancient mysteries, the release of the aspirant from solitude and darkness was called the act of regeneration, and he was said to be born again, or to be raised from the dead. And in masonry, the darkness which envelopes the mind of the uninitiated, being removed by the bright effulgence of masonic light, Masons are appropriately called "the sons of light."

Dates.—See CALENDAR, MASONIC.

Deacon.—In every well-regulated symbolic lodge, the two lowest of the internal officers are the Senior and Junior Deacons. The former is appointed by the Master, and the latter by the Senior Warden. It is to the Deacons that the introduction of visitors should be properly intrusted. Their duties comprehend also, a general surveillance over the security of the lodge, and they are the proxies of the officers by whom they are appointed. Hence their jewel, in allusion to the necessity of circumspection and justice, is a square and compasses. In the centre the Senior Deacon wears a sun, and the Junior Deacon a moon, which serve to distinguish their respective ranks. In the rite of Misraim, the deacons are called acolytes.

The office of Deacons in Masonry appears to have been derived from the usages of the primitive Church. In the Greek Church the deacons were always the πυλωροι, *pylori* or doorkeepers; and in the *Apostolical Constitutions* the deacon was ordered to stand at the men's door, and the sub-deacon at the women's, to see that none came in or went out during the oblation.*

Declaration of Candidates.—See QUESTIONS TO CANDIDATES.

Dedication.—When a masonic hall has been erected, it is dedicated, with certain well-known and impressive ceremonies, to *Masonry*, *Virtue*, and *Universal Benevolence*.

Lodges, however, are differently dedicated. Anciently they were dedicated to King Solomon, as the founder of ancient craft masonry, and the first Most Excellent Grand Master. Christian lodges are generally dedicated to St. John the Baptist, and St. John the Evangelist; and in every well-regulated lodge, there is exhibited a certain point within a circle, embordered by two perpendicular lines, called the "lines parallel," which represent these two saints. In those English lodges which have adopted the union system of work, the dedication is to "God and his service," and the lines parallel represent Moses and Solomon. This change was adopted by the

* *Const. Apost.*, lib. viii., cap. ii.

Grand Lodge of England, in 1813, to obviate the charge of sectarianism. I have, however, in another work, endeavoured to prove that to this charge we by no means render ourselves amenable by this dedication to the above saints, since it is made to them, not as Christians, but as eminent Masons; not as saints, but as pious and good men; not as teachers of a religious sect, but as bright exemplars of all those virtues which Masons are taught to reverence and practice.*

With respect to the original cause of this dedication, the English lodges have preserved a tradition, which, as a matter of curiosity, may find a place in this work. I am indebted for it to Brother Moore's excellent *Magazine,* vol. ii., p. 263.

"From the building of the first temple at Jerusalem, to the Babylonish captivity, Freemasons' lodges were dedicated to King Solomon; from thence to the coming of the Messiah, they were dedicated to Zerubbabel, the builder of the second temple; and from that time to the final destruction of the temple by Titus, in the reign of Vespasian, they were dedicated to St. John the Baptist; but owing to the many massacres and disorders which attended that memorable event, Freemasonry sunk very much into decay; many lodges were entirely broken up, and but few could meet in sufficient numbers to constitute their legality, and at a general meeting of the craft, held in the city of Benjamin, it was observed that the principal reason for the decline of masonry was the want of a Grand Master to patronize it; they therefore deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, requesting him to take the office of Grand Master. He returned for answer, that though well-stricken in years (being upwards of ninety), yet having been in the early part of his life initiated into masonry, he would take upon himself that office; he thereby completed by his learning what the other St. John had completed by his zeal, and thus drew what Freemasons term a line parallel; ever since which Freemasons' lodges in all Christian countries have been dedicated both to St. John the Baptist and St. John the Evangelist."

But the task is not difficult to trace more philosophically, and, I believe, more correctly, the real origin of this custom. In the spurious masonry, so well known as the mysteries of Pagan nations, we may find the most plausible reasons for the celebration of our festivals in June and December, and for the dedication of our lodges to St. John the Baptist and St. John the Evangelist.

The post-diluvians, according to the testimony of the Jewish

* *See an article* by the author on this subject, in *Moore's Freemasons' Mag.*, v. iii., *p. 6.*

writer, Maimonides, the Magians of Persia, until their ritual was improved and purified by Zoroaster, and most probably the ancient Druids, introduced into their rites a great respect for, and even an adoration of the Sun, as the source of light and life and fruition, and the visible representative of the invisible creative and preservative principle of nature. To such sects the period when the sun reached his greatest northern and southern declination, by entering the zodiacal signs, Cancer and Capricorn, marked, as it would be, by the most evident effects on the seasons, and on the length of the days and nights, could not have passed unobserved; but, on the contrary, must have occupied a distinguished place in their ritual. Now these important days fall respectively on the 21st of June and the 22d of December.

In the spurious masonry of the ancients these days were, doubtless, celebrated as returning eras in the existence of the great source of light, and object of their worship. Our ancient brethren adopted the custom, abandoning, however, in deference to their own purer doctrines, the idolatrous principles which were connected with these dates, and confining their celebration exclusively to their astronomical importance. But time passed on. Christianity came to mingle its rays with the light of masonry, and our Christian ancestors, finding that the Church had appropriated two days near these solstitial periods to the memory of two eminent saints, it was easy to incorporate these festivals, by the lapse of a few days, into the masonic calendar, and to adopt these worthies as patrons of our order. To this change the earlier Christian Masons were doubtless the more persuaded by the peculiar character of these saints. St. John the Baptist, by announcing the approach of Christ, and by the mystic ablution to which he subjected his proselytes, and which was afterward adopted in the ceremony of initiation into Christianity, might well be considered as the *Grand Hierophant* of the Church, while the mysterious and emblematic nature of the Apocalypse assimilated the mode of teaching adopted by St. John the Evangelist to that practised by the fraternity.

It is thus that I trace the present system of dedication, through these saints, to the heliacal worship of the ancients.

Royal Arch Chapters are dedicated to Zerubbabel, Prince or Governor of Judah, and Encampments of Knights Templars to St. John the Almoner. Mark lodges should be dedicated to Hiram the builder; Past Masters' to the Saints John; and Most Excellent Masters' to King Solomon.

Dedication of the Temple.—The Temple having been completed, Solomon dedicated it to Jehovah in the month Tizri, 2999 years after *the creation, and 1005* before the advent of Christ. Masonic

tradition tells us that he assembled the nine Deputy Grand Masters in the holy place, from which all natural light had been carefully excluded, and which only received the artificial light which emanated from the east, west, and south, and there made the necessary arrangements;* after which he stood before the altar of the Lord, and offered up that beautiful invocation and prayer which is to be found in the eighth chapter of the first Book of Kings.

Degrees.—Ancient Craft Masonry, or as it is called by the Grand Lodge of Scotland, "St. John's Masonry," consists of but three degrees, Entered Apprentice, Fellow-Craft, and Master Mason. The degrees in all the rites vary in number and character, inasmuch as they are comparatively modern; but they all commence with the three degrees of Ancient Craft Masonry.

In all the Pagan mysteries, there were progressive degrees of initiation. In the mysteries of Hindostan there were four degrees, three in those of Greece, the same number among the Druids, and two among the Mexicans. The object of these steps of probation was to test the character of the aspirant, and at the same time to prepare him, by gradual revelations, for the important knowledge he was to receive at the final moment of his adoption.

Delta.—A triangle. The name of a piece of furniture in an Encampment of Knights Templars, which, being of a triangular form, derives its name from the Greek letter Δ, delta. It is also the title given, in the French and Scotch rites, to the luminous triangle which encloses the ineffable name.

Demit.—A Mason is said to demit from the order when he withdraws from all connection with it. It relieves the individual from all pecuniary contributions, and debars him from pecuniary relief, but it does not cancel his masonic obligations, nor exempt him from that wholesome control which the order exercises over the moral conduct of its members. In this respect the maxim is, "*Once a Mason and always a Mason.*"

Deputy Grand Master.—The assistant, and in his absence, the representative of the Grand Master. He was formerly appointed by his superior, but is now elected by the craft. While the Grand Master is present, the D.·. G.·. M.·. has neither duties nor powers; these are exercised only in the absence of the presiding officer.

Dermott, Laurence.—He was at first the Grand Secretary and afterwards the Deputy Grand Master of that body of masons who, in 1739, seceded from the Grand Lodge of England, and called themselves "Ancient York Masons," stigmatizing the regular

* Oliver, *Landmarks*, i. 580.

masons as "moderns." In 1764 Dermott published the *Book of Constitutions* of his Grand Lodge under the title of *Ahiman Rezon; or a help to all that are or would be Free and Accepted Masons, containing the quintessence of all that has been published on the subject of Freemasonry.* This work passed through several editions, the last of which was edited, in 1813, by Thomas Harper, the Deputy Grand Master of the Ancient Masons, under the title of *The Constitutions of Freemasonry, or Ahiman Rezon.* It is not, however, considered as any authority for masonic law.

Desaguliers.—John Theophilus Desaguliers, LL.D., F.R.S., and a distinguished writer and lecturer on experimental philosophy, was the second Grand Master after the re-organization of Freemasonry in 1717. In 1720 he compiled, with Dr. Anderson, the earliest form of masonic lectures that are now extant, although the use of them has long since been abandoned for more modern and complete ones. He was born at Rochelle, in France, on the 12th March, 1683, and died at London in 1749.

Deus Meumque Jus.—God and my right. The motto of the thirty-third degree, Ancient and Accepted rite.

Dionysian Architects.—The priests of Bacchus, or, as the Greeks called him, Dionysus, having devoted themselves to architectural pursuits, established about one thousand years before the Christian era, a society or fraternity of builders in Asia Minor, which is styled by the ancient writers the Fraternity of Dionysian Architects. An account of this institution is given under the head of ANTIQUITY OF FREEMASONRY.

Dionysian Mysteries.—These mysteries were celebrated throughout Greece and Asia Minor, but principally at Athens, where the years were numbered by them. They were instituted in honour of Bacchus, and were introduced into Greece from Egypt, which, as we shall have abundant occasion to see in the course of this work, was the parent of all the ancient rites. In these mysteries the murder of Bacchus by the Titans was commemorated, in which legend he is evidently identified with the Egyptian Osiris, who was slain by his brother, Typhon. The aspirant in the ceremonies through which he passed, represented the murder of the god, and his restoration to life.

The commencement of the mysteries, or what we might masonically call the opening of the lodge, was signalized by the consecration of an egg, in allusion to the mundane egg from which all things were supposed to have sprung. The candidate having been first purified by water, and crowned with a myrtle branch, was introduced into *the vestibule*, and there clothed in the sacred habili-

ments. He was then delivered to the conductor, who, after the mystic warning, εκας, εκας, εστε βεβηλοι,—"Depart hence, all ye profane!" exhorted the candidate to exert all his fortitude and courage in the dangers and trials through which he was about to pass. He was then led through a series of dark caverns, a part of the ceremonies which Stobæus calls "a rude and fearful march through night and darkness." During this passage he is terrified by the howling of wild beasts, and other fearful noises; artificial thunder reverberates through the subterranean apartments, and transient flashes of lightning reveal monstrous apparitions to his sight. In this state of darkness and terror he is kept for three days and nights, after which he commences the aphanism, or mystical death of Bacchus. He is now placed on the *pastos* or couch, *i. e.*, he is confined in a solitary cell, where he is at liberty to reflect seriously on the nature of the undertaking in which he is engaged. During this time he is alarmed with the sudden crash of waters, which is intended to represent the deluge. Typhon, searching for Osiris, or Bacchus, for they are here identical, discovers the ark in which he had been secreted, and tearing it violently asunder, scatters the limbs of his victim upon the waters. The aspirant now hears the lamentations which are instituted for the death of the god. Then commences the search of Rhea for the remains of Bacchus. The apartments are filled with shrieks and groans; the initiated mingle with their howlings of despair the frantic dances of the Corybantes; everything is a scene of distraction and lewdness; until, at a signal from the hierophant, the whole drama changes; the mourning is turned to joy; the mangled body is found; and the aspirant is released from his confinement, amid the shouts of Ευρηκαμεν, Ευγχαιρομεν,—"We have found it, let us rejoice together." The candidate is now made to descend into the infernal regions, where he sees the torments of the wicked, and the rewards of the virtuous. It was now that he received the lecture explanatory of the rites, and was invested with the tokens which served the initiated as a means of recognition. He then underwent a lustration, after which he was introduced into the holy place, where he received the name of Epopt, and was fully instructed in the doctrine of the mysteries, which consisted in a belief in the existence of one God, and a future state of rewards and punishments. These doctrines were inculcated by a variety of significant symbols. After the performance of these ceremonies, the aspirant was dismissed, and the rites concluded with the pronunciation of the mystic words, *Konx Ompax*, an attempted explanation of which will be found under the head of ELEUSINIAN MYSTERIES.

Discalceation.—The ceremony of taking off the shoes, as a token

of respect, whenever we are on or about to approach holy ground. It is referred to in Exodus (iii. 5), where the angel of the Lord, at the burning bush, exclaims to Moses, "Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." It is again mentioned in Joshua (v. 15), in the following words: "And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy." And lastly, it is alluded to in the injunction given in Ecclesiastes (v. 1), "Keep thy foot when thou goest to the house of God."

The rite, in fact, always was, and still is, used among the Jews and other Oriental nations, when entering their temples and other sacred edifices. It does not seem to have been derived from the command given to Moses; but rather to have existed as a religious custom from time immemorial, and to have been borrowed, as Mede supposes, by the Gentiles, through tradition, from the patriarchs.

The direction of Pythagoras to his disciples was in these words: Ανυπόδητος θύε καὶ προσκυνεῖ—that is, "Offer sacrifice and worship with thy shoes off."

Justin Martyr says that those who came to worship in the sanctuaries and temples of the Gentiles were commanded, by their priests, to put off their shoes.

Drusius, in his *Notes on the Book of Joshua*, says that among most of the Eastern nations it was a pious duty to tread the pavement of the temple with unshod feet.*

Maimonides, the great expounder of the Jewish law, asserts that "it was not lawful for a man to come into the mountain of God's house with his shoes on his feet, or with his staff, or in his working garments, or with dust on his feet."†

Rabbi Solomon, commenting on the command in Leviticus xix. 30, "Ye shall reverence my sanctuary," makes the same remark in relation to this custom. On this subject Dr. Oliver observes, "Now the act of going with naked feet was always considered a token of humility and reverence; and the priests, in temple worship, always officiated with feet uncovered, although it was frequently injurious to their health.‡

Mede quotes Zago Zaba, an Ethiopean Bishop, who was ambassador from David, King of Abyssinia, to John III., of Portugal, as saying: "We are not permitted to enter the church, except barefooted."§

* *Quod etiam nunc apud plerasque orientis nationes piaculum sit, calceato pede templorum pavimenta calcasse.*

† *Bêth Habbechirah*, c. 7.

‡ *Historical Landmarks*, vol. ii., p. 481.

§ *Non datur nobis potestas adeundi templum nisi* nudibus pedibus.

The Mohammedans, when about to perform their devotions, always leave their slippers at the door of the mosque. The Druids practised the same custom whenever they celebrated their sacred rites; and the ancient Peruvians are said always to have left their shoes at the porch, when they entered the magnificent temple consecrated to the worship of the Sun.

Adam Clarke thinks that the custom of worshipping the Deity barefooted was so general among all nations of antiquity, that he assigns it as one of his thirteen proofs that the whole human race have been derived from one family.

Finally, Bishop Patrick, speaking of the origin of this rite, says, in his commentaries: "Moses did not give the first beginning to this rite, but it was derived from the patriarchs before him, and transmitted to future times from that ancient, general tradition; for we find no command in the law of Moses for the priests performing the service of the temple without shoes, but it is certain they did so from immemorial custom; and so do the Mohammedans and other nations at this day."

Discovery.—*Anno inventionis*, or "In the Year of the Discovery," is the style assumed by Royal Arch Masons, in commemoration of an event which took place soon after the commencement of the rebuilding of the Temple by Zerubbabel.—See CALENDAR, MASONIC.

Dispensation.—A permission to do that which, without such permission, is forbidden by the constitutions and usages of the order. The power of granting Dispensations is confided to the Grand Master, or his representative, but should not be exercised except on extraordinary occasions, or for excellent reasons. The dispensing power is confined to only four circumstances: 1. A lodge cannot be opened and held, unless a Warrant of Constitution be first granted by the Grand Lodge; but the Grand Master may issue his Dispensation, empowering a constitutional number of brethren to open and hold a lodge until the next communication of the Grand Lodge. At this communication, the Dispensation of the Grand Master is either revoked or confirmed. A lodge under Dispensation is not permitted to be represented, nor to vote in the Grand Lodge. 2. Not more than five candidates can be made at the same communication of a lodge; but the Grand Master, on the showing of sufficient cause, may extend to a lodge the privilege of making as many more as he may think proper. 3. No brother can at the same time belong to two lodges within three miles of each other; but the Grand Master may dispense with this regulation also. 4. Every lodge must elect and install its officers on the *constitutional night*, which, in most masonic jurisdictions, precedes the

anniversary of St. John the Evangelist. Should it, however, neglect this duty, or should any officer die, or be expelled, or remove permanently, no subsequent election or installation can take place, except under dispensation of the Grand Master.

District Deputy Grand Master.—An officer appointed to inspect old lodges, consecrate new ones, install their officers, and exercise a general supervision over the fraternity in districts where, from the extent of the jurisdiction, the Grand Master or his Deputy cannot conveniently attend in person. He is considered as a Grand Officer, and as the representative of the Grand Lodge in the district in which he resides. In the English Grand Lodge, officers of this description are called Provincial Grand Masters.

Doric Order.—The oldest and most original of the three Grecian orders. It is remarkable for robust solidity in the column, for massive grandeur in the entablature, and for harmonious simplicity in its construction. The distinguishing characteristic of this order is the want of a base. The flutings are few, large, and very little concave. The capital has no astragal, but only one or more fillets, which separate the flutings from the torus.* The column of strength which supports the lodge is of the Doric order, and its appropriate situation and symbolic officer are in the W.·.

Dove, Knights and Ladies of the.—*Chevaliers et Chevalières de la Colombe.* A secret society framed on the model of Freemasonry, to which women were admitted; it was instituted at Versailles, in 1784, but it is now extinct.

Dress of a Mason.—Oliver says† that "the ancient symbolical dress of a Master Mason was a yellow jacket and blue breeches, alluding to the brass compasses with steel points, which were assigned to the Master, or Grand Master, as governor of the craft. But the real dress was a plain black coat and breeches, with white waistcoat, stockings, aprons, and gloves." In this country the masonic costume is a full suit of black, with white stockings where shoes are worn, and white leather aprons and gloves. Knights Templars have their gloves and aprons also black.

Druids.—The Druidical rites were practised in Britain and Gaul, though they were brought to a much greater state of perfection in the former country, where the isle of Anglesea was considered as their chief seat. The word Druid has been supposed to be derived from the Greek Δρυς, or rather the Celtic *Derw*, an oak, which tree was peculiarly sacred among them; but I am inclined to seek its

* *Stuart, Dict. of Architecture.* † Landmarks, vol. i., p. 169.

etymology in the Gaelic word *Druidh*, which signifies a wise man, or a magician. The Druidical ceremonies of initiation, according to Oliver, "bore an undoubted reference to the salvation of Noah and his seven companions in the ark." Indeed, all the ancient mysteries appear to have been arkite in their general character. Their places of initiation were of various forms; circular, because a circle was an emblem of the universe; or oval, in allusion to the mundane egg, from which, according to the Egyptians, our first parents issued; or serpentine, because a serpent was the symbol of Hu, the Druidical Noah; or winged, to represent the motion of the Divine Spirit; or cruciform, because a cross was the emblem of regeneration.* Their only covering was the *clouded canopy*, because they deemed it absurd to confine the Omnipotent beneath a roof,† and they were constructed of embankments of earth, and of unhewn stones, *unpolluted with a metal tool.* No one was permitted to enter their sacred retreats unless *he bore a chain.* The chief priest or hierophant was called the Archdruid. Their grand periods of initiation were quarterly, taking place on the days when the sun reached his equinoctial and solstitial points, which at that remote period were the 13th of February, the 1st of May, the 19th of August, and the 1st of November. The principal of these was the 1st of May (which, according to Mr. Higgins,‡ was the festival of the Sun entering into Taurus), and the May-day celebration which still exists among us is a remnant of the Druidical rites. It was not lawful to commit their ceremonies or doctrines to writing, as we learn from Cæsar,§ and hence the ancient Greek and Roman writers have been enabled to give us but little information on this subject.

The institution was divided into three degrees or classes, the lowest being the *Bards;* the second the *Faids* or *Vates;* and the highest the *Druids.*|| Much mental preparation and physical purification were used previously to admission into the first degree. The aspirant was clothed with the three sacred colours, white, blue, and green; white as the symbol of Light, blue of Truth, and green of Hope. When the rites of initiation were passed, the tri-coloured robe was changed for one of green; in the second

* The cross, as an emblem of regeneration, was first adopted by the Egyptians, who expressed the several increases of the Nile (by whose fertilizing inundations their soil was regenerated) by a column marked with several crosses. They hung it as a talisman around the necks of their children and sick people. It was sometimes represented in an abridged form, by the letter T.—Pluche, *Historie du Ciel.*

† It was an article in the Druidical creed, that it was unlawful to build temples to the gods; or to worship them within walls or under roofs.—Dr. Henry's *Hist. Eng.*

‡ Higgins' *Celtic Druids*, p. 149. The astronomic relations of this day have been altered by the procession of the equinox.

§ *"Neque fas esse existimant, ea literis mandare."—Bell. Gall.* vi. 13.

|| *See Strabo, lib.* iv., and *Ammian. Marcellinus*, lib. xv.

degree, the candidate was clothed in blue; and having surmounted all the dangers of the third, and arrived at the summit of perfection, he received the red tiara and flowing mantle of purest white. The ceremonies were numerous, the physical proofs painful, and the mental trials appalling. They commenced in the first degree with placing the aspirant in the *pastos*, bed, or coffin, where his symbolical death was represented, and they terminated in the third, by his regeneration or restoration to life from the womb of the giantess Ceridwin, and the committal of the body of the *newly born* to the waves in a small boat, symbolical of the ark. The result was, generally, that he succeeded in reaching the safe landing-place that represented Mount Ararat; but if his arm was weak, or his heart failed, death was the almost inevitable consequence. If he refused the trial, through timidity, he was contemptuously rejected, and declared for ever ineligible to participate in the sacred rites. But if he undertook it and succeeded, he was joyously invested with all the privileges of Druidism.

The doctrines of the Druids were the same as those entertained by Pythagoras. They taught the existence of one Supreme Being; a future state of rewards and punishments; the immortality of the soul, and a metempsychosis;* and the object of their mystic rites was to communicate these doctrines in symbolic language.

With respect to the origin of the Druids, the most plausible theory seems to be that of Mr. Higgins, that the Celts, who practised the rites of Druidism, "first came from the east of the Caspian sea, bringing with them their seventeen letters, their festivals, and their gods." Without such a theory as this, we shall be unable to account for the analogy which existed between the rites of Druidism and those of the other Pagan mysteries, the latter of whom undoubtedly derived their origin from the mysteries of ancient India through those of Egypt.

Due Form.—See Ample Form.

Due Guard.—We are by this ceremony strongly reminded of the time and manner of taking our solemn vows of duty, and hence are *duly guarded* against any violation of our sacred promises as initiated members of a great moral and social institution.

E

Eagle, Double-Headed.—The double-headed eagle is the ensign of the kingdom of Prussia; and as Frederick II. was the founder

* Cæsar says of them: "*In primis hoc volunt persuadere, non interire animos, sed ab aliis post mortem ad alios transire putant.*"—*Bell. Gall.*, l. vi.

and chief of the thirty-third or ultimate degree of the Scotch or Ancient and Accepted rite, as it is now called, the double-headed eagle has been adopted as the emblem or jewel of that degree, to denote its Prussian origin.

Ear of Corn.—This was, among all the ancients, an emblem of plenty. Ceres, who was universally worshipped as the goddess of abundance, and even called by the Greeks *Demeter*, a manifest corruption of *Gemeter*, or *mother earth*, was symbolically represented with a garland on her head, composed of ears of corn, a lighted torch in one hand, and a cluster of poppies and ears of corn in the other. And in the Hebrew, the most significant of all languages, the two words which signify an ear of corn, are both derived from roots which give the idea of abundance. For *shibboleth*, which is applicable both to an ear of corn and a flood of water, has its root in *shabal*, to increase or to flow abundantly; and the other name of corn, *dagan*, is derived from the verb *dagah*, signifying to multiply or to be increased. The cereal here alluded to is the Egyptian wheat, not corn (*Triticum Compositum*).

East.—The East has always been considered peculiarly sacred. This was, without exception, the case in all the ancient mysteries. In the Egyptian rites especially, and those of Adonis, which were among the earliest, and from which the others derived their existence, the Sun was the object of adoration, and his revolutions through the various seasons were fictitiously represented. The spot, therefore, where this luminary made his appearance at the commencement of day, and where his worshippers were wont, anxiously, to look for the first darting of his prolific rays, was esteemed as the figurative birthplace of their god, and honoured with an appropriate degree of reverence. And even among those nations where Sun-worship gave place to more enlightened doctrines, the respect for the place of Sun-rising continued to exist. Our Jewish brethren retained it, and handed it down to their Christian successors. The camp of Judah was placed by Moses in the East as a mark of distinction; the tabernacle in the wilderness was placed due East and West; and the practice was continued in the erection of Christian churches. Hence, too, the primitive Christians always turned towards the East in their public prayers, which custom St. Augustine accounts for, "because the East is the most honourable part of the world, being the region of light whence the glorious sun arises."* And hence all masonic lodges, like their great prototype, the Temple of Jerusalem, are built, or supposed to be built, due East and West; and as the North is esteemed a place

* *St.* August. *de Serm. Dom. in Monte*, c. 5.

of darkness, the East, on the contrary, is considered a place of light.*

Eaves-dropper.—A listener. The name is derived from the punishment which, according to Oliver, was directed, in the lectures, at the revival of masonry in 1717, to be inflicted on a detected cowan, and which was—"To be placed under the eaves of the house in rainy weather, till the water runs in at his shoulders and out at his heels."

Eclectic Masonry.—This was an order or rite established at Frankfort, in Germany, in the year 1783, by Baron de Knigge, for the purpose, if possible, of abolishing the *hautes grades*, or philosophical degrees, which had, at that period, increased to an excessive number. This "Eclectic Masonry" acknowledged the three symbolic degrees only as the true ritual, but permitted each lodge to select at its option any of the higher degrees, provided they did not interfere with the uniformity of the first three. The founder of the rite hoped by this system of diffusion to weaken the importance, and at length totally to destroy the existence of these high degrees. But he failed in this expectation; and while these high degrees are still flourishing, there are not a dozen lodges of the Eclectic rite now in operation in Europe. Into this country it has never penetrated.

Ecossais.—The fifth degree in the French rite. It is occupied in the detail of those precautions made use of just before the completion of the Temple, for the preservation of important secrets, and is very similar in the character of its legend to the American degree of Select Master.—See SCOTCH MASON.

Ecossaism.—By this word I mean those numerous Scotch degrees which find their prototypes in the degree established by the Chevalier Ramsay, and which he called Ecossais, or Scotch Mason, because he asserted that the system came originally from Scotland. From the one primitive degree of Ramsay an hundred others have sprung up, sometimes under the name of Ecossais, and sometimes under other titles, but still retaining one uniform character,—that of detailing the mode in which the great secret was preserved. This system of Ecossaism is to be found in all the rites. In the French it bears the name of Ecossais, and is described in the preceding

* In the primitive Christian Church, according to St. Ambrose, in the ceremonies accompanying the baptism of a catechumen, "he turned towards the West, the image of darkness, to abjure the world, and towards the East, the emblem of light, to denote his alliance with Jesus Christ."—See Chateaubriand, Beauties of Christianity, book *i., ch. 6.*

article. In the ancient Scotch rite it is divided into three degrees, and consists of the Grand Master, Architect, Knight of the Ninth Arch Elect, Perfect and Sublime Mason. Even in the appendages to the York rite we find an Ecossais under the name of the Select Master.

Some idea of the extent to which these degrees have been multiplied may be formed from the fact that Oliver has a list of eighty of them. Baron de Tschoudy enumerates twenty-seven of them, which he does not consider legitimate, leaving a far greater number to whose purity he does not object.

Egyptian Mysteries.—Egypt was the cradle of all the mysteries of paganism. At one time in possession of all the learning and religion that was to be found in the world, it extended into other nations the influence of its sacred rites and its secret doctrines. The importance, therefore, of the Egyptian mysteries, will entitle them to a more diffusive explanation than has been awarded to the examination of the other rites of spurious Freemasonry.

The priesthood of Egypt constituted a sacred caste, in whom the sacerdotal functions were hereditary. They exercised also an important part in the government of the state, and the kings of Egypt were but the first subjects of its priests. They had originally organized, and continued to control, the ceremonies of initiation. Their doctrines were of two kinds, exoteric or public, which were communicated to the multitude, and esoteric or secret, which were revealed only to a chosen few; and to obtain them it was necessary to pass through an initiation which, as we shall see, was characterized by the severest trials of courage and fortitude.

The principal seat of the mysteries was at Memphis, in the neighbourhood of the great Pyramid. They were of two kinds, the greater and the less; the former being the mysteries of Osiris and Serapis; the latter those of Isis. The mysteries of Osiris were celebrated at the autumnal equinox; those of Serapis, at the summer solstice; and those of Isis at the vernal equinox.

The candidate was required to exhibit proofs of a blameless life. For some days previous to the commencement of the ceremonies of initiation, he abstained from all unchaste acts, confined himself to an exceedingly light diet, from which animal food was rigorously excluded, and purified himself by repeated ablutions. Being thus prepared, the candidate, conducted by a guide, proceeded in the middle of the night to the mouth of a low gallery, situated in one of the sides of the pyramid. Having crawled for some distance on his hands and knees, he at length came to the orifice of a wide and apparently unfathomable well, which the guide directed him to descend. Perhaps he hesitates and refuses to encounter the seem-

ing danger; if so, he, of course, renounces the enterprise, and is reconducted to the world, never again to become a candidate for initiation; but if he is animated by courage, he determines to descend; whereupon the conductor points him to an iron ladder, which makes the descent perfectly safe. At the sixtieth step the candidate reached the entrance to a winding gallery through a brazen door, which opened noiselessly and almost spontaneously, but which shut behind him with a heavy clang, that reverberated through the hollow passages. In front of this door was an iron grate, through the bars of which the aspirant beheld an extensive gallery, whose roof was supported on each side by a long row of majestic columns, and enlightened by a multitude of brilliant lamps. The voices of the priests and priestesses of Isis, chanting funeral hymns, were mingled with the sound of melodious instruments, whose melancholy tones could not fail to affect the aspirant with the most solemn feelings. His guide now demanded of him if he was still firm in his purpose of passing through the trials and dangers that awaited him, or whether, overcome by what he had already experienced, he was desirous of returning to the surface and abandoning the enterprise. If he still persisted, they both entered a narrow gallery, on the walls of which were inscribed the following significant words: "The mortal who shall travel over this road, without hesitating or looking behind, shall be purified by fire, by water, and by air; and if he can surmount the fear of death he shall emerge from the bosom of the earth; he shall revisit the light, and claim the right of preparing his soul for the reception of the mysteries of the great goddess Isis." The conductor now abandoned the aspirant to himself, warning him of the dangers that surrounded and awaited him, and exhorting him to continue (if he expected success) unshaken in his firmness.

The solitary candidate now continues to traverse the gallery for some distance farther. On each side are placed in niches colossal statues, in the attitude of mummies, awaiting the hour of resurrection. The lamp with which, at the commencement of the ceremonies, he had been furnished, casts but a glimmering light around, scarcely sufficient to make "darkness visible." Spectres seem to menace him at every step; but on his nearer approach they vanish into airy nothingness. At length he reaches an iron door, guarded by three men armed with swords, and disguised in masks resembling the heads of jackals. One of them addresses him as follows:—"We are not here to impede your passage. Continue your journey, if the gods have given you the power and strength to do so. But remember, if you once pass the threshold of that door, you must not dare to pause, or attempt to retrace your steps; if you *do, you will find* us here prepared to oppose your retreat, and

to prevent your return." Having passed through the door, the candidate has scarcely proceeded fifty steps before he is dazzled by a brilliant light, whose intensity augments as he advances. He now finds himself in a spacious hall, filled with inflammable substances, in a state of combustion, whose flames pervade the whole apartment, and form a bower of fire on the roof above. Through this it is necessary that he should pass with the greatest speed, to avoid the effects of the flames. To this peril succeeds another. On the other side of this fiery furnace the floor of the hall is garnished with a huge net-work of redhot iron bars, the narrow interstices of which afford the aspirant the only chances of a secure footing. Having surmounted this difficulty by the greatest address, another and unexpected obstacle opposes his farther progress. A wide and rapid canal, fed from the waters of the Nile, crosses the passage he is treading. Over this stream he has to swim. Divesting himself, therefore, of his garments, he fastens them in a bundle upon the top of his head, and holding his lamp, which now affords him all the light that he possesses, high above the water, he plunges in and boldly swims across.

On arriving at the opposite side he finds a narrow landing-place, bounded by two high walls of brass, into each of which is inserted an immense wheel of the same metal, and terminated by an ivory door. This, of course, the aspirant attempts to open, but his efforts are in vain. The door is unyielding. At length he espies two large rings, of which he immediately takes hold, in the expectation that they will afford him the means of effecting an entrance. But what are his surprise and terror, when he beholds the brazen wheels revolve upon their axles with a formidable rapidity and stunning noise; the platform sinks from under him, and he remains suspended by the rings over a fathomless abyss, from which issues a chilling blast of wind; his lamp is extinguished, and he is left in profound darkness. For more than a minute he remains in this unenviable position, deafened by the noise of the revolving wheels, chilled by the cold current of air, and dreading lest his strength shall fail him, when he must inevitably be precipitated into the yawning gulf below. But by degrees the noise ceases, the platform resumes its former position, and the aspirant is restored to safety. The ivory door now spontaneously opens, and he finds himself in a brilliantly illuminated apartment, in the midst of the priests of Isis, clothed in the mystic insignia of their offices, who welcome him, and congratulate him on his escape from the dangers which have menaced him. In this apartment he beholds the various symbols of the Egyptian mysteries, the occult signification of which *is by degrees* explained to him.

But the ceremonies of initiation do not cease here. The candi-

date is subjected to a series of fastings, which gradually increase in severity for nine times nine days. During this period a rigorous silence is imposed upon him, which, if he preserve it inviolable, is at length rewarded by his receiving a full revelation of the esoteric knowledge of the rites. This instruction took place during what was called the twelve days of manifestation. He was conducted before the triple statue of Osiris, Isis, and Horus, where, bending the knee, he was clothed with the sacred garments, and crowned with a wreath of palm; a torch was placed in his hand, and he was made to pronounce the following solemn obligation: "I swear never to reveal, to any of the uninitiated, the things that I shall see in this sanctuary, nor any of the knowledge that shall be communicated to me. I call as witnesses to my promise the gods of heaven, of earth and hell, and I invoke their vengeance on my head if I should ever wilfully violate my oath."

Having undergone this formality, the neophyte was introduced into the most secret part of the sacred edifice, where a priest instructed him in the application of their symbols to the doctrines of the mysteries. He was then publicly announced, amid the rejoicings of the multitude as an initiated, and thus terminated the ceremonies of initiation into the *mysteries of Isis*, which were the first degree of the Egyptian rites.

The *mysteries of Serapis* constituted the second degree. Of these rites we know but little. Apuleius* alone, in his *Metamorphoses*, has written of them, and what he has said is unimportant. He only tells us that they were celebrated at the summer solstice, and at night; that the candidate was prepared by the usual fastings and purifications; and that no one was permitted to partake of them, unless he had previously been initiated into the mysteries of Isis.

The *mysteries of Osiris* formed the third degree or summit of the Egyptian initiation. In these, the legend of the murder of Osiris, by his brother Typhon, was represented, and the god was personated by the candidate. Osiris, according to the tradition, was a wise king of Egypt, who having achieved the reform of his subjects at home, resolved to spread the blessings of civilization in the other parts of the earth. This he accomplished, but on his return he found his kingdom, which he had left in the care of his wife Isis, distracted by the seditions of his brother Typhon. Osiris attempted, by mild remonstrances, to convince his brother of the impropriety of his conduct, but he fell a sacrifice in the attempt; for Typhon murdered him in a secret apartment, and cutting up

* It is indeed singular, that Herodotus, who treats circumstantially of the gods of the Egyptians and their religion, should make no mention of Serapis or his rites.

the body, enclosed the pieces in a chest, which he committed to the waters of the Nile. Isis, searching for the body, found it, and entrusted it to the care of the priests, establishing at the same time the mysteries in commemoration of the foul deed. One piece of the body, however, she could not find, the *membrum virile.* For this she substituted a factitious representation, which she consecrated, and which, under the name of *phallus,* is to be found as the emblem of fecundity in all the ancient mysteries.

This legend was purely astronomical. Osiris was the sun, Isis the moon. Typhon was the symbol of winter, which destroys the fecundating and fertilizing powers of the sun, thus, as it were, depriving him of life. This was the catastrophe celebrated in the mysteries, and the aspirant was made to pass fictitiously through the sufferings and the death of Osiris.

The secret doctrines of the Egyptian rites related to the gods, the creation and government of the world, and the nature and condition of the human soul. In their initiations, says Oliver, they inform the candidate that the mysteries were received from Adam, Seth, and Enoch, and they called the perfectly initiated candidate *Al-om-jah,* from the name of the Deity. Secrecy was principally inculcated, and all their lessons were taught by symbols. Many of these have been preserved. With them, *a point within a circle,* was the symbol of the Deity surrounded by eternity; the *globe* was a symbol of the supreme and eternal God; a serpent with the tail in his mouth was emblematic of eternity; a child sitting on the lotus was a symbol of the sun; a palm tree, of victory; a staff, of authority; an ant, of knowledge; a goat, of fecundity; a wolf, of aversion; the right hand with the fingers open, of plenty; and the left hand closed, of protection.*

Elect, Perfect and Sublime Mason.—One who is in possession of the fourteenth degree of the ancient Scotch rite.—See PERFECTION.

Elect of Perignan.—A French degree illustrative of the punishment inflicted upon certain criminals whose exploits constitute a portion of the legend of symbolic masonry. The counterpart of this degree is to be found in the Elected Knights of Nine, and Illustrious Elected of Fifteen in the ancient Scotch rite.

Elected Knights of Fifteen.—See ILLUSTRIOUS ELECTED OF FIFTEEN.

Elected Knights of Nine.—*Maitre élu des neufs.* The ninth degree in the ancient Scotch rite. There are but two officers: the

* *See, for the facts* recorded in this article, Apuleius, *Metamorph.*; Clavel, *Histoire de la Franc-Maçonrie;* Oliver, *Signs and Symbols*; Pluche, Histoire du Ciel, &c.

Most Powerful, who represents Solomon, and one Warden in the West, representing Stokin. The meetings are called Chapters. In this degree is detailed the mode in which certain ****** ******, who, just before the completion of the Temple, had been engaged in an execrable deed of villany, received their punishment. It exemplifies the truth of the maxim, that the punishment of crime, though sometimes slow, is ever sure; and it admonishes us, by the historical circumstances on which it is founded, of the binding nature of our masonic obligations. The symbolic colours are red, white, and black. The white is emblematic of the purity of the knights; the red, of the crime which was committed; and the black, of grief. This degree, under the title of "ELU," constitutes the fourth degree in the French rite.

Election.—It is an ancient regulation that no candidate can be elected a member of our order until strict inquiry shall have been made into his moral character. For this purpose all letters of application, except those of transient persons, must lie over at least one month, during which time they are entrusted to a committee of investigation, whose unfavourable report is equivalent to a rejection by the lodge, and precludes the necessity of a ballot. If it be favourable, the ballot is then entered into. The reason why an unfavourable report of the committee is equivalent to a rejection, is, that as it takes two at least of the committee to make the report unfavourable, it is to be supposed that these two would of course black-ball the candidate. And as two black balls constitute a peremptory rejection, they may be considered as already given by the report. For the further regulation of the election, see the word BALLOT.

The *election of the officers* of a lodge, must always take place before St. John the Evangelist's Day, which is with us the commencement of the masonic year. Should it from any circumstances be postponed, it cannot afterward be entered into, except by dispensation from the Grand Master. Nominations of candidates are not permitted by the usages of masonry; but a short time previous to the election, the brethren should be called off to refreshment, for the purpose of interchanging their opinions. They are then called on, and each brother deposits in the ballot-box the name of him whom he deems best qualified or most worthy; and the votes being counted, the one who has received the greatest number is declared elected.

Elephanta.—The cavern of Elephanta in Hindostan is the most ancient temple in the world. It was the principal place for the celebration of the mysteries of India.

Eleusinian Mysteries.—These were among the most important

of the ancient rites, and were hence often called emphatically, "*the mysteries.*" Cicero speaks of them as "the sacred and august rites of Eleusis, where men come from the remotest regions to be initiated." * They were originally celebrated only at Eleusis, a town of Attica in Greece, but they were extended to Italy, and even to Britain. In these mysteries was commemorated the search of Ceres after her daughter Proserpine, who had been ravished by Pluto, and carried to the infernal regions. The chief dispenser of the mysteries was called the Hierophant, or revealer of sacred things; to him were joined three assistants, the Daduchus or torch-bearer, the Ceryx or herald, and the *Ho epi bomo* or altar-server. The mysteries were of two kinds, the greater and lesser. The latter were merely preparatory, and consisted of a nine days' lustration and purification, succeeded by sacrifices. A year after, those persons who had passed through the lesser were admitted into the greater, where a full revelation was made of the secret doctrine. This, according to the opinion of the learned Warburton, principally consisted in a declaration of the unity of God, an opinion not with safety to be publicly promulgated, amid the errors and superstitions of ancient polytheism.† For, as Plato observes, in his *Timæus*, "it is difficult to discover the author and father of the Universe; and when discovered, impossible to reveal him to all mankind."

The herald opened the ceremonies of initiation into the greater mysteries by the proclamation, εκας, εκας, εστε βεβηλοι, "Retire, O ye profane!" Thus were the sacred precincts tyled. The aspirant was presented naked. He was clothed with the skin of a calf. An oath of secrecy was administered, and he was then asked, "Have you eaten bread?" The reply to which was, "No, I have drunk the sacred mixture; I have been fed from the basket of Ceres; I have laboured; I have been placed in the calathius, and in the cystus." These replies proved that the candidate was duly and truly prepared, and that he had made suitable proficiency by a previous initiation in the lesser mysteries. The calf-skin was then taken from him, and he was invested with the sacred tunic, which he was to wear until it fell to pieces. He was now left in utter darkness, to await in the vestibule the time when the doors of the sanctuary should be opened to him. Terrific noises, resembling the roar of thunder, and the bellowing of mighty winds were heard; mimic lightning flashed, and spectres of horrible forms appeared.

* *Eleusina sancta illa et augusta; ubi initiantur gentes orarum ultimæ.—Nat. Deor. lib.* 1.

† The learned Faber believes there was an intimate connection existing between *the Arkite* worship and the orgies of Eleusis, a connection which he traces through all *the ancient mysteries.—Faber's Cabiri and Origin of Pagan Idolatry.*

During this period, which, if the conjecture is correct, must have been the *funereal** part of the rites, it is supposed that the tragic end of Bacchus, the son of Semele, who was murdered by the Titans, was celebrated. The doors of the inner temple were at length thrown open, and the candidate beheld the statue of the goddess Ceres, surrounded by a dazzling light. The candidate, who had heretofore been called a *mystes* or novice, was now termed *epoptes*, an inspector or eye-witness, and the secret doctrine was revealed. The assembly was then closed with the Sanscrit words, "*konx om pax*,"—another proof, if another were wanting, of the Eastern origin of the Grecian mysteries.†

The qualifications for initiation were maturity of age, and purity of conduct. A character, free from suspicion of immorality, was absolutely required in the aspirant. Nero, on this account, did not dare, when in Greece, to offer himself as a candidate for initiation. The privilege was at first confined to natives of Greece, but it was afterwards extended to foreigners. Significant symbols were used as means of instruction, and words of recognition were communicated to the initiated. In these regulations, as well as in the gradual advancement of the candidate from one degree to another, that resemblance to our own institution is readily perceived, which has given to these, as well as to the other ancient mysteries, the appropriate name of Spurious Freemasonry. The following passage of an ancient author, preserved by Stobæus, and quoted by Warburton in the Second Book of his *Divine Legation*, is too interesting to Freemasons to be omitted:—

"The mind is affected and agitated in death just as it is in initiation into the grand mysteries; and word answers to word, as well as thing to thing; for τελευτᾶν is to die; and τελεῖσθαι, to bo initiated. The first stage is nothing, but errors and uncertainties; laborious wanderings; a rude and fearful march through night and darkness. And now arrived on the verge of death and initiation, everything wears a dreadful aspect; it is all horror, trembling, sweating, and affrightment. But this scene once over, a miraculous and divine *light* displays itself, and shining plains, and flowery meadows, open on all hands before them. Here they are enter-

* "The mysteries of antiquity were all funereal."—Oliver, *Hist. of Initiation*, p. 314.

† The words *Candscha Om Pacsha*, of which *konx om pax* are a Grecian corruption, are still used, according to Captain Wilford, at the religious meetings and ceremonies of the Brahmins. He gives the definition of the expression as follows:—"*Candscha* signifies the object of our most ardent wishes. *Om* is the famous monosyllable used both at the beginning and conclusion of a prayer or religious rite, like *Amen*. *Pacsha* exactly answers to the obsolete Latin word *vix*; it signifies change, course, stead, place, turn of work, duty, fortune," &c.—Asiatic Researches, vol. v., p. 300.

tained with hymns and dances; with the sublime doctrines of faithful knowledge, and with reverend and holy visions. And now become perfect and initiated, they are FREE, and no longer under restraint; but crowned and triumphant, they walk up and down the regions of the blessed; converse with pure and holy men, and celebrate the sacred mysteries at pleasure."

Elu.—This, which may be translated "Elected Mason," is the fourth degree of the French rite. It is occupied in the details of the detection and punishment of certain traitors who, just before the completion of the Temple, were guilty of a heinous crime.

Elus.—All the degrees, whose object is that detailed in the preceding article, are called "Elus," or "the degrees of the Elected." They are so numerous as to form, like ECOSSAISM, a particular system, which is to be found pervading every rite. In the York rite, the Elu is incorporated in the Master's degree; in the French, it occupies a distinct degree; in the ancient Scotch rite, it consists of three degrees, Elected Knights of Nine, Illustrious Elect of Fifteen, and Sublime Knights Elected. Ragon reckons the five preceding degrees among the Elus, but without reason, as they belong rather to the order of Masters, and are so classed by the chiefs of the Scotch rite.

Those higher Elus, in which the object of the election is changed and connected with Templar Masonry, are more properly called "Kadoshes."

Emblem.—An occult representation of something unknown or concealed, by a sign that is known. In all the ancient mysteries, and in the philosophic school of Pythagoras, the mode of instruction adopted was by emblems. The same system is pursued in Freemasonry. The explanation of such of these emblems as it is lawful to divulge will be found under the proper heads in this work.—See also SYMBOL.

Emperors of the East and West.—In 1758 there was established in Paris a body called the "Council of the Emperors of the East and West." The members assumed the titles of "Sovereign Prince Masons, Substitutes General of the Royal Art, Grand Superintendents and Officers of the Grand and Sovereign Lodge of St. John of Jerusalem." Their ritual consisted of twenty-five degrees, as follows:—1 to 19, the same as the Scotch rite (which see); 20, Grand Patriarch Noachite; 21, Key of Masonry; 22, Prince of Lebanon; 23, Knight of the Sun; 24, Kadosh; 25, Prince of *the* Royal Secret. In the same year the degrees were established *in the city of Berlin,* and adopted by the Grand Lodge of the Three

Globes. Frederick II., King of Prussia, is said to have subsequently merged this body in the Ancient and Accepted Rite of which he was the head, adding eight degrees to the twenty-five they already possessed, so as to make the whole number thirty-three.

It is, however, a mistake to suppose, as has been asserted by Thory* and Ragon† that the Council of Emperors of the East and West was the origin of the Ancient and Accepted Rite. The former had originally adopted twenty-five of the degrees of the latter rite, but were subsequently reformed and re-organized by Frederick. Such at least is the theory now entertained by the possessors of the Ancient and Accepted Rite.

Encampment.—All regular assemblies of Knights Templars and Knights of Malta, are called Encampments. They should assemble at least quarterly, and must consist of the following officers:—Grand Commander, Generalissimo, Captain General, Prelate, Senior Warden, Junior Warden, Treasurer, Recorder, Warder, Standard-Bearer, Sword-Bearer, and Sentinel. These Encampments derive their Warrants of Constitution from a Grand Encampment, or if there is no such body in the State in which they are organized, from the General Grand Encampment of the United States. They confer the degrees of Knight of the Red Cross, Knight Templar, and Knight of Malta.

In an Encampment of Knights Templars, the throne is situated in the East. Above it are suspended three banners: the centre one bearing a cross, surmounted by a glory; the left one having inscribed on it the emblems of the order; and the right one, a paschal lamb. The Grand Commander is seated on the throne; the Generalissimo, Prelate, and Past Grand Commanders on his right; the Captain General on his left; the Treasurer and Recorder as in a symbolic lodge; the Senior Warden at the south-west angle of the triangle, and upon the right of the first division; the Junior Warden at the north-west angle of the triangle, and on the left of the third division; the Standard-Bearer in the West, between the Sword-Bearer on his right, and the Warder on his left; and in front of him is a stall for the initiate. The Knights are arranged in equal numbers on each side, and in front of the throne.‡

Encampment, General Grand.—The General Grand Encampment of the United States, was instituted on the twenty-second day of June, 1816. It consists of a General Grand Master, Deputy

* *Acta Latomorum.* † Orthodoxie Maçonnique.
‡ Cross, *Templars' Chart*, p. 41.

General Grand Master, and other General Officers, similar to those of a Grand Encampment, with all Past General Grand Masters, Deputy General Grand Masters, General Grand Generalissimos, and General Grand Captain Generals, and the Grand Masters, Deputy Grand Masters, Grand Generalissimos, and Grand Captain Generals of all Grand Encampments held under its jurisdiction. The General Grand Encampment meets triennially.

Encampment, Grand.—When three or more Encampments are instituted in a State, they may unite and form a Grand Encampment, having first obtained the consent of the General Grand Master, the Deputy General Grand Master, or the General Grand Encampment. They have the superintendence of all Councils of Knights of the Red Cross, and Encampments of Knights Templars, and Knights of Malta, that are holden in their respective jurisdictions.

A Grand Encampment meets, at least, annually, and consists of a Grand Master, Deputy Grand Master, Grand Generalissimo, Grand Captain General, Grand Prelate, Grand Senior and Junior Warden, Grand Treasurer, Grand Recorder, Grand Standard-Bearer, and Grand Sword-Bearer; all Past Grand Masters, Deputy Grand Masters, Grand Generalissimo, and Grand Captain General, of any State Encampment wheresoever they may reside; the Grand Commander, Generalissimo, and Captain General for the time being, of the Encampments over which they shall respectively preside; and all Past Grand Commanders of such Encampments.*

Enoch.—Of Enoch, the father of Methuselah, the following tradition is interesting: When the increasing wickedness of mankind had caused God to threaten the world with universal destruction, Enoch became afraid that the knowledge of the arts and sciences would perish with the human race. To avoid this catastrophe, and to preserve the principles of the sciences for the posterity of those whom God should be pleased to spare, he erected two great pillars on the top of the highest mountain,—the one of brick, the other of stone,—on which were engraven these sciences, to the end, that if the pillar of stone should be destroyed by fire, that of brick might remain; and if the pillar of brick should be destroyed by water, that of stone might remain; and which, we are told by Josephus, was to have been seen in his day in the land of Siriad.

According to the Greeks, Enoch was the same as Hermes Trismegistus. He taught, say they, the art of building cities, discovered the knowledge of the Zodiac, and the course of the planets, made excellent laws, and appointed festivals for sacrificing to the Sun,

* *Constitution of the Gen. Grand Encampment*, ii. 2.

and instructed them in the worship of the true God. He, too, was the inventor of books, and the art of writing. "According to our traditions, Enoch was a very eminent Freemason, and the conservator of the true name of God, which was subsequently lost even among his favourite people, the Jews."

Entered.—We say of a candidate, who has received the first degree of masonry, that he has entered our society; whence the degree is called that of "Entered Apprentice."

Entered Apprentice.—*Apprenti.*—See APPRENTICE.

Ephod.—A garment worn by the high priest over the tunic and outer garment. It was without sleeves, and divided below the arm-pits into two parts or halves,—one falling before, and the other behind, and both reaching to the middle of the thighs. They were joined above on the shoulders by buckles and two large precious stones, on which were inscribed the names of the twelve tribes, six on each. The Ephod was a distinctive mark of the priesthood. It was of two kinds, one of plain linen for the priests, and another, richer, and embroidered, for the high priest, which was composed of blue, purple, crimson, and fine linen.

Epopt.—This was the name given to one who had passed through the great mysteries, and been permitted to behold what was concealed from the *mystes*, who had only been initiated into the lesser. It signifies an eye-witness, and is derived from the Greek εποπτευω, *to look into, to behold.* The epopts repeated the oath of secrecy which had been administered to them on their initiation into the lesser mysteries, and were then conducted into the lighted interior of the sanctuary, and permitted to behold what the Greeks emphatically termed "the sight," αυτοψία. The epopts alone were admitted to the sanctuary, for the *mystæ* were confined to the vestibule of the temple. The epopts were, in fact, the Master Masons of the Mysteries, while the *mystæ* were the Apprentices and Fellow-Crafts.

Esoteric and Exoteric Masonry.*—From two Greek words signifying interior and exterior. The ancient philosophers, in the establishment of their respective sects, divided their schools into two kinds—*exoteric* and *esoteric.* In the exoteric school instruction was given in public places; the elements of science, physical and moral, were unfolded, and those principles which ordinary intelli-

* See a Funeral Address, delivered by the author in the year 1843, and published in *Moore's Freemason's Mag.*, vol. iii., No. 7.

ravished at the sight, he will rush on with enthusiasm from fact to fact, and from truth to truth, until the whole science of masonry lies before him invested with a new form and sublimity.

Esquire.—A grade or rank in the degree of Knights Templars, according to the Scottish organization.—See KNIGHTS TEMPLARS.

Essenes.—A sect among the Jews, supposed by masonic writers to have been the descendants of the Freemasons of the Temple, and through whom the order was propagated to modern times.—See the article ANTIQUITY OF MASONRY in this work. The real origin of the Essenes has been a subject of much dispute among profane writers; but there is certainly a remarkable coincidence in many of their doctrines and ceremonies with those professed by the Freemasons. They were divided into two classes, *speculatives* and *operatives;* the former devoting themselves to a life of contemplation, and the latter daily engaging in the practice of some handicraft. The proceeds of their labour were, however, deposited in one general stock; for they religiously observed a community of goods. They secluded themselves from the rest of the world, and were completely esoteric in their doctrines, which were also of a symbolic character. They admitted no women into their order; abolished all distinctions of rank, "meeting on the level," and giving the precedence only to virtue. Charity was bestowed on their indigent brethren; and, as a means of recognition, they adopted signs and other modes similar to those of the Freemasons. Their order was divided into three degrees. When a candidate applied for admission, his character was scrutinized with the greatest severity. He was then presented with a girdle, a hatchet, and a white garment. Being thus admitted to the first degree, he remained in a state of probation for one year; during which time, although he lived according to their customs, he was not admitted to their meetings. At the termination of this period, if found worthy, he was advanced to the second degree, and was made a partaker of the waters of purification. But he was not yet permitted to live among them; but after enduring another probation of two years' duration, he was at length admitted to the third degree, and united in full fellowship with them. On this occasion he took a solemn oath, the principal heads of which, according to Josephus,* were as follows: To exercise piety toward God, and justice toward men; to hate the wicked and assist the good; to show fidelity to all men, obedience to those in authority, and kindness to those below him; to be a lover of truth, and a reprover of falsehood; to keep

* Joseph. *Bell. Jud.* II. viii.

his hands clear from theft, and his soul from unlawful gains; to conceal nothing from his own sect, nor to discover any of their doctrines to others; to communicate their doctrines in no otherwise than he had received them himself; and lastly, to preserve the books belonging to the sect, and the names of the angels in which he shall be instructed. Philo, of Alexandria, who, in two books written expressly on the subject of the Essenes, has given a copious account of their doctrines and manners, says, that when they were listening to the secret instructions of their chiefs, they stood with "the right hand on the breast a little below the chin, and the left hand placed along the side." A similar position is attributed by Macrobius to Venus, when deploring the death of Adonis, in those rites which were celebrated at Tyre, the birthplace of Hiram the Builder.

Exalted.—A candidate is said to be exalted when he receives the degree of Holy Royal Arch, the seventh in York Masonry. Exalted means *elevated* or *lifted up*, and is applicable both to a peculiar ceremony of the degree, and to the fact that this degree, in the rite in which it is practised, constitutes the summit of Ancient Masonry.

Examination.—The due examination of strangers who claim the right of visit, should be entrusted only to the most skilful and prudent brethren of the lodge. And the examining committee should never forget, that no man, applying for admission, is to be considered as a Mason, however strong may be his recommendations, until by undeniable evidence he has proved himself to be such.

All the necessary forms and antecedent cautions should be observed. Inquiries should be made as to the time and place of initiation, as a preliminary step, the Tyler's O.·. B.·., of course, never being omitted. Then remember the good old rule of "commencing at the beginning." Let everything proceed in regular course, not varying in the slightest degree from the order in which it is to be supposed that the information sought was originally received. Whatever be the suspicions of imposture, let no expression of those suspicions be made until the final decree for rejection is uttered. And let that decree be uttered in general terms, such as, "I am not satisfied," or, "I do not recognize you," and not in more specific language, such as, "You did not answer this inquiry," or, "You are ignorant on that point." The candidate for examination is only entitled to know that he has not complied generally with the requisitions of his examiner. To descend to particulars is always improper, and often dangerous. Above all, never ask what the lawyers call "leading questions," which include in themselves the

answers, nor in any manner aid the memory or prompt the forgetfulness of the party examined by the slightest hints. If he has it in him, it will come out without assistance; and if he has it not, he is clearly entitled to no aid. The Mason who is so unmindful of his obligations as to have forgotten the instructions he has received, must pay the penalty of his carelessness, and be deprived of his contemplated visit to that society whose secret modes of recognition he has so little valued as not to have treasured them in his memory.

Lastly, never should an unjustifiable delicacy weaken the rigour of these rules. Remember that, for the wisest and most evident reasons, the merciful maxim of the law, which says, that it is better that ninety-nine guilty men should escape, than that one innocent man should be punished, is with us reversed; and that in masonry *it is better that ninety and nine true men should be turned away from the door of a lodge, than that one cowan should be admitted.*

Exclusion.—See VISIT, RIGHT OF.

Exoteric.—See ESOTERIC.

Expulsion.—Expulsion is the highest masonic penalty that can be imposed by a lodge upon any of its delinquent members. We shall, therefore, give it more than a passing notice, and treat, 1st, Of its effects; 2d, Of the proper tribunal to impose it; 3d, Of the persons who may be subject to it; and 4th, Of the offences for which it may be inflicted.

1. Expulsion from a lodge deprives the party expelled of all the rights and privileges that he ever enjoyed, not only as a member of the particular lodge from which he has been ejected, but also of those which were inherent in him as a member of the fraternity at large. He is at once as completely divested of his masonic character, as though he had never been admitted, so far as regards his rights, while his duties and obligations remain as firm as ever, it being impossible for any human power to cancel them. He can no longer demand the aid of his brethren, nor require from them the performance of any of the duties to which he was formerly entitled, nor visit any lodge, nor unite in any of the public or private ceremonies of the order. He is considered as being without the pale, and it would be criminal in any brother, aware of his expulsion, even to hold communication with him on masonic subjects.

2. The only proper tribunal to impose this heavy punishment is a Grand Lodge. A subordinate lodge tries its delinquent member, and if guilty declares him expelled. But the sentence is of no force until the Grand Lodge, under whose jurisdiction it is working, has *confirmed it.* And it is optional with the Grand Lodge to do so,

or, as is frequently done, to reverse the decision and reinstate the brother. Some of the lodges in this country claim the right to expel, independently of the action of the Grand Lodge; but the claim is not valid. The very fact that an expulsion is a penalty, affecting the general relations of the punished party with the whole fraternity, proves that its exercise never could with propriety be entrusted to a body so circumscribed in its authority as a subordinate lodge. Besides, the general practice of the fraternity is against it. The *English Constitutions* vest the power to expel exclusively in the Grand Lodge. "The subordinate lodge may suspend and report the case to the Grand Lodge. If the offence and evidence be sufficient, expulsion is decreed."*

3. All Masons, whether members of lodges or not, are subject to the infliction of this punishment when found to merit it. We have already said, under the article DEMIT, that resignation or withdrawal from the order, does not cancel a Mason's obligations, nor exempt him from that wholesome control which the order exercises over the moral conduct of its members. The fact that a Mason, not a member of any particular lodge, but who has been guilty of immoral or unmasonic conduct, can be tried and punished by any lodge, within whose jurisdiction he may be residing, is without doubt. The remarks of Brother Moore† on this subject are too valuable to be omitted. "Every member of the fraternity is accountable for his conduct as a Mason to any regularly constituted lodge; but if he be a member of a particular lodge, he is more immediately accountable to that lodge. A Mason acquires some special privileges by becoming a member of a lodge, and he has to perform special services which he might not otherwise be subjected to. But he enters into no new obligations to the fraternity generally, and his accountability is not increased any further than regards the faithful performance of those special duties. Hence, the difference between those brethren who are members of a lodge, and those who are not, is, that the members are bound to obey the *By-Laws* of their own particular lodges, in addition to the general duty of the fraternity. Again, every Mason is bound to obey the summons of a lodge of Master Masons, whether he be a member or otherwise. This obligation on the part of an individual clearly implies a power in the lodge to investigate and control his conduct, in all things which concern the interest of the institution. This power cannot be confined to those brethren who are members of lodges, for the obligation is general."

4. Immoral conduct, such as would subject a candidate for admission to rejection, should be the only offence visited with expul-

* *Moore's Magazine*, vol. i., p. 356. † *Moore's Magazine*, vol. i., p. 36.

sion. As the punishment is general, affecting the relation of the one expelled with the whole fraternity, it should not be lightly imposed, for the violation of any masonic act not general in its character. The commission of a grossly immoral act is a violation of the contract entered into between each Mason and his order. If sanctioned by silence or impunity, it would bring discredit on the institution, and tend to impair its usefulness. A Mason who is a bad man, is to the fraternity what a mortified limb is to the body, and should be treated with the same mode of cure—he should be cut off, lest his example spread, and disease be propagated through the constitution. But it is too much the custom of lodges in this country to extend this remedy to cases neither deserving nor requiring its application. I allude here, particularly, to expulsion for non-payment of lodge dues. Upon the principle just laid down this is neither kind nor consistent. The payment of arrears is a contract in which the only parties are a particular lodge and its members, of which contract the body at large know nothing. It is not a general masonic duty, and is not called for by any masonic regulation. The system of arrears was unknown in former years, and has only been established of late for the sake of convenience. Even now there are some lodges where it does not prevail;* and no Grand Lodge has ever yet attempted to control or regulate it, thus tacitly admitting that it forms no part of the general regulations of the order. Hence the non-payment of arrears is a violation of a special and voluntary obligation to a particular lodge, and not of any general duty to the fraternity at large. The punishment therefore inflicted should be one affecting the relations of the delinquent with the particular lodge, whose by-laws he has infringed, and not a general one affecting his relations with the whole order. But expulsion has this latter effect, and is therefore inconsistent and unjust. And as it is a punishment too often inflicted upon poverty, it is unkind. A lodge might in this case forfeit or suspend the membership of the defaulter in his own lodge, but such suspension should not affect the right of visiting other lodges, nor any of the other privileges inherent in him as a Mason. This is the practice, we are glad to say, pursued by the Grand Lodge of Massachusetts, one of the most enlightened masonic bodies in the Union. It is also the regulation of the Grand Lodge of England, from which most of our Grand Lodges derive, directly or indirectly, their existence. It is consonant with the ancient usages of the fraternity. And, finally, it would produce all the good effects

* I would cite, as an instance coming under my immediate and personal knowledge, the case of Union Kilwinning Lodge, in Charleston, S.C., where every member *pays a certain sum on his* admission, and is for ever afterwards exempt from contri*butions of any kind.*

required by punishment, namely, reform and the prevention of crime, and ought to be adopted by every Grand Lodge, as a part of its constitution.

One other question arises: Does expulsion from one of what is called the higher degrees of masonry, such as a Chapter or an Encampment, affect the relations of the expelled party to Blue Masonry? We answer unhesitatingly, it does not. In this opinion we are supported by the best authority, though the action of some Grand Lodges, as that of New York, is adverse to it. But the principle upon which our doctrine is founded, is plain. A Chapter of Royal Arch Masons, for instance, is not, and cannot be, recognized as a masonic body by a lodge of Master Masons. "They hear them so to be, but they do not know them so to be," by any of the modes of recognition known to masonry. The acts, therefore, of a Chapter, cannot be recognized by a Master Mason's lodge, any more than the acts of a literary or charitable society wholly unconnected with the order. Again: By the present organization of Freemasonry, Grand Lodges are the supreme masonic tribunals. If, therefore, expulsion from a Chapter of Royal Arch Masons involved expulsion from a Blue Lodge, the right of the Grand Lodge to hear and determine causes, and to regulate the internal concerns of the Institution, would be interfered with by another body beyond its control. But the converse of this proposition does not hold good. Expulsion from a Blue Lodge involves expulsion from all the higher degrees. Because, as they are composed of Blue Masons, the members could not of right sit and hold communications on masonic subjects with one who was an expelled Mason.

Extent of the Lodge.—Boundless is the extent of a Mason's lodge—in height to the topmost heaven; in depth to the central abyss; in length from east to west; in breadth from north to south. Thus extensive is the limit of masonry, and thus extensive should be a Mason's charity.—See more on this subject in the article FORM OF THE LODGE.

Ezra.—The appellation of one of the scribes of a Royal Arch Chapter.

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Faith.—The lowest round in the theological ladder, and hence symbolically instructing us that the first step in masonry, the first, the essential qualification of a candidate, is faith in God.

In the lecture of the E.·. A.·. it is said that "Faith may be lost in sight; Hope ends in fruition: but Charity extends beyond the

grave, through the boundless realms of eternity." And this is said, because as faith is "the evidence of things not seen," when we see, we no longer believe by faith, but through demonstration; and as hope lives only in the expectation of possession, it ceases to exist when the object once hoped for is at length enjoyed; but charity, exercised on earth in acts of mutual kindness and forbearance, is still found in the world to come, in the sublimer form of mercy from God to his erring creatures.

Feast, Annual.—The convocation of the craft together at an annual feast, for the laudable purpose of promoting social feelings, and cementing the bonds of brotherly love by the interchange of courtesies, is a time-honoured custom, which is still, and, we trust, will ever be observed. At this meeting no business of any kind, except the installation of officers, should be transacted, and the day must be passed in innocent festivity. The election of officers always takes place at a previous meeting, in obedience to a regulation adopted by the Grand Lodge of England, in 1720, as follows:—"It was agreed, in order to avoid disputes on the annual feast day, that the new Grand Master for the future shall be named and proposed to the Grand Lodge some time before the feast."—See Anderson, *Const.*, p. 200.

Feeling.—One of the five human senses, and, for well-known reasons, in great estimation among Masons.

Fellow-Craft—*Compagnon.*—The second degree of Ancient Craft Masonry. It is particularly devoted to science. As in the first degree, those lessons are impressed, of morality and brotherly love, which should eminently distinguish the youthful apprentice; so in the second, is added that extension of knowledge, which enabled the original craftsmen to labour with ability and success at the construction of the Temple. In the degree of Entered Apprentice every emblematical ceremony is directed to the lustration of the heart; in that of Fellow-Craft, to the enlargement of the mind. Already clothed in the white garment of innocence, the advancing candidate is now invested with the deep and unalterable truths of science. At length he passes the porch of the temple, and in his progress to the middle chamber is taught the ancient and unerring method of distinguishing a friend from a foe. His attention is directed to the wonders of nature and art, and the differences between operative and speculative masonry are unfolded, until by instruction and contemplation he is led to view with reverence and admiration the glorious works of the creation, and is inspired with the most exalted ideas of the perfections of his Divine Creator.

Fessler's Rite.—A rite formerly practised by the Grand Lodge

"Royal York à l'Amitié" at Berlin. It consisted of nine degrees, viz.: 1. Apprentice; 2. Fellow-Craft; 3. Master; 4. Holy of Holies; 5. Justification; 6. Celebration; 7. True light; 8. Fatherland; 9. Perfection. They were drawn up, says Clavel, from the rituals of the Golden Rose Croix, of the rite of Strict Observance, of the Illuminated Chapter of Sweden, and the Ancient Chapter of Clermont at Paris. They are now practised by but few lodges, having been abandoned by the Grand Lodge which established them, for the purpose of adopting the ancient York rite under the *Constitutions of England.**

Festivals.—The masonic festivals most generally celebrated are those of St. John the Baptist, June 24, and St. John the Evangelist, December 27. These are the days kept in this country. Such, too, was formerly the case in England; but the annual festival of the Grand Lodge of England now falls on the Wednesday following St. George's Day, April 23, that Saint being the patron of England. For a similar reason, St. Andrew's Day, November 30, is kept by the Grand Lodge of Scotland.

Fides.—Fidelity; to which virtue the ancients paid divine honours, under the name of the goddess of faith, oaths, and honesty. The oaths taken in the name of this goddess were held to be more inviolable than any others. Numa was the first who built temples and erected altars to the goddess Fides or Fidelity. No animals were killed, and no blood shed in her sacrifices. The priests who celebrated them were clothed in white, and were conducted with much pomp to the place of sacrifice, in chariots, having their whole bodies and hands enveloped in their capacious mantles. Fidelity was generally represented among the ancients by two right hands joined, or by two human figures holding each other by the right hand. Horace calls incorruptible Fidelity the sister of Justice, and Cicero makes them identical. Those principles of justice, says he, which, when exercised toward God, are termed Religion, and toward our parents, Piety, in matters of trust are called Fidelity.†

Finances.—The finances of the lodges are placed under the charge of the Treasurer, who only pays them out on the order of the Master, and with the consent of the brethren, previously expressed in open lodge. By an unwritten law the finances should be first received by the Secretary, who then pays them over to the Treasurer, taking his receipt for the same. A mutual check is thus kept on each other by these officers.

* Fessler's rite is perhaps the most abstrusely learned and philosophical of all the rites.

† *Justitia erga Deos religio, erga parentes pietas,* —— creditis in rebus fides nominatur.—*Orat. 78.*

Fines.—Fines for non-attendance or neglect of duty are not usually imposed in masonic bodies, because each member is bound to the discharge of these duties by a motive more powerful than any that could be furnished by a pecuniary penalty. The imposition of such a penalty would be a tacit acknowledgment of the inadequacy of that motive, and would hence detract from its solemnity and its binding nature.

Five.—One of the sacred numbers of Freemasonry. Its symbolic properties are many and curious. It is formed by a combination of the Duad with the Triad, of the first even number with (excluding unity) the first odd one, 2 + 3. In the school of Pythagoras it represented Light, and among his disciples a triple triangle, forming the outline of a five-pointed star, was an emblem of health, because being alternately conjoined within itself, it constitutes a figure of *five* lines. Among the Cabalists, the same figure, with the name of God written on each of its points, and in the centre, was considered talismanic. The number five was among the Hebrews a sacred round number, and is repeatedly used as such in the Old Testament, as, for example, in Genesis xliii. 34, xlv. 22, xlvii. 2, Isaiah xvii. 6, xix. 18, xxx. 17. "This usage," says Gesenius, "perhaps passed over to the Hebrews from the religious rites of Egypt, India, and other oriental nations; among whom *five* minor planets, and *five* elements and elementary powers, were accounted sacred." Among Freemasons, five is more particularly symbolical of the five orders of architecture, and the five human senses, but still more especially of the Five Points of Fellowship.

Five Points of Fellowship.—Masons owe certain duties of brotherly love and fellowship to each other, the practice of which, as the distinguishing principles of our order, are inculcated by the Master in the most impressive manner.

First, Indolence should not cause our footsteps to halt, or wrath turn them aside; but with eager alacrity and swiftness of foot we should press forward in the exercise of charity and kindness to a distressed fellow-creature.

Secondly, In our devotions to Almighty God, we should remember a brother's welfare as our own; for the prayers of a fervent and sincere heart will find no less favour in the sight of heaven, because the petition for self is mingled with aspirations of benevolence for a friend.

Thirdly, When a brother entrusts to our keeping the secret thoughts of his bosom, prudence and fidelity should place a sacred seal upon our lips, lest, in an unguarded moment, we betray the solemn trust confided to our honour.

Fourthly, When adversity has visited our brother, and his cala-

mities call for our aid, we should cheerfully and liberally stretch forth the hand of kindness to save him from sinking, and to relieve his necessities.

Fifthly, While with candour and kindness we should admonish a brother of his faults, we should never revile his character behind his back, but rather, when attacked by others, support and defend it.

Five Senses.—The five human senses, which are Hearing, Seeing, Feeling, Smelling, and Tasting, are dilated on in the lecture of the Fellow-Crafts' decree.—See each word in its appropriate place in this Lexicon.

Floats.—Pieces of timber, made fast together with rafters, for conveying burdens down a river with the stream.—*Bailey*. The use of these floats in the building of the Temple is thus described in the letter of King Hiram to Solomon: "And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee in floats by sea to Joppa; and thou shalt carry it up to Jerusalem."—2 *Chron.* ii. 16.

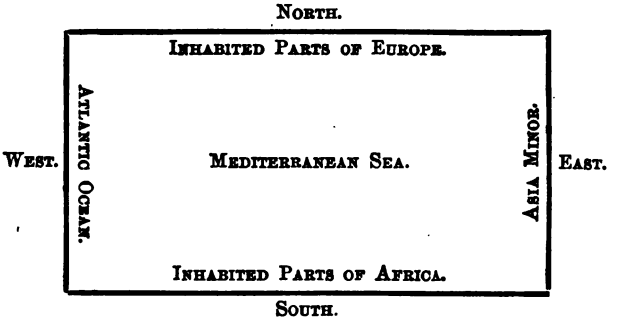
Flooring.—A framework of board or canvas, on which the emblems of any particular degree are inscribed, for the assistance of the Master in giving a lecture. It is so called because formerly it was the custom to inscribe these designs on the floor of the lodge-room in chalk, which was wiped out when the lodge was closed. It is the same as the "Carpet" or "Tracing Board."

Form of the Lodge.—The form of the lodge is said to be an oblong square, having its greatest length from east to west, and its greatest breadth from north to south. According to Oliver, the form of the lodge ought to be a double cube, as an expressive emblem of the united powers of darkness and light in the creation, and because the ark of the covenant and the altar of incense were both of that figure. But these two theories of its form are not inconsistent with each other, for, taken in its solid dimensions, the lodge is a double cube, while its surface is a parallelogram or oblong square.

This oblong form of the lodge has, I think, a symbolic allusion, which has not been heretofore adverted to, so far as I am aware, by any masonic writer.

If, on a map of the world, we draw lines which shall circumscribe just that portion which was known and inhabited at the time of the building of Solomon's Temple, these lines, running a short distance north and south of the Mediterranean Sea, and extending from Spain to Asia Minor, will form an oblong square, whose *greatest length* will be from east to west, and whose greatest

breadth will be from north to south, as is shown in the annexed diagram.



The oblong square which thus enclosed the whole habitable part of the globe would represent the form of the lodge, to denote the universality of masonry, since the world constitutes the lodge; a doctrine that has since been taught in that expressive sentence: In every clime the Mason may find a home, and in every land a brother.

Fortitude.—One of the four cardinal virtues, whose excellences are dilated on in the first degree. It not only instructs the worthy Mason to bear the ills of life with becoming resignation, "taking up arms against a sea of trouble," but, by its intimate connection with a portion of our ceremonies, it teaches him to let no dangers shake, no pains dissolve the inviolable fidelity he owes to the trusts reposed in him.

Forty-Seventh Problem.—The forty-seventh problem of Euclid's first book, which has been adopted as an emblem in the Master's degree, is thus enunciated: "In any right angled triangle, the square which is described upon the side subtending the right angle, is equal to the squares described upon the sides which contain the right angle." This interesting problem, on account of its great utility in making calculations, and drawing plans for buildings, is sometimes called the "carpenter's theorem."

For the demonstration of this problem the world is indebted to Pythagoras, who, it is said, was so elated after making the discovery, that he made an offering of a hecatomb, or a sacrifice of a hundred oxen to the gods.* The devotion to learning which this

* The well-known aversion of Pythagoras to the shedding of blood has led to the supposition that the sacrifice consisted of small oxen, made of wax, and not of living animals.

religious act indicated, in the mind of the ancient philosopher, has induced Masons to adopt the problem as a memento, instructing them to be lovers of the arts and sciences.

The triangle, whose base is 4 parts, whose perpendicular is 3, and whose hypothenuse is 5, and which would exactly serve for a demonstration of this problem,* was, according to Plutarch, a symbol frequently employed by the Egyptian priests, and hence it is called by M. Jomard,† the Egyptian triangle. It was, with the Egyptians, the symbol of universal nature, the base representing Osiris, or the male principle, the perpendicular, Isis, or the female principle, and the hypothenuse, Horus, their son, or the produce of the two principles. They added, that 3 was the first perfect odd number; that 4 was the square of 2, the first even number; and that 5 was the result of 3 and 2.

But the Egyptians made a still more important use of this triangle. It was the standard of all their measures of extent, and was applied by them to the building of the pyramids. The researches of M. Jomard, on the Egyptian system of measures, published in the magnificent work of the French savans on Egypt, has placed us completely in possession of the uses made by the Egyptians of this forty-seventh problem of Euclid, and of the triangle which formed the diagram by which it was demonstrated.

If we inscribe within a circle a triangle, whose perpendicular shall be 300 parts, whose base shall be 400 parts, and whose hypothenuse shall be 500 parts, which of course bear the same proportion to each other as 3, 4 and 5; then, if we let a perpendicular fall from the angle of the perpendicular and base to the hypothenuse, and extend it through the hypothenuse to the circumference of the circle, this chord or line will be equal to 480 parts, and the two segments of the hypothenuse, on each side of it, will be found equal, respectively, to 180 and 320. From the point where this chord intersects the hypothenuse, let another line fall perpendicularly to the shortest side of the triangle, and this line will be equal to 144 parts, while the shorter segment, formed by its junction with the perpendicular side of the triangle, will be equal to 108 parts. Hence, we may derive the following measures from the diagram: 500, 480, 400, 320, 180, 144, and 108; and all these without the slightest fraction. Supposing, then, the 500 to be cubits, we have the measure of the base of the great pyramid of Memphis. In the 400 cubits of the base of the triangle, we have the exact length of

* For the square of the base is 4 × 4, or 16, the square of the perpendicular is 3 × 3, or 9, and the square of the hypothenuse is 5 × 5, or 25; but 25 is the sum of 9 and 16, and therefore the square of the longest side is equal to the sum of the squares of the other two, which is the forty-seventh problem of Euclid.

† In his *Exposition du Système Métrique des Anciens Egyptiens.*

the Egyptian stadium. The 320 give us the exact number of Egyptian cubits contained in the Hebrew and Babylonian stadium. The stadium of Ptolemy is represented by the 480 cubits, or length of the line falling from the right angle to the circumference of the circle, through the hypothenuse. The number 180, which expresses the smaller segment of the hypothenuse, being doubled, will give 360 cubits, which will be the stadium of Cleomedes. By doubling the 144, the result will be 288 cubits, or the length of the stadium of Archimedes; and by doubling the 108, we produce 216 cubits, or the precise value of the lesser Egyptian stadium. In this manner we obtain from this triangle all the measures of length that were in use among the Egyptians; and since this triangle, whose sides are equal to 3, 4, and 5, was the very one that most naturally would be used in demonstrating the forty-seventh problem of Euclid; and since by these three sides the Egyptians symbolized Osiris, Isis, and Horus, or the two producers and the product, the very principle, expressed in symbolic language, which constitutes the terms of the problem as enunciated by Pythagoras, that the sum of the squares of the two sides will produce the square of the third, we have no reason to doubt that the forty-seventh problem was perfectly known to the Egyptian priests, and by them communicated to Pythagoras.

Free-Born.—The constitutions of our order require that every candidate shall be free-born. And this is necessary, for, as admission into the fraternity involves a solemn contract, no one can bind himself to its performance who is not the master of his own actions; nor can the man of servile condition or slavish mind be expected to perform his masonic duties with that "freedom, fervency, and zeal," which the laws of our institution require. Neither, according to the authority of Dr. Oliver,* "can any one, although he have been initiated, continue to act as a Mason, or practise the rites of the order, if he be temporarily deprived of his liberty or freedom of will." On this subject, the Grand Lodge of England, on the occasion of certain Masons having been made in the King's Bench prison, passed a special resolution, in November, 1783, declaring, "That it is inconsistent with the principles of masonry for any Freemason's lodge to be held, for the purpose of making, passing, or raising Masons, in any prison or place of confinement."†

The same usage existed in the spurious Freemasonry of the ancient mysteries, where slaves could not be initiated, the requisites for initiation being that a man must be a free-born denizen of the country, as well as of irreproachable morals.

* *Historical Landmarks*, vol. i., p. 110.

† *Minutes of the Grand Lodge*, quoted by Oliver, *ut supra*.

Since the emancipation of the slaves in Britain, the word "Free" only is used.

Freemason.—The word "Free," in connection with "Mason," originally signified that the person so called was free of the company or guild of incorporated Masons. For those operative Masons who were not thus made free of the guild were not permitted to work with those who were. A similar regulation still exists in many parts of Europe, although it is not known to this country. The term appears to have been first thus used in the tenth century, when the travelling Freemasons were incorporated by the Roman Pontiff.—See TRAVELLING FREEMASONS.

Freemasonry.—"A beautiful system of morality, veiled in allegory, and illustrated by symbols." To this sublime definition of our order, borrowed from the lectures of our English brethren, and prefixed by Dr. Oliver, as a motto to one of his most interesting works, I shall take the liberty of adding an exposition of its principles from the pen of De Witt Clinton, as pure a patriot as ever served his country, and as bright a Mason as ever honoured the fraternity.

"Although," says he, "the origin of our fraternity is covered with darkness, and its history is, to a great extent, obscure, yet we can confidently say, that it is the most ancient society in the world; and we are equally certain that its principles are based on pure morality—that its ethics are the ethics of Christianity—its doctrines, the doctrines of patriotism and brotherly love—and its sentiments, the sentiments of exalted benevolence. Upon these points there can be no doubt. All that is good, and kind, and charitable, it encourages; all that is vicious, and cruel, and oppressive, it reprobates."*

French Rite—*Rite Français ou moderne.*—The French, or Modern rite is one of the three principal rites of Freemasonry. It consists of seven degrees, three symbolic and four higher, viz.:—1. Apprentice; 2. Fellow-Craft; 3. Master; 4. Elect; 5. Scotch Master; 6. Knight of the East; 7. Rose Croix. This rite is practised in France, in Brazil, and in Louisiana. It was founded in 1786, by the Grand Orient of France, who, unwilling to destroy entirely the high degrees which were then practised by the different rites, and yet anxious to reduce them to a smaller number, and to greater simplicity, extracted these degrees out of the rite of Perfection, making some few slight modifications. Most of the authors who have treated of this rite have given to its symbolism an entirely astronomical meaning. Among these writers we may

* Address at the installation of Grand Master Van Rensselaer, New York, 1852.

refer to Ragon, in his *Cours Philosophique,* as probably the most scientific.

Funeral Rites.—None but Master Masons can be interred with the funeral honours of masonry, and even then the performance of the service is subjected to certain unalterable restrictions. No Mason can be buried with the formalities of the order, except by his own request, preferred, while living, to the Master of the lodge of which he was a member, strangers and the higher officers of the order excepted. No public procession can take place, nor can two or more lodges assemble for this purpose, until a dispensation has been granted by the Grand Master. The ceremonies practised on the interment of a brother are to be found in all the Monitors. It is unnecessary, therefore, to specify them here.

Furniture of a Lodge.—Every well-regulated lodge must contain a Bible, square, and compasses, which are technically said to constitute its furniture, and which are respectively dedicated to God, the Master of the lodge, and the Craft. Our English brethren differ from us in their explanation of the furniture. Oliver gives their illustration, from the English lectures, as follows:—

"The Bible is said to derive from God to man in general, because the Almighty has been pleased to reveal more of his divine will by that holy book than by any other means. The compasses being the chief implement used in the construction of all architectural plans and designs, are assigned to the Grand Master in particular, as emblems of his dignity, he being the chief head and ruler of the craft. The square is given to the whole masonic body, because we are all obligated within it, and are consequently bound to act thereon."

G

Gavel.—The common gavel is one of the working tools of an Entered Apprentice. It is made use of by the operative Mason to break off the corners of the rough ashlar, and thus fit it the better for the builder's use, and is therefore adopted as a symbol in speculative masonry, to admonish us of the duty of divesting our minds and consciences of all the vices and impurities of life, thereby fitting our bodies as living stones for that spiritual building not made with hands, eternal in the heavens.

Hence, too, we see the propriety of adopting the gavel as the instrument for maintaining order in the lodge; for, as the lodge is an imitation of the temple, and each member represents a stone thereof, so, by the influence of the gavel, all the ebullitions of temper, and the indecorum of frivolity are restrained, as the mate-

rial stones of that building were, by the same instrument, divested of their asperities and imperfections.

In the first edition of this work, I confessed myself at a loss for the derivation of the word "gavel." I have, however, no longer any doubt that it borrows its name from its shape, being that of the *gable* or *gavel* end of a house; and this word again comes from the German *gipfel*, a summit, top, or peak,—the idea of a pointed extremity being common to all.

In the name, as well as the application of this implement, error has crept into the customs of the lodges. The implement employed by many Masters is not a gavel, but a mallet (the French Masons, in fact, make use of the word *maillet*), and is properly not one of the working tools of an E.·. A.·., but a representation of the *setting-maul*, one of the emblems of the third degree. The two implements and the two names are entirely distinct, and should never be confounded; and I am surprised to see so learned a Mason as Brother Oliver falling into this too usual error, and speaking of "the common gavel or setting-maul" as synonymous terms.*

The true form of the gavel is that of the stone-mason's hammer. It is to be made with a cutting edge, as in the annexed engraving, that it may be used "to break off the corners of rough stones," an operation which could never be effected by the common hammer or mallet. The gavel, thus shaped, will give, when looked at in front, the exact representation of the *gavel* or *gable* end of a house, whence, as I have already said, the name is derived.

The gavel of the Master is also called a "Hiram," for a reason which will be explained under that word.

Generalissimo.—The second officer in an Encampment of Knights Templars, and one of its representatives in the Grand Encampment. His duty is to receive and communicate all orders, signs, and petitions; to assist the Grand Commander; and, in his absence, to preside over the Encampment. His station is on the right of the Grand Commander, and his jewel is a square, surmounted by a paschal lamb.

Genuflexion.—Bending the knees has, in all ages of the world, been considered as an act of reverence and humility, and hence

* In my labours, as Grand Lecturer of South Carolina, I have succeeded, in many instances, in correcting this error, and placing the common gavel in the hands of the Master and Wardens, for the government of the lodge, while the mallet or setting-maul remains in the archives of the lodge, to be used only as an emblem of the third degree.

Pliny, the Roman naturalist, observes, that "a certain degree of religious reverence is attributed to the knees of man." Solomon placed himself in this position when he prayed at the consecration of the Temple, and Masons use the same posture in some portions of their ceremonies, as a token of solemn reverence.

Geometry.—Geometry is defined to be that science which teaches the nature and relations of whatever is capable of measurement. It is one of the oldest and most necessary of sciences—is that upon which the whole doctrine of mathematics is founded—and is so closely connected with the practice of operative masonry, that our ancient brethren were as often called geometricians as Masons. It was, indeed, in such great repute among the wise men of antiquity, that Plato placed over the portals of the academy this significant inscription:—Οὐδεὶς ἀγεωμέτρητος εἰσίτω—"*Let none enter who is ignorant of geometry.*"

The first inhabitants of the earth must have practised the simplest principles of geometry in the construction of even the rude huts which were intended to shelter them from the inclemencies of the weather; and afterwards, when they began to unite in communities, and to exercise the right of property in lands, this science must have been still further developed, as a necessary means of measuring and distinguishing each person's particular domain. Land-surveying, indeed, seems to have been the most important purpose to which geometry was originally applied: a fact warranted also by the derivation of the word, whose roots, in the Greek language, signify "a measure of the earth." But as operative masonry and architecture improved, and, in the construction of edifices, elegance was added to strength, and ornament to utility, geometry began, too, to be extended in its principles, and perfected in its system. The Egyptians were undoubtedly one of the first nations who cultivated geometry as a science. "It was not less useful and necessary to them," as Goguet observes,* "in the affairs of life, than agreeable to their speculatively philosophical genius." From Egypt, which was the parent both of the sciences and the mysteries of the Pagan world, it passed over into other countries, and geometry and operative masonry have ever been found together,—the latter carrying into execution those designs which were first traced according to the principles of the former.

Speculative masonry is, in like manner, intimately connected with geometry. In deference to our operative ancestors, and, in fact, as a necessary result of our close connection with them, speculative Freemasonry derives its most important emblems from this parent science. As the earthly temple was constructed under the

* *L'Orig. des Lois*, t. i., liv. iii.

correcting application of the plumb, the level, and the square, by which its lines and angles were properly admeasured, so we are accustomed, in the construction of the great moral edifice of our minds, symbolically to apply the same instruments, in order to exhibit our work on the great day of inspection as "true and trusty."

The explanation of the principal geometrical figures given by Pythagoras may be interesting to the masonic student. According to the Grecian sage, the point is represented by unity, the line by the duad, the surface by the ternary, and the solid by the quarternary. The circle, he says, is the most perfect of curvilinear figures, containing the triangle in a concealed manner. The triangle is the principle of the generation and formation of bodies, because all bodies are reducible to this figure, and the elements are triangular. The square is the symbol of the divine essence.

Gibalim or Giblim.—These were the inhabitants of the Phœnician city of Gebal, called by the Greeks Byblos. The Phœnician word גבל, "gebal" (of which גבלים, "gibalim" or "giblim," is the plural), signifies a Mason or stone-squarer. Gesenius* says, that the inhabitants of Gebal were seamen and builders; and Sir William Drummond asserts that "the Gibalim were Master Masons, who put the finishing hand to Solomon's temple."†

Globe.—In the Egyptian mysteries the globe was a symbol of the Supreme and Eternal God. Among the Mexicans it represented universal power. Among Freemasons the globes, celestial and terrestrial, are emblems of the universal extension of the institution, and remind us also of the extensive claims of that charity we are called on to practise.

Gloves.—White gloves form a part of a Freemason's costume, and should always be worn in the lodge.‡ An instance of the antiquity of this dress is given in this work under the article CLOTHED. In an institution so symbolical as ours, it is not unreasonable to suppose that the white gloves are to remind us, that "without a pure heart and *clean* hands," no one can "stand in the holy place." And this is the emblematic use of the gloves in the French rite, where every Apprentice, on his initiation, is presented with two pair, one for himself, and one for his wife or mistress.

God.—Freemasons have always been worshippers of the one true God. "This," says Hutchinson,§ "was the first and corner-stone on which our originals thought it expedient to place the foundation

* *Heb. Lex. in voc.* † *Origines*, vol. iii., b. v., ch. iv., p. 192.

‡ I regret to say that this rule is too much neglected in our American lodges.

§ *Spirit of Masonry*, p. 6.

of masonry." While the world around them was polluted with sun-worship, and brute-worship, and all the absurdities of polytheism, masonry, even in its spurious forms, as the ancient mysteries have appropriately been styled, was alone occupied in raising altars to the one I AM, and declaring and teaching the unity of the Godhead. Josephus, in his defence of the Jews against Apion, sums up in a few words this doctrine of the mysteries, and its conformity with the Jewish belief, which was, of course, identical with that of the Freemasons: "God, perfect and blessed, contains all things, is self-existent and the cause of existence to all, the beginning, the middle, and the end of all things."*

Golgotha.—A Hebrew word, signifying "a skull." It was the name given by the Jews to Mount Calvary, where Christ was crucified, and where his sepulchre was situated.

Gothic Constitutions.—Those regulations of the craft which were adopted in 926 at the General Assembly in the city of York, under Prince Edwin, and to which additions were made from time to time at other annual assemblies of the fraternity, are called the *Gothic Constitutions*, from the fact that they were written in the old Gothic character. Several copies of them were in existence at the revival of masonry in 1717. In 1721 they were digested by Dr. Anderson, in a new and better method, and form the foundation of the *Book of Constitutions*, the first edition of which was published in 1722.

Good Samaritan.—See SAMARITAN.

Grammar.—One of the seven liberal arts and sciences, which forms, with Logic and Rhetoric, a triad, dedicated to the cultivation of language. "God," says Sanctius, "created man the participant of reason; and as he willed him to be a social being, he bestowed upon him the gift of language, in the perfecting of which there are three aids. The first is Grammar, which rejects from language all solecisms and barbarous expressions; the second is Logic, which is occupied with the truthfulness of language; and the third is Rhetoric, which seeks only the adornment of language."†

Grand Honours.—See HONOURS.

Grand Inquisitor—*Grand inspecteur-inquisiteur-commandeur.*—The thirty-first degree of the Ancient Scotch rite. It is not a historical degree, but simply administrative in its character, the duties of the members being to examine and regulate the proceedings of the inferior lodges and chapters. Its place of meeting is called a

* *Joseph. contra Ap.*, lib. ii., cap. 2.
† *Sanct. Minut.*, lib. i., cap. 2, *apud Harris, Hermes.*, I., c. i.

tribunal; its decorations are white, and its presiding officer is called a President, who is elected for life.

Grand Lodges, History of.—The present organization of Grand Lodges is by no means coeval with the origin of our institution. Every lodge was originally independent; and a sufficient number of brethren meeting together were empowered to practise all the rights of masonry without a warrant of constitution. This privilege, as Preston remarks, was inherent in them as individuals. The brethren were in the custom of meeting annually, at least as many as conveniently could, for the purpose of conference on the general concerns of the order, and on this occasion a Grand Master, or superintendent of the whole fraternity, was usually chosen. These meetings were not, however, called Grand Lodges, but "Assemblies." This name and organization are as old as the fourth century of the Christian era; for, in a MS.* once in the possession of Nicholas Stone, a sculptor under the celebrated Inigo Jones, it is stated that "St. Albans (who was martyred in 306) loved Masons well, and cherished them much ****. And he got them a charter from the king and his counsell, for to holde a generall counsel, and gave itt the name Assemblie." The privilege of attending these annual assemblies was not restricted, as it now is, to the Grand Officers, and Masters, and Wardens of subordinate lodges, but constituted one of the obligatory duties of every Mason. Thus, among the ancient masonic charges, in possession of the Lodge of Antiquity at London, is one which declares that "every Master and Fellow shall come to the assemblie, if itt be within fifty miles of him, and if he have any warning. And if he have trespassed the craft, to abide the award of Masters and Fellows."

England.—The next† charter granted in England to the Masons, as a body, was bestowed by King Athelstane in 926, upon the application of his brother, Prince Edwin. "Accordingly, Prince Edwin summoned all the Masons in the realm to meet him in a congregation at York, who came and composed a General Lodge, of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly did frame the constitution and charges of an English lodge."‡

From this assembly at York, the true rise of masonry in England is generally dated; from the statutes there enacted are derived the English Masonic Constitutions; and from the place of meeting, the

* Quoted by Preston.

† And if the anecdote of St. Alban's be not authentic, the first.

‡ Elias Ashmole's MS.

ritual of the English lodges are designated as the "Ancient York Rite."

For a long time the York assembly exercised the masonic jurisdiction over all England; but, in 1567, the Masons of the southern part of the island elected Sir Thomas Gresham, the celebrated merchant, their Grand Master. He was succeeded by the illustrious architect, Inigo Jones. There were now two Grand Masters in England who assumed distinctive titles; the Grand Master of the north being called Grand Master of all England, while he who presided in the south was called Grand Master of England.

In the beginning of the eighteenth century, masonry in the south of England had fallen into decay. The disturbances of the Revolution, which placed William III. on the throne, and the subsequent warmth of political feelings which agitated the two parties of the State, had given this peaceful society a wound fatal to its success. Sir Christopher Wren, the Grand Master in the reign of Queen Anne, had become aged, infirm, and inactive, and hence the general assemblies of the Grand Lodge had ceased to take place. There were, in the year 1715, but four lodges in the south of England, all working in the city of London. These four lodges, desirous of reviving the prosperity of the order, determined to unite themselves under a Grand Master, Sir Christopher Wren being now dead, and none having, as yet, been appointed in his place. They therefore "met at the Apple-tree tavern; and having put into the chair the oldest Master Mason (being the Master of a lodge), they constituted themselves a Grand Lodge, *pro tempore*, in due form, and forthwith revived the quarterly communication of the officers of lodges (called the Grand Lodge), resolved to hold the annual assembly and feast, and then to choose a Grand Master from among themselves, till they should have the honour of a noble brother at their head." *

Accordingly, on St. John the Baptist's Day, 1717, the annual assembly and feast were held, and Mr. Anthony Sayer duly proposed and elected Grand Master. The Grand Lodge adopted, among its regulations, the following: "That the privilege of assembling as Masons, which had hitherto been unlimited, should be vested in certain lodges or assemblies of Masons, convened in certain places; and that every lodge to be hereafter convened, except the four old lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master, for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that, without such warrant, no lodge should be hereafter deemed regular *or constitutional*."

* Anderson's *Constitutions*, p. 197.

In compliment, however, to the four old lodges, the privileges which they had always possessed under the old organization were particularly reserved to them; and it was enacted that "no law, rule, or regulation, to be hereafter made or passed in Grand Lodge, should ever deprive them of such privilege,* or encroach on any landmark which was at that time established as the standard of masonic government."

The Grand Lodges of York and of London kept up a friendly intercourse, and mutual interchange of recognition, until the latter body, in 1725, granted a warrant of constitution to some Masons who had seceded from the former. This unmasonic act was severely reprobated by the York Grand Lodge, and produced the first interruption to the harmony that had long subsisted between them. It was, however, followed some years after by another unjustifiable act of interference. In 1725 the Earl of Crawford, Grand Master of England, constituted two lodges within the jurisdiction of the Grand Lodge of York, and granted, without its consent, deputations for Lancashire, Durham, and Northumberland. "This circumstance," says Preston, "the Grand Lodge at York highly resented, and ever afterward viewed the proceedings of the brethren in the south with a jealous eye. All friendly intercourse ceased, and the York Masons, from that moment, considered their interests distinct from the Masons under the Grand Lodge in London."†

Three years after, in 1738, several brethren, dissatisfied with the conduct of the Grand Lodge of England, seceded from it, and held unauthorized meetings for the purpose of initiation. Taking advantage of the breach between the Grand Lodges of York and London, they assumed the character of York Masons. On the Grand Lodge's determination to put strictly in execution the laws against such seceders, they still further separated from its jurisdiction, and assumed the appellation of "*Ancient York Masons.*" They announced that the ancient landmarks were alone preserved by them; and, declaring that the regular lodges had adopted new plans, and sanctioned innovations, they branded them with the name of "*Modern Masons.*" In 1739 they established a new Grand Lodge in London, under the name of the "Grand Lodge of Ancient York Masons," and, persevering in the measures they had adopted, held communications and appointed annual feasts. They were soon afterward recognized by the Masons of Scotland and Ireland, and were encouraged and fostered by many of the nobility. The two Grand Lodges continued to exist, and to act in opposition

* Among these privileges were those of assembling without a warrant of constitution, and raising Masons to the Master's degree,—a power for a long time exercised only by the Grand Lodge.

† Preston's *Illustrations*, p. 184.

to each other, extending their schisms into other countries,* until the year 1813, when, under the Grand Mastership of the Duke of Sussex, they were happily united, and discord, we trust, for ever banished from English Masonry.†

SCOTLAND.—Freemasonry was introduced into Scotland by the architects who built the Abbey of Kilwinning; and the village of that name bears the same relation to Scottish masonry that the city of York does to English. Assemblies for the general government of the craft were frequently held at Kilwinning. In the reign of James II. the office of Grand Master of Scotland was granted to William St. Clair, Earl of Orkney and Caithness, and Baron of Roslin, "his heirs and successors," by the king's charter.‡ But, in 1736, the St. Clair who then exercised the Grand Mastership, "taking into consideration that his holding or claiming any such jurisdiction, right, or privilege, might be prejudicial to the craft and vocation of masonry,"§ renounced his claims, and empowered the Freemasons to choose their Grand Master. The consequence of this act of resignation was the immediate organization of the Grand Lodge of Scotland, over whom, for obvious reasons, the late hereditary Grand Master was unanimously called to preside.

IRELAND.—In 1729 the Freemasons of Dublin held an assembly, and organized the "Grand Lodge of Ireland." The Earl of Kingston was elected the first Grand Master.

FRANCE.—In the beginning of the eighteenth century Freemasonry in France was in a state of great disorder. Every lodge acted independently of all others; the Masters were elected for life, and exercised the privileges and powers which are now confined to Grand Lodges; there was no masonic centre, and consequently no masonic union.

In 1735 there were six lodges in Paris, and several others in the different provincial towns. The Earl of Derwentwater, the celebrated Jacobite, who afterward was beheaded at London, for his adherence to the house of Stuart, exercised the functions of Grand Master by a tacit consent, although not by a formal election. In the following year Lord Harnouster was elected by the Parisian lodges Grand Master; and in 1738 he was succeeded by the Duc d'Antin. On his death, in 1743, the Count de Clermont was elected to supply his place.

* For instance, there were, originally, in Massachusetts and South Carolina, two Grand Lodges, claiming their authority from these discordant bodies. In the former State, however, they were united in 1792, and in the latter in 1817.

† We may as well mention here, that the rites and ceremonies of these bodies were essentially the same, and that the landmarks were equally preserved by them.

‡ *See the MS. in the Edinburgh* Advocates' Library, quoted by Lawrie.

§ *See the deed of resignation* in Lawrie's *Hist. Masonry*.

Organized Freemasonry in France dates its existence from this latter year. In 1735 the lodges of Paris had petitioned the Grand Lodge of England for the establishment of a Provincial Grand Lodge, which, on political grounds, had been refused. In 1743, however, it was granted, and the Provincial Grand Lodge of France was constituted under the name of the "Grand Loge Anglaise de France." The Grand Master, Clermont, was, however, an inefficient officer; anarchy and confusion once more invaded the fraternity; the authority of the Grand Lodge was prostrated; and the establishment of mother lodges in the provinces, with the original intention of superintending the proceedings of the distant provincial lodges, instead of restoring harmony, as was vainly expected, widened still more the breach. For, assuming the rank and exercising the functions of Grand Lodges, they ceased all correspondence with the metropolitan body, and became in fact its rivals.

Under these circumstances the Grand Lodge declared itself independent of England in 1756, and assumed the title of the "Grand Lodge of France." It recognized only the three degrees of Apprentice, Fellow-Craft, and Master Mason, and was composed of the grand officers to be elected out of the body of the fraternity, and of the Masters for life of the Parisian lodges; thus formally excluding the provincial lodges from any participation in the government of the craft.

But the proceedings of this body were not less stormy than those of its predecessor. We have stated that the Count de Clermont proved an inefficient Grand Master. He had appointed, in succession, two deputies, both of whom had been displeasing to the fraternity. The last, Lacorne, was a man of such low origin and rude manners, that the Grand Lodge refused to meet him as their presiding officer. Irritated at this pointed disrespect, he sought in the taverns of Paris those Masters who had made a traffic of initiations, but who, heretofore, had submitted to the control, and been checked by the authority, of the Grand Lodge. From among them he selected officers devoted to his service, and undertook a complete re-organization of the Grand Lodge.

The retired members, however, protested against these illegal proceedings; and in the subsequent year the Grand Master consented to revoke the authority he had bestowed upon Lacorne, and appointed as his deputy M. Chaillon de Jonville. The respectable members now returned to their seats in the Grand Lodge; and in the triennial election which took place in June, 1765, the officers who had been elected during the Deputy Grand Mastership of Lacorne were all removed. The displaced officers protested, and published a defamatory memoir on the subject, and were in consequence expelled from masonry by the Grand Lodge. Ill feeling on

both sides was thus engendered, and carried to such a height, that, at one of the communications of the Grand Lodge, the expelled brethren, attempting to force their way in, were resisted with violence. The next day the lieutenant of police issued an edict, forbidding the future meetings of the Grand Lodge.

The expelled party, however, still continued their meetings. The Count de Clermont died in 1771, and the excluded brethren having invited the Duke of Chartres (afterwards Duke of Orleans), to the Grand Mastership, he accepted the appointment. They now offered to unite with the Grand Lodge, on condition that the latter would revoke the decree of expulsion. The proposal was accepted, and the Grand Lodge went once more into operation.

Another union took place, which has since considerably influenced the character of French masonry. During the troubles of the preceding years masonic bodies were instituted in various parts of the kingdom, which professed to confer degrees of a higher nature than those belonging to craft masonry, and which have since been known by the name of the Ineffable degrees. These chapters assumed a right to organize and control symbolic or blue lodges, and this assumption had been a fertile source of controversy between them and the Grand Lodge. By the latter body they had never been recognized, but the lodges under their direction had often been declared irregular, and their members expelled. They now, however, demanded a recognition, and proposed, if their request was complied with, to bestow the government of the *hauts grades* upon the same person who was at the head of the Grand Lodge. The compromise was made, the recognition was decreed, and the Duke of Chartres was elected Grand Master of all the councils, chapters, and Scotch lodges of France.

But peace was not yet restored. The party who had been expelled, moved by a spirit of revenge for the disgrace formerly inflicted on them, succeeded in obtaining the appointment of a committee which was empowered to prepare a new constitution. All the lodges of Paris and the provinces were requested to appoint deputies, who were to form a convention to take the new constitution into consideration. This convention, or, as they called it, national assembly, met at Paris, in December, 1771. The Duke of Luxemburg presided, and on the twenty-fourth of that month, the ancient Grand Lodge of France was declared extinct, and in its place another substituted, with the title of *Grand Orient de France.*

Notwithstanding the declaration of extinction by the national assembly, the Grand Lodge continued to meet and to exercise its functions. Thus the fraternity of France continued to be harassed, *by the bitter contentions* of these rival bodies, until the commence-

ment of the revolution compelled both the Grand Orient and the Grand Lodge to suspend their labours.

On the restoration of civil order, both bodies resumed their operations; but the Grand Lodge had been weakened by the death of many of the perpetual Masters, who had originally been attached to it; and a better spirit arising, the Grand Lodge was, by a solemn and mutual declaration, united to the Grand Orient on the 28th of June, 1799.

Dissensions, however, continued to arise between the Grand Orient and the different chapters of the higher degrees. Several of those bodies had at various periods given in their adhesion to the Grand Orient, and again violated the compact of peace. Finally, the Grand Orient, perceiving that the pretensions of the Scotch rite Masons would be a perpetual source of disorder, decreed, on the 16th of September, 1805, that the Supreme Council of the thirty-third degree should thenceforth become an independent body, with the power to confer warrants of constitution for all the degrees superior to the eighteenth, or Rose Croix; while the chapters of that and the inferior degrees were placed under the exclusive control of the Grand Orient.

But a further detail of the dissensions which obscured masonry in France would be painful as well as tedious. They were renewed in 1821, by the re-organization of the Supreme Council, which had been dormant since 1815. But, in 1842, an advance towards a reconciliation was made by the Supreme Council, which has at length been met by the Grand Orient. The friendship was consummated in 1842, and peace now reigns, at last, among the Masons of France.

GERMANY.—The first German lodge was established at Cologne, in 1716, but it died almost as soon as it was born. Seventeen years afterward (in 1733), according to Preston,* a charter was granted by the Grand Lodge of England, to eleven German Masons in Hamburg. In 1738 another lodge was established in Brunswick, under the authority of the Grand Lodge of Scotland. This lodge, which was called "The Three Gloves," united with the lodges of "The Three White Eagles," and "The Three Swans," to organize, in 1741, a Grand Lodge, the first established in Germany. This Grand Lodge still exists, and has under its jurisdiction eighty-eight subordinate lodges. There is another Grand Lodge at Brunswick, which was established in 1768 by the Grand Lodge of England, and which is considered as the metropolitan Grand Lodge of Germany. It has under its jurisdiction fifty-three subordinate lodges.

PRUSSIA.—The Royal York Grand Lodge of Prussia is situated

* *Illustrations*, p. 183, ed. 1804.

at Berlin. It was established as a subordinate lodge in 1752. In 1765 it initiated the Duke of York, and then assumed the name of "Royal York in Friendship." It had under its jurisdiction, in 1840, twenty-seven lodges. The "Grand Lodge of the Three Globes" was founded in 1740, and has under its jurisdiction one hundred and seventy-seven lodges. There are now three Grand Lodges in Prussia, the "Three Globes," the "Royal York," and the "National," which was founded, in 1770, by a warrant from the Grand Lodge of England. Every lodge in Prussia derives its warrant from one of these Grand Lodges.

SAXONY.—The first lodge in Saxony was the Three White Eagles, which was formed, in 1738, at Dresden. In 1741 another was formed at Leipsic, and a third, in the following year, at Altenburg. The Grand Lodge of Saxony was established in 1812. It has adopted the system of Ancient Craft, or St. John's masonry, for its rite; and under this all its subordinates, except two, profess to work.

BELGIUM.—In 1721 the Grand Lodge of England constituted the lodge of "Perfect Union" at Mons, and in 1730, another at Ghent. The former was afterward erected into a Grand Lodge. The present Grand Orient of Belgium has its seat at Brussels.

HOLLAND.—The first lodge established in Holland was at the Hague, in 1731, under the warrant of the Grand Lodge of England. It was, however, only a lodge of emergency, having been called to initiate the Duke of Tuscany, afterward Francis the First, Emperor of Germany. After the ceremony had been performed by the Earl of Chesterfield, the lodge was closed. The first regular lodge was established at the same place in 1734, which, five years after, took the name of "Mother Lodge." In 1735 a lodge was opened at Amsterdam. The National Grand Lodge was established on the 18th December, 1757, and now has about seventy lodges under its register.

DENMARK.—The Grand Lodge of Denmark was instituted in 1743. It derived its existence from the Grand Lodge of Scotland. It is situated at Copenhagen. Masonry in this country is in a flourishing condition; it is recognized by the State, and the reigning King is Grand Master.

SWEDEN.—In no country has the progress of masonry been more prosperous than in Sweden. It arose there in 1754, under the charter of the Grand Lodge of Scotland. The seat of the Grand Lodge is at Stockholm, and the King is at the head of the craft.

RUSSIA.—An English lodge was constituted at St. Petersburg, in 1740, under a warrant from the Grand Lodge of England, and masonry soon afterwards began to increase with great rapidity throughout the empire. In 1772 the Grand Lodge of England

established a Provincial Grand Mastership, and lodges were constituted successively at Moscow, Riga, Jassy, and in various parts of Courtland. The order was patronized by the throne, and of course by the nobility. But, unfortunately, politics began to poison, with its pollutions, the pure atmosphere of masonry, and the order rapidly declined. Lodges are, however, still privately held in various parts of the empire.

POLAND.—In 1739 Freemasonry was suppressed in this kingdom by an edict of King Augustus II. In 1781, however, it was revived under the auspices of the Grand Orient of France; who, upon the application of three lodges at Warsaw, established lodges at Wilna, Dubno, Posen, Grodno, and Warsaw. These united, in 1784, to form a Grand Orient, whose seat is at the last named city. Masonry in Poland is now in a flourishing condition.

BOHEMIA.—Freemasonry was instituted in Bohemia, in 1749, by the Grand Lodge of Scotland. In 1776 it was highly prosperous, and continued so until the commencement of the French Revolution, when it was suppressed by the Austrian government. Its present condition I have no means of ascertaining.

SWITZERLAND.—In 1737 the Grand Lodge of England granted a patent to Sir George Hamilton, by authority of which he instituted a Provincial Grand Lodge at Geneva. Two years afterward the same body bestowed a warrant of constitution on a lodge situated at Lausanne. Masonry continued to flourish in Switzerland until 1745, when it was prohibited by an edict of the Council of Berne. From this attack, however, it recovered in 1764. The lodges resumed their labours, and a Grand Lodge was organized at Geneva. But Switzerland, like France, has been sorely visited with masonic dissensions. At one time there existed not less than three conflicting masonic authorities in the republic. Peace has, however, been restored, and the National Grand Lodge of Switzerland, seated at Berne, now exercises sole masonic jurisdiction, under the name of Alpina. The *Book of Constitutions* is similar to that of England. The Grand Lodge Alpina recognizes only the three degrees of Ancient Craft Masonry.

ITALY.—The enmity of the Roman Church towards Freemasonry has ever kept the latter institution in a depressed state in Italy. A lodge existed at Florence as early as 1733, established by Lord Charles Sackville, the son of the Duke of Dorset; and lodges still are to be found at Leghorn, Turin, Genoa, and the other principal cities, but their meetings are held with great secrecy.

SPAIN.—The first lodge established in Spain was in 1726, at Gibraltar. Another was constituted the year following at Madrid. A third was formed at Andalusia in 1731. The persecutions of the priests and government were always obstacles to the successful

propagation of masonry in this kingdom. Lodges, however, still exist, and work in various parts of Spain, but their meetings are in private.

PORTUGAL.—What has been said of Freemasonry in Italy and Spain, is equally applicable to Portugal. Though lodges were established as early as 1727, they always were, and continue to be, holden with great secrecy. One, however, of the influences of the French invasion, was the dissemination of Freemasonry among the Portuguese; and there are now, or were within a few years, not less than four Grand Lodges existing in that kingdom.

TURKEY.—Of the state of masonry in the Ottoman Empire, we know but little. Clavel says that lodges were established at Constantinople, Smyrna, and Aleppo, in 1738, but of their present existence we have no information.

ASIA.—Freemasonry was introduced into India in 1728, by Sir George Pomfret, who established a lodge at Calcutta. Another was formed in 1740, and in 1779 there was scarcely a town in Hindostan in which there was not a lodge. In that year, Omdit ul Omrah Bahauder, the eldest son of the nabob of the Carnatic, was initiated at Trichinopoly. Masonry still exists in a prosperous condition in Asia Minor and all the English settlements. The lodges are under the jurisdiction generally of the Grand Lodge of England.

AFRICA.—Freemasonry was introduced into Africa in 1736, by the establishment of lodges at Cape Coast on the Gambia River. Lodges have since been constituted at the Cape of Good Hope; in the islands of Mauritius, Madagascar, and St. Helena; and at Algiers, Tunis, Morocco, Cairo, and Alexandria.

OCEANICA.—Into these remote regions has the institution of Freemasonry extended. Lodges have existed since 1828 at Sydney, Paramatta, Melbourne, and in many other of the English colonies.

AMERICA.—The first lodge established in Canada was at Cape Breton, in the year 1745. Lodges existed from as early a period in the West India Islands. On the establishment of the Brazilian Empire a Grand Lodge was instituted, and in 1825 Don Pedro the First was elected its Grand Master. In 1825 the Grand Lodge of Mexico was organized; and in 1837 that of Texas was instituted. Long before these periods, however, lodges had been constituted in both these countries, under charters from different Grand Lodges in the United States.

UNITED STATES.—The first notice that we have of Freemasonry in the United States is in 1729, in which year, during the Grand Mastership of the Duke of Norfolk, Mr. Daniel Cox was appointed Provincial Grand Master for New Jersey. I have not, however, been *able to obtain* any evidence that he exercised his prerogative by the

establishment of lodges in that province, although it is probable that he did. In the year 1733 the "St. John's Grand Lodge" was opened in Boston, in consequence of a charter granted, on the application of several brethren residing in that city, by Lord Viscount Montacute,* Grand Master of England.

This charter is dated on the 30th of April in the same year, and appointed the R. W. Henry Price, Grand Master in North America, with power to appoint his Deputy, and the other officers necessary for forming a Grand Lodge, and also to constitute lodges of Free and Accepted Masons as often as occasion should require. The first charter granted by this body was to "St. John's Lodge" in Boston, which lodge is still in existence. In the succeeding year it granted a charter for the constitution of a lodge in Philadelphia, of which the venerable Benjamin Franklin was the first Master. This Grand Lodge, however, descending from the Grand Lodge of England, was, of course, composed of Modern Masons.† A number of brethren, there, residing in Boston, who were Ancient Masons, applied to and received a dispensation from Lord Aberdour, Grand Master of Scotland, constituting them a regular lodge, under the designation of St. Andrew's Lodge, No. 82, and the Massachusetts Grand Lodge, descending from the Grand Lodge of Scotland, was established on the 27th December, 1769. On the 19th June, 1792, the two Grand Lodges were united, and all the distinctions of Ancient and Modern Masons abolished.

In 1735 Freemasonry was introduced into South Carolina by the constitution of "Solomon's Lodge, No. 1," under a Warrant from Lord Montacute, Grand Master of Free and Accepted Masons of England. This was, therefore, the fourth lodge organized in the United States.‡ Three other lodges were soon afterwards constituted. In 1754, on the 30th of March, the Marquis of Carnarvon, Grand Master of England, issued his Warrant, constituting a Provincial Grand Lodge in the province, and appointing Chief Justice Leigh Provincial Grand Master. On the 24th of December in the same year, the Grand Lodge was solemnly constituted at Charleston. In 1787 a Grand Lodge of Ancient York Masons was also established at Charleston; and in the course of the succeeding years many disagreeable dissensions occurred between

* I am indebted to my esteemed friend and learned brother A. O. Sullivan, Grand Secretary of Missouri, for calling my attention to the inadvertence I have committed in previous editions of spelling this name *Montague* instead of *Montacute*. But I may console myself with the rather selfish reflection, that nearly all of my contemporaries have fallen into the same error.

† See the article MODERN MASONS.

‡ It ranked as No. 45 on the Register of England, while Solomon's Lodge in Savannah, which preceded it in time of constitution, held the number 48.—See Hutchinson's *List*.

this and the Grand Lodge of Free and Accepted Masons, which had been organized in 1754. These, however, at length happily terminated, and an indissoluble union took place between the two bodies in December, 1817, which resulted in the formation of the present "Grand Lodge of Ancient Freemasons."

In 1764 the Grand Lodge of Pennsylvania was established by a Warrant, issued from the Grand Lodge of England. Subsequently, the Grand Lodge of North Carolina was constituted in 1771; that of Virginia in 1778, and that of New York in 1781.

These Grand Lodges were, until the close of the Revolutionary War, held under the authority of Charters, granted either by the Grand Lodge of England or that of Scotland. But, on the confirmation of our political independence, the brethren, desirous of a like relief from the thraldom of a foreign power, began to organize Grand Lodges in their respective limits, and there now exist such bodies in every State and Territory in the Union, the last formed being that of Minnesota in 1853.

Grand Lodges, Jurisdiction of.—A Grand Lodge is invested with power and authority over all the craft within its jurisdiction. It is the Supreme Court of Appeal in all masonic cases; and to its decrees unlimited obedience must be paid by every lodge and every Mason situated within its control. The government of Grand Lodges is, therefore, completely despotic. While a Grand Lodge exists, its edicts must be respected and obeyed without examination by its subordinate lodges. Yet, should a Grand Lodge decree wrongfully, or contrary to the ancient constitutions, though there be no redress for its subordinates, the Grand Lodges in other States may declare its proceedings irregular, and even put it out of the pale of masonry by refusing to hold communion with it. But in this case the Grand Lodge does not suffer more than the craft in general working under it; for every Mason who should then acknowledge its authority would be placed under the same ban of masonic outlawry. Grand Lodges are, however, exceedingly scrupulous in exercising this interference with the masonic authorities of other jurisdictions, reserving the exertion of this power only for cases in which there has been a manifest violation of the ancient landmarks. An instance of this kind has lately occurred in this country. In 1828 the labours of the Grand Lodge of Michigan, in consequence of the anti-masonic excitement then at its height, were suspended, and the lodges under its jurisdiction dissolved. In 1841, masonry having revived in that State, the Masons of Michigan met in convention, and without the existence of a single subordinate lodge, proceeded to institute a Grand Lodge. This *was in palpable* derogation of the fundamental laws of the order.

Consequently, the other supreme masonic bodies in the Union refused to acknowledge the Grand Lodge of Michigan. Afterwards (in 1844) this body, submitting very properly to the general opinion of the fraternity, proceeded to organize according to the legitimate mode, by the convention of the constitutional number of lodges, and it is now recognized as a regularly constituted Grand Lodge.

This supreme power that is vested in Grand Lodges, by which they are constituted, as the sole judges and exponents for their respective jurisdictions, of the ancient landmarks and usages of the fraternity, is derived from the fundamental laws of masonry. It is based, too, upon sound sense and expediency; for, without a governing power, so large a body as the craft would soon run into anarchy. But this power could not be placed in the hands of subordinate lodges, or individual brethren; for that would create endless confusion. Grand Lodges are, therefore, its proper depositories, since they contain within themselves the united wisdom and prudence of many subordinate lodges. And so careful has our institution been of the preservation of this power to Grand Lodges, that, according to the Ancient Charges, the Master of every lodge is called upon, previous to his installation, to give his assent to the following propositions:—

"You agree to hold in veneration the original rulers and patrons of the order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren in Grand Lodge convened, in every case consistent with the constitutions of the order.

"You promise to pay homage to the Grand Master for the time being, and to his officers when duly installed, and *strictly to conform to every edict of the Grand Lodge.*"

Grand Lodges, Organization of.—Grand Lodges are organized in the following manner: Three or more legally constituted lodges working in any state, kingdom, or other independent political division, where no Grand Lodge already exists, may meet in convention, adopt by-laws, elect officers, and organize a Grand Lodge. The lodges within its jurisdiction then surrender their Warrants of Constitution to the Grand Lodges from which they respectively had received them, and accept others from the newly organized Grand Lodge, which thenceforward exercises all masonic jurisdiction over the state in which it has been organized.

A Grand Lodge thus organized, consists of the Masters and Wardens of all the lodges under its jurisdiction, and such Past Masters as may enrol themselves or be elected as members. Past Masters are not, however, members of the Grand Lodge by inherent

right, but only by courtesy; and no Past Master can remain a member of the Grand Lodge, unless he is attached to some subordinate lodge in its jurisdiction.

All Grand Lodges are governed by the following officers: Grand Master, Deputy Grand Master, Senior and Junior Grand Wardens, Grand Treasurer, and Grand Secretary. These are usually termed the Grand Officers. In addition to them there are subordinate officers appointed by the Grand Master and the Grand Wardens, such as Grand Deacons, Grand Stewards, Grand Marshal, Grand Pursuivant, Grand Sword-Bearer, and Grand Tyler; but their number and titles vary in different Grand Lodges.

Grand Master.—The presiding officer of the masonic fraternity, to whom is entrusted the execution of important duties, and who is consequently invested with extensive powers, should always be selected for his respectability, virtue, and learning. For the first, that the dignity of the fraternity may not suffer under his administration; for the second, that he may afford an example worthy of imitation to his brethren; for the last, that he may be enabled to guide and control the craft with proper skill and accuracy.

The powers of the Grand Master during the recess of the Grand Lodge are very extensive. He has full authority and right, not only to be present, but also to preside in every lodge, with the Master of the lodge on his left hand, and to order his Grand Wardens to attend him, and act as Wardens in that particular lodge.* He has the right of visiting the lodges and inspecting their books and mode of work as often as he pleases; or, if unable to do so, he may depute his Grand officers to act for him. He has the power of granting dispensations for the formation of new lodges, which dispensations are of force until revoked by himself or the Grand Lodge. He may also grant dispensations for several other purposes, for which see the article DISPENSATION. Formerly, the Grand Master appointed his Grand officers, but this regulation has been repealed, and the Grand officers are now all elected by the Grand Lodge.

When the Grand Master visits a lodge, he must be received with the greatest respect, and the Master of the lodge should always offer him the chair, which the Grand Master may or may not accept at his pleasure.

Should the Grand Master die, or be absent from the jurisdiction during his term of office, the Deputy Grand Master assumes his powers; or, if there be no Deputy, then the Grand Wardens according to seniority.

* *General Regulations*, 1757, Art. 5, in Anderson's *Const.*, 337.

Grand Master Architect—*Grand-Maitre Architecte.*—The twelfth degree in the Ancient Scotch rite. This is strictly a scientific degree, resembling in that respect the degree of Fellow-Craft. In it the principles of architecture, and the connection of the liberal arts with masonry, are unfolded. Its officers are three,—a Most Powerful and two Wardens. The chapter is decorated with white and red hangings, and furnished with the five orders of architecture, and a case of mathematical instruments. The jewel is a gold medal, on both sides of which are engraved the orders of architecture. It is suspended by a stone-coloured ribbon.

Grand Master of all Symbolic Lodges—*Vénérable maître de toutes les loges.*—The twentieth degree in the Ancient Scotch rite. The presiding officer is styled Venerable Grand Master, and represents Cyrus Artaxerxes. He is seated in the east on a throne elevated upon nine steps, and is assisted by two Wardens in the west. The decorations of the lodge are blue and yellow. The lecture of the degree contains some interesting instructions respecting the first and second Temple.

Among the traditions preserved by the possessors of this degree, is one which states that, after the third Temple was destroyed by Titus, the son of Vespasian, the Christian Freemasons who were then in the Holy Land, being filled with sorrow, departed from home with the determination of building a fourth,* and that, dividing themselves into several bodies, they dispersed over the various parts of Europe. The greater number went to Scotland, and repaired to the town of Kilwinning, where they established a lodge and built an abbey, and where the records of the order were deposited.

Grand Offerings.—See Ground Floor of the Lodge.

Grand Pontiff—*Grand Pontife ou Sublime Ecossais.*—The nineteenth degree of the Ancient Scotch rite. The degree is occupied in an examination of the Apocalyptic mysteries of the New Jerusalem. Its officers are a Thrice Puissant and one Warden. The Thrice Puissant is seated in the east on a throne canopied with blue, and wears a white satin robe. The Warden is in the west, and holds a staff of gold. The members are clothed in white, with blue fillets embroidered with twelve stars of gold, and are called True and Faithful Brothers. The decorations of the lodge are blue sprinkled with gold stars.

Grand Priory.—The title applied to the head of the Templars in Scotland. It is synonymous with Grand Encampment, Conclave, &c.

* This was to be a spiritual one.

Green.—The colour of the ribbon and clothing of the Grand Lodge of Scotland. The emblematic colour of a Knight of the Red Cross, and of a Perfect Master.

The Red Cross Knight is reminded by this colour that Truth is a divine attribute, and that, like the green bay tree, it will flourish in perpetual verdure.

The Perfect Master is admonished by it, that being dead in sin, he must hope to revive in virtue.

Ground Floor of the Lodge.—Mount Moriah, on which the Temple of Solomon was built, is symbolically called the *ground floor of the lodge*, and hence it is said that "the lodge rests on holy ground." This ground floor of the lodge is remarkable for three great events recorded in Scripture, and which are called "the three grand offerings of masonry." It was here that Abraham prepared, as a token of his faith, to offer up his beloved son Isaac—this was the *first grand offering;* it was here that David, when his people were afflicted with a pestilence, built an altar, and offered thereon peace offerings and burnt offerings to appease the wrath of God—this was the *second grand offering;* and lastly, it was here that, when the Temple was completed, King Solomon dedicated that magnificent structure to the service of Jehovah, with the offering of pious prayers and many costly presents—and this was the *third grand offering.*

This sacred spot was once the threshing floor of Ornan the Jebusite, and from him David purchased it for fifty shekels of silver.* The Cabalists delight to invest it with still more solemn associations, and declare that it was the spot on which Adam was born and Abel slain. To the Mason it is sufficiently endeared by the recollection, that it was here that, after a long night of darkness, *language was restored and masonry found.*

Guards of the Conclave.—See KNIGHTS OF THE CHRISTIAN MARK.

Guttural.—Belonging to the throat; from the Latin *guttur*, the throat. The throat is that avenue of the body which is most employed in the sins of intemperance, and hence it suggests to the Mason certain symbolic instructions in relation to the virtue of temperance.

* 1 Chronicles xxi. 25.

H

Haggai.—Haggai was the first of the three prophets who flourished after the captivity. He was most probably born at Babylon, whence he accompanied Zerubbabel to Jerusalem to rebuild the second Temple. In the Royal Arch he is represented by the Scribe, because he expounded the law to Zerubbabel and Joshua, which was the proper duty of a Scribe.—See SCRIBE. He reproved the people for their neglect in rebuilding the Temple, and incited them to the work, by the promise of God's assistance. His intimate connection with the King and High Priest, and the masonic authority for placing him in the council with Zerubbabel and Joshua, are confirmed by the first verse of the book of Haggai: "In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the Lord *by Haggai* the prophet unto Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech the high priest, saying," &c.

The title of the Second Principal of a Royal Arch Chapter.

Hah.—The Hebrew definite article, ה, signifying "the."

Hail, or Hele.—This word is used among Masons with two very different significations. 1. When addressed as an inquiry to a visiting brother, it has the same import as that in which it is used under like circumstances by mariners. Thus, "Whence do you hail?" that is, "Of what lodge are you a member?" Used in this sense, it comes from the Saxon term of salutation "HÆL," and should be spelt "hail." 2. Its second use is confined to what Masons understand by the "*tie*," and in this sense it signifies to *conceal*, being derived from the Saxon word "HELAN,"* to hide. The preservation of this Saxon word in the masonic dialect, while it has ceased to exist in the vernacular, is a striking proof of the antiquity of the order and its ceremonies, in England.†

Hand.—See RIGHT HAND.

Harmony.—Harmony is the chief support of every well regulated institution. Without it, the most extensive empires must decay; with it, the weakest nations may become powerful. The ancient

* E, in Anglo-Saxon, is to be pronounced as *a* in the word *fate*.

† "In the western parts of England," says Lord King, "at this very day to *hele* over anything signifies among the common people to cover it; and he that covereth an house with tile or slate is called a helliar."—*Critical Hist. of the Apostle's Creed*, p. 178.

philosophers and poets believed that the prototype of harmony was to be found in the sublime music of the spheres, and that man, copying nature, has attempted to introduce this divine melody into human life.* And thus it proves its celestial origin, by the heavenly influence it exerts on earth. Sallust represents the good King Micipsa as saying, that "by concord small things increase; by discord the greatest fall gradually into ruin."† Let every Mason, anxious for the prosperity of his order, feel the truth of the maxim, and remember that *for* harmony should his lodge be opened—*in* harmony should it work—and *with* harmony be closed.

Harodim.—A Hebrew word, signifying *princes* or *rulers*. In 1 Kings v. 16, it is said that Solomon had 3,300 chief officers who ruled over the people, and in 2 Chronicles ii. 18, we read as follows: "And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people at work." The difference between the 3,600 overseers mentioned in this place, and the 3,300 recorded in the book of Kings, arises from the fact that in the former place 300 chief overseers are included that are not alluded to in the latter. These 300 overseers were the Harodim or Provosts, or Princes.‡

Harodim, Grand Chapter of.—An institution opened in London, in 1787, whose nature is thus defined by Preston, who is said to have been its founder: "The mysteries of this order are peculiar to the institution itself, while the lectures of the chapter include every branch of the masonic system, and represent the art of masonry in a finished and complete form."§ In other words, it was a school of instruction organized upon a peculiar plan. Different classes were established, and particular lectures restricted to each class. The lectures were divided into sections, and the sections into clauses. The presiding officer was called the Chief Harod. He annually distributed the various sections to skilful members, who were called Sectionists, and these divided the different clauses among others, who were denominated Clauseholders. When a member became possessed of all the sections, he was denominated a Lecturer. The whole system was admirably adapted to the purposes of masonic instruction. This body, I believe (though

* See Cicero, *Somnium Scipionis*.

† *Concordia parvæ res crescunt, discordia maxume dilabuntur.*—Bell. *Jugurth.* § 18.

‡ These passages are thus ably explained by Brother Kleinschmidt in his *Constitutionensbuch der Freimaurer*, v. i., p. 17. Frankfort, 1784.

§ *Illust. of Masonry*, p. 254.

I cannot speak with certainty), no longer exists. Dr. Oliver, however, writes of it in 1846 as if it were still in operation.

Heal.—A Mason who has received the degrees in a clandestine lodge, or in an irregular manner, is not permitted to enjoy the privileges of masonry, until he has passed through the ceremonies in a legally constituted lodge, or if it be the higher degrees, in a Chapter or Encampment. After passing through this process, for which the expense is generally reduced, the brother is said *to be healed.*

Hearing.—One of the five human senses, and highly important to Masons, as one of the modes through which the universal language of masonry may be communicated. But the contemplation of this subject also conveys to us two invaluable lessons. First, that we should always listen with humility to the lessons of instruction that come from the lips of those wiser than ourselves; and, secondly, that our ears should ever be open to the calls for assistance which the worthy and destitute may make upon our charity.

Heredom, Rite of.—See PERFECTION, RITE OF.

Hermetic Rite.—This is the name of a spurious system of Freemasonry, established by one Pernetti, in 1770, at Avignon, in France. Its object was to teach symbolically the pretended arts of the alchemists, the transmutation of metals, and the composition of the universal panacea, and of the elixir of life. It is now extinct, or exists only in its modification, the PHILOSOPHIC SCOTCH RITE (which see).

Heroden.—"Heroden," says a MS. of the Ancient Scotch rite in my possession, "is a mountain situated in the N.W. of Scotland, where the first or metropolitan lodge of Europe was held. Hence the term Sovereign Prince of Rose Croix de Heroden." The French Masons spell it "Hérédom," which, I imagine, is simply a Gallic mode of expressing the Scottish title *Heroden.**

Heroine of Jericho.—A side degree, instituted in this country,

* Since the second edition of this work was issued, Ragon has published a new and elaborate treatise, entitled *Orthodoxie Maçonnique*, in which he asserts that the word "Heredom," was invented between 1740 and 1745, by the adherents of Charles Stuart, the Pretender, at the Court of St. Germain, the residence, during that period, of that unfortunate Prince, and that it is only a corruption of the mediæval Latin word, *hæredum*, signifying "an heritage," and alluded to the castle of St. Germain. But as Ragon's favourite notion is that the Scotch rite, for which he has but little friendship, was instituted for the purpose of aiding the Stuarts in a restoration to the throne of their ancestors, his theories and derivations must be taken with some grains of allowance. The suggestion is, however, an ingenious one.

and, like the French Masonry of Adoption, common to both men and women. None but the Royal Arch Masons, their wives and widows, are qualified to receive it. It is by no means extensively known, though there are some females in the Northern and Western States upon whom it has been conferred.

Hesed.—A Hebrew word, חסד, pronounced *hes-ed*, signifying "mercy."

High Places.—The Hebrews, as well as other ancient nations, were accustomed to worship on the tops of "the highest hills," and sacrifices offered from these elevated positions were superstitiously supposed to be most acceptable to the Deity. So tenacious were the Jews of the observance of this custom, that even after the completion of the Temple, they continued, notwithstanding the prohibition in Deuteronomy, to erect chapels on the mountains around Jerusalem, and to offer sacrifices in them. Even Solomon went to Gibeon to sacrifice, and the reason assigned is, because "it was the great high place."*

"*The highest hills and the lowest valleys,*" says Hutchinson, "were from the earliest times esteemed sacred, and it was supposed that the Spirit of God was peculiarly diffusive in those places." Bryant says that high places were always dedicated to Sun worship, which was the spurious Freemasonry.

Oliver † mentions a tradition among the Masons of Scotland, that the brethren of the ancient lodges of Kilwinning, Stirling, Aberdeen, &c., used formerly to assemble in the monasteries in foul weather; but in fair weather, especially on the day of St. John the Evangelist, they met on the tops of the neighbouring hills.

High Priest.—The presiding officer of a Chapter of Royal Arch Masons. He is the representative of Joshua, the High Priest, who, with Zerubbabel, Prince of Judah, and Haggai, the Scribe, laid the foundations of the second Temple, and resumed the worship of the Lord.

High Priest of the Jews.—The office of High Priest among the Jews was, on its first institution, confined to the house of Aaron in the line of his eldest son, though it was afterwards transferred to the family of Judas Maccabeus. The High Priest was at the head of religious affairs, and was the ordinary judge, not only of ecclesiastical matters, but even of the general justice of the Jewish nation. He was consecrated to his sacred office with the most imposing ceremonies, such as investiture, anointing, and sacrifices. The first of these, as it is imitated in the vestments of the High Priest of a Royal Arch Chapter, requires some notice here.

* *1 Kings iii. 4.* † *Landmarks*, i., 352.

The garments worn by the High Priest were as follows: He was first clothed in a pair of linen drawers. Over this was a coat or shirt of fine linen reaching to his feet, and with sleeves extending to his wrists. Over this again was a robe of blue, called the coat of ephod. It was without sleeves, but consisted of two pieces, one before and another behind, having a large opening in the top for the passage of the head, and another on each side to admit the arms. It extended only to the middle of the legs, and its skirt was adorned with little golden bells and pomegranates. Above all these vestments was placed the ephod, which has already been described as a short garment coming down only to the breast before, but somewhat longer behind, without sleeves, and artificially wrought with gold, and blue, and purple, and scarlet, in embroidery of various figures. It was looped on the shoulders with two onyx stones, on each of which was inscribed the names of six of the tribes. On the front of the ephod he wore the breastplate, which has already been described.* The High Priest also wore, at his solemn ministration, a mitre of fine linen of a blue colour. This was wrapt in several folds, and worn about his head in the manner of a Turkish turban, except that it was without a crown, being open on top, and sitting on his head like a garland. In front of it there hung down upon his forehead a square plate of gold, called the plate of the golden crown, upon which were inscribed the words, HOLINESS TO THE LORD.†

These vestments, as we have before observed, are worn by the High Priest of a Chapter of Royal Arch Masons, and each of them conveys to the possessor a portion of symbolical instruction. The various colours of the robes are emblematic of the graces and virtues which should adorn the human mind; the white, of innocence and purity; the scarlet, of fervency and zeal; the purple, of union; and the blue, of friendship. The mitre is to remind him of the dignity of his office, and the inscription on its plate to admonish him of his dependence on God. Lastly, the breastplate, upon which is engraved the names of the twelve tribes, is to teach him that he is always to bear in mind his responsibility to the laws and ordinances of the institution, and that the honour and interests of the chapter and its members should always be near his heart.‡

* See article BREASTPLATE.

† See Home's *Scripture History of the Jews*, b. i., ch. iii., sect. 4.

‡ According to Josephus, the ancient Jews gave a different symbolic interpretation to these vestments. The breastplate in the middle of the ephod was emblematic of the earth placed in the centre, while the surrounding ocean was represented by the zone or girdle of the High Priest. The two onyx stones were symbols of the sun and moon, and the twelve stones in the breastplate of the twelve zodiacal signs. The blue mitre with its sacred inscription was emblematic of heaven and the Deity, who

High Priesthood, Order of.—This is an honorary degree, conferred only on the High Priest of a Royal Arch Chapter. It may be conferred by three High Priests, but when the ceremonies are performed in ample form, the presence of at least nine High Priests is required. This degree is to the office of High Priest what that of Past Master is to the office of Worshipful Master of a symbolic lodge. In it is commemorated an ancient circumstance which occurred to a priest of God. The ceremonies, when duly performed, are exceedingly impressive.

Hiram.—A name given to the gavel of the Worshipful Master, because, as Solomon controlled and directed the workmen in the Temple by the assistance of Hiram the Builder, so does the Master preserve order in the lodge by the aid of the gavel.

Hiramites.—A name bestowed upon Freemasons, to indicate their descent from Hiram, the chief builder at King Solomon's Temple. More particularly is the term used in the degree of Patriarch Noachite (the twenty-first degree of the Scotch rite), to distinguish Master Masons from the brethren of that degree, who profess to descend immediately, and without connection with Temple masonry, from the sons of Noah. Some learned writers, however, embrace all Masons under the general term of Noachites.

Hiram, King of Tyre.—He was the contemporary of Solomon, and assisted him in the construction of the Temple, furnishing him with timber, stone, and artificers, and loaning him one hundred and twenty talents of gold, equal, in federal currency, to about two-and-a-half millions of dollars. Upon Solomon's accession to the throne of Israel, Hiram sent ambassadors to congratulate him on this event. Solomon, in reply, made known to Hiram his intention of carrying into effect the long contemplated object of his father David, by the erection of a Temple to Jehovah, and he requested the assistance of the King of Tyre. Hiram, in his answer, expressed his willingness to grant the required assistance, and said, "I will do all thy desire concerning timber of cedar, and timber of fir. My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea in floats, unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them; and thou shalt accomplish my desire in giving food for my brotherhood."* The timber

resided there.—*Antiq. Judaic.*, lib. iii., c. 7. We may observe further of the mitre, that in the form of the Persian tiara or Phrygian bonnet, it was worn by the priests of Egypt, from whom the Jews, doubtless, borrowed it, and by those of the god Mithras. Its pyramidal shape made it symbolical of the beams of the sun. Maurice, *in his Indian Antiquities*, suggests that the word *mitre* may be derived from *Mithra*.

* *See 1 Kings v. 8, 9.*

which was cut in Lebanon, was accordingly sent in floats to Joppa, the seaport of Jerusalem, whence it was conveyed by land to that city. Solomon, in return for this kindness, gave King Hiram yearly twenty thousand measures* of wheat, and twenty thousand measures of pure oil, besides liberally supporting the artificers and labourers with whom the King of Tyre had supplied him. Solomon also presented him with twenty cities in Galilee, with which, however, he was not satisfied, and a masonic tradition informs us that he visited the King of Israel, to expostulate with him on his injustice. Dius and Menander, two heathen historians, inform us that Hiram and Solomon corresponded frequently, and attempted to puzzle each other by subtle questions.

Hiram the Builder.—Among the workmen sent by Hiram, King of Tyre, to Solomon, was one whom he styles "a cunning man, endued with understanding,"† and he is in another place described as "a widow's son of the tribe of Naphthali, and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding, and cunning to work in all works in brass."‡ This is the workman to whom Solomon was indebted for the construction of all the ornaments of the Temple. Hiram calls him *Huram abi*, that is, "Hiram my father; which is an evidence of his high standing at the Tyrian Court; for the title *ab*, or father, was among the Hebrews often bestowed, as a title of honour and dignity, on the chief advisers and intimate friends of the king. Thus Joseph, according to some commentators, is called *Abrech*, or the "father of the king;" and this very Hiram is spoken of in Chronicles§ in the following words: *Gnasah Huram Abif l'melech Shlomo*, that is, "did Hiram his father, make to King Solomon." The name given to this architect in the lodges, is derived from this passage, *Huram abif*, meaning in Hebrew, Hiram his father.

This Hiram, from his profession as an architect, and his birth as a Tyrian, was, in all probability, acquainted with the Dionysian fraternity, which society had extended itself to Tyre; and if so, the union in his person of the Tyrian and Israelitish races, must have afforded him a favourable opportunity, as we have already suggested, of communicating the mysteries of that fraternity to the Jewish builders of the Temple.||

History.—The history of the order, since it has assumed its pre-

* The word which in our Bibles is translated "measure," is, in the original, *corim*. The cor was a measure containing ten ephahs or baths, and equal to a little more than seventy-five wine gallons.

† 2 Chronicles ii. 13. ‡ 1 Kings viii. 14. § 2 Chronicles iv. 16.

|| There is a masonic tradition that he married the sister of Adoniram, and that his widow survived him many years.

sent organization, will be found in the article GRAND LODGES; its antecedent history must be sought for under the head of ANTIQUITY OF MASONRY.

Holiness to the Lord—*Kodesh ladonai.*—This was the inscription worn by the High Priest on his forehead, in obedience to the command of God, expressed in Exodus: "And they made the plate of the holy crown of pure gold, and wrote upon it a writing, like to the engraving of a signet, HOLINESS TO THE LORD," (xxxix. 30).

Holy of Holies.—See TEMPLE.

Honourable.—This was the title formerly given to the degree of Fellow-Craft.

Honorary Degree.—The degrees of Past Master and High Priesthood are styled honorary, because each is conferred as an "honorarium," or reward attendant upon certain offices; that of Past Master upon the elected Master of a symbolic lodge, and that of the High Priesthood upon the presiding officer of a Chapter of Royal Arch Masons. The side degrees are also sometimes called honorary degrees.

Honours, Grand.—The Grand Honours of Masonry are those peculiar acts and gestures, by which the craft have always been accustomed to express their homage, their joy, or their grief, on memorable occasions. They are of two kinds, the private and public, and each of them are used on different occasions and for different purposes.

The private Grand Honours of Masonry are performed in a manner known only to Master Masons, since they can only be used in a Master's lodge. They are practised by the craft only on four occasions: when a masonic hall is to be consecrated, a new lodge to be constituted, a Master elect to be installed, or a Grand Master or his Deputy to be received on an official visitation to a lodge. They are used at all these ceremonies as tokens of congratulation and homage. And as they can only be given by Master Masons, it is evident that every consecration of a hall, or constitution of a new lodge, every installation of a Worshipful Master, and every reception of a Grand Master, must be done in the third degree. It is also evident from what has been said, that the mode and manner of giving the private Grand Honours can only be personally communicated to Master Masons. They are among the *aporreta*—the things forbidden to be divulged.

The public Grand Honours, as their name imports, do not partake of this secret character. They are given on all public occasions, in the presence of the profane as well as the initiated.

They are used at the laying of corner-stones of public buildings, or in other services in which the ministrations of the fraternity are required, and especially in funerals. They are given in the following manner:—Both arms are crossed on the breast, the left uppermost, and the open palms of the hands sharply striking the shoulders; they are then raised above the head, the palms striking each other, and then made to fall smartly upon the thighs. This is repeated three times, and as there are three blows given each time, namely, on the breast, on the palms of the hands, and on the thighs, making nine concussions in all, the Grand Honours are technically said to be given "by three times three." On the occasion of funerals, each one of these honours is accompanied by the words "*the will of God is accomplished; so mote it be,*" audibly pronounced by the brethren.

These Grand Honours of masonry have undoubtedly a classical origin, and are but an imitation of the plaudits and acclamations practised by the ancient Greeks and Romans, in their theatres, their senates, and their public games. There is abundant evidence in the writings of the ancients, that in the days of the empire, the Romans had circumscribed the mode of doing homage to their emperors and great men when they made their appearance in public, and of expressing their approbation of actors at the theatre, within as explicit rules and regulations as those that govern the system of giving the Grand Honours in Freemasonry. This was not the case in the earlier ages of Rome; for Ovid, speaking of the Sabines, says, that when they applauded, they did so without any rules of art,—

"In medio plausu, plausus tunc arte carebat."

And Propertius speaks, at a later day, of the ignorance of the country people, who, at the theatres, destroyed the general harmony by their awkward attempts to join in the modulated applauses of the more skilful citizens.

The ancient Romans had carried their science on this subject to such an extent, as to have divided these *honours* into three kinds, differing from each other in the mode in which the hands were struck against each other, and in the sound that thence resulted. Suetonius, in his *Life of Nero* (cap. xx.), gives the names of these various kinds of applause, which he says were called *bombi, imbrices,* and *testæ;* and Seneca, in his *Naturales Quæstiones,* gives a description of the manner in which they were executed. The "*bombi,*" or *hums,* were produced by striking the palms of the hands together, while they were in a hollow or concave position, and doing this at frequent intervals, but with little force, so as to imitate the humming sound of a swarm of bees. The "*imbrices,*" or tiles, were made, by *briskly striking* the flattened and extended palms of the

hands against each other, so as to resemble the sound of hail pattering upon the tiles of a roof. The "*testæ*," or *earthen vases*, were executed by striking the palm of the left hand with the fingers of the right collected into one point. By this blow a sound was elicited which imitated that given out by an earthen vase when struck by a stick.

The Romans, and other ancient nations, having invested this system of applauding with all the accuracy of a science, used it in its various forms, not only for the purpose of testifying their approbation of actors in the theatre, but also bestowed it, as a mark of respect, or a token of adulation, on their emperors, and other great men, on the occasion of their making their appearance in public. Huzzas and cheers have, in this latter case, been generally adopted by the moderns, while the manual applause is only appropriated to successful public speakers and declaimers. The Freemasons, however, have altogether preserved the ancient custom of applause, guarding and regulating its use by as strict, though different rules, as did the Romans; and thus showing, as another evidence of the antiquity of their institution, that the "Grand Honours" of Freemasonry are legitimately derived from the "*plausus*," or applaudings, practised by the ancients on public occasions.

Hope.—The second round in the theological and masonic ladder, and appropriately placed there. For having attained the first, or *faith in God*, we are led, by a belief in his wisdom and goodness, to the *hope of immortality*. This is but a reasonable expectation; without it, virtue would lose its necessary stimulus, and vice its salutary fear; life would be devoid of joy, and the grave but a scene of desolation.

Host, Captain of the.—An officer in a Chapter of Royal Arch Masons, whose duties are of a peculiar nature, resembling in some degree those of a Master of Ceremonies. The person who in Scripture is called Captain of the Host, occupied a station somewhat similar to that of a modern general, having the whole army under his command.

Hour-Glass.—An emblem, reminding us, by the quick passage of its sands, of the transitory nature of human life.

Hours of Work.—Lodge hours, or hours of work, before or after which time no business should be transacted in the lodge, are prescribed in the *Book of Constitutions*. They are, from the vernal to the autumnal equinox, between the hours of seven and ten, and from the autumnal to the vernal, between six and nine.

In this selection of the hours of night and darkness for initiation, the usual coincidence will be found between the ceremonies of Free-

masonry and those of the Ancient Mysteries, showing their evident derivation from a common origin.

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

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

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

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

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

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

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

H. R. M.—See ROYAL ORDER OF SCOTLAND.

* ΠΕΝ—Τά δ'ἱερά νύκτωρ, ἢ μεθ' ἡμέραν τελεῖς;
ΔΙΟ—Νύκτωρ τα πολλά σεμνότητ' ἔχει σκοτος.
Eurip. Bacch., Act. ii., l. 485.

I

Idiot.—Idiocy is one of the mental disqualifications for initiation. This does not, however, include a mere dullness of intellect and indocility of apprehension. These amount only to stupidity, and "the judgment of the heavy or stupid man," as Dr. Good has correctly remarked, "is often as sound in itself as that of a man of more capacious comprehension." The idiot is characterized by "a general obliteration of the mental powers and affections, a paucity or destitution of ideas, an obtuse sensibility, a vacant countenance, an imperfect or broken articulation, with occasionally transient and unmeaning gusts of passion."* A being thus mentally afflicted is incompetent to perform the duties, to observe the obligations, or to appreciate the instructions of Freemasonry, and to such a being the ancient constitutions of our order have wisely forbidden access to our portals.

Illuminati—*Illuminées* (signifying in Latin *enlightened*).—This was a secret society, instituted in Bavaria, in 1776, by Adam Weishaupt, Professor of Canon Law in the University of Ingoldstat. Weishaupt was a radical in politics, and an infidel in religion; and he organized this association, not more for the purpose of aggrandizing himself, than of overturning Christianity and the institutions of society. With the view of carrying his objects more completely into effect, he united himself with a lodge of Freemasons in Munich, and attempted to graft his system of Illuminism upon the stock of Freemasonry. Many Freemasons, misled by the construction of his first degrees, were enticed into the order; but the developments made in the higher degrees, so averse from all the virtuous and loyal principles of Masonry, soon taught them the error they had committed, and caused them to abandon Illuminism with greater rapidity than that with which they had embraced it. Among those who had abandoned the order, some went so far as to betray its secret principles. The Elector of Bavaria becoming alarmed at the political tenets which were said to be taught in their assemblies, instituted a judicial examination into the merits of the charges made against them, and the consequence was, that the *Illuminati* were completely extinguished in his territories.† The serpent had, however, only been scotched, not killed; and the order afterwards made rapid progress in other parts of Germany, and especially in France, where it had been introduced in 1787,

* I quote the specific definition of the enlightened writer already cited.

† See Robison's *Proofs of a Conspiracy*, which, although the work of an enemy to our order, contains a very excellent exposition of the nature of this pseudo-masonic institution.

two years before the execution of Louis XVI. It was an institution created at the period when the locust plague of infidelity and atheism was blighting, with its destructive influences, the peace and order of Europe; and with the return of sense and virtue, it ceased to exist. Illuminism belongs only to the history of the past.

Illuminism was by its founder arranged systematically into classes, each of which was again subdivided into degrees, in the following manner:—

- NURSERY,
  - Preparation,
  - Novice,
  - Minerval,
  - Illuminatus Minor.
- MASONRY,
  - Symbolic
    - Entered Apprentice,
    - Fellow-Craft,
    - Master Mason.
  - Scotch ...
    - Illuminatus Major or Scotch Novice,
    - Illuminatus Dirigens or Scotch Knight.
- MYSTERIES,
  - Lesser ...
    - Presbyter,
    - Priest,
    - Prince,
    - Regent.
  - Greater
    - Magus,
    - Rex.

Illuminated Theosophists.—A modification of the above society, instituted at Paris by one Chastanier, who succeeded in introducing his system in London.

Illuminati of Avignon.—A species of Freemasonry, instituted in 1760, by Pernetti, a Benedictine monk, and Gabrianca, a Polish nobleman, in which the reveries of Swedenborg were mingled with the principles of masonry.

Illustrious Elected of Fifteen.—*Maîtres élus des quinze.* The tenth degree in the Ancient Scotch rite. The place of meeting is called a chapter; the emblematic colour is black, strewed with tears; and the principal officers are a Most Illustrious, a Grand Inspector, and a Junior Warden. The history of this degree developes the continuation and conclusion of the punishment inflicted on three traitors, who, just before the conclusion of the Temple, had committed a crime of the most atrocious character.

Immanuel.—A Hebrew word, signifying "God with us," from עִמָּנוּ, *immanu*, "with us," and אֵל, *el*, "God." A name applied to Christ.

Immortality of the Soul.—A belief in this doctrine is inculcated

in masonry by several expressive emblems, but more especially by the second round of Jacob's ladder, and by the sprig of acacia.

The teaching of this doctrine was one of the most important of the Ancient Mysteries. They symbolized the resurrection and new birth of the spirit, by that final part of the ceremonies of their legend which celebrated the restoration of their hero to life, as in the case of Bacchus among the Dionysians, or the finding of the mutilated body, as in that of Osiris among the Egyptians. Such was the groping in darkness after truth among the disciples of the spurious Freemasonry; and we now teach the same truth in the Master's degree, but aided by a better light.

On this subject a learned brother* thus describes the differences between the spurious and true Freemasonry:—

"Whereas the heathens had taught this doctrine only by the application of a fable to their purpose; the wisdom of the pious Grand Master of the Israelitish Masons took advantage of a real circumstance which would more forcibly impress the sublime truths he intended to inculcate upon the minds of all brethren."

Immovable Jewels.—According to the old system used in England, the immovable jewels of the lodge are the Rough Ashlar, Perfect Ashlar, and Trestle Board; but in this country, by the decision of the Baltimore Masonic Convention in 1843, they are made to consist of the Square, Level, and Plumb.—See JEWELS OF THE LODGE.

Implements.—The implements made use of in operative masonry are all adopted by speculative masonry, for the purpose of symbolical instruction. Each will be discussed in its proper place, throughout this work. But I may here be permitted to recount the mode in which they are distributed among the different degrees, and the reasons for this distribution. The twenty-four inch gauge and gavel are bestowed upon the Entered Apprentice, because these are the implements used in the quarries in hewing the stones and fitting them for the builder's use, an occupation which, for its simplicity, is properly suited to the unskilled apprentice. The square, level, and plumb are employed in the still further preparation of these stones, and in adjusting them to their appropriate positions. This is the labour of the craftsmen, and hence to the Fellow-Craft are they presented. But the work is not completed until the stones thus adjusted have been accurately examined by the master workman, and permanently secured in their places by cement. This is accomplished by the trowel, and hence this implement is entrusted to the Master Mason. Thus the tools attached to each degree admonish the Mason, as an Apprentice, to prepare

* Archdeacon Mant, quoted by Dr. Oliver *Landmarks*, ii., 2.

his mind for the reception of the great truths which are hereafter to be unfolded to him,—as a Fellow-Craft, to mark their importance and adapt them to their proper uses; and as a Master, to adorn their beauty by the practice of brotherly love and kindness, the cement that binds all Masons in one common fraternity.

Indented Tessel.—The ornamented border which surrounds the Mosaic pavement.—See TESSELLATED BORDER.

India, Mysteries of.—Though the mysteries of Greece and Rome were modelled after those of Egypt, these last undoubtedly derived their existence from the East, where the priests first began to conceal their doctrines under the form of mysterious rites, and to reveal them only to those who underwent a process of initiation. The western philosophers derived much, if not all of their learning, from the gymnosophists or sages of India, who were not more celebrated for the extent of their knowledge than for the simplicity of their lives. They inculcated a belief in the triad of gods, Brahma, Vishnu, and Siva, the first being the supreme, eternal, uncreated god. It was from the gymnosophists that the philosophers of other nations acquired their idea of the existence of a Supreme Being, and of the immortality of the soul. The instructions of the gymnosophists were oral and secret. They were communicated only after a process of initiation, which is said to have been extremely severe in its trials.

The ceremonies of initiation into the mysteries of ancient India have been collected from various sources, with great industry and research, by Dr. Oliver. "They formed," says he, "one of the earliest corruptions of the pure science which is now denominated Freemasonry, and bore a direct reference to the happiness of man in paradise, the subsequent deviations from righteousness, and the destruction accomplished by the general deluge."* The scenes of initiation were in spacious caverns, the principal of which were Elephanta and Salsette, both situated near Bombay. The mysteries were divided into four degrees, and the candidate was permitted to perform the probation of the first at the early age of eight years. It consisted simply in the investiture with the linen garment, and Zennar, or sacred cord, composed of nine threads, and suspended from the left shoulder across the breast to the right side; of sacrifices accompanied by aqueous ablutions; and of an explanatory lecture delivered to the juvenile aspirant by the priest. He was now delivered into the care of a Brahmin, who thenceforth became his spiritual guide, and prepared him, by repeated instructions and a life of austerity, for admission into the second degree. To this, if found qualified, he was admitted at the requisite age. The pro-

* *Hist. Initiat.*, lect. ii., p. 41.

bationary ceremonies of this degree consisted in an incessant occupation in prayers, fastings, ablutions, and the study of astronomy. Having undergone these austerities for a sufficient period, after having been placed in the Pastos, he was led at night to the gloomy caverns of initiation, which had been duly prepared for his reception.

The interior of this cavern was brilliantly illuminated, and there sat the three chief hierophants, in the east, west, and south, representing the gods Brahma, Vishnu, and Siva, surrounded by the attendant mystagogues, dressed in appropriate vestments. After an invocation to the Sun, the aspirant was called upon to promise that he would be obedient to his superiors, keep his body pure, and preserve inviolable secrecy on the subject of the mysteries. He was then sprinkled with water; an invocation of the deity was whispered in his ear; he was divested of his shoes, and made to circumambulate the cavern three times, in imitation of the course of the Sun, whose rising was personated by the hierophant representing Brahma, stationed in the east; whose meridian height, by the representative of Siva in the south; and whose setting, by the representative of Vishnu in the west. He was then conducted through seven ranges of dark and gloomy caverns, during which period the wailings of Mahadeva, for the loss of Siva, was represented by dismal howlings. The usual paraphernalia of flashes of light, of dismal sounds, and horrid phantoms, was practised to intimidate or confuse the aspirant. After the performance of a variety of other ceremonies, many of which we can only conjecture, the candidate reached the extremity of the seven caverns; he was now prepared for enlightenment by requisite instruction and the administration of a solemn oath.

This part of the ceremonies being concluded, the sacred conch was blown, the folding doors were suddenly thrown open, and the aspirant was admitted into a spacious apartment filled with dazzling light, ornamented with statues and emblematical figures, richly decorated with gems, and scented with the most fragrant perfumes. This was a representation of Paradise.

The candidate was now supposed to be regenerated, and he was invested by the chief Brahmin with the white robe and tiara; a cross was marked upon his forehead, and a tau upon his breast, and he was invested with the signs, tokens, and lectures of the order. He was presented with the sacred belt, the magical black stone, the talismanic jewel to be worn upon his breast, and the serpent stone, which, as its name imported, was an antidote against the bite of serpents. And lastly, he was entrusted with the sacred name, *known only to* the initiated. This ineffable name was AUM, *which, in its triliteral* form, was significant of the creative, preserv-

ative, and destroying power—that is, of Brahma, Vishnu, and Siva. It could not be pronounced, but was to be the subject of incessant silent contemplation. The emblems around, and the *aporreta*, or secret things of the mysteries, were now explained.

Here ended the second degree. The third took place when the candidate had grown old, and his children had all been provided for. This consisted in a total exclusion in the forest, where, as an anchorite, he occupied himself in ablutions, prayers, and sacrifices.

In the fourth degree he underwent still greater austerities, the object of which was to impart to the happy sage who observed them, a portion of the divine nature, and to secure him a residence among the immortal gods.

The object of the Indian mysteries appears to have been to teach the unity of God, and the necessity of virtue. The happiness of our first parents, the subsequent depravity of the human race, and the universal deluge, were described in a manner which showed that their knowledge must have been derived from an authentic source.

Induction.—Candidates who have been initiated into a council of the "Holy and Thrice Illustrious Order of the Cross," are said to be inducted. Past Masters are said to be inducted into the Oriental Chair of King Solomon.

Ineffable.—From the Latin word *ineffabilis*, not to be spoken or expressed. The degrees above the Master Mason in the French and Scotch rites are thus called, in allusion to the sanctity and sublimity of the secrets they contain. But in this sense of the word all masonry is equally ineffable, though the term is technically confined to these higher degrees.

Information, Lawful.—One of the modes of recognizing a stranger as a true brother, is from the "lawful information" of a third party. No Mason can lawfully give information of another's qualifications unless he has actually tested him by the strictest trial and examination, or knows that it has been done by another. But it is not every Mason who is competent to give "lawful information." Ignorant and unskilful brethren cannot do so, because they are incapable of discovering truth or of detecting error. A "rusty Mason" should never attempt to examine a stranger; and certainly if he does, his opinion as to the result is worth nothing. If the information given is on the ground that the party who is vouched for has been seen sitting in a lodge, care must be taken to inquire if it was a "just and legally constituted lodge of Master Masons." A person may forget, from the lapse of time, and vouch for a stranger as a Master Mason when the lodge in

which he saw him was only opened in the first or second degree. Information given by letter, or through a third party, is irregular. The person giving the information, the one receiving it, and the one of whom it is given, should all be present at the same time, for otherwise there would be no certainty of identity. The information must be positive, not founded on belief or opinion, but derived from a legitimate source. And lastly, it must not have been received casually, but for the very purpose of being used for masonic purposes. For one to say to another, in the course of a desultory conversation, "A. B. is a Mason," is not sufficient. He may not be speaking with due caution, under the expectation that his words will be considered of weight. He must say something to this effect: "I know this man to be a Master Mason, for such or such reasons, and you may safely recognize him as such." This alone will insure the necessary care and proper observance of prudence.

Initiation.—The reception into the first degree of masonry is thus called. It is derived from the Latin word *initia*, which signifies the first principles of a science. The same term was used by the ancients, to designate admission into the mysteries of their Pagan rites. Thus Justin, speaking of Mida, King of Phrygia, says he was initiated into the mysteries by Orpheus: "*Ab Orpheo sacrorum solennibus initiatus.*"—*Lib.* xi., c. 7.

Innovations.—Nothing is more offensive to the true Mason than any innovations on the ancient usages and customs of the order. It is in consequence of this conservative principle that masonry, notwithstanding many attempts have been made to alter, or, as it was supposed, to amend it, still remains unchanged now, as it has always been.

The middle of the eighteenth century was the most prominent era of those attempted innovations.

After the downfall of the house of Stuart, and the defeat of the Pretender's hopes in 1715, his adherents vainly endeavoured to enlist Freemasonry as a powerful adjunct to his cause. For this purpose it was declared by those who had enlisted in this design, that the great legend of masonry alluded to the violent death of Charles I., and Cromwell and his companions in rebellion were execrated as the arch traitors whom the lodges were to condemn. To carry out these views, new degrees were now for the first time manufactured, under the titles of *Irish Master*, *Perfect Irish Master*, *Puissant Irish Master*, and others of similar appellations.

The Chevalier Ramsay, so well known in masonic history, soon after made his appearance in the political world, and having attached himself to the house of Stuart, he endeavoured more

effectually to carry out these views, by reducing the whole system to perfect order, and giving to it the appearance of plausibility. For this purpose he invented a new theory on the subject of the origin of Freemasonry.

He declared that it was instituted in the Holy Land at the time of the Crusades, where the Knights Templars had associated themselves together for the purpose of rebuilding those churches and other sacred edifices which had been destroyed by the Saracens. These latter, however, having discovered this holy design, and being determined to thwart it, had employed emissaries who, secretly mingling with the Christian workmen, materially impeded and often entirely paralyzed their labours. The Christians, as a security against this species of treason, then found it necessary to invent signs and other modes of recognition, by which intruders might be detected.

When compelled by the failure of the Crusaders to leave the Holy Land, these pious as well as warlike knights were invited by a king of England to retire to his dominions, where they devoted themselves to the cultivation of architecture and the fine arts.

Ramsay pretended that the degrees originally established by the Templars were those of Scotch Master, Novice, and Knight of the Temple; and he even had the audacity to propose, in 1728, to the Grand Lodge of England, to substitute them for the three primitive degrees of symbolical masonry, a proposition which met with no more success than it deserved.

In Paris, however, he was more fortunate; for there his degrees were adopted, not, indeed, as a substitute for, but as an addition to Ancient Craft Masonry.

These degrees became popular on the Continent, and in a short time gave birth to innumerable others, which attempted to compensate for their want of consistency with the history, the traditions, and the principles of the ancient institution, by splendour of external decorations and gorgeousness of ceremonies. Happily, however, the existence of these innovations has been but ephemeral. They are no longer worked as degrees, but remain only in the library of the masonic student as subjects of curious inquiry. The *hautes grades* of the French, and the Philosophic degrees of the Ancient and Accepted Scotch rite, are not innovations on, but illustrations of, pure symbolic masonry, and as such will be found to be the depositories of many interesting traditions and instructive speculations, which are eminently useful in shedding light upon the character and objects of the institution.

I. N. R. I.—The initials of the Latin sentence which was placed upon the Cross: *Jesus Nazarenus Rex Judæorum.* The Rosicru-

cians used them as the initials of one of their hermetic secrets: *Igne Natura Renovatur Integra*—"By fire nature is perfectly renewed."* They also adopted them to express the names of their three elementary principles—salt, sulphur, and mercury, by making them the initials of the sentence—*Igne Nitrum Roris Invenitur.* Ragon finds in the equivalent Hebrew letters יבחי the initials of the Hebrew names of the ancient elements—*Iaminim*, water; *Nour*, fire; *Ruach*, air; and *Iebschah*, earth.

These speculations may afford some interest to the Rose Croix Mason and the Knight Templar.

Inspector.—See SOVEREIGN GRAND INSPECTOR GENERAL.

Installation.—The officers of a lodge, before they can proceed to discharge their functions, must be installed. The officers of a new lodge are installed by the Grand Master, or by some Past Master deputed by him to perform the ceremony. Formerly the Master was installed by the Grand Master, the Wardens by the Grand Wardens, and the Secretary and Treasurer by the Grand Secretary and Treasurer; but now this custom is not continued. At the election of the officers of an old lodge, the Master is installed by his predecessor or some Past Master present, and the Master elect then instals his subordinate officers. No officer after his installation can resign. At his installation the Master receives the degree of Past Master. It is a law of masonry that all officers hold on to their respective offices until their successors are installed.

Instruction, Lodge of.—These are assemblies of brethren congregated without a warrant of constitution, under the direction of a Lecturer or skilful brother, for the purpose of improvement in masonry, which is accomplished by the frequent rehearsal of the work and lectures of each degree. These bodies should consist exclusively of Master Masons; and though they possess no masonic power, it is evident to every Mason that they are extremely useful, as schools of preparation, for the duties that are afterwards to be performed in the regular lodge.

Intendant of the Buildings—*Intendant des Batiments.*—This degree is sometimes called "Master in Israel." It is the eighth in the Ancient Scotch rite. Its emblematic colour is red, and its principal officers are a Thrice Puissant, representing Solomon; a Senior Warden, representing the illustrious Tito, one of the Harodim; and a Junior Warden, representing Adoniram, the son of Abda. In the history of the degree, we are told that it was instituted to supply a great loss well known to Master Masons.

* *Cours Philosophique et Interprétatif des Initiations*, p. 323.

Intimate Secretary—*Secretaire-intime.*—The sixth degree in the Ancient Scotch rite. Its emblematic colour is black, strewed with tears, and its collar and the lining of the apron are red. Its officers are only three,—Solomon, King of Israel; Hiram, King of Tyre; and a Captain of the Guards. Its history records an instance of unlawful curiosity, the punishment of which was only averted by the previous fidelity of the offender.

Investiture.—See APRON.

Ionic Order.—Next to the Doric, the oldest order among the Greeks. It is more delicate and graceful than the Doric, and more majestic than the Corinthian. Its column is fluted with twenty-four channels, the abacus is scooped on the side, and the principal ornaments of its capital are its two spiral volutes. The architectural judgment and skill displayed in its composition, as an intermediate order between the rude massiveness of the Doric and the extraneous beauty of the Corinthian, has occasioned it to be adopted as the column of Beauty that supports the lodge. Its appropriate situation and symbolic officer are in the S.·.

Irish Degrees.—The establishment of certain degrees called by this title, such as the Irish Master, Perfect Irish Master, Puissant Irish Master, and many others of a similar nature, was an attempt, on the part of the adherents of the exiled house of Stuart, to give to Freemasonry a political bias, and to enlist the members of the fraternity on the side of King James and his son the Pretender.

Ish Chotzeb.—The hewers who were engaged in felling timber on Mount Lebanon for the building of Solomon's temple. They amounted to 80,000 (see 1 Kings v. 15, and 2 Chron. ii. 18). Webb calls them Fellow-Crafts, but Webb's arrangement of the workmen at the Temple is not a correct one.

Ish Sabal.—The bearers of burdens at the building of the Temple. They amounted to 70,000 (see 1 Kings v. 15, and 2 Chron. ii. 18). They are the Entered Apprentices of Webb; but the old writers say that they were not masons, but the descendants of the ancient Canaanites.

Ish Soudy.—It is a corrupted form of the Hebrew אישׁ סודי, *ish sodi*, "a man who is my confidant or familiar friend;" and hence it is masonically interpreted to signify "a man of my choice" or "a select mason." A similar expression is to be found in Job xix. 19, *mati sodi*, that is, "the men of my intimacy," or as it has been translated in the common version, "my inward friends."

Izabud.—Properly *Zabud.* He is mentioned in 1 Kings iv. 5, as "the principal officer and the king's friend." Kitto, speaking

of the position held by Izabud or Zabud in the household of Solomon, says that "the term 'king's friend' implies the possession of the utmost confidence of, and familiar intercourse with, the monarch, to whose person 'the friend' at all times has access, and whose influence is, therefore, often greater, even in matters of state, than that of the recognized ministers of government."* Zabud, under the corrupted name of Izabud, is an important personage in the degree of Select Master, where his peculiar position in the household of King Solomon is correctly defined, according to the definition of Kitto.

J

Jachin.—The name of the right hand pillar that stood at the porch of King Solomon's temple. It is derived from two Hebrew words, יה, *jah*, "God," and יכין, *iachin*, "will establish." It signifies, therefore, "God will establish."

Jacob's Ladder.—When Jacob, by the command of his father Isaac, was journeying towards Padan-aram, while sleeping one night, with the bare earth for his couch and a stone for his pillow, he beheld the vision of a ladder, whose foot rested on the earth and its top reached to heaven. Angels were continually ascending and descending upon it, and promised him the blessing of a numerous and happy posterity. When Jacob awoke, he was filled with pious gratitude, and consecreted the spot as the house of God.†

This ladder, so remarkable in the history of the Jewish people, has also occupied a conspicuous place among the symbols of masonry. Its true origin was lost among the worshippers of the Pagan rites, but the symbol itself, in various modified forms, was retained. Among them it was always made to consist of seven rounds, which might, as Oliver suggests, have been in allusion either to the seven stories of the Tower of Babel, or to the Sabbatical period. In the Persian mysteries of Mithras, the ladder of seven rounds was symbolical of the soul's approach to perfection. These rounds were called *gates*, and in allusion to them the candidate was made to pass through seven dark and winding caverns, which process was called the ascent of the ladder of perfection. Each of these caverns was the representative of a world, or state of existence, through which the soul was supposed to pass in its progress from the first world to the last, or the world of truth. Each round of the ladder was said to be of metal of increasing purity,

* *Cyclopæd. Bib. Literat., in voc. Zabud.* See also Jahn, *Bib. Archæol.*, § 236, iv.

† Genesis xxviii.

and was dignified also with the name of its protecting planet. Some idea of the construction of this symbolic ladder may be obtained from the following table:—

7.	Gold,	Sun,	Truth.
6.	Silver,	Moon,	Mansion of the Blessed.
5.	Iron,	Mars,	World of Births.
4.	Tin,	Jupiter,	Middle World.
3.	Copper,	Venus,	Heaven.
2.	Quicksilver,	Mercury,	World of Pre-existence.
1.	Lead,	Saturn,	First World.

Thus, too, in all the mysteries of the ancients, we find some allusion to this sacred ladder, requiring, it is true, in some instances, considerable ingenuity to trace the identity. Even in the Edda of the Scandinavians we find the great tree Ydrasil, which Dr. Oliver concludes, for the most sufficient reasons, to be analogous with the ladder of Jacob.

Among the Hebrews the staves of the ladder were originally supposed to be infinite. The Essenians first reduced them to seven, which were called the Sephiroth, whose names were Strength, Mercy, Beauty, Eternity, Glory, the Foundation, and the Kingdom.

Among Freemasons the principal rounds only are named, and they are Faith, Hope, and Charity; because masonry is founded upon Faith in God, Hope of Immortality, and Charity to all mankind. But of these, Charity is the greatest; for Faith ends in sight, Hope terminates in fruition, but Charity extends beyond the grave. It is by the practice of these virtues that the Mason expects to find access to Him who is the subject of Faith, the object of Hope, and the eternal fountain of Charity. Hence it is symbolically said, that Masons hope to reach the clouded canopy of their lodge by the assistance of Jacob's Theological Ladder.

Jacques de Molay.—The celebrated Grand Master of the Knights Templars at the time of their suppression by Philip the Fair and Pope Clement V. De Molay was elected Grand Master in 1297, and suffered martyrdom by being burnt to death on the 18th of March, 1314.—See KNIGHTS TEMPLARS.

Jah.—The Syriac name of God. It was also used by the Hebrews as an abbreviation of *Jehovah*, and seems to have been well known to the Gentile nations as the triliteral name of God; for, although biliteral among the Hebrews, it assumed among the Greeks the triliteral form, as ΙΑΩ. Macrobius, in his *Saturnalia*, says that this was the sacred name of the Supreme Deity; and the Clarian Oracle being asked which of the gods was Jao, replied, "The initiated are bound to conceal the mysterious secrets. Learn

thou that IAΩ is the Great God Supreme, who ruleth over all."—See the word JEHOVAH.

Jehoshaphat.—The Valley of Jehoshaphat is situated east of Jerusalem, between Mount Zion and the Mount of Olives. In the ancient rituals of our order the Valley of Jehoshaphat played an important part; but it is now very much neglected in the modern working of the lodges. It has been supposed, in consequence of the prophecy of Joel (iii. 13), that this valley is to be the scene of the final judgment. The word itself denotes "the Lord judgeth," and hence Hutchinson says that the spiritual lodge is placed in the Valley of Jehoshaphat, to imply that the principles of masonry are derived from the knowledge of God, and are established in the judgments of the Lord.

Jehovah.—The ineffable name of God. In Hebrew, it consists of four letters יהוה, and is hence called the *nomen tetragrammaton*, or quadriliteral name. It is derived from the substantive verb הוה, *havah*, TO BE; and, as it combines in itself the present, past, and future forms of the verb, it is to be considered as designating God as immutable, eternal, the only being who can say for ever, "I AM THAT I AM." This name was first announced to Moses by God, when he appeared to him in the burning bush; on which occasion he said, "This is my name for ever, and this is my memorial unto all generations" (Ex. iii. 15). It was considered unlawful to pronounce this name of God, except on one sacred occasion (the day of the atonement), when it was only uttered by the high priest in the holy of holies, amid the sound of trumpets and cymbals, which prevented the people from hearing it. This custom no doubt originally arose from a wish to prevent its becoming known to the surrounding nations, and being by them blasphemously applied to their idols. Some of the Jews afterward attempted, by an ingenious corruption of the text of Exodus above quoted, to defend the custom by the authority of Scripture. By the change of a single letter, they made the word *l'olam*, which signifies "for ever," read *l'alam*, that is, "to be concealed," and hence the passage was translated, "this is my name to be concealed," instead of, "this is my name for ever." And thus Josephus, in writing upon this subject, uses the following expressions: "Whereupon God declared to Moses his holy name which had never been discovered to men before; concerning which it is not lawful for me to say any more."* In obedience to this law, whenever the word Jehovah occurs to a Jew in reading, he abstains from pronouncing it, and substitutes in its place the word *Adonai* or *Lord*. In consequence of the people

* *Antiquities of the Jews*, Whiston's Trans., b. ii., c. 12.

thus abstaining from its utterance, the true pronunciation of the name was at length lost. Nor is the question yet definitely settled, some Orientalists contending, on orthographical grounds, that JEHOVAH is the true pronunciation, while others, on the authority of certain ancient writers, assert that it was pronounced JAO.*

Some learned Jews even doubt whether Jehovah be the true name of God, which they consider to have been irrecoverably lost, and they say that this is one of the mysteries that will be revealed only at the coming of the Messiah. They attribute this loss to the sinful habit of applying the masoretic points to so sacred a name, in consequence of which the true vowels were lost. They even relate the legend of a celebrated Hebrew scholar whom God permitted to be burnt by a Roman emperor, because he had been heard to pronounce the holy name with these points.†

This dispute is not likely to be terminated by a reference to ancient authorities, among whom there is too great a discrepancy in relation to the name to be easily reconciled. Irenæus calls it *Jaoth*, Isidore says it is *Jodjod*, Diodorus Siculus, *Jao*, Clemens of Alexandria, *Jau*, and Theodoret says that the Hebrews pronounced it *Ja*, and the Samaritans *Javah*.

The Grand, Elect, Perfect and Sublime Masons tell us that the pronunciation varied among the patriarchs in different ages. Methuselah, Lamech, and Noah pronounced it *Juha;*‡ Shem,

* The task is difficult to make one, unacquainted with the structure of the Hebrew language, comprehend how the pronunciation of a word, whose letters are preserved, can be wholly lost. It may be attempted, however, in the following manner: The Hebrew alphabet consists entirely of consonants. The vowel sounds were originally supplied by the reader while reading, he being previously made acquainted with the correct pronunciation of each word; and if he did not possess this knowledge the letters before him could not supply it, and he was, of course, unable to pronounce the word. Every Hebrew, however, knew from practice the vocal sounds with which the consonants were pronounced in the different words, in the same manner as every English reader knows the different sounds of *a* in *hat*, *hate*, *all*, *was*, and that *knt* is pronounced *knight*. The words "God save the republic," written in the Hebrew method, would appear thus, "Gd sv th rpblc." Now, this incommunicable name of God consists, as we have already observed, of four letters, Yod, He, Vau, and He, equivalent, in English, to the combination JHVH. It is now, we presume, evident, that these four letters cannot, in our own language, be pronounced, unless at least two vowels be supplied. Neither can they in Hebrew. In other words, the vowels were known to the Jew, because he heard the words continually pronounced, just as we know that *Mr.* stand for *Mister*, because we continually hear this combination so pronounced. But the name of God, of which these four letters are symbols, was never pronounced, but another word, *adonai*, substituted for it; and hence, as the letters themselves have no vocal power, the Jew, not knowing the implied vowels, was unable to supply them, and thus the pronunciation of the word was, in time, entirely lost.

† Oliver, *Insignia of the Royal Arch*, p. 15.

‡ In all these names the J is to be pronounced as Y, the A as *a* in *father*, the E as *a* in *mate*—thus *Jehovah* must be pronounced as if written Ya-ho-vah.

Arphaxad, Selah, Heber, and Peleg pronounced it *Jeva;* Reu, Serug, Nahor, Terah, Abraham, Isaac, and Judah called it *Jova;* by Hezrom and Ram it was pronounced *Jevo;* by Aminadab and Nasshon, *Jeva;* by Salmon, Boaz, and Obed, *Johe;* by Jesse and David, *Jehovah.* And they imply that none of these was the right pronunciation, which was only in the possession of Enoch, Jacob, and Moses, whose names are, therefore, not mentioned in this list.

Lanci* says that the word should be read from left to right, and pronounced HO-HI, that is to say, "He-She;" *ho* being in Hebrew the masculine pronoun, and *hi* the feminine. Ho-Hi (*hi* pronounced *he*), therefore, denotes the male and female principle, the *vis genitrix*, the phallus and lingam, the point within the circle; the notion of which, in some one form or another of this double gender, pervades all the ancient systems as the representative of the creative power.

Thus one of the names given by the mythological writers to the Supreme Jupiter, was ἀῤῥενοθηλυς, the *man-woman.* In one of the Orphic hymns we find the following line:—

> *Ζευς αῤσην γενετο, Ζευς αμβροτος ἐπλετο νυμφη.*
> *Jove is a male, Jove is an immortal virgin.*

And Plutarch, in his *Isis and Osiris*, says, "God, who is a male and female intelligence, being both life and light, brought forth another intelligence, the Creator of the world." All the Pagan gods and goddesses, however various their appellation, were but different expressions for the male and female principle. "In fact," says Russel,† "they may all be included in the one great Hermaphrodite, the ἀῤῥενοθηλυς; who combines in his nature all the elements of production, and who continues to support the vast creation which originally proceeded from his will."

The Jews believed that this holy name, which they held in the highest veneration, was possessed of unbounded powers. "He who pronounces it," say they, "shakes heaven and earth, and inspires the very angels with astonishment and terror. There is a sovereign authority in this name; it governs the world by its power. The other names and surnames of the Deity are ranged about it like officers and soldiers about their sovereigns and generals; from this king-name they receive their orders and obey."‡

* This speculation of Michæl Angelo Lanci, one of the greatest Orientalists of the present day, I have at second-hand. His great work—intended to be, indeed, an *opus magnum*—has not been published; and I am indebted for this, as well as many other of his investigations, to my learned friend, George R. Gliddon, Esq., who was a pupil of this illustrious scholar.

† *Connection of Sacred and Profane History*, vol. i., p. 402.

‡ Calmet, *Dict. Bib.*, i. 751.

The Rabbins call it *shem hamphorash*, the unutterable name, and say that David found it engraved on a stone while he was digging the foundations of the earth.

Manasseh Ben Israel states it as the opinion of the Cabalists, that Jehovah is not only the name of the divine essence, but that it also denotes the Aziluthic world, or world of emanations, which contains the ten Sephiroth, or emanations from the Deity which compose the universe, according to the Rabbinical philosophy.

The Hebrew substantive verb I AM, which is אהיה, is said by the Talmudists to be equivalent to יהוה, and the four letters of which it is formed possess peculiar properties. א is in Hebrew numerically equivalent to 1, and י to 10, which is equal to 11, a result also obtained by taking the second and third letters of the holy name, or ה and ו, which are 5 and 6, amounting to 11. But the 5 and 6 invariably produce the same number in their multiplication, for 5 times 5 are 25, and 6 times 6 are 36, and this invariable product of ה and ו was said to denote the unchangeableness of the First Cause. Again, *I am* אהיה commences with א or 1, the beginning of numbers, and *Jehovah*, יהוה with י or 10, the end of numbers, which signified that God was the beginning and end of all things.* There are many other Talmudical exercitations on the ineffable name, which it is unnecessary to dwell upon. To the Hebrew student most of them are familiar; to any other they would be uninteresting or inexplicable.

The pronunciation of the name was preserved and transmitted by the Essenes, who always communicated it to each other in a whisper, and in such a form, that while its component parts were known, its connected whole still remained a mystery.

It is said, too, to have been the pass-word in the Egyptian Mysteries, by which the candidate was admitted to the chambers of initiation. The modern Jews say it was engraved on the rod of Moses, and enabled him to perform his miracles; and they attribute all the wonderful works of Jesus Christ to the potency of this incommunicable name, which they say he stole out of the temple and wore about him.

The Jews had four symbols by which they expressed this ineffable name of God; the first and most common was two Jods with a Sheva, and the point Kametz underneath, thus יְיְ; the second was three points in a radiated form like a diadem, thus ∴ to represent, in all probability, the sovereignty of God; the third

* For these Talmudical remarks I am indebted to my learned friend, W. S. Rockwell, Esq., of Milledgeville, Ga.

was a Jod within an equilateral triangle, thus △ which the Cabalists explained as a ray of light whose lustre was too transcendent to be contemplated by human eyes; and the fourth was the letter ש, which is the initial letter of *Shadai*, "the Almighty," and was the symbol usually placed upon their phylacteries. Buxtorf mentions a fifth method, which was by three Jods with a Kametz underneath enclosed in a circle.

Of the varieties of this sacred name in use among the different nations of the earth, three particularly merit the attention of Royal Arch Masons.

1. JAH.—This name of God is found in Psalm lxviii. 4: "Extol him that rideth upon the heavens by his name JAH. It is the Syriac name of God, and is still retained in some of the Syriac forms of doxology, according to Gesenius.

2. BEL, or BAAL.—This word signifies a *lord*, *master*, or *possessor;* and hence it was applied by many of the nations of the East to denote the Lord of all things, and the Master of the world. Baal was worshipped by the Chaldeans, the Moabites, the Phœnicians, the Assyrians, and sometimes even by the Hebrews. It has been supposed that the first Baal was the Chaldean Nimrod. This word is repeatedly met with in the Scriptures, both in allusion to the idolatrous worship of this god, and in connection with other words, to denote the names of places.

3. ON.—This was the name by which Jehovah was worshipped among the Egyptians. It is this God of whom Plato speaks in his *Timæus*, when he says, "Tell me of the God ON; which is and never knew beginning." The Egyptians gave to this God the same attributes that the Hebrews bestowed upon Jehovah, and though we are unable to say what was the signification of On in the ancient Egyptian, we know that this word in Greek, ΩN, has the same signification of being or existence as יהוה has in Hebrew. The Hindoos used the word AUM, or AUN.

I have made these remarks on the three names of God in Syriac, Chaldaic, and Egyptian, JAH, BEL, and ON, in the expectation that my Royal Arch companions will readily recognize them in a corrupted form, and thus be enabled to understand a mystery which, I confess, was to me, at first, unintelligible.

Jerusalem.—The capital of Judea and the city of the Holy Temple—memorable as the scene of many events that are dear to the Mason's memory. At the time that the Israelites entered the Promised Land, the city was in possession of the Jebusites, from whom, after the death of Joshua, it was conquered, and afterwards inhabited by the tribes of Judah and Benjamin, although Mount

Zion for a long period subsequent continued to be occupied by the descendants of Jebus; and in the reign of David that monarch is said to have purchased Mount Moriah from Ornan the Jebusite, who had used it as a threshing-floor. Here, afterwards, Solomon was permitted to build a temple to the Lord.

Jeshua.—See JOSHUA.

Jewels.—Every lodge is furnished with six jewels, three of which are movable and three immovable. The movable jewels, so called because they are not confined to any particular part of the lodge, are the rough ashlar, the perfect ashlar, and the trestle board. The immovable jewels are the square, the level, and the plumb. They are termed immovable, because they are appropriated to particular parts of the lodge, where alone they should be found, namely, the square to the east, the level to the west, and the plumb to the south.

Jewels are also the names applied to the emblems worn by the officers of Masonic bodies as distinctive badges of their offices. For the purpose of reference the jewels worn in symbolic lodges, in chapters, councils, and encampments, are here appended.

1. *In Symbolic Lodges.*

W.·. Master	wears	a square.
Senior Warden	—	a level.
Junior Warden	—	a plumb.
Treasurer	—	cross keys.
Secretary	—	cross pens.
Senior Deacon	—	square and compass, sun in the centre.
Junior Deacon*	—	square and compass, moon in the centre.
Steward	—	a cornucopia.
Tyler	—	cross swords.

The jewels are of silver in a subordinate lodge, and of gold in a Grand Lodge.

2. *In Royal Arch Chapters.*

High Priest	wears	a mitre.
King	—	a level surmounted by a crown.
Scribe	—	a plumb-rule surmounted by a turban.
Captain of the Host	—	a triangular plate inscribed with a soldier.
Principal Sojourner	—	a triangular plate inscribed with a pilgrim.
Royal Arch Captain	—	a sword.
Grand Master of the Veils	—	a sword.

The other officers as in a symbolic lodge. All the jewels are of gold, and suspended within an equilateral triangle.

3. *In Royal and Select Councils.*

T. I. Grand Master	wears	a trowel and square.
I. Hiram of Tyre	—	a trowel and level.

* *In English lodges the jewel of the Deacons is a dove.*

Principal Conductor of the Works	wears	a trowel and plumb.
Treasurer	—	a trowel and cross keys.
Recorder	—	a trowel and cross pens.
Captain of the Guards	—	a trowel and sword.
Steward	—	a trowel and cross swords.
Marshal	—	a trowel and baton.

If a conductor of the Council is used, he wears a trowel and baton, and then a scroll is added to the Marshal's baton to distinguish the two officers.

All the jewels are of silver, and are enclosed within an equilateral triangle.

4. *In Encampments of Knights Templars.*

Grand Commander	wears	a cross surmounted by rays of light.
Generalissimo	—	a square surmounted by a paschal lamb.
Captain General	—	a level surmounted by a cock.
Prelate	—	a triple triangle.
Senior Warden	—	a hollow square and sword of justice.
Junior Warden	—	eagle and flaming sword.
Treasurer	—	cross keys.
Recorder	—	cross pens.
Standard-Bearer	—	a plumb surmounted by a banner.
Warder	—	a square plate inscribed with a trumpet and cross swords.
Three Guards	—	a square plate inscribed with a battle-axe.

The jewels are of silver.

N.B.—The foregoing refers only to America; and as different countries adopt peculiar devices for each class of masonry, the reader is referred to their respective constitutions and statutes.

Jewel of an Ancient Grand Master.—A masonic tradition informs us, that the Jewel of an ancient Grand Master at the Temple was the square and compass with the letter G between. This was the jewel worn by Hiram Abif on the day which deprived the craft of his invaluable services, and which was subsequently found upon him.

Joabert.—This was the name of the chief favourite of Solomon, who, according to the traditions of masonry, incurred the displeasure of Hiram of Tyre on a certain occasion, but was subsequently pardoned; and, on account of the great attachment he had shown to the person of his master, was appointed the Secretary of Solomon and Hiram in their most intimate relations. He was afterwards still further promoted by Solomon, and appointed with Tito and Adoniram a Provost and Judge. He distinguished himself in his successful efforts to bring certain traitors to condign punishment; and although by his rashness he at first excited the anger of

the king, he was subsequently forgiven, and eventually received the highest reward that Solomon could bestow, by being made an Elect, Perfect, and Sublime Mason.

Johannite Masonry.—That system of masonry which contends for the dedication of all symbolic lodges to St. John the Baptist and St. John the Evangelist. This is the system now practised in the United States, and formerly in England. Since the union in 1813, a change has been effected in the latter country, in whose lodges the "lines parallel" are said to represent Moses and King Solomon. But this is admitted to be an innovation, and the most celebrated masonic writer of England, Dr. Oliver, has written a series of *Letters on Johannite Masonry*, in which he strongly argues for the restoration of the ancient parallelism.

John's Brothers.—In a curious masonic document, entitled the "Charter of Cologne," it is said that before the year 1440, the Society of Freemasons were known by no other name than that of "John's Brothers;" that they then began to be called at Valenciennes, Free and Accepted Masons; and that, at that time, in some parts of Flanders, by the assistance and riches of the brotherhood, the first hospitals were erected for the relief of such as were afflicted with St. Anthony's fire.

Joppa.—A town of Palestine and the seaport of Jerusalem, from which it is distant about forty miles in a westerly direction. It was here that the King of Tyre sent ships laden with timber and marble, to be forwarded overland to Solomon for the construction of the Temple. Its shore is exceedingly rough, and much dreaded by navigators, who, on account of its exposure and the perpendicularity of its banks, are compelled to be perpetually on their guard. The following extract from the narrative of the Baron Geramb, a Trappist, who visited the Holy Land in 1842, will be interesting to Mark Masters:—"Yesterday morning at daybreak, boats put off and surrounded the vessel, to take us to the town (of Joppa), *the access to which is difficult on account of the numerous rocks that present to view their bare flanks.* The walls were covered with spectators attracted by curiosity. The boats being much lower than the bridge, *upon which one is obliged to climb*, and having no ladder, *the landing is not effected without danger.* More than once it has happened that passengers, in springing out, have broken their limbs; and we might have met with the like accident *if several persons had not hastened to our assistance.*"* The place is now called Jaffa.

* *Pilgrimage to Jerusalem and Mount Sinai*, vol. i., p. 27.

Joshua, or Jeshua.—The High Priest who, with Zerubbabel the Prince of Judah, superintended the rebuilding of the Temple after the Babylonian captivity. He was the High Priest by lineal descent from the Pontifical family; for he was the son of Josadek, who was the son of Seraiah, who was the High Priest when the Temple was destroyed by the Chaldeans.

The title of the Second Principal of a Royal Arch Chapter in Great Britain.

Judah.—The whole of Palestine was sometimes called the Land of Judah, because Judah was a distinguished tribe in obtaining possession of the country. The tribe of Judah bore a Lion in their standard, and hence the masonic allusion to the Lion of the tribe of Judah. See also Genesis xlix. 9, "Judah is a lion's whelp."

Judah and Benjamin.—Of the twelve tribes of Israel who were, at various times, carried into captivity, only two, those of Judah and Benjamin, returned under Zerubbabel to rebuild the second Temple.

Junior Warden.—See WARDENS.

Jurisdiction.—The jurisdiction of a Grand Lodge extends over every lodge working within its territorial limits, and over all places not already occupied by a Grand Lodge. The territorial limits of a Grand Lodge are determined in general by the political boundaries of the country in which it is placed. Thus the territorial limits of the Grand Lodge of South Carolina are circumscribed within the settled boundaries of that State. Nor can its jurisdiction extend beyond these limits into the neighbouring States of North Carolina or Georgia. The Grand Lodge of South Carolina could not, therefore, without an infringement of masonic usage, grant a warrant of constitution to any lodge located in either of these latter States. It might, however, charter a lodge in Oregon territory, because there is not in existence a Grand Lodge of that territory. Thus the lodges of France held of the Grand Lodge of England, until the formation of a Grand Lodge of France; and the Grand Lodges both of England, Scotland, and France, granted warrants to various lodges in America until after the Revolution, when the States began to organize Grand Lodges for themselves. For the purpose of avoiding collision and unfriendly feeling, it has become the settled usage, that when a Grand Lodge has been legally organized in a State, all the lodges within its limits must surrender the charters which they have received from foreign bodies, and accept new ones from the recently established Grand Lodge.

Justice.—One of the four cardinal virtues, the practice of which is inculcated in the first degree. The Mason who remembers how

emphatically he has been charged to preserve an upright position in all his dealings with mankind, should never fail to act justly to himself, to his brethren, and to the world. This is the cornerstone on which alone he can expect "to erect the superstructure alike honourable to himself and to the fraternity."

K

Kadosh.—This is the name of a very important degree in many of the rites of masonry. The word is Hebrew, and signifies *holy, consecrated, separated,* and is intended to denote the elevated character of the degree and the sublimity of the truths which distinguish it and its possessors from the other degrees. Pluche says, that in the East a person preferred to honours bore a sceptre, and sometimes a plate of gold on the forehead, called a *Kadosh,** to apprise the people that the bearer of this mark or rod was a public person who possessed the privilege of entering into hostile camps without the fear of losing his personal liberty.

The degree of Kadosh, though found in many of the rites and in various countries, seems, in all of them, to have been more or less connected with the Knights Templars. In some of the rites it was placed at the head of the list, and was then dignified as the "*ne plus ultra*" of masonry.

It was sometimes given as a separate order or rite within itself, and then it was divided into the three degrees of Illustrious Knight of the Temple, Knight of the Black Eagle, and Grand Elect.

Oliver enumerates six degrees of Kadosh: the Knight Kadosh; Kadosh of the Chapter of Clermont; Philosophical Kadosh; Kadosh Prince of Death; and Kadosh of the Ancient and Accepted Scotch rite.

Ragon speaks of a Kadosh which is said to have been established at Jerusalem in 1118, but I imagine that this can be no other than the order of Knights Templars.

Of these degrees we need pay little attention to any except that of the Ancient and Accepted Scotch rite, the most important of the few that continue to be worked.—See KNIGHT OF KADOSH.

Kassideans—(Heb. *chasidim, pious*).—The Kassideans or Assideans (though the etymology of the word indicates that the former is the better spelling) are described in the 1st Book of Maccabees ii. 42, as "mighty men of Israel, such as were voluntarily devoted unto the law." They were a fraternity eminently pious and charitable, who devoted themselves particularly to repairing the Temple and keeping it in order. They were, therefore, not only

* Whence probably is derived the *Caduceus* of Mercury.

content to pay the usual tribute, but charged themselves with greater expense on that account. Their usual oath was "by the Temple." This sect arose either during the captivity, or soon after the restoration. Scaliger contends that they were the source whence, in after times, sprung the Essenes,—that body whose close connection with the Freemasons has been so much insisted on by certain writers. Hence Laurie infers their relationship to the architects who built the house of the Lord for Solomon, and calls them "Knights of the Temple of Jerusalem." They were, in fact, the conservators of masonry among the Jews, and deposited it with their successors, the Essenians, who brought it down beyond the times of Christ.

Key.—The key was anciently an emblem of power, and as such has been adopted as the jewel of the Treasurer in a Blue lodge, because he has the purse under his command. The key is also a symbol of silence and circumspection, and as such has been adopted as one of the emblems of the Royal Arch Tracing Board. "The key," says Dr. Oliver, "is one of the most important symbols of Freemasonry. It bears the appearance of a common metal instrument, confined to the performance of one simple act. But the well-instructed brother beholds in it the symbol which teaches him to keep a tongue of good report, and to abstain from the debasing vices of slander and defamation."*

Key of Masonry.—See KNIGHT OF THE SUN.

Key-Stone.—That stone placed in the centre of an arch which preserves the others in their places, and secures firmness and stability to the arch. As it was formerly the custom of operative masons to place a peculiar mark on each stone of a building, to designate the workman by whom it had been adjusted, so the Key-Stone was most likely to receive the most prominent mark, that of the superintendent of the structure. Such is related to have occurred to that Key-Stone which plays so important a part in the legend of the Royal Arch degree.

The objection has sometimes been made that the arch was unknown to the times of Solomon. But this objection has been completely laid at rest by the researches of antiquaries and travellers within a few years past. Wilkinson discovered arches with regular key-stones in the doorways of the tombs of Thebes, the construction of which he traced to the year 1540 B.C., or 460 years before the building of the Temple of Solomon. And Dr. Clark asserts that the Cyclopean gallery of Tyrius exhibits lancet-shaped arches almost as old as the times of Abraham. In fact, at the era of the

* *Historical Landmarks*, i., 180.

building of the Temple, the construction of the arch was a secret, which was, however, known to the Dionysian artificers, many of whom were present and engaged in the works of the Temple, and of which society we have elsewhere said that there was every reason to believe that Hiram Abif was a member.

Kilwinning.—As the city of York claims to be the birthplace of masonry in England, the obscure little village of Kilwinning is entitled to the same honour with respect to the origin of the order in the sister kingdom of Scotland. A place, in itself small, and wholly undistinguishable in the political, the literary, or the commercial annals of its country, has become of great importance in the estimation of the masonic antiquary from its intimate connection with the history of the institution.

The abbey of Kilwinning is situated in the bailiwick of Cunningham, about three miles north of the royal burgh of Irvine, near the Irish Sea. The abbey was founded in the year 1140, by Hugh Morville, Constable of Scotland, and dedicated to St. Winning, being intended for a company of monks of the Tyronesian order, who had been brought from Kelso. The edifice must have been constructed at great expense and with much magnificence, since it is said to have occupied several acres of ground in its whole extent.

Laurie says, that by authentic documents, as well as by other collateral arguments, which amount almost to a demonstration, the existence of the Kilwinning lodge has been traced back as far as the end of the fifteenth century. But we know that the body of architects who perambulated the continent of Europe, under the name of "Travelling Freemasons," flourished at a much earlier period; and we learn also, from Laurie himself, that several of these Masons travelled into Scotland about the beginning of the twelfth century.* Hence we have every reason to suppose that these men were the architects who constructed the abbey at Kilwinning, and who first established the institution of Freemasonry in Scotland. If such be the fact, we must place the origin of the first lodge in that kingdom at an earlier date, by three centuries, than that claimed for it by Laurie, which would bring it much nearer, in point of time, to the great Masonic Assembly, convened in the year 926, by Prince Edwin, at York, in England.

There is some collateral evidence to sustain the probability of this early commencement of masonry in Scotland. It is very generally admitted that the Royal Order of Scotland was founded by King Robert Bruce at Kilwinning. Thory, in the *Acta Latamorum*, gives the following chronicle: "Robert Bruce, King of

* *History of Freemasonry*, p. 89.

Scotland, under the title of Robert I., created the order of St. Andrew of Chardon, after the battle of Bannockburn, which was fought on the 24th of June, 1314. To this order was afterwards united that of H. R. M., for the sake of the Scotch Masons, who formed a part of the thirty thousand troops with whom he had fought an army of one hundred thousand Englishmen. King Robert reserved the title of Grand Master to himself and his successors for ever, and founded the Royal Grand Lodge of H. R. M. at Kilwinning."

Dr. Oliver says that "the Royal Order of Scotland had formerly its chief seat at Kilwinning; and there is every reason to think that it and St. John's masonry were then governed by the same Grand Lodge."

In 1820 there was published at Paris a record, which states that, in 1286, James, Lord Stewart, received the Earls of Gloucester and Ulster into his lodge at Kilwinning, which goes to prove that a lodge was then existing, and in active operation, at that place.

I confess that I am disposed to give some credit to the authority of these documents. They, at least, furnish the evidence that there has been a general belief among the fraternity of the antiquity of the Kilwinning Lodge. Those, however, whose faith is of a more hesitating character, will find the most satisfactory testimonies of the existence of that lodge in the beginning of the fifteenth century. At that period, when James II. was on the throne, the Barons of Roslin, as hereditary Grand Masters of Scotland, held their annual meetings at Kilwinning, and the lodge at that place granted warrants of constitution for the formation of subordinate lodges in other parts of the kingdom. The lodges thus formed, in token of their respect for, and submission to, the mother lodge, whence they derived their existence, affixed the word Kilwinning to their own distinctive name, many instances of which are still to be found on the register of the Grand Lodge of Scotland—such as Canongate Kilwinning, Greenock Kilwinning, Cumberland Kilwinning, &c.

But, in process of time, this Grand Lodge at Kilwinning ceased to retain its supremacy, and finally its very existence. As in the case of the sister kingdom, where the Grand Lodge was removed from York, the birthplace of English masonry, to London, so in Scotland, the supreme seat of the order was at length transferred from Kilwinning to the metropolis; and hence, in the document entitled the "Charter of Cologne," which purports to have been written in 1535, we find, in a list of nineteen Grand Lodges in Europe, that that of Scotland is mentioned as sitting at Edinburgh, under the Grand Mastership of John Bruce. In 1743 the Lodge

of Kilwinning, although universally admitted to have been the cradle of Scottish masonry, was compelled to content itself with the second number on the register of the Grand Lodge, in consequence of its records having been destroyed by fire, while the lodge of St. Mary's Chapel, having been more fortunate in preserving its archives as far back as the year 1598, received the first number and the precedence among the lodges of Scotland.

Here terminates the connection of Kilwinning as a place of any importance with Scottish masonry. A lodge long continued to exist there, and may probably still remain; but its honours and dignities consist only in the recollections of its venerable origin, and in the union of its name with many of the most opulent and respectable lodges of Scotland. As for the abbey, the stupendous fabric which was executed by the Freemasons who first migrated into Scotland, its history, like that of the lodge which they founded, is one of decline and decay. In 1560 it was in a great measure demolished by Alexander, Earl of Glencairn, in obedience to an order from the States of Scotland, in the exercise of their usurped authority during the imprisonment of Mary Stuart. A few years afterwards a part of the abbey chapel was repaired and converted into the parish church, and was used as such until about the year 1775, when, in consequence of its ruinous and dangerous state, it was pulled down, and an elegant church erected in the modern style. In 1789 so much of the ancient abbey remained as to enable Grose, the antiquary, to take a sketch of the ruins; but now, not a vestige of the building is to be found, nor can its exact site be ascertained with any precision.

King.—The second officer in a Royal Arch Chapter. He is the representative of Zerubbabel, prince or governor of Judah. When the chapter meets as a lodge of Mark, Past, or Most Excellent Masters, the King acts as Senior Warden.—See ZERUBBABEL.

After the rebuilding of the second Temple, the government of the Jews was administered by the High Priests as the vicegerents of the Kings of Persia, to whom they paid tribute. This is the reason that the High Priest is the presiding officer in a chapter, and the King only a subordinate.

Kneeling.—See GENUFLECTION.

Knighthood, Orders of.—In the article on the Crusades, I have stated the impossibility of admitting that we are indebted to them for the introduction of masonry into Europe, and the reason assigned was its inconsistency with historical facts. The objection, however, does not exist against the opinion that the orders of knighthood assumed the masonic character from the influence of these wars. On the contrary, we have every reason for believing

that the knights who visited Palestine organized their chivalric system upon the model of the masonic institutions which existed there, and into which, we may also presume, that most of them were admitted. Upon this subject we have something more than mere conjecture to direct us; for we are informed by Adler, who wrote an account of the Association of Druses on Mount Libanus, that the Knights Templars were actually members of the Syriac fraternities.*

The oldest order of masonic knighthood is said, by a writer in the *Freemason's Quarterly Review*, to be the Rosy Cross of Scotland;† and the fact that it unites the Trowel with the Sword—an union which the more modern orders have sought to avoid—is adduced as evidence of this antiquity. The same union of the Sword and Trowel is likewise adopted by the Knights of the East, who also claim to be the most ancient order of masonic knighthood.

Knight of the American Eagle.—A side degree, of a military character, which was invented, I think, in Texas, or some of the Western States.

Knight of the Brazen Serpent—*Chevalier du Serpent d'airain.*—The twenty-fifth degree in the Ancient Scotch rite. The history of this degree is founded upon the circumstances related in Numbers xxi. 6–9: "And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live. And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." The hangings of the lodge are red and blue. A transparency, representing the Burning Bush with the incommunicable name in the centre, is placed over the throne. A conical mount, elevated on five steps, is placed in the centre of the room. The lodge has but one light. It is named the Court of Sinai. The presiding officer is styled "Most Powerful Grand Master," and represents Moses; the Wardens are called "Ministers," and represent Aaron and Joshua; the Orator is styled "Pontiff," and the Secretary "Grand Graver." The candidate is

* Adler, *De Drusis Mont. Liban.*

† This is not the same degree as the Rose Croix of the Ancient and Accepted rite. For some account of it, see the word H. R. M. in this Lexicon.

called "A Traveller." The jewel is a serpent entwined around a tau cross, standing upon a triangle, with the inscription יהוה. It is suspended from a white ribbon.

The knights say that this degree was founded in the time of the Crusades, by John Ralph, who established the order in the Holy Land as a military and monastic society, and gave it the name of the Brazen Serpent, because it was a part of their obligation to receive and gratuitously nurse sick travellers, to protect them against the attacks of the Saracens, and escort them safely to Palestine; thus alluding to the healing and saving virtues of the Brazen Serpent among the Israelites in the wilderness.

Knight of the Christian Mark, and Guard of the Conclave.—The first degree in a Council of the Trinity. This order is said to have been organized by Pope Alexander for the defence of his person, and to have been originally selected from the most worthy Knights of St. John of Jerusalem. Their ceremonies are founded on certain passages in the Books of Ezekiel and Jeremiah. The officers are an Invincible Knight, Senior and Junior Knight, six Grand Ministers, Recorder, Treasurer, Conductor, and Guard. The jewel is a triangular plate of gold, with the letter G within a five-pointed star engraved on one side, and seven eyes on the other. The motto of the order is, "*Christus regnat, vincit, triumphat. Rex regnantium, Dominus dominantium*"—Christ reigns, conquers and triumphs. King of Kings and Lord of Lords.

The degree is given in New York Encampments of Knights Templars, after the Knight of Malta.

Knight of Constantinople.—A side degree, instituted, doubtless, by some Lecturer, teaching, however, an excellent moral lesson of humility. Its history has no connection whatever with masonry. The degree is not very extensively diffused, but several Masons, especially in the Western States, are in possession of it. It may be conferred by any Master Mason on another, although the proper performance of the ceremonies requires the assistance of several. When the degree is formally conferred the body is called a Council, and consists of the following officers: Illustrious Sovereign, Chief of the Artizans, Seneschal, Conductor, Prefect of the Palace, and Captain of the Guards.

Knight of the Eagle.—See Rose Croix.

Knight of the East—*Chevalier d'Orient.*—The fifteenth degree in the Ancient Scotch rite. This is a very interesting degree. It is founded upon the circumstance of the assistance rendered by Darius to the Jews, who had been liberated from their captivity at Babylon, and who had been prevented, after the death of Cyrus, by their

enemies, from completing their purpose of rebuilding the Temple. The meetings are called "Councils." The hangings of the council chamber are water-coloured, interspersed with red, in allusion to certain events that occurred at the river Euphrates, on the return of the Israelites from captivity. It is illuminated by seventy-two lights, in memory of the seventy-two years of captivity, and also for another reason.

All the Knights are decorated with a green watered ribbon, from the right shoulder to the left hip, a wooden bridge being painted on the front of it, with the letters Y and H upon it. It is also painted over with the heads and limbs of bodies newly slain. The apron is lined with red and bordered with green, having three heaps of triangular chains painted on it, and on the flap a bloody head between two swords in saltire. The officers are,—1. Cyrus or Sovereign; 2. Nehemias or Grand Keeper of the Seals; 3. Sathrabuzanes or Grand General; 4. Mithridates or Grand Treasurer; 5. Sidrus or Minister of State. The Knights of the East afterwards, in Palestine, assumed the name of Knights of the Red Cross, under which name a degree is now given, as preparatory to that of Knight Templar.

Scripture and the traditions of the order furnish us with many interesting facts in relation to this degree. The Knights of the East are said to derive their origin from the captivity of the Israelites in Babylon. After seventy-two years of servitude they were restored to liberty by Cyrus, King of Persia, through the intercession of Zerubbabel, a prince of the tribe of Judah, and Nehemias, a holy man of a distinguished family.

Cyrus then permitted the Jews to return to Jerusalem, for the purpose of rebuilding the Temple, and he caused all the holy vessels and ornaments which had been carried away at its destruction by Nebuzaradan, to be restored to them.

He entrusted the command of the returning captives to Zerubbabel, and issued an edict for their free passage from Syria to Jerusalem. Zerubbabel then assembled the Israelites, to the number of 42,360, exclusive of slaves and servants, and having armed those Masons who had escaped the fury of the enemy, at the destruction of the old Temple, amounting to 7,000, he placed them at the head of the people to fight such as should oppose their return to Judea. The march was prosperous as far as the banks of the Euphrates, where Zerubbabel first found armed troops to oppose their passage. A battle now ensued, and all the enemy, to a man, were either drowned in the river or cut to pieces at the passage of the bridge.

After a march of four months the Israelites arrived at Jerusalem on the 22d of June. Seven days after they began to lay

out the work of the new Temple. The workmen were divided, as at the building of the old Temple, into classes, over which a chief with two assistants presided; every degree of each class was paid according to its rank, and each class had its distinctive modes of recognition.

The works had scarcely been begun, before the workmen were disturbed by the persecutions of the neighbouring Samaritans, who, influenced by envy, were determined to oppose the reconstruction of the edifice. But Zerubbabel ordered, as a measure of precaution, that the Masons should work with a sword in one hand and a trowel in the other, that they might be able at any moment to defend themselves from the attacks of their enemies.

This second Temple occupied forty-six years in its construction, having been begun in the reign of Cyrus, and completed in that of Artaxerxes. It was consecrated in the same manner as Solomon had consecrated the first. From the Masons who constructed it, and who were created Knights of the East by Cyrus, the present order of knights claim their descent.

The degree of Knights of the East constitutes the sixth degree of the French rite. It does not differ in essentials from the same degree of the Ancient and Accepted Scotch rite.

Knight of the East and West—*Chevalier d'Orient et d'Occident.*—The seventeenth degree in the Ancient Scotch rite, called a Council. This is a degree of chivalry, unconnected by its history with Freemasonry. The knights assert, that upon their return from the Holy Land, in the age of the Crusaders, their ancestors organized this order; and that in the year 1118 the first knights, to the number of eleven, took their vows of secrecy, friendship, and discretion, between the hands of Garinus, patriarch and prince of Jerusalem. The presiding officer is called Most Powerful; the Wardens and twenty-one knights, Worshipful Ancients; and the rest of the brethren, Worshipful Knights.

The jewel is a heptagon of silver, at each angle a star of gold, and one of these letters B. D. W. P. H. C. S.; in the centre is inscribed a lamb on a book with seven seals. On the reverse of the jewel are the same letters, but the device is a two-edged sword between the scales of a balance.

The apron is white, lined with red, and inscribed with a two-edged sword.

Knight of the Holy Sepulchre.—This order was instituted by St. Helena, the mother of Constantine the Great, in 302, after she had visited Jerusalem, and, according to the traditions of the Roman Church, discovered the true cross. In 304 the order was confirmed by Pope Marcellinus. During the times of the Christian Kings of Jerusalem the Knights of the Holy Sepulchre were

eminent for their courage and fidelity. Upon the loss of the Holy Land they took refuge in Perugia, and were afterwards incorporated with the Knights of Rhodes. Curzon, in his *Visits to Monasteries in the Levant*, states that the order is still conferred in Jerusalem, but only on Roman Catholics of noble birth, by the Reverendissimo or Superior of the Franciscans, and that the *acolade*, or blow of knighthood, is bestowed with the sword of Godfrey de Bouillon, which is preserved, with his spurs, in the sacristy of the Church of the Holy Sepulchre. The degree is now given in Councils of the Trinity, next after the Knight of the Christian Mark; and also in the New York Encampments of Knights Templars. The presiding officer is called "Right Reverend Prelate."

The council chamber is decorated with black ornaments; the altar is covered with black, and has three lights, a crucifix, and skull and cross bones.

Knight of K——h.—Grand Elected Knight of Kadosh—*Grand élu Chevalier Kadosch.* The twenty-ninth degree in the Ancient Scotch rite. This degree is intimately connected with the ancient order of the Knights Templars, a history of whose destruction, by the united efforts of Philip, King of France, and Pope Clement V., forms a part of the instructions given to the candidate. The dress of the knights is black, as an emblem of mourning for the extinction of the Knights Templars, and the death of Jacques de Molay, their last Grand Master. They wear a red cross suspended by a black ribbon from the left shoulder to the right side. The presiding officer is styled Most Illustrious Grand Commander.

Knight of the Lilies of the Valley.—This was a degree conferred by the Grand Orient of France as an appendage to Templarism. The Knights Templars who received it were constituted Knights Commanders.

Knight of Malta.—The Knights of St. John of Jerusalem, or Hospitallers of St. John, afterwards called Knights of Rhodes, and finally Knights of Malta, were founded about the commencement of the Crusades, as a military and religious order. In 1048 some pious merchants from Amalfi, in the kingdom of Naples, built a church and monastery at Jerusalem, which they dedicated to St. John the Almoner. The monks were hence called Brothers of St. John, or Hospitallers, and it was their duty to assist those sick and needy pilgrims whom a spirit of piety had led to the Holy Land. They assumed the black habit of the hermits of St. Augustine, distinguished only by a white cross of eight points on the left breast. They rapidly increased in numbers and in wealth, and at the beginning of the twelfth century, were organized as a military order by Raymond du Puy, who added to their original vows of chastity,

obedience, and poverty, the obligation of defending the Church against infidels. Raymond then divided them into three classes,—Knights, who alone bore arms; Chaplains, who were regular ecclesiastics; and Servitors, who attended to the sick. After long and bloody contests with the Turks and Saracens, they were finally driven from Palestine in the year 1191. Upon this they attacked and conquered Cyprus, which, however, they lost after eighteen years' occupation; they then established themselves at the Island of Rhodes, under the Grand Mastership of Fulk de Villaret, and assumed the title of Knights of Rhodes. On the 15th of December, 1442, after a tranquil occupation of this island for more than two hundred years, they were finally ejected from all their possessions by the sultan, Soliman the Second. After this disaster they successively retired to Castro, Messina, and Rome, until the Emperor Charles V., in 1530, bestowed upon them the Island of Malta, upon the condition of their defending it from the depredations of the Turks, and the corsairs of Barbary, and of restoring it to Naples, should they ever succeed in recovering Rhodes. They now took the name of Knights of Malta, by which title they have ever since been designated. Here the organization of the order was as follows:—The chief of the order was called "Grand Master of the Holy Hospital of St. John of Jerusalem, and Guardian of the army of Jesus Christ." He was elected for life, and resided at the city of Valette. He was addressed by foreign powers with the title of "*Altezza Eminentissima*," and enjoyed an annual revenue of about one million of guilders.* The knights were divided into eight languages, according to their respective nations. The languages were those of Provence, Auvergne, France, Italy, Arragon, Germany, Castile, and England. Upon the extinction of the language of England, that of Anglo-Bavaria was substituted. The Grand Officers were also eight in number, and consisted of the chiefs of the different languages, as follows:—

1.	The chief of the language of	Provence	was	Grand Commander.
2.	" "	Auvergne	—	Marshal.
3.	" "	France	—	Hospitaller.
4.	" "	Italy	—	Grand Admiral.
5.	" "	Arragon	—	Grand Conservator.
6.	" "	Germany	—	Grand Bailiff.
7.	" "	Castile	—	Grand Chancellor.
8.	" "	England	—	Turcopolier or Captain-General of the Cavalry.

* The Grand Master's election was regulated in the following manner, when Clark wrote his *History of Knighthood*:—The several seminaries named two knights each, allowing also two for the English; those sixteen, from among themselves, chose eight; those eight chose a knight, a priest, and a serving brother; and they three, out of the sixteen great crosses, elected the Grand Master.

The knights, in time of war, wore over their usual garments a scarlet surcoat, embellished before and behind with a broad white cross of eight points. In times of peace, the dress of ceremony was a long black mantle, upon which the same cross of white linen was sewed.

In 1565 the Island of Malta was beleaguered by Soliman the Second, on which occasion the knights suffered immense loss, from which they never entirely recovered. Of the eight languages, the English became extinct in the sixteenth century; those of France, Auvergne, and Provence, perished in the anarchy of the French Revolution; Castile and Arragon were separated at the peace of Amiens; and the remaining two have been since abolished. The order, therefore, as respects its ancient constitution, has now ceased to exist.

In 1798 the knights chose Paul I., Emperor of Russia, as their Grand Master, who took them under his protection. Upon his death they elected Prince Carracciolo. Upon the reduction of the Island of Malta by the English in 1800, the chief seat of the order was transferred to Catanea in Sicily, whence in 1826 it was removed by the authority of the Pope to Ferrara. The last public reception of the order took place at Sonneburg in 1800, when Leopold, the present King of Belgium, and Prince Ernest of Hesse Philippsthal Barchfeld, with several other knights, were created.

In 1841 Ferdinand I., Emperor of Austria, issued a decree restoring the order in Italy, and endowing it with a moderate revenue.* But the wealth, the power, and the magnificence of the order have passed away with the age and the spirit of chivalry which gave it birth.

Ancient Ceremonies of Reception.—They were simple and impressive: "The novice was made to understand that he was 'about to put off the old man, and to be regenerated;' and having received absolution, was required to present himself in a secular habit, without a girdle, in order to appear perfectly free on entering into so sacred an engagement, and with a burning taper in his hand, representing charity. He then received the holy communion, and afterwards presented himself 'most respectfully before the person who was to perform the ceremony, and requested to be received into the company of brothers and into the holy order of the Hospital of Jerusalem.' The rules of the order, the obligations he was about to take upon himself, and the duties that would be required of him, being explained, an open Missal was then presented to him, on which he placed both of his hands, and made his profession in the following terms:—

"'I, N—, do vow and promise to Almighty God, to the eternal

* See *Moore's Magazine* for a copy of this decree.

Virgin Mary, mother of God, and to St. John the Baptist, to render henceforward, by the grace of God, perfect obedience to the superior placed over me by the choice of the order, to live without personal property, and to preserve my chastity.'

"Having taken his hands from the book, the brother who received him said as follows:—'We acknowledge you the servant of the poor and sick, and as having consecrated yourself to the service of the Church.' To which he answered, 'I acknowledge myself as such.' He then kissed the Missal, and returned it to the brother who received him, in token of perfect obedience. He was then invested with the mantle of the order, in such a manner as that the cross fell on his left breast. A variety of other minor ceremonies followed, and the whole was concluded with a series of appropriate and solemn prayers."*

As a masonic grade, the degree of Knight of Malta is in this country communicated in an Encampment of Knights Templars, as an appendant order thereto.

Knight of Saint Paul, or the Mediterranean Pass.—This is an honorary degree, conferred only on Knights Templars as Knights of Malta. It is conferred by Inspectors of the thirty-third degree of the Ancient and Accepted rite, though, I suppose, it may also be conferred by Encampments of Knights Templars that are in possession of it, upon their members.

The degree is said to have been founded by the Knights of Malta, about the year 1367. In an excursion of a party of Maltese knights they were attacked while crossing the river Offanto,† in Italy, by a very superior force. Notwithstanding the disparity of numbers, the knights succeeded in obtaining a signal victory, and routed the Turks, with an immense loss, the river being literally stained with their blood.

As a reward of their valour the knights who had thus distinguished themselves were affranchised on all the Mediterranean shores; that is to say, they received permission to pass and repass, wherever and whenever it seemed to them good, and this was the origin of the degree which was instituted in commemoration of these circumstances. Such is the legend of the knights of this degree. It is by no means to be confounded with the side degree of the "Mediterranean Pass," conferred on Royal Arch Masons, which resembles it only in the name.

Knight of the Ninth Arch—*Royal Arche.*—The thirteenth degree

Moore's Magazine, vol. ii., p. 133–4.

† This is the ancient Aufidius, memorable for the battle of Cannæ, fought on its banks between Hannibal and the Romans, in which the latter were defeated, with the loss of 45,000 men.

in the Ancient Scotch rite, sometimes called the "Ancient Royal Arch of Solomon." This is, without question, the most interesting and impressive of what are called the *ineffable* degrees. The historical portions of this degree are copious, and afford us much information in relation to Enoch, and the mode in which, notwithstanding the destructive influence of the deluge and the lapse of ages, he was enabled to preserve important secrets, eventually to be communicated to the first possessors of this degree. Its officers are a Most Potent Grand Master, representing Solomon K. of I.; a Grand Warden, representing Hiram K. of T.; a Grand Inspector, Grand Treasurer, and Grand Secretary.

The apron of this degree is lined with yellow, and has on it a triangle.

The jewel is a medal of gold. On one side is a representation of two people letting down a third through a square hole into arches, and round the edge these letters, "R. S. S. G. I. E. S. I. P. A. T. S. R. E., A. M. 2995." They are the initials of the following sentence: "*Regnante Sapientissimo Salamone, G—— J—— et S—— Invenerunt Pretiosissimum Artificum Thesaurum, Subter Ruinas Enoch, Anno Mundi* 2995."

Knight of the Pelican.—One of the titles by which the Princes of Rose Croix are designated.

Knight of the Red Cross.—This is strictly a masonic order of knighthood, and its history is intimately connected with the circumstances related in the Royal Arch degree. It has no analogy to the degrees of chivalry, dating its existence long before the Crusades, or even the Christian era, as far back, indeed, as the reign of Darius, by whom it is said to have been founded. It is, however, always conferred in an Encampment of Knights Templars, and is given preparatory to communicating that degree, though there is no connection whatsoever between the two. After the death of Cyrus, the Jews, who had been released by him from their captivity, and permitted to return to Jerusalem for the purpose of rebuilding the Temple, found themselves obstructed in the undertaking by the neighbouring nations, and especially by the Samaritans. Hereupon they sent an embassy, at the head of which was their prince Zerubbabel, to Darius, the successor of Cyrus, to crave his interposition and protection. Zerubbabel, awaiting a favourable opportunity, succeeded not only in obtaining his request, but also in renewing the friendship which formerly existed between the king and himself. In commemoration of these events Darius is said to have instituted a new order, and called it the Knights of the East. They afterwards assumed their present name from the red cross borne in their banners. The historical circumstances

connected with this degree will be found in Josephus, and in the 3d and 4th chapters of the 1st Book of Esdras. It is asserted that this order has been long known in Europe under different names, though its introduction into this country is of comparatively recent date. A council of Knights of the Red Cross is composed of the following officers:—a Sovereign Master, Chancellor, Master of the Palace, Prelate, Master of Despatches, Master of Cavalry, Master of Infantry, Standard-Bearer, Sword-Bearer, Warder, and Sentinel.

Knight of the Royal Axe, or Prince of Libanus—*Royal-Hache, ou Prince du Liban.*—The twenty-second degree in the Ancient Scotch rite. It was instituted to record three memorable services rendered to masonry by the "mighty cedars of Lebanon," and its history furnishes some interesting information on the subject of the Sidonian architects.

We learn from this degree that the Sidonians were employed in cutting cedars on Mount Libanus or Lebanon, for the construction of Noah's ark. Their descendants subsequently cut cedars from the same place for the ark of the covenant; and the descendants of these were again employed in the same offices, and in the same place, in obtaining materials for building Solomon's Temple. Lastly, Zerubbabel employed them in cutting the cedars of Lebanon for the use of the second Temple. This celebrated nation formed colleges on Mount Libanus, and in their labours always adored the Great Architect of the Universe. I have no doubt that this last sentence refers to the Druses, that secret sect of Theists who still reside upon Mount Libanus, and in the adjacent parts of Syria and Palestine, and whose mysterious ceremonies have attracted so much of the curiosity of Eastern travellers.

Thory* says that Pierre Riel, Marquis of Beurnonville, who died in Paris in 1821, having gone to the island of Bourbon, was there elected Grand Master of all the lodges of India in 1778, and then instituted this degree.

The apron of the Knights of the Royal Axe is white, lined and bordered with purple. On it is painted a round table, on which are laid several architectural plans. On the flap is a three-headed serpent. The jewel is a golden axe, having on the handle and blade the initials of several personages illustrious in the history of masonry.

Knight of the R. S. Y. C. S.—See Royal Order of Scotland.

Knights of St. John of Jerusalem.—According to a tradition of the Rose Croix, 27,000 of the descendants of the Masons who, at the destruction of Jerusalem by Titus, had fled to Scotland, being

* *Chronologie*, tome i., p. 311.

desirous of uniting in the war of the Crusades, obtained permission of the Scotch monarch, and, on their arrival in Palestine, performed so many deeds of valour as to attract the admiration of the Knights of St. John of Jerusalem, who, as a token of their esteem, requested to be initiated into the masonic order, whence arose the connection of that body with the Freemasons.

Knight of the Sun—*Chevalier du Soliel.*—The twenty-eighth degree of the Ancient Scotch rite, sometimes called by other names, as Prince of the Sun, Prince Adept, and Key of Masonry, or Chaos Disentangled. This is a philosophical degree. Its ceremonies and lecture are employed in giving a history of all the preceding degrees, and in explaining the emblems of masonry. Its great object is the inculcation of TRUTH. The principal officers are styled Thrice Perfect Father Adam and Brother Truth; the other officers are named after the seven chief angels, and the brethren are called Sylphs. The jewel is a gold medal, with a sun on one side surrounded by rays, and on the reverse a globe. There is but one light in the lodge, which shines from behind a globe of water.

Ragon,* speaking of this degree, says that it is not, like many of the high degrees, a modern invention, but is of the highest antiquity; and was, in fact, the last degree of initiation, teaching, as it did, the doctrines of natural religion, which formed an essential part of the ancient mysteries.

Knight of the Three Kings.—A side degree sometimes given by Lecturers. Its history connects it with the dedication of the first Temple, the conferrer of the degree representing King Solomon. Its moral tendency appears to be the inculcation of reconciliation of grievances among Masons by friendly conference. It may be conferred by any Master Mason on another.

Knights Templars.—In the early ages of the Christian Church, a holy veneration for the scenes which had been consecrated by the sufferings and death of the founder of our religion, led thousands of pious pilgrims to visit Jerusalem, for the purpose of offering up their devotions at the sepulchre of the Lord. To such a height did this religious enthusiasm arrive, that, in 1064, not less than 7,000 pilgrims assembled from all parts of Europe around the tomb of Christ. At a time when the facilities of intercourse which now exist were unknown, the journey must have always been attended with difficulties and dangers, to which the youthful, the aged, and the infirm, must often have been sacrificed. But when Palestine was conquered by the Arabs, and the land of pilgrimage became infested by hordes of barbarous fanatics, inspired with the

* *Cours Philosophique*, p. 361.

most intense hatred towards Christianity, these difficulties and dangers were eminently increased. The tale of the sufferings inflicted on the pilgrims by the Mussulman possessors of Jerusalem excited in Europe an enthusiastic indignation, which led to the institution of the Crusades,—wars undertaken solely for the purpose of recovering the Holy Land from the followers of Mahomet. In 1099 the city of Jerusalem was captured by the Crusaders, the consequence of which was an increase in the zeal of pilgrimage, which had been gathering intensity during its long suppression by the barbarities of the Turcomans. But although the infidels had been driven out of Jerusalem, they had not been expelled from Palestine, but they still continued to infest the lofty mountains bordering on the sea-coast, from whose inaccessible strongholds they were wont to make incursions into the roads surrounding the Holy City, and pillage every unguarded traveller.

To protect the pious pilgrims thus exposed to plunder and death, nine noble knights, who had previously distinguished themselves at the siege of Jerusalem, united in a brotherhood, and bound themselves by a solemn compact to aid one another in clearing the highways of infidels and robbers, and in protecting the pilgrim through the passes and defiles of the mountains to the Holy City.* These knights called themselves the *Poor Fellow-Soldiers of Jesus Christ.* Baldwin, King of Jerusalem, gave them, in 1118, for a dwelling, a part of the church which had been built by the Emperor Justinian within the site on which the Temple of Solomon had been erected on Mount Moriah, and adjoining to the temple which had been built by the Caliph Omar. Thenceforth they assumed the title of "Poor Fellow-Soldiers of Christ and of the Temple of Solomon."† The views of the order now became more extensive, and they added to their profession of protecting poor pilgrims, that of defending the kingdom of Jerusalem, and the whole Eastern Church, from the attacks of infidels. Hugh de Payens was chosen by the knights their leader, under the title of the "Master of the Temple." Their name and reputation spread rapidly through Europe, and many of the nobles of the West, who had visited Palestine as pilgrims, aspired to become members of the order. In 1128 they received a rule or system of regulations from the pope, which had been drawn expressly for them by St. Bernard. In the same year Hugh de Payens visited various parts of Europe, and received from different princes and nobles many liberal donations of land and money. In England, especially, where the amount granted was large, he established a branch of the order,

* *The Knights Templars*, by C. G. Addison, Esq., of the Inner Temple, p. 6. London, 1842.

† *Pauperes Commilitiones Christi et Templi Solomonis.*

placing a Knight Templar at its head as his procurator and vicegerent, with the title of Prior of the Temple. As the English domains became enlarged, this title was successively changed to that of Grand Prior, and then to that of Master of the Temple in England. At this time the rule of St. Bernard, which had been adopted for their government, prescribed to them a dress, consisting of a white mantle, "that those," as the rule expressed it, "who have cast behind them a dark life, may know that they are to commend themselves to their Creator by a pure and white life."* To this Pope Eugenius, some years afterwards, added a red cross as a symbol of martyrdom. Their banner was half black, half white, called *Beauseant*, "that is to say, in the Gallic tongue, *Bien-seant* (well-becoming), because they are fair and favourable to the friends of Christ, but black and terrible to his enemies."†

The knights, engaged in continued wars with the infidels, continued to increase their reputation and enlarge their possessions, which are esteemed by Dugdale to have produced, in 1185, the enormous annual sum of six millions sterling. But in the beginning of the fourteenth century, the avarice of Philip le Bel, and the weakness and perfidy of Clement V., conspired to give a blow to their order, from which it never recovered. Before adverting to that catastrophe, I shall occupy a few moments in examining the organization of the order during the most prosperous period of its existence.

The order of the Temple, in the twelfth century, was divided into three classes,—knights, priests, and serving brethren. Every candidate for admission into the first class must have received the honour of knighthood in due form, and according to the laws of chivalry, and consequently the Knights Templars were all men of noble birth. The second class, or the priests, were not originally a part of the order, but by the bull of Pope Alexander, known as the bull *omne datum optimum*, it was ordained that they might be admitted, to enable the knights more commodiously to hear divine service, and to receive the sacraments. Serving brothers, like the priests, were not a part of the primitive institution. They owed their existence to the increasing prosperity and luxury of the order.

Over this society, thus constituted, was placed a presiding officer, with the title of Grand Master. His power, though great, was limited. He was, in war, the commander-in-chief of all the forces of the Temple. In his hands was placed the whole patronage of the order, and as the vicegerent of the pope, he was the spiritual head and bishop of all the clergy belonging to the society. He

* *Regula.*, cap. xx. † James de Vitry, *Hist. Hierosol.*

was, however, much controlled and guided by the chapter, without whose consent he was never permitted to draw out or expend the money of the order.

The Grand Master resided originally at Jerusalem; afterwards, when that city was lost, at Acre, and finally at Cyprus. His duty always required him to be in the Holy Land; he consequently never resided in Europe. He was elected for life, from among the knights, in the following manner:—On the death of the Grand Master a Grand Prior was chosen to administer the affairs of the order until a successor could be elected. When the day which had been appointed for the election arrived, the chapter usually assembled at the chief seat of the order; three or more of the most esteemed knights were then proposed, the Grand Prior collected the votes, and he who had received the greatest number was nominated to be the electing Prior. An Assistant was then associated with him in the person of another knight. These two remained all night in the chapel engaged in prayer. In the morning they chose two others, and these four two more, and so on until the number of twelve (that of the apostles) had been selected. The twelve then selected a chaplain. The thirteen then proceeded to vote for a Grand Master, who was elected by a majority of the votes. When the election was completed it was announced to the assembled brethren; and, when all had promised obedience, the Prior, if the person was present, said to him, "In the name of God the Father, the Son, and the Holy Ghost, we have chosen, and do choose thee, brother N., to be our Master." Then, turning to the brethren, he said, "Beloved sirs and brethren, give thanks unto God, behold here our Master."*

The remaining officers were a Marshal, who was charged with the execution of the military arrangements on the field of battle. The Prior of Jerusalem, called the Grand Preceptor of the Temple, was the Treasurer of the order, and had charge of all the receipts and expenditures. The Draper had the care of the clothing department, and distributed the garments to all the brethren. The Standard-Bearer bore the glorious Beauseant to the field. The Turcopilar was the commander of a body of light horse called Turcopoles, who were employed as skirmishers and light cavalry. And lastly, to the Guardian of the Chapel was entrusted the care of the portable chapel, which was always carried by the Templars into the field.†

Each province of the order had a Grand Prior, who was in it the representative of the Grand Master; and each house was governed

* See *N. Americ. Quart. Mag.*, vol. vii., p. 328.

† This list is given on the authority of Addison. Other writers vary slightly in the names and number of these officers.

by a Prior or Preceptor, who commanded its knights in time of war, and presided over its chapter in peace.

The mode of reception into the order is described to have been exceedingly solemn. A novitiate was enjoined by the canons; though practically, it was in general dispensed with. The candidate was received in a chapter assembled in the chapel of the order, all strangers being rigorously excluded. The Preceptor opened the business with an address to those present, demanding if they knew of any just cause or impediment why the candidate should not be admitted. If no objection was made, the candidate was conducted into an adjacent chamber, where two or three of the knights, placing before his view the rigour and austerities of the order, demanded if he still persisted in entering it. If he persisted, he was asked if he was married or betrothed, had made a vow in any other order, if he owed more than he could pay, if he was of sound body, without any secret infirmity, and free. If his answers proved satisfactory, they left him and returned to the chapter, and the Preceptor again asked, if any one had anything to say against his being received. If all were silent, he asked if they were willing to receive him. On their assenting, the candidate was led in by the knights who had questioned him, and who now instructed him in the mode of asking admission. He advanced, and kneeling before the Preceptor with folded hands, said, "Sir, I am come before God, and before you and the brethren; and I pray and beseech you, for the sake of God, and our sweet lady, to receive me into your society and the good works of the order, as one who, all his life long, will be the servant and slave of the order." The Preceptor then inquired of him if he had well considered all the trials and difficulties which awaited him in the order, adjured him on the Holy Evangelists to speak the truth, and then put to him the questions which had already been asked of him in the preparation room, further inquiring if he was a knight, and the son of a knight and gentlewoman, and if he was a priest. He then asked him the following questions:—"Do you promise to God and Mary, and our dear lady, obedience, as long as you live, to the Master of the Temple, and the Prior who shall be set over you? Do you promise chastity of the body? Do you further promise a strict compliance with the laudable customs and usages of the order now in force, and such as the Master and knights may hereafter add? Will you fight for and defend, with all your might, the holy land of Jerusalem, and never quit the order but with the consent of the Master and Chapter? And lastly, do you agree that you never will see a Christian unjustly deprived of his inheritance, nor be aiding in such a deed?" The answers to all these questions being in the affirmative, the Preceptor then said: "In the name of God, and of

Mary, our dear lady, and in the name of St. Peter of Rome, and of our Father the Pope, and in the name of all the brethren of the Temple, we receive you to all the good works of the order, which have been performed from the beginning, and will be performed to the end, you, your father, your mother, and all those of your family whom you let participate therein. So you, in like manner, receive us to all the good works which you have performed and will perform. We assure you of bread and water, the poor clothing of the order, and labour and toil enow." The Preceptor then took the white mantle, with its ruddy cross, placed it about his neck, and bound it fast. The Chaplain repeated the 133d Psalm: "*Behold how good and how pleasant it is for brethren to dwell together in unity;*" and the prayer of the Holy Spirit, "*Deus qui corda fidelium;*" each brother said a *Pater*, and the Preceptor and Chaplain kissed the candidate. He then placed himself at the feet of the Preceptor, who exhorted him to peace and charity, to chastity, obedience, humility, and piety, and so the ceremony was ended.*

But to resume the history of the order. From the time of Hugh de Payens, to that of Jacques de Molay, the Templars continued to be governed by a succession of the noblest and bravest knights of which the chivalry of Chistendom could boast. They continued to increase in power, in fame, and in wealth, and, what is unfortunately too often the concomitants of these qualities, in luxury, and pride. In the beginning of the fourteenth century, the throne of France was filled by Philip the Fair, an ambitious, a vindictive, and an avaricious prince. In his celebrated controversy with Pope Boniface, the Templars had, as was usual with them, sided with the Pontiff and opposed the King; this act excited his hatred: the order was enormously wealthy; this aroused his avarice: their power interfered with his designs of political aggrandizement; and this alarmed his ambition. He therefore secretly concerted with Pope Clement V. a plan for their destruction, and the appropriation of their revenues. Clement, by his direction, wrote, in June, 1306, to De Molay, the Grand Master, who was then at Cyprus, inviting him to come and consult with him on some matters of great importance to the order. De Molay obeyed the summons, and arrived in the beginning of 1307 at Paris, with sixty knights and a large amount of treasure. He was immediately imprisoned, and, on the 13th of October following, every knight in France was, in consequence of the secret orders of the King, arrested on the pretended charge of idolatry, and other enormous crimes, of which a renegade and expelled Prior of the order was said to have confessed that the knights were guilty in their secret chapters. On the 12th of May, 1310, fifty-four of the knights were, after a mock

* *N. Americ. Quart. Mag., ut supra.*

trial, publicly burnt, and on the 18th of March, 1314, De Molay, the Grand Master, and the three principal dignitaries of the order, suffered the same fate. They died faithfully asserting their innocence of all the crimes imputed to them. The order was now, by the energy of the King of France, assisted by the spiritual authority of the Pope, suppressed throughout Europe. But it was not annihilated. De Molay, in anticipation of his fate, had appointed John Mark Larmenius as his successor in office, and from that time to the present there has been a regular and uninterrupted succession of Grand Masters. Of the names of these Grand Masters, and the date of their election, I annex a list for the gratification of the curious*:—

1.	Hugh de Payens,.....	1118	
2.	Robert of Burgundy, ...	1139	
3.	Everard de Barri, ...	1147	
4.	Bernard de Trenellape,	1151	
5.	Bertrand de Blanchefort,	1154	
6.	Andrew de Montbar, ...	1165	
7.	Philip of Naplus,.....	1169	
8.	Odo de St. Amand,.....	1171	
9.	Arnold de Troye,.....	1180	
10.	John Terricus,.....	1185	
11.	Gerard Ridefort,.....	1187	
12.	Robert Sablaeus,.....	1191	
13.	Gilbert Gralius, ...	1196	
14.	Philip de Plessis,.....	1201	
15.	William de Carnota, ...	1217	
16.	Peter de Montagu, ...	1218	
17.	Armaud de Petragrossa,	1229	
18.	Herman de Petragrorius	1237	
19.	William de Rupefort, ...	1244	
20.	William de Sonnac,.....	1247	
21.	Reginald Vichierius, ...	1250	
22.	Thomas Beraud, ...	1257	
23.	William de Beaujeau, ...	1274	
24.	Theobald Gaudinius, ...	1291	
25.	Jacques de Molay, ...	1298	
26.	John Mark Larmenius,	1314	
27.	Thomas Theobald Alexandrinus, ...	1324	
28.	Arnold de Braque, ...	1340	
29.	John de Claremont, ...	1349	
30.	Bertrand de Guesclin,...	1357	
31.	John Arminiacus, ...	1381	
32.	Bernard Arminiacus, ...	1392	
33.	John Arminiacus, ...	1419	
34.	John de Croy,.....	1451	
35.	Bernard Imbault,.....	1472	
36.	Robert Senoncourt,.....	1478	
37.	Galeatius de Salazar, ...	1497	
38.	Philip Chabot,.....	1516	
39.	Gaspard de Jaltiaco Tavanensis, ...	1544	
40.	Henry de Montmorency,	1574	
41.	Charles de Valois, ...	1615	
42.	James Ruxellius de Granceio,.....	1651	
43.	Duc de Duras,.....	1681	
44.	Philip Duke of Orleans,	1705	
45.	Duc de Maine,.....	1724	
46.	Louis Henry Bourbon,	1737	
47.	Louis Francis Bourbon,	1741	
48.	Duc de Cosse Brissac,	1776	
49.	Claude M. R. Chevillon, ...	1792	
50.	Bernard R. F. Palaprat,.....	1804	
51.	Sir Sidney Smith,.....	1838	

Notwithstanding, therefore, the efforts of the King and the Pope, the order of Templars was not entirely extinguished. In France it still exists, and ranks among its members some of the

* It may be as well to observe that this is the list given by the order of the Temple of Paris, who claim to be the lineal descendants of the ancient order. Other Templars, who do not admit the legality of the Grand Mastership of Larmenius, give different catalogues of Grand Masters.

most influential noblemen of the kingdom. In Portugal the name of the order has been changed to that of the "Knights of Christ," and its Cross is frequently conferred by the government as the reward of distinguished merit. In England the Encampment of Baldwin, which was established at Bristol by the Templars who returned with Richard I. from Palestine, still continues to hold its regular meetings, and is believed to have preserved the ancient costume and ceremonies of the order. This Encampment, with another at Bath, and a third at York, constituted the three original Encampments of England. From these have emanated the existing Encampments in the British Islands and in the United States, so that the order, as it now exists in Britain and America, is a lineal descendant of the ancient order.

The connection between the Knights Templars and the Freemasons has been repeatedly asserted by the enemies of both institutions, and as often admitted by their friends. Lawrie, on this subject, holds the following language:—"We know that the Knights Templars not only possessed the mysteries, but performed the ceremonies, and inculcated the duties of Freemasons;"* and he attributes the dissolution of the order to the discovery of their being Freemasons, and their assembling in secret to practise the rites of the order. He further endeavours to explain the manner in which they became the depository of the masonic mysteries, by tracing their initiation to the Druses, a Syriac fraternity, which, at the time of the Crusades, and long after, existed on Mount Libanus."†

COSTUME.—At the conclusion of this article a few remarks on the costume of the order may be acceptable. The present *black* dress of the Templars is derived from the Knights of Malta, to whom, with the Teutonic Knights, their estates were assigned by Pope Clement on the dissolution of the order, and with whom many of the knights united themselves. But originally, as we have already observed, their costume was *white*. In the Statutes of the order, as established in Scotland, which were revised in 1856, the ancient costume was exactly adopted. According to these regulations the dress of the Knights Templars is as follows:—

"1. MEN-AT-ARMS and SERVING BRETHREN are habited in brown garments.

"2. ESQUIRE.—White woollen *mantle* to reach the knee in front, and taper away to the ankle behind, fastened with a white *cord* and *tassels*, no cape or hood; white woollen *tunic*, reaching to about three or four inches above the knee; tight white *pantaloons;* buff *boots* with black *spurs* and *leathers;* white woollen *cap;* cross-hilted *sword*, with brass guard and black hilt, black leather *scabbard*, black *belt*, and brass *buckle;* buff *gauntlets*. *Badge*, an

* *Hist. of Freemasonry*, p. 58. † *Ibid.*, p. 88.

enamelled black cross with white orle, suspended from the neck by a white ribbon.

"3. KNIGHT.—*Mantle* and *tunic* as above, but with a *cape*, and a red cross *patée* on the left shoulder of the mantle and left breast of the tunic; white *stock*, with falling shirt collar; *pantaloons* as above; *boots* as above, with buff tops turned over, five inches broad; no *tassels; spurs* gilt, with red *leathers;* sash of white silk, half a yard in breadth, tied in a knot in front, the ends edged with a white silk *fringe*, hanging down, and a small red cross near the extremities; white woollen *cap*, with red leather band; *sword* as above, but the hilt of white ivory; *scabbard* of red morocco; *belt* of red leather with gilt buckle; *gauntlets* as above, with a red cross on the wrist. *Badge* as above, with the addition of a small red cross enamelled thereon, suspended from the neck by a red *ribbon* with white edges, about two inches broad, passing through the ring of the badge.

"4. KNIGHT COMPANION.—*Mantle* as of the Knight, but with a *hood* lined with white, and fastened with red silk *cord* and *tassels*. *Tunic* and *stock* as above; *pantaloons* as above, or buff coloured (if preferred); *boots* as of the Knight, but with red silk *tassels; spurs, leathers*, and *sash* as above, but the latter terminated by a red silk *fringe;* red velvet *cap*, no ornament of topaz or crystal stone; *gauntlets, sword, belt*, and *buckle* of Knight; *scabbard* of red velvet. *Badge* as of Knight, and suspended as in that grade.

"5. KNIGHT COMMANDER.—*Mantle* as above, but with a *hood* lined with red. *Tunic* as above, but instead of the red cross *patée* an elongated red cross in front, extending from about two inches from the collar to within three inches from the bottom; *stock, pantaloons, spurs, leathers*, and *sash*, as of a Knight Companion; *boots* as above, but with the lower half of the turned over tops red; red velvet *cap*, with red silk *cord* and *tassels*, ornamented in front with a topaz or crystal stone set in silver; *gauntlets, sword, belt, buckle*, and *scabbard* as above. *Badge* as above, but surmounted by a gold crown, suspended as above.

"6. GRAND CROSS.—*Mantle* as of the Knight Commander, but fastened by a white and red silk *cord*, with silver bullion *tassels*, and having the badge of the grade (or the same embroidered) on the centre of the red cross. *Tunic* as of the Knight Commander, with the addition of ermine fur round the skirt and wrists; *stock* and *pantaloons* as above; *boots* as above, but with silver bullion *tassels; spurs, leathers*, and *sash* as above, but the latter terminated with silver fringe; red velvet *cap*, with band of silver lace, silver bullion *cord* and *tassels*, ornamented as above; *gauntlets, sword, belt, buckle*, and *scabbard* as of Knight Commander. *Badge* as of Knight Commander, but suspended from a cordon or broad red ribbon

with white edges, at least three and a-quarter inches in breadth, worn over the right shoulder and under the left arm; the *Patriarchal cross* may be worn in addition, suspended from a small chain round the neck.

"7. Grand Office-Bearers and Grand Priors of Langues (not Grand Crosses), wear the cordon of Grand Crosses, with their badge suspended therefrom, and also the Patriarchal Cross; in all other respects they are only entitled to the costume of their own grade. The Grand Master's mantle has ermine fur round the skirt; his costume in other respects is that of a Knight Grand Cross.

"8. The half-dress costume of each grade consists of the mantle and badge.

"9. Every Knight Companion, Knight Commander, and Knight Grand Cross is entitled to wear above his mantle the badge of his grade, suspended from a collar composed of seventy-two oval red beads, separated by nine white ones of a larger size, on which are the letters I. H. S., enamelled black.

"10. The Grand Master alone wears the collar of steel, in the form of a chain of eighty-one links, from which hangs the red cross of the Order, having engraved on the back "*Ferro non auro se muniunt.*"

"11. Ring of Profession.—Every Knight Companion, Knight Commander and Grand Cross, as soon as he receives his Patent, Commission, or Creation, ought at all meetings of the Order to wear on his right hand, as a symbol of his perpetual union with the Order, a gold ring, on which is enamelled on a white ground the red cross of the Order; on one side of the cross are engraved the letters P. D., on the other E. P.; on the opposite part of the ring may be the letters V. D. S. A., separated (if wished) by a stone, on which are engraved the arms of the wearer, according to his grade; on the inside of the ring is engraved in Latin the name of the Knight, and the words *Eques Templi prof. consecr. creat.*, and the date of his reception expressed in terms of the calendar for some time used by the Chapter General."

In America the dress is very different from that of the ancient knights. The suit is black, with black gloves. A black velvet sash, trimmed with silver lace, crosses the body from the left shoulder to the right hip, having at its end a cross-hilted dagger, a black rose on the left shoulder, and a Maltese cross at the end. Where the sash crosses the left breast is a nine-pointed star in silver, with a cross and serpent of gold in the centre, within a circle, around which are the words, "*In hoc signo vinces.*" The apron is of black velvet, in triangular form, to represent the delta, and edged with silver lace. On its flap is placed a triangle of silver, perforated with twelve holes, with a cross and serpent in

the centre; on the centre of the apron are a skull and cross-bones, between three stars of seven points, having a red cross in the centre of each. The belt is black, to which is attached a cross-hilted sword. The caps vary in form and decoration in different Encampments. The standard is black, bearing a nine-pointed cross of silver, having in its centre a circle of green, with the cross and serpent in gold, and the motto around, "*In hoc signo vinces.*"

L

Labour.—From the time of opening to that of closing, a lodge is said to be at labour. This is but one of the numerous instances in which the terms of operative masonry are symbolically applied to speculative; for as our operative ancestors, when congregated in lodge, were engaged in the building of material edifices, so Free and Accepted Masons are supposed to be employed in the erection of a superstructure of virtue and morality, upon the foundation of the masonic principles which they were taught at their admission into the order. Extending the allusion, the lodge is said "to be called from labour to refreshment," whenever, in the course of the meeting, it adjourns for a definite period, or takes a recess of a few minutes. During this time the Junior Warden presides over the craft.

Ladder.—See JACOB'S LADDER.

Landmarks.—In ancient times it was the custom to mark the boundaries of lands by means of stone pillars, the removal of which by malicious persons would be the occasion of much confusion, men having no other guide than these pillars by which to distinguish the limits of their property. To remove them, therefore, was considered a heinous crime. "Thou shalt not," says the Jewish law, "remove thy neighbour's landmark, which they of old time have set in thine inheritance."* Hence those peculiar marks of distinction by which we are separated from the profane world, and by which we are enabled to designate our inheritance as the "sons of light," are called the landmarks of the order. The *universal language* and the *universal laws*† of masonry are landmarks, but not so are the local ceremonies, laws, and usages, which vary in different countries. To attempt to alter or remove these sacred landmarks by which we examine and prove a brother's claims to share in our privileges, is one of the most heinous offences that a Mason can commit.

* Deuteronomy xix. 14.

† It has been supposed by some authorities, that all laws which were in existence in 1717, at the re-organization of the Grand Lodge in the south of England, are to be considered as landmarks.

There are, however, certain forms and regulations which, although not constituting landmarks, are nevertheless so protected by the venerable claim of antiquity, that they should be guarded by every good Mason with religious care from alteration. It is not in the power of any body of men to make innovations in masonry.

Language, Universal.—Freemasons boast, with truth, that they possess an universal language, which men of all languages can understand. "An universal language," says Mr. Locke,* "has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for. But it seems the Masons pretend to have such a thing among them." We who possess that language can estimate its value; for we know that its eloquent tones have often won sympathy from the most unfeeling, and converted the indifferent stranger into the faithful brother.

Lapicida.—A Freemason.—See LATOMUS.

Latin Lodge.—In the year 1784, Brown, the celebrated physician, organized the Roman Eagle Lodge at Edinburgh, the whole work of which was conducted in the Latin language.

Latomus.—A Latin term derived from the Greek λατομος, *a stone-cutter*. It is used in the sense of a Freemason in Molart's *Latin Register*, quoted in the notes to Preston, note 17. A purer Latin word is *lapicida*, which Ainsworth defines "a stone-cutter, a Freemason."† *Architecto* is used by some writers.

Laws of Masonry.—The laws of masonry are of two kinds, local and universal. The local laws are those enacted by Grand and subordinate lodges for the government of their members. These, of course, may be altered or annulled at the pleasure of the bodies who originally framed them. The universal laws are those handed down by universal consent from times immemorial, and which govern the fraternity throughout the world. These are irrevocable, for they constitute a part of the ancient landmarks. We will give an example of each kind. The rule regulating the amount of the fee to be paid on the admission of candidates is a local law, and varies in every country; but the law which declares that no woman can be admitted is universal, and controls every lodge on the face of the globe.

Lebanon or Libanus.—A mountain, or rather a range of mountains in Syria, extending from beyond Sidon to Tyre, and forming

* That is, if Leland's Manuscript be authentic.

† The *Acta Latomorum*, a modern French work, states that the word *latimus* was first applied by the Jesuits to designate a Freemason. The use of it in 1429, by Molart, proves that this is not so. Ragon has very truly said, that the statements of the *Acta Latomorum* require verification before they can be received as authentic.

the northern boundary of Palestine. Lebanon is celebrated for the cedars which it produces, many of which are from fifty to eighty feet in height, and cover with their branches a space of ground the diameter of which is still greater. Hiram, King of Tyre, in whose dominions Mount Lebanon was situated, furnished these trees for the building of the Temple of Solomon.

Lecture.—Each degree of masonry contains a course of instruction, in which the ceremonies, traditions, and moral instruction appertaining to the degree, are set forth. This arrangement is called a lecture. Each lecture, for the sake of convenience, and for the purpose of conforming to certain divisions in the ceremonies, is divided into sections, the number of which have varied at different periods, although the substance remains the same. According to Preston, the lecture of the first degree contains six sections; that of the second, four; and that of the third, twelve. But according to the arrangement adopted in this country, there are three sections in the first degree, two in the second, and three in the third.

In the Entered Apprentice's degree the first section describes the proper mode of initiation, and supplies the means of qualifying us for our privileges, and of testing the claims of others. The second section rationally accounts for all the ceremonies peculiar to this degree. The third section explains the nature and principles of our institution, and instructs us in the form and construction of the lodge, furnishing, in conclusion, some important lessons on the various virtues which should distinguish a Freemason.

In the Fellow-Craft's degree the first section recapitulates the ceremonies of passing a candidate. The second section gives an account of the ancient division of our institution into operative and speculative Masons, and, by striking emblems, directs the candidate to an attentive study of the liberal arts and sciences.

In the Master's degree the first section illustrates the ancient and proper mode of raising a candidate to the sublime degree. In the second section the historical traditions of the order are introduced, and an important instance of masonic virtue is exemplified. In the third section our emblems are explained, and the construction of Solomon's Temple described.

There does not seem to have been any established system of lectures, such as now exist, previous to the revival of masonry in the beginning of the eighteenth century. In 1720 Desaguliers and Anderson, the compilers of the *Book of Constitutions*, arranged the lectures for the first time in a catechetical form, from the old Charges and other masonic documents that were then extant. Of this system, Dr. Oliver informs us, that "the first lecture extended

to the greatest length, but the replies were circumscribed within a very narrow compass. The second was shorter, and the third, called 'the Master's Part,' contained only seven questions, besides the explanations and examinations."* The imperfection of these lectures loudly called for a revision of them, which was accordingly accomplished in 1732 by brother Martin Clare, a man of talent, and afterwards a Deputy Grand Master. Clare's amendments, however, amounted to little more than the addition of a few moral and scriptural admonitions, and the insertion of a simple allusion to the human senses, and to the theological ladder.

Subsequently, Thomas Dunckerley, who was considered as the most intelligent Mason of the day, extended and improved the lectures, and among other things first gave to the theological ladder its three most important rounds.

The lectures thus continued until 1763, when Hutchinson gave them an improved form, which was still further extended in 1772 by Preston, who remained for a long time the standard. But at the union of the two Grand Lodges of England in 1813, Dr Hemming established that system which is now generally practised in the English lodges.

The lectures of Preston were early introduced into this country, having been, however, much modified by T. S. Webb, whose system has been the basis of all those taught since his day in the lodges of the United States. No changes of any importance have been made in the lectures, in this country, since their first introduction.

These constitute the simple text of masonry, while the extended illustrations which are given to them by an intelligent Master or Lecturer, and which he can only derive from a careful study of Scripture, of history, of the manuscript lectures of the philosophical degrees, and lastly, of the published works of learned masonic writers, constitute the commentary, without which the simple text would be comparatively barren and uninstructive. These commentaries are the philosophy of masonry, and without an adequate knowledge of them no brother can be entitled to claim our technical title of a "bright Mason." In relation to this subject, the following extract from the *Freemason's Quarterly Review*,† published at London, deserves preservation:—

"Our masonic society has to this day retained many interesting symbols in its instructions, when properly explained by a scientific Lecturer, and not garbled by ignorant pretenders, who, by dint merely of a good memory and some assurance, intrude themselves on a well-informed assembly of brethren, by giving a lecture not composed by themselves, but taught them *verbatim*."

* *Symbol of Glory*, lect. i., p. 17. † Vol. ii., p. 274.

Lecturer.—A brother of skill and intelligence, entrusted with the task of instructing the lodges in the proper mode of work, in the ceremonies, usages, legends, history, and science of the order. When the appointment emanates, as it always should, from a Grand Lodge, he is called a Grand Lecturer.

Legend.—A legend may properly be defined a traditional tale.* All countries and all religions have their legends. In the Ancient Mysteries there was always a legend on which much symbolical instruction was based. These legends of the mysteries, although they varied as to the subject of the history in each, yet all agree in this, that they were funereal in their character—that they commemorated the death by violence, and the subsequent resurrection, of some favourite hero or hero-god—and that beginning with lamentation they ended in joy.

"In like manner Freemasonry has its legends and allegorical references, many of them founded in fact, and capable of unquestionable proof, while others are based on Jewish traditions, and only invested with probability, while they equally inculcate and enforce the most solemn and important truths."† Of these legends, the one which may, by way of excellence, be called "*The* Legend," and which more particularly is connected with the Master's degree, it may be supposed was substituted by our ancient brethren, when they united themselves at the Temple with the Dionysians for the pagan and apocryphal legend of Bacchus, celebrated by that society.‡

Level.—An emblem of equality. In the sight of God, who alone is great, all men are equal, subject to the same infirmities, hastening to the same goal, and preparing to be judged by the same immutable law. In this sense only do Masons speak of the equality which should reign in the lodge; but as "peaceable subjects to the civil powers," they deny the existence of that revolutionary equality, which, levelling all distinctions of ranks, would tend to beget confusion, insubordination, and anarchy in the state.

The level is one of the working tools of a Fellow-Craft, admonishing him, by its peculiar uses, of that vast level of time on which all men are travelling, to its limit in eternity.

The level is also the jewel worn by the Senior Warden, as the distinctive badge of his office, reminding him that while he presides

* The word is derived from the Latin *legenda*, "things to be read," because it was formerly the custom to read portions of some of the religious legends which abound in the Roman Church, to people at morning prayer.

† *Oliver's Landmarks*, vol. i., p. 399.

‡ *See the account* of the union of the Dionysians with the Masons at the Temple, *in the article* ANTIQUITY OF MASONRY, in this work.

over the labours of the lodge, as the Junior Warden does over its refreshments, it is his duty to see that every brother meets upon the level, and that the principle of equality is preserved during the work, without which, harmony, the chief support of our institution, could not be preserved.

Lewis, or Louveteau.—The words *lewis* and *louveteau*, which, in their original meanings, import two very different things, have in masonry an equivalent signification—the former being used in England, and the latter in France, to designate the son of a mason.

The English word *lewis* is a term belonging to operative masonry, and signifies an iron cramp, which is inserted in a cavity prepared for the purpose in any large stone, so as to give attachment to a pulley and hook, whereby the stone may be conveniently raised to any height, and deposited in its proper position. In this country the lewis has not been adopted as a symbol of Freemasonry, but in the English ritual it is found among the emblems placed upon the Tracing Board of the Entered Apprentice, and is used in that degree as a symbol of strength, because by its assistance the operative mason is enabled to lift the heaviest stones with a comparatively trifling exertion of physical power. Extending the symbolic allusion still further, the son of a Mason is in England called a *lewis*, because it is his duty to support the sinking powers and aid the failing strength of his father, or, as Oliver has expressed it, "to bear the burden and heat of the day, that his parents may rest in their old age; thus rendering the evening of their lives peaceful and happy."

By the constitutions of England, a lewis, or son of a Mason, may be initiated at the age of eighteen, while it is required of all other candidates that they shall have arrived at the maturer age of twenty-one. The *Book of Constitutions* had prescribed that no lodge should make "any man under the age of twenty-one years, *unless by a dispensation* from the Grand Master or his deputy." The Grand Lodge of England, in its modern regulations, has availed itself of the license allowed by this dispensing power, to confer the right of an earlier initiation on the sons of Masons.

The word *louveteau* signifies, in French, a young wolf. The application of the term to the son of a Mason is derived from a peculiarity in some of the initiations into the Ancient Mysteries. In the Mysteries of Isis, which were practised in Egypt, the candidate was made to wear the mask of a wolf's head. Hence a wolf and a candidate in these mysteries were often used as synonymous terms. Macrobius, in his *Saturnalia*, says, in reference to this custom, that the ancients perceived a relationship between the sun, the great symbol in these mysteries, and a wolf, which the can-

didate represented at his initiation. For, he remarks, as the flocks of sheep and cattle fly and disperse at the sight of the wolf, so the flocks of stars disappear at the approach of the sun's light. The learned reader will also recollect that in the Greek language *lukos* signifies both the sun and a wolf.

Hence, as the candidate in the Isaic mysteries was called a wolf, the son of a Freemason in the French lodges is called a young wolf, or a *louveteau.*

The *louveteau* in France, like the lewis in England, is invested with peculiar privileges. He also is permitted to unite himself with the order at the early age of eighteen years. The baptism of a *louveteau* is sometimes performed by the lodge, of which his father is a member, with impressive ceremonies. The infant, soon after birth, is taken to the lodge room, where he receives a masonic name, differing from that which he bears in the world; he is formally adopted by the lodge as one of its children, and should he become an orphan, requiring assistance, he is supported and educated by the fraternity, and finally established in life.

In this country these rights of a lewis or a *louveteau* are not recognized, and the very names were, until lately, scarcely known, except to a few masonic scholars.

Libanus.—The Latin name of Lebanon, which see.

Libation.—The libation was a very ancient ceremony, and among the Greeks and Romans constituted an essential part of every sacrifice. The material of the libation differed according to the different deities in honour of whom they were made; but wine was the most usual. Libations are still used in some of the higher degrees of masonry.

Libertine.—The man who lives without the restraint of conscience, licentiously violating the moral law, and paying no regard to the precepts of religion, is unworthy to become a member of that institution which boasts that its principles are intended to make all its members *good men and true;* and hence our *Old Charges* lay down a rule that "a Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine." The word "libertine" in this passage is used in its primitive signification of a freethinker or disbeliever in the truths of religion.

Light.—Light was the object, and its attainment the end, of all the ancient mysteries. In the Grecian system of initiation the hierophant declared that all mankind, except the initiated, were in *darkness.* In the Persian rites the *Divine Lights* were displayed before the aspirant at the moment of illumination, and he was in-

structed by the Archimagus, that, at the end of the world, the bad should be plunged with Ahriman into a state of perpetual darkness, while the good should ascend with Yazdan, upon a ladder, to a state of eternal light.* The Persians consecrated fire, as containing the principle of light, and the Druids worshipped the Sun as its eternal source.

Freemasons, too, travel in search of spiritual light, which can be found only in the East, from whence it springs, and having attained its possession, they are thenceforth called "the sons of light." But the light of masonry is pure, as emanating from the source of all purity and perfection; and Masons, remembering that they are brought out of darkness into light, are admonished to let the light which is in them so shine before all men, that their good works may be seen, and the great fountain of that light be glorified.—See DARKNESS.

Lily.—The white lily is one of the field-flowers of Judea, and is repeatedly alluded to in the Scriptures, as an emblem of purity. It occupied a conspicuous place among the ornaments of the temple furniture. The brim of the molten sea was wrought with flowers of lilies; the chapiters on the tops of the pillars at the porch, and the tops of the pillars themselves, were adorned with the same plant. Sir Robert Ker Porter, describing a piece of sculpture which he found at Persepolis, says, "Almost every one in this procession holds in his hand a figure like the *lotus*. This flower was full of meaning among the ancients, and occurs all over the East. Egypt, Persia, Palestine, and India, present it everywhere over their architecture, in the hands and on the heads of their sculptured figures, whether in statue or in bas relief. We also find it in the sacred vestments and architecture of the tabernacle and temple of the Israelites, and see it mentioned by our Saviour, as an image of peculiar beauty and glory, when comparing the works of nature with the decorations of art. It is also represented in all pictures of the salutation of Gabriel to the Virgin Mary; and, in fact, has been held in mysterious veneration by people of all nations and times. 'It is the symbol of divinity, of purity, and abundance, and of a love most complete in perfection, charity, and benediction; as in Holy Scripture, that mirror of purity, Susanna, is defined *Susa*, which signified the lily flower, the chief city of the Persians, bearing that name for excellency. Hence, the lily's three leaves in the arms of France, meaneth Piety, Justice, and Charity.' So far, the general impression of a peculiar regard to this beautiful and fragrant flower; but the early Persians attached to it a peculiar sanctity."

* Oliver, *Signs and Symbols*, p. 197.

Line.—The line is a cord, to the end of which a piece of lead is attached, so that it may hang perpendicularly. The line is one of the working tools of a Past Master. Operative masons make use of the line to prove that their work is duly perpendicular, but by it the Past Master is taught the criterion of moral rectitude, to avoid dissimulation in conversation and action, and to direct his steps to the path which leads to a glorious immortality.

Lines Parallel.—See PARALLEL LINES.

Lingam.—See PHALLUS.

Lion of the Tribe of Judah.—See JUDAH.

Lodge.—The room in which a regularly constituted body of Freemasons assemble, for the purposes connected with the institution, is called a lodge.* The term is also used to designate the collection of Masons thus assembled; just as we use the word "church" to signify the building in which a congregation of worshippers assembles, as well as the congregation itself.

Our English brethren, in their lectures, define a lodge to be "an assembly of Masons, just, perfect, and regular, who are met together to expatiate on the mysteries of the order; *just*, because it contains the volume of the sacred law, unfolded; *perfect*, from its numbers, every order of masonry being virtually present by its representatives, to ratify and confirm its proceedings; and *regular*, from its Warrant of Constitution, which implies the sanction of the Grand Master for the country where the lodge is held."

A lodge of Freemasons must be *legally constituted;* that is, it must be in possession of a Charter or Warrant of Constitution, emanating from the Grand Lodge in whose jurisdiction it is situated. This warrant must also be in full force; for if it has been revoked or recalled by the Grand Lodge from which it emanated, the lodge ceases to be legally constituted, and all its proceedings are void. A body of Masons assembled to transact masonic business, without the authority of a warrant of constitution, or under a warrant whose authority has been revoked, is styled a "Clandestine Lodge," and its members are called "Clandestine Masons." In thus meeting they are guilty of a high masonic misdemeanour, and become, by the very act itself, expelled from the order.

This restriction in respect to the constitution of a lodge did not always exist. Formerly any number of brethren† might assemble

* Ragon (*Cours Philosophique*) says that the word lodge is derived from the Sanscrit *loga*, which signifies the *world*. This is illustrated by our article on the FORM OF THE LODGE.

† *Our unwritten laws say that three must rule a lodge, five may hold a lodge, but only seven can make a lodge perfect.*

at any place for the performance of work, and when so assembled, were authorized to receive into the order brothers and fellows, and to practise the rites of masonry. The ancient charges were the only standard for the regulation of their conduct. The Master of the lodge was elected *pro tempore*, and his authority terminated with the dissolution of the meeting over which he had presided, unless the lodge was permanently established at any particular place. To the general assembly of the craft, held once or twice a-year, all the brethren indiscriminately were amenable, and to that power alone. But on the formation of Grand Lodges, this inherent right of assembling was voluntarily surrendered by the brethren and the lodges, and vested in the Grand Lodge. And from this time warrants of constitution date their existence.*

In addition to this charter or warrant of constitution, every well regulated lodge is also furnished with a Bible, square, and compasses, which by their symbolic signification enlighten the mind of the Mason, and guide him in the path of his duty. A lodge has also a peculiar form, support, and covering, and is supplied with furniture, ornaments, lights, and jewels, all of which afford means of symbolic instruction, and are explained in the third section of the first lecture.

Officers.—A lodge of Ancient York Masons is composed of the following officers:—A Worshipful Master, a Senior and a Junior Warden, Treasurer, Secretary, Senior and Junior Deacon, and a Tyler. The latter is not necessarily a member of the lodge. To these, some lodges add two Stewards, and sometimes a Chaplain. The Senior Deacon is always appointed by the Master, and the Junior by the Senior Warden. The Stewards are generally appointed by the Junior Warden. The Tyler is sometimes elected by the lodge, and sometimes appointed by the Master. The rest of the officers are always elected annually.

The officers in a lodge of the French rite are more numerous, some corresponding, and others bearing no analogy to those in a York lodge. They are as follows:—Le Venerable or Worshipful Master, Premier and Second Surveillants, or Senior and Junior Wardens; Orator, Treasurer, Secretary, Hospitaller or Collector of Alms; the Expert, combining the duties of the Senior Deacon and an examining committee; Master of Ceremonies; Architecte, who attends to the decoration of the lodge, and superintends the financial department; Archiviste or Librarian, Keeper of the Seal, Master of the Banquets or Steward, and Guardian of the Temple or Tyler.

In lodges of the Scotch rite, there are, in addition to these, two Deacons, a Standard-Bearer, and a Sword-Bearer.

* The first warrant granted by the Grand Lodge of England, after its organization in 1717, is dated 1718.

In the rite of Misraim the Wardens are called Assessors, and the Deacons, Acolytes.

Symbolic Signification of the Lodge.—Symbolically a Mason's lodge is a representation of the world. Its clouded canopy is an emblem of those mansions of unutterable bliss, where the Grand Master of the Universe for ever reigns, whose all-seeing eye beholds, with unceasing complacency, the efforts of his creatures to do his will. To that abode of the blessed the Mason is taught to aspire, while the path is indicated by the theological ladder, whose principal rounds are faith, hope, and charity. The Sun, the eternal fountain of light, the unwearied ruler of the day, shines in the lodge, a bright exponent of his Creator's power, while the Moon, the glorious orb of night, repeats the lesson of Divine munificence. Here, too, are we taught, that the vast universe over which this Omnipotence presides, was no work of chance, but that its foundations are laid in wisdom, supported by strength, and adorned with beauty. And as the presence of the Almighty illuminates with refulgent splendour the most distant recesses of the universe, so is the lodge enlightened by the presence of his revealed will. And hence the Bible, as it is of all lights the most pure, is to the Mason the most indispensable. And, finally, as this world, vast in its extent and complicated in its motions, is governed and regulated with unceasing concord and harmony, so is the lodge controlled and directed by the same spirits of peace, which, emanating in brotherly love, relief, and truth, find their full fruition in universal charity.

The *lodge*, technically speaking, is a piece of furniture made in imitation of the Ark of the Covenant, which was constructed by Bezaleel, according to the form prescribed by God himself, and which, after the erection of the Temple, was kept in the Holy of Holies. As it contained the table of the laws, the *lodge* contains the *Book of Constitutions* and the warrant of constitution granted by the Grand Lodge.

Lodge Room.—The Masons on the continent of Europe have a prescribed form or ritual of building, according to whose directions it is absolutely necessary that every hall for masonic purposes shall be erected. No such regulation exists among the fraternity of this country or Great Britain. Still the usages of the craft, and the objects of convenience in the administration of our rites, require that certain general rules should be followed in the construction of a lodge room. These rules relate to its position, its form, and its decorations.

A lodge room should always, if possible, be situated due east and west. This position is not absolutely necessary, and yet it is so far

so as to demand that some sacrifices should be made, if possible, to obtain so desirable a position. It should also be isolated, where it is practicable, from all surrounding buildings, and should always be placed in an upper storey. No lodge should ever be held on the ground floor.

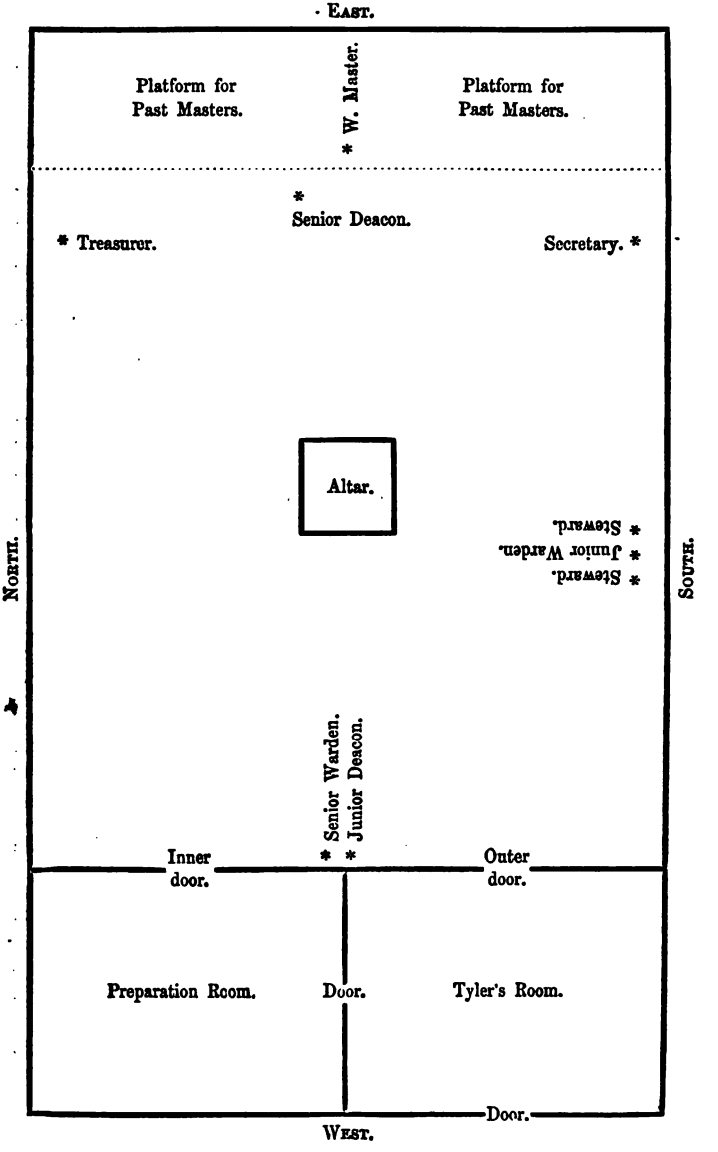
The form of a lodge room should be that of a parallelogram or oblong square, at least one-third larger from east to west than it is from north to south. The ceiling should be lofty, to give dignity to the appearance of the hall, as well as for the purposes of health, by compensating, in some degree, for the inconvenience of closed windows, which necessarily will deteriorate the quality of the air in a very short time in a low room. The approaches to the lodge room from without should be angular; for, as Oliver says, "A straight entrance is unmasonic, and cannot be tolerated."* There should be two entrances to the room, which should be situated in the west, and on each side of the Senior Warden's station. The one on his right hand is for the introduction of visitors and members, and leading from the Tyler's room, is called the Tyler's, or the outer door; the other, on his left, leading from the preparation room, is known as the "inner door," and sometimes called the "north-west door." The situation of these two doors, as well as the rooms with which they are connected, and which are essentially necessary in a well-constructed lodge room, may be seen from the diagram in the following page, which also exhibits the seats of the officers and the arrangement of the altar and lights.

The whole of the east end of the lodge should be elevated from the floor by a platform running across the room, and ascended by three steps. The windows should be either in the roof of the building, or at least very high from the floor. The Helvetian ritual prescribes that the lower part of the window should be seven and a-half feet from the surface of the floor. By these means our mysteries are adequately secured from the profanation of "prying eyes."

The decorations of a lodge should be altogether masonic. The following directions on this subject are given in the Helvetian ritual of building:—

"A good lodge may be known by its ornaments. In most lodges all sorts of decorations are heaped together without the slightest attention to propriety. There should be no picture, statue, or emblem of heathen deities, nor any bust or picture of heathen philosophers. The proper images or emblems are to be taken from the Bible, which alone contains the authentic records of ancient masonry. The decorations should be masonic emblems, intersecting triangles, the triple tau, square and compasses, death's

* *Book of the Lodge*, p. 47.


East.
Platform for Past Masters.
* W. Master.
Platform for Past Masters.
*
Senior Deacon.
* Treasurer.
Secretary. *
Altar.
* Steward.
* Junior Warden.
* Steward.
North.
South.
* Senior Warden.
* Junior Deacon.
Inner door.
Outer door.
Preparation Room.
Door.
Tyler's Room.
Door.
West.

head, &c.; these, if properly managed, can be made highly ornamental."

The floor of the lodge should be covered with a carpet or oil cloth, made of a Mosaic pattern; and the ceiling, if painted, should represent the "clouded canopy." The curtains, cushions, &c., of a symbolic lodge, should be of light or sky blue, and those of a chapter room scarlet.

Logic.—The art of reasoning, and one of the seven liberal arts and sciences, whose uses are inculcated in the second degree. The power of right reasoning, which distinguishes the man of sane mind from the madman and the idiot, is deemed essential to the Mason, that he may comprehend both his rights and his duties. And hence the unfortunate beings just named, who are without this necessary mental quality, are denied admission into the order.

Louveteau.—See Lewis.

Lowen.—An old word, signifying, most probably, a disreputable person. Webster defines *lown*, which seems to be the same word, without the old Saxon termination *en*, "a low fellow." The word is found in the "Ancient Charges at the constituting of a Lodge," belonging to the Lodge of Antiquity, London. "Twelfthly, That a Master or Fellow make not a mould stone, square, nor rule, to no *lowen*, nor let no *lowen* worke within their lodge, nor without to mould stone."

Lustration.—A purification by water. This was an indispensable prerequisite to initiation into all the ancient mysteries. The lustration in Freemasonry is mental. No aspirant can be admitted to participate in our sacred rites until he is thoroughly cleansed from all pollution of guilt. In some of the higher degrees of the Ancient and Accepted rite a lustration or ablution is practised.

Lux—*Light.*—Freemasonry anciently received, among other names, that of "Lux," because it is to be regarded as the doctrine of Truth, and in this sense may be said to be coeval with creation as an emanation from the Divine Intelligence. Among the Rosicrucians light was the knowledge of the philosopher's stone; and Mosheim says that, in chemical language, the + was an emblem of light, because it contains within its figure the forms of the three letters, of which LVX or light is composed.

Lux e Tenebris—*Light out of darkness.*—A masonic motto, expressive of the object of masonry, and of what the true Mason supposes himself to have attained.

M

Maacha.—In the tenth degree of the Scotch rite we are informed that certain traitors fled to "Maacha king of Cheth," by whom they were delivered up to King Solomon on his sending for them. In 1 Kings ii. 39, we find it recorded that two of the servants of Shimei fled from Jerusalem to "Achish, son of Maacha king of Gath." I am inclined to believe from this passage, that the carelessness of the early copyists of the ritual led to the double error of putting *Cheth* for *Gath*, and of supposing that Maacha was its king instead of its king's father. The manuscripts of the Scotch or Ancient and Accepted rite, too often copied by unlearned persons, show many such corruptions of Hebrew names, which modern researches must eventually correct.

Mac.—A Hebrew word which is said to signify "is smitten," from the verb נכה, *nacha*, to smite. This is not, however, a pure derivation. It may be the word מק, *mak*, "rottenness," and in its appropriate place would then signify "*there is rottenness*," or "*he is rotten*."

Mah.—The Hebrew interrogative pronoun מה, signifying "*what?*"

Maher-Shalal-Hash-Baz.—Four Hebrew words which the prophet Isaiah was ordered to write upon a tablet, and which were afterwards to be the name of his son. They signify "make haste to the prey, fall upon the spoil," and were prognostic of the sudden attack of the Assyrians. They may be said, in their masonic use, to be symbolic of the readiness for action which should distinguish a warrior.

Make.—"To make Masons" is a very ancient term, used in the oldest charges extant, as synonymous with the verb "initiate."

Mallet.—One of the working tools of a Mark Master, having the same emblematic meaning as the common gavel in the Entered Apprentice's degree. It teaches us to correct the irregularities of temper, and, like enlightened reason, to curb the aspirations of unbridled ambition, to depress the malignity of envy, and to moderate the ebullition of anger. It relieves the mind from all the excrescences of vice, and fits it, as a well-wrought stone, for that exalted station in the great temple of nature, to which, as an emanation of the Deity, it is entitled.

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

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

Mark.—It is a plate of gold, silver, pebble, or mother-of-pearl, worn by Mark Masters. The form is generally that of a Mark Master's key-stone, within the circular inscription there being engraved a device, selected by the owner. This mark, on being adopted by a Mark Master, is recorded in the Book of Marks; and it is not lawful for him ever afterwards to exchange it for any other. It is a peculiar pledge of friendship, and its presentation by a destitute brother to another Mark Master, claims from the latter certain offices of friendship and hospitality, which are of solemn obligation among the brethren of this degree.

Marks or pledges of this kind were of frequent use among the ancients, under the name of *tessera hospitalis* and "arrhabo." The nature of the *tessera hospitalis*, or, as the Greeks call it, *συμβολον*, cannot be better described than in the words of the Scholiast on the *Media of Euripides*, v. 613, where Jason promises Medea, on her parting from him, to send her the symbols of hospitality which should procure her a kind reception in foreign countries. It was the custom, says the Scholiast, when a guest had been entertained, to break a die in two parts, one of which was retained by the guest, so that, if at any future period he required assistance, on exhibiting the broken pieces of the die to each other, the friendship was renewed. Plautus, in one of his comedies, gives us an exemplification of the manner in which these *tessaræ* or pledges of friendship were used at Rome, whence it appears that the privileges of this friendship were extended to the descendants of the contracting parties. Pœnulus is introduced inquiring for Agorastocles, with whose family he had formerly exchanged the *tessera*:—

"*Ag.* Antidimarchus' adopted son,
If you do seek, I am the very man.
Pœn. How! Do I hear aright?
Ag. I am the son
Of old Antidamus.
Pœn. If so, I pray you
Compare with me the hospitable die.
I've brought this with me.
Ag. Prithee, let me see it.
It is, indeed, the very counterpart
Of mine at home.
Pœn. All hail, my welcome guest,
Your father was my guest, Antidamus.

Your father was my honoured guest, and then
This hospitable die with me he parted." *

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

The primitive Christians seem to have adopted a similar practice, and the *tessera* was carried by them in their travels, as a means of introduction to their fellow-Christians. A favourite inscription with them were the letters Π. Υ. Α. Π., being the initials of Πατηρ, Υιος, Αγιον Πνευμα, or Father, Son, and Holy Ghost. The use of these *tesseræ*, in the place of written certificates, continued, says Dr. Harris, until the eleventh century, at which time they are mentioned by Burchardus, Archbishop of Worms, in a visitation charge.†

The *arrhabo* was a similar keepsake, formed by breaking a piece of money in two. The etymology of this word shows distinctly that the Romans borrowed the custom of these pledges from the ancient Israelites. For it is derived from the Hebrew *arabon*, a pledge.

With this detail of the customs of the ancients before us, we can easily explain the well-known passage in Revelation ii. 17: "To him that overcometh will I give a white stone, and in it a new name written, which no man knoweth saving he that receiveth it," —that is, to borrow the interpretation of Harris, "To him that overcometh will I give a pledge of my affection, which shall constitute him my friend, and entitle him to privileges and honours, of which none else can know the value or the extent."‡

**Ag.* Siquidem Antidimarchi quæris adoptatitium.
Ego sum ipsus quem tu quæris.
Pœn. Hem! quid ego audio?
Ag. Antidamæ me gnatum esse.
Pœn. Si ita est, tesseram
Conferre si vis hospitalem, eccam, attuli.
Ag. Agedum huc ostende; est per probe; nam habeo domum.
Pœn. O mi hospes, salve multum; nam mihi tuus pater,
Pater tuus ergo hospes, Antidamus fuit:
Hæc mihi hospitalis tessera cum illo fuit.

Pœnul., act v., a. c. 2, ver. 85.

† Harris, *Diss. on the Tess. Hospit.*, § vi. ‡ *Ibid.*, § vii.

Mark Man.—The title given to such Fellow-Crafts as are in possession of a *mark*, being merely the adjunct or addition to the second or Fellow-Craft degree. As a degree, the Mark Man is not recognized in America, and I am not aware that it is worked as such in Great Britain.

Mark Master.—The fourth degree in the York rite. We are told in Holy Writ that Solomon employed not less than 113,600 craftsmen in the construction of the Temple. To control this vast multitude of workmen, to inspect their work with accuracy, and to pay their wages with punctuality and correctness, so that harmony might continue to exist among all, must have required a judicious system of government, in which every avenue to imposition was guarded with unceasing vigilance, and the very best means adopted of rewarding the industrious, and of discovering and punishing the idle. With such a system alone was it possible to construct an edifice of the size of Solomon's Temple in but little more than seven years, while the Temple of Diana, at Ephesus, in every respect inferior to it, occupied the amazing period of two hundred and twenty years in building. This system of government, Mark Masters assert, is preserved in their degree, and its historical ceremonies consist principally in a recapitulation of the manner in which this work was conducted, exemplifying, by the relation of an event which is said to have occurred, the necessity of circumspection on the one part, and of honest industry on the other. The degree also inculcates the virtue of charity, and draws still closer the bonds of mutual friendship, which unite us into one common brotherhood of love.

In this country, the Mark Master's is the first degree given in a Royal Arch Chapter. Its officers are a Right Worshipful Master, Senior and Junior Wardens, Secretary, Treasurer, Senior and Junior Deacons, Master, Senior and Junior Overseers. The degree cannot be conferred when less than six are present, who, in that case, must be the first and last three officers above named. The working tools are the MALLET and indenting CHISEL, which see.

Until lately the degree was not given in England, and Royal Arch Masons, arriving from that country, were obliged to be marked, before they could be permitted to enter the American chapters. Uniformity is, however, now beginning to prevail, as Mark Masonry is practised in many of the English lodges or chapters, although it is rather by the tolerance than the sanction of the Grand Lodge. Mark Masters' Lodges were formerly sometimes organized independently of chapters, deriving their warrants directly from a Grand Chapter. But such lodges have lately been forbidden

from what he calls *may's on*, or the men of May—*on* being *men*, as in the French *on dit*, and *may's on* are, therefore, the Druids, whose principal celebrations were in the month of May. Others assert that it comes from the mediæval Latin *massa*, a club; *domus massata* being a *club*-house, where gentlemen belonging to the club associate, or, in other words, a tyled house, from the porter at the door being armed with a club to keep out strangers. The club or *massa* would soon give name to the peculiar subjects (building) discussed at the meeting, and hence both the French and English expressions have been originated. Lastly, we may add, as a curious coincidence, at least, that the Hebrew מסע, *massang* or *masan*, signifies a stone quarry. All these suggestions, however, seem to me to be more fanciful than true; it is more probable that the word must be taken in its ordinary signification of a worker in stone, and thus it indicates the origin of the order from a society of practical artificers.

Masonry.—Masonry is of two kinds, operative and speculative. Operative masonry is engaged in the construction of material edifices, by means of stone and marble; speculative masonry is occupied in the erection of a spiritual temple, by means of symbolic instruction. The latter, which is also called Freemasonry, adopts and symbolizes, for its sacred purpose, the implements and materials which are used in the former. Hence operative masonry is an art, and speculative, a science; and while the objects of the one are profane and temporal, those of the other are sacred and eternal.

Mason's Daughter.—This is an androgynous degree, invented in the Western States, and given to Master Masons, their wives, and unmarried sisters and daughters. It refers to circumstances recorded in chapters xi. and xii. of the Gospel of St. John.

Master ad Vitam.—Another name for the degree of Grand Master of all symbolic lodges, which see.

Master, Grand.—See GRAND MASTER.

Master in Israel.—See INTENDANT OF THE BUILDING.

Master Mason.—The third degree in all the different rites. In this, which is the perfection of symbolic or ancient craft masonry, the purest of truths are unveiled amid the most awful ceremonies. None but he who has visited the holy of holies, and travelled the *road of peril*, can have any conception of the mysteries unfolded in this degree. Its solemn observances diffuse a sacred awe, and *inculcate* a lesson of religious truth—and it is not until the *neophyte has* reached this summit of our ritual, that he can *exclaim* with joyful accents, in the language of the sage of old,

"*Eureka, Eureka,*"—I have found at last the long-sought treasure. In the language of the learned and zealous Hutchinson, somewhat enlarged in its allusion, "the Master Mason represents a man under the doctrine of love, saved from the grave of iniquity, and raised to the faith of salvation. It testifies our faith in the resurrection of the body, and, while it inculcates a practical lesson of prudence and unshrinking fidelity, it inspires the most cheering hope of that final reward which belongs alone to the "just made perfect."

This was the last and highest of the three degrees in existence at the construction of the first Temple, and it is, therefore, called "the perfection of ancient craft masonry." From the sublimity of the truths developed in it, and from the solemn nature of the ceremonies, it has received the appellation of the "sublime degree." From this degree alone can the officers of a lodge be chosen; and though Fellow-Crafts are permitted to speak, the privilege of voting is confined to Master Masons.

Master of a Lodge.—The presiding officer in a blue or symbolic lodge is called "the Worshipful Master." In the French lodges he is styled "*Le Vénérable,*" when the lodge is opened in the first or second degree, and "*Le très Vénérable,*" when in the third. The power of a Master in his lodge is absolute. He is the supreme arbiter of all questions of order, so far as the meeting is concerned, nor can any appeal be made from his decision to that of the lodge. He is amenable for his conduct to the Grand Lodge alone, and to that body must every complaint against him be made. For no misdemeanour, however great, can he be tried by his lodge; for, as no one has a right to preside there in his presence except himself, it would be absurd to suppose that he could sit as the judge in his own case. This is the decision that has been made on the subject by every Grand Lodge in the United States which has entertained the question, and it may be now considered as a settled law of masonry. He is elected annually, but must have previously presided as a Warden, except in the case of a newly constituted lodge, or where every Past Master and Warden, as well as the present Master, have refused to serve, or have died, resigned, or been expelled. He is, with his Wardens, the representative of his lodge in the Grand Lodge, and is there bound to speak, act, or vote, as the lodge shall, by resolution, direct him. The right of instruction forms a part of our ancient regulations. He is to be treated with the utmost reverence and respect while in the chair, and his commands must be implicitly obeyed. The ancient charges on this subject are explicit.: "You are not to hold private committees, or separate conversation, without leave from the Master, nor to talk

of anything impertinent or unseemly, nor interrupt the Master; * * * * * but to pay due reverence to your Master, Wardens, and Fellows, and put them to worship."—*Ancient Charges*, § vi., 1.

The jewels and furniture of the lodge are placed under the care of the Master, he being responsible to the lodge for their safe custody. It is his duty to see that the landmarks of the order be not infringed, that the regulations of the Grand Lodge and the by-laws of his own lodge be strictly enforced, that all his officers faithfully perform their duties, and that no ineligible candidate be admitted. He has the right of congregating his lodge whenever he thinks proper, and of closing it at any time that in his judgment may seem best.

With respect to the removal of the lodge, the Master possesses peculiar privileges, according to the regulations of the Grand Lodge of England, adopted in 1735. By these no motion for removal of the lodge can be made during the absence of the Master. But this is a merely local regulation, and does not appear, generally, to have been adopted by the fraternity in America.

Lastly, the Master has particularly the charge of the warrant of constitution, and is empowered to select his Senior Deacon from among the Master Masons of the lodge.

The jewel of the Master is a square; because, as the square is employed by operative Masons to fit and adjust the stones of a building, so that all the parts shall properly agree, so the Master of the lodge is admonished, by the symbolic meaning of the square upon his breast, to preserve that moral deportment among the members which should ever characterize good Masons, so that no ill-feeling or angry discussions may arise to impair the harmony of the meeting.

I cannot better close this article than with the following extract from the writings of Dr. Oliver, in relation to the qualifications of a Master of a lodge:—"I am decidedly of opinion that much general knowledge is necessary to expand the mind, and familiarize it with masonic discussions and illustrations, before a brother can be pronounced competent to undertake the arduous duty of governing a lodge. A Master of the work ought to have nothing to learn. He should be fully qualified, not only to instruct the younger brethren, but to resolve the doubts of those who are more advanced in masonic knowledge; to reconcile apparent contradictions; to settle chronologies, and to elucidate obscure facts or mystic legends, as well as to answer the objections and to render pointless the ridicule of our uninitiated adversaries."*

Master of Cavalry.—An officer in a Council of Knights of the

* *Hist. of Initiation*, Pref., p. x.

Red Cross, whose duties are, in some respects, similar to those of a Junior Deacon in a symbolic lodge.

Master of Ceremonies.—An officer found in many of the lodges of England, and in all of those of the Continent. His duties are principally those of a conductor of the candidate. The office is not recognized in the York ritual as practised in this country, though I think it is to be found in some of the lodges of New York, and perhaps occasionally elsewhere.

Master of Dispatches.—The Secretary of a Council of Knights of the Red Cross.

Master of Finances.—The Treasurer of a Council of Knights of the Red Cross.

Master of Infantry.—An officer in a Council of Knights of the Red Cross, whose duties are, in some respects, similar to those of a Senior Deacon in a symbolic lodge.

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

Mediterranean Pass.—A side degree sometimes conferred in this country on Knights Templars.

Meetings of a Lodge.—The meetings of lodges are regular, and extra or emergent. Regular meetings are held under the provision of the by-laws, but extra meetings are called by the order of the Worshipful Master. It is one of the ancient laws that no extra meeting can alter, amend, or expunge the proceedings of a regular meeting. The meetings of lodges are termed "communications," and this word should always be used in the minutes, summonses, and other masonic documents.

Melchizedek.—King of Salem, and a Priest of the Most High God, of whom all that we know is to be found in the passages of Scripture read at the conferring of the degree of High Priesthood. Some theologians have supposed him to have been Shem, the son of Noah.

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

Memphis, Rite of.—A masonic rite, established at Paris, in 1839, by J. A. Marconis and E. N. Mouttet. It afterwards extended to Brussels and Marseilles. It was composed of ninety-one degrees, and is said to have been a modification of the rite of Misraim. Its existence has been ephemeral, for it is now extinct.

Menatzchim.—The overseers at the building of the Temple, amounting to 3300.—See 1 Kings v. 15, and 2 Chron. ii. 18.

Middle Chamber.—The middle chamber is thus described in the 1st Book of Kings: "And against the wall of the house he built chambers round about, against the walls of the house round about, both of the Temple and of the oracle: and he made chambers round about; the nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house. The door for the *middle chamber* was in the right side of the house; and they went up with *winding stairs* into the middle chamber, and out of the middle into the third" (1 Kings vi. 5, 6, 8).

These chambers, after the Temple was completed, served for the accommodation of the priests when upon duty; in them they deposited their vestments and the sacred vessels. But the knowledge of the purpose to which the middle chamber was appropriated, while the Temple was in the course of construction, is only preserved in masonic tradition.

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

Misraim, Rite of.—This rite was composed, in 1805,* by several Masons who had been refused admission into the Supreme Council of the Scotch rite, which had been organized during that year at Milan. In 1814 it was established in France, and in the following year, the lodge of "*Arc-en-ciel*" was constituted at Paris. Unsuccessful attempts were made to extend this rite during the succeeding years to Belgium, Sweden, and Switzerland; and, in 1820, it was carried over to Ireland, where it is said still to exist, but in a languishing condition. At present but three lodges at Paris acknowledge this rite, whose "*Puissance Suprême*," or centre of government, is placed in that city. The Grand Orient of France has never recognized this rite as a part of masonry. The rite of Misraim, or, as it is sometimes called, the rite of Egypt, consists of

* Oliver says it was founded in 1782, but I think he confounds the Egyptian *masonry* of Cagliostro, with the rite of Misraim. Clavel is my authority for the *date*.

90 degrees, divided into 4 series and 17 classes. Some of these degrees are entirely original, but many of them are borrowed from the Scotch rite.

For the gratification of the curious inspector, the following list of these degrees is subjoined. The titles are translated as literally as possible from the French:—

I. Series—Symbolic.

1*st Class.*—1, Apprentice; 2, Fellow-Craft; 3, Master. 2*d Class.*—4, Secret Master; 5, Perfect Master; 6, Master through Curiosity; 7, Master in Israel; 8, English Master. 3*d Class.*—9, Elect of Nine; 10, Elect of the Unknown; 11, Elect of Fifteen; 12, Perfect Elect; 13, Illustrious Elect. 4*th Class.*—14, Scotch Trinitarian; 15, Scotch Fellow-Craft; 16, Scotch Master; 17, Scotch *Panissière;* 18, Master of the Scotch rite; 19, Elect of Three; 20, Scotch Master of the Sacred Vault of James VI.; 21, Scotch Master of St. Andrew. 5*th Class.*—22, Architect; 23, Grand Architect; 24, Architecture; 25, Apprentice Perfect Architect; 26, Fellow-Craft Perfect Architect; 27, Master Perfect Architect; 28, Perfect Architect; 29, Sublime Scotch Master; 30, Sublime Scotch Master of Heroden. 6*th Class.*—31, Royal Arch; 32, Grand Axe; 33, Sublime Knight of Election, Chief of the First Series.

II. Series—Philosophic.

7*th Class.*—34, Knight of the Sublime Election; 35, Prussian Knight; 36, Knight of the Temple; 37, Knight of the Eagle; 38, Knight of the Black Eagle; 39, Knight of the Red Eagle; 40, White Knight of the East; 41, Knight of the East. 8*th Class.*—42, Commander of the East; 43, Grand Commander of the East; 44, Architect of the Sovereign Commanders of the Temple; 45, Prince of Jerusalem. 9*th Class.*—46, Sovereign Prince Rose Croix of Kilwinning and Heroden; 47, Knight of the West; 48, Sublime Philosophy; 49, Chaos the first, discreet; 50, Chaos the second, wise; 51, Knight of the Sun. 10*th Class.*—52, Supreme Commander of the Stars; 53, Sublime Philosopher; 54, First degree of the Key of Masonry, Minor; 55, Second degree, Washer; 56, Third degree, Bellows-blower; 57, Fourth degree, Caster; 58, Freemason Adept; 59, Sovereign Elect; 60, Sovereign of Sovereigns; 61, Master of Lodges; 62, Most High and Most Powerful; 63, Knight of Palestine; 64, Knight of the White Eagle; 65, Grand Elect Knight K——h; 66, Grand Inquiring Commander, Chief of the Second Series.

III. Series—Mystical.

11*th Class.*—67, Benevolent Knight; 68, Knight of the Rainbow; 69, Knight of B. or Hhanuka, called Hynaroth; 70, Most

Wise Israelitish Prince. 12*th Class.*—71, Sovereign Prince Talmudim; 72, Sovereign Prince Zadkim; 73, Grand Haram. 13*th Class.*—74, Sovereign Grand Prince Haram; 75, Sovereign Prince Hassidim. 14*th Class.*—76, Sovereign Grand Prince Hassidim; 77, Grand Inspector Intendant, Regulator-General of the Order, Chief of the Third Series.

IV. SERIES—CABALISTIC.

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

The chiefs of this rite claim the privilege which, of course, has never been conceded to them, of directing and controlling all the other rites of Freemasonry as their common source. From an examination of a part of its ritual, and the perusal of some of its official publications, I am inclined to believe the assertion of its friends, who claim for it an eminently philosophical character. The organization of the rite is, however, too complicated and diffuse to have ever been practically convenient. Many of its degrees were founded upon, or borrowed from, the Egyptian rites, and its ritual is said to be a very close imitation of the ancient system of initiation.

The legend of the third degree in this rite is abolished. HAB is said to have returned to his family after the completion of the Temple, and to have passed the remainder of his days in peace and opulence. The legend, substituted by the rite of Misraim for that admitted by all the other rites, is carried back to the days of Lamech, whose son Jubal, under the name of Hario-Jubal-Abi, is reported to have been slain by three traitors, Hagava, Hakina, and Haremda.*

Mithras, Mysteries of.—The mysteries of Mithras were celebrated in Persia. They were instituted by Zeradusht, or Zoroaster, an Eastern sage, concerning whose era the learned are unable to agree, some placing it in the reign of Darius Hystaspes, and others contending that he lived centuries before the reign of that monarch. Zoroaster reformed the doctrines of the Magi, and established a theology which was adopted as the religion of the Persians, Chaldeans, Parthians, Medes, and other neighbouring nations. According to the Zendavesta, the sacred book in which these doctrines

* See a singular work, published in 1835, at Paris, by Marc Bedarride, one of the chiefs of the rite, under the title of *De l'Ordre Maconnique de Misraim*, pp. 25 and 118.

are contained, the Supreme Being, whose name signifies "Time without bounds," created *Light* in the beginning; out of this light proceeded Ormuzd, or the principle of light, who, by his omnific word, created the world. He produced also the superior genii, Amshaspands, who surround his throne, as the messengers of his will, and the inferior genii, Izeds, who are the guardian angels of the world, and whose chief is Mithras. The Supreme Being also created Ahriman, the principle of darkness, and the Dives, or evil genii, under him. These are incessantly at war with Ormuzd, endeavouring to corrupt the virtue and destroy the happiness of the human race. But their efforts, the Zendavesta declares, are vain; for, assisted by the Izeds, the triumph of the good principle has been resolved in the secret decrees of the Supreme Being.

Mithras resided in the sun, and hence that luminary was worshipped as the abode of the God of Light. He was represented as a young man covered with a Phrygian turban, and clothed in a mantle and tunic. He presses with his knee upon a bull, one of whose horns he holds in his left hand, while with the right he plunges a dagger into his neck. This was an evident allusion to the power of the sun when he is in the zodiacal sign of Taurus. In Persia the mysteries of Mithras were celebrated at the winter solstice; in Rome, where they were introduced in the time of Pompey, at the vernal equinox.

They were divided into seven degrees, and the initiation consisted of the most rigorous trials, sometimes even terminating in the death of the aspirant. No one, says Gregory Nazianzen, could be initiated into the mysteries of Mithras unless he had passed through all the trials, and proved himself passionless and pure.* The aspirant at first underwent the purifications by water, by fire, and by fasting; after which he was introduced into a cavern representing the world, on whose walls and roof were inscribed the celestial signs.† Here he submitted to a species of baptism, and received a mark on his forehead. He was presented with a crown on the point of a sword which he was to refuse, declaring at the same time, "Mithras alone is my crown." He was prepared, by anointing him with oil, crowning him with olive, and clothing him in enchanted armour, for the seven stages of initiation through which he was about to pass. These commenced in the following manner:—In the first cavern he heard the howling of wild beasts, and was enveloped in total darkness, except when the cave was illuminated by the fitful glare of terrific flashes of lightning. He was hurried

* *Orat. Cont. Julian.* Appropriately does he call these trials κολάσεις, or *punishments.*

† According to Tertullian, his entrance was opposed by a drawn sword, from which, in the obstinacy of his perseverance, he often received more than one wound.

to the spot whence the sounds proceeded, and was suddenly thrust by his silent guide through a door into a den of wild beasts, where he was attacked by the initiated in the disguise of lions, tigers, hyenas, and other ravenous beasts. Hurried through this apartment, in the second cavern he was again shrouded in darkness, and for a time in fearful silence, until it was broken by awful peals of thunder, whose repeated reverberations shook the very walls of the cavern, and could not fail to inspire the aspirant with terror. He was conducted through four other caverns, in which the methods of exciting astonishment and fear were ingeniously varied. He was made to swim over a raging flood, was subjected to a rigorous fast, exposed to all the horrors of a dreary desert, and finally, if we may trust the authority of Nicætas, after being severely beaten with rods, was buried for many days up to the neck in snow. In the seventh cavern, or Sacellum, the darkness was changed to light, and the candidate was introduced into the presence of the Archimagus, or chief priest, seated on a splendid throne, and surrounded by the assistant dispensers of the mysteries. Here the obligation of secrecy was administered, and he was made acquainted with the sacred words, among which the Tetractys, or ineffable name of God, was the principal. He received also the appropriate investiture,* and was instructed in the secret doctrines of the rites of Mithras, of which the history of the creation, already recited, formed a part. The mysteries of Mithras passed from Persia into Europe, and were introduced into Rome in the time of Pompey. Here they flourished with various success until the year 378, when they were proscribed by a decree of the Senate, and the sacred cave in which they had been celebrated was destroyed by the Pretorian prefect.

Mitre.—One of the vestments of the High Priest of a Royal Arch Chapter.—See HIGH PRIEST OF THE JEWS.

Modern Masons.—The terms *Ancient* and *Modern Masons* are no longer known to the craft as distinctive appellations of any classes of the fraternity; but the time has not long past when the masonic world was convulsed by the controversies of the two bodies who assumed these titles. As an important part of the history of

* This investiture consisted of the Kara, or conical cap, and *candys*, or loose tunic of Mithras, on which was depicted the celestial constellations, the zone, or belt, containing a representation of the figures of the zodiac, the pastoral staff or crozier, alluding to the influence of the sun in the labours of agriculture, and the golden serpent, which was placed in his bosom as an emblem of his having been regenerated and made a disciple of Mithras, because the serpent, by casting its skin annually, was considered in these mysteries as a symbol of regeneration.—See *Maurice's Indian Antiquities*, vol. v., ch. 4.

our order, it is therefore necessary that I should briefly relate the origin of the words *Modern* and *Ancient Masons*.*

In the commencement of the eighteenth century the universal name by which the whole mystic family was known, was that of "Free and Accepted Masons." At that period there were in England two Grand Lodges, the Grand Lodge of England, seated at London, and governing the southern part of the kingdom; and the Grand Lodge of all England, placed at York, and extending its jurisdiction over the northern counties. These bodies at first maintained a friendly intercourse, which was, however, at length interrupted by the officious interference of the Grand Lodge at London, in granting warrants to lodges under the jurisdiction of the Grand Lodge at York. At this time, in 1738, under the Grand Mastership of the Marquis of Carnarvon, some of the brethren, becoming dissatisfied with certain proceedings of the Grand Lodge of England, seceded from that body, and assumed, without authority, the title of York Masons. In the next year, Lord Raymond being Grand Master, the secessions continuing, the Grand Lodge of England attempted to check the evil by passing votes of censure on the most refractory, and by enacting laws to discourage these irregular associations. In consequence of these measures the seceders immediately declared themselves independent, and assumed the appellation of *Ancient* Masons. They propagated an opinion that the ancient tenets and usages of masonry were preserved by them, and that the regular lodges, being composed of *Modern* Masons, had adopted new plans, and were not to be considered as acting under the old establishment.†

They therefore organized a Grand Lodge, the authority for which they professed to derive from the ancient body at York; called themselves "Ancient York Masons;" and constituted several subordinate lodges. The brethren who still adhered to the Grand Lodge of England, continued to style themselves "Free and Accepted Masons," but were stigmatized by their opponents with the name of *Moderns*, the most opprobrious epithet that can be applied to a masonic body. The dissensions between these bodies were disseminated into foreign countries, where each body constituted lodges, and were continued in England until the year 1813, when they were happily united during the Grand Mastership of the Duke of Sussex. Before that period, in some countries, and shortly after it in others, the union had elsewhere taken place,‡ and the

* The subject has already been alluded to in the article on GRAND LODGES, and it is, therefore, unavoidable, that I should here be guilty of repetition for the purposes of facility of reference, and to preserve the continuity of the narrative.

† Preston's *Illust. of Masonry*, p. 189.

‡ They were united in Massachusetts as early as 1792, and in South Carolina in 1817.

two terms of Ancient and Modern Masons now exist only in the records of the past.

With respect to the real differences between these two bodies, they appear to have existed rather in name than in fact. Dermott, an Ancient Mason, with an illiberal desire of injuring the reputation of his opponents, asserts that "a very material difference exists between the Ancient and Modern Masons;" but Dalcho, who was also an Ancient York, but acquainted with both systems, declares that "the difference in point of importance was no greater than it would be to dispute, whether *the glove should be placed first upon the right hand or on the left.*" The question, however, is definitely settled by the report of the Committees of Conference of the two Grand Lodges of Ancient York and Free and Accepted Masons of South Carolina, who met for the purpose of mutually examining the work preparatory to the confirmation of the articles of the Union, which took place between these bodies in 1817. On that occasion the joint committees reported, "That from the reciprocal examinations by the several committees already had in Grand Lodge, it doth appear that there *exists no difference* in the mode of entering, passing and raising, instructing, obligating, and clothing brothers, in the respective Grand Lodges."

Monitor.—Those manuals, published for the convenience of lodges, and containing the charges, general regulations, emblems, and account of the public ceremonies of the order, are called Monitors. The instruction in these works is said to be *Monitorial*, to distinguish it from esoteric instruction, which is not permitted to be written, and can be obtained only in the precincts of the lodge.

Monitor, Secret.—See SECRET MONITOR.

Moon.—If the moon is found in our lodges bestowing her light upon the brethren, and instructing the Master to imitate, in his government, the precision and regularity with which she presides over the night, we shall find her also holding a conspicuous place in the worship of the first seceders from the true spirit of Freemasonry. In Egypt, Osiris was the sun, and Isis the moon; in Syria, Adonis was the sun, and Ashtoroth the moon; the Greeks adored her as Diana, and Hecate; in the mysteries of Ceres, while the hierophant or chief priest represented the Creator, and the torch-bearer the sun, the *ho epi bomos*, or officer nearest the altar, represented the moon. In short, moon-worship was as widely disseminated as sun-worship. Masons retain her image in their rites, because the lodge is a representation of the universe, where as the sun rules over the day, the moon presides over the night; as the

one regulates the year, so does the other the months; and as the former is the king of the starry hosts of heaven, so is the latter their queen; but both deriving their heat, and light, and power, from him, who, as a third and the greatest light, the master of heaven and earth, controls them both.

Mopses.—In 1738 Pope Clement XII. had issued a Bull, condemning and forbidding the practice of the rites of Freemasonry. Several brethren in the Catholic States of Germany, unwilling to renounce the order, and yet fearful of offending the ecclesiastical authority, formed, in 1740, under the name of *Mopses*, what was pretended to be a new association, devoted to the papal hierarchy, but which was in truth nothing else than Freemasonry under a less offensive appellation. It was patronized by the most illustrious persons of Germany, and many Princes of the Empire were its Grand Masters. The title is derived from the German word *mops*, signifying a young mastiff, and was indicative of the mutual fidelity and attachment of the brethren, these virtues being characteristic of that noble animal.

In 1776 the *Mopses* became an androgynous order, and admitted females to all the offices, except that of Grand Master, which was held for life. There was, however, a Grand Mistress, and the male and female heads of the order alternately assumed, for six months each, the supreme authority.

Morality of Freemasonry.—No one who reads our ancient charges can fail to see that Freemasonry is a strictly moral institution, and that the principles which it inculcates inevitably tend to make the brother who obeys their dictates a more virtuous man. What this morality is has been so well defined in a late address before one of our Grand Lodges, that nothing I could say would add strength to the sentiment, or beauty to the language.

"The morality of masonry requires us to deal justly with others; not to defraud, cheat, or wrong them of their just dues and rights. But it goes farther; regarding all as the children of one great father, it regards man as bound by piety, *masonic* morality, and fraternal bonds, to minister to the wants of the destitute and afflicted; and that we may be enabled to fulfil this high behest of humanity, it strictly enjoins industry and frugality, that so our hands may ever be filled with the means of exercising that charity to which our hearts should ever dispose us."*

Moriah, Mount.—A hill on the north-east side of Jerusalem, once separated from the hill of Acra by a valley, which was filled

* Address before the Grand Lodge of Kentucky, by Rev. M. M. Henkle, G. O., 1844.

up by the Asmoneans, and the two hills converted into one. In the time of David it stood apart from the city, and was under cultivation; for here was the threshing-floor of Ornan the Jebusite, which David bought for the purpose of erecting on it an altar to God. Here also Abraham is supposed to have been directed to offer up his son Isaac. On Mount Moriah Solomon afterwards erected the Temple, when it was included within the walls of the city. Mount Gihon, the Hill of Gareb, and especially Mount Calvary, are to *the westward of Mount Moriah.*

Mount Moriah is represented by the ground floor of the lodge, and on it the three grand offerings of masonry were made.—See GROUND FLOOR OF THE LODGE.

Mosaic Pavement.—Mosaic work consists of innumerable little stones, of different colours, closely united together, so as to imitate a painting. The floor of the tabernacle, and the pavement of Solomon's Temple, are said to have been thus constructed.* The Mosaic pavement, in imitation of this pavement of the Temple, is an ornament of the lodge, and is illustrated in the Entered Apprentice's degree. It is surrounded by a richly inlaid or *tessellated border*, commonly called the *indented tessel*, and has in its centre a *blazing star.* The variety of colours in the pavement is a fit emblem of human life, a mingled scene of virtue and vice, of happiness and misery; to-day "our feet tread in prosperity, to-morrow we totter on the uneven paths of weakness, temptation, and adversity;" the tesselated border, rich in the adornments of figure and colour, represents the many blessings which surround us, and of which not even the most lowly are entirely destitute; while the blazing star, like that bright meteor which of old directed the steps of the wise men of the East, still points to that eternal source from which each blessing flows.

Most Excellent.—The style given to a Royal Arch Chapter, and to its presiding officer, the High Priest.

Most Excellent Master.—The sixth degree in the York rite. Its history refers to the dedication of the Temple by King Solomon, who is represented by its presiding officer, under the title of Most Excellent. Its officers are the same as those in a symbolic lodge.

Most Worshipful.—The style given to a Grand Lodge, and to its presiding officer, the Grand Master.

* *The term Mosaic* is supposed to have been derived from the fact that Moses thus constructed the floor of the tabernacle. Mosaic or tesselated pavements were very common among the ancients.

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

Mustard Seed, Order of—*Ordre de la graine de Sénève.*—This association, whose members also called themselves "The fraternity of Moravian Brothers of the order of Religious Freemasons," was one of the first innovations introduced into German Freemasonry. It was instituted in the year 1739. Its mysteries were founded on that passage in the fourth chapter of St. Mark's gospel, in which Christ compares the kingdom of heaven to a mustard seed. The brethren wore a ring, on which was inscribed, "No one of us lives for himself." The jewel of the order was a cross of gold, surmounted by a mustard plant, with the words, "What was it before? Nothing." This was suspended from a green ribbon.

Mystagogue.—The one who presided at the Ancient Mysteries and explained the sacred things to the candidate. He was also called the hierophant.

Mysteries.—This is the name given to those religious assemblies of the ancients, whose ceremonies were conducted in secret, whose doctrines were known only to those who had obtained the right of knowledge by a previous initiation, and whose members were in possession of signs and tokens by which they were enabled to recognize each other.* For the origin of these mysteries we must look to the Gymnosophists of India, from whom they passed through Egypt into Greece and Rome, and from whom likewise they were extended, in a more immediate line, to the northern part of Europe and to Britain. The most important of these mysteries were those of Mithras, celebrated in Persia; of Osiris and Isis, celebrated in Egypt; of Eleusis, instituted in Greece; and the Scandinavian and Druidical rites, which were confined to the Gothic and Celtic tribes. In all these various mysteries we find a singular unity of design, clearly indicating a common origin, and a purity of doctrine as evidently proving that this common origin was not to be sought for in the popular theology of the Pagan world. The ceremonies of initiation were all funereal in their

* Warburton's definition of the Mysteries is as follows:—"Each of the pagan gods had (besides the *public* and *open*) a *secret worship* paid unto him; to which none were admitted but those who had been selected by preparatory ceremonies, called INITIATION. This *secret worship* was termed the MYSTERIES."—Divine Legation, vol. 1, b. ii., § 4, p. 189.

character. They celebrated the death and the resurrection of some cherished being, either the object of esteem as a hero, or of devotion as a god. Subordination of degrees was instituted, and the candidate was subjected to probations varying in their character and severity; the rites were practised in the darkness of night, and often amid the gloom of impenetrable forests or subterranean caverns; and the full fruition of knowledge, for which so much labour was endured, and so much danger incurred, was not attained until the aspirant, well tried and thoroughly purified, had reached the place of wisdom and of light.

These mysteries undoubtedly owed their origin to the desire on the part of the priests of establishing an esoteric philosophy, in which should be taught the sublime truths which they had derived (though they themselves at length forgot the source) from the instruction of God himself through the ancient patriarchs. By this confinement of these doctrines to a system of secret knowledge, guarded by the most rigid rites, could they only expect to preserve them from the superstitions, innovations, and corruptions of the world as it then existed. "The distinguished few," says Oliver, "who retained their fidelity, uncontaminated by the contagion of evil example, would soon be able to estimate the superior benefits of an isolated institution, which afforded the advantage of a select society, and kept at an unapproachable distance the profane scoffer, whose presence might pollute their pure devotions and social converse by contumelious language or unholy mirth."* And doubtless the prevention of this intrusion, and the preservation of these sublime truths, was the original object of the institution of the ceremonies of initiation, and the adoption of other means by which the initiated could be recognized, and the uninitiated excluded. Such was the opinion of Warburton, who says that "the mysteries were at first the retreats of sense and virtue, till time corrupted them in most of the gods."†

The Abbe Robin, in a learned work‡ on this subject, places the origin of the initiations at that remote period when crimes first began to appear upon earth. The vicious, he remarks, were urged by the terror of guilt to seek among the virtuous for intercessors with the deity. The latter, retiring into solitude to avoid the contagion of growing corruption, devoted themselves to a life of contemplation and the cultivation of several of the useful sciences. The periodical return of the seasons, the revolution of the stars, the productions of the earth, and the various phenomena of nature, studied with attention, rendered them useful guides to men, both in their pursuits of industry and in their social duties. These

* *History of Initiation*, p. 2. † Spence's *Anecdotes*, p. 309.
‡ *Recherches sur les Initiations Anciennes et Modernes.* Paris, 1780.

recluse students invented certain signs to recall to the remembrance of the people the times of their festivals and of their rural labours, and hence the origin of the symbols and hieroglyphics that were in use among the priests of all nations. Having now become guides and leaders of the people, these sages, in order to select as associates of their learned labours and sacred functions only such as had sufficient merit and capacity, appointed strict courses of trial and examination; and this, our author thinks, must have been the source of the initiations of antiquity. The Magi, Brahmins, Gymnosophists, Druids, and priests of Egypt, lived thus in sequestered habitations and subterranean caves, and obtained great reputation by their discoveries in astronomy, chemistry, and mechanics, by their purity of morals, and by their knowledge of the science of legislation. It was in these schools, says M. Robin, that the first sages and legislators of antiquity were formed, and in them he supposes the doctrines taught to have been the unity of God and the immortality of the soul; and it was from these mysteries, and their symbols and hieroglyphics, that the exuberant fancy of the Greeks drew much of their mythology.*

The candidates for initiation were not only expected to be of a clear and unblemished character, and free from crime, but their future conduct was required to be characterized by the same purity and innocence. They were therefore obliged, by solemn engagements, to commence a new life of piety and virtue, upon which they entered by a severe course of penance.†

The mysteries were held in the highest respect by both the government and the people. It was believed that he who was initiated would not only enjoy an increased share of virtue and happiness in this world, but would be entitled to celestial honours in the next. "Thrice happy they," says Sophocles, "who descended to the shades below after having beheld these rites; for they alone have life in Hades, while all others suffer there every kind of evil." And Isocrates declares that "those who have been initiated in the mysteries entertain better hopes, both as to the end of life and the whole of futurity."

The ancient historians relate many circumstances in illustration of the sanctity in which the mysteries were held. Livy tells us the following story:—Two Acarnanian youths, who had not been initiated, accidentally entered the temple of Ceres during the days of the mysteries. They were soon detected by their absurd questions, and being carried to the managers of the temple, though it

* I give these ingenious speculations of the Abbe Robin, although I dissent from much of his doctrine, because they add another item to the history of the theories on this interesting subject.

† Warburton, *Divine Legation*, b. ii., § 4.

was evident that they had come there by mistake, they were put to death for so horrible a crime.*

Plutarch records the fact that Alcibiades was indicted for sacrilege, because he imitated the mysteries of Eleusis, and exhibited them to his companions in the same dress in which the hierophant showed the sacred things, and called himself the hierophant, one of his companions the torch-bearer, and the other the herald.†

Lobeck, one of the most learned writers on this subject, has collected several examples of the reluctance with which the ancients approached a mystical subject, and the manner in which they shrunk from divulging any explanation or fable which had been related to them at the mysteries.‡

To divulge them was considered a sacrilegious crime, the prescribed punishment for which was immediate death. I would not, says Horace, dwell beneath the same roof, nor trust myself in the same frail bark, with the man who has betrayed the secrets of the Eleusinian rites.§

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

That the instruction communicated in the mysteries of Paganism were an impure derivation from the sublime truths of the patriarchal theology, I have no hesitation in believing; but that they were an emanation from Freemasonry, as we now understand the terms, I am not yet prepared to admit, notwithstanding the deep veneration in which I hold the learning of Dr. Oliver. I prefer, therefore, the second theory, which, leaving the origin of the mysteries to be sought in the patriarchal doctrines, where Oliver

* Liv. *Hist.*, xxi., 14. † Plut., *Alcibiad.*, 22.

‡ Lobeck's *Aglaophamus*, vol. i., app., 131, 151; vol. ii., p. 1287.

§ Vetabo, qui Cereris sacrum
Vulgârit arcanæ, sub iisdem
Sit trabibus, fragilemque mecum
Solvat, phaselum.—*Carm.* iii., 3, 26.

‖ *Signs and Symbols*, p. 217.

has placed it, finds the connection between them and Freemasonry commencing at the building of King Solomon's Temple. Over the construction of this building, Hiram, the Architect of Tyre, presided. At Tyre the mysteries of Bacchus had been introduced by the Dionysian Artificers, and into their fraternity Hiram, in all probability, had, as I have already suggested, been admitted.* Freemasonry, whose tenets had always existed in purity among the immediate descendants of the patriarchs, added now to its doctrines the guard of secrecy, which, as Dr. Oliver himself remarks, was necessary to preserve them from perversion or pollution.†

This, then, it seems to me, is the true connection between the mysteries and speculative Freemasonry. They both emanated from one common source; but the former, soon losing much of their original purity, were compelled, in order to preserve the little that was left, to have recourse to the invention of ceremonies and modes of recognition, and a secret doctrine, by means of which all but a select and worthy few were excluded. These ceremonies, and especially this symbolic or secret mode of communicating instruction, so admirable in themselves, were afterwards adopted by the Freemasons, who had retained the ancient tenets in their original purity; but they divested them of their heathen allusions, and adapted them to the divine system which they had preserved unimpaired.

A third theory has been advanced by the Abbe Robin, in which he connects Freemasonry indirectly with the mysteries, through the intervention of the Crusaders. In the work already cited he attempts to deduce from the ancient initiations the orders of Chivalry, whose branches, he says, produced the institution of Freemasonry. But this theory is utterly untenable and inconsistent with the facts of history, since Freemasonry preceded, instead of following, the institution of Chivalry, as I have elsewhere shown, and could not, therefore, have been indebted to this system for its primal organization.

These mysteries, so important from their connection with Freemasonry, deserve a still further examination of their origin and design.

Faber, who sought an Arkite origin for everything, says that "the initiations into the mysteries scientifically represented the mythic descent into Hades and the return from thence to the light of day, by which was meant the entrance into the ark and the subsequent liberation from its dark enclosure. They all equally related to the allegorical disappearance, or death, or descent of the great father, at

* See ANTIQUITY OF MASONRY, and HIRAM THE BUILDER, in this work.
† *Hist. of Initiation*, p. 2.

their commencement; and to his invention, or revival, or return from Hades, at their conclusion."*

"They were," says Warburton, "a school of morality and religion, in which the vanity of polytheism and the unity of the First Cause were revealed to the initiated."† This opinion of the learned Bishop of Gloucester is not gratuitous; it is supported by the concurrent testimony of the ancient writers. "All the mysteries," says Plutarch, "refer to a future life, and to the state of the soul after death."‡ In another place, addressing his wife, he says, "We have been instructed in the religious rites of Dionysus, that the soul is immortal, and that there is a future state of existence."§ Cicero tells us, that in the mysteries of Ceres at Eleusis, the initiated were taught to live happily and to die in the hope of a blessed futurity.|| And, finally, Plato informs us, that the hymns of Musæus, which were sung in the mysteries, celebrated the rewards and pleasures of the virtuous in another life, and the punishments which awaited the wicked.¶

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

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

* *Origin of Pagan Idolatry*, vol. ii., b. iv., ch. v., p. 384.
† *Divine Legislation.*
‡ Plut., *De Oraculis.*
§ Plut., *Consol. ad uxorem.*
|| Cic. *De Legibus.*
¶ Plato in *Phædone.*

proscription, ordered the whole of the Pagan mysteries to be abolished, in the four hundred and thirty-eighth year of the Christian era, and eighteen hundred years after their first establishment in Greece.*

Mystes.—The *mystes* was one who had been initiated only into the lesser mysteries, and who was therefore permitted to proceed no farther than the vestibule or porch of the temple. When admitted into the greater mysteries, and allowed to enter the *adytum* or sanctuary, he was called an *epopt*. A female initiate was called a *mystis*.

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

N

Nabiim, Schools of the.—We repeatedly meet in the Old Testament with references to the *Beni Hanabiim*, or sons of the prophets.† These were the disciples of the prophets, or wise men of Israel, who underwent a course of esoteric instruction in the secret institutions of the Nabiim or prophets, just as the disciples of the Magi did in Persia, or of Pythagoras in Greece. Of these institutions Oliver says, that "though little is known of their internal economy, their rites and ceremonies being strictly concealed, there can be no doubt that they were in many respects similar to our masonic lodges, and in some of their features they bore a resemblance to the collegiate institutions of our own country."‡

Naharda, Fraternity of.—The Jewish Rabbins tell us, that the tribes which were carried into captivity on the destruction of the first Temple, founded a fraternity at Naharda, on the river Euphrates, for the preservation of traditional knowledge, and

* It was not, however, says Clavel, until the era of the restoration, that the mysteries entirely ceased. During the Middle Ages, the Mysteries of Diana, under the name of the *Courses of Diana*, and those of Pan, under the name of *Sabbats*, were practised in the country.

† I refer the reader for this expression to the Second Book of Kings, c. ii., verses 3, 5, 7, 12, 15.

‡ *Historical Landmarks*, vol. ii., p. 374. Note.

which they transmitted to a few initiates; and that on the restoration of the Jews by Cyrus, Zerubbabel, with Joshua and Esdras, carried all this secret instruction to Jerusalem, and established a similar fraternity in that city. Oliver says that during the captivity, the Jews practised Freemasonry in regular lodges, until the time of their deliverance, and they had for this purpose three Colleges or Grand Lodges, which were situated at Sora, Pompeditha, and Naharda.

Name of God.—In addition to what has been said upon this subject in the article JEHOVAH, we may observe, that an allusion to the unutterable name of God is to be found in the doctrines and ceremonies of other nations as well as the Jews. It is said to have been used as the pass-word in the Egyptian mysteries. In the rites of Hindostan it was bestowed upon the aspirant under the triliteral form AUM,* at the completion of his initiation, and then only by whispering it in his ear. The Cabalists reckoned seventy-two names of God, the knowledge of which imparted to the possessor magical powers. The Druids invoked the omnipotent and all-preserving power under the symbol I. O. W. The Mohammedans have a science called *Ism Allah*, or the science of the name of God. "They pretend," says Niebuhr, "that God is the lock of this science, and Mohammed the key; that consequently none but Mohammedans can attain it; that it discovers what passes in different countries; that it familiarizes the possessors with the genii who are at the command of the initiated, and who instruct them; that it places the winds and the seasons at their disposal, and heals the bites of serpents, the lame, the maimed, and the blind."

Besides the Tetragrammaton, or incommunicable name, there are other expressive but less holy names of Deity. Maimonides, for instance, mentions a twelve lettered and a forty-two lettered name.†

Rosenberg gives the following twelve Cabalistic names:—Ehie, Jehovah, Elohim, El, Gibbor, Eloah, Sabaoth, Tsebaoth, Shaddai, Adonai, Makom, Agla.

* Sir William Jones, speaking of this Hindoo name of God, says—"It forms a mystical word which never escapes the lips of the pious Hindoo. They meditate on it in silence."—*Dissertations Relative to Asia*, vol. i., p. 33. The Brahmins make a great secret of it, and the *Institutes of Menu* are continually referring to its peculiar efficacy as an *omnific* word. "All rites ordained in the *Veda*," says this book, "oblations to fire and solemn sacrifices, pass away; but that which passes not away is the syllable AUM, thence called *aishara*, since it is a symbol of God, the Lord of created beings."—*Instit. of Menu*, p. 28.

† Urquhart (*Pillars of Hercules*, vol. ii., p. 67) mentions one name of God among *the Hebrews* which I have met with nowhere else, viz., EL GIBAL, *the master builder*.

Lanci, whose researches on this subject have been surpassed by no other scholar, and equalled by few, extends his list of divine names to twenty-six,* which, with their signification, are as follows:—

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

2. *Ihoh* } —The eternal, absolute principle of creation and de-
3. *Hohi* } struction; the male and female principle; the author and regulator of time and motion.

4. *Jah*—The Lord and Remunerator.
5. *Oh*—The severe and punisher.
6. *Jao*—The author of life.
7. *Azazel*—The author of death.
8. *Jao-Sabaoth*—God of the co-ordinations of loves and hatreds; Lord of the solstices and the equinoxes.
9. *Ehie*—The Being; the Ens.
10. *El*—The First Cause; the principle or beginning of all things.
11. *Elo-hi*—The good principle.
12. *Elo-ho*—The evil principle.
13. *El-raccum*—The succouring principle.
14. *El-cannum*—The abhorring principle.
15. *Ell*—The most luminous.
16. *Il*—The omnipotent.
17. *Ellohim*—The omnipotent and beneficent.
18. *Elohim*—The most beneficent.
19. *Elo*—The Sovereign; the Excelsus.
20. *Adon*—The Lord; the dominator.
21. *Eloi*—The illuminator; the most effulgent.
22. *Adonai*—The most firm; the strongest.
23. *Elion*—The most high.
24. *Shaddai*—The most victorious.
25. *Yeshurun*—The most generous.
26. *Noil*—The most sublime.

The ineffable degrees of masonry record a great variety of the names of God, making the whole system, like the Mohammedan *Ism Allah*, a science of the name of God. In fact, the name of God must be taken in Freemasonry as symbolical of truth, and then the search for it will be nothing else but the search after truth—the true end and aim of the masonic science. The subordinate names are the subordinate modifications of truth; but the ineffable Tetragrammaton will be the sublimity and perfection of Divine Truth, to which all good Masons and all good men are seeking to approach, whether it be by the aid of the theological

* I am indebted to my friend, Mr. Gliddon, for this interesting list.

ladder, or passing through the pillars of Strength and Establishment, or wandering in the mazes of darkness, beset on all sides by dangers, or travelling weary and worn over rough and rugged roads, whatever be the direction of our journey or how accomplished, light and truth, the Urim and Thummim, are the ultimate objects of our search as Freemasons.

Nebuchadnezzar.—A king of Babylon, who, in the eleventh year of the reign of Zedekiah, King of Judah, having, after a siege of about twelve months, taken Jerusalem, commanded Nebuzaradan, one of his generals, to set fire to and utterly consume the Temple, to reduce the city to desolation, and to carry the citizens captive to Babylon.—See the entire history under the title of ROYAL ARCH.

Nebuzaradan.—One of the generals of the King of Babylon, who by his order entered Jerusalem with a Chaldean army, and after having taken away everything that was valuable, burned the city and Temple, and carried all the inhabitants, except a few husbandmen, as captives to Babylon.

Nehemiah.—The appellation given to one of the scribes of a Royal Arch Chapter.

Neophyte.—(From the Greek νεον ψυτον, a new plant). In the primitive Church it signified one who had recently abandoned Judaism or Paganism, and embraced Christianity; whence it was afterwards applied to the young disciple of any art or science. Freemasons thus sometimes designate the uninstructed candidate.

Ne Varietur—"*Lest it should be changed.*"—These words refer to the masonic usage of requiring a brother, when he receives a certificate from a lodge, to affix his name, in his own handwriting, in the margin, as a precautionary measure, in enabling distant brethren to recognize the true and original owner of the certificate, and to detect any impostor who may surreptitiously have obtained one.

Nine.—If the number three is sacred among Masons, the number nine, or three times three, is scarcely less so. The Pythagoreans, remarking that this number has the power of always reproducing itself by multiplication,* considered it as an emblem

* Thus 2 9—18, and 1 and 8—9.
3 9—27, and 2 and 7—9.
4 9—36, and 3 and 6—9.
5 9—45, and 4 and 5—9.
6 9—54, and 5 and 4—9.
7 9—63, and 6 and 3—9.
8 9—72, and 7 and 2—9.
9 9—81, and 8 and 1—9.

of matter, which, though continually changing its form, is never annihilated. It was also consecrated to the spheres, because the circumference of a sphere is 360 degrees, and 3 and 6 and 0 are equal to 9.

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

Noachidæ, or Noachites.—The descendants of Noah. A term applied to Freemasons. Noah having alone preserved the true name and worship of God, amid a race of impious idolaters, Freemasons claim to be his descendants, because they still preserve that pure religion which distinguished this second father of the human race from the rest of the world. And even when his descendants began again, in the plains of Shinar, to forget the Almighty, and to wander from the path of purity, the principles of Noah were still perpetuated by that portion of his race whom the Freemasons of the present day regard as their early predecessors. Hence Freemasons call themselves Noachidæ, or the sons of Noah.

This respect for Noah, as the father and founder of the masonic system of theology, was not confined to the pure Freemasons, but extended, even unconsciously, to the seceders from its spirit, those whom Oliver calls the spurious Freemasons of antiquity. In all their mysteries they commemorated, even after they had lost the true history, the descent of Noah into the ark, and his subsequent exodus. The entrance into initiation was symbolic of his entrance into the vessel of his salvation; his detention in the ark was represented by the darkness and the *pastos*, coffin, or couch in which the aspirant was placed; and the exit of Noah, after the forty days of deluge, was seen in the manifestation of the candidate, when, being fully tried and proved, he was admitted to full light, amid the rejoicings of the surrounding initiates, who received him in the *sacellum* or holy place.

Noachite, or Prussian Knight—*Noachite ou Chevalier Prussien.*—The twenty-first degree of the Ancient Scotch rite, called by its possessors not a degree, but "the very Ancient Order of Noachites." In this degree the Knights celebrate the destruction of the Tower of Babel, and for this purpose they meet on the night of the full moon of each month. No other light is permitted in the lodge than what proceeds from that satellite. The records of the order furnish us with the following history:—The Noachites, at this day called Prussian Knights, are the descendants of Peleg, Chief

Architect of the Tower of Babel. Thus they trace the origin of their order to a more ancient date than the descendants of Hiram, for the Tower of Babel was built many ages before the Temple of Solomon. And formerly it was not necessary that candidates for this degree should be Hiramites or Blue Masons. But a different regulation was afterwards adopted; and to receive the degree of Noachite it is now necessary that the candidate shall have performed the duties of a worthy office in a regularly constituted lodge of Blue Masons. The order of Noachites was established in Prussia in 1755, and inducted into France by the Count St. Gelaire in 1757.

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

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

The "proselytes of the gate," as the Jews termed those who lived among them without undergoing circumcision, or observing the ceremonial law, were bound to obey the seven precepts of Noah.

Nomination.—The nomination of officers, previous to an election, is contrary to true masonic usage. Officers should be elected in the manner prescribed under the article ELECTION.

North.—The north is masonically called a place of darkness. I doubt whether I am at liberty to explain the reason. But I may make this general explanation. The sun in his progress through the ecliptic never reaches farther than 23° 28′ north of the equator. A wall being erected on any part of the earth farther north than that, will, therefore, receive the rays of the sun only on its south side, while the north will be entirely in shadow at the hour of meridian.

Numbers.—The mystical meaning and divine virtue of numbers formed an important part of the philosophy of Pythagoras, and from him have been transmitted to the masonic system of symbolism. Pythagoras doubtless brought his doctrines on this subject from Egypt, in which country he long resided, and with whose *wisdom* he was richly embued. In numbers Pythagoras saw the *principle of* all things; he believed that the creation of the world

was produced by their harmonious combination, and that they existed before the world.

According to the doctrine of this sage, numbers are of two kinds, intellectual and scientific.

Intellectual number has always existed in the divine mind; it is the basis of universal order, and the link which binds all things.

Scientific number is the generative cause of multiplicity, which proceeds from and is the result of unity. Scientific numbers are equal or odd.

Equal numbers are said to be female, and odd ones male; because even numbers admit of division or generation, which odd ones do not. Odd numbers, however, are the most perfect.

To each number Pythagoras ascribed a peculiar character and quality.

ONE—the Monad—represented the central fire, or God, without beginning and without end, *the point within the circle.* It also denoted love, concord, piety, and friendship, because it is indivisible. It was the symbol of identity, equality, existence, and universal preservation and harmony.

TWO was unlucky, and as one denoted light and the good principle, or God, two denoted darkness and the evil principle. Hence it was that the Romans dedicated the second month of the year to Pluto, the god of hell, and the second day of that month to the manes of the dead.

THREE referred to harmony, friendship, peace, concord, and temperance, and was so highly esteemed among the Pythagoreans that they called this number "perfect harmony."

FOUR was a divine number; it referred to Deity, and among the ancients many nations gave to God a name of four letters, as the Hebrews יהוה, the Assyrians ADAD, the Egyptians AMUM, the Persians SYRE, the Greeks, ΘΕΟΣ, and the Latins DEUS. This, which was the Tetragrammaton of the Hebrews, the Pythagoreans called Tetractys, and used it as a most solemn oath.*

FIVE denoted light, nature, marriage; the latter because it was made up of the female two and the male three, whence it is sometimes called a hermaphrodite number. The triple triangle, which was a figure of five lines uniting into five points, was among the Pythagoreans an emblem of health.

SIX was also an emblem of health, and it was also the symbol of justice, because it was the first perfect number, that is, one whose aliquot parts being added together make itself, for the aliquot parts of six, which are three, two, and one, are equal to six.

SEVEN was highly esteemed, and called a venerable number, because it referred to the creation of the world.

* See TETRACTYS.

EIGHT was esteemed as the first cube ($2 \times 2 \times 2$), and signified friendship, prudence, counsel, and justice. It designated the primitive law of nature, which supposes all men to be equal.

NINE was called τελειος, or *perfect, finished*, because nine months is the period required for the perfection of a human being in the womb before birth.

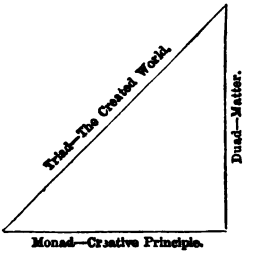
TEN was denominated heaven, because it was the perfection and consummation of all things, and was constituted by the union of ONE, the monad or active principle; TWO, the duad or passive principle; THREE, the triad or world proceeding from their union; and FOUR, the sacred tetractys, thus $1 + 2 + 3 + 4 = 10$. Hence Ten contained all the relations numerical and harmonic.

The Pythagoreans extended still farther their speculations on the first three numbers,—the monad, the duad, and the triad.

The monad was male, because its action produces no change *in* itself, but only out of itself. It represented the creative principle.

The duad, for a contrary reason, was female, being ever changing by addition, subtraction, or multiplication. It represents matter capable of form.

The union of the monad and duad produces the triad, which signifies the world formed by the creative principle out of matter. This world Pythagoras represented by the right angled triangle, because the square of the longest side is equal to the squares of the two other sides, and the world as it is formed is equal to the formative cause and matter clothed with form. Thus :—



In symbolic masonry, three, five, and seven, are mystic numbers, as is nine in Royal Arch Masonry. In the ineffable degrees, nine, with its products, such as twenty-seven and eighty-one, are sacred.

For further observations on some of these numbers, see in this work the words, FIVE, NINE, SEVEN, THREE, and TETRACTYS.

O

Obedience.—Submission to the constituted authorities, both in the state and in the craft, is a quality inculcated upon all Masons. With respect to the state, a Mason is charged to be "a peaceable subject to the civil powers, wherever he resides or works, and never to be concerned in plots or conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates."* And with respect to the craft, he is directed "to pay due reverence to his Master, Wardens, and Fellows, and to put them to worship."† And another part of the same regulations directs that the rulers and governors, supreme and subordinate, of the ancient lodge, are to be obeyed in their respective stations by all the brethren, with all humility, reverence, love, and alacrity.‡

Oliver, commenting on the emblematic allusion of the Master to the Sun and Moon, says,—"Hence we find that the Master's authority in the lodge is despotic, as the sun in the firmament, which was placed there by the Creator, never to deviate from its accustomed course till the declaration is promulgated that time shall be no more."§

This spirit of obedience runs through the whole system, and constitutes one of the greatest safeguards of our institution. The Mason is obedient to the Master; the Master and the lodge to the Grand Lodge; and this, in its turn, to the old landmarks and ancient regulations of the order. Thus is a due degree of subordination kept up, and the institution preserved in its pristine purity.

Oblong Square.—A parallelogram or four-sided figure, all of whose angles are equal, but two of whose sides are longer than the others.

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

Observance, Rite of Strict.—The rite of Strict Observance was a modification of masonry, based on the order of Knights Templars, and introduced into Germany in 1754 by its founder, the Baron Hunde. It was divided into the following seven degrees:—1. Apprentice; 2. Fellow-Craft; 3. Master; 4. Scotch Master; 5. Novice; 6. Templar; 7. Professed Knight.

* *Old Charges*, sec. i.
† *Ibid.*, sec. ii.
‡ *Ibid.*, sec. iv.
§ *Signs and Symbols*, p. 205.

According to the system of the founder of this rite, upon the death of Jacques Molay, the Grand Master of the Templars, Pierre d'Aumont, the Provincial Grand Master of Auvergne, with two commanders and five knights, retired for purposes of safety into Scotland, which place they reached disguised as operative masons, and there finding the Grand Commander, George Harris, and several Knights, they determined to continue the order. Aumont was nominated Grand Master, at a chapter held on St. John's Day, 1313. To avoid persecution the Knights became Freemasons. In 1361 the Grand Master of the Temple removed his seat to Old Aberdeen, and from that time the order, under the veil of masonry, spread rapidly through France, Germany, Spain, Portugal, and elsewhere. These events constituted the principal subject of many of the degrees of the rite of Strict Observance. The others were connected with alchemy, magic, and other superstitious practices. The great doctrine contended for by the followers of the rite was, "that every true Mason is a Knight Templar."*

Observance, Clerks of Relaxed.—The Clerks of Relaxed Observance were a schism from the order of Strict Observance, described above. They claimed a pre-eminence over not only the latter rite, but over all masonry. The rite was divided into ten degrees, called Apprentice, Fellow-Craft, Master, African Brother, Knight of St. Andrew, Knight of the Eagle, Scotch Master, Sovereign Magus, Provincial Master of the Red Cross, and Knight of Light. This last degree was divided into five sections, comprehending Knight Novice of the third year, Knight of the fifth year, Knight of the seventh year, Knight Levite, and Knight Priest. To be initiated into the mysteries of the Clerks it was necessary to be a Roman Catholic, and to have taken all the military degrees of the rite of Strict Observance. Alchemy was one of the objects of their secret instruction.†

Offerings, the Three Grand.—See GROUND FLOOR OF THE LODGE.

Officers.—See INSTALLATION, JEWELS, LODGE.

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

On.—An ancient Egyptian word signifying the Sun, which was at one time worshipped by the Egyptians as the Supreme Deity. The city of On, in Lower Egypt, which contained a temple dedi-

* Clavel, p. 184. † Clavel, p. 187.

cated to the worship of this divinity, is called in the Septuagint, "Heliopolis," or the city of the Sun, and by Jeremiah (xliii. 13), "Beth-shemish," which has the same signification. In Genesis (xli. 45-50) we are informed that Pharaoh gave Joseph for his wife Asenath, "the daughter of Poti-pherah, priest of On." *On* may therefore be considered as the equivalent for Jehovah among the Egyptians, as *Jah* was among the Syrians and *Bel* among the Chaldees. The modern masonic corruption of this word into "Lun" is sheer nonsense.

Opening of the Lodge.—The ceremony of opening the lodge is solemn and impressive. Every brother is reminded by it of his duties and obligations. The necessary precautions are employed to avoid the intrusion of the profane, and every member being compelled to assume a share of the necessary forms, is thus admonished, that masonry is a whole, of which each Mason forms a part.

The manner of opening in each degree slightly varies. In the English system, which seems, according to the *Trestle Board*, published under the sanction of the late Baltimore Masonic Convention, to have been adopted by that body, the lodge is opened in the first degree "in the name of God and Universal Benevolence;" in the second, "on the square, in the name of the Great Geometrician of the Universe;" and in the third, "on the centre, in the name of the Most High."*

Operative Masonry.—See MASONRY.

Orator.—An officer in a lodge of the French rite, whose principal duty is to give instruction to the newly initiated. The duties of the office are those of a Lecturer.

Order.—An order is defined by Johnson to be, among other things, "a regular government, a society of dignified persons, distinguished by marks of honour, and a religious fraternity." In all of these senses, masonry may be styled an order. Its government is of the most regular and systematic character; men the most eminent for dignity and reputation have been its members, and if it does not constitute a religion in itself, it is at least religion's handmaid.

The word was first used by the ecclesiastical writers of the tenth century, to signify a certain form or rule of monastic discipline, and was in that sense applied to the different sects of monks.

Order of Scotland.—See ROYAL ORDER OF SCOTLAND.

Orders of Architecture.—A system of the several members,

* See Moore and Carnegy's *Trestle Board*, ch. iii.

ornaments, and proportions of columns and pilasters, is called an order. There are five orders of columns, three of which are Greek, the Doric, Ionic, and Corinthian; and two Italian, the Tuscan and Composite.—See these respective titles.

Ordo ab Chao—*Order out of Chaos.*—A motto of the thirty-third degree, and having the same allusion as LUX E TENEBRIS, which see.

Orient.—The East. The place where a lodge is situated is called its Orient. The seat of the Grand Lodge is called the Grand Orient.* But on the continent of Europe some of the supreme masonic bodies are called Grand Orients. In these instances Grand Orient is equivalent to Grand Lodge.

Oriental Chair of Solomon.—The seat of the W.·. M.·. in a symbolic lodge, and so called because the Master is supposed symbolically to fill the place over the craft once occupied by King Solomon.

Ornaments of a Lodge.—These are the Mosaic pavement, the indented tessel, and the blazing star.—See MOSAIC PAVEMENT.

Ornan the Jebusite.—He was an inhabitant of Jerusalem at the time that city was called Jebus, from the son of Canaan, whose descendants peopled it. He was the owner of the threshing-floor, situated on Mount Moriah, in the same spot on which the Temple was afterwards built. This threshing-floor David bought to erect on it an altar to God (2 Chron. xxi. 18-25). On the same spot Solomon afterwards built the Temple.

Orphic Mysteries.—These Grecian rites were only a modification of the mysteries of Bacchus or Dionysus, and were thus called because it was said that Orpheus first introduced the worship of Bacchus into Greece from Egypt. They differed, however, from the other pagan rites, in not being confined to the priesthood, but in being practised by a fraternity who did not possess the sacerdotal functions. The initiated commemorated in their ceremonies, which were performed at night, the murder of Bacchus by the Titans, and his final restoration to the supreme government of the universe, under the name of Phanes.

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

In the day the initiates were crowned with fennel and poplar, and carried serpents in their hands, or twined them round their heads, crying with a loud voice, *enos, sabos,* and danced to the

* The term is thus used, because in masonry the East is the seat of light and of authority. It is the station of the Worshipful Master.

sound of the mystic words, *hyes, attes, attes, hyes.* At night the mystes was bathed in the lustral water, and having been rubbed over with clay and bran, he was clothed in the skin of a fawn, and having risen from the bath he exclaimed, "I have departed from evil, and have found the good."*

The Orphic initiation, because it was not sacerdotal in its character, was not so celebrated among the ancients as the other mysteries. It nevertheless existed until the first ages of the Christian era, and fell, with the remaining rites of paganism, a victim to the rapid and triumphant progress of the new religion.

Osiris.—For the legend of Osiris, see EGYPTIAN MYSTERIES.

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

P

Parallel Lines.—In every well-regulated lodge there is found a point within a circle, which circle is embordered by two perpendicular parallel lines. These lines are representatives of St. John the Baptist and St. John the Evangelist, the two great patrons of masonry, to whom our lodges are dedicated, and who are said to have been "perfect parallels in Christianity as well as masonry." In those English lodges which have adopted the "Union System," established by the Grand Lodge of England in 1815, and where the dedication is "to God and his service," the lines parallel represent Moses and Solomon.—See DEDICATION.

Paschalis, Martinez.—The founder of a new rite or modification of masonry, called by him *the rite of Elected Cohens or Priests.* It was divided into two classes, in the first of which was represented the fall of man from virtue and happiness, and, in the second, his final restoration. It consisted of nine degrees, namely,—1, Apprentice; 2, Fellow-Craft; 3, Master; 4, Grand Elect; 5, Apprentice Cohen; 6, Fellow-Craft Cohen; 7, Master Cohen; 8, Grand Architect; 9, Knight Commander. Paschalis first introduced this rite into some of the lodges of Marseilles, Toulouse, and Bordeaux, and afterwards, in 1767, he extended it to Paris, where, for a short time, it was rather popular, ranking some of the Parisian *literateurs* among its disciples. It has now ceased to exist.

* *Demosth. contra Ctesiph.* Orat., pp. 568-9.

Passed.—A candidate, on receiving the second degree, is said to be "passed as a Fellow-Craft." It alludes to his having passed through the porch to the middle chamber of the Temple, the place in which Fellow-Crafts received their wages.

Past Master.—An honorary degree conferred on the W.·. Master at his installation into office. In this degree the necessary instructions are conferred respecting the various ceremonies of the order, such as installations, processions, the laying of corner stones, &c. The ceremonies of the degree, when properly conferred, inculcate a lesson of diffidence in assuming the responsibilities of an office without a due preparation for the performance of its duties.

When a brother, who has never before presided, has been elected the Master of a lodge, an emergent lodge of Past Masters, consisting of not less than three, is convened, and all but Past Masters retiring, the degree is conferred upon the newly-elected officer.

But the degree is also conferred in Royal Arch Chapters, where it succeeds the Mark Master's degree. The conferring of this degree, which has no historical connection with the rest of the degrees, in a chapter, arises from the following circumstance. Originally, when chapters of Royal Arch Masonry were under the government of lodges, in which the degree was then always conferred, it was a part of the regulations that no one could receive the Royal Arch degree unless he had previously presided in the lodge as Master. When the chapters became independent, the regulation could not be abolished, for that would been an innovation; the difficulty has, therefore, been obviated, by making every candidate for the degree of Royal Arch a Past Master before his exaltation.

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

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

The jewel of a Past Master in the United States is a pair of compasses, extended to sixty degrees on the fourth part of a circle,

with a sun in the centre. In England it was formerly the square on a quadrant, but is at present the square with the forty-seventh problem of Euclid engraved on a silver plate suspended within it.

This degree has never been recognized by the Grand Lodge of Scotland; it is conferred under the jurisdiction of the Supreme Grand Royal Arch Chapter.

Pastos—(Greek, *παστος, a couch*).—The pastos was a chest or close cell in the pagan mysteries (among the Druids, an excavated stone), in which the aspirant was for some time placed to commemorate the mystical death of the god. This constituted the symbolic death, which was common to all the mysteries. In the Arkite rites the pastos represented the ark in which Noah was confined. We may refer it to the coffin among masonic emblems.

Pectoral.—Belonging to the breast, from the Latin, *pectus*, the breast. The heart has always been considered the seat of fortitude and courage, and hence, by this word, is suggested to the Mason certain symbolic instructions in relation to the virtue of fortitude.

Pedal.—Belonging to the feet, from the Latin, *pes*, a foot. The just man is he who, firmly planting his feet on the principles of right, is as immovable as a rock, and can be thrust from his upright position neither by the allurements of flattery, nor the frowns of arbitrary power. And hence, by this word, is suggested to the Mason certain symbolic instructions in relation to the virtue of justice.

Pedestal.—The pedestal is the lowest part or base of a column on which the shaft is placed. In a lodge there are supposed to be three columns, the column of Wisdom in the east, the column of Strength in the west,—and the column of Beauty in the south. These columns are not generally erected in the lodge, but their pedestals always are, and at each pedestal sits one of the three superior officers of the lodge. Hence we often hear such expressions as these,—*advancing to the pedestal*, or *standing before the pedestal*, to signify advancing to, or standing before the seat of the Worshipful Master.*

Pelican.—The pelican is one of the symbols of the Rose Croix degree, and is intended as an allusion to the Redeemer, who shed his blood for the good of man.

Ragon says, that in the hieroglyphic monuments the eagle was the symbol of a wise man, and the pelican of a benevolent one;

* The custom in some lodges of placing tables or desks before the three principal officers is, of course, incorrect. They should, for the reason above assigned, be representations of the pedestals of columns, and should be painted to represent marble or stone.

and therefore he thinks that the eagle and pelican of the Rose Croix are intended to symbolize perfect wisdom and perfect charity.*

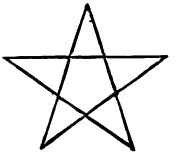
Penalty.—The ceremony of entering into a covenant among the ancient Hebrews is alluded to in Jeremiah xxxiv. 18. It was usual for the parties covenanting to cut a beast in twain, and pass between the parts thereof. Jeremiah also relates the penalties to be inflicted upon the people for a breach of their covenant. An English writer, Brother Goodacre (quoted by Dr. Oliver), thus fully explains the whole ceremony of making the covenant. The allusion will not escape the attentive Mason:—

"After an animal had been selected, his throat was cut across with one single blow, so as to divide the windpipe, arteries, and veins, without touching any bone. The next ceremony was to tear the breast open and pluck out the heart, and if there were the least imperfection the body would be considered unclean. The animal was then divided into two parts, and placed north and south, that the parties to the covenant might pass between them from east to west; and the carcass was then left as a prey to voracious animals."

Pencil.—One of the working tools of a Master Mason. Its use is to draw plans on the tracing board for the guidance and instruction of the workmen; and, morally, it teaches the craft that all their thoughts and actions are recorded by the Almighty, to whom they must at last render up their account.

Penny.—The penny a-day referred to in the Mark degree as the wages of a workman, was the Roman *denarius*, equal to about sevenpence three farthings sterling, or twelve cents and a-half federal currency.

Pentalpha.—A geometrical figure representing an endless triangle with five points, thus:—



It was used by the Pythagoreans as an emblem of health.—See FIVE. The pentalpha of Pythagoras is also called the pentangle of Solomon, and is said to have constituted the seal or signet of

* *Cours des Initiations*, p. 320.

our Ancient Grand Master, and to have been inscribed on the foundation-stone of masonry.

Perfection—*Grand écossais de la voûte sacrée du Jacques VI.*—The fourteenth degree in the Ancient Scotch rite, the twentieth in the rite of Misraim. In the Scotch rite, as practised in this country, the degree receives the name we have given it, as well as that of "Grand Elect, Perfect, and Sublime Mason;" but in France it is called "Grand Scotch Mason of the sacred vault of James VI." This is one of the evidences of the influence exerted by the Pretender and his adherent, Ramsay, over the organization of this rite. This degree is called by its possessors the ultimate degree of Ancient Masonry, and it is indeed the last of the ineffable degrees that refer to the first Temple. Its officers are a Most Perfect Master, representing Solomon, two Grand Wardens, a Grand Treasurer, and Grand Secretary. The following history is connected with this degree:—

When the Temple was finished, the Masons who had been employed in constructing it acquired immortal honour. Their order became more uniformly established and regulated than it had been before. Their caution and reserve in admitting new members produced respect, and merit alone was required of the candidate. With these principles instilled into their minds, many of the Grand Elect left the Temple after its dedication, and dispersing themselves among the neighbouring nations, instructed all who applied and were found worthy in the sublime degrees of Ancient Craft Masonry.

The Temple was completed in the year of the world, 3000. Thus far the wise King of Israel had behaved worthy of himself, and gained universal admiration; but, in process of time, when he had advanced in years, his understanding became impaired; he grew deaf to the voice of the Lord, and was strangely irregular in his conduct. Proud of having erected an edifice to his Maker, and intoxicated with his great power, he plunged into all manner of licentiousness and debauchery, and profaned the Temple by offering to the idol Moloch that incense which should have been offered only to the living God.

The Grand Elect and Perfect Masons saw this, and were sorely grieved, afraid that his apostacy would end in some dreadful consequences, and bring upon them those enemies whom Solomon had vain-gloriously and wantonly defied. The people, copying the vices and follies of their king, became proud and idolatrous, and neglected the worship of the true God for that of idols.

As an adequate punishment for this defection, God inspired the heart of Nebuchadnezzar, King of Babylon, to take vengeance

on the kingdom of Israel. This prince sent an army with Nebuzaradan, Captain of the Guards, who entered Judah with fire and sword, took and sacked the city of Jerusalem, razed its walls, and destroyed the Temple. The people were carried captive to Babylon, and the conquerors took with them all the vessels of silver and gold. This happened four hundred and seventy years, six months, and ten days after its dedication.

When, in after times, the princes of Christendom entered into a league to free the Holy Land from the oppression of the infidels, the good and virtuous Masons, anxious for the success of so pious an undertaking, voluntarily offered their services to the confederates, on condition that they should be permitted a chief of their own election, which was granted; they accordingly rallied under their standard and departed.

The valour and fortitude of these elected knights was such that they were admired by, and took the lead of, all the princes of Jerusalem; who, believing that their mysteries inspired them with courage and fidelity in the cause of virtue and religion, became desirous of being initiated. Upon being found worthy, their desires were complied with, and thus the royal art, meeting the approbation of great and good men, became popular and honourable, was diffused through their various dominions, and has continued to spread through a succession of ages to the present day.

The symbolic order of this degree is red, emblematic of fervour, constancy, and assiduity.

The jewel of the degree is a pair of compasses extended on an arc of 90 degrees, surmounted by a crown, and with a sun in the centre.

The apron is white with red flames, bordered with blue, and having the jewel painted on the flap.

Perfection, Rite of.—In 1754 the Chevalier de Bonneville established a chapter of the high degrees, which he called the Chapter of Clermont, in honour of Louis of Bourbon, Prince of Clermont, at that time Grand Master of the fraternity in France. The system of masonry he there practised received the name of the rite of Perfection, or rite of Heredom. It consists of twenty-five degrees, most of which are the same as those of the Ancient Scotch rite. The degrees are as follows:—1, Apprentice; 2, Fellow-Craft; 3, Master; 4, Secret Master; 5, Perfect Master; 6, Intimate Secretary; 7, Intendant of the Buildings; 8, Provost and Judge; 9, Elect of Nine; 10, Elect of Fifteen; 11, Illustrious Elect, Chief of the Twelve Tribes; 12, Grand Master Architect; 13, Royal Arch; 14, Grand, Elect, Ancient, Perfect Master; 15, Knight of the Sword; 16, Prince of Jerusalem; 17, Knight of the East and West; 18,

Rose Croix Knight; 19, Grand Pontiff; 20, Grand Patriarch; 21, Grand Master of the Key of Masonry; 22, Prince of Libanus; 23, Sovereign Prince Adept, Chief of the Grand Consistory; 24, Illustrious Knight, Commander of the Black and White Eagle; 25, Most Illustrious Sovereign Prince of Masonry, Grand Knight, Sublime Commander of the Royal Secret.

The distinguishing principle of this rite is, that Freemasonry was derived from Templarism, and that, consequently, every Freemason was a Knight Templar. It is still practised, or was a few years since, in a single lodge in Paris.

Perfect Master—*Maître Parfait.*—The fifth degree in the Ancient Scotch rite. The ceremonies of this degree were originally established as a grateful tribute of respect to a worthy departed brother. The officers of the lodge are a Right Worshipful Master, who represents the Noble Adoniram, the inspector of the works at Mount Libanus, and a Warden, who is called Inspector. The conductor represents Zerbal, the Captain of the Guards. The symbolic colour of the degree is green, to remind the Perfect Master that, being dead in vice, he must hope to revive in virtue. His jewel is a compass extended 60 degrees, to teach him that he should act within measure, and ever pay due regard to justice and equity.

The apron is white, with a green flap, and in the middle of the apron must be embroidered or painted, within three circles, a square stone, in the centre of which the letter J is inscribed.

Perfect Union, Lodge of.—A lodge at Rennes in France, which, in the last century, created a new modification of masonry, under the name of the rite of the Elect of Truth. It consisted of fourteen degrees, divided into three classes, taken with slight alterations from the rite of perfection. The degrees were as follows:—

First Class.—1, Entered Apprentice; 2, Fellow-Craft; 3, Master; 4, Perfect Master.

Second Class.—5, Elect of Nine; 6, Elect of Fifteen; 7, Master Elect; 8, Minor Architect; 9, Second Architect; 10, Grand Architect; 11, Knight of the East; 12, Rose Croix.

Third Class.—13, Knight Adept; 14, Elect of Truth.

This rite at one time had several lodges in various parts of France.

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

Persecutions.—I enter on the history of the persecutions to which our order has been subjected, with a reluctance that I have not felt in the other portions of this work. The record of the follies and the crimes of his race, furnish no pleasant theme to the historian. But truth summons me to the task, odious though it be, of showing that masonry, virtuous as are its principles, charitable as are its objects, and instructive as are its ceremonies, has, nevertheless, been repeatedly exposed to the blinded rage of political hostility, or of religious bigotry.

One of the first persecutions to which masonry, in its present organization, was subjected, occurred in the year 1735 in Holland. On the 16th of October of that year, a crowd of ignorant fanatics, whose zeal had been enkindled by the denunciations of some of the clergy, broke into a house in Amsterdam, where a lodge was accustomed to be held, and destroyed all the furniture and ornaments of the lodge. The States-General, yielding to the popular excitement, or rather desirous of giving no occasion for its action, prohibited the future meetings of the lodges. One, however, continuing, regardless of the edict, to meet at a private house, the members were arrested and brought before the Court of Justice. Here, in the presence of the whole city, the Masters and Wardens defended themselves with great dexterity; and while acknowledging their inability to prove the innocence of their institution by a public exposure of their secret doctrines, they freely offered to receive and initiate any person in the confidence of the magistrates, and who could then give them information upon which they might depend, relative to the true designs of the institution. The proposal was acceded to, and the town-clerk was chosen. He was immediately initiated, and his report so pleased his superiors that all the magistrates and principal persons of the city became members and zealous patrons of the order.

In France the fear of the authorities that the Freemasons concealed, within the recesses of their lodges, designs hostile to the government, gave occasion to an attempt, in 1737, on the part of the police, to prohibit the meeting of the lodges. But this unfavourable disposition did not long continue, and the last instance of the interference of the government with the proceedings of the masonic body was in June, 1745, when the members of a lodge, meeting at the Hotel de Soissons, were dispersed, their furniture and jewels seized, and the landlord amerced in a penalty of three thousand livres.

The persecutions in Germany were owing to a singular cause. The malice of a few females had been excited by their disappointed curiosity. A portion of this disposition they succeeded in communicating to the Empress, Maria Theresa, who issued an order

for apprehending all the Masons in Vienna when assembled in their lodges. The measure was, however, frustrated by the good sense of the Emperor, Joseph I., who was himself a Mason, and exerted his power in protecting his brethren.

The persecutions of the church in Italy and other Catholic countries have been the most extensive and most permanent. On the 28th of April, 1738, Pope Clement XII. issued the famous bull against Freemasons, whose authority is still in existence. In this bull the Roman Pontiff says:—"We have learned, and public rumour does not permit us to doubt the truth of the report, that a certain society has been formed, under the name of Freemasons, into which persons of all religions and all sects are indiscriminately admitted, and whose members have established certain laws which bind themselves to each other, and which, in particular, compel their members, under the severest penalties, by virtue of an oath taken on the Holy Scriptures, to preserve an inviolable secrecy in relation to everything that passes in their meetings." The bull goes on to declare that these societies have become suspected by the faithful, and that they are hurtful to the tranquillity of the state and to the safety of the soul; and after making use of the now thread-bare argument, that if the actions of Freemasons were irreproachable they would not so carefully conceal them from the light, it proceeds to enjoin all bishops, superiors, and ordinaries, to punish the Freemasons "with the penalties which they deserve, as people greatly suspected of heresy, having recourse, if necessary, to the secular arm."*

What this delivery to the secular arm means we are at no loss to discover, from the interpretation given to the bull by Cardinal Firrao in his edict of publication in the beginning of the following year; namely, "that no person shall dare to assemble at any lodge of the said society, nor be present at any of their meetings, under *pain of death*, and confiscation of goods, the said penalty to be without hope of pardon."†

The bull of Clement met in France with no congenial spirits to obey it. On the contrary, it was the subject of universal condemnation as arbitrary and unjust, and the parliament of Paris positively refused to enrol it. But in other Catholic countries it

* As late as 1802, in Austria and the Ecclesiastical States, all public functionaries were compelled, before their installation, to declare upon oath that they were not members of the order of Freemasons.

† Clavel gives the original of this most merciful interpretation. I quote it, lest the severity of the penalty should throw a doubt upon the correctness of my translation, which my Italian readers may easily verify:—"*Che nessuno ardisca di radunarsi e congregarsi e di aggregarsi, in luogo alcuno, sotto le sudette società, nè di trovarsi presente a tali radunanze, sota* pena della morte *e confiscazione de beni, da incorrersi irremisibilmente, senza speranza di grazia.*"

was better respected. In Tuscany the persecutions were unremitting. A man named Crudeli was arrested at Florence, thrown into the dungeons of the Inquisition, subjected to torture, and finally sentenced to a long imprisonment, on the charge of having furnished an asylum to a masonic lodge. The Grand Lodge of England, upon learning the circumstances, obtained his enlargement, and sent him pecuniary assistance. Francis de Lorraine, who had been initiated at the Hague, in 1731, soon after ascended the grand ducal throne, and one of the first acts of his reign was to liberate all the Masons who had been incarcerated by the Inquisition; and still further to evince his respect for the order, he personally assisted in the constitution of several lodges at Florence, and in other cities of his dominions.

The other sovereigns of Italy were, however, more obedient to the behests of the holy father, and persecutions continued to rage throughout the peninsula. Nevertheless, masonry continued to flourish, and in 1751, thirteen years after the emission of the bull of prohibition, lodges were openly in existence in Tuscany, at Naples, and even in the "eternal city" itself.

The priesthood, whose vigilance had abated under the influence of time, became once more alarmed, and an edict was issued in 1751, by Benedict XIV., who then occupied the papal chair, renewing and enforcing the bull which had been fulminated by Clement.

This, of course, renewed the spirit of persecution. In Spain, one Tournon, a Frenchman, was convicted of practising the rites of masonry, and after a tedious confinement in the dungeons of the Inquisition, he was finally banished from the kingdom.

In Portugal, at Lisbon, John Coustos, a native of Switzerland, was still more severely treated. He was subjected to the torture, and suffered so much that he was unable to move his limbs for three months. Coustos, with two companions of his reputed crime, was sentenced to the galleys, but was finally released by the interposition of the English ambassador. The work of Coustos, in which he recounts the circumstances of his imprisonment and trial, is now before me, and the details of the tortures to which he was subjected, in the hope of extorting the secrets of Masonry from him, inspire the most tender pity for his sufferings, and the most unqualified admiration of his fortitude and fidelity.

But the persecutions of the order were not confined to Catholic countries. In 1745 the Council of Berne, in Switzerland, issued a decree, prohibiting, under the severest penalties, the assemblages of Freemasons. In 1757, in Scotland, the Synod of Stirling adopted a resolution debarring all adhering Freemasons from the ordinances

of religion. And, as if to prove that fanaticism is everywhere the same, in 1748 the Divan at Constantinople caused a masonic lodge to be demolished, its jewels and furniture seized, and its members arrested. They were discharged upon the interposition of the English minister, but the government prohibited the introduction of the order into Turkey.

Our own country has not been free from the blighting influence of this demon of fanaticism. But the exciting scenes of anti-masonry are too recent to be treated by the historian with coolness or impartiality. The political party to which this spirit of persecution gave birth was the most abject in its principles and the most unsuccessful in its efforts of any that our times have seen. It has passed away; the clouds of anti-masonry have been, we trust, forever dispersed, and the bright sun of masonry, once more emerging from its temporary eclipse, is beginning to bless our land with the invigorating heat and light of its meridian rays.

Persian Philosophic Rite.—A rite attempted to be established in France about the year 1819. It consisted of seven degrees, as follows:—1, Listening Apprentice; 2, Fellow-Craft Adept, Esquire of Benevolence; 3, Master, Knight of the Sun; 4, Architect of all rites, Knight of the philosophy of the heart; 5, Knight of eclecticism and of truth; 6, Master Good Shepherd; 7, Venerable Grand Elect. This rite never contained many members, and is now abolished.

Petition.—When a new lodge is about to be formed, application to the Grand Lodge, within whose jurisdiction it is situated, must be made in the form of petition. The petition must be signed by at least seven Master Masons, and the masonic and moral character of the petitioners certified by one or more well known brethren. Petitions to a Grand Chapter for the formation of Chapters of Royal Arch Masons, require the signature of nine companions; and for Encampments of Knights Templars and the appendant orders, the application to the Grand Encampment must be made by nine knights.

Phallus—(Greek Φαλλος).—The phallus was the wooden image of the *membrum virile*, which being affixed to a pole, formed a part of most of the pagan mysteries, and was worshipped as the emblem of the male generative principle. The phallic worship was first established in Egypt. The origin of its institution was this: After the murder of Osiris, and the mutilation of the body by Typhon, Isis was enabled to recover all the parts of his body except the privities. To this part, therefore, in commemoration of its loss, she paid particular honour. The phallus, its representation, was made of wood, and carried during the sacred festivals in the mysteries of Osiris, as the emblem of fecundity. It was held by the

people in the greatest veneration, and the sight or mention of it produced in the minds of the ancients no impure or lascivious thoughts. From Egypt it was introduced into Greece, and its exhibition formed a part of the Dionysian mysteries. In the Indian mysteries it was called the *lingam*, and was always found in the most holy place of the temple. It was adopted by the idolatrous Israelites, who took it from the Moabites when in the wilderness of Sin, under the name of Baal-peor.* In short, the veneration of the phallus, under different names, was common to all the nations of antiquity. We shall again have occasion to refer to it in the article on the POINT WITHIN A CIRCLE, with which masonic emblem the phallus has been identified by Dr. Oliver in an elaborate chapter in his *Signs and Symbols*. The masonic explanation, however, it will hereafter be perceived, bears no longer any allusion to the solar orb, or great principle of fecundity, except in its form ⊙, a figure still retained by astronomers as the representation of the sun.—See POINT WITHIN A CIRCLE.

Philalethes, Rite of the.—The rite of the *Philalethes* or Searchers after Truth, was invented in the lodge of Amis Reunis at Paris, in 1775, by Savalette de Langes, Keeper of the Royal Treasury, It was compounded of the masonic reveries of Swedenborg and Paschalis, and was distributed into twelve classes or chambers of instruction. The names of these classes or degrees were as follows:—1, Apprentice; 2, Fellow-Craft; 3, Master; 4, Elect; 5, Scotch Master; 6, Knight of the East; 7, Rose Croix; 8, Knight of the Temple; 9, Unknown Philosopher; 10, Sublime Philosopher; 11, Initiate; 12, Philalethes or Searcher after Truth. The first six degrees were called Petty, and the last six High Masonry. The rite existed only during the life of de Langes; at his death in 1788, it ceased to exist, and the lodge of Amis Reunis was dissolved.

Philosophical Degrees.—All the degrees above the Rose Croix obtain this appellation. They are so called because they are particularly directed to the philosophical explanation of the system of masonry, which, in the inferior degrees, receives a moral signification. They are not to be confounded with the philosophical orders which arose on the continent of Europe about the close of the eighteenth century, and whose tendency, in many instances, was towards natural religion or deism. Barruel and Robinson, however, have confounded them, and on this error have based many, if not all of their false charges against Freemasonry.

* Cumberland says Baal-pehor in the Chaldaic signifies the naked god, and is equivalent to the Roman deity Priapus.

Philosophic Lodge.—The degree of Knights of the Sun is sometimes thus styled.

Philosophic Scotch Rite—*Rite écossais philosophique.*—In the year 1770 one Pernetti founded a rite of Freemasonry, which he called the "Hermetic rite," but which was rather an alchemical than a masonic society; for its object was, by symbolic lessons, to instruct its disciples in the art of transmuting metals, and preparing the elixir of life. One of Pernetti's most ingenious disciples was a physician of Paris, named Boileau. He modified the system of the Hermetic rite, gave it a more purely masonic character, and established its practice in one of the lodges of Paris, under the name of the "Philosophic Scotch Rite." The two rites were subsequently united, and the Grand Lodge was established in 1776 at Paris. It consists of twelve degrees, as follows:—1, 2, 3, Knight of the Black Eagle, or Rose Croix, divided into three parts; 4, Knight of the Phœnix; 5, Knight of the Sun; 6, Knight of Iris; 7, Freemason; 8, Knight of the Argonauts; 9, Knight of the Golden Fleece; 10, Grand Inspector, Perfect Initiate; 11, Grand Inspector, Grand Scotch Mason; 12, Sublime Master of the Luminous Ring. The three degrees of Ancient Craft Masonry are necessary pre-requisites, though they do not form a part of the rite. It is still practised in France, but to a very limited extent.

We may form some notion of the masonic doctrine taught in this rite, from the name of the degree which is at its summit. The "Luminous Ring" is a Pythagorean degree. In 1780 an Academy of the Sublime Masters of the Luminous Ring was established in France, in which the doctrine was taught that Freemasonry was originally founded by Pythagoras, and in which the most important portion of the lectures consisted of an explanation of the peculiar doctrines of the sage of Samos. We may, therefore, presume that the same doctrines were taught in the rite under examination.

Pickaxe.—One of the working tools of a Royal Arch Mason. For its emblematic signification see SHOVEL.

Pilgrim's Shell.—The shell was an ancient symbol of the Syrian Goddess Astarte, who was the same as the Venus Pelagia, or Venus rising from the sea, of the western mythology. The *escalop* or scollop shell (the *Pecten* of Linnæus) is found in great abundance on the shores of the Mediterranean, and was worn in the time of the Crusades by pilgrims to the Holy Land, as a memorial of the pious pilgrimage they were then performing or had already accomplished. Thus Shakspeare makes Ophelia sing:—

"And how should I thy true love know,
From any other one?
O! by his scollop shell and staff,
And by his sandal shoon."

Hence the scollop shell, staff, and sandals, form a part of the costume of a candidate in the ceremonies of the Templar's degree.

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

In the antediluvian ages the posterity of Seth erected pillars; "for," says the Jewish historian, "that their inventions might not be lost before they were sufficiently known, upon Adam's prediction that the world was to be destroyed at one time by the force of fire, and at another time by the violence of water, they made two pillars, the one of brick, the other of stone; they inscribed their discoveries on them both, that in case the pillar of brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind, and also inform them that there was another pillar of brick erected by them."* Jacob erected a pillar at Bethel, to commemorate his remarkable vision of the ladder, and afterwards another one at Galeed, as a memorial of his alliance with Laban. Joshua erected one at Gilgal, to perpetuate the remembrance of his miraculous crossing of the Jordan. Samuel set up a pillar between Mizpeh and Shen, on account of a defeat of the Philistines, and Absalom erected another in honour of himself.

Pillars of the Porch.—The pillars most remarkable in Scripture history were the two erected by Solomon at the porch of the Temple, and which Josephus thus describes:—"Moreover, this Hiram made two hollow pillars, whose outsides were of brass, and the thickness of the brass was four fingers breadth, and the height of the pillars was eighteen cubits (27 feet), and the circumference

* Joseph. *Antiq.*, lib. i., c. 2. Josephus says this pillar in his time was still remaining in the land of Siriad; but Whiston supposes the pillar thus referred to, to have been erected by Sesostris, King of Egypt.

twelve cubits (18 feet); but there was cast with each of their chapiters, lily-work, that stood upon the pillar, and it was elevated five cubits (7½ feet), round about which there was net-work interwoven with small palms made of brass, and covered the lily-work. To this also were hung two hundred pomegranates, in two rows. The one of these pillars he set at the entrance of the porch on the right hand (*or south*), and called it Jachin, and the other at the left hand (*or north*), and called it Boaz."

It has been supposed that Solomon, in erecting these pillars, had reference to the pillar of cloud and the pillar of fire which went before the Israelites in the wilderness, and that the right hand or south pillar represented the pillar of cloud, and the left hand or north pillar represented that of fire. Solomon did not simply erect them as ornaments to the Temple, but as memorials of God's repeated promises of support to his people of Israel. For the pillar יכין (*Jachin*), derived from the words יה (*Jah*), "Jehovah," and הכין (*achin*), "to establish," signifies that "God will establish his house of Israel;" while the pillar בעז (*Boaz*), compounded of ב (*b*), "in" and עז (*oaz*), "strength," signifies, that "in strength shall it be established." And thus were the Jews, in passing through the porch to the Temple, daily reminded of the abundant promises of God, and inspired with confidence in his protection and gratitude for his many acts of kindness to his chosen people.

The construction of these pillars.—There is no part of the architecture of the ancient Temple which is so difficult to be understood in its details, as the Scriptural account of these memorable pillars. Freemasons, in general, intimately as their symbolical signification is connected with some of the most beautiful portions of their ritual, appear to have but a confused notion of their construction and of the true disposition of the various parts of which they are composed. With a view to relieve this subject from some of the difficulties which surround it, I, some time since, published an essay on these pillars in *Moore's Magazine;* and as that essay contained all the results of a rather laborious investigation, I shall transfer so much of it as is appropriate to the present article.

The situation of these pillars, according to Lightfoot,* was *within* the porch, at its very entrance, and on each side of the gate. They were therefore seen, one on the right, and the other on the left, as soon as the visitor stepped within the porch.† And this, it will be

* See his treatise entitled *A Prospect of the Temple.*

† If this position be the correct one, and Lightfoot supports the hypothesis by strong arguments, then Oliver, as well as most of our lecturers, is wrong in the statement that the pillars were placed before the porch of the temple, and must have been passed before entering it.—See Oliver's *Landmarks*, vol. i., p. 451.

remembered in confirmation, is the very spot in which Ezekiel places the pillars that he saw in his vision of the Temple. "The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it, and there were pillars by the posts, one on this side, and another on that side."*

These pillars, we are told, were of brass, as well as the chapiters that surmounted them, and were cast hollow. The thickness of the brass of each pillar was "four fingers, or a hand's breadth," which is equal to three inches. According to the accounts in 1 Kings viii. 15, and in Jeremiah lii. 21, the circumference of each pillar was twelve cubits. Now, according to the Jewish computation, the cubit used in the measurement of the Temple buildings was six hands' breadth, or eighteen inches. According to the tables of Bishop Cumberland, the cubit was rather more, he making it about twenty-two inches; but I adhere to the measure laid down by the Jewish writers, as probably more correct, and certainly more simple for calculation. The circumference of each pillar, reduced by this scale to English measure, would be eighteen feet, and its diameter about six.

The reader of the Scriptural accounts of these pillars will be not a little puzzled with the apparent discrepancies that are found in the estimates of their height as given in the Books of Kings and Chronicles. In the former book it is said that their height was eighteen cubits, and in the latter it was thirty-five.† But the discrepancy is easily reconciled by supposing, which, indeed, must have been the case, that in the Book of Kings the pillars are spoken of separately, and that, in Chronicles, their aggregate height is calculated; and the reason why, in this latter book, their united height is placed at thirty-five cubits instead of thirty-six, which would be the double of eighteen, is because they are there measured as they appeared with the chapiters upon them. Now, half a cubit of each pillar was concealed in what Lightfoot calls "the hole of the chapiter," that is, half a cubit's depth of the lower edge of the chapiter covered the top of the pillar, making each pillar, apparently, only seventeen and a-half cubits high, or the two thirty-five cubits, as laid down in the Book of Chronicles.

This is a much better method of reconciling the discrepancy than that adopted by Calcott,‡ who supposes that the pedestals of the pillars were seventeen cubits high—a violation of every rule of architectural proportion, with which we would be reluctant to

* Ezekiel xi. 49.

† Whiston observes that the latter height would be contrary to all the rules of architecture.

‡ Calcott's *Masonry*, p. 151.

charge the memory of so "cunning a workman" as Hiram the Builder. The account in Jeremiah agrees with that in the Book of Kings. The height, therefore, of each of these pillars was, in English measure, twenty-seven feet. The chapiter or pomel was five cubits, or seven and a-half feet more; but as half a cubit, or nine inches, was common to both pillar and chapiter, the whole height from the ground to the top of the chapiter was twenty-two cubits and a-half, or thirty-three feet and nine inches.

Each of these pillars was surmounted by a chapiter, which was five cubits or seven and a-half feet in height. The shape and construction of this chapiter requires some consideration. The Hebrew word which is used in this place is כותרת (*koteret*). Its root is to be found in the word כתר (*keter*), which signified "a crown," and is so used in Esther vi. 8, to designate the royal diadem of the King of Persia. The Chaldaic version expressly calls the chapiter "a crown," but Rabbi Solomon, in his commentary, uses the word פומיל (*pomel*), signifying "a globe or spherical body," and Rabbi Gershom describes it as "like two crowns joined together." Lightfoot says "it was a huge, great oval, five cubits high, and did not only sit upon the head of the pillars, but also flowered or spread them, being larger about, a great deal, than the pillars themselves." The Jewish commentators say that the two lower cubits of its surface were entirely plain, but that the three upper were richly ornamented. To this ornamental part we now arrive.

In the First Book of Kings chap. vii., verses 17, 20, 22, the ornaments of the chapiters are thus described:—

"And nets of checker-work, and wreaths of chain-work, for the chapiters which were upon the top of the pillars: seven for the one chapiter, and seven for the other chapiter.

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

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

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

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

Let us endeavour to render this description, which appears somewhat confused and unintelligible, plainer and more comprehensible:—

The "nets of checker-work," is the first ornament mentioned.

The words thus translated are in the original שבכים מעשה שבכה, which Lightfoot prefers rendering "thickets of branch-work;" and he thinks that the true meaning of the passage is, that "the chapiters were curiously wrought with branch-work, seven goodly branches standing up from the belly of the oval, and their boughs and leaves curiously and lovelily intermingled and interwoven one with another." He derives his reason for this version from the fact that the same word, שבכה, is translated "thicket," in the passage in Genesis (xxii. 13) where the ram is described as being "caught in a thicket by his horns," and in various other passages the word is to be similarly translated. But, on the other hand, we find it used in the Book of Job, where it evidently signifies a net made of meshes, "For he is cast into a net by his own feet, and he walketh upon a snare" (Job xvii. 8). In 2 Kings i. 2, the same word is used, where our translators have rendered it a *lattice:* "Ahaziah fell down through a lattice in his upper chamber." I am, therefore, not inclined to adopt the emendation of Lightfoot, but rather coincide with the received version, as well as the masonic tradition, that this ornament was a simple net-work, or fabric consisting of reticulated lines.

The "wreaths of chain-work" that are next spoken of are less difficult to be understood. The word here translated "wreath," is גדלים and is to be found in Deuteronomy xxii. 12, where it distinctly means *fringes*, "Thou shalt make thee fringes upon the four quarters of thy vesture." *Fringes* it should also be translated here. "The fringes of chain-work," I suppose, were, therefore, attached to, and hung down from, the net-work spoken of above, and were probably in this case, as when used upon the garments of the Jewish high priest, intended as a "memorial of the law."

The "lily-work" is the last ornament that demands our attention. And here the description of Lightfoot is so clear and evidently correct that I shall not hesitate to quote it at length. "At the head of the pillar, even at the setting on of the chapiter, there was a curious and a large border or circle of lily-work, which stood out four cubits under the chapiter, and then turned down, every lily or long tongue of brass, with a neat bending, and so seemed as a flowered crown to the head of the pillar, and as a curious garland whereon the chapiter had its seat."

There is a very common error among Masons, which has been fostered by the plates in our *Monitors*, that there were on the pillars chapiters, and that these chapiters were again surmounted by globes. The truth, however, is, that the chapiters themselves were "the pomels or globes" to which our lecture, in the Fellow-Craft's

degree, alludes. This is evident from what has already been said in the first part of the preceding description. The maps of the earth, and the charts of the celestial constellations, which are sometimes said to have been engraved upon these globes, must be referred to the pillars where, according to Oliver, a masonic tradition places them—an ancient custom, instances of which we find in profane history. This is, however, by no means of any importance, as the symbolic allusion is perfectly well preserved in the shapes of the chapiters, without the necessity of any such geographical or astronomical engraving upon them. For being globular, or nearly so, they may be justly said to have represented the celestial and terrestrial spheres.

The true description, then, of these memorable pillars is simply this. Immediately within the porch of the Temple, and on each side of the door, were placed two hollow brazen pillars. The height of each was twenty-seven feet, the diameter about six feet, and the thickness of the brass three inches. Above the pillar, and covering its upper part to the depth of nine inches, was an oval body or chapiter seven feet and a-half in height. Springing out from the pillar at the junction of the chapiter with it, was a row of lily petals, which, first spreading around the chapiter, afterwards gently curved downwards towards the pillar, something like the Acanthus leaves on the capital of a Corinthian column. About two-fifths of the distance from the bottom of the chapiter, or just below its most bulging part, a tissue of net-work was carved, which extended over its whole upper surface. To the bottom of this net-work was suspended a series of fringes, and on these again were carved two rows of pomegranates, one hundred being in each row.

This description, it seems to me, is the only one that can be reconciled with the various passages in the Books of Kings, Chronicles, and Jeremiah, which relate to these pillars, and the only one that can give the masonic student a correct conception of the architecture of these important symbols.

Platonic Academy.—A society instituted at Florence in 1480. The hall in which its meetings were held still exists, and is said to be ornamented with masonic emblems. Clavel supposes it to have been a society founded by some of the honorary members and patrons of the fraternity of Freemasons who existed in the Middle Ages, and who, having abandoned the material design of the institution, confined themselves to its mystic character. If his suggestion be correct, this is one of the earliest instances of the separation of speculative from operative masonry.

Plenty.—The ear of corn is the masonic symbol of plenty, and was derived, as nearly all the masonic symbols have been, from the

ancient system of symbolism. According to Montfaucon, ears of corn always accompanied the images of the goddess Plenty in the ancient gems and medals, of which he gives several examples. The Hebrew word *Shibboleth* signifies an ear of corn.

Plumb.—An instrument made use of by operative masons for the purpose of erecting perpendicular lines, and which, in speculative masonry, constitutes one of the working tools of the Fellow-Craft. As the building which is not erected on a perpendicular line, but leans either one way or the other, becomes insecure, and must eventually fall, by the force of gravity, to the ground, so he whose life is not supported by an upright course of conduct, but whose principles are swayed by the uncertain dictates of interest or passion, cannot long sustain a worthy reputation, and must soon sink beneath the estimation of every good and virtuous citizen. But the just, the upright, the unwavering man, who bends not beneath the attacks of adversity, nor yields to the temptations of prosperity, but still pursues the "even tenor of his way," will stand erect amid the fiercest tempests of fortune, and, like a tall column, lift his head above the frowns of envy and the slanders of malignity. To the man thus just and upright, the sacred Scriptures attribute, as necessary parts of his character, kindness and liberality, temperance and moderation, truth and wisdom; and the heathen poet, Horace, pays, in one of his most admired odes, an eloquent tribute to his stern immutability,—

"The man, in conscious virtue bold,
Who dares his secret purpose hold,
Unshaken hears the crowd's tumultuous cries,
And the impetuous tyrant's angry brow defies.
Let the loud winds that rule the seas
Their wild tempestuous horrors raise;
Let Jove's dread arm with thunders rend the spheres,
Beneath the crush of world's undaunted he appears."*

Francis.

The plumb is also the jewel of the Junior Warden, and it seems here symbolically to instruct us, as the authority of this officer is exercised only in time of refreshment, when the brethren, having ceased to labour, are no longer within the sacred precincts of the

* "Justum et tenacem propositi virum
Non civium ardor prava jubentium,
Non vultus instantis tyranni
Mente quatit solido, neque Auster
Dux inquieti turbidus Adriæ:
Nec fulminantis magna Jovis manus.
Si fractus illabatur orbis
Impavidum ferient ruinæ."

Hor., lib. iii., od. 3.

lodge-room, that then more particularly, when the eyes of a censorious world are upon him, should the Mason walk uprightly and eschew evil.*

Points of Fellowship.—The *pentalpha* or triple triangle, was among the Pythagoreans the emblem of health, because it constituted a figure of five lines and five points; among Masons, in the form of a five-pointed star, it has been adopted as the symbol of the most sacred principles of their profession.—See FIVE POINTS OF FELLOWSHIP and STAR.

Points, Twelve Grand.—See TWELVE GRAND POINTS.

Point within a Circle.—This emblem is to be found in every well-regulated lodge, and is explained as representing the *point*, the individual brother, and the *circle*, the boundary line of his duty. But that this was not always its symbolic signification, we may collect from the true history of its connection with the phallus of the ancient mysteries. The phallus, as I have already shown under the word, was, among the Egyptians, the symbol of fecundity, expressed by the male generative principle. It was communicated from the rites of Osiris to the religious festivals of Greece. Among the Asiatics the same emblem, under the name of *lingam*, was, in connection with the female principle, worshipped as the symbols of the Great Father and Mother, or producing causes of the human race after their destruction by the deluge. On this subject Captain Wilford remarks, "That it was believed in India that, at the general deluge, everything was involved in the common destruction, except the male and female principles, or organs of generation, which were destined to produce a new race, and to repeople the earth when the waters had subsided from its surface. The female principle, symbolized by the moon, assumed the form of a *lunette* or crescent; while the male principle, symbolized by the sun, assuming the form of the lingam, placed himself erect in the centre of the lunette, like the mast of a ship. The two principles, in this united form, floated on the surface of the waters during the period of their prevalence on the earth, and thus became the progenitors of a new race of men."† Here, then, was the first outline of the point

* It is worthy of notice that, in most languages, the word which is used in a direct sense to indicate straightness of course or perpendicularity of position, is also employed in a figurative sense to express uprightness of conduct. Such are the Latin "*rectum*," which signifies at the same time a *right line* and *honesty* or *integrity*; the Greek "*ἰθύς*," which means *straight*, *standing upright*, and also *equitable*, *just*, *true*; and the Hebrew "*tsedek*," which in a physical sense denotes *rightness*, *straightness*, and, in a moral, *what is right and just*. Our own word RIGHT partakes of this peculiarity, *right* being *not wrong*, as well as *not crooked*.

† *Asiat. Researches*, *cit. apud Oliver*, *Signs and Symbols*, 180.

within a circle, representing the principle of fecundity, and doubtless the symbol, connected with a different history, that, namely, of Osiris, was transmitted by the Indian philosophers to Egypt and to the other nations, who derived, as we have elsewhere shown, all their rites from the East.

As an evidence of this, we find the same symbol in the Druidical and Scandinavian rites. The temples of the Druids were circular, with a single stone erected in the centre. A Druidical monument in Pembrokeshire, called Y Cromlech, is described as consisting of several rude stones pitched on end in a circular order, and in the midst of the circle a vast stone placed on several pillars. Near Keswick, in Cumberland, says Oliver, is another specimen of this Druidical symbol. On a hill stands a circle of forty stones placed perpendicularly, of about five feet and a-half in height, and one stone in the centre of greater altitude.*

Among the Scandinavians, the hall of Odin contained twelve seats, disposed in the form of a circle, for the principal gods, with an elevated seat in the centre for Odin. Scandinavian monuments of this form are still to be found in Scania, Zealand, and Jutland.†

But it is useless to multiply examples of the prevalence of this symbol among the ancients. And now let us apply this knowledge to the masonic symbol.

We have seen that the phallus, and the point within a circle, come from the same source, and must have been identical in signification. But the phallus was the symbol of fecundity, or the male generative principle, which, by the ancients, was supposed to be the sun (they looking to the creature and not to the Creator), because, by the sun's heat and light, the earth is made prolific, and its productions are brought to maturity. The point within the circle was then originally the symbol of the sun, and as the lingam of India stood in the centre of the lunette, so it stands within the centre of the Universe, typified by the circle, impregnating and vivifying it with its heat. And thus the astronomers have been led to adopt the same figure ⊙, as their symbol of that luminary.‡

The present signification of the point within the circle, among Masons, is doubtless comparatively modern, and has superseded the original meaning of this symbol.

Pomegranate.—The pomegranate, as an emblem, was known to and highly esteemed by the nations of antiquity. In the description of the pillars which stood at the porch of the Temple (see

* *Signs and Symbols*, p. 174. † Mallet's *Northern Antiquities.*

‡ Fellowes, giving an ancient astronomical signification to this symbol, says that the point was Deity, the circle the path of the sun, and the two parallels the solstices, beyond which the sun cannot pass.

1 Kings vii. 16), it is said that the artificer "made two chapiters of molten brass, to set upon the tops of the pillars." Now, the Hebrew word *caphtorim*, which has been translated "chapiters," and for which, in Amos ix. 1, the word "lintel" has been incorrectly substituted (though the marginal reading corrects the error), signifies an *artificial large pomegranate* or *globe*.* It was customary to place such ornaments upon the tops or heads of columns, and in other situations. The skirt of Aaron's robe was ordered to be decorated with golden bells and pomegranates, and they were among the ornaments fixed upon the golden candelabra. There seems, therefore, to have been attached to this fruit some mystic signification, to which it is indebted for the veneration thus paid to it. If so, this mystic meaning should be traced into spurious Freemasonry; for there, after all, if there be any antiquity in our order, we shall find the parallel of all its rites and ceremonies.

1. The Syrians at Damascus worshipped an idol which they called Rimmon. This was the same idol that was worshipped by Naaman before his conversion, as recorded in the Second Book of Kings. The learned have not been able to agree as to the nature of this idol, whether he was a representation of Helios or the Sun, the god of the Phœnicians or of Venus, or, according to Grotius, in his commentary on the passage in Kings, of Saturn, or what, according to Statius, seems more probable, of Jupiter Cassius. But it is sufficient for our present purpose to know that *Rimmon* is the Hebrew and Syriac for *pomegranate*.

2. Cumberland, the learned Bishop of Peterborough, quotes Achilles Statius, a converted pagan and Bishop of Alexandria, as saying that, on Mount Cassius (which Bochart places between Canaan and Egypt) there was a temple wherein Jupiter's image held a pomegranate in his hand, which Statius goes on to say, "had a mystical meaning."† Sanconiatho thinks this temple was built by the descendants of the Cabiri. Cumberland attempts to explain this mystery thus:—"Agreeably hereunto I guess that the pomegranate in the hand of Jupiter or Juno (because, when it is opened, it discloses a great number of seeds) signified only, that those deities were, being long-lived, the parents of a great many children and families that soon grew into nations, which they planted in large possessions when the world was newly begun to be peopled, by giving them laws and other useful inventions to make their lives comfortable."

* *Vid. Cumberland Origines Gent. Antiq.*, tract. II., § ii., p. 54. The original meaning is not preserved in the Septuagint, which has σφαιρωτης, nor in the Vulgate, which uses *sphærula* both meaning simply "a round ball." But Josephus, in his *Antiquities*, has kept to the literal Hebrew.

† *Ibid.*, p. 60.

3. Pausanias (*Corinthiaca*, p. 59) says, he saw not far from the ruins of Mycenæ an image of Juno, holding in one hand a sceptre and in the other a pomegranate; but he likewise declines assigning any explanation of the emblem, merely declaring that it was "ἀπορρητοτερος λογος"—a forbidden mystery. That is, one which was forbidden by the Cabiri to be divulged.

4. In the festival of the Thesmophoria, observed in honour of the goddess Ceres, it was held unlawful for the celebrants (who were women) to eat the pomegranate. Clemens Alexandrinus assigns as a reason, that it was supposed that this fruit sprang from the blood of Bacchus.

The coincidences in the pagan mysteries with respect to this emblem, might doubtless be extended still further, but I have neither time nor opportunity to pursue the research. I am, however, content, if by these few illustrations I have added another to the many already existing proofs of the antiquity, as well as the beauty, of our beloved order.

Pomel.—A round knob: a term applied to the globes or balls on the top of the pillars which stood at the porch of Solomon's Temple.

Pontifes.—The *Frères Pontifes* were a religious and operative community, established at Avignon, in Italy, in 1178. They devoted themselves to the construction of stone bridges. They existed in the Duchy of Lucca as late as 1590. Their presiding officer was styled Magister, or Master. John de Medicis was Master of the order in 1560.

Pot of Incense.—The "sweet smelling savour" of fragrant herbs has, among all nations and modes of worship, been considered an acceptable offering in sacrifice to the Deity, as an evidence of the desire of the worshipper to honour and please the object of his adoration. Masonry, however, like Christianity, instructs us that the most pleasing incense that can be offered to the great I AM, is the incense of a grateful and pious heart. Hence the pot of incense, with a view to remind us of this truth, has been adopted as an emblem in the third degree.

Pursuivant.—In former times, a messenger who attended upon the king in the army; among Masons, an officer in some Grand Lodges, whose principal duty is to announce the names of visitors.

Prayer.—All the ceremonies of our order are prefaced and terminated with prayer, because masonry is a religious institution, and because we thereby show our dependence on, and our faith and trust in God.

Precedency of Lodges.—The precedency of lodges is always derived from the date of their Warrants of Constitution, the oldest lodge ranking as No. 1.

Prelate.—The fourth officer in an encampment of Knights Templars in this country. His duties are important, and well known to all knights. He is seated on the right of the Generalissimo in the East. His jewel is a triple triangle, as the emblem of Jehovah, and his title is "Most Excellent."

Priest, High.—See HIGH PRIEST.

Primitive Rite of Narbonne.—A rite established at Narbonne, in France, in 1780. Most of its degrees were taken from the other rites. The rite was philosophical, and assumed as its object the reformation of intellectual man and his restoration to his primitive rank and privileges.

Primitive Scotch Rite—*Rite écossais primitif.*—A rite founded on the rite of Perfection, and established at Namur, in Belgium, by a brother Marchot, an advocate at Nivelles. It never extended far beyond the walls of the city in which it was organized. It is still practised in Belgium, and its principal seat is at Namur, in the lodge of "Bonne Amitie." It consists of thirty-three degrees, as follows:—1. Apprentice; 2. Fellow-Craft; 3. Master; 4. Perfect Master; 5. Irish Master; 6. Elect of Nine; 7. Elect of the Unknown; 8. Elect of Fifteen; 9. Illustrious Master; 10. Perfect Elect; 11. Minor Architect; 12. Grand Architect; 13. Sublime Architect; 14. Master in Perfect Architecture; 15. Royal Arch; 16. Prussian Knight; 17. Knight of the East; 18. Prince of Jerusalem; 19. Master of All Lodges; 20. Knight of the West; 21. Knight of Palestine; 22. Sovereign Prince of Rose Croix; 23. Sublime Scotch Mason; 24. Knight of the Sun; 25. Grand Scotch Mason of St. Andrew; 26. Master of the Secret; 27. Knight of the Black Eagle; 28. Knight of K——h; 29. Grand Elect of Truth; 30. Novice of the Interior; 31. Knight of the Interior; 32. Prefect of the Interior; 33. Commander of the Interior.

Prince of Jerusalem—*Prince de Jérusalem.*—The sixteenth degree in the ancient Scotch rite. The legend of this degree is founded on certain incidents which took place during the building of the second Temple, when the Jews were so much incommoded by the attacks of the Samaritans and other neighbouring nations, that an embassy was sent to King Darius to implore his favour and protection, which was accordingly obtained.

The meetings of this degree are called councils. The officers of a council of Princes of Jerusalem are, a Most Equitable, representing

Zerubbabel, a Senior and Junior Most Enlightened, a Grand Treasurer, and Grand Secretary.

In the Scotch rite, councils of this degree are invested with important privileges. They are styled "Chiefs in Freemasonry," and have the control of all the subordinate degrees as far as the fifteenth, or Knights of the East; and all charters for the constitution of lodges, chapters, or councils of any of these degrees, must emanate from a council of these princes. Yellow is the emblematic colour of the degree, and the jewel is a gold medal, on which are inscribed a balance, a two-edged sword, five stars, and the letters D and Z. The apron is white, lined and bordered with yellow, with a yellow flap, on which is inscribed a balance with the same letters that are on the jewel.*

Prince of Libanus.—See KNIGHT OF THE ROYAL AXE.

Prince of Mercy—*Prince du Merci.*—The twenty-sixth degree of the Ancient Scotch rite, sometimes called "Scotch Trinitarian." This is a philosophical degree, whose ceremonies are very impressive. Its meeting is styled a chapter; the chief prince, whose title is "Most Excellent," represents Moses. The Senior Warden represents Aaron, the Junior, Eleazar, and the candidate, Joshua. The jewel is a gold equilateral triangle, within which is a heart of gold, inscribed with the Hebrew letter ה, one of the symbols of the tetragrammaton. It is suspended from a tri-coloured ribbon of green, white, and red. The apron is red, bordered with white fringe, and with a blue flap. On the flap is painted the jewel.

It is a Christian degree, and speaks, in the course of its construction, of the triple covenant which the Eternal made first with Abraham by circumcision; next, with the Israelites in the wilderness, by the intermediation of Moses; and lastly, with all mankind, by the death and sufferings of Jesus Christ. It is in allusion to these three acts of mercy that the degree derives its two names of Scotch Trinitarian and Prince of Mercy, and not, as Ragon supposes, from any reference to the Fathers of Mercy, a religious society formerly engaged in the ransoming of Christian captives at Algiers.

Prince of Rose Croix—*Souverain Prince Rose Croix.*—The degree of Rose Croix is one of the most important and generally diffused of the higher degrees of masonry. It is to be found in several of the principal rites, and even in those in which it does not exist by name its place is, for the most part, supplied by some other whose symbolic allusions do not differ materially from it.

* *The first* Grand Council of Princes of Jerusalem, in the United States, was *formed at Charleston*, S. C., by three inspectors, on the 20th February, 1788.

Thus, although it is not known in the York rite, an excellent substitute for it is found in the Royal Arch, while it constitutes the eighteenth degree of the Ancient and Accepted or Scotch rite, the seventh and last of the French rite, and the forty-seventh of the rite of Misraim. Among European Masons, where all these rites are practised, the degree of Rose Croix is consequently well known; and even in this country, although its possession is circumscribed to those brethren who have made some advancement in the Scotch rite, it is so often spoken of, that its name, at least, is familiar to almost every Mason of any intelligence, and much curiosity is often expressed in relation to its history and character.

The degree is known by various names; sometimes its possessors are called "Sovereign Princes of Rose Croix," sometimes "Princes of Rose Croix de Heroden," and sometimes "Knights of the Eagle and Pelican." In relation to its origin masonic writers have made many conflicting statements; some giving it a much higher antiquity than others, but all agreeing in supposing it to be one of the earliest, if not the very earliest, of the higher degrees. The name has, undoubtedly, been the cause of much of this confusion in relation to its history; and the masonic degree of "Rose Croix" has, perhaps, often been confounded with the cabalistical and alchemical sect of "Rosicrucians," or "Brothers of the Rosy Cross," among whose adepts the names of such men as Roger Bacon, Paracelsus, and Elias Ashmole, the celebrated antiquary, are to be found. Notwithstanding the invidious attempts of Baruell and other foes of masonry to confound the two orders, there is a great distinction between them. Even their names, although somewhat similar in sound, are totally different in signification. The Rosicrucians, who were alchemists, did not derive their name, like the Rose Croix Masons, from the emblems of the rose and cross, for they had nothing to do with the rose, but from the Latin *ros*, signifying dew, which was supposed to be of all natural bodies the most powerful solvent of gold, and *crux*, the cross, a chemical hieroglyphic of light.

Baron Westerode, who wrote in 1784, in the *Acta Latomorum*, gives the earliest origin of any masonic writer to the degree of Rose Croix. He supposes that it was instituted among the Knights Templars in Palestine, in the year 1188, and he adds that Prince Edward, the son of Henry III. of England, was admitted into the order by Raymond Lulle, in 1196. Westerode names Ormesius, an Egyptian priest, who had been converted to Christianity, as its founder.

Others have attributed the origin of this degree to a learned and pious monk, John Valentine Andreæ, Abbot of Adelberg, who died in 1564, and among whose writings are to be found several

treatises which relate to this subject.* Ragon says of Andreæ, that, profoundly grieved at seeing the principles of the Christian religion forgotten in vain disputes, and science made subservient to the pride of man, instead of contributing to his happiness, he passed his days in devising what he supposed to be the most appropriate means of restoring each to its legitimate moral and benevolent tendency. It may be that with this view the eminently Christian degree of Rose Croix was invented by him. But notwithstanding the authority of Ragon, sustained as it is by that of Nicolai in his work on the *Crimes imputed to the Templars*, we are inclined to suspect that the labours and the writings of the Abbot of Adelberg referred rather to the Rosicrucian alchemists than to the Rose Croix Masons.

Other authors have supposed that they could find the origin of the Rose Croix, or at least of its emblems, in a book published in 1601, by Jacobus Typotus, the historiographer to Rhodolph the Second. The book of Typotus, on which rests any claims which may be made to his paternity of the Rose Croix degree, is entitled *Symbola divina et humana pontificum, imperatorum, regum*, and it is in that part of it which is devoted to the "symbol of the holy cross," that the allusions are found which seem to indicate the author's knowledge of this degree. Ragon, however, who appears to have seen the work, utterly refutes the idea of any connection between the emblems of Typotus and those of the Rose Croix.

Clavel, with his usual boldness of assertion, which is too often independent of facts, declares that the degree was invented by the Jesuits, for the purpose of countermining the insidious attacks of the free-thinkers upon the Roman Catholic religion, but that the philosophers parried the attempt by seizing upon the degree and giving to all its symbols an astronomical signification. Clavel's opinion is probably derived from one of those sweeping charges of Professor Robison, in which that systematic enemy of our institution declares, that about the beginning of the eighteenth century the Jesuits interfered considerably with masonry, "insinuating themselves into the lodges, and contributing to increase that religious mysticism that is to be observed in all the ceremonies of the order."† But there is no better evidence than these mere vague assertions of the connection of the Jesuits with the Rose Croix degree.

Oliver says that the earliest notice that he finds of this degree is in a publication of 1613, entitled *La Reformation universelle du monde entier avec la fama fraternitatis de l' Ordre respectable de la*

* Two especially, one entitled *Judicorum de Fraternitate R. C. Chaos*, and the other *Noces chemiques de Rozen-Crutz.*

† *Proofs of a Conspiracy*, p. 21.

Rose Croix. But he adds that "it was known much sooner, although not probably as a degree in masonry; for it existed as a cabalistic science from the earliest times in Egypt, Greece, and Rome, as well as among the Jews and Moors in times more recent."*

Oliver, however, undoubtedly, in the latter part of this paragraph, confounds the masonic Rose Croix with the alchemical Rosicrucians; and the former is singularly inconsistent with the details that he gives in another part of his writings respecting an order to which we are now about to allude, and which, it seems probable to us, had as much as any other to do with the institution of the degree in question.

There is a tradition among the Masons of Scotland, that after the dissolution of the Templars many of the knights repaired to Scotland, and placed themselves under the protection of Robert Bruce; and that after the battle of Bannockburn, which took place on St. John the Baptist's Day, in the year 1314, this monarch instituted the Royal Order of H. R. M. and Knights of the R. S. Y. C. S., and established the chief seat of the order at Kilwinning. From that order it seems to us by no means improbable that the present degree of Rose Croix de Heroden may have taken its origin. In two respects, at least, there seems to be a very close connection between the two systems; they both claim the kingdom of Scotland and the Abbey of Kilwinning as having been at one time their chief seat of government; and they both seem to have been instituted to give a Christian explanation to Ancient Craft Masonry. There is, besides, a similarity in the names of the degrees of Rose Croix de Heroden and H. R. M. and R. S. Y. C. S., amounting almost to an identity, which appears to indicate a very intimate relation of one to the other.

The subject, however, is in a state of inextricable confusion; and I confess that, after all my researches, I am still unable distinctly to point to the period when, and to the place where, the present degree of Rose Croix received its organization as a masonic grade.

No matter, however, where precisely it received its origin, nor who has the honour of having been its inventor, it is, at least, certain that the degree of Rose Croix is to be placed among the most ancient of the higher degrees of masonry; and that this antiquity, in connection with the importance of its design and the solemnity of its ritual, has given to it a universality in the masonic world, inferior only to the degrees of Ancient Craft Masonry. It is to be found, as I have already said, in nearly all the rites, under some name and in some modification, and in many of them it is placed at the summit of the ritual.

* Oliver's *Landmarks*, vol. ii., p. 81, n. 85.

In the Ancient and Accepted Scotch rite, whence nearly all the Rose Croix Masons of this country have derived the degree, it is placed as the eighteenth on the list. Some idea of the importance of the degree may be obtained from a brief detail of the preparatory ceremonies which are necessary to be performed by all candidates who make application for it.

The ceremonies and history of a chapter of Rose Croix are of such a nature as to render it impossible to give any account of them here. The presiding officer is called "Ever Most Perfect Sovereign," and the two Wardens are styled "Most Excellent and Perfect Brothers." The annual feast of the order is on Shrove Tuesday, and must be celebrated by every member. There are five other obligatory days of meeting, viz., Ascension Day; St. John the Baptist's Day, Pentecost; St. John the Evangelist's Day; Tuesday after Easter; and All Saints' Day.

The degree is conferred in a body called a "Chapter of the Sovereign Princes of Rose Croix," which derives its authority immediately from the Supreme Council of the Thirty-third, and which confers with it only one other and inferior degree, that of "Knights of the East and West." The aspirant for the degree of Rose Croix, who must, of course, have received all the preparatory degrees, applies at the door of the chapter with a petition for admission; and if his prayer be granted, the time and place of his reception are made known to him, when he retires to return on the appointed day.

On his second application, before admission he is called upon to make the following engagements:—1. That he will never reveal the place where he was received, nor the names of those who were present at his reception; 2. That he will conform to all the ordinances of the chapter, and keep himself uniformly clothed as far as he is able; 3. That he will acknowledge his master at all times and in all places, and never confer this degree without permission from proper authority, as well as answer for the probity and respectability of those whom he may thereafter propose; 4. That he will be extremely cautious in granting the degree, so that it may not be unnecessarily multiplied.

There are two kinds of aprons. The first, or mourning apron, is white, bordered with black; on the flap are a skull and cross-bones between three red roses; on the apron is a globe surrounded by a serpent, and above the letter J. The second apron, used on festive occasions, is red, lined and bordered with the same; on it a triple triangle of gold, with three squares within three circles, and a J in the centre; above these the compasses extended, one point resting on the triangle, the other on the circles. This is the apron of the Scotch rite. The first apron in the French rite is black,

with a red cross. The second is white, bordered with red, and inscribed with the jewel of the degree. The collar is red, with the eagle of the degree embroidered on it.

The jewel of the Rose Croix is a golden compass, extended on an arc to the sixteenth part of a circle, or twenty-two and a-half degrees. The head of the compass is surmounted by a triple crown, consisting of three series of points arranged by three, five, and seven. Between the legs of the compass is a cross resting on the arc of the circle; its centre is occupied by a full blown rose, whose stem twines around the lower limb of the cross; at the foot of the cross, on the same side on which the rose is exhibited, is the figure of a pelican wounding its breast to feed its young, which are in a nest surrounding it, while on the other side of the jewel is the figure of an eagle with wings displayed. On the arc of the circle the P.·. W.·. of the degree is engraved in the cipher of the order.

In this jewel are included the most important symbols of the degree. The cross, the rose, the pelican, and the eagle, are all important symbols, the explanation of which will go far to a comprehension of what is the true design of the Rose Croix order.

Of these emblems the *eagle* is perhaps the least important, and its application the most difficult to explain. The symbol, however, is of great antiquity. In Egypt, Greece, and Persia, this bird was sacred to the sun. Among the pagans it was an emblem of Jupiter, and with the Druids it was a symbol of their supreme God. In the Scriptures a distinguished reference is in many instances made to the eagle; especially do we find Moses representing Jehovah as saying, in allusion to the belief that this bird assists its feeble young in their flight by bearing them upon its own pinions:—"Ye have seen what I did to the Egyptians, and how I bare you on eagles' wings, and brought you unto myself."* Hence the eagle in the Rose Croix is very appositely selected as a symbol of Christ in his divine character, bearing the children of his adoption on his wings, teaching them with unequalled love and tenderness to poise their unfledged wings, and soar from the dull corruptions of earth to a higher and holier sphere. And for this reason the eagle in the jewel is very significantly represented as having the wings displayed, as if in the very act of flight.

The same allusion to Christ, but still more significantly, is found in the *pelican* feeding its young, which occupies the other side of the jewel. As this bird was formerly supposed to wound its own breast, that it might with its blood feed its young, so has it been adopted as an emblem of the Saviour, who shed his blood for the salvation of the human race. The pelican, therefore, on the jewel

* Exodus xix. 4.

of the Rose Croix, is a fitting symbol of Christ in his mediatorial character. Ragon* says that in the hieroglyphic monuments the eagle was the symbol of a wise man, and the pelican of a benevolent one; and, therefore, he thinks that the eagle and pelican of the Rose Croix are intended to symbolize perfect wisdom and perfect charity. But this explanation, applying these attributes to Christ, is not at all inconsistent with the one we have advanced.

It is scarcely necessary to speak of the *cross* as a Christian emblem. Although it is an ancient symbol of eternal life, and is to be found in use even among the Egyptians with that signification long before the days of Moses, yet, since the crucifixion, it has been peculiarly adopted as an emblem of Him who suffered on it. In this restricted sense, then, and not in that more general one of immortality, in which it is used in other parts of masonry, is the cross adopted as one of the emblems of the Rose Croix degree.

The *rose*, in ancient mythology, was consecrated to Harpocrates, the god of silence; and in the mysteries the hierophant wore a crown of roses. Hence this flower was considered as the emblem of silence and secrecy; and when anything was intended to be kept secret, it was said to be delivered *sub rosa*, or "under the rose."

Ragon, in explaining the jewel of the Rose Croix, says that, as the cross was in Egypt an emblem of immortality, and the rose of secrecy, the rose followed by the cross was the simplest mode of writing the "secret of immortality." But he subsequently gives a different explanation, namely, that, as the rose was the emblem of the female principle, and the cross or triple phallus of the male, the two together, like the Indian lingam, symbolized universal generation. But Ragon, who has adopted the theory of the astronomical origin of Freemasonry, like all theorists, often carries his speculations on this subject to an extreme point. A simpler allusion will better suit the character of the degree, and be more in accordance with what we have already said of its other symbols.

The rose is, in many places of Scripture, applied as a figurative appellation of Christ. This is familiar to all readers; thus, in the Book of Canticles, he is called "the rose of Sharon." The cross, of course, alludes, as we have already shown, to his death; the rose on the cross is, therefore, an emblem of the death of the Saviour for the sins of mankind.

From this brief review of the symbols of the Rose Croix, it will be evident that it is, in the strictest sense, a Christian degree.†

* *Cours des Initiations.*

† The documents of this degree always commence with these words: "In the *name of* the Holy and Undivided Trinity," and end with the salutation: "In the *peaceful* union of the sacred numbers." The members place R.·.† at the end of *their* names.

This must, of course, mark it as one of comparatively modern origin, because all the ancient degrees are of universal application as to religion. The Rose Croix is, indeed, an attempt to Christianize Freemasonry; to apply the rites, and symbols, and traditions of Ancient Craft Masonry to the last and greatest dispensation; to add to the first Temple of Solomon and the second of Zerubbabel, a third, that to which Christ alluded when he said, "Destroy this temple, and in three days will I raise it up." The great discovery which was made in the Royal Arch ceases to be of value in this degree; for it, another is substituted of more Christian application; the Wisdom, Strength, and Beauty which supported the Ancient Temple, are replaced by the Christian pillars of Faith, Hope, and Charity; the great lights, of course, remain, because they are of the very essence of masonry; but the three lesser give way to the thirty-three, which allude to the years of the Messiah's sojourning on earth. Everything, in short, about the degree is Christian.

Viewed, then, in this light as a modern invention, and as forming no part of Ancient Freemasonry, we cannot fail to admire it as an ingenious and beautiful adaptation of a universal system to a more contracted principle, and as a pardonable, if not indeed a praiseworthy, attempt to apply the sublime principles of our all-tolerant order to the illustration of that last and most perfect dispensation under which we are now living.

Prince of the Royal Secret.—See SUBLIME PRINCE OF THE ROYAL SECRET.

Prince of the Tabernacle—*Prince du Tabernacle.*—The twenty-fourth degree of the Ancient Scotch rite. This degree is intended to illustrate the directions given for the building of the tabernacle, the particulars of which are recorded in the twenty-fifth chapter of Exodus. The lodge is called a Hierarchy, and its officers are a Most Powerful Chief Prince, representing Moses, and three Wardens, whose style is Powerful, and who respectively represent Aaron, Bezaleel, the son of Uri, and Aholiab, the son of Ahisamach.*

The jewel is the letter A, in gold, suspended from a broad crimson ribbon. The apron is white, lined with scarlet and bordered with green. The flap is sky-blue. On the apron is depicted a representation of the tabernacle.

Principal Officers.—The Worshipful Master and the two Wardens are styled the three principal officers of the lodge.

Principals.—The officers of a Royal Arch Chapter, known in

* Levit. xxv. 23; 1 Chron. xxix. 15; Ps. xxxix. 12.

America as the High Priest, King, and Scribe, are in British Chapters called First, Second, and Third Principals.

Principal Sojourner.—An officer in a Royal Arch Chapter, whose duties are similar to those of a Senior Deacon in a symbolic lodge.

The Hebrew word גר, *ger*, which we translate a sojourner, signifies a man living out of his own country, and is used in this sense throughout the Old Testament. The children of Israel were, therefore, during the captivity, sojourners in Babylon; and the person who is represented by this officer, performed, as the incidents of the degree relate, an important part in the restoration of the Israelites to Jerusalem. He was the spokesman and leader of a party of three sojourners, and is, therefore, emphatically called the chief, or principal sojourner.

Priory.—The body of Knights Templars which, in this country, is called an Encampment, in Scotland, under the revised statues of the order, is styled a Priory. The presiding officer of a Priory is called a Prior; he is, therefore, equivalent to our Commander. The organization of the Templars in Scotland is very different from that which exists in America. For a brief account of it, see SCOTLAND, KNIGHTS TEMPLARS OF.

Processions.—Processions in masonry are entirely under the charge of the Grand Lodge. No subordinate lodge has a right to appear in public on any occasion, without the consent and approbation of the Grand Lodge, or of its representative, the Grand Master.* The object of this salutary regulation is, that the reputation of the order shall not suffer by the ill-timed or injudicious appearance of the brethren, when any small number of them, inspired by a love of display or other unworthy or unwise motives, might choose to exhibit themselves, and the jewels and ornaments of the order, to the public gaze. For, on such an occasion, not the lodge alone, but the whole fraternity suffers; for the world is unable to make the distinction, and they often heedlessly and unjustly condemn the craft in general for the errors or transgressions of an individual brother, or of a single lodge. To avoid, therefore, any occasion of giving scandal, the Grand Lodge, which is composed of experienced Past Masters, has wisely reserved to itself the right of appointing the time when, the place where, and the manner in which public displays of the order may take place.

When, however, this consent has been obtained, if a single lodge walks in procession, the Master occupies the place of precedence,

* This rule is, however, dispensed with, in the case of masonic funerals, in places distant from the seat of the Grand Lodge, or residence of the Grand Master.

and may have the Bible, Square, and Compasses carried on a blue velvet cushion borne before him. If two or more lodges are present, the Master of the oldest lodge presides. If a Past or Present Grand Master, or Deputy Grand Master, or the Grand Wardens, join the procession of a subordinate lodge, proper attention is to be paid to them. Their place in the procession is immediately after the Master of the lodge. A Grand Warden must be supplied with two Deacons. When a Grand Master or Deputy Grand Master is present, the *Book of Constitutions* must be borne before him. But, unless the Grand or Deputy Grand Master is present, the *Book of Constitutions* can never be carried in a procession of a private lodge.

The brethren in a Masonic procession always walk two and two. They should be dressed in proper masonic costume, which is a suit of black, with shoes and white stockings, white gloves, and white *leather* aprons. Silk or satin aprons constitute no part of a Mason's dress. The apron must be of lamb's skin.

Proficiency.—One of the requisite qualifications for advancement to a higher degree is, suitable proficiency in the preceding. Unfortunately, this qualification is not always sufficiently insisted on. Formerly, there was a regulation requiring that the candidate who desired to be passed or raised should be examined in open lodge on his proficiency in the preceding degree. This salutary regulation is even now adhered to by some lodges, who look rather to the quality than to the quantity of their members, and who think that a lodge had better consist of a few skilful than many ignorant members. Some Grand Lodges, viewing the necessity of due proficiency in its proper light, have strengthened the ancient regulation by express rules.

The proficiency of officers is also an important requisite. No brother should accept office in a lodge unless fully qualified to perform its duties. An ignorant Master and unskilful Wardens reflect discredit not only on their own lodge, but, by their incapacity to explain the peculiar tenets of the order, on the whole fraternity. In February, 1844, the Grand Lodge of Ireland adopted, on this subject, resolutions, declaring that no brother should be considered eligible for, or admissible to, the office of Junior or Senior Deacon until, by strict examination in open lodge, he shall have proved himself able to administer the mysteries of initiation to a candidate in the first degree; nor for the office of Junior or Senior Warden, until, by a like examination, he has proved that he is able to pass a candidate to the second degree; nor for the office of Master, until he has proven his ability to enter, pass, and raise a candidate through the three degrees.

A regulation of this kind ought to be adopted by every Grand Lodge in the universe.

Provincial Grand Master.—An officer under the Grand Lodge, the appointment of whom is invested in the Grand Master or Grand Lodge. He presides over a province as its Grand Master, and is empowered to constitute lodges within its jurisdiction. He is, however, enjoined to correspond with the Grand Lodge, and to transmit, at least yearly, an account of his proceedings. The office was first established in 1726, "when the increase of the craftsmen, and their travelling into distant parts, and concerning themselves in lodges, required an immediate head, to whom they might apply in all cases where it was not possible to wait the decision of the Grand Lodge."*

Provost and Judge—*Prévôt et Juge.*—The seventh degree of the Ancient Scotch rite. The history of the degree relates that it was founded by Solomon, K. of I., for the purpose of strengthening his means of preserving order among the vast number of craftsmen engaged in the construction of the Temple. Tito, Prince Harodim, Adoniram, and Abda his father, were first created Provosts and Judges, who were afterwards directed by Solomon to initiate his favourite and intimate secretary, Joabert, and to give him the keys of all the building. The Master of a Lodge of Provosts and Judges represents Tito, Prince Harodim, the first Grand Warden and Inspector of the three hundred architects. The number of lights is six, and the symbolic colour is red.

The jewel is a golden key, having the letter A within a triangle, engraved on the ward. The collar is red. The apron is white, lined with red, and is furnished with a pocket.

Proxy.—The representative of a lodge in the Grand Lodge. Every lodge is entitled to be represented by its Master and Wardens. But when a lodge is too far distant from the seat of the Grand Lodge for those officers conveniently to attend, it may depute one or more Past Masters, under the seal of the lodge and the signature of the Worshipful Master and Secretary, to represent it in the Grand Lodge. A proxy has all the power that the Master and Wardens would have, if present. He may vote to the best of his judgment for the interest of the lodge and the honour of the craft, unless instructed by the lodge, in which case he is bound to obey the expressed will of the lodge which he represents. It is not necessary that a proxy should be a member of the lodge which has appointed him. On the contrary, he generally is not.

Prudence.—One of the four cardinal virtues, the practice of

* Anderson, *Const.*, p. 340.

which is inculcated upon the Entered Apprentice. Prudence, which, in all men, is a virtue highly to be commended, as teaching them to live agreeably to the dictates of reason, and preserving to them by its cautious precepts the realities of temporal welfare, and the hopes of eternal happiness, is to the Mason absolutely necessary, that, being governed by it, he may carefully avoid the least occasion, by sign or word, of communicating to the profane those important secrets which should be carefully locked up only in the repository of faithful breasts. Hence is this virtue, in the lecture of the first degree, intimately connected with, and pointedly referred to, a most important part of our ceremonies of initiation.

Purple.—The colour of one of the veils in the tabernacle, and the emblematic colour of the three intermediate degrees between the Master Mason and the Royal Arch. Purple, in Royal Arch Masonry, is the emblem of union, because it is produced by the combination of *blue*, which is the characteristic colour of the symbolic degrees, and *scarlet*, which is that of the Royal Arch degree. It reminds the wearer, therefore, to cultivate between these different members of the masonic family, a spirit of union and harmony.

Pythagoras.—Masons, looking to the purity of the principles inculcated in the school of this Grecian sage, to the peculiar character of the ceremonies with which he clothed and concealed his doctrines, and to the great respect which he paid to the science of geometry, have delighted to hail him as an "ancient brother;" and there is no doubt that his mysteries, improved by his long experience, chastened by his own virtuous character, and enlarged by his extensive researches into the systems of other countries, "were the most perfect approximation to the original science of Freemasonry which could be accomplished by a heathen philosopher, bereft of the aid of revelation."*

Pythagoras was born at Samos, about five hundred and sixty-eight years before the Christian era. Having at an early age distinguished himself in the Olympic games, and obtained the prize for wrestling, he began his travels in pursuit of knowledge; retiring into the East, he visited Chaldea and Egypt, the seats of learning and philosophy, and, gaining the confidence of the priests, he obtained from them a knowledge of their mysteries and their symbolic writings. He is said to have been instructed in the sacred things of the Hebrews by the prophet Ezekiel.†

* Oliver, *Init.*, p. 123.

† Some say by Daniel. He met the Jews at Babylon, where he visited during the captivity; and Oliver says, "was initiated into the Jewish system of Freemasonry." —*Landmarks*, vol. ii., p. 412.

Upon his return to Europe, he settled at the town of Crotona, in Magna Grecia, where he established the school which afterwards rendered him so illustrious as a teacher of philosophy.

His instruction, like that of all the ancient philosophers, was of two kinds, exoteric or public, and esoteric or private. To the former, all persons indiscriminately were admitted, but none but pupils, selected by himself for their virtue and capacity, were permitted to enjoy the benefits of the latter.

To be received as a novice in the school of Pythagoras was no easy task. The most rigid examination was made into the character of the candidate. If he was accepted, he deposited his property in the common fund of the society, and commenced his probation, which was of an exceedingly severe description. The novitiate lasted five years, during which period the aspirant was enjoined to be abstinent in food, and to preserve an uninterrupted silence. If he succeeded in obeying these instructions, he was permitted to aspire to the degrees, which were three in number, the Acousmatici, the Mathematici, and the Pythagoreans,—in the last of which he was clothed in a white garment, and fully instructed in the secret doctrine.

Pythagoras was perhaps the most virtuous, and taught the purest doctrines of all the heathen philosophers. The school which he established was distinguished for the piety as well as the attainments of his disciples. They were animated only by a reverence for the Deity, and a love for their fellow-beings. Their respect for the Divine Being was such, that they never pronounced his name in their oaths;* and their brotherly love was such, that they were accustomed to adopt the noble sentiment, "My friend is my other self."†

Silence and secrecy were the first lessons taught by Pythagoras to his disciples. The five years' novitiate of the candidate was passed in total silence, during which he learned to repress his curiosity, and to employ his thoughts on God. When admitted to the fellowship of the society, an oath of secrecy was propounded to him on the sacred tetractys.

Implicit obedience was another lesson prescribed to the Pythagoreans. Αυτος εφη, "he, the master, has said it," was considered as the most sufficient of reasons in all questions of propriety.

The institutions of Pythagoras resembled the masonic in other respects besides its principles. His assemblies were arranged due east and west, because, he said, that motion began in the east and proceeded to the west. He had adopted a system of signs whereby his disciples, dispersed through various countries, made themselves known to each other at first sight, and became as familiar at the

* Jamblichus, *Vit. Pythag.*, c. 33. † Porph., *Vit. Pythag.*

first interview as if they had been acquainted from their birth. And so closely, says Jamblichus, were their interests united, that many of them passed over seas, and risked their fortune to re-establish that of one of their brethren who had fallen into distress.

Jamblichus relates the following incident, which is in evidence both of their brotherly love and of their means of mutual recognition:—A Pythagorean, travelling in a distant country, fell sick and died at a public inn. Previous, however, to his death, being unable to compensate the landlord for the kindness and attention with which he had been treated, he directed a tablet, on which he had traced some enigmatical characters, to be exposed on the public road. Some time after another disciple of Pythagoras passed that way, perceived the tablet, and being informed by its enigmatical characters that a brother had been there sick and in distress, and that he had been treated with kindness, he stopped and reimbursed the innkeeper for his trouble and expense.*

The symbols adopted by Pythagoras in his secret instruction were principally derived from geometry. A notice of a few of them may be interesting.

The *right angle* was an emblem of morality and justice.

The *equilateral triangle* was a symbol of God, the essence of Light and Truth. The *square*, like the tetractys, referred to the Divine mind. The *cube* was the symbol of the mind of man, after it had been purified by piety and acts of devotion, and thus prepared for mingling with the celestial gods. The *point within a circle*, and the *dodecahedron*, or figure of twelve sides, were symbols of the universe. The *triple triangle* was an emblem of health; and the letter Y a representation of the course of human life, in which there are two diverging paths,—the one of virtue, leading to happiness, and the other of vice, conducting to misery.

Among the doctrines peculiar to the school of Pythagoras was that of the metempsychosis, or the transmigration of souls, which he derived, during his travels, from the Brahmins of India. He forbade the eating of flesh, and the offering of animals in sacrifice. He taught that the universe was created out of the passive principle of matter by the Divine Being, who was its mover and source, and out of whose substance the souls of men were formed. He believed in the universal influence of numbers, which he supposed to be the controlling principle of all things. He perceived in the human mind not only propensities to vice and passion, but the better seeds of virtue. These he sought to cultivate and cherish by labour, study, and abstinence of life. In short, he appears to have extracted from the various sects of heathen philosophy all that was good, and to have rejected all that was bad, forming

* Jamblichus, *ut supra.*

thereby an eclectic system, which approached nearer to light and truth than any that had ever, before his day, emanated from the unassisted wisdom of man.

Q

Qualifications of Candidates.—The prerequisite qualification of candidates for admission into the mysteries of Freemasonry are of three kinds—mental, moral, and physical.

The mental qualifications are—that the candidate shall be a man of sane mind; that is, neither a fool, an idiot, nor a madman, but one responsible for his actions, and competent to understand the obligations, to comprehend the instructions, and to perform the duties of a Mason. The mental qualifications refer to the *security* of the order.

The moral qualifications are—that he shall be no "irreligious libertine," but an obeyer of the moral law; that is, he must be virtuous in his conduct and reputable in his character, lest the dignity and honour of the institution suffer by the admission of unworthy persons. Neither must he be an atheist, but an humble believer in the wisdom, power, and goodness of God—a belief which constitutes the religious creed of Freemasonry, and which is essentially necessary to a Mason as a check upon vice and a stimulus to virtue. Another important moral qualification is, that the candidate must come of his "own free will and accord." Masonry does not delight in proselytism. Though our portals are open to all who are worthy, yet we are unwilling that any should unite with us, except they be persuaded to the act by their uninfluenced convictions of the beauty and utility of our institution. The moral qualifications refer to the *respectability* of the order.

The physical qualifications are—that the candidate shall be twenty-one years old or more, free born and no bondsman, of able body, and "of limbs whole as a man ought to be."

This is one of the oldest regulations of our ancient craft. It arises from the originally operative nature of our institution. Whatever objections some ultra liberal brethren may make to the uncharitable nature of a law which excludes a virtuous man from our fellowship, because he has been unfortunate enough to lose a leg or an arm, we have no right to discuss the question. The regulation constitutes one of the many peculiarities that distinguish our society from all others; its existence continues to connect the present speculative with the former operative character of the institution; it is an important part of our history; and is, in short, by universal consent, one of the landmarks of the order. It can

never, therefore, be changed. The physical qualifications refer to the *utility* of the order.

The most ancient charges in which these regulations are to be found are those which were collected from the old records, and ordered to be printed by the Grand Lodge of England, 1722, and the manuscript charges in the possession of the Lodge of Antiquity, London. As they are brief, but important, I may be excused for inserting them here.

"A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine.*

"No master should take an apprentice unless he has sufficient employment for him, and unless he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the art, of serving his master's lord, and of being made a brother, and then a Fellow-Craft in due time, even after he has served such a term of years as the custom of the country directs; and that he should be descended of honest parents, that so, when otherwise qualified, he may arrive to the honour of being the Warden, and then the Master of the lodge, the Grand Warden, and, at length, the Grand Master of all the lodges, according to his merit.†

"Thirdly, that he that be made be able in all degrees; that is, free born, of good kindred, true, and no bondsman, and that he have his right limbs as a man ought to have."‡

In the *Constitution*, published under the sanction of the Grand Lodge of Maryland, by Brother Samuel Cole, the physical disabilities are set forth still more minutely, with an assignment of what is probably the true reason for their existence. They say, "No person is capable of becoming a member, unless he is free born, of mature and discreet age, of good report, of sufficient natural endowments, and the senses of a *man*, with an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood, and of working in his craft, as becomes the members of this most ancient and honourable fraternity, who ought not only to earn what is sufficient for themselves and families, but likewise something to spare for works of charity, and supporting the true dignity of the royal craft. Every person desiring admission must also be *upright in body*, not *deformed* or *dismembered* at the time of making, but of *hale* and *entire limbs*, as a *man* ought to be."§

In an able report made by Brother W. S. Rockwell, Deputy Grand Master to the Grand Lodge of Georgia, he traces the exis-

* *Old Charges*, sec. i.—See Anderson, *Constitutions*.

† *Ibid.*, sec. iv.

‡ MS. in Lodge of Antiq.—See Preston, p. 273. Note.

§ See Cole, *Freemas. Lib.*, p. 69. *Constitutions*, ch. i., sec. iv.

tence of the law prohibiting the initiation of maimed candidates to that early period of Egyptian history, in which a personal defect would exclude from the priesthood—a law which is again to be found in the Mosaic ritual, from which the masonic institution is more immediately derived. Looking to the symbolic character of speculative masonry as referring to the material Temple for its archetype, he explains the present existence of the law in the following language, with the sentiments of which I cordially concur:—

"It was eminently proper that a temple erected for the worship of the God of Truth, the unchangeable I AM, should be constructed of white stones, perfect stones, the universally recognized symbols of this, his great and constant attribute. The symbolic relation of each member of his order to its mystic temple forbids the idea that its constituent portions, its living stones, should be less perfect, or less a type of their great original, than the inanimate material which formed the earthly dwelling-place of the God of their adoration."

Questions of Henry VI.—This is a document which has been so often printed in various masonic publications as to have become familiar to the fraternity. Its full title is, "Certayne questions, with answeres to the same, concernynge the mystery of maconrye; wryttene by the hande of Kynge Henry the Sixthe of the name, and faythfullye copied by me, Johan Leylande Antiquarius, by the commaunde of His Highnesse." It first appeared in the *Gentleman's Magazine* for 1753, where it purports to be a reprint of the pamphlet published five years before at Frankfort.* It is there stated to have been copied by one John Collins, from a MS. in the Bodleian Library, and to have been enclosed in a letter from the celebrated John Locke, the author of the *Essay on Human Understanding*, to Thomas, Earl of Pembroke, and bearing date May 6, 1696. Preston afterward incorporated these questions into his work, and appended to them a section of remarks on the manuscript, as well as on the annotations of Mr. Locke. This work has always been received as genuine among the craft; and in the life of Leland its authenticity is positively asserted. But this has lately been denied by Mr. Halliwell, in a small work, entitled *The Early History of Freemasonry in England*, published at London in 1840. The document, purporting to come from the Bodleian Library, is so well known to most Masons that I should

* The title of the paper, as found in the *Gentleman's Magazine* for 1753, page 417, is as follows:—"Copy of a small pamphlet, consisting of twelve pages, in 8vo, printed in Germany in 1748, entitled 'Ein Brief von dem berüchmten herrn heron Johann Locke betreffend die Frey-Maurreren. So aufeinem Schrieb-Jisch eines verstrorbnen Bruders ist gefunden worden.'"

have passed it over without notice in this work, were it not that I deemed it necessary to bring the doubts of Mr. Halliwell before my readers, many of whom may have no opportunity of seeing the original work in which the subject is discussed. The views of Mr. Halliwell will, perhaps, be best conveyed in the words of the doubter himself:—

"It is singular," says Mr. Halliwell, "that the circumstances attending its publication should have led no one to suspect its authenticity. I was at the pains of making a long search in the Bodleian Library last summer, in the hopes of finding the original, but without success. In fact, there can be but little doubt that this celebrated and well-known document is a forgery!

"In the first place, why should such a document have been printed abroad? Was it likely that it should have found its way to Frankfort nearly half a century afterwards, and been published without any explanation of the source whence it was obtained? Again, the orthography is most grotesque, and too gross ever to have been penned either by Henry the Sixth or Leland, or both combined. For instance, we have Peter Gowere, a Grecian, explained in a note by the fabricator—for who else could have solved it?—to be Pythagoras! As a whole, it is but a clumsy attempt at deception, and is quite a parallel to the recently discovered one of the *first Englishe Mercurie.*"*

Such are the objections of Mr. Halliwell to the authenticity of this celebrated antiquarian document. Let each estimate their value for himself. Fortunately, the dignity of masonry is not at all connected with the dispute. The questions throw but little light upon the history of the order, and its antiquity depends not on them alone for proof.

Questions to Candidates.—Every candidate, before being admitted to participate in our mysteries, is bound to answer certain questions respecting the motives that have influenced his application. These questions are generally proposed in the following form:—

"Do you seriously declare upon your honour that, unbiassed by friends against your own inclination, and uninfluenced by mercenary motives, you freely and voluntarily offer yourself as a candidate for the mysteries of Freemasonry?

"Do you seriously declare upon your honour, that you are solely prompted to solicit the privileges of masonry by a favourable opinion conceived of the institution, a desire of knowledge, and a sincere wish of being serviceable to your fellow-creatures?

"Do you sincerely declare, upon your honour, that you will

* Halliwell, *Hist. of Freemasonry*, p. 40.

cheerfully conform to all the ancient established usages and customs of the fraternity?"

These questions should be propounded to the candidate by the Senior Deacon, in the preparation room, before initiation, and in the presence of the stewards or preparers.

R

Rabboni.—This word may be translated as signifying "a most excellent master or teacher." Jahn tells us (in his *Biblical Archæology*, § 106) that the Jews, in imitation of the Greeks, had their seven wise men, who were called Rabboni, רבוי. Gamaliel, the preceptor of St. Paul, was one of these. They styled themselves the children of wisdom, which is an expression very nearly corresponding to the Greek φιλοσοφοι. The word occurs once as applied to Christ in the New Testament (John xx. 16): "Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master."

Raised.—This term is used to designate the reception of a candidate into the third degree of masonry. It conveys an allusion to a particular part of the ceremonies, as well as to the fact of his being *elevated* or *raised* to that degree, which is universally acknowledged to be the summit of Ancient Craft Masonry.

Ramsay.—The name of the Chevalier Ramsay is conspicuous in the masonic history of the last century. He was born at Ayr, in Scotland, in 1686, and died at Germain-en-Laye, in France, in 1743. He was a man of extensive erudition, and the friend of the great and good Fenelon. One of the most faithful followers of the Pretender, he sought to identify the progress of Freemasonry with the house of Stuart. For this purpose he endeavoured to obviate the objections of the French nobility to the mechanical origin of the institution, at which their pride revolted, by asserting that it arose in the Holy Land during the Crusades, as an order of chivalry. His theory was, that the first Freemasons were a society of knights, whose business it was to rebuild the churches which had been destroyed by the Saracens; that the Saracens, with the view of preventing the execution of this pious design, sent emissaries among them, who, disguised as Christians, became confounded with the builders, and paralyzed their efforts; that the knights having discovered the existence of these spies, became in future more careful, and instituted signs and words for the purpose of detection; and that as many of their workmen were newly converted Christians, they adopted symbolic ceremonies with the view of instructing their *proselytes* more readily in their new religion. Finally, the Saracens *becoming* more powerful, the Knights Masons were compelled to

abandon their original occupation; but being invited by a king of England to remove into his dominions, they had accepted the invitation, and there devoted themselves to the cultivation and encouragement of architecture, sculpture, painting, and music. Ramsay attempted to support his system by the fact of the building of the College of Templars in London, which was actually constructed in the twelfth century by the fraternity of Masons who had been in the holy wars.*

In 1728 Ramsay attempted to lay the foundation of a masonic reform according to this system. He, therefore, proposed to the Grand Lodge of England to substitute, in the place of the three degrees of Apprentice, Fellow-Craft, and Master, three others of his own invention, those of Scotch Mason, Novice, and Knight of the Temple, which he pretended were the only true and ancient ones, and had their administrative centre, from time immemorial, in the Lodge of St. Andrew, at Edinburgh. His views were at once rejected by the Grand Lodge of England, which has always been the guardian of the purity† of Ancient Craft Masonry. But he carried them to Paris, where they met with amazing success, and gave rise to those higher degrees which have since been known by the name of the Ancient Scotch rite.‡—See a further account of Ramsay under the title INNOVATIONS.

Received.—After the completion and dedication of the Temple, those brethren who consented to remain and keep that magnificent structure in repair were, according to masonic tradition, as a reward for their attachment, received and acknowledged as Most Excellent Masters. Hence, the terms are used to express the reception of a candidate into the sixth or Most Excellent Master's degree of the Ancient York rite.

Recommendation.—The letter of every applicant for initiation must be recommended by at least one well-known brother, who should be, if possible, a member of the lodge, and vouched for by another.—See VOUCHING.

Recorder.—An officer in an Encampment of Knights Templars, and a Council of Royal and Select Masters equivalent to a Secretary in a blue lodge.

* Robison, *Proofs of a Conspiracy*, p. 33.

† With the single exception of admitting the Past Master degree in connection with Craft Masonry.

‡ Clavel, p. 165. I find the following paragraph in the *Gentleman's Magazine* for the year 1738:—

"There was lately burnt at Rome, with great solemnity, by order of the Inquisition, a piece in French, written by the Chevalier Ramsay (author of the *Travels of Cyrus*), entitled, '*An Apologetical and Historical Relation of the Secrets of Freemasonry*, printed at Dublin by Patric Odinoko.' This was published at Paris in answer to a pretended catechism printed there by order of the Lieutenant de Police."

Red Cross Knight.—See KNIGHT OF THE RED CROSS.

Red Cross of Rome and Constantine.—A degree founded on the circumstances of the vision of a cross with the inscription EN TΩ NIKA, which appeared in the heavens to Constantine while on a march.

Reflection, Chamber of—*Cabinet des Reflexions.*—In French lodges the preparation room in which the candidate remains until he is introduced. It is thus called because the gloomy furniture and the moral inscriptions on the walls are calculated to produce in his bosom reflections of the most serious nature.

A similar apartment is used in the ceremonies of the degree of Knight Templar.

Reformed Rite.—This rite was established in 1782 by a convention of Masons, who assembled at Wilhelmsbad, under the presidency of Ferdinand, Duke of Brunswick, who was elected its Grand Master. The members of this rite assumed the title of "Order of Charitable Knights of the Holy City." It was a reformation of the rite of Strict Observance, which had been established in 1754, and differed from it principally in rejecting all connection with the Knights Templars, of whom the members of the rite of Strict Observance had declared that Freemasons were the successors. The rite of Martinism was merged in this rite, whose system the lodges of Martinists universally adopted; and thus constituted, it spread with astonishing rapidity over France, Switzerland, and Italy, but met with inconsiderable success in Germany, where the Templar system appears to have been for a long time the favourite.

The Reformed rite consisted of five degrees:—1. Apprentice; 2. Fellow-Craft; 3. Master; 4. Scotch Master; 5. Charitable Knight of the Holy City. The last degree was subdivided into three sections,—namely, Novice, Professed Brother, and Knight, which actually gives seven degrees in all.

It is still practised in France by one lodge, and in Switzerland by five. Its supreme body is situated at Zurich, in the latter country, under the title of the "Directory of Switzerland."

Reformed Helvetic Rite.—The rite described in the preceding article was introduced into Poland in 1784, by brother Glayre, of Lausanne, the minister of King Stanislaus, and who was also the Provincial Grand Master of this rite in the French part of Switzerland. But, in introducing it into Poland, he subjected it to several modifications, and called it the Reformed Helvetic rite. The system was adopted by the Grand Orient of Poland.

Refreshment.—When a lodge is temporarily adjourned, the adjournment is performed in a manner peculiar to Masons, and the

lodge is then said to be "called from labour to refreshment." During refreshment the column of the W.·. should also be down, and that of the S.·. be up, to indicate that the Junior Warden, not the Senior, now superintends the craft. *Calling from labour to refreshment* differs from closing, in this, that in the former mode the lodge is still open, nor when the labour is resumed is there any ceremony of opening. Neither does the re-assembling of the brethren require any other summons or notification than the simple command of the J.·. W.·.

High twelve or noon was the hour at the Temple when our ancient brethren were regularly called from labour to refreshment. The tradition is that they worked twelve hours a-day, and six days in the week.

Reinstatement.—When a Mason who had been expelled or suspended by a lodge is reinstated by the lodge which had expelled or suspended him, he is at once restored to all his masonic rights and privileges, just as if no such sentence had ever been passed upon him. But no lodge has the power of reinstating, except the one which inflicted the original punishment. This rule, however, does not apply to the Grand Lodge, which, as the supreme masonic tribunal, may reinstate any expelled or suspended Mason within its jurisdiction whenever the circumstances of the case may seem to warrant such an exercise of prerogative.

Rejection.—One black ball, with a good reason assigned, of the sufficiency of which the Master shall be a competent judge, or two black balls,* without any reason at all being assigned, will reject a candidate for initiation. If a candidate be rejected he can apply in no other lodge for admission. If admitted at all, it must be in the lodge where he first applied. But the time for a new application has never been specified, so that it is held that a rejected candidate may apply for a reconsideration of his case at any time. The unfavourable report of the committee to whom the letter was referred, or the withdrawal of the letter by the candidate or his friends, is considered equivalent to a rejection.

Relief.—Of the philanthropic tendency of masonry abundant evidence is afforded in every country in which a lodge exists. Its charities are extended to the poor and destitute, to the widow and the orphan, with a liberal hand; and its numerous institutions for improving the physical and moral condition of the human race prove that "Brotherly Love, Relief, and Truth," are not the mere idle

* Most of the Grand Lodges in the United States require unanimity in the ballot. But the old Constitutions permitted as many as three black balls, if the lodge desired it. In Great Britain the practice varies in every lodge: some require unanimity, some only a majority.

and unmeaning language of a boastful motto, but the true and guiding principles of our association. In our own land several of the Grand Lodges have established colleges and schools for the education of the children of Masons. Some of these have been but lately organized, yet are they all in a prosperous condition. In Europe, where the order has been longer in operation, the means of bestowing aid upon the destitute are still more perfect. Among these the "Royal Freemasons' School for Female Children," in London, is worthy of all commendation. It was instituted in 1788, and the present building erected at an expense of more than £3,000, in the year 1793. The object of the charity is to maintain, clothe, and educate an unlimited number of female children and orphans of reduced Freemasons. It now extends its bounty to sixty-five children, who are received into the school between the ages of eight and eleven, and are wholly supported until they attain their fifteenth year.

The "Asylum for worthy aged and decayed Freemasons," in the same city, is another institution reflecting high honour on the society which gave it birth. It was founded in 1835, and its praiseworthy objects are sufficiently designated by its title.

In Germany we find "A Lying-in Hospital" for the wives of indigent Freemasons, established at Schleswig; an almshouse and orphan-house at Prague; a public school at Berlin; an institute for the blind at Amsterdam; and a multitude of libraries, schools, and hospitals, scattered throughout the German cities.

In Sweden there is an orphan-house, established in 1753, at Stockholm, by the private contributions of the Swedish lodges. Ireland has also an orphan-house. But one of the most philanthropic institutions of our order is the "Society for patronizing poor children," established at Lyons, in France. Its object is to diminish the primary causes of pauperism. For this purpose it commences with the child at birth; it selects for him a patron from its members, whose duty it is to advise with and assist the parents in the government and education of the child. He sees that the child is well fed, comfortably clothed, and properly educated. When ready for a trade, he directs him in its selection, and binds him as an apprentice. And when the period of apprenticeship has expired, he furnishes him with his outfit in life.

Of the private relief afforded in individual cases, where the sole claim to sympathy or assistance was the possession of the name of brother, it is unnecessary here to speak. The annals of masonry are crowded with such instances of masonic relief. TRUTH may be said to be the column of wisdom, whose rays penetrate and enlighten *the inmost* recesses of our lodge; BROTHERLY LOVE, the column of *strength,* which binds us as one family, in the indissoluble bond of

fraternal affection; and RELIEF, the column of beauty, whose ornaments, more precious than the lilies and pomegranates that adorned the pillars of the porch, are the widow's tear of joy, and the orphan's prayer of gratitude.

Religion.—Freemasonry does not profess to interfere with the religious opinions of its members. It asks only for a declaration of that simple and universal faith, in which men of all nations and all sects agree—the belief in a God and in his superintending providence. Beyond this, it does not venture, but leaves the minds of its disciples, on other and sectarian points, perfectly untrammelled. This is the only religious qualification required of a candidate, but this is most strictly demanded. The religion, then, of masonry, is pure theism, on which its different members engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of masonry.

On this subject the present Constitution of the Grand Lodge of England holds the following language:—

"A mason is obliged, by his tenure, to obey the moral law; and if he rightly understand the art, he will never be a stupid atheist nor an irreligious libertine. He, of all men, should best understand that God seeth not as man seeth; for man looketh at the outward appearance, but God looketh to the heart. A Mason is, therefore, particularly bound never to act against the dictates of his conscience. Let a man's religion, or mode of worship, be what it may, he is not excluded from the order, provided he believe in the glorious Architect of heaven and earth, and practise the sacred duties of morality. Masons unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love: they are taught to view the errors of mankind with compassion, and to strive, by the purity of their own conduct, to demonstrate the superior excellence of the faith they may possess. Thus masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance."

This tolerant principle is, however, unfortunately not practised in all masonic lodges. The three Grand Lodges at Berlin, in Prussia,* and the Grand Lodges of Hanover and Hamburg, refuse not only to initiate Jews, but even to admit as visitors their Israelitish brethren, who have been made in other countries. The Grand Lodges of this country have taken this subject into consideration, and several of them have already passed resolutions

* The Grand Lodge of the Three Globes, the Royal York Grand Lodge of Friendship, and the Grand Lodge of Prussia.

condemning the proceedings of the Prussian and German Masons, which may possibly have some effect in restoring them to the purity and liberality of masonic tolerance. The Grand Lodge of Germany, at Hamburg, which works only in the three degrees of Ancient Craft Masonry, and derives its Constitutions from the Grand Lodge of England, is happily actuated by a more enlightened spirit.

Removal.—No lodge can remove from its usual place of meeting without the consent of the Grand Lodge thereto. Formerly no proposition could be made, nor vote taken on the question of removal, unless the Worshipful Master was present. But this regulation appears now to have become obsolete.

Repeal.—A lodge cannot, at an extra communication, repeal, annul, or alter a resolution, that has been adopted at a previous regular one.

Representative System.—The representative system originated in this country with the Grand Lodge of New York. Its organization is as follows:—It is proposed that each Grand Lodge in the United States, or, if it can be sufficiently extended, in the world, shall appoint a worthy and intelligent Mason, to reside near and represent it in every other Grand Lodge. These representatives are required to attend regularly the meetings of the Grand Lodges to which they are accredited, to communicate to their constituents an abstract of the proceedings, and such other masonic matter of interest, such as expulsions, rejections, establishment of clandestine lodges, &c., as may occur in the respective jurisdictions in which they reside. Their costume is that of the Grand Lodge which they represent, and they are also entitled to bear a banner with its colours.

This system has not met with universal approbation, and has, as yet, but partially succeeded. Its friends argue, in its favour, the closer union which will thereby be cemented between the various masonic bodies thus represented, and the greater facility of communication.*

But, on the other side, its opposers have offered weighty objections against its adoption. Besides the heavy expense which would necessarily attend the universal adoption of the system, there is one which certainly claims the attentive consideration of every brother. One of the most intelligent of these objectors is Brother Moore, the editor of the *Freemason's Monthly Magazine*, published

* The arduous duty of an extensive correspondence, which had formerly been confided to one officer, the Grand Secretary, being now divided between several.

at Boston, in whose words, rather than in my own, I desire to present the character of this objection to the reader.

"Another objection that presents itself to our mind is, that the proceedings of the Grand Lodges would go forth in an unofficial form, and be liable to lead to error and confusion. It is hardly to be presumed that the representatives would all take the same view of every subject that might come under discussion, or that they would understand it alike in all its bearings. They would undoubtedly faithfully represent the matter to their constituents, as they should respectively understand it. But their understanding it would probably, in many cases, clash with the annual report of the official officer. Their representations would not, therefore, furnish safe grounds of action. The Grand Lodges would still be constrained to wait for the official report. Again, there is danger that the representatives might not always be able to discriminate between what it would be proper to communicate, and what is strictly of a local character. There is not, probably, a Grand Lodge in the country which has not before it, at every communication, some subject which it would prefer to keep within the limits of its own jurisdiction. And it is one of the errors of human nature, that there should be an ambitious desire on the part of the representatives to communicate everything which, in their judgment, might tend to raise them in the estimation, or contribute to the interest, of their constituents. They might not always discriminate wisely."*

These objections are certainly important, and seem to have deterred some of the Grand Lodges from appointing representatives. Whether the system will ever become universal is exceedingly problematical. The enthusiasm on the subject, which existed in some parts of the country when it was first proposed, appears now considerably to have abated.

Resignation.—No brother should be allowed to resign, unless he be at the time in good standing. Some lodges, however, from a mistaken feeling of kindness, have permitted a member to resign, rather than resort to the penalty of suspension or expulsion. This is manifestly wrong. If a Mason be too bad to belong to a particular lodge, he is too bad to belong to the order in general. Besides, the acceptation of a letter of resignation is a kind of tacit acknowledgment that the character of the resigning member is free from reproach. Hence, other lodges are thus deceived into the admission of one who should originally have been cured or cut off† by the lodge from which he had resigned.

* *Moore's Magazine*, vol. i., p. 196.

† "*Quæ sanari poterunt, quacunque ratione sanabo; quæ resecanda erunt, non patiar ad perniciem civitatis manare.*"—*Cicero in Catalin.*

The resignation of a member dissolves all connection between himself and his former lodge, but it does not at all affect his general relations with the order, or his obligatory duties as a Mason. —See on this subject the article DEMIT.

Resurrection.—A resurrection from the grave and a future immortality were the great lessons which it was the design of the ancient mysteries to inculcate. In like manner, by a symbolic ceremony of great impressiveness, the same sublime truths are made to constitute the end and object of Freemasonry in the third degree, or as it has been called by Hutchinson, "the Master's Order."

Returns of Lodges.—Every subordinate lodge must make an annual return, at some period specified in the local regulations, to the Grand Lodge from which it derives its Warrant, of the number and names of its members, and of the initiations, rejections, suspensions, and expulsions which have taken place during the year. By this means, each Grand Lodge is made acquainted with the state of its subordinates, and the progress of the order within its jurisdiction.

Rhetoric.—The art of embellishing language with the ornaments of construction, so as to enable the speaker to persuade or affect his hearers. It supposes and requires a proper acquaintance with the rest of the liberal arts; for the first step towards adorning a discourse, is for the speaker to become thoroughly acquainted with its subject, and hence the ancient rule, that the orator should be acquainted with all the arts and sciences. Its importance as a branch of liberal education is recommended to the Mason in the Fellow-Craft's degree.

Right Angle.—A right angle is the meeting of two lines in an angle of ninety degrees, or the fourth part of a circle. Each of its lines is perpendicular to the other; and as the perpendicular line is a symbol of uprightness of conduct, the right angle has been adopted by Masons as an emblem of virtue. Such was also its signification among the Pythagoreans. The right angle is represented in the lodges by the square, as the horizontal is by the level, and the perpendicular by the plumb.

Right Hand.—The right hand has in all ages been deemed an important symbol to represent the virtue of fidelity. Among the ancients, the right hand and fidelity to an obligation were almost deemed synonymous terms. Thus, among the Romans, the expression "*fallere dextram*"—to betray the right hand—also signified to violate faith; and "*jungere dextras*"—to join right hands—meant

to give a mutual pledge. Among the Hebrews ימין, *iamin*—the right hand—was derived from אמן, *aman*—to be faithful.

The practice of the ancients was conformable to these peculiarities of idiom. Among the Jews, to give the right hand was considered as a mark of friendship and fidelity. Thus St. Paul says, "When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the *right hand of fellowship*, that we should go unto the heathen, and they unto the circumcision" (Gal. ii. 9). The same expression also occurs in Maccabees. We meet, indeed, continually in the Scriptures with allusions to the right hand, as an emblem of truth and fidelity. Thus in Psalm cxliv. it is said, "Their right hand is a right hand of falsehood"—that is to say, they lift up their right hand to swear to what is not true. This lifting up of the right hand was, in fact, the universal mode adopted among both Jews and Pagans in taking an oath. The custom is certainly as old as the days of Abraham, who said to the King of Sodom, "I have lifted up my hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take anything that is thine." Sometimes among the Gentile nations, the right hand, in taking an oath, was laid upon the horns of the altar, and sometimes upon the hand of the person administering the obligation. But in all cases it was deemed necessary to the validity and solemnity of the attestation, that the right hand should be employed.

Since the introduction of Christianity, the use of the right hand, in contracting an oath, has been continued, but instead of extending it to heaven, or seizing with it a horn of the altar, it is now directed to be placed upon the Holy Scriptures, which is the universal mode at this day in all Christian countries. The antiquity of this usage may be learned from the fact, that in the code of the Emperor Theodosius, adopted about the year 438, the placing of the right hand on the Gospels is alluded to; and in the code of Justinian, whose date is the year 529, the ceremony is distinctly laid down as a necessary part of the formality of the oath.*

This constant use of the right hand in the most sacred attestations and solemn compacts, was either the cause or the consequence of its being deemed an emblem of fidelity. Dr. Potter† thinks it was the cause, and he supposes that the right hand was naturally used instead of the left, because it was more honourable, as being the instrument by which superiors give commands to those below

* The words of Justinian are, "*tactis sacrosanctis Evangeliis*"—the Holy Gospels being touched.—Lib. ii., tit. 53, lex. 1.

† *Archæologia Græca*, p. 229.

them. Be this as it may, it is well known that the custom existed universally, and that there are abundant allusions, in the most ancient writers, to the junction of right hands in making compacts.

The Romans had a goddess whose name was *Fides*, or Fidelity,* whose temple was first consecrated by Numa. Her symbol was two right hands joined, or sometimes two female figures holding each other by the right hands, whence in all agreements among the Greeks and Romans, it was usual for the parties to take each other by the right hand, in token of their intention to adhere to the compact.

The joining of the right hands was esteemed among the Persians and Parthians as conveying a most inviolable obligation of fidelity. Hence, when King Artabanus desired to hold a conference with his revolted subject, Asineus, who was in arms against him, he despatched a messenger to him with the request, who said to Asineus, "The king hath sent me to give you his right hand and security,"—that is, a promise of safety in going and coming. And when Asineus sent his brother Asileus to the proposed conference, the king met him and gave him his right hand, upon which Josephus remarks: "This is of the greatest force there with all these barbarians, and affords a firm security to those who hold intercourse with them; for none of them will deceive when once they have given you their right hands, nor will any one doubt of their fidelity when that is once given, even though they were before suspected of injustice." †

It is thus apparent that the use of the right hand, as a token of sincerity and a pledge of fidelity, is as ancient as it is universal, —a fact which will account for the important station which it occupies among the symbols of Freemasonry.

Right Side and Left Side.—Among the Hebrews, as well as the Greeks and Romans, the right side was considered superior to the left, and as the right was the side of good, so was the left of bad omen. *Dexter*, or right, signified also propitious, and *sinister*, or left, unlucky, In the Scriptures we find frequent allusions to this superiority of the right. Jacob, for instance, called his youngest and favourite child *Ben-ja-min*, the son of his right hand, and Bathsheba, as the king's mother, was placed at the right hand of Solomon.

Ring, Luminous.—The Academy of Sublime Masters of the

* By a strange error for so learned a man, Oliver mistakes the name of this goddess, and calls her Faith. "The spurious Freemasonry," he remarks, "had a goddess called Faith." No such thing. *Fides*, or, as Horace calls her, "*incorrupta Fides*"—incorruptible Fidelity, is very different from the theological virtue of faith.

† Joseph. *Ant. Jud.*, lib. xviii., cap. ix.

Luminous Ring was a pseudo-masonic society founded in France in 1780. Its ritual was divided into three degrees. The first two were occupied with the history of Freemasonry, and the last with the peculiar dogmas of the institution, which were essentially Pythagorean.

Rite.—A modification of masonry, in which the three ancient degrees and their essentials being preserved, there are varieties in the ceremonies and number and names of the additional degrees. A masonic rite is, therefore, in accordance with the general signification of the word, the method, order, and rules observed in the performance and government of the masonic system.

Anciently there was but one rite, that of the "Ancient, Free, and Accepted Masons," consisting only of the three primary degrees of Entered Apprentice, Fellow-Craft, and Master Mason, hence called the degrees of Ancient Craft Masonry. But on the Continent of Europe, and especially in France and Germany, the ingenuity of some and the vanity of others have added to these an infinite number of high degrees, and of ceremonies unknown to the original character of the institution. Some of these rites lived only with their authors, and died when their paternal energy in fostering them ceased to be exerted. Others have had a more permanent existence, and still continue, nominally, to divide the masonic family. I say, only nominally; for the fact that they are all, no matter what be their unessential difference, based upon the three ancient degrees, enables a brother of any rite to visit the symbolic lodges of all the other rites. A Master Mason is, in all rites and all countries, acknowledged as such, and entitled to all the privileges which that sublime degree confers.

The following are the names of the rites of Freemasonry now practised in Europe and America. The first three are the most important, oldest, and most extensive; and the first, or York rite, approaches nearest in its construction to Ancient Craft Masonry. The degrees conferred by each of these rites, and the places where they exist, will be found under their respective titles in this work:

1. York rite.
2. French, or modern rite.
3. Ancient and Accepted Scotch rite.
4. Philosophic Scotch rite.
5. Primitive Scotch rite.
6. Ancient Reformed rite.
7. Fessler's rite.
8. Rite of the Grand Lodge of the Three Globes at Berlin.
9. Rite of Perfection.
10. Rite of Misraim.

11. Rite or order of the Temple.
12. Swedish rite.
13. Reformed rite.
14. Schroeder's rite.
15. Rite of Swedenborg.
16. Rite of Zinnendrof.

Ritual.—The ritual of Freemasonry comprises the forms of opening and closing a lodge, of initiating candidates, and of conducting the other peculiar ceremonies of the order. The ritual differs in various places, and is not always the same in the same rite. Thus the lodges of England and America practise the same rite, the York, so far as the three symbolic degrees, and yet the rituals of the two countries vary considerably. An intimate acquaintance with the ritual constitutes what is technically called a "bright Mason."

Roll.—The roll, or record of members' names, is borne by Secretaries in public processions of the order. At the funeral of a brother his name, during a portion of the funeral ceremonies, should be inscribed in the roll of the lodge to which he belonged. The rolls, or insignia of office, carried by Secretaries in a funeral procession, are thrown into the grave.

Roman Colleges of Artificers—*Collegia artificum.*—Numa collected the various arts and trades which, during his reign, existed at Rome, into separate companies or societies, having their respective halls, courts, and religious exercises. The principal of these *collegia artificum* was the college of architects, whose members he brought out of Attica for the purpose of organization. From this time, says Clavel, is to be dated the establishment of the mysteries of Bacchus at Rome.

The eighth of the twelve tables contained laws applicable to the Roman colleges. These associations, which were called *sodalitates*, or *fraternitates*, had the right of making contracts, and of enacting laws for their own government; and a few of the most distinguished (among which were the college of architects) were exempted from taxation.

The Roman colleges were, in their character, both civil and religious institutions. Their assemblies were held with closed doors, and the profane were carefully excluded. Their *maceriæ*, or halls, were situated in the neighbourhood of those temples whose divinities they particularly worshipped, and whose priests employed them as artificers in making the necessary repairs. In their assemblies they deliberated on the works entrusted to their construction, and initiated candidates into their society by mysterious

ceremonies, and by symbolic instruction, derived from the working tools of their art. The brothers were divided into the usual classes of Apprentices, Craftsmen, and Masters. They contracted an obligation to render each other mutual assistance when necessary, and were enabled to recognize each other by secret signs. Their presidents, who were elected for five years, were called *Magistri*, or Masters. Besides these, there were *seniores* or elders, treasurers, secretaries, and other necessary officers.

These colleges became, in time, the depositories of all the foreign methods of initiation which were afterwards introduced into Rome. And it was through them that the most learned masonic writers have supposed that the Hebrew mysteries were transmitted, from the Jewish artists, who visited Rome in great numbers during the reign of Augustus, to the travelling Freemasons, by whom all the religious edifices of the Middle Ages were constructed.

The colleges of artificers, and especially those which professed architecture, spread from Rome throughout the provinces and principal cities of the empire. They existed in vigorous activity until the fall of the Roman Empire, and continued to decline during the ages which succeeded the invasions of the barbarians, until they are supposed to have revived in the architectural associations known as the "Travelling Freemasons of the Middle Ages,"—an account of which will be found in another part of this work.*

Rosaic Rite.—A rite instituted in Germany by M. Rosa, a Lutheran clergyman, under the patronage of the Baron de Prinzen. It was at first exceedingly popular, but was superseded by the Strict Observance rite of Baron Hunde.

Rose.—For an explanation of the Rose as a masonic symbol, see the article PRINCE OF ROSE CROIX.

Rose Croix.—See PRINCE OF ROSE CROIX.

Rose, Knights and Nymphs of the.—This was an order of Adoptive or Androgynous Masonry, invented in France towards the close of the eighteenth century. M. de Chaumont, the masonic secretary of the Duc de Chartres, was its author. The principal seat of the order was at Paris. The hall of meeting was called the Temple of Love. It was ornamented with garlands of flowers, and hung round with escutcheons, on which were painted various devices and emblems of gallantry. There were two presiding officers, a male and female, who were styled the Hierophant and the High Priestess. The former initiated men, and the latter women. In the initiations the Hierophant was assisted by a conductor or

* I have gladly availed myself of the industry of Clavel, who has collected everything of importance that has been written on the subject of these associations.

deacon, called Sentiment, and the High Priestess by a conductress or deaconess, called Discretion. The members received the title of Knights and Nymphs. The Knights wore a crown of myrtle, the Nymphs a crown of Roses. The Hierophant and High Priestess wore, in addition, a rose-coloured scarf, on which were embroidered two doves within a wreath of myrtle. During the time of initiation the hall was lit with a single dull taper, but afterwards it was brilliantly illuminated by numerous wax candles.

When a candidate was to be initiated he or she was taken in charge according to the sex, by the conductor or conductress, divested of all weapons, jewels, or money, hoodwinked, loaded with chains, and in this condition conducted to the door of the Temple of Love, where admission was demanded by two knocks. Brother Sentiment then introduced the candidate by order of the Hierophant or High Priestess, and he or she was asked his or her name, country, condition of life, and, lastly, what he or she was seeking. To this the answer was "Happiness."

The next question proposed was, "What is your age?" The candidate, if a male, replied, "The age to love;" if a female, "The age to please and to be loved."

The candidates were then interrogated concerning their private opinions and conduct in relation to matters of gallantry. The chains were then taken from them, and they were invested with garlands of flowers, which were called "the chains of love." In this condition they were made to traverse the apartment from one extremity to another, and then back in a contrary direction over a path inscribed with love-knots. The following obligation was then administered:—

"I promise and swear by the Grand Master of the Universe never to reveal the secrets of the order of the Rose; and should I fail in this my vow, may the mysteries I shall receive add nothing to my pleasures; and, instead of the roses of happiness, may I find nothing but the thorns of repentance."

The candidates were then conducted to the mysterious groves in the neighbourhood of the Temple of Love, where the knights received a crown of myrtle, and the nymphs a simple rose. During this time a soft melodious march was played by the orchestra. After this the candidates were conducted to the altar of mystery, placed at the foot of the Hierophant's throne, and there incense was offered up to Venus and her son. If it was a knight who had been initiated, he now exchanged his crown of myrtle for the rose of the last initiated nymph; and if a nymph, she exchanged her rose for the myrtle crown of Brother Sentiment. The Hierophant now read a copy of verses in honour of the God of Mystery, and the bandage was at length taken from the eyes of the candidate. Deli-

cious music and brilliant lights now added to the charms of this enchanting scene, in the midst of which the Hierophant communicated to the candidate the modes of recognition peculiar to the order.*

Rosicrucians.—Of the secret society of the Rosicrucians, Bailey gives the following account:—

"Their chief was a German gentleman, educated in a monastery, where, having learned the languages, he travelled to the Holy Land *anno* 1378; and being at Damascus and falling sick, he had heard the conversation of some Arabs, and other Oriental philosophers, by whom he is supposed to have been initiated into this mysterious art. At his return into Germany he formed a society, and communicated to them the secrets he had brought with him out of the East, and died in 1484.

"They were a sect or cabal of hermetical philosophers, who bound themselves together by a solemn secret, which they swore inviolably to observe; and obliged themselves, at their admission into the order, to a strict observance of certain established rules.

"They pretended to know all sciences, and especially medicine, of which they published themselves the restorers; they also pretended to be masters of abundance of important secrets, and among others, that of the philosopher's stone; all which they affirmed they had received by tradition from the Ancient Egyptians, Chaldeans, the Magi, and Gymnosophists.

"They pretended to protract the period of human life by means of certain nostrums, and even to restore youth. They pretended to know all things; they are also called the Invisible Brothers, because they have made no appearance, but have kept themselves *incog.* for several years."†

The society of the Rosicrucians, thus engaged in the wild studies of alchemy, protracted their existence until the middle of the eighteenth century, when they at length ceased to meet, in consequence of the death of Brun, their chief. Their association was well organized, being divided, like the society of Jesuits, into bodies, having each its particular chief, with a general chief at the head of all. Their system of initiation was divided into nine degrees, as follows:—1. Zelator; 2. Thericus; 3. Practicus; 4. Philosophus; 5. Adeptus Junior; 6. Adeptus Major; 7. Adeptus Exemptus; 8. Magister; 9. Magus.

Out of this society was formed, in 1777, an association, calling itself "The Brothers of the Golden Rosy Cross," whose system was

* I have given the above details in compliance with a promise made in the article on ANDROGYNOUS MASONRY, and for the gratification of the curious. I am indebted for them to the industry of Clavel.

† Bailey, *Dict. in voce.*

divided only into three degrees. This society was very numerous in Germany, and even extended into other countries, especially into Sweden. A second schism from the Rosicrucians was the society of "The Initiated Brothers of Asia," which was organized in 1780, and whose pursuits, like those of the parent institution, were alchemy and the natural sciences. In 1785 it attracted the attention of the police, and, two years later, received a fatal blow, in the revelation of all its secrets, by one Rolling, a treacherous member of the association.

The Rosicrucians, as this brief history indicates, had no connection whatever with the masonic fraternity. Notwithstanding this fact, Baruel,* the most malignant of our revilers, with a characteristic spirit of misrepresentation, attempted to identify the two institutions. This is an error into which others might unwittingly fall, from confounding them with the Princes of Rose Croix, a masonic degree, somewhat similar in name, but entirely different in character. To correct this error where it may have been committed, is the object of this article, which, otherwise, would not have been entitled to a place in a masonic lexicon.†

Royal Arch.—More properly called the Holy Royal Arch. It is the seventh degree in the York rite as practised in this country, and by some styled the summit of Ancient Masonry. Dermott says of it, "This I firmly believe to be the root, heart, and marrow of masonry." And Hutchinson, speaking of it, uses the following remarkable language:—"As Moses was commanded to pull his shoes from off his feet on Mount Horeb, because the ground whereon he trod was sanctified by the presence of the Divinity, so the Mason who would prepare himself for this exalted stage of masonry, should advance in the naked paths of truth, be divested of every degree of arrogance, and approach with steps of innocence, humility, and virtue, to challenge the ensigns of an order whose institutions arise on the most solemn and sacred principles of religion."

This degree brings to light many essentials of the craft which were for the space of 470 years buried in darkness, and at the same time impresses on the mind of the possessor the belief in a Supreme Being, and the reverence due to his holy name.

This is the proper place to introduce a brief account of the

* *Memoirs of Jacobinism.*

† The Rosicrucians do not derive their name, like Rose Croix Masons, from the Rose and Cross; for they have nothing to do with the rose; but from the Latin *ros*, dew, and *crux*, the cross, as a hieroglyphic of light, which Mosheim explains as follows:—"Of all natural bodies dew was esteemed the most powerful solvent of gold; and the cross, in chemical language, is equivalent to light, because the figure of a + exhibits at the same time three letters, of which the word LVX, or light, is compounded. Hence a Rosicrucian philosopher is one who, by the assistance of the dew, seeks for light, or the philosopher's stone.

Temple from its destruction by Nebuchadnezzar, and its re-erection seventy years afterwards by Zerubbabel.

After the death of Solomon, ten of the twelve tribes revolted from his son Rehoboam. The tribes of Judah and Benjamin, however, continued faithful to the house of David, and were ruled by the descendants of Solomon, until, in the eleventh year of the reign of Zedekiah, the city was taken, after a siege of eighteen months, by Nebuchadnezzar, King of Babylon, who destroyed the city, set fire to the Temple, and carried away most of the inhabitants as captives to Babylon, 416 years after the Temple had been dedicated to Jehovah by King Solomon.

The tribes of Judah and Benjamin remained in captivity seventy years at Babylon, until Cyrus, in the first year of his reign, commiserating the calamity of the Jews, issued an edict, permitting them to return to Jerusalem and rebuild the house of the Lord. This they did under the care of Zerubbabel, Prince of Judah, and Joshua, the High Priest, who superintended the work, while Haggai, the Scribe, instigated his countrymen, by his eloquence, to zeal and diligence in the pious labour.

Until the year 1797, as no grand chapters were in existence, a competent number of companions, possessed of sufficient abilities, proceeded, under the sanction of a Master's warrant, to confer the degree of the Royal Arch, with the preparatory degrees. But in that year a convention of delegates from the several chapters in Pennsylvania met, and after mature deliberation resolved to organize a Grand Chapter, which was accordingly done. Since that period the jurisdiction of Royal Arch Masonry has been separated from that of the symbolic degrees.

The officers in a chapter of this degree* are a Most Excellent High Priest, King, Scribe, Captain of the Host, Principal Sojourner, Royal Arch Captain, three Grand Masters of the Veils, Secretary, Treasurer, and Sentinel.

The true origin of the Royal Arch is an important question that has lately engaged the attention of masonic writers. Some have asserted that it was brought by the Templars from the Holy Land; others say that it was established as a part of Templar masonry in the sixteenth century; and others again assert that it was unknown before the year 1780. Dr. Oliver, in a work of profound research on this subject, says that "there exists sufficient evidence to disprove all their conjectures, and to fix the era of its introduction to a period which is coeval with the memorable schism amongst the English Masons about the middle of the last century."†

* In America.

† *Some Account of the Schism which took place during the last century amongst the Free and Accepted Masons in England, showing the Presumed Origin of the Royal Arch Degree*, &c., p. 4.

It seems to me, as the result of a careful examination of the evidence adduced, that, before the year 1740, the essential element of the Royal Arch constituted a part of the third degree, and that about that year it was severed from that degree and transferred to another, by the schismatic body calling itself "the Grand Lodge of England according to the old Constitutions."

The Royal Arch in England is at present practised as a fourth degree, and the possession of the Past Mastership is not, as in this country, considered as a necessary qualification for exaltation. Any worthy Master Mason is now considered as eligible for the honours of the Royal Arch. The Royal Arch, in that country, is not considered as "essentially a degree, but the perfection of the third."* The time and circumstances of the degree as conferred in England coincide with the ritual in this country in the most important particulars. There is, however, an anomaly in the introduction of Ezra and Nehemiah as the companions of the three principal officers.

The Royal Arch, as conferred in Ireland, differs very materially from the degree in England and America. The Irish system consists of three degrees,—the Excellent, Super-Excellent, and Royal Arch; and the Past Master's degree is indispensable as a qualification for exaltation. The Excellent and Super-Excellent degrees refer to events connected with the legation of Moses. The events commemorated in the Royal Arch of Ireland refer to 2 Chronicles, chap. xxxiv., and expressly to the 14th verse of that chapter: "And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord given by Moses." The date of their degree is, therefore, 624 B.C., or ninety years earlier than ours.

In Scotland the era of the legend of the Royal Arch is the same as in England and America, but the organization of the system is very different. The Mark and Past Master, which are called "Chair Master degrees," are indispensable qualifications, and candidates having had these degrees conferred receive another, termed the Excellent Master, as preparatory to the Arch. Chapters in Scotland also confer on Royal Arch Masons the degrees of Royal Ark Mariner and the "Babylonish Pass," composed of the three degrees or points called Knight of the Sword, Knight of the East, and Knight of the East and West, independent and different degrees from those practised under a similar designation in other rites. The Scotch Masons contend that the Royal Arch, with its subsidiary degrees, constitutes a part of Templar Masonry.†

* *Freemason's Quart. Rev.*, 1843, p. 464.

† *General Regulations for the Government of the Order of Royal Arch Masons in Scotland.* Edinburgh, 1845.

Badge of the Royal Arch.—The badge of a Royal Arch Mason is the apron and sash. In America the apron is a white lambskin, bordered with scarlet edging. The sash is of scarlet silk or velvet, on which is inscribed the words, "Holiness to the Lord." The colour is emblematic of fervency and zeal; the words are those which were worn in front of the High Priest's mitre. In Great Britain the apron and sash are of purple, radiated with crimson,*—the former implying awe and reverence, and the latter, justice tempered with mercy. The triple tau is delineated on the apron.

Jewel of the Royal Arch.—In this country we have lost sight of the jewel, though I hope to see it yet restored. The English Royal Arch jewel is a double triangle within a circle of gold. In the centre of the two triangles a sun with diverging rays, and underneath, or suspended to this, the triple tau. The intersecting triangles denote the elements of fire and water, the circle, infinity and eternity, and the sun is an emblem of Deity. So important is the triple tau considered, that it is called "the emblem of all emblems, and the Grand Emblem of Royal Arch Masonry."

In Scotland the jewel is different, as will be perceived by the annexed figure. It is worn on the left breast, suspended by a

white ribbon for Companions, a red ribbon for Installed Principals, and the tri-coloured (purple, crimson, and pale blue) for Grand Principals and Superintendents.

The office-bearers in a Royal Arch chapter in Scotland are, the

* Finch says the colours are purple, red, and blue,—the blue implying truth and constancy. This agrees better with the colours of our Royal Arch.

three Principals, Z. H. and J.; two Scribes, E. and N.; Treasurer; and three Sojourners.

Royal Arch, Ancient.—See KNIGHT OF THE NINTH ARCH.

Royal Arch Captain.—The sixth officer in a chapter of the Royal Arch degree, whose duties and station are, in some respects, similar to those of a Junior Deacon in a symbolic lodge.

Royal Arch of Enoch.—This is more usually known as the degree of KNIGHT OF THE NINTH ARCH, which see.

Royal Art.—Masonry is called a royal art, not only because it received its present form from the royal hands of Solomon, King of Israel, and Hiram, King of Tyre, and has since enrolled among its members the proudest and most powerful potentates of the earth; but more especially because of the dignity and majesty of the principles which it inculcates, and which elevate it above all other arts, as a king is elevated above his subjects.

Royal Master.—A degree by no means of ancient origin, intimately connected with the degree of Select Master, and with it, as explanatory of the Royal Arch degree, sometimes given in chapters preparatory to that degree,* and sometimes conferred on Royal Arch Masons by a distinct and independent body, called "A Council of Royal and Select Masters." The legend of the degree is brief, but interesting.

Royal Order of Scotland.—This is an order composed of two parts, viz., that of H. R. M. and R. S. Y. C. S. The former took its rise in the reign of David I., King of Scotland, and the latter in that of King Robert the Bruce: the last is believed to have been originally the same as the Most Ancient Order of the Thistle, and to contain the ceremonial of admission formerly practised in it.

The order of H. R. M. had formerly its chief seat at Kilwinning; and there is reason to suppose that it and the Grand Lodge of St. John's masonry were governed by the same Grand Master. The introduction of this order into Kilwinning appears to have taken place about the same, or nearly the same period as the introduction of Freemasonry itself into Scotland. The Culdees, as is well known, introduced Christianity into Scotland, and, from their known habits, there are good grounds for believing that they preserved among them a knowledge of the ceremonies and precautions

* Such is the case in the Chapters of R. A. Masons in Virginia; but the Grand Council of R. and S. Masters in Alabama have taken exception to this course, and declared all R. and S. Masters, thus made, clandestine, and ineligible to admission into their Councils.

adopted for their protection in Judea. In establishing this degree in Scotland, it is more than probable that it was done with the view to explain, in a correct Christian manner, the symbols and rites employed by the Christian Architects and Builders; and this will also explain how the Royal Order is purely catholic,—not Roman Catholic, but adapted to all who acknowledge the great truths of Christianity, in the same way that craft or symbolic masonry is intended for all, whether Jew or Gentile, who acknowledge a Supreme God.

The second part, or R. S. Y. C. S., is an order of Knighthood, and perhaps the only genuine one in connection with masonry, there being in it an intimate connection between the sword and the trowel, which others try to shun. The lecture consists of a figurative description of the ceremonial both of H. R. M. and R. S. Y. C. S. in simple rhyme, modernized, of course, by oral tradition, and breathing the purest spirit of Christianity.

These two degrees constitute, as has been already said, the Royal Order of Scotland, the Grand Lodge of which can alone be held in Scotland. Lodges or Chapters cannot legally meet elsewhere, unless possessed of a charter from it, or the Grand Master or his depute. The office of Grand Master is vested in the person of the King of Scotland (now of Great Britain), and one seat is invariably kept vacant for him in whatever country a Chapter is opened, and cannot be occupied by any other member.

Those who are in possession of this degree and the so-called higher degrees, cannot fail to perceive that the greater part of them have been concocted from the Royal Order, to satisfy the morbid craving for distinction which was so characteristic of the Continent during the latter half of last century.

Rule.—An instrument with which straight lines are drawn, and therefore used in the Past Master's degree as an emblem, admonishing the Master punctually to observe his duty, to press forward in the path of virtue, and neither inclining to the right nor the left, in all his actions to have eternity in view. The twenty-four-inch gauge is often used in giving the instruction as a substitute for this working tool. But they are entirely different; the twenty-four-inch gauge is one of the working tools of an Entered Apprentice, and requires to have the twenty-four inches marked upon its surface; the rule is one of the working tools of a Past Master, and is without the twenty-four divisions. The rule is appropriated to the Past or Present Master, because, by its assistance he is enabled to lay down on the trestle-board the designs for the craft to work by.

S

Sabbath.—God having created the world in six days, rested on the seventh and proclaimed it holy. It is the type of that time of refreshment which he only should expect who has well and faithfully fulfilled the days of his labour. Hence, with the virtuous Mason, the Sabbath-day has ever been esteemed as an occasion on which he might contemplate the works of creation and humbly adore the great Creator.

Saint Andrew, Grand Scotch Knight of—*Grand Ecossais de Saint André.*—The twenty-ninth degree of the Ancient and Accepted Scotch rite, and may be considered as preparatory to the Kadosh. It is founded on the legend which we have recorded in the sketch of the Chevalier Ramsay, given in this work. It is the first of the three degrees which he undertook to substitute in the place of the ancient symbolic degrees. This degree is sometimes called "Patriarch of the Crusades," in allusion to its supposed origin during those wars, and sometimes "Grand Master of Light," on account of the masonic instructions it contains.

The officers are a Master and two Wardens. The lodge is hung with red, and illuminated with eighty-one lights disposed by nines.

The jewel proper is the square and compasses with a poignard in the centre, within a triple triangle, the whole surrounded by a sun. There is another jewel, which is a cross of St. Andrew, having a Y within a triangle, surrounded by a circle in the centre of the cross, and one of these letters B. J. M. N. on each of its extremities.

Saint John of Jerusalem.—The primitive, or mother lodge, was held at Jerusalem, and dedicated to St. John, and hence was called "The lodge of the holy St. John of Jerusalem." Of this first lodge all other lodges are but branches, and they therefore receive the same general name, accompanied by another local and distinctive one. In all masonic documents the words ran formerly as follows: "From the lodge of the holy St. John of Jerusalem, under the distinctive appellation of Solomon's lodge, No. 1," or whatever might be the local name. In this style foreign documents still run; and it is but a few years since it has been at all disused in this country.* Hence we say that every Mason hails from such a lodge, that is to say, from a just and legally constituted lodge.†

* I would certainly recommend the renewal of this masonic style, especially in diplomas.

† In the degree of Grand Master of all Symbolic Lodges, the reason assigned is, "Because in the time of the Crusades the Perfect Masons communicated a knowledge of their mysteries to the Knights of St. John of Jerusalem, whereupon it was determined to celebrate their festival annually on St. John's Day, as they were both under the same law."

Saint John's Masonry.—A term used like "Ancient Craft Masonry," to designate the three primitive degrees. They are so styled by the Grand Lodge of Scotland. "The Grand Lodge of Scotland practises no degrees of masonry but those of Apprentice, Fellow-Craft, and Master Mason, denominated St. John's Masonry."*

Saint John the Almoner.—The saint to whom Encampments of Knights Templars are dedicated. He was the son of the King of Cyprus, and was born in that island in the sixth century. He was elected Patriarch of Alexandria, and has been canonized by both the Greek and Roman Churches,—his festival among the former occurring on the 11th of November, and among the latter on the 23d of January. Bazot, who published a Manual of Freemasonry in 1811, at Paris, thinks that it is this saint, and not St. John the Evangelist, or St. John the Baptist, who is meant as the true patron of our order. "He quitted his country and the hope of a throne," says this author, "to go to Jerusalem, that he might generously aid and assist the knights and pilgrims. He founded an hospital and organized a fraternity to attend upon sick and wounded Christians, and to bestow pecuniary aid upon the pilgrims who visited the Holy Sepulchre. St. John, who was worthy to become the patron of a society whose only object is charity, exposed his life a thousand times in the cause of virtue. Neither war, nor pestilence, nor the fury of the infidels, could deter him from pursuits of benevolence. But death, at length, arrested him in the midst of his labours. Yet he left the example of his virtues to the brethren, who have made it their duty to endeavour to imitate them. Rome canonized him under the name of St. John the Almoner, or St. John of Jerusalem; and the Masons, whose temples, overthrown by the barbarians, he had caused to be rebuilt, selected him with one accord as their patron."†

Saints John.—St. John the Baptist, whose festival falls on the 24th of June, and St. John the Evangelist, whose festival occurs on the 27th of December, have been selected by Christian Masons as the patrons of their order; and to them, under the appellation of the "Holy Saints John," all Christian lodges should be dedicated.—See, for the author's theory on the subject of this dedication, the article DEDICATION in this work.

Samaritan, Good.—The Good Samaritan is a side degree given to Royal Arch Masons and their wives. Of all the side degrees it is decidedly the most beautiful and impressive. It is founded on

* *Constitutions of the Grand Lodge of Scotland*, c. ii., § i.
† *Manuel du Franc Maçon*, p. 144.

the tenth chapter of St. Luke, verses 30-35. A Good Samaritan is bound, when duly summoned, to nurse a companion in sickness.

Sanctuary.—That part of the Temple, being two-thirds of its length, which was in front of the Holy of Holies, and between it and the porch.—See TEMPLE.

Sanctum Sanctorum—*Holy of Holies.*—The innermost part of the Temple, into which, after its dedication, none entered but the High Priest. It was twenty cubits square, and was separated from the sanctuary by a door of cedar and four curtains of blue, purple, scarlet, and fine linen. It contained the ark of the covenant, with its mercy seat and overshadowing cherubim.—See TEMPLE.

Sash.—The old regulation on the subject of wearing sashes in a procession, is in the following words:—"None but officers, who must always be Master Masons, are permitted to wear sashes; and this decoration is only for particular officers." In this country the wearing of the sash appears, very properly, to be confined to the W.·. Master, as a distinctive badge of his office.

The sash is worn by all the companions of the Royal Arch degree, and is of a scarlet colour, with the words, "Holiness to the Lord," inscribed upon it. These were the words placed upon the mitre of the High Priest of the Jews.

The sash, or scarf, seems to have been derived from the Zennar, or sacred cord, placed upon the candidate in the initiation into the mysteries of India, and which every Brahmin was compelled to wear. This cord was woven with great solemnity, and being put upon the left shoulder, passed over to the right side, and hung down as low as the fingers could reach.

Scandinavian Mysteries.—The rites of initiation practised in Scandinavia, were introduced there from Scythia, by Sigge, a Cymrian warrior, who afterwards assumed the name of Odin, with whom we are all familiar as the Gothic representative of Mercury or Hermes. This origin of these rites accounts for their general resemblance in legend and ceremonies to the Eastern mysteries. In them was celebrated the death of Balder, who was killed by Loke, who fatally wounded him with a branch of mistletoe. Balder was the sun, Loke the principle of winter, to which season the mistletoe belongs. The ceremonies of initiation represented the wailings of the gods for the death of Balder, the search for his body, in which the candidate was made to engage, and its final discovery, and his restoration to life and vigour. The ceremonies were accompanied by all the paraphernalia of dismal noises and hideous sights, which was calculated to inspire the aspirant with terror and confusion, and were terminated by the administration

to the initiate of a solemn oath, in which he swore to pay due submission to the chief officers of state, to practise devotion to the gods, and to protect and defend his initiated companions, at the hazard of his life, from all their enemies, and if slain to avenge their death.

The legend of the death of Balder, which we can scarcely doubt was the subject of initiation, is thus related:—Balder was invulnerable; for Odin and Friga (the Gothic Venus) had exacted, in his favour, an oath of safety from everything in nature except the mistletoe, whose promise of immunity, in contempt of its ignoble qualities, they had neglected to obtain. Loke, the principle of evil, had discovered this exception, and on a day when Balder was sportively offering himself as a mark to the skill and dexterity of the gods, Loke presented Hoder, who was blind, with a branch of mistletoe, with which he pierced the body of Balder, who instantly fell dead. His body was then placed in a boat, and set afloat on the waters, while all the gods mourned for his decease.* The reader who is familiar with the other mysteries of paganism will readily detect in this legend an obvious relation to the murder of Adonis by the boar, of Osiris by Typhon, and of Bacchus by the Titans.

The ceremonies of initiation were very similar to those which have already been described in this work, as appertaining to the other rites. The candidate having been previously prepared by the necessary purifications, was conducted into the sacred cavern of initiation, his feet being naked, and led by a winding descent, amid the howling of dogs and appearance of phantoms, to the tomb of the prophetess Volva. Here, having been properly instructed, he inquires of her respecting the fate of Balder. The prophetess now foretells the circumstances which have already been related in the legend above cited. The candidate presses onward, and soon hears the bewailings for the death of Balder. He is now confined in the pastos† until a term of penance is completed, when he is directed to search for the body of Balder, and to use his utmost endeavours to raise him from death to life. He now descends through *nine* subterranean passages, where sights and sounds of the most terrific character conspire to excite his imagination. He finally enters the *sacellum*, or holy place, and finds Balder enthroned in a distinguished seat. The aspirant was now received, as in the mysteries of Egypt, with acclamations of joy and welcome, and the Scalds, or sacred bards, like the priests of Isis, chanted hymns descriptive of the generation of the gods and the creation of the world. The initiation was then terminated by the administration of the oath of fidelity already described.‡

* Oliver, *Hist. Initiat.*, p. 256. † See the article COFFIN.
‡ Oliver, *Hist. of Initiat.*, lect. x.

Scarlet.—The emblematic colour of the Royal Arch degree. It is significant of the zeal and ardour which should inspire the possessors of that august summit of our ritual. It was also the colour of one of the veils in the sacred tabernacle. The Hebrew words *carmil, shani,* and *tolahht,* are indifferently rendered by our translators, as crimson, or scarlet. The words appear to have been synonymous among the Jews, and to have signified a bright red colour. The colour was much worn by great men.

Schroeder's Rite.—This is a rite consisting of the three degrees of Ancient Craft Masonry, and several higher ones, containing a mixture of magic, theosophy, and alchemy. It was invented by an impostor, of the name of Schroeder, who, having founded at Marburgh, in 1766, a chapter of "True and Ancient Rose Croix Masons," afterwards established, in 1779, in a lodge of Sarreburg, a school of the above named pseudo-sciences. Clavel calls Schroeder the Cagliostro of Germany. The rite is still practised by two lodges under the Constitution of the Grand Lodge of Hamburg.

Sciences, Liberal.—See ARTS, LIBERAL.

Scotch Mason—*Ecossais.*—The fifth degree of the French rite. In this degree is related the manner in which the sacred word was preserved, through the skill and wisdom of our ancient brethren. The American degree of "Select Master" appears to be little more than a modification of this interesting degree.—See ECOSSAIS.

A tradition contained in this degree may be interesting to the Master Mason. We there learn that HAB engraved the W.·. upon a triangle of pure metal, and fearing that it might be lost, he always bore it about his person, suspended from his neck, with the engraved side next to his breast. In a time of great peril to himself, he cast it into an old dry well, which was in the south-east corner of the Temple,* where it was afterwards found by three Masters. They were passing near the well at the hour of meridian, and were attracted by its brilliant appearance; whereupon, one of them descending by the assistance of his comrades, obtained it, and carried it to King Solomon. What was his disposition of it is known to the Royal Arch Mason.

Scotch Rite, Ancient and Accepted.—This rite, which was organized in its present form in France, early in the eighteenth century, derives its title from the claim made by those who established it in that country, that it was originally instituted in Scotland, a claim whose validity is now generally disputed. It is, next to the York rite, perhaps the most extensively diffused

* *The Ineffable* degrees of the Ancient Scotch rite say in the north side of the *Temple, which is* more consistent with probability.

throughout the masonic world. Supreme Councils, or lodges of this rite, exist in England, Scotland, Ireland, France, Belgium, the United States, and many other countries. The administrative power of the rite is deposited in Supreme Councils of Sovereign Grand Inspectors General, one of which Councils only can exist in a nation, except in the United States of America, where there are two—one at Charleston, in South Carolina, for the South, and one at Boston, for the North.*

The Scotch rite, or as it is now more usually designated, the Ancient and Accepted rite, consists of thirty-three degrees, divided as follows :—

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

These degrees are conferred in a symbolic lodge, and differ only in a few points from the same degrees as conferred in a lodge of the York rite.

4. Secret Master.
5. Perfect Master.
6. Intimate Secretary.
7. Provost and Judge.
8. Intendant of the Buildings.
9. Elected Knights of Nine.
10. Illustrious Elect of Fifteen.
11. Sublime Knights Elected.
12. Grand Master Architect.
13. Knight of the Ninth Arch.
14. Grand Elect, Perfect, and Sublime Mason.

These degrees are conferred in a body called a Lodge of Perfection, the presiding officer of which must be in possession of the sixteenth degree.

15. Knight of the East.
16. Prince of Jerusalem.

These two degrees are conferred in a body called a Council of Princes of Jerusalem.

17. Knight of the East and West.
18. Sovereign Prince of Rose Croix.

These two degrees are conferred in a body called a Chapter of Princes of Rose Croix.

19. Grand Pontiff.
20. Grand Master of all Symbolic lodges.
21. Noachite, or Prussian Knight.
22. Knight of the Royal Axe, or Prince of Libanus.
23. Chief of the Tabernacle.

* See SUPREME COUNCIL.

24. Prince of the Tabernacle.
25. Knight of the Brazen Serpent.
26. Prince of Mercy, or Scotch Trinitarian.
27. Sovereign Commander of the Temple.
28. Knight of the Sun.
29. Grand Scotch Knight of St. Andrew.
30. Grand Elect Knight K——h.
31. Grand Inquiring Commander.
32. Sublime Prince of the Royal Secret.

These degrees, from the nineteenth inclusive, are conferred in a body designated as a Consistory of Princes of the Royal Secret; but they confer the thirtieth, thirty-first, and thirty-second, only as the proxies of the Supreme Councils.

33. Sovereign Grand Inspector General.

This degree is given in a body called the Supreme Council, which is the administrative head of the rite.

For further details, see the article SUPREME COUNCIL.

Scotch Trinitarian.—See PRINCE OF MERCY.

Scribe.—The Scribe is the third officer in a Royal Arch Chapter, and is the Representative of Haggai. The *Sophar*, or Scribe, in the earlier Scriptures, was a kind of military secretary, but in the latter he was a learned man, and doctor of the laws, who expounded them to the people. Thus Artaxerxes calls Ezra the priest, "a Scribe of the law of the God of heaven." Horne* says that the Scribe was the King's Secretary of State, who registered all acts and decrees. It is in this sense that Haggai is called the Scribe in Royal Arch Masonry.

In Great Britain the Scribes E. and N. are the fourth and fifth officers in a Royal Arch Chapter.

Scythe.—This is one of the melancholy emblems of masonry, reminding us of the rapid flight of time, and that death, with inexorable haste, will visit alike the prince's palace and the peasant's hut.

Seal.—No masonic document is valid beyond the jurisdiction in which the lodge from which it emanates resides, unless it have appended to it the seal of the Grand Lodge. Foreign Grand Lodges never recognize the transactions of subordinate lodges out of their jurisdiction, unless the good standing of the said lodges is guaranteed by the seal of their Grand Lodge, and the signatures of the proper officers.

Seal of Solomon.—This is supposed to have been either a pentangle, or, as the archæologists more generally think, a double

* *Introduction to Scriptures*, iii., 93.

triangle. Richardson, in his *Persian and Arabic Dictionary*, says, that the *muchra Salimani*, or Seal of Solomon, was two triangles interlaced. The Orientalists attributed many virtues to this seal, and the Talmudists say that it was inscribed on the foundation-stone of the Temple.

Secrecy.—The objection which has been urged against Freemasonry on the ground of its secret character, is scarcely worthy of serious refutation. It has become threadbare, and always has been the objection only of envious and illiberal minds. Indeed, its force is immediately destroyed, when we reflect that to no worthy man need our mysteries be, for one moment, covered with the veil of concealment, for to all the deserving are our portals open. But the traditions and esoteric doctrines of our order are too valuable and too sacred to be permitted to become the topic of conversation for every idler who may desire to occupy his moments of leisure in speculations upon subjects which require much previous study and preparation to qualify the critic for a ripe and equitable judgment. Hence are they preserved, like the rich jewel in its casket, in the secret recesses of our lodge, to be brought forth only when the ceremonies with which their exhibition is accompanied, have inspired that solemnity of feeling with which alone they should be approached.

Secretary.—An officer who records the proceedings and conducts the correspondence of the lodge. The office of Grand Secretary, in the Grand Lodge, was created in the year 1722, under the Grand Mastership of the Duke of Wharton, the duties having been previously performed by the Grand Wardens.*

Secret Master.—The fourth degree of the Ancient Scotch rite, and the first of what are called the "Ineffable or Sublime degrees." In it is explained the mystic meaning of those things which are contained in the Sanctum Sanctorum. The Master represents Solomon coming to the Temple to elect seven experts to replace the loss of an illustrious character. He is styled Most Powerful. There is one Warden who represents the noble Adoniram, who had the inspection of the workmen on Mount Libanus, and who was the first Secret Master. The lodge is clothed with black, and enlightened with eighty-one lights, *arranged by nine times nine.*

The jewel of this degree is an ivory key, on which is engraved the letter Z, suspended with a white ribbon edged with black.

The apron is white, edged with black; the flap blue, and an All-Seeing Eye engraved thereon. The white is emblematic of candour and innocence, the black of grief.

* See Anderson's Constitutions, p. 205.

Secret Monitor.—A side degree very extensively known in the United States, and which is intended to strengthen the bonds of fraternal affection which should exist among all Masons. During its ceremonies, which are very simple, the beautiful and affecting history of the friendship between David and Jonathan, which is contained in the twentieth chapter of the First Book of Samuel, is recited.

Seeing.—One of the five human senses, whose importance is treated of in the Fellow-Craft degree. By sight things at a distance are, as it were, brought near, and the obstacles of space overcome. So in Freemasonry, by a judicious use of this sense, in modes which none but Masons comprehend, men distant from each other in language, in religion, and in politics, are brought near, and the impediments of birth and prejudice are overthrown. But, in the natural world, sight cannot be exercised without the necessary assistance of light; for in darkness we are unable to see. So in the Mason, the peculiar advantages of *masonic sight* require, for their enjoyment, the blessing of *masonic light.* Illuminated by its divine rays, the Mason sees where others are blind; and that which to the profane is but the darkness of ignorance, is to the initiated filled with the light of knowledge and understanding.

Select Master.—The same observations that have been made in relation to the degree of Royal Master are applicable to this, as they are both intimately connected. It records the traditions connected with the concealment of important mysteries at the building of the first Temple, and furnishes an important link in the great chain of history which connects the incidents of Ancient Craft Masonry with those that constitute the essence of the Royal Arch.

In the United States the Royal Arch is considered as the seventh degree, those of "Mark," "Past," and "Most Excellent Master," being interposed between it and the third. In one or two of the States, however, the degrees Royal and Select Master have been inserted after the "Past" and before the "Most Excellent," and within a few years an attempt has been made to make this innovation general.

This has arisen from a recent controversy on the subject of jurisdiction. The Royal and Select degrees belonged originally to the Supreme Councils of the Ancient and Accepted rite, and were conferred under their authority, and by their deputies. This authority and jurisdiction the Supreme Councils still claim; but, for many years past, through their negligence, the Councils of Royal and Select Masters, in some of the States, have been placed under the control of independent jurisdictions called Grand Coun-

cils. Like all usurped authority, however, this claim of the State Grand Councils does not seem to have ever been universally admitted, or to have been very firmly established. Repeated attempts have been made to take the degrees out of the hands of the Councils, and to place them in the Chapters, there to be conferred as preparatory to the Royal Arch. The General Grand Chapter, in the triennial session of 1847, adopted a resolution, granting this permission to all Chapters in States where no Grand Councils exist. But, seeing the manifest injustice and inexpediency of such a measure, at the following session of 1850, it refused to take any action on the subject of these degrees. In 1853 it disclaimed all control over them, and forbade the Chapters under its jurisdiction to confer them.

There is no doubt in my own mind that the true jurisdiction of these degrees is vested in the Supreme Councils of the Ancient and Accepted rite, and that they should be conferred rather as illustrations of, than as preparatory to the Royal Arch. The Royal Arch degree itself contains the most essential parts of the legends of these degrees, and can be understood without them, although they furnish many additional particulars which it would be interesting to the masonic student to know.

Senior Warden.—See WARDENS.

Senses.—The five human senses are Seeing, Hearing, Feeling, Smelling, and Tasting; of which the first three are, for certain well-known reasons, held in great estimation among Masons. Their nature and uses form a part of the instruction of the degree of Fellow-Craft.—See them under their respective titles.

Sentinel.—An officer in a Royal Arch Chapter, in a Council of Knights of the Red Cross, and in an Encampment of Knights Templars, whose duties are similar to those of a Tyler in a Symbolic Lodge.

Serpent.—The serpent obtained a prominent place among the symbols of the Spurious Freemasonry of the earliest ages. Among the Egyptians, it was the symbol of Divine Wisdom when extended at length, and the serpent with his tail in his mouth was an emblem of Eternity. The winged globe and serpent symbolized their triune deity. In the ritual of Zoroaster the serpent was a symbol of the universe. In China the ring between two serpents was the symbol of the world governed by the power and wisdom of the Creator. The same device with, it is presumed, the same signification, is several times repeated on the Isiac table, which shows the universality of the symbol. In fact, serpent worship was one of the earliest deviations from the true system, and in almost all the ancient rites we find some allusion to this reptile. At the orgies

of Bacchus* the serpents were carried in the hands, or crowned the heads of the Bacchanalians, while frequent cries of "Eva, Eva," were frantically uttered. One of the ceremonies in the rites of Jupiter Sabasius was to let a serpent slip down the back of the person to be initiated. According to Plutarch, the women of Mount Hæmus, in Thrace, practised similar rites. According to Bryant, the worship of the serpent began in Chaldea, and thence passed into Egypt, where the serpent-god was called Can-oph, Can-eph, and C'neph. The Ethiopians introduced it into Greece. And so long did the serpent-worship continue, that it is mentioned by Tertullian and other fathers, as one of the early heresies of the Church, and practised by a sect called Ophites. Oliver says that in Christian masonry the serpent is an emblem of the fall and subsequent redemption of man. I do not, however, myself deem it as a pure masonic symbol. When used, I suppose it to be with its ancient signification of Divine Wisdom and Eternity, accordingly as it is exhibited in a lengthened form, or convoluted with its tail in its mouth.

Seven.—The number seven, among all nations, has been considered as a sacred number, and in every system of antiquity we find a frequent reference to it. The Pythagoreans called it a *venerable* number, because it referred to the creation, and because it was made up of the two perfect figures, the triangle and the square. Among the Hebrews, the etymology of the word shows its sacred import; for, from the word שבע (*shebang*), "seven," is derived the verb שבע (*shabang*), "to swear," because oaths were confirmed either by seven witnesses, or by seven victims offered in sacrifice, as we read in the covenant of Abraham and Abimelech† (Gen. 21–28). Hence, there is a frequent recurrence to this number in the Scriptural history. The Sabbath was the *seventh* day; Noah received *seven* days' notice of the commencement of the deluge, and was commanded to select clean beasts and fowls by *sevens; seven* persons accompanied him into the ark; the ark rested on Mount Ararat in the *seventh* month; the intervals between despatching the dove, were, each time, *seven* days; the walls of

* The Greek name of Bacchus is Dionysius, an account of whose mysteries is to be found in this volume. Wilford ("Essay on Egypt," in the *Asiatic Researches*) supposes this deity to have been identical with the Hindoo god, Deva-Nahusha, popularly called Deo-Naush. Now Faber (*Horæ Mosaicæ*) derives Dionysius from this Deo-Naush, and Naush from the Hebrew word, נחש, or *Naash*, a "serpent," making Dionysius, or Deo-Nash, equivalent, therefore, to the god Naash, or the serpent-god.

† The radical meaning of שבע, is *sufficiency* or *fulness*, and the number seven was thus denominated, because it was on the seventh day that God completed his work *of creation*; and "hence," says Parkhurst, "seven was both among believers and *heathens the* number of sufficiency or completion."—Lexic. N. T. in voc. Ἑπτά.

Jericho were encompassed *seven* days, by *seven* priests, bearing *seven* rams' horns; Solomon was *seven* years building the Temple, which was dedicated in the *seventh* month, and the festival lasted *seven* days; the candlestick in the tabernacle consisted of *seven* branches, and finally, the tower of Babel was said to have been elevated *seven* storeys before the dispersion.

Among the heathens, this number was equally sacred.* A few instances of their reference to it may be interesting. There were *seven* ancient planets, *seven* Pleiades, and *seven* Hyades; *seven* altars burnt continually before the god Mithras; the Arabians had *seven* holy temples; the Hindoos supposed the world to be enclosed within the compass of *seven* peninsulas; the Goths had *seven* deities, viz.: the Sun, the Moon, Tuisco, Woden, Thor, Friga, and Seatur, from whose names are derived our days of the week; in the Persian mysteries were *seven* spacious caverns, through which the aspirant had to pass; in the Gothic mysteries the candidate met with *seven* obstructions, which were called the "road of the seven stages;" and finally, sacrifices were always considered as most efficacious when the victims were *seven* in number.†

* Cicero, in his *Dream of Scipio*, calls it the *binding knot of all things*: "*Qui numerus rerum omnium ferè nodus est.*"—*Som., Scrip.*, 5. And Plato, in his *Timæus*, taught that the soul of the world, "*anima mundana*," was generated out of the number seven.

† An anonymous writer adds the following to the list above cited, of the consecrations of the number seven:—

"In six days earth's creation was perfected—the seventh was consecrated to rest. If Cain be avenged sevenfold, Lamech seventy and sevenfold. Abraham pleaded seven times for Sodom; he gave seven ewe lambs to Abimelech for a well of water. Jacob served seven years for Rachel, and also another seven years. Joseph mourned seven days for Jacob. Laban pursued after Jacob seven days' journey. The seven years of plenty, and the seven years of famine, were foretold in Pharaoh's dream by the seven fat and lean beasts, and the seven ears of blasted corn. The children of Israel were to eat unleavened bread seven days. The young of animals were to remain with the dam seven days, and at the close of the seventh to be taken away. By the old law, man was commanded to forgive his offending brother seven times, but the meekness of the Saviour extended his forbearance to seventy times seven. On the seventh month a holy observance was commanded to the children of Israel, who fasted seven days, and remained seven days in tents. Every seventh year was directed to be a year of rest for all things, and at the end of seven times seven years commenced the jubilee; they were to observe a feast seven days, after they had gathered in their corn and wine; seven days they were to keep a solemn feast, as they had been blessed in the work of their hands. Every seventh year the land lay fallow. Every seventh year there was a general release from all debts, and bondsmen were set free. Every seventh year the law was directed to be read to the people. If they were obedient, their enemies should flee before them seven ways; if disobedient, their enemies should chase them seven ways. Hannah, the mother of Samuel, in her thanks, says, that the barren hath brought forth seven, as some Jewish writers say that his name answers to the value of the letters in the Hebrew word, which signify seven. Seven of Saul's sons were hanged, to stay a famine. Jesse had seven sons, the youngest of whom ascended the throne of Israel. The number of animals

In Freemasonry, seven is an essential and important number, and throughout the whole system the septenary influence extends itself in a thousand different ways.

Shekel.—A weight among the Hebrews, of which there were two kinds, the king's shekel and that of the sanctuary—the latter being double the value of the former. The common or king's shekel, which is the one alluded to in the Mark degree, was worth about half a dollar. The shekel was not a coin, but a definite weight of gold or silver, which, being weighed out, passed as current money among the Hebrews. The half shekel has been adopted as the value of a mark, because it was the amount paid by each Israelite, after he arrived at manhood, towards the support of the Temple, and was hence called tribute money.

Shekinah.—The Divine presence manifested by a visible cloud resting over the mercy-seat in the Holy of Holies. It first appeared over the ark when Moses consecrated the Tabernacle; and was afterwards, upon the consecration of the Temple by Solomon, translated thither, where it remained until the destruction of that building.

Shibboleth.—The word שִׁבֹּלֶת in Hebrew, has two significations—1, An ear of corn; and 2, A stream of water. This is the word which the Gileadites, by the order of Jephthah, required the Ephraimites to pronounce. As the latter were desirous of crossing the river Jordan, and as the word signifies a stream of water, it is probable that this meaning suggested it as an appropriate test word on that occasion. The proper sound of the first letter of this word is *sh*, a harsh breathing which is exceedingly difficult to be pronounced by persons whose vocal organs have not been accustomed to it. Such was the case with the Ephraimites, who substituted for the aspiration the hissing sound of *s*. Their organs of voice were incapable of the aspiration, and, therefore, as the record has it, they "could not frame to pronounce it right." The learned Burder remarks, that in Arabia the difference of pronunciation among persons of various districts is much greater than in most other places, and such as easily accounts for the circumstance mentioned in the passage of Judges.* Hutchinson, speaking of this word, rather fancifully derives it from the Greek σιβω, *I revere*, and λιθος, *a stone*, and therefore, he says, "Σιβολιθον, Sibbolithon, *Colo Lapidem*, implies that they (the Masons) retain and keep inviolate

in sundry of their oblations were limited to seven. Seven days were appointed for an atonement on the altar, and the priest's son was appointed to wear his father's *garment* seven days."

Were it necessary, the list might be still further enlarged.

* Burder's *Oriental Customs*, vol. ii., number 782.

their obligations, as the *Juramentum per Jovem Lapidem*, the most obligatory oath held among the heathen."*

Shoe.—Among the Ancient Israelites, the shoe was made use of in several significant ways. *To put off the shoes*, imported reverence, and was done in the presence of God, or on entering the dwelling of a superior. *To unloose one's shoe and give it to another* was the way of confirming a contract. Thus we read in the book of Ruth, that Boaz having proposed to the nearest kinsmen of Ruth, to exercise his legal right, by redeeming the land of Naomi which was offered for sale, and marrying her daughter-in-law, the kinsman being unable to do so, resigned his right of purchase to Boaz; and the narrative goes on to say, "Now this was the manner in former time in Israel, concerning redeeming, and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbour: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee: so he drew off his shoe," (Ruth iv. 7, 8).

As to the ancient custom of taking off the shoes as a mark of reverence, the reader is referred to the article DISCALCEATION.

Shovel.—One of the working tools of a Royal Arch Mason. The working tools of this degree are the Crow, Pickaxe and Shovel, which may be thus explained.

The crow is an implement used to raise heavy stones, the pickaxe to loosen the soil and prepare it for digging, and the shovel to remove rubbish. But the Royal Arch Mason is speculatively taught to use them for a more glorious and exalted purpose. By them he is admonished to raise his thoughts above the corrupting influence of worldly-mindedness, loosening from his heart the hold of evil habits, and removing the rubbish of passions and prejudices, that he may be fitted, when he thus escapes from the captivity of sin, for the search and the reception of Eternal Truth and Wisdom.

Side Degrees.—These are degrees which have generally been the invention of Grand Lectures, but which have no connection with the ritual of masonry, and whose legality is not acknowledged by Grand Lodges. Some of them are very interesting, with an evident moral tendency, while others again, are trifling, and with no definite nor virtuous object in view. The worst of them, however, can only be considered, in the language of Preston, as "innocent and inoffensive amusements."

Signature.—A Mason receiving from a lodge a certificate, is required to affix in the margin his signature in his usual handwriting, as a means of identifying the true owner from a false pre-

* Hutchinson, *Spirit of Masonry*, p. 113.

tender, in case the certificate should be lost, and thus come into the possession of any one not legally entitled to it.—See NE VARIETUR.

Signet.—A private seal set in a ring. The ancient Orientalists engraved names and sentences on their seals, a custom which the modern Mohammedans continue to follow. Many of these signet rings have, within a few years past, been dug up in Egypt, having the letters of a name cut in cameo on one side, and a figure of the sacred beetle on the other. A signet was often given by the owner to another person, and served in such a case as a pass, investing the receiver with all the authority possessed by the giver.

Signets were originally engraved altogether upon stone, and, according to Pliny, metal ones did not come into use until the time of Claudius Cæsar. The signet of Zerubbabel was, therefore, most probably of stone. The signet of Solomon is said to have been a pentalpha or endless triangle within a circle, and having the name of God engraved thereon.

Situation of the Lodge.—See EAST.

Six Periods, the Grand Architect's.—"The Grand Architect's six periods" is an expression used by Masons to designate the six days of the Creation. Our masonic books dilate upon them as a proper means of stimulating the Mason to industrious labour during the week, that he may be enabled to rest upon the Sabbath, to contemplate the glorious works of Creation, and adore their great Creator.

Skirret.—It is an instrument which acts on a centre pin, from which a line is drawn, chalked, and struck, to mark out the ground for the intended building. In a speculative sense it points out that straight and undeviating line of conduct laid down in the sacred volume. It is one of the working tools of the Master Mason.

Smelling.—One of the five human senses, and as the recipient of the numerous fragrant odours that arise from the flowers of the field and other objects of nature and art, a source of enjoyment to man.

Solomon.—King of Israel and First Grand Master of Freemasonry. His history is full of interest to the fraternity. He was the son of David and Bathsheba, and was born in the year of the world 2871. Of him it had been prophesied to his father, "Behold, a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. He shall build an house for my name; and he shall be my *son, and I* will be his father; and I will establish the throne of his *kingdom* over Israel for ever," (1 Chron. xxii. 9, 10).

Solomon had scarcely commenced his reign when he began to prepare for the fulfilment of his father's last solemn injunctions to build a temple to the Most High. With this view he applied for help to the most powerful of his allies, Hiram, King of Tyre, a prince of a liberal disposition, who, far from envying Solomon's wealth and fame, cordially assisted him, and supplied him, not only with the proper materials, but also with labourers, and above all with an architect of surpassing skill in every kind of cunning workmanship. Solomon now appointed a tribute to be laid on all the people, of 30,000 labourers, whom he divided into three classes, of 10,000 in each. Each of these classes worked one month in cutting timber on Mount Lebanon, and then rested two. Over these he placed Adoniram as Junior Grand Warden. There were also 80,000 masons, and 70,000 labourers or men of burden, the remains of the old Canaanites, who are not reckoned among the masons, and 3,300 overseers, with 300 rulers, making in all 183,600 persons engaged upon the Temple, of whom 113,600 were masons.

The Temple was begun on Monday, the second day of the month Zif, corresponding to the 21st of April, in the year of the world 2992, and 1012 years before the Christian era, and was completed in a little more than seven years, on the 8th day of the month Bul, or the 23d of October, in the year of the world 2999, during which period no sound of axe, hammer, or other metallic tool was heard, everything having been cut and framed in the quarries, or on Mount Lebanon, and brought properly prepared to Jerusalem, where they were fitted up by means of wooden mauls.

"The Old Constitutions aver" (I here quote from Anderson), "that some short time before the consecration of the Temple, King Hiram came from Tyre, to take a view of that mighty edifice, and to inspect the different parts thereof, in which he was accompanied by King Solomon and the Deputy Grand Master, Hiram Abif; and after his view thereof declared the Temple to be the utmost stretch of human art. Solomon here again renewed the league with Hiram, and made him a present of the Sacred Scriptures, translated into the Syriac tongue, which, it is said, is still extant among the Maronites and other Eastern Christians, under the name of the old Syriac version."

Solomon next employed the craft in the construction of other works, such as his two palaces at Jerusalem, and his house of the forest of Lebanon, besides several cities, the most magnificent of which was Tadmor or Palmyra.

But although Solomon had now become the most renowned of all the princes of his time, exceeding in riches and wisdom all who had gone before him, he at length forsook the law of his fathers, and began to worship the false gods of his strange wives.

During his idolatry he built temples to Chemosh, Moloch, and Ashtaroth. But, repenting of his grievous sin, about three years before his death, he exclaimed, "Vanity of vanities; all is vanity!" He died at the age of fifty-eight, in the year of the world 3029, and before Christ 975.

Solomon is supposed to preside, or rather the Master is his representative, in Lodges of Fellow-Crafts, Master Masons, Mark, Past, and Most Excellent Masters, and in Councils of Select Masters, and also in several of the Ineffable degrees.—See more on this subject under the title TEMPLE, ORGANIZATION AT THE.

Sorrow Lodges.—It is the custom among Masons on the continent of Europe to hold special lodges at stated periods, for the purpose of commemorating the virtues, and deploring the loss of their departed members, and other distinguished worthies of the fraternity who have died. These are called Funeral, or Sorrow Lodges. In Germany they are held annually; in France at longer intervals. A French lodge in New York, "L'Union Française," holds them decennially. Sorrow Lodges have also, but not lately, been held by a French lodge in Charleston, S.C., "La Candeur." The custom has been pursued by two lodges in New York, "Pythagoras, No. 86," and "St. John's, No. 6;" but I know of no other instances of Sorrow Lodges being held in the United States. The custom is, however, a good one, eminently consistent with the principles of Freemasonry, and which I should rejoice to see universally adopted by American lodges. On these occasions the lodge is clothed in the habiliments of mourning, and decorated with the emblems of death; solemn music is played, funeral dirges are chanted, and eulogies on the life, character, and masonic virtues of the dead are delivered.

South.—When the sun is at its meridian height, his invigorating rays are darted from the south. When he rises in the east, we are called to labour; when he sets in the west, our daily toil is over; but when he reaches the south, the hour is high twelve, and we are summoned to refreshment.

Sovereign Commander of the Temple—*Souverain Commandeur du Temple.*—The twenty-seventh degree of the Ancient Scotch rite. The presiding officer is styled "Most Illustrious and Most Valiant," the Wardens are called "Most Sovereign Commanders," and the Knights "Sovereign Commanders." The place of meeting is called a "Court." The apron is flesh-coloured, lined and edged with black, with a Teutonic cross, encircled by a wreath of laurel, and *a key beneath*, all inscribed in black upon the flap. The scarf is *red, bordered* with black, hanging from the right shoulder to the

left hip, and suspending a Teutonic cross in enamelled gold. The jewel is a triangle of gold, on which is engraved the ineffable name in Hebrew. It is suspended from a white collar, bound with red, and embroidered with four Teutonic crosses.

Vassal, Ragon, and Clavel are all wrong in connecting this degree with the Knights Templars, with which order its own ritual declares that it is not to be confounded. It is without a lecture. Vassal expresses the following opinion of this degree:—

"The twenty-seventh degree does not deserve to be classed in the Scotch rite as a degree, since it contains neither symbols nor allegories that connect it with initiation. It deserves still less to be ranked among the philosophic degrees. I imagine that it has been intercalated only to supply an hiatus, and as a memorial of an order once justly celebrated." *

Sovereign Grand Inspector General.—The thirty-third and last degree of the Ancient and Accepted Scotch rite. Its members constitute a Supreme Council, which is the chief tribunal of masonry in that rite. This degree was instituted in the year 1786, under the following circumstances:—By the constitutions of the Scotch rite, which were ratified on the 25th of October, 1762, the King of Prussia was proclaimed as its chief, with the title of Sovereign Grand Inspector General and Grand Commander. The higher councils and chapters could not be opened without his presence, or that of a substitute appointed by him. All the transactions of the Consistory of the thirty-second degree, then the highest, required his sanction, or that of his substitute, and various other masonic prerogatives were attached to his office. No provision had, however, been made in the constitutions for his successor; and, as it was absolutely necessary that some arrangement should be made, by which the supreme power should not become extinct on his death, the king established the thirty-third degree, out of the possessors of which the Supreme Council is formed,—a body possessing all the masonic rights and prerogatives formerly exercised by the King of Prussia.—See SUPREME COUNCIL.

The order or badge of the degree is a white sash, four inches broad, edged with gold fringe, and suspended from the right shoulder to the left hip. At the bottom is a red and white rose, and on the part that crosses the breast must be a triangle of gold, surrounded by a sun, and within the triangle the figures 33. On each side of this emblem, at the distance of two inches, must be a drawn dagger.

The jewel is a black double-headed eagle of Prussia, with golden beaks, and crowned with an imperial crown of gold, holding a naked sword in his claws.

* Vassal, *Cours Maçonique*, p. 507.

There is no apron worn in this degree.

The motto of the order is *Deus meumque Jus*—"God and my right."

Sovereign Master.—The presiding officer in a Council of Knights of the Red Cross. He represents Darius, King of Persia.

Speculative Masonry.—Freemasonry is called speculative masonry, to distinguish it from operative masonry, which is engaged in the construction of edifices of stone. Speculative masonry is a science which, borrowing from the operative art its working tools and implements, sanctifies them, by symbolic instruction, to the holiest of purposes—the veneration of God and the purification of the soul.

The operative mason constructs his edifice of material substances; the speculative mason is taught to erect a spiritual building, pure and spotless, and fit for the residence of him who dwelleth only with the good. The operative mason works according to the designs laid down for him on the trestle board by the architect; the speculative is guided by the great trestle board, on which is inscribed the revealed will of God, the Supreme Architect of heaven and earth. The operative mason tries each stone and part of the building by the square, level, and plumb; the speculative mason examines every action of his life by the square of morality, seeing that no presumption nor vain glory has caused him to transcend the level of his allotted destiny, and no vicious propensity has led him to swerve from the plumb-line of rectitude. And, lastly, as it is the business of the operative mason, when his work is done, to prove everything "true and trusty," so is it the object of the speculative mason, by a uniform tenor of virtuous conduct, to receive, when his allotted course of life has passed, the inappreciable reward, from his Celestial Grand Master, of "Well done, thou good and faithful servant."

Sphinx.—A fabulous monster, to which the ancients give the face of woman and the body of a lion. It is found in great abundance on Egyptian monuments; and Plutarch says that it was always placed before the temples of the Egyptians, to indicate that their religion was enigmatical. As a symbol of mystery it has been adopted as a masonic emblem.

Spurious Freemasonry.—Dr. Oliver, one of the most learned and philosophic Masons of this or perhaps any other time, contends that "the science which we now denominate Speculative Masonry was coeval, at least, with the creation of our globe, and *that the* far-famed mysteries of idolatry were a subsequent institution, founded on similar principles, with the design of conveying

unity and permanence to the false worship, which it otherwise could never have acquired." This schism from the pure and original source has been designated by the name of the Spurious Freemasonry of Paganism, to distinguish it from the purer system, which this theory supposes to have descended in a direct and uninterrupted line to the Freemasons of the present day.

In a later work, Dr. Oliver still further explains his idea of the spurious Freemasonry. The legends and truths which were transmitted pure through the race of Seth, were altered and corrupted by that of Cain, and much confusion arose in consequence of the frequent intercommunications of these two races before the deluge, though the truth would still be understood by the faithful. Of these was Noah, who, out of all these deviations of the antediluvians, was enabled to distinguish truth from falsehood, and to transmit the former in a direct line, according to Rosenberg, through Shem, Abraham, Isaac, Jacob, Levi, Kelhoth, Amram, Moses, Joshua, the Elders, the Prophets, and the wise men to Solomon. Hence Freemasons are sometimes called Noachidæ, the descendants and disciples of Noah.

But Ham had been long familiar with the corruptions of the system of Cain, and with the gradual deviations from truth which had crept into the system of Seth, and after the deluge he propagated the worst features of both systems among his descendants, out of which he or his immediate posterity formed the institution known, by way of distinction, as the Spurious Freemasonry.*

Such is the theory advanced on this subject, which is now very generally admitted by Masonic writers. The doctrine is, however, imperfect, unless we advance one step farther.

The spurious Freemasonry had descended through the Gymnosophists of India to Egypt, and thence into Greece, and perhaps by a different route to Scandinavia and the northern nations of Europe. Among all these it appeared in the form of initiations and mysteries, whose legends bore just so much of the remains of truth as to evince their divine origin, and yet so much of falsehood as to demonstrate their human corruption.

There was, in after times, a communication between one branch of this spurious Freemasonry and the true system. This took place at the Temple of Solomon, between the Jewish Masons and the Dionysian Artificers, when true Freemasonry borrowed its present organization from the greater practical wisdom of the Dionysian, without, however, surrendering any of its truth. And the bond of this union between the two bodies, which had so long divided the world, was Hiram Abif, who was himself a member of both systems—of the true system by birth, as the son of Jewish

* Oliver's *Histor. Landmarks*, i., 60.

parents, and of the spurious by profession and residence, as an artificer of Tyre.

Square.—The square is an angle of ninety degrees, or the fourth part of a circle. It is one of the working tools of a Fellow-Craft and the distinctive jewel of the Master of a lodge. The square is an important implement to operative masons; for by it they are enabled to correct the errors of the eye, and to adjust with precision the edges, sides, and angles of their work. The nicest joints are thus constructed, and stones are fitted with accuracy, to fill their destined positions. Not less useful is this instrument to speculative masons, as a significant emblem of morality. As, by the application of the square, the stone is tried and proved, so, by the application of the principles of morality, each action of human life is judged, and approved or condemned, as it coincides with or deviates from those eternal and immutable principles. And as the stone that on inspection with the square does not prove "true and trusty," is rejected, or its defects amended, so each action that is not consistent with the dictates and rules of morality is carefully avoided by him who wishes to erect a mental structure of virtue that shall afford him honour in life and repose in death.

And hence, as it is the duty of the Master of the lodge to preserve among its members a strict attention to moral deportment, and to mark and instantly correct the slightest deviation from the rules of propriety and good conduct, the square is appropriately conferred upon him as the distinctive jewel of his office.

Masons are said to part on the square, because, having met together, their conduct should be such that, when they part, no unkind expression or unfriendly action shall have deranged that nice adjustment of the feelings which alone unites them in a band of brothers—an adjustment which can only be preserved by a constant application of the square of morality.

Standard-Bearer.—An officer in an Encampment of Knights Templars, whose duty is sufficiently explained by his title. A similar officer exists in a Council of Knights of the Red Cross.

Star.—The star with five points, which is found among the emblems of the Master's degree, is an allusion to the five points of fellowship, or summary of a Mason's duty to his brother.*

* It is dangerous to differ in opinion on a masonic subject from Brother Moore, the editor of the Magazine published at Boston (a work my numerous obligations to which I may as well take this opportunity of acknowledging); but in his opinion of the five-pointed star I cannot, unfortunately, agree with him. In his *Magazine* (vol. iv., No. 5), he remarks that "it has no explanation in the degree, and is not a *masonic* emblem, as genuine masonry is practised in this country." The star of five *points, so far as* my opportunities reach, has been adopted in all our lodges, and if no

The *blazing star* in the centre of the Mosaic pavement is an emblem of that Divine Being whose beneficence has chequered the dark field of human life with brighter spots of happiness. Those brethren who delight to trace our astronomical symbols to the cradle of that science, Egypt, and to the Egyptian priests, its earliest cultivators, find in the seven stars depicted on the Master's carpet a representation of the Pleiades, and in the blazing star an allusion to the dog-star, which the Egyptians called Anubis, or the *barker*, because its rising warned them of the inundation of the Nile, which always quickly followed its appearance, and thus admonished them to retire from the lower grounds, just as the barking of a dog admonishes his master of approaching danger.

In the English ritual, and formerly in our own, the star is said to be commemorative of that star which appeared to guide the wise men of the East to the place of our Saviour's birth.

In the Spurious Freemasonry of the Egyptians the blazing star was the symbol of Horus, the son of Isis—the sun—the primordial principle of existence.

Statistics of Masonry.—The universality of masonry is not more honourable to the order than it is advantageous to the brethren. From East to West, and from North to South, over the whole habitable globe, are our lodges disseminated. Wherever the wandering steps of civilized men have left their footprints, there have our temples been established. The lessons of masonic love have penetrated into the wilderness of the West, and the red man of our soil has shared with his more enlightened brother the mysteries of our science; while the arid sands of the African desert have more than once been the scene of a masonic greeting. The Mason, indigent and destitute, may find in every clime a brother, and in every land a home.

The evidence of these assertions will be found in the following table of the countries in which Freemasonry is openly and avow-

explanation of it is given in our lectures, its manifest allusion is well understood. It is, therefore, as much a masonic emblem as the equilateral triangle, which has the same universal acceptation among the fraternity, without receiving any notice in our lectures.

While on the subject of the star with five points, I cannot refrain from recording an interesting historical document, for which, by the by, I am indebted to the work in which this emblem is denounced as unmasonic. At a celebration of the Festival of St. John the Baptist, in 1844, at Portland, Maine, R.·. W.·. Brother Teulon, a member of the Grand Lodge of Texas, in reply to a toast complimentary to the Masons of that republic, observed, "Texas is emphatically a masonic country: *all* our Presidents and Vice-Presidents, and four-fifths of our State officers, were and are Masons: our national emblem, the '*Lone Star, was chosen from among the emblems selected by Freemasonry, to illustrate the moral virtues—it is a five-pointed star, and alludes to the five points of fellowship.*'"—See Moore's Freemason's Mag., vol. iii., p. 309.

edly practised, by the permission of the public authorities. Such places as Italy, where, owing to the suspicious intolerance of the government, the lodges are obliged to be holden in private, are not mentioned:—

I.—Europe.

Anhalt-Bernburg.
Anhalt-Dessau.
Bavaria.
Belgium.
Bremen.
Brunswick.
Denmark.
England.
France.
Frankfort-on-Maine.
Guernsey, Isle of.
Hamburg.
Hanover.
Hesse-Darmstadt.
Holland.
Holstein, Oldenburg.
Ionian Islands.
Ireland.
Jersey, Isle of.
Lubeck.
Luxemburg.
Malta.
Mecklenburg-Schwerin.
Norway.
Portugal.
Posen, Duchy of.
Prussia.
Prussian-Poland.
Saxe.
Saxe-Coburg.
Saxe-Gotha.
Saxe-Hilberghausen.
Saxe-Meningen.
Saxe-Weimar.
Saxony.
Schwartzenberg-Rudolstadt.
Scotland.
Spain.
Sweden.
Switzerland.
Wurtemburg.

II.—Asia.

Ceylon.
China (Canton).
India.
Persia.
Pondicherry.
Prince of Wales' Island.

III.—Oceanica.

Java.
New South Wales.
Sandwich Islands.
Sumatra.

IV.—Africa.

Algeria.
Bourbon, Isle of.
Canary Islands.
Cape of Good Hope.
Goa.
Guinea.
Mauritius.
Mozambique.
Senegambia.
St. Helena.

V.—America.

Antigua.
Barbadoes.
Bermudas.
Brazil.
Canada.
Colombia.
Curacoa.
Dominica.
Dutch Guiana.
English Guiana.
French Guiana.
Grenada.
Guadeloupe.
Hayti.
Jamaica.
Labrador.
Martinico.
New Brunswick.
Nova Scotia.
Panama.
Peru.
Rio de la Plata.
St. Bartholomew's.
St. Christopher's.
St. Croix.
St. Eustatia.
St. Martin.
St. Thomas.
St. Vincent.
Trinidad.
United States.
Venezuela.

Stewards.—Officers in a symbolic lodge, whose appointment is *generally* vested in the Junior Warden. Their duties are, to assist *in the collection* of dues and subscriptions; to provide the neces-

sary refreshments, and make a regular report to the Treasurer; and generally to aid the Deacons and other officers in the performance of their duties. The jewel of the office is a cornucopia.

Stewards' Lodge. — The Stewards' or Grand Stewards' Lodge, which still exists in some jurisdictions under peculiar local regulations, as a Standing Committee on Grievances, Charity, &c., was originally instituted on the 24th of June, 1735. In that year, says Anderson, upon an address from those that had been Stewards, the Grand Lodge, in consideration of their past services and future usefulness, ordained that they should be constituted a lodge of Masters, to be called the Stewards' Lodge; to be registered as such in the Grand Lodge book and printed lists, with the times and place of their meetings; and that they should have the privilege of sending twelve representatives to the Grand Lodge, namely, a Master, two Wardens, and nine more.

Stone of Foundation.—Masonry contains a legend of a cubical stone on which was inscribed the sacred name within a mystical diagram. This stone is known as the "stone of foundation."—For its history, see CUBICAL STONE.

Strength.—One of the three principal supports of masonry. It is represented by the Doric column and the S.·. W.·., because the Doric is the strongest and most massy of the orders, and because it is the duty of the S.·. W.·., by an attentive superintendence of the craft, to aid the W.·. M.·. in the performance of his duties, and to strengthen and support his authority. Hiram, King of Tyre, is also considered as the representative of the column of strength which supported the Temple.

Sublime.—In York masonry this is the epithet applied to the Master's degree. It alludes to the sublime nature of the doctrines taught in that degree, which are the resurrection of the body and the immortality of the soul.

Sublime Grand Lodge.—Sometimes called the Ineffable Lodge, or Lodge of Perfection. It is, in the Ancient Scotch rite, the lodge which confers the degrees from the fourth to the fourteenth inclusive. It must derive its Warrant of Constitution from a Grand Council of the Princes of Jerusalem, or from a higher council, or Sovereign Grand Inspector General.

Sublime Knight Elected—*Sublime Chevalier élu.*—The eleventh degree in the Ancient Scotch rite, sometimes called "Twelve Illustrious Knights." After vengeance had been taken upon the traitors already mentioned in the decrees of Elected Knights of Nine and Illustrious Elected of Fifteen, Solomon, to reward those who had exhibited their zeal and fidelity in inflicting the required punish-

ment, as well as to make room for the exaltation of others to the degree of Illustrious Elected of Fifteen, appointed twelve of these latter, chosen by ballot, to constitute a new degree, on which he bestowed the name of Sublime Knights Elected, and gave them the command over the twelve tribes of Israel. The Sublime Knights rendered an account each day to Solomon of the work that was done in the Temple by their respective tribes, and received their pay. The lodge is called a Grand Chapter. Solomon presides, with the title of Thrice Puissant, and instead of Wardens, there are a Grand Inspector and a Master of Ceremonies. The room is hung with black, sprinkled with white and red tears.

The apron is white, lined and bordered with black, with black strings; on the flap, a flaming heart.

The sash is black, with a flaming heart on the breast, suspended from the right shoulder to the left hip.

The jewel is a sword of Justice.

This is the last of the three Elus which are found in the Ancient Scotch rite. In the French rite they have been condensed into one, and make the fourth degree of that ritual, but not, as Ragon admits, with the happiest effect.

Sublime Prince of the Royal Secret—*Souverain Prince du Royal Secret.*—The thirty-second degree, and until the year 1786, when the thirty-third was instituted by Frederick, King of Prussia, the summit of the Ancient Scotch rite. The members are styled the Guardians of the Treasure of the Temple. Its meetings are called Consistories. The thirty-second degree can only be conferred by authority of the Supreme Council of the thirty-third. This degree furnishes a history, peculiar to itself, of the origin of masonry, and an explanation of the symbolic meaning of the preceding degrees.

Its officers are numerous. The principal ones are a Thrice Illustrious Grand Commander, two Thrice Illustrious Lieutenant Grand Commanders, a Minister of State, Grand Chancellor, Grand Treasurer, and Grand Secretary.

The hangings of a Consistory are black, strewed with tears.

The jewel is a Teutonic cross. The apron is white, bordered with black, and on it is inscribed the tracing-board of the degree. On the flap of the apron is a double-headed eagle.

Substitute word.—The true English translation of this most important word has been most miserably distorted and corrupted by illiterate lecturers. A moderate acquaintance with the Hebrew language would have shown its correct meaning, and that when first used it was but a natural expression of horror and astonishment uttered by King Solomon. Its signification may be discovered *by a reference* to the separate syllables of which it is composed, and

which are to be found in their alphabetical order in the present work. The intelligent mason, by putting them together in their proper order, will obtain the whole sentence. On such a subject I cannot, of course, be more explicit. It may, however, be observed, in conclusion, that there can be no doubt that the word originally consisted of four syllables, by which an equal, alternate division was made, and that in its present form it has been subjected to much corruption, the fourth or last syllable being now altogether omitted in pronunciation.

Succoth.—A town of Judea, thirty-four miles north-east of Jerusalem, near which Hiram Abif cast the sacred vessels of the Temple. —See CLAY GROUNDS.

Sun and Moon.—The sun and the moon, with the Master of the lodge, are depicted in the lodge by the three lesser lights, whose presence are to instruct the last that he should exercise the same regularity and precision in the superintendence of his lodge, as the two others exhibit in their government of the day and night.

In all the Pagan initiations we find traces of these symbols, which, as in masonry, were represented by the three superior officers of the mysteries. In Greece the Hierophant, or revealer of sacred things, the Daduchus or torch-bearer, and Ho epi bomos, or altar-server, were the representatives of the Creator, the sun and moon, while the Ceryx or herald, as a Deacon, represented Mercury, who was the messenger of the gods. In the mysteries of India the chief officers were placed in the east, the west, and the south, respectively to represent Brahma, or the rising; Vishnu, or the setting; and Siva, or the meridian sun. In the Druidical rites, the Arch-druid, seated in the east, was assisted by two other officers, the one in the west representing the moon, and the other in the south representing the meridian sun.*

The sun and the moon are preserved in our lodges as emblems of the wisdom, and power, and goodness of God, who made the one to rule the day, and the other to govern the night; but the heathens, in departing from the true light, which masonry has preserved, confounded the creature with the Creator, and gave that adoration to the instruments which should only have been paid to the First Great Cause.

Hence the origin of sun-worship, which was one of the first deviations from pure and patriarchal religion, and the evidence of which is to be found in the earliest mysteries of Osiris in Egypt, of Adonis in Phœnicia, and of Mithras in Persia.

Super Excellent Master.—A degree which was formerly con-

* Oliver, *Signs and Symbols*, p. 203.

ferred in Councils of Select Masters. It is founded on circumstances that occurred at the destruction of the Temple by Nebuchadnezzar, King of Babylon. Its presiding officer is called "Most Excellent King," and represents Zedekiah, the last King of Judah. The historical incidents of this degree, but less in detail, are to be found in the first part of the Royal Arch.

I have the ritual of another degree of Super Excellent, given in Ireland, preparatory to the Royal Arch. But it is, or seems to be, a modification of the Most Excellent Master of the York rite, and the Perfect Master of the Ancient Scotch rite.

Supports of the Lodge.—The institution of masonry, venerable for its antiquity and its virtuous character, is said to be supported by *Wisdom, Strength,* and *Beauty;* for the wisdom of its eminent founders was engaged in its first design; the strength of its organization has enabled it to survive the fall of empires, and the changes of languages, religions, and manners, which have taken place since its formation; and the beauty of holiness is exhibited in the purity and virtue that it inculcates, and in the morality of life which it demands of all its children.

Our lodges, thus supported, will find in these columns another analogy to their great prototype, the Temple of Jerusalem. For that mighty fabric was designed by the *wisdom* of Solomon, King of Israel, who found *strength* to carry on the great undertaking in the assistance and friendship of Hiram, King of Tyre; and *beauty* to adorn the structure in the architectural skill and taste of Hiram, the widow's son.

Supreme Council of Grand Inspectors General.—The supreme masonic authority of the Ancient Scotch rite. It was established in 1786, by Frederick II., King of Prussia, for the purpose of exercising, after his death, the masonic prerogatives which he personally possessed as the acknowledged head of the rite. Not more than one Supreme Council can exist in each nation,* and it must be composed of nine members, called Sovereign Grand Inspectors General, five of whom, at least, must profess the Christian religion. Not less than three constitute a quorum for the transaction of business. Its officers are as follows, all of whom are elected for life:—

A Most Puissant Grand Commander, who is the representative of Frederick II., King of Prussia.

A most Illustrious Lieutenant Grand Commander, representing Louis of Bourbon.

An Illustrious Treasurer General of the Holy Empire.

* Two are permitted in the United States.

An Illustrious Secretary General of the Holy Empire.

An Illustrious Grand Master of Ceremonies.

An Illustrious Captain of the Guards.

The following account of the institution of the Supreme Council I have condensed from Dalcho,* and other authorities :—

In 1761, the lodges and councils of the superior degrees being extended throughout the continent of Europe, Frederick II., King of Prussia, as Grand Commander of the order of Prince of the Royal Secret, was acknowledged as the head of the Scotch rite. The Duke of Sudermania was his deputy in Sweden, and Louis of Bourbon in France.

On the 25th of October, 1762, the Grand Masonic Constitutions were finally ratified in Berlin, and proclaimed for the government of all masonic bodies working in the Scotch rite over the two hemispheres.

In the same year they were transmitted to Stephen Morin, who had been appointed in August, 1761, Inspector General for the New World, by the Grand Consistory of Princes of the Royal Secret, convened at Paris, under the presidency of Chaillon de Joinville, Substitute General of the order.

When Morin arrived in the West Indies, he, agreeably to his patent, appointed a Deputy Inspector General. This honour was conferred on M. Hayes, with the power of appointing others where necessary.

Hayes appointed Isaac Da Costa Deputy Inspector General for the State of South Carolina, who, in 1783, established a Sublime Grand Lodge of Perfection in Charleston. After Da Costa's death Joseph Myers was appointed to succeed him by Hayes, who also appointed Solomon Bush Deputy Inspector General for Pennsylvania, and Barend M. Spitzer for Georgia; which appointments were confirmed by a Council of Inspectors that convened in Philadelphia on the 15th of June, 1781.

On the 1st of May, 1786, the Grand Constitutions of the Supreme Council of the thirty-third degree were ratified by the King of Prussia, by which the masonic prerogatives of Inspectors were deposited in a council consisting of nine brethren in each nation.

On the 20th of February, 1788, a Grand Council of Princes of Jerusalem was opened in Charleston, by Myers, Spitzer, and A. Forst, Deputy Inspector General for Virginia.

In 1795 Col. John Mitchell was appointed by Spitzer a Deputy Inspector General, in the place of Myers, who had removed; but he was restricted from acting until after Myers' death, which took place in the following year.

On the 31st of May, 1801, the Supreme Council of the thirty-third

* *Orations*, p. 68.

degree was opened in Charleston with the grand honours of masonry, by John Mitchell and Frederick Dalcho, Sovereign Grand Inspectors General, and in the course of the succeeding two years, the whole number of Inspectors General was completed.

On the 5th day of August, 1813, a similar Supreme Council was, in accordance with the Secret Constitutions, duly and lawfully established and constituted at the city of New York,* by Emanuel De La Motta, as the representative, and under the sanction and authority of the council at Charleston. The masonic jurisdiction of the New York council is distributed over the northern, north-western, and north-eastern parts of the United States. And this, with the council at Charleston, are the *only* recognized councils which exist, or *can exist*, according to the Secret Constitutions in the United States.

This was the origin of the Scotch rite in the United States, of which there now exist two Supreme Councils; one at Charleston, S. C., and the other in the city of Boston, both bodies being in active operation.

Suspension.—A masonic punishment, by which a party is temporarily deprived of his rights and privileges as a mason. Suspension may be definite or indefinite in the period of its duration. A mason who has been indefinitely suspended can be restored only by a vote of the body which suspended him. One who has been suspended for a definite period is restored by the termination of that period, without any special action of the lodge.

Swedenborg, Rite of.—We have seen, in the article "Illuminati of Avignon," that the religious dogmas of Swedenborg were brought, in the middle of the eighteenth century (the great season of rite-making), to the aid of masonry, for the purpose of manufacturing a new rite. In 1783 the Marquis de Thomé modified the system which has been adopted in the lodge of Avignon, to suit his peculiar views, and thus instituted what is properly known as the rite of Swedenborg. It consists of six grades, namely: 1. Apprentice; 2. Fellow-Craft; 3. Master Theosophite; 4. Illuminated Theosophite; 5. Blue Brother; 6. Red Brother.

It is still practised in some lodges in the north of Europe.

Swedish Rite.—The rite practised by the Grand Lodge of Sweden consists of twelve degrees, the fifth of which gives the possessor the rank of civil nobility in the state. The degrees are as follows:—

1. Apprentice; 2. Fellow-Craft; 3. Master; 4. Apprentice and Fellow-Craft of St. Andrew; 5. Master of St. Andrew; 6. Brother Stuart; 7. Favourite Brother of Solomon; 8. Favourite Brother

* The seat of this Council has lately been removed to Boston.

of St. John, or White Ribbon; 9. Favourite Brother of St. Andrew, or Violet Ribbon; 10. Member of the Chapter; 11. Dignitary of the Chapter; 12. Reigning Grand Master.

Sword-Bearer.—An officer in a council of Knights of the Red Cross, and in an encampment of Knights Templars, whose station is in the west, on the right of the Standard-Bearer, and when the knights are in line, on the right of the second division. His duty is to receive all orders and signals from the Grand Commander, and see them promptly obeyed. He is also to assist in the protection of the banners of his order. His jewel is a triangle and cross swords.

The Grand Sword-Bearer is also an officer of a Grand Lodge, whose duty it is to carry the Sword of State in public processions. In some Grand Lodges he receives the title of Grand Pursuivant.

Sword Pointing to the Naked Heart.—A symbol of that Divine justice which must, sooner or later, overtake all who have sinned, for, though man looketh to the outward appearance, God looketh to the heart alone, which, concealing its inmost passions from the world, is naked and open to his ALL-SEEING EYE.

It is an emblem of the Master's degree.

Symbol.—A sensible image used to express an occult but analogical signification. Almost all the instruction given in masonry is by symbols. Such was also the case in the ancient mysteries. "The first learning in the world," says Stukely, "consisted chiefly in symbols. The wisdom of the Chaldeans, Phœnicians, Egyptians, Jews, of Zoroaster, Sanchoniathon, Pherecydes, Syrus, Pythagoras, Socrates, Plato, of all the ancients that is come to our hand, is symbolical. It was the mode, says Serranus, on Plato's Symposium, of the ancient philosophers to represent truth by certain symbols and hidden images."

Symbols were first adopted by the Egyptian priests for the purpose of secrecy; they concealing, by their use, those profound speculations which constituted the *apporeta* of their mysteries, and which they were unwilling to divulge to the unprepared and uninitiated vulgar. From the Egyptians Pythagoras received a knowledge of this symbolical mode of instruction, and communicated it to the sect of philosophy which he afterwards instituted.

According to Porphyry, there was this distinction between the *hieroglyphic* and *symbolic* method of writing among the Egyptians, that the former expressed the meaning by an imitation of the thing represented, as when the picture of smoke ascending upwards denoted fire; and the latter allegorizing the subject by an enigma, as when a hawk was used to signify the sun, or a fly to express the

quality of impudence.* The former of these methods was open to all who chose to learn it; the latter was reserved by the priests for the purpose of mystic instruction, and was, as I have already said, communicated only to the initiated.

The symbols, says Warburton,† were of two kinds, *tropical* and *enigmatical.* The tropical, which were the more natural, were made by employing the more unusual properties of things to express subjects. Thus, a cat signified the moon, because the pupil of her eye was observed to be dilated at the full, and contracted at the decrease of that satellite.‡ The tropical were constituted by the mystical assemblage of two or more things whose combined properties expressed a particular quality. Thus, a beetle, with a round ball in its claws, denoted the sun, because this insect makes a ball of dung, which he rolls in a circular direction, and with his face looking towards the sun.§

But the priests, in adopting the symbol as a depository of their secret doctrines, were not contented with the use of it to designate only substances: their mystic instruction was of too elaborate a nature to be satisfied with so circumscribed an alphabet. They next, therefore, had recourse to sensible objects, as a means of expressing mental and moral qualities; thus, destruction was expressed by the mouse, impurity by the goat, aversion by the wolf, knowledge by the ant; and the reason of the signification, as well as the thing signified, formed a part of their *apporeta,* or secrets.

This is the highest and most intellectual method of applying symbols, and it is the method adopted in Freemasonry, which, in its use of symbolic instruction, is an exact counterpart of the ancient mysteries.

Symbolic Degrees.—The first three degrees of Freemasonry, the Entered Apprentice, Fellow-Craft, and Master Mason, are called in the York rite symbolic degrees, because they abound in symbolic instruction, not to be found in the remaining degrees, which are principally historical in their character.

Symbolic Lodge.—A lodge in which the symbolic degrees are conferred; that is, a lodge of Entered Apprentices, Fellow-Crafts, or Master Masons.

* Τῶν μὲν (γραμμάτων ἱερογλυφικῶν) χοινολογουμένων χατὰ μίμησιν, τῶν δὲ (συμβολιχῶν) ἀλλιγορουμένων χατὰ τινὰς αἰνιγμους.—*De Vit. Pythag.*, xi., 15.

† *Divine Legation*, vol. iii., 141.

‡ Such is Plutarch's account of this symbol; but I am nct aware that modern zoologists support this theory of lunar influence. *N'importe*, the Eygptians believed it, and that is all that the argument requires.

§ *Clem. Alexand. Stromata.*

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Tabernacle.—The tabernacle was the place of worship representing a temple which God commanded Moses to construct in the wilderness for the religious service of the Jews, and in which the ark of the covenant and sacred vessels were kept until Solomon removed them into the Temple. The tabernacle was so contrived as to be taken to pieces and put together again at pleasure. The tabernacle was in shape a parallelogram, fronting the east, thirty cubits, or forty-five feet, in length, and ten cubits, or fifteen feet, in height and breadth. The inside was divided by a richly embroidered veil of fine linen, into two parts, the holy place and the Holy of holies; in the latter of which was placed the ark of the covenant. Besides this veil of fine linen which separated the most holy place, the tabernacle was furnished with other veils of divers colours: namely, of blue and purple, and scarlet and fine twined linen, from which are derived the emblematic colours of the several degrees of masonry.*

The room in which a Chapter of Royal Arch Masons meets is called the tabernacle, and is a representation of that temporary tabernacle which was erected by Zerubbabel near the ruins of the old Temple, while the Jews, under his direction, were constructing the new one.

Tabernacle, Chief of the.—See CHIEF OF THE TABERNACLE.

Tabernacle, Prince of the.—See PRINCE OF THE TABERNACLE.

Talmud.—As many of the traditions of masonry are to be found in the Talmud, some acquaintance with the character of that work is essential to the masonic student.

The Talmud, which is a Hebrew word, תלמוד, signifying *doctrine*, is a collection of treatises written by the rabbins and wise men, and embodying the civil and canonical law of the Jews. Moses is believed to have received two kinds of law on Mount Sinai—the one *written* and the other *oral*. The written law is to be found in the Pentateuch. The oral law was first communicated by Moses to

* According to Josephus (*Antiq. Jud.*, lib. iii., c. 7), the tabernacle was a symbol of the universe. The twelve loaves placed on the table were emblematic of the twelve months of the year; the seventy branches of the candlesticks represented the seventy *decani*, or divisions of the planets; and the seven lamps, the seven planets. The veils of the tabernacle, composed of four different colours, were emblematic of the four elements; the fine linen, made of flax, the produce of the earth, represented the earth; the purple represented the sea, because it was stained by the blood of a marine shell-fish, the *murex;* the blue represented the air, it being the colour of the sky; and the scarlet represented fire.

Aaron, then by them to the seventy elders, and, finally, by these to the people, and thus transmitted, by memory, from generation to generation. This oral law was never committed to writing until about the beginning of the third century,* when Rabbi Jehuda the Holy, finding that there was a possibility of its being lost, from the decrease of students of the law, collected all the traditionary laws into one book, which is called the "Mishna,"—a word signifying *repetition*, because it is, as it were, a repetition of the written law.

The Mishna was at once received with great veneration, and many wise men among the Jews devoted themselves to its study. Towards the end of the fourth century, Rabbi Jochanan, the president of a school at Tiberias, in Palestine, collected their several opinions on the Mishna into one book of commentaries, which he called the "Gemara,"—a word signifying *completion*, because the Gemara completes the work. The Mishna and the Gemara united constitute the Talmud.

The Jews in Chaldea, not being satisfied with the interpretations in the work of Rabbi Jochanan, composed others, which were collected together by Rabbi Asche into another Gemara. The work of Rabbi Jochanan has since been known as the "Jerusalem Talmud," and that of Rabbi Asche as the "Babylonian Talmud," from the places in which they were respectively compiled. In both works the Mishna, or Law, is the same; it is only the Gemara, or commentary, that is different.

The Jewish scholars place so high a value on the Talmud as to compare the Bible to water, the Mishna to wine, and the Gemara to spiced wine; or the first to salt, the second to pepper, and the third to spices. This work, although it contains many puerilities, is, however, extremely serviceable as an elaborate compendium of Jewish customs, and has, therefore, been much used in the criticism of the Old and New Testaments. It furnishes, also, many curious illustrations of the masonic system; and several of the traditions and legends, especially of the higher degrees, are either found in or corroborated by the Talmud. The treatise entitled "Middoth," for instance, gives us the best description extant of the Temple of Solomon.

Tassels.—The tracing-board of the Entered Apprentice's degree, when properly constructed, has a border or skirting around it, and at each corner a tassel attached to a cord or cable tow. These refer to the *four perfect points* and to the four cardinal virtues, and

* Morin, however, in his *Exercitationes Biblicæ*, assigns the sixth century as the date of the composition. There is much controversy on this subject among scholars. I have, in this article, given the dates agreed upon by the greater number.

are called the guttural, pectoral, manual, and pedal tassels. They are also said, in the English ritual, to refer to the four rivers of Paradise.

Tasting.—One of the five human senses of but little importance in masonry, except as one of the sources of our enjoyment and protection, by enabling us to distinguish food which is pleasant and wholesome from that which is disagreeable and unhealthy. Hence, for this as well as for every blessing of life, are we taught to be thankful to Him who is the "author of every good and perfect gift."

Tatnai and Shethar-Boznai.—The names of two Persian governors who opposed the attempts of the Jews to rebuild the Temple. When, by the command of Artaxerxes, Zerubbabel and his followers had discontinued the rebuilding of the Temple, which they had commenced by permission of Cyrus, his predecessor, they remained quiet until the reign of Darius, who succeeded Artaxerxes. They then recommenced the work; but Tatnai, the Persian governor on the Jewish side of the Euphrates, accompanied by Shethar-Boznai and his companions, not being aware of the previous edict of Cyrus, permitting the Jews to rebuild, proceeded to Jerusalem, and demanded by what right they were rebuilding the Temple; and when the Jews informed them that they were working under the authority of a former decree of Cyrus, the Persian governors wrote to Darius, giving an account of these circumstances, and inquiring if such a decree was in existence, and if it was the king's pleasure that it should still be obeyed. Darius, influenced by his friendship for Zerubbabel, who visited him on the occasion of this interference, gave orders, not only that the Jews should not be molested, but that they should receive every assistance from the Persian officers in their pious undertaking of rebuilding the house of the Lord.

Tau Cross.—The tau cross, or Cross of St. Antony,* is a cross in the form of a Greek T. It was among the ancients a hieroglyphic of eternal life. It was the form of the Nilometer, or measure of the Nile, used to ascertain the height of the inundation, upon which the prosperity of the country and the life of the inhabitants depended; and was, in consequence, used among the Egyptians as an amulet, capable of averting evil. Hence it was a favourite symbol of the Egyptians, and under the form of the *crux ansata* was to be seen in all their temples, very often held in the hands of

* So called, because it is said to have been the cross on which that saint suffered martyrdom.

their deities, or suspended from their necks. Jablonski* says it is the Egyptian representation of the phallus, considered by some as the symbol of the Deity, and by others as that of eternal life. Kircher thinks that the *crux ansata* was a monogram denoting Mercury or Phtha, who was the conductor of the souls of the dead; and Dr. Clarke† says, that the tau cross was a monogram of Thoth, "the symbolical or mystical name of hidden wisdom among the ancient Egyptians; the ΘΕΟΣ of the Greeks." In the initiation in Hindostan the tau cross, under the name of "tiluk," was marked upon the body of the candidate, as a sign that he was set apart for the sacred mysteries. The same mark was familiar to the ancient Hebrews; for, in the vision of Ezekiel, it is thus alluded to: "Go through the midst of the city, and set a mark (in the original, תו, *tau*) upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."‡ This mark was to distinguish them as persons to be saved on account of their sorrow for sin, from those who, as idolators, were to be slain; and its form was that of the Hebrew letter tau, which, in the ancient Phœnician alphabet, and on the coins of the Maccabees, has the shape of a cross.

Among the Druids it was the custom to consecrate a tree, by cutting the form of a tau across upon its bark. In ancient times it was set as a mark on those who had been acquitted by their judges, and by military commanders on such of their soldiers as had escaped unhurt from battle, and hence it was considered as an emblem of life.§ Finally, observe that the tau is the last letter of the Hebrew alphabet, as the aleph is the first, and that the tau assumes in the ancient Phœnician and Samaritan alphabets the form of a cross; and we see another consecration of this symbol in the expression, "I am the Alpha and the Omega, the beginning and the end," which, spoken in the Hebrew language, would be, "I am the Aleph and the Tau."‖

We are not, therefore, to be surprised that the tau cross has been adopted as one of the symbols of Freemasonry; and that in the form of the triple tau it constitutes the most sacred emblem of the Royal Arch, symbolizing the fact that the possessors of that degree are consecrated and separated, or set apart as the recipients of a sublime but hidden wisdom.—See TRIPLE TAU.

* *Panth. Ægypt.*, i., p. 282. † *Travels*, vol. v., p. 311.

‡ Ezekiel ix. 4. The Septuagint has το σημειον, *the mark*, which Lowth suggests should read τον σημειον, *the mark tau*.

§ Oliver, *Landmarks*, ii., p. 621.

‖ My esteemed friend, George R. Gliddon, Esq., the celebrated Egyptian Archæologist, first called my attention to this illustration, which he extended still further, but on a subject irrelevant to the present occasion.

Temperance.—One of the four cardinal virtues, the practice of which is inculcated in the first degree. The Mason who properly appreciates the secrets which he has solemnly promised never to reveal, will not, by yielding to the unrestrained call of appetite, permit reason and judgment to lose their seats, and subject himself, by the indulgence in habits of excess, to discover that which should be concealed, and thus merit and receive the scorn and detestation of his brethren. And lest any brother should forget the danger to which he is exposed in the unguarded hours of dissipation, the virtue of Temperance is wisely impressed upon his memory by its reference to the most solemn portion of the initiatory ceremony.

Templars.—See KNIGHTS TEMPLARS.

Templars of Scotland.—By the *Statutes of the Grand Priory of the Knights of the Temple* of Scotland, the Knights Templars have an organization very different from that existing in any part of the world where this ancient and honourable order is to be found. Some account of it may therefore not be uninteresting.

"The religious and military order of the Temple," in Scotland, consists of two classes:—1. Novice and Esquire; 2. Knight Templar. The Knights consist of four grades:—1. Knights created by Priories; 2. Knights elected from the Companions, on memorial to the Grand Master and Council, supported by the recommendation of the Priories to which they belong; 3. Knights Commanders; 4. Knights Grand Crosses, to be nominated by the Grand Master.

The supreme legislative authority of the order is the Chapter General, which consists of the Grand Officers, the Knights Grand Crosses, and the Knights Commanders. One Chapter is held annually, at which the Grand Master, if present, acts as President. At this meeting (11th March being the anniversary of the death of Jacques de Molay) the Grand Officers are elected.

During the intervals of the meetings of the Chapter General, the affairs of the order, with the exception of altering the Statutes, is entrusted to the Grand Master's Council, which consists of the Grand Officers, the Grand Priors of Foreign Langues, and the Knights Grand Crosses.

The Grand Officers, with the exception of the Past Grand Masters, who remain so for life, and the Grand Master, who is elected for five years, and the Grand Aides-de-Camp, who are appointed by him and removed at his pleasure, are elected annually. They are as follows:—

Grand Master.
Past Grand Masters.
Grand Seneschal.
Preceptor and Grand Prior of Scotland.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] following [illegible].—

[illegible]

[illegible]

[illegible]

[illegible]

Chancellor.

Treasurer.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

The Chapter General or Grand Priory may have two or more [illegible], or Commanderies, to be governed by a [illegible] Commander, who is appointed by the Chapter General.

The costume of the Knights, with the exception of a few slight variations in unimportant differences of rank, is the same as that described as the ancient costume in page [illegible] of this work.

Temple of Solomon.—The Temple of the Lord* at Jerusalem was commenced by Solomon, King of Israel, in the year of the world 2992, and being finished in seven years and six months, was

* It is called in Scripture Beth Adonai, "the palace of Jehovah," to intimate that the splendour and magnificence were not intended to reflect honour on those who erected it, but only to prepare it as a fit dwelling for Him who is the "King of kings and Lord of lords."

dedicated to the service of the Most High in the year 3000. It stood on Mount Moriah, one of the eminences of the ridge called in Scripture Mount Zion, and was originally the property of Ornan the Jebusite, who used it as a threshing-floor, and from whom it was purchased by King David for the purpose of erecting an altar.* It retained its original splendour only thirty-four years, when Shishak, King of Egypt, to okaway its richest treasures;† it was afterwards, in the eleventh year of the reign of Zedekiah, plundered and burnt by the Chaldeans, under Nebuchadnezzar.‡ After the captivity the Temple was rebuilt by Zerubbabel, with greater extent, but inferior glory.

The Temple was originally built on a very hard rock, encompassed with frightful precipices. The foundations were laid very deep, with immense labour and expense. It was surrounded with a wall of great height, exceeding in the lowest part four hundred and fifty feet, constructed entirely of white marble.

The Temple itself, which consisted of the porch, the sanctuary, and the Holy of holies, was but a small part of the edifice on Mount Moriah. It was surrounded with spacious courts, and the whole structure occupied at least half-a-mile in circumference. Upon passing through the outer wall, you came to the first court, called the court of the Gentiles, because the Gentiles were admitted into it, but were prohibited from passing farther. It was surrounded by a range of porticos or cloisters, above which were galleries or apartments, supported by pillars of white marble.

Passing through the court of the Gentiles you entered the court of the children of Israel, which was separated by a low stone wall, and an ascent of fifteen steps, into two divisions,—the outer one being occupied by the women, and the inner by the men. Here the Jews were in the habit of resorting daily for the purposes of prayer.

Within the court of the Israelites, and separated from it by a wall one cubit in height, was the court of the priests. In the centre of this court was the altar of burnt-offerings, to which the people brought their oblations and sacrifices; but none but the priests were permitted to enter it.

From this court twelve steps ascended to the Temple, strictly so called, which, as I have already said, was divided into three parts—the porch, the sanctuary, and the Holy of holies.

The Porch of the Temple was twenty cubits in length, and the same in breadth. At its entrance was a gate made entirely of Corinthian brass—the most precious metal known to the ancients. Beside this gate there were the two pillars, Jachin and Boaz,

* See 2 Sam. xxiv. 23, 24; 1 Chron. xxi. 25.
† 2 Chron. xii. 9. ‡ See Captivity.

which had been constructed by the architect whom the King of Tyre had sent to Solomon, and which are thus described by Josephus :—"Moreover this Hiram made two hollow pillars, whose outsides were of brass, and the thickness of the brass was four fingers' breadth, and the height of the pillars was eighteen cubits, and their circumference twelve cubits; but there was cast with each of their chapiters lily-work that stood upon the pillar, and it was elevated five cubits, round about which there was net-work, interwoven with small palms made of brass, and covering the lily-work. To this also were hung two hundred pomegranates in two rows."*

From the porch you entered the SANCTUARY by a portal, which, instead of folding doors, was furnished with a magnificent veil of many colours, which mystically represented the universe. The breadth of the sanctuary was twenty cubits, and its length forty, or just twice that of the porch and Holy of holies. It occupied, therefore, one-half of the body of the Temple. In the sanctuary were placed the various utensils necessary for the daily worship of the Temple—such as the altar of incense, on which incense was daily burnt by the officiating priest; the ten golden candlesticks; and the ten tables on which the offerings were laid previous to the sacrifice.

The HOLY OF HOLIES, or innermost chamber, was separated from the sanctuary by doors of olive, richly sculptured and inlaid with gold, and covered with veils of blue, purple, scarlet, and the finest linen. The size of the Holy of holies was the same as that of the porch, namely, twenty cubits square. It contained the ark of the covenant, which had been transferred into it from the tabernacle, with its overshadowing cherubim and its mercy-seat. Into the most sacred place the High Priest alone could enter, and that only once a-year, on the day of atonement.

The Temple, thus constructed, must have been one of the most magnificent structures of the ancient world. For its erection David had collected more than four thousand millions of dollars,† and one hundred and eighty-four thousand six hundred men were engaged in building it for more than seven years; and after its completion it was dedicated by Solomon, with solemn prayer, and seven days of feasting; during which a peace-offering of twenty thousand oxen and six times that number of sheep, was made, to consume which the holy fire came down from heaven.

Thirty-three years after its completion this beautiful edifice was despoiled, in the reign of Jeroboam, by Shishak, King of Egypt, and finally burnt to the ground by Nebuchadnezzar, King of Baby-

* *Antiq.*, lib. viii., c. 3.

† *One* hundred and eight thousand talents of gold, and one million seventeen thousand talents of silver.

lon, and the inhabitants of Jerusalem carried as captives to that city in the year 588 B.C., during the reign of Zedekiah.

Temple, Classification of the Workmen at the.—In 2 Chronicles, chap. ii., verses 17 and 18, we read as follows :—

"And Solomon numbered all the strangers that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand, and three thousand and six hundred.

"And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a-work."

The same numerical details are given in the 2d verse of the same chapter. Again, in 1 Kings, chap. v., verses 13 and 14, it is said,—

"And King Solomon raised a levy out of all Israel; and the levy was thirty thousand men.

"And he sent them to Lebanon, ten thousand a-month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy."

The succeeding verses make the same enumeration of workmen as that contained in Chronicles, quoted above, with the exception that, by omitting the three hundred Harodim, or rulers over all, the number of overseers is stated in the Book of Kings to be only three thousand three hundred.

With these authorities, and the assistance of masonic traditions, Anderson constructs the following table of the craftsmen at the Temple:—

Harodim, Princes, Rulers, or Provosts, . .	300
Menatzchim, Overseers or Master Masons, .	3,300
Ghiblim, Stone Squarers, *Ischotzeb*, Hewers, *Benai*, Builders, } all Fellow-Crafts, .	80,000
All the Freemasons employed in the work of the Temple, exclusive of the two Grand Wardens,	113,600

Besides the *Ish Sabbal*, or men of burden, the remains of the old Canaanites, amounting to 70,000, who are not numbered among Masons.

In relation to the classification of these workmen, Anderson says, "Solomon partitioned the Fellow-Crafts into certain lodges, with a Master and Wardens in each, that they might receive commands in a regular manner, might take care of their tools and jewels, might be regularly paid every week, and be duly fed and clothed; and the Fellow-Crafts took care of their succession by educating Entered Apprentices."*

* *Constitutions*, p. 22, ed. 1769.

Josephus makes a different estimate. He includes the 3,300 overseers in the 80,000 Fellow-Crafts, and makes the number of Masons, exclusive of the 70,000 bearers of burdens, only 110,000.

A work published in 1764, entitled the *Masonic Pocket-Book*, gives a still different classification. The number, according to this work, was as follows:—

Harodim,	300
Menatzchim,	3,300
Ghiblim,	83,000
Adoniram,	30,000
Total,	116,600 Masons,

which, with the 70,000 Ish Sabbal, or labourers, will make a grand total of 186,600 workmen.

According to the authority of Webb, there were three Grand Masters, 3,300 Overseers, 80,000 Fellow-Crafts, and 70,000 Entered Apprentices. This account makes no allusion to the 300 Harodim, nor to the levy of 30,000. It is therefore manifestly incorrect. Indeed, I doubt whether we have any certain authority for the complete classification of the workmen, as neither the Bible nor Josephus gives any account of the number of Tyrians employed. Oliver,* however, has collected from the masonic traditions an account of the classifications of the workmen, which I shall insert, with a few additional facts, taken from authorities in my possession.

According to these traditions, the following was the classification of the Masons who wrought in the quarries of Tyre:—

6	Super Excellent Masons.
48	Excellent Masons.
8	Grand Architects.
16	Architects.
2,376	Master Masons.
700	Mark Masters.
1,400	Markmen.
53,900	Fellow-Crafts.
58,454	Total.

These were arranged as follows:—The Super Excellent Masons were divided into two Grand Lodges, with three brethren in each to superintend the work. The Excellent Masons were divided into six lodges of nine each, including one of the Super Excellent Masons, who acted as Master. The eight Grand Architects consti-

* See the whole subject treated at length in the fifteenth lecture of his *Historical Landmarks*.

tuted one lodge, and the sixteen Architects another. The Grand Architects were the Masters, and the Architects the Wardens of the lodges of Master Masons, which were eight in number, and consisted, with the officers, of three hundred each. The Mark Masters were divided into fourteen lodges of fifty in each, and the Markmen into fourteen lodges, also of one hundred in each. The Mark Masters were the Masters, and the Markmen the Wardens of the lodges of Fellow-Crafts, which were seven hundred in number, and, with these officers, consisted of eighty in each.

The classification in the forest of Lebanon was as follows:—

3	Super Excellent Masons.
24	Excellent Masons.
4	Grand Architects.
8	Architects.
1,188	Master Masons.
300	Mark Masons.
600	Markmen.
23,100	Fellow-Crafts.
10,000	Entered Apprentices.
35,227	Total.

These were arranged as follows:—The three Super Excellent Masons formed one lodge. The Excellent Masons were divided into three lodges of nine each, including one of the Super Excellent Masons as Master. The four Grand Architects constituted one lodge, and the eight Architects another, the former acting as Masters and the latter as Wardens of the lodges of Master Masons, which were four in number, and consisted, with these officers, of three hundred in each. The Mark Masters were divided into six lodges of fifty in each, and the Markmen into six lodges of one hundred in each. These two classes presided, the former as Masters and the latter as Wardens, in the lodges of Fellow-Crafts, which were three hundred in number, and were composed of eighty each, including these officers.

After three years had been occupied in "hewing, squaring, and numbering" the stones, and "felling and preparing" the timbers, these two bodies of Masons united for the purpose of properly arranging the materials, so that no metallic tool might be required in putting them up, and they were then carried up to Jerusalem. Here the whole body was congregated under the superintending care of HAB, and to them were added four hundred and twenty lodges of Tyrian and Sidonian Fellow-Crafts, having eighty in each, and the twenty thousand Entered Apprentices of the levy from Israel, who had been therefore at rest, and who were added to the lodges of Entered Apprentices, making three hundred in each; so

that the whole number engaged at Jerusalem amounted to two hundred and seventeen thousand two hundred and eighty-one, who were arranged as follows:—

Nine lodges of Excellent Masons, nine in each, are . .	81
Twelve lodges of Master Masons, three hundred in each, are	3,600
One thousand lodges of Fellow-Crafts, eighty in each, are	80,000
Four hundred and twenty lodges of Tyrian Fellow-Crafts, eighty in each, are	33,600
One hundred lodges of Entered Apprentices, three hundred in each, are	30,000
Seventy thousand Ish Sabbal, or labourers, are. . .	70,000
Total, ...	217,281

Such is the system adopted by our English brethren; the American ritual has greatly simplified the arrangement. According to the system now generally taught, the workmen at the building of the Temple were classed as follows:—

Three Grand Masters.

Three hundred Harodim, or chief superintendents, who may be called Past Masters.*

Three thousand three hundred Master Masons, divided into lodges of three each.

Eighty thousand Fellow-Crafts, who were also divided into lodges of five each.

Seventy thousand Entered Apprentices, divided into lodges of seven each.

According to this account there must have been—

One thousand one hundred lodges of Master Masons.
Sixteen thousand lodges of Fellow-Crafts.
Ten thousand lodges of Entered Apprentices.

No account is here taken of the levy of thirty thousand, who are supposed not to have been Masons, nor of the builders of Hiram, whom the English ritual places at thirty-three thousand six hundred, and most of whom were, as I suppose, members of the Dionysiac fraternity. On the whole, the American system seems too defective to meet all the demands of the student,—an objection to which the English is not so obnoxious. I should be rejoiced, therefore, to see this latter system, with some modifications, generally adopted by our Grand Lecturers.

Temple of Zerubabbel.—Cyrus, King of Persia, having liberated the Jews, seventy years from the commencement of their captivity,

* They cannot, according to our ritual, be Most Excellent Masters, because, according to the legend of that degree, it was not established until the Temple was completed.

in the reign of Jehoiakim, and fifty-two years after the destruction of the Temple, forty-two thousand three hundred and sixty of the liberated captives, by permission of the king, returned to Jerusalem under the guidance of Joshua the High Priest, Zerubbabel the Prince or Governor, and Haggai the Scribe; and two years after, *i. e.*, 535 years B.C., they laid the foundations of the second Temple. They were, however, much disturbed in their labours by the Samaritans, whose offer to unite with them in the building they had rejected. Artaxerxes, known in profane history as Cambyses, having succeeded Cyrus on the throne of Persia, he forbade the Jews to proceed with the work, and the Temple remained in an unfinished state until the death of Artaxerxes and the succession of Darius to the throne. As in early life there had been a great intimacy between this sovereign and Zerubbabel, the latter proceeded to Babylon, and obtained permission from the monarch to resume the labour. Zerubbabel returned to Jerusalem; and notwithstanding some further delays, consequent upon the enmity of the neighbouring nations, the second Temple, or, as it may be called by way of distinction from the first, the Temple of Zerubbabel, was completed in the sixth year of the reign of Darius, 515 years B.C., and just twenty years after its commencement. It was then dedicated with all the solemnities that accompanied the dedication of the first.

This second Temple did not equal the first in the glory and splendour of its decorations—the ark of the covenant was lost, although, by the precautions of our ancient Grand Masters, an exact copy of it had been preserved amid the ruin and desolation of Jerusalem. Both the Shekinah, the glory of God, and the Bathkol, or oracle, were departed for ever.* Still there is much to interest the people in this second house of the Lord. The masonic stone of foundation, which had been safely deposited by the wisdom of the first Masons, was found, and made the chief corner-stone; and all the holy vessels were returned by order of the King of Persia. The Tyrians again furnished timbers from the forest of Lebanon; and at length the cope-stone, on which seven eyes had been engraved by the express command of God, was celebrated with sacrifices and rejoicings.

Temple, Order of the.—A masonic institution in France, whose members claim to be the lineal descendants of the Knights Templars. It appears, however, that this claim is unfounded, and that the

* The Jews say that there were five things wanting in the second Temple which had been in the first—namely, the Ark, the Urim and Thummim, the fire from heaven, the divine presence, or cloud of glory, and the spirit of prophecy and power of miracles.

society is only a masonic rite, in which something that they call a continuation of the order of the Templars is engrafted on degrees borrowed from the Ancient Scotch rite. Originally, the order of the Temple consisted of the following six degrees:—1. Apprentice; 2. Fellow-Craft; 3. Master; 4. Master of the East; 5. Master of the Black Eagle of St. John; 6. Perfect Master of the Pelican. But in 1808, to disguise this evident masonic origin, the degrees received the following names:—1. Initiate (this is the degree of the Entered Apprentice); 2. Initiate of the Interior (this is the degree of Fellow-Craft); 3. Adept (this is the Master); 4. Adept of the East (the Illustrious Elected of Fifteen of the Scotch rite); 5. Grand Adept of the Black Eagle of St. John (the Elected Knights of Nine)—these constitute the House of Initiation; 6. Postulant of the Order (Perfect Adept of the Pelican)—this is called the House of Postulance, and is nothing but the Rose Croix of the Scotch rite; 7. Esquire; 8. Knight or Levite of the Interior Guard. These last degrees are called the Covenant, and are the same as the Scotch degree of the Knight of K—h.*

Tesselated Border.—The skirting which surrounds the mosaic pavement. A late masonic writer suggests that the proper term is "tasseled border;" the word *tasseled* alluding, he thinks, to the four tassels that are placed at the corners of the tracing-board. The suggestion is ingenious, but not correct. *Tesselated* means inlaid with various kinds of colours, or variegated with flowers, &c., and the word alludes to the variegated ornaments of the border.—See Mosaic Pavement.

Tetractys (*Greek* τετρακτυς, *four*).—The tetractys was a sacred symbol of the Pythagoreans, which was expressed by ten jods disposed in the form of a triangle, each side containing four, as in the annexed figure. This they explained as follows:—

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    ,
   , ,
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The one point represented the Monad, or active principle.
The two points, the Duad, or passive principle.
The three, the Triad, or world arising from their union.
The four, the Quaternary, or the liberal sciences.

On this figure the oath was propounded to the aspirant in the esoteric school of Pythagoras. Jamblichus gives this oath in his life of Pythagoras:—

> "Ου μα αμιτιρη γινιη, παραδοντα τετρακτυν
> Παγαν αιεναου φυσιως, ριζωμα' σ'εχουσαν."
>
> "By that pure quadrilit'ral name on high,
> Nature's eternal fountain and supply,
> The parent of all souls that living be,—
> By it, with faithful oath, I swear to thee."

* Clavel, *Hist. Pittoresq.*, pp. 66, 214-219.

The tetractys was undoubtedly borrowed by Pythagoras from the tetragrammaton of the Jews* when he visited Babylon, and was instructed by Ezekiel in the Jewish mysteries.

Tetragrammaton (*Greek*).—The word of four letters. The incommunicable name of God in Hebrew, יהוה, which, as consisting of four letters, was thus called.—See JEHOVAH.

T.·.G.·.A.·.O.·.T.·.U.·.—*The Grand Architect of the Universe.*—A very common abbreviation of the name of God, used by masonic writers.

Theological Virtues.—These are Faith, Hope, and Charity, which, as forming the principal rounds of the masonic ladder, constitute a part of the instruction of the Entered Apprentice. Of these, Faith may be explained to be the first round, because faith in God is the first requisite qualification of a candidate for masonry; Hope is the second, because hope in immortality is a necessary consequence of faith in a divine being; and Charity is the third, because the mind that is elevated by such a faith, and the heart that is warmed by such a hope, cannot fail to be stimulated by that universal love of the human race which is but another name for Charity.

Again, Charity is the highest round, because Charity is the greatest of these virtues. Our Faith may be lost in sight—"Faith is the evidence of things not seen"—he that believes only on the evidence of his senses, believes from demonstration, and not from faith, and faith in him is dead. Hope ends in fruition; we hope only for that which we desire, but do not possess, and the attainment of the object is the termination of our hope. But Charity extends beyond the grave through the boundless realms of eternity; for there, even there, the mercy of God, the richest of all charities, throws a veil over our transgressions, and extends to the repentant sinner the boon of that forgiveness which Divine justice must have denied.

Thirty-third Degree.—See SUPREME COUNCIL.

Three.—One of the sacred numbers of Freemasonry. Three was considered among all the Pagan nations as the chief of the mystical numbers, because, as Aristotle remarks, it contains within itself a beginning, a middle, and an end. Hence we find it designating some of the attributes of almost all the gods. The thunder-bolt of Jove was three-forked; the sceptre of Neptune was a trident; Cerberus, the dog of Pluto, was three-headed; there were three

* Cudworth (*Intellectual System*, p. 376) thinks there is no doubt of this, and the most learned writers have generally agreed with him in the opinion.

Fates and three Furies; the sun had three names, Apollo, Sol, and Liber; and the moon three also, Diana, Luna, and Hecate. In all incantations three was a favourite number, and hence the poet says, "*Numero Deus impari gaudet.*" A triple cord was used, each cord of three different colours, white, red, and black, and a small image of the subject of the charm was carried thrice round the altar, as we see in Virgil's eighth eclogue:—

> "Terna tibi hæc primum triplici diversa colore
> Licia circumdo, terque hæc altaria circum
> Effigiem duco."

The Druids paid no less respect to this sacred number. Throughout their whole system a reference is constantly made to its influence; and so far did their veneration for it extend, that even their sacred poetry was composed in triads.

In all the mysteries from Egypt to Scandinavia we find a sacred regard for the number three. In the rites of Mithras the Empyrean was said to be supported by three intelligences—Ormuzd, Mithra, and Mithras. In the rites of Hindostan there was the trinity of Brahma, Vishnu, and Siva. It was, in short, a general character of the mysteries to have three principal officers and three grades of initiation.

In Freemasonry the number three is the most important and universal in its application of all the mystic numbers. Thus we find it pervading the whole ritual. There are three degrees of Ancient Craft Masonry—three principal officers of a lodge—three supports—three ornaments—three greater and three lesser lights—three movable and three immovable jewels—three principal tenets—three rounds of Jacob's ladder—three working tools of a Fellow-Craft—three principal orders of architecture—three important human senses—three ancient Grand Masters—three recreant F.·. C.·.; and indeed so many instances of the consecration of the number that it would exceed the limits of this volume to record them.

Three Globes, Rite of the Grand Lodge of.—The lodge of "Three Globes" was established at Berlin in 1746, and in 1765 was constituted as a Grand Lodge. It, for a long time, practised only the three primitive degrees of Ancient Craft Masonry; but afterwards adopted seven others, borrowed from France. The three ancient degrees are under the control of the Grand Lodge, but the seven higher ones are governed by an Internal Supreme Orient, whose members are, however, elected by the Grand Lodge. The rite of the Grand Lodge of the Three Globes is practised by one hundred and seventy-seven lodges in Germany.

Three Steps.—The three steps on the Master's carpet are emblematic of the three stages of human life—youth, manhood, and old

age; and allude to the three degrees which are respectively representations of these three stages.

Threshing-floor.—The threshing-floor of Araunah, or Ornan the Jesubite, was on Mount Moriah. It was purchased by David for a place of sacrifice for six hundred shekels of gold, and on it the Temple was afterwards built.—See ORNAN THE JEBUSITE.

Thummim.—See URIM AND THUMMIM.

Tiler.—See TYLER.

Tito.—Tito, Prince Harodim, was one of the especial favourites of King Solomon. He presided over the lodge of Intendants of the Building, and was one of the twelve Illustrious Knights who were set over the twelve tribes, that of Naphtali being placed under his care.

Token.—This word, in Hebrew, אות, *oth*, is frequently used in Scripture to signify a sign or memorial of something past—some covenant made or promise given. Thus God says to Noah, of the rainbow, "It shall be for a *token* of a covenant between me and the earth;" and to Abraham, he says of circumcision, "It shall be a *token* of the covenant betwixt me and you." In masonry, the grip of recognition is called a token, because it is an outward sign of the covenant of friendship and fellowship entered into between the members of the fraternity, and is to be considered as a memorial of that covenant which was made, when it was first received by the candidate, between him and the order into which he was then initiated.

Tracing-Board.—A painting representing the emblems peculiar to a degree, arranged for the convenience of the lecturer. Each degree of Symbolic Masonry has its tracing-board, which are distinguished as tracing-boards the first, second, and third. It is, therefore, the same as the flooring or carpet.

Traditions.—The legends or traditions of Freemasonry constitute a very considerable and important part of its ritual. In many instances these traditions have been corrupted by anachronisms and other errors, which have naturally crept into them during a long series of oral transmission. No one, therefore, can for a moment contend that all the legends and traditions of the order are, to the very letter, historical facts. All that can be claimed for them is, that in some there is a great deal of truthful narrative, more or less overlaid with fiction; in others, simply a mere substratum of history; and in others, nothing more than an idea, to which the legend or myth is indebted for its existence, and of which it is, as a symbol, the exponent.

The intelligent Mason will always, however, be able, after a little consideration, to separate the substratum of truth from the superstructure of fiction which has been imposed upon it. And then, what is presented as a tradition will often be found to be a mere myth or allegory, whose symbolic teaching is of great beauty and importance. It is a part of the science of Freemasonry to elaborate out of these traditions the truth, symbolic or historical, which they are intended to convey, and to distinguish a tradition founded in fact from one which is based upon a myth, so as to assign to the annals and the poetry of the order their respective portions.

Transient Brethren.—Transient brethren, when they visit a lodge, are to be cordially welcomed and properly clothed. But on no occasion are they admitted until, after the proper precautions, they have proved themselves to be "true and trusty."—See VISIT, RIGHT OF.

Transient Candidate.—A transient candidate is one not living in the place where he applies for admission. If well recommended by two or more members of the lodge, a ballot may take place on the same night that he applies; whereas, in the case of a permanent resident, the letter must be referred to a committee, and lie over for at least a month.

Travelling Freemasons.—There is no portion of our annals so worthy of investigation as that which is embraced by the middle ages of Christendom, when the whole of Europe was perambulated by our brethren in associations of travelling artisans, under the name of "Free and Accepted Masons," for the purpose of erecting religious edifices. There is not a country of Europe which does not at this day contain honourable evidences of the skill and industry of our masonic ancestors. I therefore propose, in the present article, to give a brief sketch of the origin, the progress, and the character of these travelling architects.

Clavel, in his *Histoire Pittoresque de la Franc-Maçonnerie*, has traced the organization of these associations to the *collegia artificum*, or colleges of artisans,* which were instituted at Rome by Numa, in the year B. C. 714, and whose members were originally Greeks, imported by this lawgiver for the purpose of embellishing the city over which he reigned.

These associations existed in Rome in the time of the emperors. They were endowed with certain privileges peculiar to themselves, such as a government by their own statutes, the power of making contracts as a corporation, and an immunity from taxation. Their meetings were held in private, like the esoteric schools of the

* See ROMAN COLLEGES, in this work.

philosophers. Their presiding officers were called *Magistri.* They were divided into three classes, corresponding with the three degrees of Freemasonry; and they admitted into their ranks, as honorary members, persons who were not, by profession, operative masons. Finally, they used a symbolic language drawn from the implements of masonry, and they were in possession of a secret mode of recognition.

In time, the *collegia artificum* became the repository of all the rites which were brought to Rome from foreign countries, and thus we may suppose the Hebrew Mysteries, or Temple Masonry, to have been introduced into that country. This supposition may derive some support from the fact, that, in the time of Julius Cæsar, the Jews were first permitted to open their synagogues, and worship the God of their fathers, without restraint, at Rome,—a toleration for which they were, probably, indebted to their fraternization with the members of the colleges of artificers; and in the reign of Augustus many of the Roman knights embraced Judaism, and publicly observed the Sabbath.

These *sodalitates* or fraternities, began, upon the invasion of the barbarians, to decline in numbers, in respectability, and in power. But on the conversion of the whole empire, they, or others of a similar character, began again to flourish. The priests of the Christian Church became their patrons, and under their guidance they devoted themselves to the building of churches and monasteries. In the tenth century they were established as a free guild or corporation in Lombardy. The most celebrated of these corporations in Italy was that of Como, and the name of *Magistri Comacini*, or Masters of Como, became at length, says Muratori, the generic name for all these associations of architects.

From Lombardy, which they soon filled with religious edifices, they passed beyond the Alps, into all the countries where Christianity, but recently established, required the erection of churches. The popes encouraged their designs, and more than one bull was despatched, conferring on them privileges of the most extensive character. A monopoly was granted to them for the erection of all religious edifices; they were declared independent of the sovereigns in whose dominions they might be temporarily residing, and subject only to their own private laws; they were permitted to regulate the amount of their wages; were exempted from all kinds of taxation; and no Mason, not belonging to their association, was permitted to compete with or oppose them in the pursuit of employment. And in one of the papal decrees on the subject of these artisans, the supreme pontiff declares that these regulations have been made "after the example of Hiram, King of Tyre, when he sent artisans to King Solomon for the purpose of building the Temple of Jerusalem."

After filling the Continent with cathedrals, parochial churches, and monasteries, and increasing their own numbers by accessions of new members from all the countries in which they had been labouring, they passed over into England, and there introduced their peculiar style of building. Thence they travelled to Scotland, and there have rendered their existence ever memorable by establishing, in the parish of Kilwinning, where they were erecting an abbey, the germ of Scottish Freemasonry, which has regularly descended through the Grand Lodge of Scotland to the present day.

The government of these fraternities, wherever they might be for the time located, was very regular and uniform. When about to commence the erection of a religious edifice, they first built huts, or, as they were termed, lodges, in the vicinity, in which they resided, for the sake of economy as well as convenience. It is from these that the present name of our places of meeting is derived. Over every ten men was placed a Warden, who paid them wages, and took care that there should be no needless expenditure of materials, and no careless loss of implements. Over the whole a Surveyor, or Master, called, in their old documents, *Magister*, presided, and directed the general labour.

The Abbé Grandidier, in a letter at the end of the Marquis Luchet's *Essai sur les Illuminés*, has quoted from the ancient register of the Masons at Strasburg, the regulations of the association which built the splendid cathedral of that city. I have not been successful in my efforts to obtain a sight of the original work; but the elaborate treatise of Clavel furnishes us with the most prominent details of all that Grandidier has preserved. The cathedral of Strasburg was commenced in the year 1277, under the direction of Hervin de Steinbach. The Masons who, under his directions, were engaged in the construction of this noblest specimen of the Gothic style of architecture, were divided into the separate ranks of Masters, Craftsmen, and Apprentices. The place where they assembled was called a *hutte*, a German word, equivalent to our English term, lodge. They employed the implements of masonry as emblems, and wore them as insignia. They had certain signs and words of recognition, and received their new members with peculiar and secret ceremonies, admitting into their ranks many eminent persons who were not operative Masons by profession.*

* The correspondent of the *Boston Atlas* gave, in 1847, the following details of the cathedral at Cologne, another labour of the travelling Freemasons of the Middle Ages:—

"There stood the huge mass, a proud monument to Gerhard, Master of the Cologne Lodge of Freemasons, and resisting, as it does, the attacks of nature and the labour of man,—a symbol of that mystic brotherhood which, to use the words of Lafayette,

The fraternity of Strasburg became celebrated throughout Germany; their superiority was acknowledged by the kindred associations, and they in time received the appellation of the *Haupt Hutte*, or Grand Lodge, and exercised supremacy over the *hutten* of Suabia, Hesse, Bavaria, Franconia, Saxony, Thuringia, and the countries bordering on the river Moselle. The Masters of these several lodges assembled at Ratisbon in 1459, and on the 25th of April contracted an act of union, declaring the chief of the Strasburg cathedral the only and perpetual Grand Master of the General Fraternity of Freemasons of Germany.

Similar institutions existed in France and in Switzerland. In the latter country the Grand Lodge was established originally at Berne, about the middle of the fifteenth century, during the construction of the cathedral at that place, but in 1502 it was transferred to Zurich.

The details of the proceedings of the travelling Freemasons in England are more familiar, as well as more interesting to us. They entered that kingdom at an early period. We have already seen that their organization in Italy, as a free guild, took place early in the tenth century; and we know, from undoubted documents, that Prince Edwin assembled the English Masons at York in 926, when the first English Grand Lodge was constituted. It is from this general assembly of our ancestors at York that all the existing constitutions of our English and American lodges derive their authority. From that period the fraternity, with various inter-

'owes a double lustre to those who have cherished, and to those who have persecuted it.'

* * * * * *

"During the interval between 1248 and 1323, there were not only fifty Masters, and three times as many Fellow-Crafts, daily employed, but a large number of Entered Apprentices, from all parts of Christendom, who had come to study both the operative and speculative branches of the art, and carried home with them the principles which directed the erection of almost every Gothic monument of the age; others, which prepared the way for the light of the Reformation:

'They dreamt not of a perishable home
Who could thus build.'

"After the secession of the Freemasons from the Church, the works were suspended, leaving only the choir, with its side aisles, completed. Saxatile creepers covered the other foundations, and after remaining untouched, except by the iron hand of Time, for nearly five centuries, it could but remind one of a 'broken promise to God.' In 1829 the attention of the King of Prussia was directed to it, and the work recommenced with such skill, that an association was formed in 1842 for the purpose of continuing it vigorously. * * * * The original plans, which were taken from the lodge by the French in 1794, have been recovered, and are strictly adhered to by the architect, M. Zmerner, who has even adopted the ancient and accepted division of the workmen. The first class receives fifty-seven cents per diem, the second forty-eight cents, and the third, forty-one cents,—those in the two latter receiving promotion when their *industry* and ability merit it."

missions, continued to pursue their labours, and constructed many edifices which still remain as monuments of their skill as workmen, and their taste as architects. Kings, in many instances, became their patrons, and their labours were superintended by powerful noblemen and eminent prelates, who for this purpose were admitted as members of the fraternity. Many of the old charges, for the better government of their lodges, have been preserved, and are still to be found in our books of Constitutions, every line of which indicates that they were originally drawn up for associations strictly and exclusively operative in their character.

In glancing over the history of this singular body of architects, we are struck with several important peculiarities.

In the first place, they were strictly ecclesiastical in their constitution. The Pope, the supreme Pontiff of the Church, was their patron and protector. They were supported and encouraged by bishops and abbots, and hence their chief employment appears to have been in the construction of religious edifices. Like their ancestors who were engaged in the erection of the magnificent Temple of Jerusalem, they devoted themselves to labour for the "House of the Lord." Masonry was then, as it had been before, and has ever been since, intimately connected with religion.

They were originally all operatives. But the artisans of that period were not educated men, and they were compelled to seek among the clergy, the only men of learning, for those whose wisdom might contrive, and whose cultivated taste might adorn, the plans which they by their practical skill were to carry into effect. Hence the germ of that speculative masonry, which once dividing the character of the fraternity with the operative, now completely occupies it, to the entire exclusion of the latter.

But, lastly, from the circumstance of their union and concert, arose a uniformity of design in all the public buildings of that period—a uniformity so remarkable as to find its explanation only in the fact, that their construction was committed throughout the whole of Europe, if not always to the same individuals, at least to members of the same association. The remarks of Mr. Hope on this subject, in his *History of Architecture* (p. 239), are well worthy of perusal: "The architects of all the sacred edifices of the Latin Church, wherever such arose,—north, south, east, or west,—thus derived their science from the same central school; obeyed in their designs the same hierarchy; were directed in their constructions by the same principles of propriety and taste; kept up with each other in the most distant parts to which they might be sent, the most constant correspondence; and rendered every minute improvement the property of the whole body, and a new conquest of the art. The result of this unanimity was, that at each successive

period of the monastic dynasty, on whatever point a new church or new monastery might be erected, it resembled all those raised at the same period in every other place, however distant from it, as if both had been built in the same place by the same artist. For instance, we find, at particular epochs, churches as far distant from each other as the north of Scotland and the south of Italy, to be minutely similar in all the essential characteristics."

In conclusion, we may remark, with some pride as their descendants, that the world is indebted to this association for the introduction of the Gothic, or, as it has lately been denominated, the pointed style of architecture. This style—so different from the Greek or Roman orders—whose pointed arches and minute tracery distinguish the solemn temples of the olden time, and whose ruins arrest the attention and claim the admiration of the spectator, has been universally acknowledged to be the invention of the travelling Freemasons of the Middle Ages.

Travelling Warrants.—These are Warrants of Constitution, granted to lodges, empowering the members to remove their lodge at pleasure, and to open it, and transact lodge business in any part of the world in which they may be stationed. Such Warrants are granted generally to lodges in the army. In 1779 the Massachusetts Grand Lodge granted a warrant to General Patterson and others to hold a travelling lodge in the American army, to be called "Washington Lodge." In 1756 *R. W.* Richard Gridley was authorized to "congregate all Free and Accepted Masons in the expedition against Crown Point, and form them into one or more lodges." In 1738 St. John's Grand Lodge, at Boston, granted a travelling warrant to a lodge to be holden in his Majesty's 28th regiment, then stationed at Louisburg.* Lodges of this character are still very common in the British army.†

In the *London Review*, 1834, two interesting anecdotes are recorded of Lodge No. 227, attached to the 46th regiment of the British army, and working under a travelling warrant from the Grand Lodge of Ireland. During the Revolution, "the masonic chest of the 46th, by the chance of war, fell into the hands of the Americans: the captors reported the circumstance to General Washington, who embraced the opportunity of testifying his admiration of masonry in the most marked and gratifying manner, by directing that a guard of honour, under the command of a distinguished officer, should take charge of the chest, with many articles of value belonging to the 46th, and returned them to the regiment.

* *Moore's Magazine*, vol. i., p. 15.

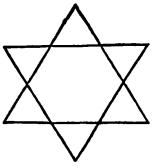
† During the late war between the United States and Mexico, travelling warrants were granted to some of the regiments of volunteers in the American army.

In 1805 the chest was captured again in Dominica, by the French, who carried it on board their fleet, without knowing its contents. Three years afterward, the chest, at the request of the officers who had commanded the expedition, was returned by the French government, with several complimentary presents."

Treasurer.—The fourth officer of a symbolic lodge, whose duty it is to receive all money from the hands of the Secretary, or otherwise, and pay it out again by the order of the Worshipful Master, and with the consent of the lodge. He is a responsible officer, and is generally required to give security for the faithful performance of his duties.

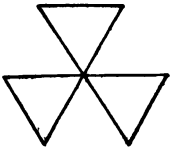
Trestle-Board.—A trestle-board, from the French *tresteau*, is a board placed on a wooden frame of three legs. Masonically, it means the board on which the master workman lays his designs, to direct the craft in their labours. In speculative Freemasonry it is symbolical of the books of nature and revelation, in which the Supreme Architect of the Universe has developed his will, for the guidance and direction of his creatures in the great labour of their lives,—the erection of a temple of holiness in the heart.

Triangle, Double.—The double triangle is described by some writers as identical with the pentalpha of Pythagoras, or pentangle of Solomon. This, however, is not the case. The pentalpha has five lines and five angles, and the double triangle has six lines and six angles. The former was among the Pythagoreans an emblem of health, and among Masons it is the outline or origin of the five-pointed star, the emblem of fellowship; the latter is a symbol of Deity. In Christian Churches the double triangle is used as a symbol of the twofold nature of Christ.



Triangle, Equilateral.—This, as the most perfect of figures, was adopted by all the ancient nations as a symbol of the Deity. It still retains that allusion as an emblem of Freemasonry. Among the Hebrews, a jod in the centre of an equilateral triangle was one of the emblems of Jehovah. In the system of Pythagoras the obligation was administered to the candidate on the tetractys, which was expressed by ten jods arranged in the form of a triangle, which, with them, was the symbol of Deity, as embracing in himself the three stages of time, past, present, and future; he *was*, he *is*, and he *shall be*. Among the Hebrews, a jod in the centre of a triangle was one of the modes of expressing the incommunicable name of *Jehovah*, and was supposed by some authors to refer to the triune *God*. This allusion to Deity it still preserves in the masonic ritual.

Triangle, Triple.—This is another of the numerous forms in which the triangle is arranged, and, like all the others, it is used as a symbol of Deity, though perhaps it is here made to assume a still more sacred character from its triple form. As such, it has been adopted as the most appropriate jewel of the Illustrious Prelate in an Encampment of Knights Templars.



Triple Tau.—The Tau Cross, or Cross of St. Antony, is a cross in the form of a Greek T. The triple tau is a figure formed by three of these crosses meeting in a point, and therefore resembling a letter T resting on the traverse beam of an H. This emblem is not adopted in American Freemasonry, but placed in the centre of a triangle and circle—both emblems of the Deity; it constitutes the jewel of the Royal Arch, as practised in England, where it is so highly esteemed as to be called the "emblem of all emblems," and "the grand emblem of Royal Arch Masonry." The original signification of this emblem has been variously explained. Some suppose it to include the initials of the Temple of Jerusalem, T. H., *Templum Hierosolymæ;* others, that it is a symbol of the mystical union of the Father and Son, H signifying Jehovah, and T, or the cross, the Son. A writer in *Moore's Magazine* ingeniously supposes it to be a representation of three T squares, and that it alludes to the three jewels of the three Ancient Grand Masters. It has also been said that it is the monogram of Hiram of Tyre, and others assert that it is only a modification of the Hebrew letter *shin*, ש, which was one of the Jewish abbreviations of the sacred name. Oliver thinks, from its connection with the circle and triangle in the Royal Arch jewel, that it was intended to typify the sacred name as the author of eternal life. The English Royal Arch lectures say, that "by its intersection it forms a given number of angles that may be taken in five several combinations; and, reduced, their amount in right angles will be found equal to the five Platonic bodies, which represent the four elements and the sphere of the universe." Amid so many speculations I need not hesitate to offer one of my own. I have already stated, under the article Tau Cross, that the Prophet Ezekiel speaks of the tau or tau cross as the mark distinguishing those who were to be saved, on account of their sorrow for their sins, from those who, as idolaters, were to be slain. It was a mark or sign of favourable distinction; and with this allusion we may, therefore, suppose the triple tau to be used in the Royal Arch degree as a mark designating and separating those who know and worship the true name of God from those who are ignorant of that august mystery.

Trowel.—An implement of operative masonry, which has been adapted by speculative Masons as the peculiar working tool of the Master's degree. By this implement, and its use in operative masonry to spread the cement which binds all the parts of the building into one common mass, we are taught to spread the cement of affection and kindness, which unites all the members of the masonic family, wheresoever dispersed over the globe, into one companionship of Brotherly Love, Relief, and Truth.

This implement is also very appropriately devoted to the Master's degree, because as Master Masons only do we constitute the recognized members of the great brotherhood of masonry. The Entered Apprentice and Fellow-Craft are not considered as members of the masonic family.

Again is this implement considered the appropriate working tool of a Master Mason, because, in operative masonry, while the Apprentice is engaged in preparing the rude materials, which require only the gauge and gavel to give them their proper shape, the Fellow-Craft places them in their proper position by means of the plumb, level, and square; but the Master Mason alone, having examined their correctness, and proved them true and trusty, secures them permanently in their place by spreading, with the trowel, the cement that irrevocably binds them together.

The trowel has also been adopted as the jewel of the Select Master. But its uses in this degree are not symbolical. They are simply connected with the historical legend of the degree.

Trowel, Company of the.—A society composed of learned and eminent persons, instituted at Florence in 1512. Its emblems were the trowel, the gavel, and the square, and its patron was St. Andrew. Clavel thinks the institution was derived from the society of Travelling Freemasons, and was organized by persons of quality, who had been admitted as honorary members of that operative association.

True Masons, Order of the.—A branch of the Hermetic rite of Pernetti, under the name of the order of True Masons, was established at Montpelier in 1778, by Boileau, who subsequently introduced the Philosophic Scotch rite. It consisted of six degrees:—1. The True Mason; 2. the True Mason in the right way; 3. Knight of the Golden Key; 4. Knight of the Rainbow; 5. Knight of the Argonauts; 6. Knight of the Golden Fleece.

Truth.—Truth is one of the three principal tenets of our order, Brotherly Love and Relief being the other two. To be "true and *trusty*" is one of the first lessons in which the aspirant is instructed. *All other* things are mortal and transitory; but truth alone is

immutable and eternal: it is the attribute of Him in whom there is no variableness nor shadow of changing.

Tubal Cain.—The son of Lamech, the first who wrought in iron and brass. He was the inventor of edge-tools, and introduced many arts into society which tended towards its improvement and civilization. Tubal Cain is the Vulcan of the Pagans, and is thought to have been closely connected with Ancient Freemasonry. Faber says that "all the most remarkable ancient buildings of Greece, Egypt, and Asia Minor, were ascribed to Cabirean or Cyclopean Masons," the descendants of Vulcan, Dhu Balcan, the god Balcan, or Tubal Cain. Oliver says, "In after times Tubal Cain, under the name of Vulcan and his Cyclops, figured as workers in metals and inventors of the mysteries; and hence it is probable that he was the hierophant of a similar institution in his day, copied from the previous system of Seth, and applied to the improvement of schemes more adapted to the physical pursuits of the race to which he belonged."* For these reasons Tubal Cain has been consecrated among Masons of the present day as an ancient brother. His introduction of the arts of civilization having given the first value to property, Tubal Cain has been considered among Masons as a symbol of *worldly possessions.*

Tuscan Order.—One of the five orders of Architecture, and of comparatively modern date, having been invented by the Italians. It so much resembles the Doric, that it has been considered by most writers as merely a variety of that order. Its want of antiquity causes it to be held in but little esteem among Freemasons.

Twelve Grand Points of Masonry.—The old English lectures contain the following passage:—"There are in Freemasonry twelve original points which form the basis of the system, and comprehend the whole ceremony of initiation. Without the existence of these points, no man ever was or can be legally and essentially received into the order. Every person who is made a Mason must go through all these twelve forms and ceremonies, not only in the first degree, but in every subsequent one."

Important as our ancient brethren deemed the explanation of these points, the Grand Lodge of England thought proper, in 1813, to strike them from its ritual, and as they were never introduced into this country, a synopsis of them may not be uninteresting or unacceptable.

These twelve points refer the twelve parts of the ceremony of initiation to the twelve tribes of Israel, in the following manner:—

* Oliver, *Landmarks*, ii., p. 213.

1. To Reuben was referred the *opening of the lodge*, because he was the first-born of his father.

2. To Simeon was referred the *preparation* of the candidate, because he prepared the instruments of destruction for the slaughter of the Shechemites.

3. To Levi was referred the *report*, because he gave a signal or report to his brothers when they assailed the men of Shechem.

4. To Judah was referred the *entrance* of the candidate, because this tribe first entered the promised land.

5. To Zebulun was referred the *prayer*, because the prayer and blessing of his father was conferred on him in preference to his brother Issachar.

6. To Issachar was referred the *circumambulation*, because, as an indolent and thriftless tribe, they required a leader to advance them to an equal elevation with the other tribes.

7. To Dan was referred the ceremony of *advancing* to the altar, as a contrast with the rapid advance of that tribe to idolatry.

8. To Gad was referred the *obligation*, because of the vow of Jephthah, a member of that tribe.

9. To Asher was referred the time when the candidate was *entrusted*, because Asher, by the fertile soil of its district, was represented by fatness and royal dainties, which were compared to the riches of masonic wisdom which the candidate then received.

10. To Naphtali was referred the *investment*, when the candidate, having received his apron, was declared free, because the tribe of Naphtali had a peculiar freedom attached to them in conformity with the blessing pronounced by Moses.

11. To Joseph was referred the *north-east corner*, because, as this reminds us of the most superficial part of masonry, so the two half tribes of Ephraim and Manasseh, of which the tribe of Joseph was composed, were accounted more superficial than the rest, inasmuch as they were only the grandsons of the patriarch Jacob.

12. To Benjamin was referred the *closing of the lodge*, because he was the last son of Jacob.

These points, as I have already observed, are now obsolete; but they afford instruction, and will be found worthy of attention.

Twelve Illustrious Knights.—See SUBLIME KNIGHT ELECTED.

Twenty-four Inch Gauge.—An instrument made use of in operative masonry, for the purpose of measuring and laying out work, and which, in speculative masonry, constitutes one of the working tools of the Entered Apprentice. The twenty-four inches which are marked upon its surface are emblematical of the twenty-four hours of the day, which, being divided into three parts, instruct the mason to give eight hours to labour, eight hours to

the service of God and a worthy distressed brother, and eight to refreshment and sleep. William of Malmsbury tells us that this method of dividing the day is the same that was adopted by King Alfred. Why the twenty-four inch gauge has been adopted as the working tool of an Entered Apprentice, may be seen by a reference to the word IMPLEMENTS.

Tyler.—An officer in a symbolic lodge, whose duty it is to guard the lodge against the intrusion of the profane. As in operative masonry, the tyler, when the edifice is erected, finishes and covers it with the roof, so, in speculative masonry, when the lodge is duly organized, the Tyler closes the door, and covers the sacred precincts from all intrusion. The Tyler is not necessarily a member of the lodge, but should always be a worthy Mason, and skilful in the craft. He generally receives a moderate compensation for his services.

Tyre.—A city of Phœnicia, on the coast of the Mediterranean Sea, ninety-three miles north of Jerusalem. It is distinguished in masonic history for the part taken by Hiram, its king, in supplying workmen and materials for the building of the Temple. This magnificent place, once the richest and most powerful of the cities of the coast, has long since been demolished, and on a part of its ruins the insignificant village of Sur has been founded by the Metoualies.

U

Unanimity.—Unanimity in the choice of candidates is considered so essential to the welfare of the fraternity, that the old regulations of the Grand Lodge of England have expressly provided for its preservation in the following words:—

"But no man can be entered a brother in any particular lodge, or admitted a member thereof, without the unanimous consent of all the members of the lodge then present when the candidate is proposed, and when their consent is formally asked by the Master. They are to give their consent in their own prudent way, either virtually or in form, but with unanimity. Nor is this inherent privilege subject to a dispensation, because the members of a particular lodge are the best judges of it, and because, if a turbulent member should be imposed upon them, it might spoil their harmony, or hinder the freedom of their communication, or even break and disperse the lodge, which ought to be avoided by all true and faithful."*—See BALLOT.

* *Revised Regulations*, anno 1767.

Unfavourable Report.—The unfavourable report of a committee on the application of a candidate is equivalent to a rejection, and precludes the necessity of a ballot.—For the reason, see ELECTION.

Universi Terrarum Orbis Architectonis per Gloriam Ingentis.—*By the Glory of the Grand Architect of the Universe.*—This is the caption to all balustres or documents emanating from a Sovereign Inspector, or Supreme Council, of the thirty-third degree of the Ancient Scotch rite.

Upright Posture.—To man alone, of all the inhabitants of the earth, has his Creator given an upright and erect posture, to elevate his mind by the continual sight of the heavenly host, and by the noble thoughts that his natural attitude inspires, to draw him from the grovelling cares of earth to a contemplation of the divine sources from whence he sprang. In the human race this erect stature is the foundation of their dominion and superiority over all the rest of the animal world.*

> "Thus while the mute creation downward bend
> Their sight, and to their earthly mother tend,
> Man looks aloft, and with eternal eyes
> Beholds his own hereditary skies."†

The man who has planted his feet upon the immutable square of morality, and whose body is erect in the proud consciousness of virtue, is indeed worthy of the dominion which has been given him over the beasts of the field and the fowls of the air. And the Mason, remembering that "God hath made man upright,"‡ should constantly endeavour to preserve that upright posture of his body and his mind.

Urim and Thummim.—Two Hebrew words, אורים and תמים Aurim and Thummim, signifying, as they have been translated in the Septuagint, "Light and Truth."§ They were sacred lots worn in the breast-plate of the High Priest, and to be consulted by him alone for the purpose of obtaining a revelation of the will of God in matters of great moment. What they were, authors on Jewish antiquities have not been able to agree. Some suppose that the augury consisted in a more splendid appearance of certain letters of the names of the tribes inscribed upon the stones of the breast-plate; others, that it was received by voice from two small images which

* Turner, *Sac. His. World.* I. lett. 21, p. 420.

† Pronaque cum spectant animalia cætera terram
Os homini sublime dedit: cœlumque tueri
Jussit, et erectos ad sidera tollere vultus.
Ovid. Met., b. i., p. 84.

‡ Ecclesiastes, vii. 29.

§ Δήλωσις καὶ ἀλήθεια.

were placed beyond the folds of the breast-plate. A variety of other conjectures have been hazarded; but as Godwyn observes, "He spoke best who ingeniously confessed that he knew not what Urim and Thummim was."*

But the researches of Egyptian archæologists have thrown much light upon this intricate subject, and relieved it of many of its difficulties. It is now known that the Egyptian judges wore breast-plates, having inscribed on them two figures, the one of the Sun *Ra*, in a double sense, that of physical and intellectual light, and the other that of the goddess *Thme*, in her twofold capacity of truth and justice.

Now, in Hebrew, the double capacity of anything is expressed by the plural form of the noun. But the Egyptian *Ra*, the sun or light, is in Hebrew *Aur* and *Thme*, truth is *Thme*. *Aur*, in the plural, is *Aurim*. *Thme*, in the plural, is *Thmim*. Now it seems to me, and I have the high authority of the Egyptian archæologists with me, that the Aurim and Thummim of the Hebrew breast-plate were borrowed from the breast-plates of the Egyptian judges. Moses, we know, was versed in all the learning of the Egyptians, and these very breast-plates had already been consecrated in the eyes of the Jews by their seeing them worn as tokens of official dignity by the ministers of justice, who were also High Priests in that Egypt which had formerly been the land of their task-masters.

Urn.—The urn has been adopted as a memorial of death; because, formerly, it was the custom, instead of burying corpses, to burn them upon a funeral pyre, and deposit the ashes in an urn. This custom was sometimes adopted by the Jews, as in the case of Saul, whose body was burnt by the men of Jabesh, though their usual method was that of inhumation.

V

Veils.—The veils of the tabernacle were of four colours, blue, purple, scarlet, and white, or fine linen. These colours have been adopted as the symbolic colours of masonry. White is the emblem of innocence, and is found in the gloves and apron; blue is the emblem of universal friendship, and is appropriated to the symbolic degrees; scarlet is the emblem of zeal and fervency, and is appropriated to the Royal Arch; purple, which is the union of blue and scarlet, is thence the emblem of unity and concord, and has been adopted as the colour of the intermediate degrees between the symbolic and the Royal Arch. The Jews, according to Josephus, gave to these veils an astronomical signification, and supposed them

* *Moses and Aaron*, b. iv., ch. 8.

to represent the four elements. Fine white linen was a symbol of the earth, because it was made out of flax, a production of the earth; the blue, as the colour of the sky, was a symbol of the air; the purple, of the sea, because it derived its colour from the murex, a shell-fish that inhabits the sea; and the scarlet was the natural symbol of fire.*

Veils, Masters of the.—Three officers of a Royal Arch Chapter, who, being armed with a sword, and bearing a banner of the appropriate colour, are stationed at the blue, purple, and scarlet veils. The white veil is guarded by the Royal Arch Captain.

Verger.—An officer in a Council of Knights of the Holy Sepulchre, corresponding to the Senior Deacon in a symbolic lodge.

Visitation.—The official visit of the Grand Master and his officers to a subordinate lodge, for the purpose of inspecting its books and mode of work, is called a visitation. On this occasion the lodge should be opened in the Master's degree; the Grand Officers should be received with all the honours of masonry, and the seats of the officers of the lodge should be surrendered to the corresponding Grand Officers. This last is done as an acknowledgment of the authority from which the lodge derives its Warrant of Constitution.

The Grand Master and the Deputy Grand Master are entitled, in all their visits to subordinate lodges, to certain privileges, which are thus laid down in the English *Constitutions*:—

"The Grand Master has full authority to preside in any lodge, and to order any of his Grand Officers to attend him; his Deputy is to be placed on his right hand, and the Master of the lodge on his left hand. His Wardens are also to act as Wardens of that particular lodge during his presence."—P. 30.

"The Deputy Grand Master has full authority, unless the Grand Master or Pro-Grand Master be present, to preside in every lodge which he may visit, with the Master of the lodge on his right hand. The Grand Wardens, if present, are to act as Wardens."—P. 33.

But this power of presiding, in an informal visit, does not seem to have been extended to the Grand Wardens; though, of course, if the visit be official, and the Grand and Deputy Grand Masters be absent, the Senior Grand Warden will preside as Deputy Grand Master, and the Master of the lodge will, in that case, sit on the right.

Visit, Right of.—Every Mason who is a *working brother*, that is to say, who is a subscribing member of a lodge, has a right to visit

* Josephus, Antiq. Judaic, lib. iii., c. 7.

any other lodge as often as it may suit his convenience or his pleasure.*

This right is guaranteed to every Mason by the most ancient regulations. In the "Ancient Charges at the Constitution of a lodge," contained in a MS. of the Lodge of Antiquity in London, it is directed, "That every Mason receive and cherish strange fellowes when they come over the countrie, and sett them on worke, if they will worke, as the manner is; that is to say, if the mason have any mould-stone in his place he shall give him a mould-stone, and sett him on worke; and if he have none, the mason shall refresh him with money unto the next lodge."

This regulation is explicit. It not only infers the right of visit, but it declares that the strange brother shall be welcomed. It refers, however, only to the case of "strange fellowes," whom we now denominate transient brethren. But in the case of brethren who reside in the place where the lodge is situated to which they demand admittance, other and subsequent regulations have been created. In this case it seems to be necessary that the visiting brother shall be a member of some other lodge. This doctrine is expressed in the following sections of the *Constitution* of the Grand Lodge of England:—"A brother who is not a subscribing member to some lodge shall not be permitted to visit any one lodge in the town or place where he resides more than once during his secession from the craft."—P. 89.

A non-subscribing brother is permitted to visit each lodge once, because it is supposed that this visit is made for the purpose of enabling him to make a selection of the one in which he may prefer working. But afterwards he is excluded, in order to discountenance those brethren who wish to continue members of the order and to partake of its benefits, without contributing to its support.

Another regulation on this subject is, that no visitor can be admitted into a lodge, unless he is personally vouched for by a brother present, or has submitted to a due examination.

A fourth regulation, and one that has lately given occasion to considerable discussion, is, that a strange brother shall furnish the lodge he desires to visit with a certificate of his good standing in the order. The regulation requiring certificates has been said by some to be an innovation. That it is not so, but, on the contrary, was in force at an early period, will appear from the following extract from the "Regulations made in General Assembly, December 27, 1663," under the Grand Mastership of the Earl of St. Albans:—"3. That no person hereafter who shall be accepted a Freemason

* I shall not enter upon the question that has been mooted by Brother Moore (*Freemason's Mag.*, vol. iii., p. 225), whether this is an inherent right. It will be sufficient, as seen above, that the right is secured by the oldest regulations.

shall be admitted into any lodge or assembly until he has brought a certificate of the time and place of his acceptation from the lodge that accepted him, unto the Master of that limit or division where such a lodge is kept." This regulation has since been reiterated on several occasions by the Grand Lodge of England in 1772, and at subsequent periods by several of the Grand Lodges of this and other countries.

The right of visit is, therefore, regulated by the following principles:—Transient brethren may visit lodges, provided they prove themselves qualified by a voucher or by examination, and by the possession of a certificate; and resident brethren, after the first visit, only while they are contributing members to the order.

Voting.—Voting in lodges *viva voce* is an innovation. The ancient method was by holding up one of the hands. In the Regulations of the Grand Lodge of England, revised in 1767, it is said, "The opinions or votes of the members are always to be signified by each holding up one of his hands; which uplifted hands the Grand Wardens are to count, unless the number of hands be so unequal as to render the counting useless. Nor should any other kind of division be ever admitted on such occasions."

Vouching.—To vouch is to bear witness; vouching for a brother is, therefore, bearing witness that he is a true and trusty Mason. And no one can, of course, give this testimony of a stranger's character, unless he has personally satisfied himself of his qualifications.

A candidate's letter must be signed by two brethren, one of whom vouches for his possessing the necessary qualifications, moral, mental, and physical, and is hence called the voucher; and the other, upon this vouching, recommends him to the lodge; and no candidate, unless thus properly vouched for, can be suffered to enter upon the ceremonies of initiation.

W

Wages.—There are various masonic traditions respecting the wages paid to the workmen at the building of the Temple. The whole is stated to have been equal to £140,000,000 sterling, but the authorities differ as to the proportion in which it was distributed. Of course, the higher the degree the higher must have been the amount of wages. A Master must have received more than a Fellow-Craft.

There was an old tradition among the English Masons, that the men were paid in their lodges by shekels—a silver coin of about the value of 2s. 3d. sterling—and that the amount was regulated by

the square of the number of the degree that the workman had attained. Thus, the Entered Apprentice received one shekel per day; the Fellow-Craft, who had advanced to the second degree, received the square of 2, or $2 \times 2 = 4$ shekels; and the Mark Man, or third degree, received the square of 3, or $3 \times 3 = 9$ shekels; whilst the ninth degree, or Super Excellent Mason, received the square of 9, or $9 + 9 = 81$ shekels.

According to this tradition, the pay-roll would be as follows:—

An Entered Apprentice	received	1	shekel or	£0	2	3
A Fellow-Craft,	„	4	„ .	0	9	0
A Mark Man,	„	9	„ .	1	0	3
A Mark Master,	„	16	„ .	1	16	0
A Master Mason,	„	25	„ .	2	16	3
An Architect,	„	36	„ .	4	1	0
A Grand Architect,	„	49	„ .	5	10	3
An Excellent Mason,	„	64	„ .	7	4	0
A Super Excellent Mason,		81	„ .	9	2	3

But this calculation seems to have been only a fanciful speculation of some of our ancient brethren.

The traditions preserved among us relate only to the pay of the Fellow-Crafts, and carry with them a much greater air of probability.

According to these, such of the Fellow-Crafts as worked in the quarries, and had been made the possessors of a mark, received their wages in specie, at the rate of a half shekel a-day, and were paid on the sixth day of the week, at the office of the Senior Grand Warden of their lodge. But all the other Fellow-Crafts received theirs in the middle chamber, and were paid in corn, wine, and oil, according to the stipulation of King Solomon with Hiram, King of Tyre: "And, behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, twenty thousand measures of wine, and twenty thousand baths of oil."—(2 Chron. ii. 10).

Wardens.—Two officers in a symbolic lodge, whose duty it is to assist the Worshipful Master in the government of the craft. The first of these officers is called the Senior, and the second the Junior Warden.

Senior Warden.—The duties of a Senior Warden are highly important. He is, under the Master, to superintend the craft during labour, and, in his absence, to preside over the lodge. With the Worshipful Master and the Junior Warden, he represents the lodge in the Grand Lodge. The Senior Warden has the privilege of appointing the Junior Deacon; and to him, when the Master is otherwise engaged, are all reports to be made by that officer.

His jewel is a level—an emblem of the equality and harmony which should exist among Masons in the lodge while at work. Before the Senior Warden is placed, and he carries in all processions, a column, which is a representation of the right-hand pillar that stood at the porch of King Solomon's Temple.

In case of the death, removal from the State, or expulsion of the Master, the Senior Warden presides over the lodge for the remainder of his term of office. During the temporary absence of the Master, the Senior Warden will sometimes, through courtesy, resign the chair to a former Past Master; yet, in this case, the latter officer derives his authority from the Warden, and cannot act until this officer has congregated the lodge. The same thing is applicable to the Junior Warden, in case of the absence both of the Master and the Senior Warden. This rule arises from the fact that the Warrant of Constitution is granted to the Master, Wardens, and their successors in office, and not to the members of the lodge. A lodge, therefore, cannot be legally congregated without the presence of at least one of these officers, or a Past Master.

Junior Warden.—The Junior Warden presides over the craft during refreshment, and in the absence of the Worshipful Master and Senior Warden he performs the duties of presiding officer. The jewel of the Junior Warden is a plumb, emblematic of the rectitude of conduct which should distinguish the brethren when, during the hours of refreshment, they are beyond the precincts of the lodge. His seat is in the S.·., and he represents the Pillar of Beauty. He has placed before him, and carries in procession, a column, which is the representative of the left-hand pillar which stood at the porch of Solomon's Temple.*

One other regulation in relation to these officers requires to be mentioned. When the lodge, by death or otherwise, is deprived of the services of any of the other officers, an election may be immediately held, under the dispensation of the Grand Master, to supply the vacancy. But no election can be had to supply the place *ad interim* of either the Master or Wardens, while one of the three remains. If two of them, as, for example, the Master and Senior Warden, have died or been deposed, the Junior Warden must occupy the chair during the remainder of the term, and appoints his Wardens *pro tempore* at each communication, until the regular constitutional night of election. It is only in the case where the whole three have died, or otherwise left the lodge, that a dispensa-

* The two columns, which in the York rite are small, and placed upon the pedestals of the two Wardens, are much better represented in the French rite. There, two large pillars of bronze, ornamented with net-work, lily-work, and pomegranates, are placed on each side of the entrance of the lodge, in the west, and at their bases are placed two triangular tables, at which the Wardens are seated.

tion can be granted for an election to supply their place. Because, by the regulation granting to them only the Warrant of Constitution, without at least one of them to preside, and to assume the authority delegated by the Warrant of Constitution, the lodge is virtually extinct.

The situation of the three superior officers in the lodge differs somewhat in the different rites. In the French rite they are placed in the east, in a triangular form; in the Scotch rite the Wardens are in the west; in the York rite, their respective situations are well known.

The Senior and Junior Wardens are also officers in an Encampment of Knights Templars, whose duties are, in some respects, similar to those of the Senior Deacon in a symbolic lodge.

Wardens, Grand.—The Grand Wardens, who are the assistants of the Grand Master in the government of the Grand Lodge, must be Past Masters of skill and good report. In the absence of the Grand and Deputy Grand Master, the Senior Grand Warden takes the chair, and in his absence, the Junior. And, in case of the death of the Grand Master, the same order of precedence is to be observed, until a new Grand Master is elected.

In visitations, when the Grand Master and his Deputy are absent, the Senior or Junior Grand Warden may preside; but in this case he acts only as a Deputy, and must be received with the honours due to his rank, the Master of the lodge sitting on his right hand.

When a Grand Warden attends in the procession of a private lodge, he takes place immediately after the Master of the lodge, and two Deacons, with black rods, are to attend him; but the Book of Constitutions is not borne before him: this can only be carried in a procession where the Grand Master or his Deputy is present.

Warder.—An officer in an Encampment of Knights Templars, whose duties are similar in general to those of the Junior Deacon of a symbolic lodge.

Warrant of Constitution.—No assemblage of Masons can be legally congregated for work, as a lodge, except under the authority of a Warrant of Constitution, granted by some Grand Lodge. This regulation has been in existence ever since the present organization of Grand Lodges, though formerly, a sufficient number of brethren meeting together within a certain district, with the consent of the civil authorities of the place, were empowered to make Masons, and to practise the rites of Freemasonry; and this privilege was inherent in them as individuals: it was, however, on the organization of the order in its present form, resigned into the hands of the Grand Lodges.

The Warrant of Constitution is granted to the Master and Wardens, and to their successors in office; it continues in force only during the pleasure of the Grand Lodge, and may, therefore, at any time be revoked, and the lodge dissolved by a vote of that body. This will, however, never be done, unless the lodge has violated the ancient landmarks, or failed to pay due respect and obedience to the Grand Lodge.

When a Warrant of Constitution is revoked, or recalled, the jewels, furniture, and funds of the lodge revert to the Grand Lodge.

Lastly, as a lodge holds its communications only under the authority of this Warrant of Constitution, no lodge can be opened, or proceed to business, unless it be present. If it be mislaid or destroyed, it must be recovered, or another obtained; and until that is done, the communications of the lodge must be suspended; and if the Warrant of Constitution be taken out of the room, during the session of the lodge, the authority of the Master instantly ceases.

It is called a "Warrant of Constitution," because it is the instrument which authorizes or *warrants* the persons therein named to open and *constitute* a lodge.

Welcome.—It is the duty of every lodge to welcome and clothe every worthy and well-qualified brother who visits it;—that is, to receive him with the honours due to his rank, and to furnish him, if necessary, with the proper investiture; and a particular officer, the Senior Deacon, is directed to see that this duty is performed.

West.—In the early ages of the world the wisdom of men was concentrated in the easternmost parts of the earth; and the nations which had disseminated themselves along the shores of the Mediterranean, to the west of the plains of Shinar, were obliged to return towards the East in search of the knowledge of their forefathers. The West was then a place of darkness, and he who sought light was obliged to leave it and travel to the East. In astronomy there is the same peculiarity in relation to the course of light. The earth revolves upon its axis from west to east. But the sun rises in the latter point, and while the eastern hemisphere is enjoying the light of day, the western parts of the globe are enveloped in darkness; until, by the diurnal revolution of the earth, they are brought towards the East, and placed within the influence of the enlightening rays of the solar orb. Masons do not forget these facts in history and science; and they know that he who, being in the darkness of the West, would seek true light, must travel to the East.

White.—One of the emblematic colours of masonry, which is

preserved in the apron and gloves with which the initiate is invested. It is a symbol of innocence and purity. The white investiture, as may be seen throughout this work, was a part of the ceremonies of all the ancient mysteries.

Widow's Son.—One of the most illustrious personages in masonic history is so called, because he is described in Scripture as having been "the son of a widow of the tribe of Naphtali."

Winding Stairs.—These constitute an important part of the esoteric instruction of masonry. We are told in 1 Kings vi. 8, that "they went up with winding stairs into the middle chamber." Masonic tradition tells that there were fifteen steps, divided into unequal courses. The English Masons formerly said that there were twenty-seven, divided into one, three, five, seven, and eleven, but they have now abandoned the eleven of the last course, and leave but sixteen. The one they refer to the unity of God.

Wisdom.—One of the three principal supports of masonry. It is represented by the Corinthian column, and the W.·. M.·.; because the Corinthian column wisely combines the strength without the massiveness of the Doric, as well as the grace, elegance, and beauty of the Ionic; and because it is the duty of the W.·. M.·. to superintend, instruct, and enlighten the craft by his superior wisdom. Solomon, King of Israel, is also considered as the column of wisdom that supported the Temple.

Woman.—The objection so often made by the fair sex, that they are most ungallantly refused an entrance into our order, and a knowledge of our secrets, is best answered by a reference to the originally operative character of our institution. That woman is not admitted to a participation in our rites and ceremonies, is most true. But it is not because we deem her unworthy or unfaithful, or deny her the mind to understand, or the heart to appreciate our principles; but simply because, in the very organization of masonry, man alone can fulfil the duties it inculcates, or perform the labours it enjoins. Free and speculative masonry is but an application of the art of operative masonry to moral and intellectual purposes. Our ancestors worked at the construction of the Temple of Jerusalem; while we are engaged in the erection of a more immortal edifice—the temple of the mind. They employed their implements for merely mechanical purposes; we use them symbolically, with more exalted designs.

Thus, in all our emblems, our language, and our rites, there is a beautiful exemplification and application of the rules of operative masonry, as it was exercised at the building of the Temple. An as King Solomon employed in the construction of that edifice only

chains of brass, he was carried a captive to Babylon, where he afterwards died.

Zenith.—That point of the heavens situated immediately over the head of the spectator, and which the sun reaches at meridian. The Supreme Councils of the thirty-third degree of the Ancient Scotch rite do not date their documents, as other Masons do, from the *Orient*, but from the *Zenith*.

Zeredatha.—A town of Judea, thirty-five miles north of Jerusalem, in the clay ground near which Hiram Abif cast the sacred vessels of the Temple.—See CLAY GROUNDS.

Zerubbabel.—The grandson, though called by Ezra, the son, of Salathiel, who was the son of Jeconiah, King of Judah. He was therefore of the royal race of David. He was born at Babylon, as the Hebrew signification of his name imports, and returned to Jerusalem in the beginning of the reign of Cyrus, with the sacred vessels of the Temple, which Cyrus had committed to his care, as the chief of the Jews who were in captivity at Babylon. He laid the foundations of the second Temple, and restored the worship of the Lord and the usual sacrifices. He is represented by the second officer in the Royal Arch degree. The incidents of Zerubbabel's life are also referred to in several other degrees, such as Knight of the Red Cross, Knight of the East, and Prince of Jerusalem.

In Britain, the title of the superior or presiding officer of a Royal Arch Chapter.

Zinnendorf, Rite of.—Count Zinnendorf, chief physician of the Emperor Charles VI., invented a new rite, which was a modification of the Illuminism of Avignon, adding to the mysteries of Swedenborg, of which this latter rite was principally composed, several things taken from the Scotch, German, and Swedish degrees, as well as from Templar Masonry. His system consisted of seven degrees, divided into three sections, as follows:—

I. *Blue, or St. John's Masonry*,—1. Entered Apprentice; 2. Fellow-Craft; 3. Master Mason.

II. *Red Masonry*,—4, Scotch Apprentice and Fellow-Craft; 5. Scotch Master.

III. *Capitular Masonry*,—6. Favourite of St. John; 7. Elected Brother.

Zinnendorf died in the year 1800, having attempted, without success, to introduce his system into England.

APPENDIX.

CEREMONIAL, AS PRACTISED IN SCOTLAND, AT CONSECRATING A NEW LODGE, OR A LODGE-ROOM ONLY, OR BOTH; AND ALSO AT THE USUAL INSTALLATION OF OFFICE-BEARERS OF A LODGE.

CEREMONIAL TO BE OBSERVED AT THE CONSECRATION AND ERECTION OF A DAUGHTER LODGE.*

THE Lodge-Room having been properly tyled, and it having been ascertained that none but Masons are present, the Grand Lodge or Provincial Grand Lodge will be opened in the first degree, by the M. W. the Grand Master, the R. W. the Provincial Grand Master, or presiding Brother (*as the case may be*). The V. W. the Grand or Provincial Grand Chaplain shall then commence the ceremony of constituting and consecrating the Lodge by offering up the following prayer:—

O adorable Lord God, Maker of all things, and Judge of all men, regard, we humbly beseech Thee, with Thy special favour, this our present undertaking, and grant that the work which we now commence in Thy name may conduce to Thy glory, and to the good, temporal and eternal, of Thy dependent creatures. Let a scrupulous regard to the obligation which, in Thy name, and under Thine all-seeing eye, shall be herein entered into, distinguish all upon whom the privileges of Initiation shall be conferred,—that they, abounding in all holy conversation and godliness, may become true and worthy members of our venerable Order, and that their practice may, in all things, correspond with their profession.

Response by the Brethren.—So mote it be!

HONOURS.

SOLEMN MUSIC.

Then shall be read Psalm cxxxiii.

HONOURS.

* This ceremonial, with some few additions and alterations, will serve also for the consecration of a Hall, or building set apart for the purposes of Masonry.

Oration on the "Nature and Objects of Masonry" by the V. W. the Grand or Provincial Grand Chaplain.

ANTHEM.

When earth's foundation first was laid
By the Almighty Artist's hand,
'Twas then our perfect, our perfect laws were made,
Established by his strict command.

CHORUS.—Hail! mysterious, hail! glorious masonry,
That makes us ever great and free.

In vain mankind for shelter sought,
In vain from place to place did roam,
Until from Heaven, from Heaven he was taught
To plan, to build, to fix his home.
Hail! mysterious, &c.

Illustrious hence we date our Art,
Which now in beauteous piles appear;
And shall to endless, to endless time impart,
How worthy and how great we are.
Hail! mysterious, &c.

Nor we less fam'd for every tie
By which the human thought is bound;
Love, truth, and friendship, and friendship socially
Unite our hearts and hands around.
Hail! mysterious, &c.

Our actions still by virtue blest,
And to our precepts ever true,
The world admiring, admiring shall request
To learn, and our bright paths pursue.
Hail! mysterious, &c.

The R. W. the Grand Secretary or Provincial Grand Secretary (*as the case may be*), will read the charter in favour of the Lodge (*here insert name of Lodge*).

[The jewels, clothing, &c., of the Lodge will then be delivered to the M. W. the Grand Master, the R. W the Provincial Grand Master, or presiding Brother (*as the case may be*); after which the Master and other Officers Elect will be presented by the Grand

Secretary or his representative, and the Brethren will be asked if they are satisfied with each and all of them. The M. W. the Grand Master or presiding Brother will then direct their Secretary to read the minutes of their previous meetings.]*

Then shall be read or chanted Psalm xcv., verses 1 to 7,—

O come, let us sing unto the Lord: let us make a joyful noise to the Rock of our salvation.

Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms.

For the Lord is a great God, and a great King above all gods.

In His hand are the deep places of the earth: the strength of the hills is His also.

The sea is His, and He made it; and His hands formed the dry land.

O come, let us worship and bow down: let us kneel before the Lord our Maker.

For He is our God; and we are the people of His pasture, and the sheep of his hand.

Glory be to God on high!

As it was in the beginning, is now, and ever shall be, world without end; (*or*) For His mercy endureth for ever. Amen.

The V. W. the Grand or Provincial Grand Chaplain will then offer up the following prayer:—

Great Architect of the universe! Maker and Ruler of all worlds! deign, from Thy celestial Temple, from realms of light and glory, to bless us in all the purposes of our present assembly.

We humbly invoke Thee to give us at this, and at all times, wisdom in all our doings, strength of mind in all our difficulties, and the beauty of harmony in all our communications.

Permit us, O Thou Centre of light and life, great Source of love and happiness, to erect this Lodge, and now solemnly to consecrate it to Thy honour and glory!

If the Hall or Lodge-Room is to be consecrated the Chaplain will here pause, and the following be introduced:—

Response by the M. W. the G. M., or the R. W. the Prov. G. M.—Glory be to God on high!

Response by the Brethren.—As it was in the beginning, is now, and ever shall be, world without end. Amen.

The consecration elements are then sprinkled on the Lodge-Room; after which the Chaplain resumes:

Grant, O Lord our God, that they who are [now about to

* The above paragraph, marked thus [ ], is to be omitted when a Hall or Lodge-Room only is to be consecrated.

be*] invested with the government of this Lodge may be endued with wisdom to instruct their Brethren in all duties. May brotherly love and charity always prevail among the members of this Lodge; and may this bond of union continue to strengthen the lodges throughout the world!

Bless all our Brethren wheresoever dispersed, and grant speedy relief to all who are either oppressed or distressed.

We humbly commend to Thee all the members of Thy whole family: may they increase in the knowledge of Thee, and in the love of each other.

Finally, may we finish all our works here below with Thine approbation; and then have our transition from this earthly abode to Thy heavenly Temple above, there to enjoy light, glory, and bliss ineffable.

Response by the M. W. the G. M. or the R. W. the Prov. G. M.—Glory be to God on high!

Response by the Brethren,—As it was in the beginning, is now, and ever shall be, world without end. Amen.

HONOURS.

SOLEMN MUSIC.

* During which the members of the new Lodge, passing round, do homage to the Grand or Provincial Grand Lodge.

* The M. W. the Grand Master, or presiding Brother (*as the case may be*) will then cause the Grand Director of Ceremonies to proclaim the Lodge as follows:—

* BRETHREN,—I am directed by the Most Worshipful (*here insert the name*) Grand Master Mason of Scotland, to make proclamation, that by virtue of the power and authority of the Grand Lodge these Brethren are now constituted a regular Lodge of Free and Accepted Masons, by the title and designation of the Lodge (*here insert the name*), to be holden in (*here insert the place*). And from henceforth they are fully empowered to exercise all their rights and privileges, agreeably to the tenure of their charter, the laws of the Grand Lodge, and the ancient usages of the fraternity; and may God be with them.

* *Response by the Members of the Grand or Provincial Grand Lodge only.*—So mote it be.†

Part of 2d Chronicles, chapter vi., verses 12, 14, 17-21, 33 middle, 41; chapter vii., verses 1, 3, 12-18;—or, of 1st Kings, chapter viii., verses 22, 23, 26-30, 43 middle, 60; and chapter ix., verses 3-5,—

* To be omitted when the Hall only is to be consecrated.

† The paragraphs marked thus * are to be omitted when the Hall, or Lodge-Room only, is to be consecrated.

will then be read by the Very Worshipful the Grand or Provincial Grand Chaplain.

ANTHEM, ACCOMPANIED BY MUSIC.

To Heaven's high Architect all praise,
All praise, all gratitude be given;
Who deign'd the human soul to raise,
By mystic secrets sprung from Heaven.

CHORUS.

Sound aloud the Great JEHOVAH'S praise;
To Him the dome, the temple raise.

HONOURS.

CEREMONIAL TO BE OBSERVED AT THE INSTALLATION OF THE OFFICE-BEARERS OF A LODGE.

[Formerly no one obtained the degree of *Master* Mason until he became, or was about to become, the *Master* of a Lodge; but since the beginning of the eighteenth century all Craftsmen, after a short probation, received it to *qualify* them for that high office. In England and Ireland the Master Elect receives certain secret instructions in presence of those only who have "passed the Chair," or been installed Masters of Lodges, in order to distinguish him from the non-official Masters; but in Scotland the Grand Lodge has uniformly held that giving these instructions separately is an innovation on the ancient landmarks of St. John's Masonry.]

The Lodge having been opened in the first degree,—Entered Apprentices being allowed to be present,—and the jewels, clothing, &c., of the Lodge placed before the presiding or installing Brother,* he will desire the Master Elect, as well as his Depute and Substitute Masters, to come forward, and address them as follows:—

BRETHREN,—Having been elected by the members of your Lodge to the respective offices of Master, Depute Master, and Substitute Master, I shall have much pleasure in installing you therein; but previous to your installation it is requisite that you assent to some of the charges and regulations which point out the duty of a Master of a Lodge. These will now be read to you:—

1. You agree to be a good man and true, and strictly to obey the moral law.

* At the *consecration* of a new Lodge the charges ought to be read by the Grand (*or* Provincial Grand) Secretary; but at the usual or *annual installation*, the presiding Brother, or a Past Master, does so, as the Secretary is not yet installed.

of this Lodge, you are not to rule tyrannically, but to behave courteously to the Brethren. As the compasses on the arc of a circle indicate that it is the duty of every Master to lay down plans for his workmen, so they teach that however exalted be your station in society you have certain duties to perform to those who are not so fortunate as yourself, and for the fulfilment of which you must one day give an account to the All-seeing Eye, on which, typified by the sun or star on the jewel, you ought at all times to place your reliance. [The Holy Bible, which is never shut in a lodge, teaches us to love God; and unless our motives be founded on that love, and our actions spring from it, all the morality in the world is of no avail.]*

Brother [C. D.], I invest you, as Depute Master, with this *square* and *compasses*, being the insignia of your office. The square has the two ends of unequal length, the short one pointing to time, the other to eternity; so the compasses, combined with the square, will teach you not only to be contented with your lot on earth, and thankful for what your Heavenly Father bestows on you in this world, but that you should press forward in the paths of virtue, and have in view the attainment of a blessed immortality. In the absence of the Master (and of any Past Master of the Lodge†) you will take upon you the duties of the chair.

Brother [E. F.], I invest you as Substitute Master. It is your duty to preside in the Lodge when the Master or his Depute cannot be present. Your jewel is the *square*, which denotes in a moral sense that you are worthy of the office they have conferred upon you; and in its emblematic sense, that as when applied to work it shows whether it be straight, level, and correct, so you are to observe that your conduct and actions, as well as those of the Brethren (at least in lodge assembled), are guided by the stern principles of justice.

Again, addressing the Right Worshipful Master Elect:—

Right Worshipful Sir, I now place in your hand this *mallet*‡ or *maul:* it has for long been the symbol of authority over the Brethren. As the *chisel* demonstrates to us the advantage of discipline, and the mallet, when applied to it, lopes off excrescences and smoothes surfaces, we are thus taught to correct irregularities, and reduce man to a proper level; so that, by quiet deportment, he may, in the school of discipline, learn to be content. What the

* When a Chaplain is to be afterwards invested, the sentence marked [ ] may be here omitted, and inserted into the address to him.

† To be omitted at the consecration of a new Lodge.

‡ This is the mallet of the Lodge, not that of the Installing Brother, which he does not relinquish until the conclusion of the whole ceremonial.

mallet is to the workman, enlightened reason is to the passions; it curbs ambition, depresses envy, moderates anger, and checks every rising frailty.

I have now to wish you happiness and prosperity, and I pray the Grand Architect of the universe, of His infinite mercy and goodness, to guide and direct you in all your actions, and to preserve you from any breach of the duties of the high office to which you have been called.

The new Master is then conducted to the chair of his Lodge (in front of that of the Installing Brother), his Depute and Substitute standing on his right and left. The members of the new Lodge then advance in procession, paying due homage to the new Master, and signify their subjection and obedience by the usual salutations in the first degree.

HONOURS.

This part of the ceremony being concluded, the Wardens and other Office-bearers are requested to advance to the altar, and the Installing* Brother will then take their oaths *de fideli*, viz.:—

"I, ... do hereby agree to accept of the office of Senior "Warden *or* Junior Warden, &c. (*as the case may be*), of the Lodge "——, and solemnly promise, to the best of my ability, to dis- "charge faithfully, zealously, and conscientiously, its duties during "the ensuing twelve months, unless a successor shall be previously "appointed and installed in my stead, and that I will do my "utmost to forward the interests of the Lodge, and support the "Master in his various duties. So help me God."

The Office-bearers are then invested, in succession, with the insignia or jewels of their office, and addressed as follows:—

Brother [G. H.], you are, by the consent of this Lodge, elected Senior Warden thereof for the usual time, in consequence of which I now invest you with this jewel as the insignia of your office. Observe, it is a *level*, to denote to you, in its moral sense, that we are descended from the same stock, partake of the same nature, and share the same hope; and that though distinctions among men are necessary to preserve subordination, yet no eminence of station can make us forget that we are Brethren; and, in its emblematic sense, that in all masonic concerns you are to consider your Brethren as strictly on a level with you. Your early and regular attendance

* When the Most Worshipful the Grand Master and his Officers attend to constitute a new Lodge, the Grand Wardens may invest the Wardens, the Grand Treasurer invest the Treasurer, and so on. Sometimes the new Master enters immediately on the duties of his office by administering the oath *de fideli* to, and investing the Wardens, &c.; but it is more convenient in practice, that at all installations the presiding or Installing Brother conduct the whole ceremonial.