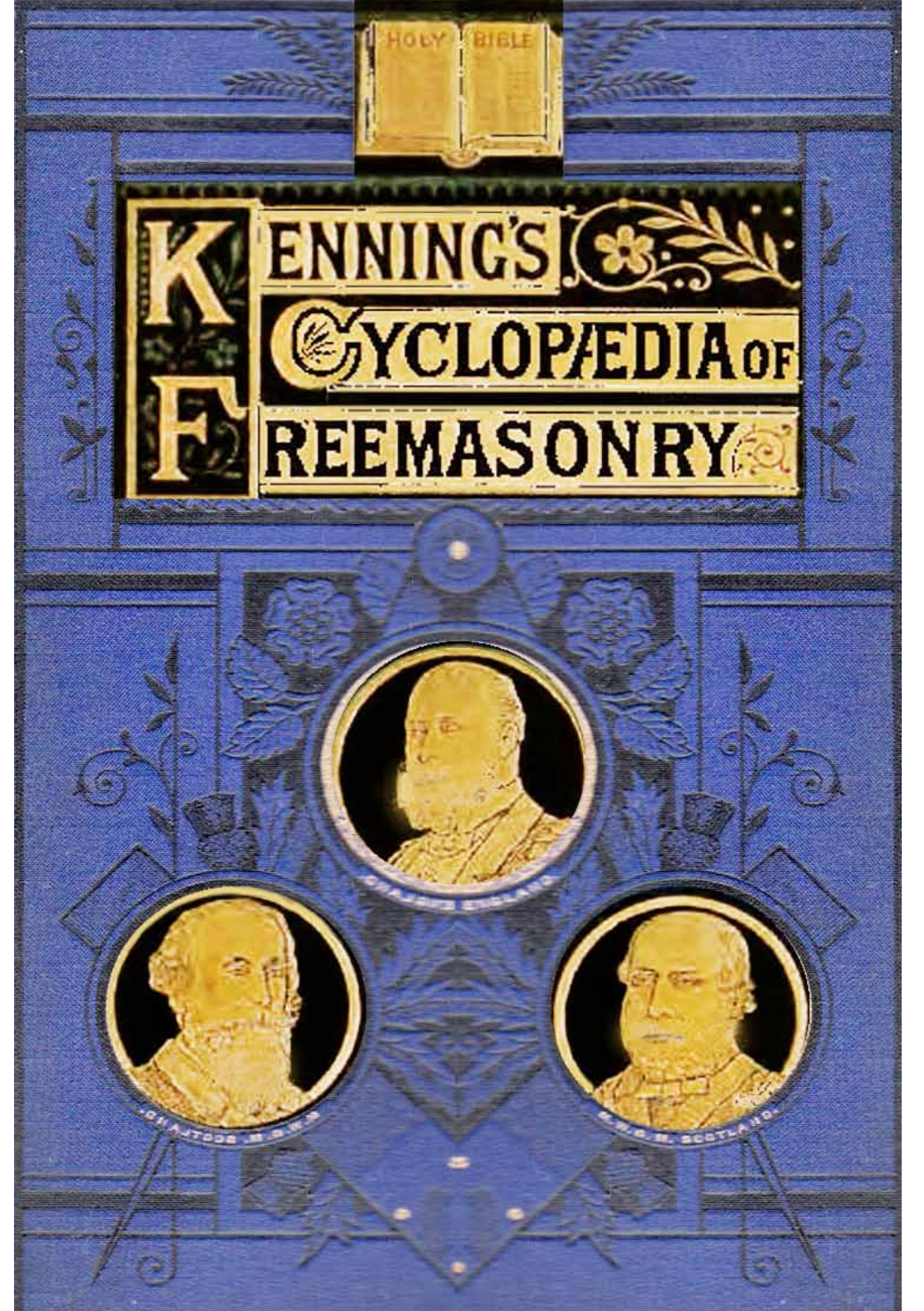
HOLY BIBLE
KENNING'S
CYCLOPÆDIA OF
FREEMASONRY

# KENNING'S

# MASONIC CYCLOPÆDIA

## HANDBOOK OF

## Masonic Archæology, History, and Biography

THE REV. A. F. A. WOODFORD, M.A.

P.G.C. OF ENGLAND

London

GEORGE KENNING

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1878

# DEDITACTION

*DEAR BROTHER KENNING,—*

*At the conclusion of my labours I feel, as I felt at ihe commencement, that there is no one brother to whom T can more properly dedicate this work than yourself ; and for tins reason. The plan of this Cyclopcedia was originally discussed and settled with yourself, and you, have manfdly undertaken all the serious cost of so expensive an undertaking, without hesitation and with a willing mind. Knowing, as I do, your good will, and I will add, your sacrifices for Masonic Literature, I venture to think that this work is most fitly identified with your name ; and I therefore dedicate it to you, as you are fully aware of the earnest labours of nearly five years. With all good wishes and friendly acknowledgements,*

*I am, dear Brother Kenning,*

*Always fraternally yours,*

*A. F. A, WOODFORD.*

*LONDON, January, 1878.*

# PREFACE.

I HAVE a little story to tell by way of Preface, to which I must ask my readers and brethren kindly to listen.

Towards the close of 1872, or quite early in 1873, Bro. Kenning and myself talked over confidentially, at my suggestion, the prospect and possibility of a Masonic Cyclopaedia- It was then, I confess, something in the shape of Mackey's original and handy little " Vade mecum " that we contemplated, —perhaps a little larger and a little fuller. Accordingly, early in 1873, we announced our intention publicly in "The Freemason " of issuing such a work—he as publisher, I as editor. Thus it will be seen that, as far as England was concerned, we had both priority of conception and priority of announcement. When Mackey's " magnum opus " appeared, we felt—at least, I did strongly—that, " pour le moment," any other Cyclopaedia was useless, and that our whole plan was affected and altered in no small measure, inasmuch as it was impossible that, after the appearance of Mackey's immense and important work, the Craft would be contented with the more meagre details of a small handbook to Masonic archeology. So we then gave up for the time the prosecution of our plan.

In 1874, Bro. Kenning informed me that he thought he saw his way to issue a work which should combine the details of Mackey's larger work with these two conditions—cheapness and condensation. He believed—and no one has a right more to be heard on such business matters—that many brethren would give IOS. 6d., who might not be disposed to give or even £2, informing me, as I was fully aware, that Masonic literature did did not pay " per se," and was often practically a " drug in the market."

Under these circumstances I recommenced my labours ; and though I have had much literary occupation of other kinds to attend to, and also not a few difficulties of a peculiar nature in respect of the work itself to contend with, yet it has now been completed, and is fraternally presented to my readers. Such as it is, I beg to commend it to their kindly criticism and friendly consideration. No one is better aware than I am of its man}? unavoidable shortcomings ; but I can also assert this confidently,'—that no work has ever been more carefully and conscientiously performed. To suppose that, in such a labour as it has been, all mistakes have been avoided, is to expect too much from human infirmity ; and I should be among the first to admit how much fuller it might have been on some heads, and how many improvements might be suggested in its plan and scope.

But it is what it professes to be,—a Craft Cyclopaedia. I have given a short history of the High Grades, and I have spoken honestly on all matters of history, though I trust without offence to any from whom I may conscientiously have to differ.

I have, I believe, seen and studied every known Masonic cyclopaedia or dictionary, except an Italian one.

I can, and ought to, specially mention Mackey's invaluable work—one of the most remarkable Masonic compilations ever achieved : the more so, as I have followed on his " lines," though I have always mentioned when I agree with him, and, above all, when I venture to disagree with him. My able and distinguished Bro. Mackey has this great merit : that no Masonic Cyclopaedia is henceforth possible which does not work on his foundation, and, so to say, accompany his footsteps.

The " Handbuch " of Schietter and Zille I have found of wonderful value and accuracy : indeed, no praise is too great for it ; while it is impossible to express what I feel is the debt all Masonic students owe to Thory, and the painstaking and invaluable Kloss. I may add here, that my original idea was to reproduce Kloss's well-known " Bibliographie." But the work would not have interested, perhaps, the English Craft, and the proposal of a Cyclopjedia, while it enabled me to use up my prepared materials, also seemed to be more likely to be generally approved.

To Bro.W. J. Hughan I owe not only the usual courtesies of a Brother Masonic archaeologist, but the kindly efforts of a warm friend. He has seen all the proof-sheets, and many have been his sound suggestions, effective corrections, and valuable contributions. He has added to my sense of gratitude by kindly writing for me the letters U, V, W, Y, Z, in order no longer to disappoint our many friends, and to bring to a close our protracted labours. Such assistance on his part adds greatly to the value of the Cyclopaedia.

I have also to record, my sense of the friendly aid and kindly corrections of my friend and Bro. D. Murray Lyon, and to thank him warmly for permission to use his list of the Scottish Grand Masters. I have also to thank Bro. the Rev. W. Tebbs for much fraternal counsel and some most important suggestions ; while I by no means desire to pass over the ready contributions of Bros. Yarker and J. G. Findel. I may add that I am greatly beholden to the latter's admirable and accurate " History of Freemasonry." During the progress of my work, I have seen from time to time the labours of Bro. Kenneth Mackenzie in the " Royal Masonic Cyclopedia,"—and knowing from personal experience what the toil of preparation for a Cyclopoedia is, I feel strongly that I ought here to acknowledge his zealous efforts for Masonic literature. Though our views are not quite the same on some topics, there is agreement in most.

I may just observe that this Cyclopaedia was projected, and has been completed, in rivalry with no other similar work. It is an honest endeavour to give to our great Order a compendious and satisfactory Handbook of Masonic Archaeology and the like, and I venture to hope not altogether unsuccessfully.

I have been greatly cheered in my somewhat heavy undertaking, by a Masonic sympathy on the part of many warm Masonic friends which has never grown cold.

I do not know that I have much more to say, but I thank our subscribers for their unwearied patience, and I beg to ask from them, and my brethren at large, a continuance of their indulgent favours and their liberal allowances.

A, F. A. W.

*January, 1878.*

## ABBREVIATIONS.

WE give here a list of normal abbreviations, though we think it needful to point out that there are more in use in Continental Rites, and in foreign Masonic literature, than among ourselves. After mature consideration, finding that we could add but little thereto, nor diminish aught from it, we have taken Mackey's carefully compiled list as our model.

It is always easy to make abbreviations of our own. The great object of such a collection is to point out not only those that are recognised, but such as are of actual general use.

No good can possibly accrue to Masonic archaeology or terminology by the invention of abbreviations to suit our own work, or gratify our own taste for indiscreet and meaningless novelty.

A. Dep.—Anno Depositionis (In the year of the Deposit).—The date of Royal and Select Masters.
A. and A.—Ancient and Accepted.
A. and A. S. R.—Ancient and Accepted Scottish Rite.
A. F. and A. M.—Ancient Free and Accepted Masons.
A. Inv.—Anno Inventionis (In the year of Discovery).—The date sometimes used by R. A. Masons.
A. L.—Anno Lucis (In the year of Light).—Date of Craft Masonry.
A. L. G. D. G. A. D. L. U. (A la gloire du Grand Architecte de TUnivers).—The French inscription on their documents.
A. l'O.—A l'Orient (At the East).—The place of the Lodge.
A. M.—In the year of the World. Used by the A. and A. S. Rite.
A. O.—Anno Ordinis (In the year of the Order).—Used by the Knights Templar.
A. Y. M.—Ancient York Mason.
B. A.—Buisson Ardente (Burning Bush).
B.—Brader (German for Brother).
B'n.—Brudern (German for Brethren).
C. H.—Captain of the Host.
D. D. G. M.—District Deputy Grand Master.
D. G. G. H, P.—Deputy-General Grand High Priest. An American Royal Arch term.
D. G. H. P.—Deputy Grand High Priest. Ditto.
D. G. M.—Deputy Grand Master.
D. Prov. G. M.—Deputy Prov. Grand Master.
E.—Eminent, Excellent.
E. A.—Entered Apprentice.
E. C.—Excellent Companion.
Ec.—Ecossais.
E. G. C.—Eminent Grand Commander.
E. V.—Ere Vulgaire. In French answers to A.D.
F.—Frère (French for Brother).
F. C.—Fellow Craft.

F. M.—Freemason (Franc Maçon, Freimaurer).
G.—Guard.
G. A. S.—Grand Annual Sojourner.
G. C.—Grand Commander, Grand Chapter, Grand Council.
G. D.—Grand Dèacon.
G. D. C.—Grand Director of Ceremonies.
G. E.—Grand Encampment. Als6 Grand East, and Grand Ezra.
G. L.^-Grand Lodge.
G. M.-VGrand ^'lasfeer.
G. N.—Grand Nehemiah.
G. O.—Grand Orient ; Grand Organist.
G. P.—Grand Pursuivant.
G. P. S.—Gr'and Past Sojourner.
G. R.—Grand Registrar.
G. R. A. C.—Grand Royal Arch Chapter.
G. S.—Grand Scribe ; Grand Secretary. Also Grand Steward.
G. S. B—Grand Sword Bearer ; Grand Standard Bearer.
G. T.—Grand Treasurer.
H. A. B.—Hiram Abiff.
H. K. T.—Hiram, King of Tyre.
111.—Illustrious.
I. N. R. I.—Jesus Nazarenus Rex Judasorum.
I. T. N. O. T. G. A. O. T. U.—In the Name of the Great Architect of the Universe.
J. W.—Junior Warden.
K.—King.
K. H.—Kadosh.
K. M.—Knight of Malta.
K. S.—King Solomon.
K. T.—Knight Templar.
L.—Lodge.
LL.—Lodges.
M.—Mason.
M. C.—Middle Chamber.
M. E.—Most Eminent ; Most Excellent.
M. E. G. M.—Most Eminent Grand Master.
M. L.—Mère Loge.
M. M.—Master Mason ; Mois Maçonnique.
M. W.—Most Worshipful.
O.—Orient.
Ob.—Obligation.
P. G. M.—Past Grand Master.
P. M.—Past Master.
Pro-G. M.—Pro-Grand Master.

Prov. G. M.—Provincial Grand Master.
P. S.—Principal Sojourner.
R. A.—Royal Arch.
R. C.—Rose Croix.
R. F.—Respectable Frère.
R. L.—Respectable Loge.
R. W.—Right Worshipful.
S.—Scribe.
S. C.—Supreme Council,
S. G. I. G. —Sovereign Grand Inspector General.
S. P. R. S.—Sublime Power of the Royal Secret.
S. S. S.—Trois fois Salut.
S. W.-—Senior Warden.
T. C. F.—Très Cher Frère.
T. G. A. O. T. U.—The Great Architect of the Universe.
V. or VÉN.—Vénérable (French for W. M.).
V. L.—Vraie Lumière (True Light).
V. W.—Very Worshipful.
W. M.—Worshipful Master.

# MASONIC CYCLOPAEDIA.

## A.

Aaron' s Band.—Mackey says this was a degree fabricated by a Joseph Cernau, of New York. It was suppressed in 1825.—See CERNAU .

Abele, Heinrich Casper.—A medical writer, in 1713, mentioned by Kloss ; wrote also upon student customs and secret societies.

Abelites, or Abelonites.—Members of the Order of Abel, a secret society which existed in Germany in 1746. Though this order had passwords and signs, and a ceremonial of reception, it does not clearly appearJo have been Masonic. It is mentioned in a work called „ Der Abelit, published at Leipsic in 1746. Lenning says that its principles were Christian, moral, and philanthropic. It is not now believed to exist.

Abercorn, Earl of.—James Hamilton, Lord Paisley, was named Grand Master of England by the retiring Grand Master, the Duke of Richmond, in 1725. He was then Master of a Lodge, and had taken an active part in instituting the present Lodge of Benevolence.

Aberdour, Sholto Charles, Lord.—Grand Master of the Scottish Grand Lodge for 1755 ancl-I7S6-

Aberdour, Sholto Douglas, Lord.—Grand Master of the English Grand Lodge from May 18, 1756, until May 3, 1762. During his Grand Mastership nine new Provinces were appointed, and'Prov. Grand Masters nominated.

Abif, or rather Abiv, Hebraice, means „his father," as in 2 Chro- nicles iv. 16.—See HIRAM .

Abominables, Les.—Terms used in some of the foreign rites. Ihey refer, it is understood, more especially, to Philippe le Bel and Bertrand de Gôt.

Aboyne, George, Earl of.—Grand Master of the Scottish Grand Lodge for 1802 and 1S03. In the year 1802,1,200 Scottish Freemasons marched in procession at Edinburgh.

Abrac, or Abraxas.—In the spurious MS. called the Locke MS., which is not in truth a MS. at all, or at any rate one of very late date indeed, transcribed apparently from the printed original, based no doubt on some old MS. catechism, these words occur, „the facultye of Abrac," a designation generally held to be the same as „Abraxas," the name given by the Gnostics to the Supreme Being, according to Basilides. There were in the Gnostic system, it is averred, 365 deities, corresponding with the days of the year. From Abraxas was derived, as they said, the first-born or eldest spirit, Noîs ; from NoCs the Aoyos or Word proceeded; from the Adyos, is or Understanding ; from ctpdj^ors, So<£ia and Awa/us, Wisdom and Strength. „Abraxas" was also a name given to stones or amulets on which were inscribed emblems and figures partly Hermetic, partly Masonic, mostly with Coptic, or Hebrew, or Syrian words, though some anti- quarian writers mention other languages, Greek and Etrurian being two of them. Upon Abraxas stones this word was usually engraven, and with it the name of Jao, or Jau, appears as early as the second or third century : some even say Jehovah has been found. According to some writers. Abraxas is the same as Mithras or Meithras, and the

Gaulish deity Belenus, and in Greek numerals the three names each make up 365. It is also stated that Abraxas, Mithras, and Belenus all represent the sun. The real meaning of Abraxas is so far not made clear. Beausobre's derivation is clearly inadmissible. Some writers make the Gnostic system to contain one superior Godhead and 365 inferior divinities; others one Supreme Deity, seven inferior, and 365 emanations. Oliver says that the word, being composed of seven letters, referred to the seven heavens, and the same number of subordi- nate intelligences as their governors, for the Basilideans considered the seven planets to constitute the entire universe, and consequently to be the Deity. Some of these symbols on the gems are so Masonic that Roman Catholic writers have declared Freemasonry to be a Gnostic association, though of course the theory is utterly absurd and un- historical.

Abracadabra, or Abradacabra. Lenning says, was a magical formula derived from "Abraxas." Indeed, Preston asserts that "Abrac" is only an abbreviation of the word "Abracadabra." In the enlarged edition of Lenning's most valuable Encyclopedia we have a quotation from Q. Serenus Sammonicus, a Basilidean physician, in his " Carmen de Morbis et Remediis," to the following effect :—

Inscribes chartse, quod dicitur abracadabra :
Soepius et subter répétés ; sed detrahe summoe,
Et magis atque magis desint elementa figuris
Singula, quae semper rapies et singula figes,
Donee inangustum redigatur litera conum.—
His lino nexis collum redimire memento :
Talia languentis condu centvincula collo
Letalesque abigent, miranda potentia ! morbos.

He was contemporary with the Emperor Severus, it is said. It was written in this way :—

a b r a c a d a b r a
b r a c a d a b r
r a c a d a b
a c a d a
c a d
a

or thus ;—

a b r a c a d a b r a
a b r a c a d a b r
a b r a c a d a b
a b r a c a d a
a b r a c a d
a b r a c a
a b r a c
a b r a
a b r
a b
a

Being thus inscribed on a piece of parchment or linen, it was worn round the neck, and was said to be a specific against "several maladies, especially agues and fevers.

Abraham. —This name is given, in some works relating to „Asiatic Brethren," as they are called, to the Freiherr Hans Heinrich von Eckhoffen, one of the founders of the order.—See ECKHOFFEN .

Abraham , Anton Firmin. —In 1806, and for some years after- wards, this Brother was well known in Paris, where he is said to have issued spurious certificates of some of the high grades. In 1802 he issued a circular with reference to the revival of the Rite Ecossais, and was Master of the Lodge „ Les Elèves de Minerve," and, it is' also stated, of others. He came into collision with the Grand Orient and the Supreme Grand Council of France about 181 r. He published at the beginning of the century a Masonic serial called „ Le Miroir de la Vérité," not without use and interest. In 1804 he also edited „Art du Tuileur," and later „Règlemens Généraux de la Maçonnerie Ecossaise." Ivloss mentions several other works which seem to have emanated from his busy pen. Like a good many other people, he seems to have had than discretion, and it is even averred that he came eventually under the notice of the police. The „Circulaire" of the „33™ Degré," in 1811, says Mackey, was „'relative à la vente par le Sieur Abraham de grades et cahiers Maçonniques. „

Abrahamson, Werner Hans F., was born at Schleswig in 1744- He was an artillery officer and an instructed Mason. He was Master of the Lodge _ „ Friedrich zur gekrônten Hofihung," which worked at Copenhagen in the German language, according to the ritual of what is called the „ Strict Observance." He wrote several military and philosophical pamphlets as well as poetical trifles, and gave to the world some Masonic „ Declamationen" and also a „ Trauer-Rede." His picture still hangs in the anteroom of the Copenhagen Lodge. He died in 1812.

Abrantes, Duc d'.—Officer of the Grand Orient of France in 1S13.

Abraxas.—See above, ABRAC. —The Abraxas stones are named from him, to which we have already alluded.

Abys, Royst.—A Swiss Freemason of some reputation, born at Chur in 1798. He was a merchant and militiaman. He afterwards entered the Dutch military service, and was initiated into Freemasonry in Holland. He afterwards returned to Switzerland as head of the mercantile house of Abys and Company, and joined the Lodge „ Concordia cum Libertate „ at Chur. He filled many high posts in the service of his countrymen, and helped to institute a new „ Concordia „ at Chur in 1S56. He adhered firmly to Freemasonry through many Roman Catholic persecutions, and went to his rest a very good example of a true Brother, 1863.

Acacia.—A tree or plant well known to Freemasons. It is said to have grown, and still to grow abundantly, near Jerusalem. „ Botani- cally," says Mackey, „it is the ,Acacia vera' of Tournefort, and the , Mimosa Nilotica , of Linnaeus." It is known in the Bible ap parently as the Shittah or Shittim wood. It is an evergreen. Some writers say that the acacia was placed on Jewish graves. The Rabbi Schwartz, quoted also by Mackey, says that it is called „ A1 Sunt," and „looks like a mulberry tree, attains a great height, and has a hard wood. The gum which is obtained from it is the gum arabic." Masonic writers have liked to discover much figurative teaching from the evergreen character of the acacia, and to deduce therefrom a mystical representation of the immortality of the soul and the resurrection of the body. It is remarked most truly by Quantin in his „ Dictionnaire Maçonnique „ that almost all the ancient mysteries had their sacred plant. It is undoubtedly a very ancient Masonic emblem. Hutchinson, more suo, makes much of it in his mystical teaching, and of its name in Greek, aKaKia.

Acacians.—A name given by Hutchinson, originally and only, to Freemasons, on a fancy of his own, without any authority.

Académie des Sages (Academy of Sages).—This grade is said to have been established in 1776, by the „Mère Loge Ecossaise" of the Philosophical Rite. It is also stated to have existed at Avignon and Montpellier, probably Douai also, and to have been practised at Mohilov, in Russia. It was known in Sweden in 1770, and professed to take its origin on a society founded by Elias Ashmole, on the teaching of Bacon's „ New Atlantis." We need hardly add, a most doubtful origin !

Académie des Sublimes Maîtres de l'Anneau Lumineux.—Academy of the Sublime Masters of the Shining Ring, a high grade said to have been instituted about 1784 by Bommart, Mayor of Douai, who had received it from a Baron Blaerfindy, a Scotchman resident in France, and way still in existence, Kloss says, in 1815. The Scottish Philosophic System, as it was called, is said to have had eight grades, and the highest of these was divided into three orders. The first two were devoted to the study of Masonic history, the last to the highest scientific subjects. Some writers say that the teaching was Pythagorean, and that the object of its historical lectures was to prove that Pythagoras was the founder of Freemasonry.

Academy of True Masons.—A French high grade, supposed to have been instituted at Avignon, some say in 1760, some 1778, by the Abbé Pernetti, or Boileau. It also took the name of the Russo-Swedish Academy. It was a purely Hermetic society, and Bro. Mackey calls attention to the oration of a French Bro. Goyer de Jumilly at the in- stallation of an academy at Martinique, which is a good example of the Hermetic jargon. This order consisted of six special grades, entitled, 1. Le Vrai Maçon; 2. Le Vrai Maçon dans la Voie Droite; 3. Le Chevalier de la Clef d'Or; 4. Le Chevalier de l'Iris; 5. Le Chevalier des Argonautes; ô. Le Chevalier de la Toison d'Or. (1. The True Mason; 2. The True Mason in the Right Way; 3. Knight of the Golden Key; 4. Knight of Iris; 5. Knight of the Argonauts; 6. Knight of the Golden Fleece.) It is now, we believe, extinct. Some make its seat at Montpellier.

Academy of the Ancients, or of the Mysteries.—Founded by Thoux de Salverte, in 1767, at Warsaw, and said to be based onasimilar society established by Porta, at Rome, in the 16th century. But this statement is very doubtful. It seems to have been an alchemico-mystico- Masonic society, but it is now extinct.

Academy of the Illuminés of Avignon.—Said to have been an androgynous, religious, and quasi-Masonic society, instituted by the Starost Grabianca, in all probability coming from Stockholm, and with some connection with Swedenborgianism. According to Kloss it was still in existence in 1812, but is not now to the fore.

Academy, Platonic, is said to have been founded in 1480 at Florence, by a certain Marsilius Ficinus, under the patronage of Lorenzo de' Medici. It is said that Ficinus was a Platonic student, and that he joined Freemasonry and Platonism. The hall in which they met has, it is asserted, still Masonic symbols. We are however inclined to doubt the real Masonic character of the academy.

Academy, The.—Said to be the 4th degree of the Rectified Rose Croix, by Schroeder.

Acanthus. —A plant with large white flowers and broad leaves. It is said to be the origin of the Corinthian capital. Some writers, of old and modern, have made a pretty story, in prose and verse, about its growing up over the tomb of the dead maiden, so that the „story of affection was perpetu-

ated in the marble." But others reject the ancient legend, and declare that the idea is taken from the lotus or some like plant, as art always copies nature.

Accepted.—A well-known and common word in Freemasonry. We call ourselves now „ Free and Accepted Masons." We may dismiss all legendary derivations of the word, and may understand it as a term belonging to the medieval guilds. Persons were then „ admitted," „ accepted," „ made free," „ entered," of the guild. In that sense it is used in the so-called Constitutions of 1663; and Anderson, in 1738, went back to the old Craft term as he had in the meantime been care- fully studying all the old MS. Constitutions. The word is probably a relic of the old Operative Craft „ Chapiters „ and Lodges. We do not agree with the view which makes it mark the difference between operative and speculative.

Acclamation.—A term mostly in use in the Rite Ecossais and other rites. ^ Some writers say that „ so mote it be „ is an acclamation. That is manifestly incorrect. „ So mote it be „ is simply a response of supplication, and in no true sense an „ acclamation."

Accord.—A Masonic word taken from the Norman French, meaning agreement, harmony. In Freemasonry it means „full consent."

Acerrellos.—A pseudonym used by Karl Rôssler, a writer on Freemasonry.—See RÔSSLER.

Achet, Louis Francis.—A lawyer, and one of the founders of the „ Mère Loge du Regime Philosophique," an officer of the Grand Orient of France, 1799.

Ackerman, Konrad August.—Born in Mecklenburg in 1791. Became afterwards a judge. He was twenty-five years Master of a Lodge under the „ Landesloge „ in Berlin.

Acknowledged.—A term used in one of the high grades, the Most Excellent Master's degree.

Acousmatici.-—Said to be the 1st degree in the so-called System of Pythagoras, which by many is believed to be Masonic, and based on the Egyptian mysteries. They were also called „Auditores," or hearers ; and, after five years of silent apprenticeship, were raised to the rank ot Mathematici.—See PYTHAGORAS.

Acrin.—Author of several pieces of poetry, and a „ Discourse on the Principal Advantages of the P.oyal Art „ in the „ Annales Maçonniques."

Acta Latomorum. A valuable French work.—See THORY .

Acting Grand Master.—When the Duke of Cumberland was Grand Master, m 1782, it was resolved by the Grand Lodge that he should have the power of nominating an Acting Grand Master. He is now generally called Pro Grand Master, according to the present law on the subject, which runs as follows : „The Grand Master if a Prince of the blood royal may appoint a Pro Grand Master, who in his absence shall possess all the powers of the Grand Master." H.R.H the Prince of Wales's present Pro Grand Master is Bro. the Earl of Carnarvon becretary or State for the Colonies.

Active —A Lodge is said to be active when it regularly meets to transact all the needful business of Freemasonry. Active members are subscribing members.

Addresses.—Masonic discourses, mainly addressed to the Brethren. The first English Masonic address is believed to be an address delivered by Dr. De'saguliers before the Grand Lodge, June,

1719. It is said to have been „ an eloquent oration on Masons and Masonry;" but no copy of it has so far been discovered.

Adelph. comes from the Greek àSeX^os, a brother, and is the 4th degree of the Order of the Palladium. It has been said that a Ritual of „ Adelphs „ is in existence, though of its history nothing is known we believe.

Adept. is taken from the Latin „ adaptas," which signifies one having obtained, or perfectly skilled. It is probably a term of the ancient mysteries. The Alchemists or Rosicrucians also used the word. Spence mentions them, Mackey tells us, in r74o, when they are evidently the famed Brethren of the Societas Rosere Crucis. The word is also used in several of the high grades : under the name Adeptus Adoptatus, 7th degree Zinnendorf Rite ; Adeptus Coronatus, 7th degree of the Swedish Rite ; Adeptus Exemptus among the German Rosicrucians ; Prince Adept of the President of the Great Consistory, the 28th grade of the Ancient and Accepted Rite ; and the 23rd grade 7th class of the Council of the Emperors of the East and West.

Adept, The.—Thory tells us this is the same as that of „L'Ordre du Cahos Débrouillé," an Hermetic grade of the collection of Mr. A. Viany. It is also said by him to be the 4th degree of the Rite of the „Late Observance," or „Relaxed Observance," the first of the high grades of the Rite „des Elus de Vérité," and that it has much in common with the grade of the „ Chevalier du Soleil," and that it is also called „Le Chérubin."

Adepte Moderne.—A Masonic Romance—probably printed about the end of the last century—though it is not certain at London. The titk is „ LAdepte Moderne, ou Le Vrai Secret des Er. M. : Histoire Intéressante. Imprimée cette année à Londres." Date not given. The locale is in all likelihood fictitious. Kloss seems to think that it was written by H. G. Bretschneider, though we do not see why he thus attributes the work to him.

Adhering Mason.—A term given to those, says Mackey, who loyally adhered to Freemasonry in the persecution which arose after the Morgan Imposition in the United States. All honour to those true Brethren who clung to our famous order through „ evil report and good report." The present prosperity of American Freemasonry may fairly be attributed to them.

Adhuc Stat.—"Ityet stands," or, „She yet stands." Amotto often found on Masonic medals, as Mossdorf shows in his „ Denkmiinzen." It seems, however, to have originally been used by the Strict Observance, and to refer to the alleged preservation of Templary.

Adjournment. —It is quite clear that a Lodge cannot be adjourned, but the work may be suspended, for the purpose of refreshment, and the labours resumed, and the Lodge duly closed. As a general rule now, all work is over and the Lodge closed before the Brethren go to refreshment. It would be possible also, for a good reason, to call the Brethren off from work, for a short time, for funerals for instance, and then resume and finish the business.

Admission.—A technical Masonic term. Some writers contend that it can only properly be used of joining Brethren, and not of profanes. Profanes are said to be initiated, Brothers admitted. But we think it is a distinction practically without a difference, and that the common term „ admitted into Freemasonry" is not incorrect. There are certain qualifications for the admission of candidates, which are too well known to need recapitulation in full here. But we may say, a candidate for Free-

masonry must be a free man aged not under twenty-one, exempt from any disabling complaint or disease, able to read and to write, of strict morals, and sound judgment. Women and atheists, and notorious evil livers are not admissible. Such are our English laws, and very wise ones they are.—See AGE, LAWFUL.

Admonition. is a duty which is a Masonic one, and one which often may be productive of the greatest benefit. It is better far to admonish privately an offending Brother in the trae spirit of Freemasonry, than run up and down open-mouthed, declaring his weaknesses, errors, and follies to the world.

Adolescent.—Thory says it is the „ premier grade de la secte dite l'Union Allemande dès 22."

Adonhiram.—Really a misnomer for Adoniram, who is also called Adoram, and is said to have been „ over the tribute." He was the son of Abda. Forty-seven years after his first appearance in the 1st Book of Samuel he is said to have been stoned to death. If he was the same person, he seems by the 1st Book of Kings, v. 13, to have been the superintendent of the levies of workmen made by King Solomon for the building of the Temple. He has been often confounded with Hiram the architect, especially in France, and plays a conspicuous part in the high grades, though many of the references to him are but childish and uninteresting. Some writers understand Adonhiram to be the King of Tyre. But, on the whole, we think it is better to understand him to be the son of Abda, and chief overseer of the workmen.

Adonhiramite Masonry (Maçonnerie Adonhiramite).—Owing to animated disputes about Hiram in France, more than one school arose of eager combatants, but these contests are now happily forgotten, and even their names unknown. It has been said that certain French works have the word Adonhiram about 1744, and „Solomon in all his Glory" has the same word from 1760. About 1781 there arose an innovation in the „ textus receptus „ of Freemasonry, which took the name of „ La Maçonnerie Adonhiramite," and substituted Adonhiram for Hiram. This factitious system has been ascribed to several Brethren, but the paternity seems to rest on Louis Guillemain de St. Victor, who wrote some of his earlier works relating to this subject under the anagram of „ de Gaminville," so Kloss says, who is generally correct. We have seen several copies of the „ Recueil Précieux de la Maçonnerie Adonhiramite," especially one „ à Philadelphie, 1787," and one by „ L. Guillemain de St. Victor, Paris, 1789." It had 12 decrees: 1. Apprenti. Apprentice. 2. Compagnon. Companion. 3.Maître. Master. 4.Premier Elu, ou l'Elu des 5. Neuf. First Elect, or Elect of Nine. 6. Second Elu, ou Elu de Perignan. Second Elect, or Elect of Perignan. 7. Troisième Elu, ou Eludes Quinze. Third Elect, or Elect of Fifteen. Le Petit Architecte. Lower Architect. Grand Architecte, ou Com- Grand Architect, or Scottish Com- pagnon Ecossais. panion. 9 Maître Ecossais. Scotch Master. Chevalier de l'Epée, surnommé Knight of the Sword, surnamed Chevalier de l'Orient, ou de Knight of the East, or Knight l'Aigle. of the Eagle. Chevalier Rose Croix. Knight Rose Croix. Le Noachite, ou Chevalier Prus- Noachite, or Prussian Knight. sien.

Adonis, Mysteries of.—Well known to all readers of classical history. The first days were days of mourning, the last of joy. The mysteries, or festival, lasted eight days. The first portion was termed ,A^âno-ts, the „ Disappearance," the last Evpeo-iç, the „ Discovery." The only connection with Freemasonry lies in the fact of the „ Mysteries „ themselves.

Adoption, Rite of.—A very foolish and unmasonic ceremony, in some foreign countries, but especially in France. It has no Masonic authority or antiquity, and has done Freemasonry much harm. We may look upon it as a parody (though clumsy) indirectly at any rate on the sacred rite of baptism. We happily find nothing of the kind in Great Britain, and our Brethren in America have wisely set their faces against any such innovation.

Adoptive Masonry. is the name given to Female Freemasonry, which is mainly, if not entirely, of French origin and use. It is believed to have actually begun about 1760, though some say much earlier; it was practised in Holland under high patronage in 1774, though it speedily declined, and was at its acme in France for the next ten years. Some writers consider it the successor of the „Mopses;" we do not. The Duchess of Bourbon was Mistress of La Loge St. Antoine in 1775, and afterwards „ Grande Maîtresse," and the poor Princess de Lamballe, as well as many other ladies of rank, were members of the order. It had four degrees—Apprentie, Compagnonne, Maîtresse, Parfaite Maîtresse— but having no real meaning or object, it passed away with the French Revolution. It was partially revived under Napoleon I., and again under the^ Bourbons, but it gradually came to an end, and does not now, we believe, exist. Some writers go so far as to ascribe to Adoptive Masonr)- a pernicious influence on French Freemasonry generally. An attempt has been made to introduce Female Freemasonry in America, but unsuccessfully, and it is as well. We possess a curious MS. Ritual of the Maçonnerie d'Adoption which is of date 1770, and be- longed to the „ Frère d'Anières, Lieutenant d'Infanterie, au service de Brunswic." In the United States, as we said before, there has been an attempt to revive the Adoptive Masonry, under altered forms. There is an American „Adoptive Rite" invented by Bro. Robert Morris, and introduced by him in 1855. It has five degrees—• r. Jephtha's Daughter, or the Daughter's Degree ; 2. Ruth, or the Widow's Degree : 3. Esther, or the Wife's Degree ; 4. Martha, or the Sister's Degree ; 5. Electa, or the Christian Martyr's Degree. The whole assemblage is called, Mackey tells us, „ The Eastern Star." There is also an androgynous Adoptive Masonry in the United States, one grade of which is „the Mason's Wife," another „the Heroine of Jericho," another „ the Good Samaritan." We quite agree with our able Bro. Mackey, from whom we cull these facts, as regards America, that such institutions are not Freemasonry, never can be Freemasonry, and that it is very doubtful whether they can do any real good, or be of any lasting use. There is also an Adoptive Egyptian Masonry invented by the charlatan Cagliostro, for which see CAGLIOSTRO and EGYPTIAN MASONRY. See also MOPSES and ANDROGYNOUS MASONRY.

Advanced.—Though the term may be used of Craft Masonry, it very seldom is, and seems peculiar rather to Mark Masonry.

Affiliated. though a word not very much used in England, is very much in vogue in Scotland and in the United States. It seems to come from the old French „ Affilier," and is probably derived from the custom of affiliating persons to religious societies, guilds, monasteries, and even the knightly orders. Affiliation means, in Masonic parlance, what we call in England joining membership, that is, the admission of a Brother into a Lodge as a subscribing member. The old English law, that „ every Brother ought to belong to a Lodge," is as good now as when first promulgated. Non-affiliated Masons are an anomaly, for their non- participation in the duties and demands of Freemasonry proves that they are at the least very indifferent and lukewarm Masons, and is neither complimentary to the order nor befitting for themselves. Non- affiliated Masons are hardly Masons at all, as

they neither aid the work of Freemasonry nor conform to its obligations.

Affiliate Free.—This is said to be a French term for honorary members. It may be so, but we do not remember to have seen its use admitted in French works.

African Architects.—Called also „African Builders;" in French, „Architectes de l'Afrique;" in German, „Afrikanische Bau- herren." This society seems to have been a Masonic organization for the purpose of literary culture and intellectual studies, and to have been founded by the Kriegsrath Koppen about 1767. Some writers say that the order had a French origin, but this seems doubtful. It was composed of some very distinguished Masons of the period, and it has been stated that it was under the special protection of Frederick the Great. But Lenning does not say so. It did not endure much longer than ten years in activity, though it is also declared to have been in existence in 1806. Its meetings were mostly confined to Berlin, though it is said to have had offshoots in Worms, Cologne, and Paris. There are different accounts of its actual form and arrangement. Some writers assert that it was mixed up with an almost contemporary society, the „Alethophiles," or Lovers of Truth; while others contend that it was only an enlargement of an „ African Lodge „ which had existed in Hamburg in 1747, some say French too in its origin. The members, who were all Freemasons, and men of learning, as the proceedings are said to have been carried on in Latin, are said to have had special grades:- 1, Apprentice of Egyptian Secrets. 2. Initiate in the Egyptian Secrets. 3.Cosmopolitan, or Citizen of the World. 4.Christian Philosopher. ,5. Alethophile, or Lover of Truth. Three inner or higher grades followed these five inferior· grades, but of them, says the „Handbuch," only the names are known :- 1. Esquire. 2. Soldier. 3· Knight. But it has also been contended that the following are the true names of the grades :- 1. Knight, or Apprentice. 2. Brother, or Companion. 3. Soldier, or :Master. 4. Horseman, or Knight. 5. Novice. 6. Edile, or Builder. 7. Tribunus, or Knight of the Eternal Silence.

Agapae.--The love-feasts of the early Christians, finally interdicted by the Church, and suppressed in the fourth or fifth century. It has been contended, and especially by a learned German, Professor Kestner, in 1794, that the Agapae constituted a secret system with grades and symbols ; and some writers have wished to trace back Freemasonry, especially in the Rose Croix Degree, to the Agapae and the Disciplina Arcani. Indeed, a memorial of the Agapae is said by some to be preserved in the Rose Croix Ritual. But we do not think that any such link can be maintained or connection proved, and that the theory is untenable on many grounds.-See DISCIPLINA ARCANI.

Agathopaedes.-An order said to be founded at Brussels in the fifteenth century as a meeting-ground for the Catholics and Protestants. It is, however, more than doubtful whether such a society really existed, and whether it was, if formed, anything more than a burlesque.

Agdalo, or Agdallo, Aloys Peter, Marchese.-A Saxon officer, and first Prov. Grand Master of Saxony under the English Grand Lodge in 1762. He died a prisoner at Konigstein in 1800.

Age, Lawful.-The lawful age of candidates varies under different Grand Lodges. In England it is twenty-one, except by a Dispensation from the Grand Master, or Prov. Grand Master. In some it is twenty five, and the lowest we know of is eighteen, as in Scotland.

Age, Masonic.-This is a mystic use of numbers, not ·English in its origin, but entirely foreign. And, to say the truth, it has always seerned to us not a little puerile. It has been pointed out br

Mackey that the Masonic ages of the various rites which teach them are all mystical numbers-3, s, 7, 9, 15, 27, 63, 81.

Agenda.—A Latin word, signifying things to be done. We talk of the agenda paper of Grand Lodge, etc., showing the work to be done.

Agier, M.—A French orator, whose address for the „ ordre des Francs Regenere's—pro Rege, Deo, Patria," was delivered 22nd December, Paris, 1815.

Agnostus Irenseus, or Irengeus Agnostus.-—Kloss believes that this was the literary name of Gothardus Arthusius Dantiscanus, Con-Rector of the gymnasium at Frankfurt-am-Main, and that he also used that name of Menapius. He wrote many Rosicrucian pamphlets.—See ARTJHUSIUS.

Agrippa, Henry Cornelius.—His real name was Von Nettesheim. He was born at Cologne in i486. He'was a most learned man, perhaps the most learned of his day, but his life was a series of mis- fortunes. He wrote many works, some now forgotten, many of which led to angry controversies. Some one has said that he seems to have had a „great capacity for fishing in troubled waters." His two most famous works, perhaps, are „ On the Vanity of the Sciences," pub- lished in 1527 at Cologne, and „ Libri Très de Occulta Philosophia," published at the same place in 1533. He was reputed a magician in his time, and is said by Lenning and Gâdicke in their valuable works to have founded at Paris a secret literary and mystical society. Bro. Mackey quotes a writer in the „ Quarterly Review" of 1798, who states that Cornelius Agrippa came to London in 15 to, and founded there a secret alchemical society, and was practically the founder of Freemasonry. This statement we hold to be incorrect. There is a very interesting „Life of Cornelius Agrippa," by Henry Morley, which we have read, and there is no doubt that he was a most extraordinary man. He died at Grenoble, in France, in 1535, in great poverty, and after having suffered many persecutions and trials.

Ahabath Olam.—The alleged name of a Jewish prayer, said to be contemporaneous with the time of Christ. Dermott very wrongfully declares it to have been used „in the Royal Arch Lodge at Jerusalem," a statement for which he had not the slightest warrant. The prayer is said to be taken from the Mishna, but we doubt it.

Ahiman Rezon.—This is the name of the Book of Constitutions, compiled and edited by Bro. Laurence Dermott for the Ancient or Athol Masons, who seceded from the „ Modern Grand Lodge „ in 1739. The first edition was given to the world in 1756, James Bed- ford being the printer, London. The second was issued in 1764, being printed for the author by Bro. Robert Black, George Yard, Tower Hill, London. A third edition was published in 1778, and many other editions in England, Ireland, and the United States, have been suc- cessively put forth since. The words Ahiman Rezon are said by some to mean the secrets of a prepared Brother," „the royal builder," „the will of selected Brethren," „the law of chosen Brethren"-— all taken from three Hebrew words—"ahim," brethren, „manah," to appoint or select, and „ratzon," the will, pleasure, meaning a law. But we fancy the interpretation is Dermott's own, and cannot be fairly deduced as a true translation of actual Hebrew. Like a great many other quacks, Dermott succeeded in inventing a very good trade name for his nostrum.

Aitcheson Haven Manuscript. —A manuscript which originally belonged to the Aitcheson Haven Lodge, at Musselburgh, Scotland, but is now the property of the Grand Lodge of Scotland. It is dated on the old minute book of the Lodge, „May 29, A.D. 1666." It has been published by Bro.

D. Murray Lyon in his very valuable „ History of the Lodge of Edinburgh," Mary's Chapel, No. 1.

Alabama.—The Grand Lodge was formed June 11, 1821, the first Grand Master being Thomas W. Farrar.

Alardus, Matthaeus Andreas. was born in 1715, and after- wards was private secretary to the Bishop of Lubeck, and orator of the Lodge „ Absalom „ in Hamburg. His various orations and poems appeared under the name of Canthers, in 1747, and in 1754. Kloss apparently confounds him with Wodarch. Alardus died at Hamburg May 29, 1772.

Alaska.—A warrant of constitution was granted to the Alaska Lodge, Sitka, by the Grand Lodge of Washington, 1869.

Alava. 1 he famous Spanish General who served under the Duke of^ Wellington as aide-de-camp. He was imprisoned in 1814 for being a Freemason.

Alban, St.—Albanus is said by some to have been a Roman Knight who was converted to Christianity by Amphibalus, of Caerleon, and to have presided over the Operative Masons. He is said to have been at Rome seven years, and served under Diocletian ; but, in consequence of hiding his fiiend and convertor, Amphibalus, to have been put to death in 303, and thus become proto-martyr of England. The Guild Legends all mention St. Alban as having benefited the Operative Masons, though there is a little variation as to the amount ; as having- obtained for them a charter, probably a guild charter, and as having presided over their assemblies. This is of course only pure Masonic tradition, but it is very continuous and distinct. In an unpublished poem, by John Lidgate, in the British Museum, „Lansdowne 609" we have a full account of St. Alban's martyrdom. The poem is very long and was written 1439 by John Lidgate, for John Whitehamstede, Ahhot of St. Albans, and translated from French and Latin. According to this account St. Alban was „ Borne, as I said in Brutis Albion, a Lordis sone, an Englishman • sent to Rome with Bassianus, son of Severus • made a Knight of Rome by Diocletian, and on his return from Rome became High Steward, and was „ beloved and dred of high and low degre . Carausius destroying Bassianus, according to Lidgate, St. Alban received and was converted by Amphibalus, and as Amphibalus escaped, St. Alban was put to death. Lidgate states that St. Alban's iamily coat of arms was St. Andrew's cross. He may have been and probably was the President of the Roman Guild of Masons.

Albans, St. Henry Jermyn , Earl of.—He is said to have presided at the Grand Assembly in 1663, by some Masonic writers, his wardens being Sir Christopher Wren and John Webb, his deputy Sir J. Denham. The famous „ new regulations „ which are found in the Harleian MS. 1,942, are said to have been passed at a Grand Assembly held under him St. John's Day, December 27, 1663. One of these re- gulations has been looked upon as the first distinct authorization by the Craft for the admission of the speculative element. We think this to be a mistake, as Speculative Masons had been admitted long before that date in Scotland and in England. So far, no evidence has turned up— we do not say that none will yet turn up—which connects the Earl of St. Albans with our order, except Masonic tradition.

Albanus, Heinrich Lebrecht. —A German writer, who put forth in 1818 at Leipsic, „ Kurzgefasste Characteristik der Heutigen Israeliten, und ihrer Wiirdigung zur Freimaurerei."

Albert, Kasimir August, Duke of Saxony.—Son of Frederick Augustus III., of Poland, born in

1738, the last Viceroy of the Austrian Netherlands, died at Vienna in 1822 ; was made a Freemason at the Lodge „Zu den drei Schwestern" in Dresden, in 1764.

Albert, Wolfgang, Prince of Lippe Schaumberg.—Born in 1699, died in 1748; one of the Masonic circle whom Frederick the Great used at times to meet.

Albertini, John Baptist.—A Tyrolese born in 1742. Was a priest and professor of logic, metaphysics and moral philosophy at Innsbruck, and became rector of the clerical academy there. He was a member of the Lodge „ Zu den drei Bergen," at Innsbruck, and orator of the same. He seems to have been a useful man in his time and generation, as well as a zealous Freemason, Roman Catholic though he was.

Albertus Magnus.—A well-known bishop, mystic, and by some called a magician, of the middle ages. The date of his birth is not quite certain, but towards the beginning of the thirteenth century. He entered the Dominican Order, and became master of the school at Cologne. He was appointed Bishop of Regensburg, but retired to his cloister in Cologne in 1262, where he remained until his death, eighteen years later, in 1280, giving himself up to abstruse studies, philosophical and mystic works. His writings were published at the Hague, in 1650, and amounted, Gâdicke tells, to twenty-one folio volumes. Some of the German writers, especially Heideloff, have liked to claim him as a Freemason. But we are aware of no other evidence of the fact except the statement that he was the inventor of the German Gothic style of architecture, in which case he would no doubt have been connected with the Bauhiitten of German Steinmetzen, and also the tradition that he amended their laws and regulations. There is no a priori objection to these assumptions, though so far they are only assumptions. Direct proof is wanting.

Albon, Claude Camille, Fr., Comte de.—Wrote an „Eloge" of the well-known „ Court de Gobelin „ which appeared in a volume of miscellanies published at Amsterdam, 1785.

Albrecht, Georg W.—Wrote „Kurze Erzàhlung und Beschrei- bung der vornehmsten Handwerker so als hier in Augsburg getrieben warden: „ Leipzig, 1631.

Albrecht, Heinrich Christoph.—Born at Hamburg, 1763;died in 1800. He wrote some very usefu Masonic books, especially „Materialen zu einer kntischen Geschichte der Freimaurerei," which appeared at Hamburg, 1792. Kloss considers him to be the pioneer of the authentic school, though after all the authentic school may perhaps, rather have taken its rise from the Abbé Grandidier's researches and work Albrecht wrote also „ Spur einer Freimaurerei aus der crstenHalfte des 16ten Jahrs, „ and in the „ Neuer Journal aller Journale uber Mysterien. He also published published in the „Braunschweiger Journal Geheime Geschichte ernes Rosenkreuzers," which appeared at Hamburg, 1792. He was a clear and able writer.

Alcantra. A military order, established, it is said, in 1156, to defend the fortified town and castle of St. Julian, in Spanish Estrema- dura, on the frontiers of Portugal. In 1197 it is supposed to have been changed into a religious knightly order, and in ICAO to have become a secular order. -In 1831 it was dissolved. Some writers mention a Masonic Order of Alcantara, but of it little seems to be really known.

Alchemists.—The society of those who practised alchemy, which no doubt at one time existed in this country and others. Thorv tells us that m i622_there was at the Hague a society of alchemists

callins- itself Rose Croix. He bases his statement on the preface of L C Orvius to the work of Montani, called „ Principes de la Science Hermetique. We may observe that Kloss does not mention this work He also quotes a new edition published in 1767, at Frankfort and Leipsic, by Jean Rodolphe ab Indagine, who declares that the rules of the society were to be/ound in a work entitled „ Teophiloso-Theorica-practica „ by Sincere Renati (Jean Richter), but which work Bro. Thory could not find. This writer states that this society was no longer 111 existence at the beginning of the eighteenth century. Many persons have blamed the alchemists and termed them without hesita- tion impostors, and even worse. That the Hermetic art might act as a c oak for knavery of many kinds we do not dispute, but some of the alchemists were men of great gifts and good lives, and in times of apathy and ignorance they set a laudable example of study and research.

Alchemy is really the art or study of the transmutation of metals there are various theories as to its true meaning. Some take it to derived from „Chemia," as coming from Cham, the son of Noah with the Arabic ,al added. Others look upon it as the Egyptian art from Kimi, the black land, an „al" also being added. Some writers declare the Neo-Platomsts were its originators ; others go back to a very early use of the term „Scientia Alchemiss." It is called also often the Hermetic art or philosophy—principally, apparently, from Hermes Trismegistus. ^ It has also been styled the holy art, and the Spagiric art, trom a-aav to separate, and dyopav to bind together. The antiquity of this art is, however, very great, long before the Christian era, and was in vogue among the Egyptians and Chaldeans, and Eastern nations generally. The first work relating to it is said by the „ Handbuch der Freimaiirerei' to be (—— by a certain Democritus in rthe fourth century before Christ. But there are earlier Egyptian and Chaldean evidences of it. Later, Alexandria in Egypt became a famous school of alchemy. In the middle ages alchemy flourished greatly, and in the thirteenth century Raimundus Lully, in Spain, Albertus Magnus in Germany, Roger Bacon in England, are declared to have been adepts in the science. We can also recall the names of Avicenna, of Robert Fludd, our own Elias Ashmole, cum multis aliis. The great work and end of alchemy was the Philosopher's Stone, which was not only to turn inferior metals into gold, but to be a panacea for all known diseases, and to give life to the aged and vigour to the weak. After a time the word alchemy became almost synonymous with knavery and dupery of every kind. There was an attempt which partially suc- ceeded towards the latter part of the last century to mix up Freemasonry with alchemy, and the Hermetic teaching and jargon. J. W. Schroeder, in Marburg, as well as E. Rosa, for both of whom see later on, either as members of the new Rose Croix Order, or as virtually part and parcel of some occult Hermetic association, may be fairly termed the leaders of this movement, at any rate in Germany. But it did not succeed, and the attempt is now looked upon as a regrettable error.

Alcmain, William.—An English Master Mason, probably of German extraction by his name, who, under Peter de Colechurch, built old London Bridge. Of his history nothing more is known.

Alcuin.—A famous Anglo-Saxon teacher, poet, and architect. He is said to have been to Rome, and probably was there with Archbishop Albert, for whom, together with his friend Eanbald, he planned and built St. Peter's Church at York. He has left a noble poem on the church, first published by Gale in 1691, called „De Pontificibus et sanctis Ecclesise Ebor." In it occur these lines :— Hie duo discipuli Templum, Doctore jubente, iEdificarunt Eanbaldus et Alcuinus, ambo Concordes operi devota mente studentes. He went afterwards to Charlemagne's Court, where he became his counsellor, and is said to have died at Tours, 1804.

Alding.—An adherent of the Stuarts, and much mixed up with some high grade proceedings

relative to the Clerici Ordinis Templariomm, etc.—See CLERICI. — he is said to have been elected Grand Master of the French portion of the new order, and to have been succeeded by Charles Edward Stuart. This, however, seems doubtful. In an old MS. the following names are said to have been found :—Aiding, 1 ; Stuard, 2 ; Lovat, 3 ; Le Tour du Pin, 4 ; Lord Sackville, 5.

Aldworth, The Honourable Mrs.—She was the Honourable Eliza- beth St. Leger, and the only daughter of Arthur St. Leger, first Viscount Doneraile. She married Richard Aldworth, Esq., of Newmarket, county Cork. At that time the meetings of Lodge 44, an aristocratic Lodge, were held at Doneraile House, her brother. Lord Doneraile, who suc- ceeded his father in 1728, being the W.M. On one occasion, the adventurous young lady, hearing that the Lodge was about to assemble, was anxious to hear what was going on ; and, according to one account, she concealed herself in a clock, and according to another she saw the proceedings of the Lodge through a crevice in the wall; that she was made a Freemason is undoubted, though when so made does not quite clearly appear. Her portrait in Masonic clothing hangs in many of the Irish Lodge-rooms, and relics of her are preserved, such as her apron and chair. Her name appears in the list of subscribers to Fifield D'Assigny's pamphlet, Bro. Hughan points out to us in 1744. She was a great benefactress of the poor and needy. One panegyrist has said, „She was the best and kindest of women." Some writers have found fault with the story of the clock ; we, on the contrary, think that it only serves to show how true it is, after all, that sentiment, like kind- ness, „makes the whole world kin." She died about the beginning of this century, having been born about 1713. But the dates of her life and death are uncertain, though why, we know not. The only account of her, published at Cork in 1811, is singularly meagre. We think it right to add that her family believe the story of the clock to be incor- rect, and prefer the statement of the crevice in the wall.

Alethophiles.—A society instituted in Berlin in 1736, under the presidency of Graf von Manteuffel. Mossdorf tells us that a medal was struck on the occasion. This was an association which professed to practise Wolf's philosophical teaching, the search after positive truth. They formed for themselves, it is said, a hexalogue of axioms, of which two only are given by Lenning 1. Let truth be the only end and only- object of your understanding and will. 2. Hold nothing for truth, hold nothing for falsehood, so long as you are not convinced of either by some sufficient grounds. In the system of the African Builders, the fifth grade was called Alethophile, and some connection is supposed to exist between the two societies.

Alethophilus.—The writer of some Masonic songs published at Konigsberg, 1748. He was S. W. of the „ Dreianker „ Lodge.

Alexander I., Emperor of Russia.—Succeeded in 1801. He was born December 23, 1776, and died at Taganrog, December 1, 1825. In 1803 the meetings of Freemasons, previously forbidden by his father, were permitted. Some writers assert that the Emperor was initiated at St. Betersburg, and that, in consequence, the Grand Lodge „ Astrxa „ was formed, of which Counsellor Boeber was first Grand Master. Other writers declare that he was admitted into Masonry at Erfurt, in 1808, before Napoleon I. ; others, again, at Baris, in 1813, with King Friedrich Wilhelm III. of Brussia. We confess we doubt the fact.

Alexander III., King of Scotland.—Some traditions assert that he was a protector of the Freemasons, which is possible, and that undei his auspices Kilwinning Abbey was built. But this is not

historically correct, and refers rather to his, son, David I. In the legend of the Scottish Knight of St. Andrew, Alexander is said to have given to the order protection and privileges.

Alexander, Prince of Wurtemberg.—Made a Mason Tuly 21, 1808, m tlie Lodge „Bhénix," at Baris.

Alexander (Eques a munimento), in the Strict Observance, the name of the Markgraf Christian Friedrich Karl Alexander von Brandenburg.

Alexandria, School of.—A celebrated school of philosophy, which took its name from the city of Alexandria. It is perhaps a little difficult to lay down precisely what was the exact teaching of this school, but it has been described as a mixture of Judaic, Platonic, heathen, and Christian teaching.

Alincourt, François d'.—A French Brother, an officer, sent to prison, in 1776, by the Governor of Madeira, for being a Freemason, Thory says for 14 months.-—See also PRACAO.

Allegiance.—A Freemason may be said to owe allegiance, first to the great Creator, then to the sovereign or laws of his native land, then to his Grand Lodge and private Lodge.

Allegory.—A narrative, or history, in which there are an outward and an inward meaning ; or, as Mackey puts it, a literal and a figurative one. It is an imaginative illustration of a reality or fact. Hence Free- masonry itself, as we all know, is said to be at our veryfirstacquaintance with it, a „system of morality, veiled in allegory, and illustrated by symbols."

Allemand. Jacharie Jacques Théodore.—Born in 1762, died in 1826. A French naval officer. Was a zealous Freemason from 1804 to his death, but much mixed up with the high grades. He was a partisan of the Supreme Council American-Scottish, called „ du Prado," in opposition to the Scottish system of the A. and A. Rite, called „ de Pompeii." He seems to have been in opposition to the Govern- ment.

Allen, John, Viscount.—Grand Master of the Grand Lodge of Ireland from 1744 to 1745.

Allocution.—A name given to the address of a presiding officer in the A. and A. Rite, we think unwisely.

Allowed.—An old Masonic word, which means approved of, or accepted.

All-seeing Eye.—A well-known symbol in a Masonic Lodge, being, no doubt, a figurative representation of the Omniscience; and Omnipresence, and watchful providence of the Most High.

Almanac, Masonic.—The first Masonic almanac by name was published in i7S2, Kloss tells us, and called „Almanach des Francs Maçons en Ecosse/' at the Hague. The first English almanac was the „Freemasons' Calendar, or an Almanac for the year 1775." The first German almanac was „ Freimaurer Kalendar auf das Jahr" 177 1 T he first French calendar was apparently „ Etrennes Intéressantes, ou Almanach pour les annees 1796 et 1797." Bro. Hughan points out that the first authorized G. L. Calendar was in 1777. That in 1775 was a private one.

Almeida.—A Portuguese writer on Templary, in the „Archives Littéraires." He states that the Order of Christ in Portugal is the successor of the Knights Templar, and in this he is quite correct.

Alnwick Manuscript.—First submitted to Masonic students by Bio. W. Hughan of Truro. It was

in the possession of the late Bro. Elumbull, of Alnwick, and is now owned by his brother, and is so far the oldest known English Lodge minute book, beginning from 1703. lt contains ;. valuable version of the ,' Masonic Constitutions," first published by13ro. Hughan in 187r, and again in 1872.

Aloyau, Societe de l'.-Thory tells us that this was a society which existed in France 1111til r 789, when its mewbers were dispersed. It professed to possess the charters, etc., of the original Templars.

Alphabet of the Angels.--The Rabbis ]1a,,e said that such an alphabet was communicated to the patriarchs by the angels, and that Moses wrote the law on what they call „hetab hamalachim." The Hermetic Adepts seem to have favoured the notion, and in one or more of the high grades allusion is made to the same subject.

Alpina.-The Grand Lodge of Switzerland.. It dates from 1844, being then a junction of hvo rival organizations.

Altar.-An indispensable portion of the furniture of a Masonic Lodge. On it lies, ever open in Lodge, the volume of the Sacred Law, and the square and compasses. As a general rule it should be about three feet high, and of similar proportions as to length and breadth ; but the situation varies a little in the different :rites. But usually it is in the east, in front of the Master's chair. It is a mistake to call the altar the pedestal, which is purely the Master's desk, and such a confounding of two distinct things is a remnant of the slovenly working of the early part of this century.

Altenberghe.-A little village, or rather property, in the Duchy of Saxe-Gotha, where Johnson (see later) held a Convent in 1764, but which led to his ultimate exposure as an impostor.

Altenburg.--The capital of Sachsen-Altenburg, famous for one of the oldest German Lodges, the „ Archimedes zu den drei Reisebretern," founded in 1742, and which celebrated its centenary in r842. It is also famous for its „Constitutions Buch," published in 1803, a most valuable work for Masonic students, on account of Bro. Schneider's „Anhangiiber maurerische Geschichte." The Altenburg „Journal fi.ir Freimaurerei „ was also published under the auspices of this Lodge, Lenning tells us, in 1804 and 1805, in two volumes; in .1812 another part, and in 1820 three parts of the third volume appeared. It is worthy of careful study. We should not also forget another publication, „Der Ziegeldecker," which, under the name of the „Bruderbliitter," was continued until 1844, and makes up seventeen volumes.

Alxinger, Joho Baptist-A German poet, born at Vienna in 175 5; but died 1799. He was a member of a Lodge at Vienna and answered Hoffmann's attack. He gave the profits of his poetry to the poor.

Amazons, Order of.-Thory says that this order came from America. Ragon says that there was an attempt to establish it in America in 1840, but without success. Mackey says, „I have no knowledge of it," and we say the same.

Ambrosch.-A German Masonic song writer, who, together with Bro.. Boheim, brought out „Freimaurer Lieder und Iviclodien : „ Berlin, 1793.

Amelang, C. W . F.—A distinguished German lawyer, born 1792, died 1858. He was Grand Master of the Grand Lodge „ Royal York,' at Berlin.

American Mysteries.—There seems to linger amid all aboriginal nations a sort of Freemasonry.

Many writers have spoken of the exist- ence of an esoteric system with exoteric signs in different countries. Davidson the traveller was .so convinced of its existence amongst the Arabs that he was anxious to be made a Mason at Gibraltar before his iourney to Timbuctoo. Time pressed him, and he had to leave for Africa uninitiated, much to his regret. We all know his tragical fate. Some writers have declared that a Freemasonry exists amongst the aborigines of America.

American Rite.—Mackey proposes to give this name to the present American system. It is derived from what is often called the Ancient York Rite Now the Ancient York Rite, as Mackey clearly puts it, is composed of nothing but the three Craft degrees and the Royal Arch. At one time the secretary of the York Grand Lodge was the secretary of the Templars, or Knight of the Holy Tabernacle of St. John, as they also called themselves, and under his influence the higher grades in some measure got as it were mingled with the Craft grades, but not before 1779. The York Grand Lodge, however, never issued any warrants to work any Masonic degrees out of England. The pure York Masonry consisted only of our present English system, ihe American system, Mackey says, and he is no bad authority on the subject, is as follows :— 1,Entered Apprentice, 2.Fellow-Craft.3 Master Mason. 4. Mark Master. 5. Past Master.6. Most Excellent Master. 7. Holy Royal Arch. 8. Royal Master. 9. Select Master. 10 - Super Excellent Master. 11 - Knight of the Red Cross. 12. Knight Templar. 13- Knight of Malta.The first three grades are given in symbolical Lodges. The 4th, 5 th, 6th. and 7th in chapters, the 8th, |&, 10th in councils, the nth, 12th, 13th in Commanderies. The A. and A. Rite has also a separate organi- zation in America.

Amicists Order of.—Thory tells us that this was a society of stu- dents originating at the college of Clermont at Paris j while Lenning assures us that in the second half of the last century they were student orders widely spread in Germany, and especially at Jena and Halle. Several accounts are given of them, and the order was finally suppressed by authority.

Amicus aut Socius Ordinis.—A term in the Strict Observance for those who were not knights of the order.

Amis Réunis, Loge des, was founded in 1772, and was for a long time distinguished by its members and the high intellectual character it sought to maintain. It eventually fell into abeyance, though from it is sunposed to have emanated the Rite of Philalethes.

Amphibalus, St.—Amphibalus is said to have converted St. Alban and to have been a Welshman of noble family, born at Caiieon •' others say from Brittany, and that he was baptized by Pope Zephyrinus Many writers however doubt the story altogether. Higgins, no trust- worthy witness, asserts, on Archbishop Usher's authority,' that the or caracalla, was the origin of the narrative. But we are inclined on the whole to believe the account, for the following reasons. John Lidgate, writing in 1439, speaks of Amphibalus as a vera persona. There was a shrine to his memory at St. Albans Church, or cathedral ; and as King Offa, who first built the church and who is said to have protected the „ hond Masones," built it in the seventh century, such a myth could not have become a popular belief in that period. There was a church dedicated to Amphibalus at Winchester. An argument has been used that his name is not in the Roman breviary, or in the calendar; but that proves nothing many local samts have never found an entrance there. Lidgate evi- dently believed the story to be true. Of the fact of his being a builder Lidgate says nothing, but simply declares that he was hospitably re- ceived by Albanus, a follower of Severus, and opposed to Carausius and the converter of

Albanus to Christianity. We quite admit that little more is known about Amphibalus. The German writers mostly reject the story; we see no a priori reason for doing so. In an old Martyrologe" of 1608 he is said to have suffered martyrdom at St. Albans, June 25, 304, Alban himself being put to death at Derswold's Wood, near the same town, June 22, 303.

Ample Form.—When the Grand Master is present at the opening or closing of a Grand Lodge it is said to be opened or closed in ample form according to the English constitution.—See FORM.

Amulet. is properly a piece of metal, or parchment, or other substance on which certain talismanic figures, or letters, or words are inscribed; worn round the neck as a charm, or preservative from danger and evil. They are to this day common in the East, which originated them, and at different periods of the world's history thev have been more or less in use among all nations, and even under all forms of religion.

Anagram.—Said by Thory, though the statement must be re- ceived cum grano," that Mayer the alchemist was the inventor of this play upon words and names. Roger Bacon is said by some to have used an anagram, which, if true, is fatal to Thory's statement An anagram is a transposition of letters, to conceal at first sight the real name or word. At one time it was a favourite conceit with many, and is used, we believe, 111 some of the foreign high grades.

Anchor, Knights of.—The name of the 21st grade of the ^rd series of the system of the so-called Metropolitan Chapter of France.

Anchor, Knights and Ladies. — A schism from the Ordre de la Felicite, an androgynous society not purely Masonic, in 1745.

Ancient, The. - The 3rddegree in Bahrdt's so-called German Union

Ancient and Accepted Rite, or Ancient and Accepted Scottish Rite (Rite Ecossais).—This is a well-known and widelydispersed rite, differing from Craft Masonry in this, that on the foundation of Craft or Universal Masonry it has raised a superstructure of Christian or Sectional Masonry. When we come historically to consider it, and we propose to consider it alone historically now, we are confronted by a great difficulty. Of its origin and annals two most opposite and conflicting accounts are given. The one refers it to the protection and ordinances of no less a person than Frederick the Great, who is said to have received from Charles Edward Stuart the appointment of Grand Master, and successor in the rule of the order. In consequence of this, in 1786, Frederick the Great raised the degree from twenty-five, their original number, to thirty-three, as at present, and practically gave it its present corporate and administrative constitution. This legend of the Ancient and Accepted Rite is now considered somewhat doubtful. We however think it fair to observe that Bro. Albert Pike in America, and others, still adhere to the historical correctness of the Constitutions of Frederick the Great, and the Concordat so-called of Bordeaux. Ragon seems distinctly to reject both. Lenning and Findel and others contend that the rite is the arrangement of some fervent supporters of the Stuarts at Paris about the middle of the last century, alike for political and even religious purposes. The „Handbuch der Freimaurerei" asserts that James II was made a Mason under Jesuit guidance and direction, though Northouck denies the fact that he was a Mason at all. We confess that we doubt it. But it is very possible that both the Chevalier St. George and Charles Edward Stuart, commonly called the Young Pretender, and the Duke of Berwick, the natural son of James II., were so much identified with Masonry that this early development of the high grades has

even been termed „Stuart Masonry." It is a little difficult perhaps to trace the origin and history of the Ancient and Accepted Rite through all these conflicting statements and this constant appearance of new grades on the scene ; but the only consistent explanation we have seen is that which derives the Rite Ecossais from the „Conseil des Empereurs d'Orient et d'Occident," established in 1758, at Paris. There were, then in France several chapters of the high grades, some terming themselves Grand Chapters. The Chapter of Clermont was established in 1754 ; the Grand Chapter of the Chevaliers d'Orient was set up in 1756; and there was a „Primordial" Rose Croix Chapter at Arras, said to be patented by Charles Edward Stuart in 1745; while at Toulouse the Rite of ‚la vieille Bru," or Faithful Scottish Masters, was known to exist. The Council of the Emperors of the East and West had only originally twenty-five degrees; but if the „Conseil des Princes du Royal Secret" was established at Bordeaux in 1762, it is quite clear that that degree could not be unknown to the Supreme Council. At this moment there was a great desire, as Findel puts it, for these new names, new grades, new chapters, new councils ; and we think, therefore, that on the law of cause and effect, we may fairly assume that the grades from the twenty- fifth to the thirty-third were being gradually added, perhaps one by one, to the Rite of the „ Conseil des Empereurs," etc. And it is quite clear that if the grade of Princes of the Royal Secret was known at Bordeaux in 1762, it could not have been invented in America in 1801. How or when, however, this transformation and embodiment took place. We are not exactly told, and there is some difficulty in arriving at a conclusion, just as there is some discrepancy as to dates. For instance, Findel says that in 1752 the Rite Ecossais penetrated to Germany, based on a ritual in use at Lille in 1749 or 1750. It is not quite certain to what „rite" he refers, whether the original „ Rite Ramsay," or an enlarged form of it which contained twenty-five grades. We should never forget, when dealing with this subject, that the Chevalier Ramsay, an educated adherent of the House of Stuart, and a Roman Catholic, had already formed a rite of his own, which he called the „ Rite de Bouillon," from Godfrey de Bouillon, or, as some now call it, the Rite Ramsay. That consisted only of seven degrees, but in them lay the germ of others developed from them; and we have long been of opinion that Ramsay's original rite is, so to say, the basis on which all the high grades were afterwards built up, and that the Rite Ecossais is only Ramsay's Rite enlarged, developed, and dramatized. As Findel well puts it. Christian Masonry probably first appeared about 1740, and Ramsay in 1740 first openly proclaimed his theory of the knightly origin of Freemasonry. We may, however, believe that he had been at work some few years before. The Young Pretender was made, it is said, a Knight Templar at Holyrood Palace, September 24, 1745, and from that time he became apparently the head of the High Grade Movement, which certainly assumes, to the critical Masonic student of to-day, the appearance of a political and religious tendency abroad. Many of the degrees and terms seem to point to a hidden meaning, and of aspirations favourable to the Stuart cause. When then we come to look at the whole matter simply as a question of historical fact and accuracy, we are obliged first of all to note that the „ Rite Ecossais „ had nothing to do with Scotch Masonry proper. It probably took its name „Ecossais" from the many zealous Scotchmen who were then at Paris, and all devoted to the Stuart interest, and all bent on giving to Freemasonry a more dis- tinguished and denominational character. Ramsay, as we know, gave it a knightly origin, traced it back to the Crusades, and Godfrey de Bouillon, and the Templars, and Hospitalers, and so practically gave up the simpler claims and ancient legends of Craft Masonry. We therefore agree with Mackey to a great extent, though not, as has been seen, entirely, that the safest history of the A. and A. S. Rite, which will face competent criticism, is the one we have adverted to, though when and by whom these multifarious and heterogeneous elements were fused into one consistent whole, is,

we think, still an open question. In 1761, Stephen Morin, a Hebrew Brother, who was then proceeding to America, received a patent from the „Conseil des Empereurs d'Orient et d'Occident," at Paris, to confer degrees and constitute officials. He first went, it seems, to St. Domingo, where he did both, and among others he admitted into the order a Bro. M. Hayes, who appointed, it seems, a Bro. Isaac da Costa D. Inspector General of S. Carolina, and a Grand Lodge of Perfection was established at Charleston in 1783. In 1801, a Supreme Council was also opened at Charleston, and then it was, as Mackey says, and then it was, as the „Handbuch" and Findel declare, as well as Ragon, that with the assistance of some Hebrew and Christian Brethren, as Moses Cohen, Spitzer, John Mitchell, Abraham Alexander, Jacob Old, Frederick Dalcho, eight new Christian grades were added to the A. and A. Rite. By this it would seem that the last eight grades are claimed to be of American origin, an opinion in which Lenning, Findel, and Mackey concur. Lenning and Findel seem also to agree in another statement, that from 1780 to 1804 the Rite Ecossais was dormant in France. In this we cannot quite agree, neither can we assent to the theory that the eight final degrees of the A. and A. Rite are of American origin. There is evidence, for instance, that in 1797, at Geneva, patents of the 33rd degree were sold. We think, therefore, that we may dismiss this later theory, and accept the far more probable explanation that these eight grades were known in France towards the latter part of the 18th century. For we know that the Rosicrucian chapter called the Lodge „de la Sincérité des Cœurs," was established in 1778, that the primitive rite, as it was termed, was practised at Narbonne, that the Fcossisme Réformé de St. Martin was prevalent at Lyons, and that in 1784 the Grand Chapitre Général de France was established, and that in 1784 also the Grand Orient of France acknowledged the high grades. Upon the whole it will be seen that we take a via media view. We do not pronounce absolutely against the legend of the rite, nor do we accept the theory ot the actual Charleston arrangement as the era of the addition of the last eight grades. But we prefer the more natural explanation, as it seems to us, of gradual accretion, as the most probable account of the matter. Thory's idea that the Rite Ecossais is derived from the Ancient Masons under Dermott is palpably too absurd for controversy. It is fair to remark, that Bro. Hughan tells us Frederick the Great's connec- tion with the „ High Grades „ per se is alluded to in a work of r768. For ourselves, though without wishing to interfere with the liberty of thought and action of others, we have always deprecated, we may say, the departure from the simple and ancient system of Craft Masonry. The didactical value or intellectual improvement afforded by the high degrees, has always appeared to us to represent the „ unknown quantity;" but as many worthy Brethren are members of these high grades and find good in them, it is not for us to contest either their full right to belong to them, or their befitting judgment in the matter. The rite seems to have a great attraction for a large number of Freemasons, and a recent writer in the „ New York Despatch" affirms that unless a Mason knows both grades well, he is rendered „narrow minded" by the more limited views and degrees of Craft Masonry. We do not agree with the writer, who seems to forget that whatever may be the merits of the and A. Rite in his eyes, it practically substitutes a limited view of Freemasonry and purely denominational Christian teaching, for the expansive and universal system of Blue Masonry. The rite is now composed of thirty-three degrees, which are divided into seven sections, each section being under the jurisdiction of a special authority. They are as follows :— Apprentice., Fellow Craft., Symbolic Lodge., Master Mason., Lodge of Perfection., Secret Master., Perfect Master., Intimate Secretary., Provost and Judge., Intendant of the Building., Elected Knight of the Nine., Illustrious Elect of the Fifteen., Sublime Knight Elect of the Twelve., Grand Master Architect., Knight of the Ninth Arch, or Royal Arch of Solomon., Grand Elect, Perfect, and Sublime Master., Council of Princes of ‚yfcnis'œldm., Knight of

the East., Prince of Jerusalem., Chapter of Rose Croix., Knight of the East and West. iS. Prince Rose Croix., Council of Kadosh., Grand Pontiff., Grand Master of Symbolic Lodges., Noachite, or Prussian Knight., Knight of the Royal Axe, or Prince of Libanus., Chief of the Tabernacle., Prince of the Tabernacle., Knight of the Brazen Serpent,, Prince of Mercy., Knight Commander of the Temple., Knight of the Sun, or Prince Adept., Grand Scottish Knight of St. Andrew., Knight Kadosh., Consistory of Sublime Princes of the Royal Secret., Inspector Inquisitor Commander., Sublime Prince of the Royal Secret., Supreme Council., Sovereign Grand Inspector General.

Ancient Craft Masonry. is composed of the three degrees of Apprentice, Fellow Craft or Fellow of Craft, and Master Mason, includ- ing the Royal Arch, which is now, however, a separate degree The question of degrees will more properly come under DEGREES, but it is a question which has two sides, and on which a good deal may be said.

Ancient Masons, also called Antient Masons, or Athol Masons. They form the body which seceded in 1739 from the Grand Lodge, on some grounds of real or pretended complaint, and formed illegal Lodges of their own They took the name of Ancient York Masons, though very improperly, and they established a Grand Lodge of their own, and chartered many private Lodges eventually. We need not to-day go into the cause of the schism, as at this distance of time it is impossible to lav down accurately either the grounds or facts connected with such a regrettable act. Some of our writers have said that the main cause was the making of certain alterations in the ritual. But as in 1813 there was really no irreconcilable difficulty in the union of the two Grand Lodges as regards working, we are inclined to believe that the points of difference were very trifling, and purposely exaggerated by those who perhaps thought they had hardly sufficient of merit acknowledged, or dignity awarded, in the old Grand Lodge. Laurence Dermott seems to have become ere long the ruling genius of the rival Grand Lodge, though he was not on the scene in 1738. It has been said also that the institution of the Royal Arch was a great cause of difference and division, but this is hardly borne out but the facts of the case. It is probable that Ramsay's manipulations were known in England, though there is no proof that we are aware of that Ramsay ever had anything to do with our Grand Lodge, which, as he was an avowed Jacobite, was not prima facie very likely. But Dermott may have seen, and possibly did appropriate, the words „ Royal Arch," and though this nomenclature was new, the substance was well known. Hence, practically, the differences between the two bodies were really very small, though we may admit that the Ancients more fully developed what is now termed the Royal Arch Grade, and gave to it its distinct position and separate organization. After 1775, the Ancient Masons seem to have been generally called Athol Masons, in honour of the third Duke of Athol, Grand Master in 1771. He was installed March 2, r77i, and Dermott as D. G. M. Bro. Hughan mentions this on the authority of the records of the ancient Grand Lodge. In 1813, H.R.H. the Duke of Kent, father of our gracious Queen, was Grand Master of the Athol Masons, and H.R.H. the Duke of Sussex Grand Master of the Grand Lodge of England. The happy union was effected, to the great good of Freemasonry alike in England and in the world. Preston says that the Ancients had no Grand Master until 1772, but Preston seems to be in error. For the list of Grand Masters, see the word GRAND MASTER.

Ancient Reformed Rite.—Said to be a modification of the Rite Français or Rite Moderne, and practised in Holland and Belgium under the Grand Lodge of the former and the Grand Orient of the latter country.

Ancker, P. K.—A Danish Masonic writer on the Guild System, Copenhagen, 1780.

Anderson, James, D.D.—His name is well known to all Masonic students and readers as the compiler of the first authoritative book issued by the Grand Lodge of England. There had been indeed, in 1722, published by John Roberts, „ The Old Constitutions belonging to the Ancient and Honourable Society of Free and Accepted Masons." But to James Anderson belongs the credit, by order of the Grand Lodge, of giving to the Craft and to the world the first official account of Freemasonry. It has been contended that Désaguliers is the author of the Constitutions of 1723. But those who thus contend forget that Anderson himself says, at p. 74, edit. 1723, that he was the author—he being then Master of Lodge 17. Of James Anderson little however is known. He is said to have been born at Edinburgh in r684, some sày 1662, which is, we apprehend, erroneous. He was, it seems, minister of the Scottish Presbyterian Chapel in Swallow Street, Piccadilly, but more than this, so far, is not discoverable. It is not known where or when he was initiated into Freemasonry, but he was Worshipful Master of No. 17 in 1723. According to the Constitutions of 1738, the 17th Lodge met at Berry's Coffee-house, Bridges Street. But we must remember, Bro. Hughan points out, that the 17 of 1738 was not the same as the 17 of r 7 23. We know not, therefore, what it was. Anderson then, apparently, was living in Exeter Court, Strand. In 1723, as we said before, appeared the first book of the English Constitution, now some what rare. In 1738 Anderson put out a second and much augmented edition, and a third appeared in 1746. This, however, is only 1738 with a new title-page. Some say that Anderson died in 1739, others in 1746; 1739 is right as announced in the „Gentleman's Magazine." We do not agree with Mackey's view, that considerable interpolations and alterations had been made by Anderson without authority in the edition of 1738. There are no doubt considerable additions, but they are made in bona fides, and were evidently the result of Anderson's more complete and careful study of MS. documents and Constitutions, which have not yet been identified. The „ Pocket Companion" of 1754 says that the alterations occurred owing either to his „ill health" or the „management of strangers." It appears to us that Anderson has been the subject of much unfair criticism. He was not ordered to write a new and florid history of Freemasonry or to com- pile one on his own authority ; but he was to „peruse, correct, and digest into a new and better method, the history, charges, and regulations of the ancient fraternity," and this he certainly did. He gave us a clear and connected account of the Guild legends, and pointed distinctly to the fact, that the true history of Freemasonry is, after all, only the history of operative sodalities and successive ages of architecture. He did not profess to criticize or analyse the old traditions of the Guilds ; he merely arranged them in a clear, readable, and concise narrative, and such as those old histories themselves of the Guilds were, such is Anderson's record. Anderson may probably have held what others have maintained, that Freemasonry through the Guilds went up to the mysteries, the outcome of corrupted antediluvian ‚teaching, and thus to the lore of the „ theodidaktoi." But there is nothing to blame in such views, and we cannot, it appears to us, judge Anderson fairly by our colder criticism of today, as the cases are essentially different. Knowing even in 1876 the great difficulties attendant on Masonic literature and Masonic history, we feel certain that no other course was open to Anderson than the one he so carefully followed—namely, of endeavouring to give to the Craft the Guild legends, as a simple traditional history. We do not expect to find in oral traditions, or ancient legends, the correctness of historical annals, and we should only take Anderson's „ History of Freemasonry" for what it is—for what it professed to be,—a lucid representation of the old operative cherished Constitutions and legends of Freemasonry. Anderson, despite his obvious

faults in the eyes of the critical and authentic school, is yet the Father of English Masonic History, and also the first of that educated band of students who have so long contended that the real history of our order is to be found in that of the Operative Guilds and Sodalities ot mcdifeval times, of early ages. He wrote one or two other works, and two well-known tracts, a „Defence of Masonry," 1730; „Observations and Critical Remarks on the New Constitutions," 1725. Some seem to doubt whether tire latter work was his.

Anderson, J. F. W.—A Danish Brother and writer of an ode to His Majesty Christian Frederick, King of Denmark, when Grand Master.

Andra.—The editor of the „ Freimaurer Zeitung," published at Neuwied, 1787, as well as of the „ Freimaurer," published at Halle and Eisenach, 1795.

André, A.—A Hanoverian Brother, the author of a funeral oration in the Lodge „ Zum weissen Pferde," to the memory of Graf von Kielmansegge, 1811, as well as twenty-four Masonic songs for the use of the Lodge „ Sokrates Frankfurt-am-Main, 1809; as well as a Fest Lied for the Lodge „ Charlotte zur Treue:" Offenbach-am-Main, 1813.

André, Chr. K.—A zealous and learned Mason of Briinn. Born at Hildburghausen, 1763, he died at Stuttgardt in 1831. He was the compiler of the „ Freimaurer, oder compendiose Bibliothek allés Wissenwiirdigen iiber geheime Gesellschaften," in five parts, issued partly at Gôttingen, Gotha, and Halle, 1790.

Andrea, J. V.—Born in the kingdom of Wurtemberg in 1586, and died in 1654. He has been considered by some the founder or reviver of the Rosicrucian Confraternity. He wrote „ Fama Fraternitatis," „ Re- formation der ganzen weiten Welt," both printed in 1614, and „ Chemische Hochzeit Christiani Rosenkreuz : „ Strasburg, 1616. The last of these has gone through many editions. Kloss gives him credit for many other works, more or less „Rosicrucian," and also for a poem, „ Die Christenburg," first published from the MS. by Barth : Leipsic, 1836. He is the first writer, as Lenning says, to proclaim the exist- ence of the Rosicrucian fraternity.

Andrew Grade in Masonry.—The eldest, perhaps, ,of the high grades, and the first added to Craft Masonry. It was apparently set up in France by the partisans of the Stuart cause, and thence passed into Germany.

Androgynous Degrees.—Degrees or systems which admit males ai.d females, of which none, we believe, now exist, except some of novel formation in the United States. When Androgynous Masonry first appeared is not quite clear. Some say, and the „ Handbuch „ among them, that Clement Augustus, the priestly but gallant Elector of Cologne, was the founder of Androgynous Masonry in the „ Mopses." But this is not quite clear. Others assert that as early as 1730 the tendency of French Masonry was favourable to the androgyne orders. From 1740 to 1750 several orders of this nature appear on the scene

—L'Ordre de la Félicité ou les Félicitaires, L'Ordre des Chevaliers et Chevalières de l'Ancre, L'Ordre des Chevaliers et Nymphes de la Rose, L'Ordre des Dames Ecossaises de l'Hospice du Mont Thaba, L'Ordre de la Persévérance, and many more.

Angebauld, A.—A French Brother and orator of the Lodge, who delivered an address at the „

Loge du Centre des Amis," at Paris in 1798, at the reception of Frères Savory et Talot Members of the Council of 500.

Angelic Brethren.—These were followers of, and believers in, a certain Joli. G. Gichtel, who was born at Regensburg in 1638, and died at Amsterdam 1710. They formed a secret brotherhood which was to be found in Berlin, Halle, Nordhausen, Magdeburg, Altona, Amsterdam, and were still in existence at the beginning of this century. They appear to have been a mystico-religious body, mixing together the reveries of Jacob Bôhmen or Bôhme, and the teaching of the old Rosicrucians. They are sometimes called from their founder, Gichtelites.

Angular Triad.—A name given by Bro. Dr. Oliver to the three presiding officers of a R. A. Chapter.

Annales Chronologiques, etc.—A very interesting collection of original documents, translated into French from various languages, and edited by Bros. Melton and De Margny, Brussels, from 1823 to 1826, in five volumes.

Annales Originis Magni Galliarum Orientis.—The history of the Grand Orient of France, published 1812.—See THORY .

Anniversaries.—The two great anniversaries of the Masonic Order are St. John the Baptist's Day, June 24, and St. John the Evangelist's Day, December 27. When the custom began of considering the two St. Johns the Patron Saints of Freemasonry is not very clear. It is in all probability a relic of the old Guild customs. Many of the Guilds kept St. John the Baptist's Day, many St. John the Evangelist's, and others kept the festivals of various saints ; and we have, we are inclined to think, in this association of St. John the Evangelist and St. John the Baptist, another witness to the Guild connection." In Bro. D. Murray Lyon's valuable work the „ History of the Lodge Mary's Chapel, Edinburgh," he gives us some very early regulations—viz., 1599, for the choosing of the „ Wardenis „ on St. John the Evangelist's Day. The first election which he records is St. John's Day, 1601. Nothing is said of St. John the Baptist, and we know from the Westminster Fabric Rolls that in the 13th century the Masons claimed neither of the two St. John's Days, but they belonged to the king, and were working days. The Guild custom seems then to be later, and the Masonic observance of them is, we think, not ancient. St. Andrew's Day seems to have been the Scotch Masons' anniversary, just as St. George's Day is for the English Grand Lodge practically now, or rather the Wednesday following St. George's Day.

Anno Depositionis.—A term used in the High Grade of Royal and Select Masters—" in the year of the Deposit."—See CALENDAR.

Anno Hebraico.—"In the Hebrew year," answering to Anno Mundi, „in the year of the world."—See CALENDAR.

Anno Inventionis.—The term has been used in Ancient Royal Arch Masonry, though not much now, if at all.—See CALENDAR.

Anno Lucis. „I n the year of light," of Ancient Craft Masonry.—See CALENDAR.

Anno Mundi.—" In the year of the world." A form often found m old writers, and still to some extent in use.

Anno Ordinis.—" In the year of the Order." The date used by the Priory of the Temple.—See CALENDAR.

Annuaire.—A name given to the annual reports of some French Lodges.

Annual Communication.—All Grand Lodges have an annual meeting, asembly, or communication. In England we have quarterly communications which some writers assert to be ancient. The annual assembly is the meeting of which we have the most evidence.

Anonymous Society.—A German association, the number of its members being fixed at 72, of whom 24 were Apprentices, 24 Companions, and 24 Masters. They were very charitably disposed, and were said to study the occult sciences. They professed that their Grand Master was in Spain, and they called him, it is averred, Tajo.

Anquétil du Perron, A. H.—A French savant and Brother, who published several valuable works on Oriental mythology, especially the „Zend Avesta."

Anschutz, E. G. S.—A German Brother and writer of Masonic songs. Bom in 1780, he studied at Leipzig, and became in 1809 member of the „Apollo Lodge there. For fifty-two years he regularly attended all the meetings of the Lodge, and filled all the offices in it. In 1859 he kept his initiation anniversary fifty years before, when four of his sons were present as Brethren. He wrote „ Johannes am Jordan, Vermischte Gedichte," Leipzig, 1841, and several songs for his Lodge collection.

Ansyrieh. A tribe of people found in Northern Syria among the mountains of Lebanon. They have, it is said, a secret religion, secret words, and secret signs ; and some writers have claimed them as Free- masons. Not much, however, is known of them, and though travellers sometimes tell strange tales, and their accounts must be received with caution, it is believed, on fair authority, that their religion is a com- posite one made up of Judaism, Christianity, and even the Grecian mythologies. They are at enmity with the Druses, and with the Assassins or Ishmeelians. The history of these secret Syrian sects is very interesting to Freemasons, as Mackey well observes, especially when we call to mind the early statements respecting the Knights Templar. A great statesman and writer has with his eloquent pen touched upon the life of this strange people in his striking story of „ Tancred."

Antediluvian Masonry.—Some of the old writers talk of Masonry before the flood, like Bro. Dr. Oliver ; and some of the high grades have references to Enoch. Literally and historically and critically such a statement is inaccurate, and its only semblance of reality or value may be found in this, that from the mysteries in which primœval truth, though distorted and comipted, lingered long, many of the features of proba- tion and exoteric and esoteric teaching, the outward organization, the inner aporreta, passed into the architectural and operative sodalities.

Antient and Primitive Rite is a system of which very little is Known ; indeed, as far as we are aware, it is not mentioned by any of our older and recognized ritualists. Bro. K. Mackenzie gives an account of it, but Mackey ignores it, at any rate under this appellation. Its history is to some extent seemingly mixed up with that of the Rite of Memphis, though it has been said that the two are essentially distinct. The legend of the rite is much the same as Mackey gives as that of the Brethren of the Rose Croix Golden. Its history is apparently this, that in 1814 a certain Samuel Honis, a native of Cairo, brought this rite—and some say that of Memphis—to France. In 1815, he and Bros. Gabriel Mathieu Baron Dumas, Marconis de Nègre, Marquis de Laroque, Hippolyt Labrume, and others,

founded this system at Montauban, France in the department of the Tarn et Garonne. In 1841 and in 1852 it ,is said the Lodges of the order were closed by the police, and in the year 1862 the rite was submitted to the Grand Orient of France, became absorbed in it, and is not now, as we understand, in existence in France. It was introduced into the United States about 1856, and in 1872 Bro Yarker reintroduced it in England, where it still is, we believe, in work! I he Handbuch der Freimaurerei „ makes the Rite of Memphis to have been set up at Montauban in 1815, by the persons who are said to have founded this Antient and Primitive Rite. Mackey says that the Rite of Memphis was not established until 1839, at Paris, Marseilles, and Brussels. There seems only one explanation possible, as it appears that Marconis had also something to do with the Rite of Memphis— either that this new development is a resuscitation of a rite anterior to that of Memphis, or that it is a revival of the Rite of Memphis under another name Historically, we believe that the rite is a 19th century compilation, despite these grand names, „Sages of the Pyramids" Sovereign Princes of the Magi of the Sanctuary of Memphis." According to the Handbuch der Freimaurerei „ it is an elaborate if modern rearrangement of the system of Masonry, which may have its attraction or some minds, though, as the element of historical truth is wanting in it, we confess that we think it more likely to repel the educated intelligent than to satisfacy. While … through the press, the „Constitutions, etc., of the Sovereign Sanctuary of the Antient and Primitive Rite of Masonry" were brought before our notice. By them it appears that the order dates in France from July 7, 18^8 • in America from 1856 ; and in England, October 8, 1873. y In 1865 the degrees which were originally 95, were reduced to 33, ,which are as follow

The three first are symbolical.

Section I.— Chapter of Rose Croix, 4th Degree, Discreet Master., 5th Sublime Master. , 6th Sacred Arch., 7th Secret Vault., 8th Knight of the Sword., 9th Knight of Jerusalem., 10th Knight of the Orient., 11 Rose Croix., Section II.—Senate of Hermetic Philosophers., 12th Degree, Knight of the Red Eagle. , 13 „ Knight of the Temple., 14th Degree, Knight of the Tabernacle. , 15th „ Knight of the Serpent., 16th „ Knight Kadosh., 17 th „ Knight of the Royal Mystery. , 18th „ Grand Inspector., 19th „ Sage of Truth., 20th „ Hermetic Philosopher., Section III.—Grand Council., 21st Degree, Grand Installator. , 22nd „ Grand Consecrator., 23rd Grand Eulogist., 24th Patriarch of Truth., 25th Patriarch of the Planispheres., 26th Patriarch of the Sacred Vedas., 27th Patriarch of Isis., 28th Patriarch of Memphis., 29th Patriarch of the Mystic City., 30th Master of the G. W. P. P., Section IV.—Official., 31st Degree, Grand Defender of the Rite. , 32nd „ Sublime Prince of Memphis., 33rd „ Sov. Grand Conservator of the Rite.

Antignac, A.—The versifier of the lyrical society the „Caveau Moderne." Born at Paris in 1775, and died there in 1825. He published m 1809, „ Chansons et autres Poe'sies," t vol. The collection of the „Caveau Moderne," the „Epicurean," and „ La Lyre Maçonnique," contain a great number of his songs and poems.

Anti-Masonic Books.—"Nomen illis Legio est," we may fairly say. Beginning with Dr. Plot in 1686, and coming down to Pritchard in 1730, countless Jesuit attacks, R. Carlile, and Mr. Heckethorn in ^74 , we must feel a little complimented to think that our good order has been so assailed and yet is so flourishing. We. say nothing here of Papal Bulls or episcopal anathemas from those „ Irreconcilables „ the Roman Catholic or rather Ultramontane party. Indeed it would be impossible to recapitulate here all the names of foolish persons who have written still more foolish books

against a society of which they really knew nothing, and such a waste of time, patience, and paper would be worse than useless, as books have been published containing a lono- catalogue of violent incriminations of our order. We have, for instance one published anonymously at Boston in 1852. A French writer probably an abbé, about a hundred years or more ago, published a work entitled „La Francmaçonnerie de'voilée, trahie, écrasée," and no doubt he thought so—foolish man ! But Freemasonry still survives more flourishing than ever, and long will continue to defy alike the excommunications of the intolerant, and the vituperations of the ignorant. For all such attacks recoil upon themselves, and all pretended disclosures of Freemasonry only demonstrate the accuser to be self-evidently a faithless, untruthful, treacherous person, whose words are worthless and whose testimony is unreliable.

Antin, Louis Antoine d'.-Duke and Peer of France, Lieut. General and Governor of Alsace. He was born in 1665 and died in 1736, December 2. He is said to have been Grand Master of the Grand Orient of France in 1738, but either there were two Dukes of Anti11, or the biographers are all in error. Besuchet says, after many researches he can only come to one of two conclusions, either that there were two Dues d'Antin -which he does not believe-or that the French biographers are mistaken. The popular history is that the Duke of Antin died in 1743, and was succeeded by the Comte de Clermont.

Antipodeens, Les.-The name of the 60th grade of the 7th series of the Rite of the Metropolitan Chapter of France.

Antiquity Lodge.-No. 2 of foe English Grand Lodge Roll, meeting without a warrant, from prescriptive right. It is the oldest Lodge in England, as it professes to have been in· existence at the building of St. Paul's, the latter end of the 17th century, though its documents do not go beyond the present century. It possesses a mallet which belonged to Sir Christopher Wren, and three wooden candlesticks given by him, it is averred, to the old Lodge in St. Paul's Churchyard. The Duke of Sussex was for many years its Master, and H.R.H. Prince Leopold is now. It possesses a curious MS. of the end of the 17th century.

Antiquity Manuscript.-This MS., as we have just said, belongs to the Lodge of Antiquity, and seems to have been transcribed in 1686 by"Robert Padgett, Clerke to the Worshipfull Society of the Freemasons of the City of London." Robert Padgett did not, however, belong to the City Company of Freemasons or Masons' Company, but to some sepa rate Freemasons' Lodge or body. The MS., though interesting, is comparatively.late. It was much used by Preston, and has been pub lished for the first time, by the kind consent of the W.M. and Lodge, in Brother Hughan's editions of the Constitution in 1872

Antiquity of Freemasonry.-This, indeed, is the „crux" of Masonic investigations and discussions. Even to-day we find it very difficult to speak clearly or write confidently on the subject The earlier views of Masonic history are, to a great extent, abandoned, on account of their unscientific treatment and uncritical handling of history and chronology; but there is a danger, as it seems to us, lest we should fall too much into the views of the pure realistic school. The truth, in our opinion, lies as mostly in a „via media „--may we not say always? Our present speculative system, in its modern development, is un doubtedly lineally and archreologically the successor of the Guild fraternities of Operative Masons. But whence, it may be asked, did the Guilds obtain the Masonic legends ? Brother Findel and a large and able school contend that the system was, so to say, set up in the thirthteenth

century by the Lodges or „Bauhutten" of Steinmetzen and Opnative Masons in Germany. But another body of students has always existed, and still exists, which would trace back the Anglo-Saxon Guilds to Roman Guilds, and the Roman Guilds to Greece and the East, to Tyre and Jerusalem, and Egypt above all. And we are not inclined, we confess, to give up either the legend of the Temple, or even a connection with the ancient mysteries altogether. We believe, indeed, that the Masonic Guild system is one which to a certain extent became independent of all other initiatory or probationary systems, but not altogether; and though it does exist self-made, so to say, by the natural course of things and the needful changes of time, yet it does preserve in it traces of a quondam connection with the ancient mysteries, which for a long time retained many lingering evidences of primaeval truth. It is in this sense that we understand many of the high-flown claims and much of the hyperbole of earlier Masonic writers. Believing, as they evidently did, that the mysteries preserved carefully the rem- nants of antediluvian teaching, of patriarchal wisdom, they have used language no doubt not historically defensible, and we fear we must say calculated to mislead. But accepting, as Bro. Dr. Oliver did too, and his school generally, the theory that all rites of initiatory probation or occult teaching had a common origin, and that origin the mysteries, they have perhaps rather confounded the thing signified with the thing itself, and have demanded for Freemasonry proper, as a building sodality, actually and historically too early a date, and certainly too many patrons. But as we believe that error lurks under either extreme of the sentimental or the realistic school, we prefer the more moderate and not the less reasonable theory which regards Freemasonry as the product of mediaeval guilds, but those guilds the successors of earlier guilds, thus linking on Freemasonry through many centuries to the building societies of the old world. We repeat that we see no reason to take away from our universal Craft the ancient and striking legend of the Temple, for it is in itself a very remarkable landmark in the great drifting desert of time, and is a very distinct and unvarying portion of our Masonic Legend. Dr. Oliver indeed seems to hint that the Temple theory is more or less derived from a Rosicrucian work termed „ Naometria or Temple Measuring," etc.; 1606. But we cannot agree with him, for this reason—that the Judaic history of Freemasonry is of very early date in the MS. Constitutions. We therefore leave the subject here. It is one on which Freemasons themselves will always differ, and it is not likely to be settled easily or soon. It is a subject, moreover, on which it is in vain for any one to dogmatize, as so much may be said on both sides that we can and must only agree to differ. We do not allude, as will be noted, to any knightly explanation, or to those which would connect Freemasonry with the „Disciplina Arcani," or even with Scandinavian mysteries, or indeed to any other of the marvellous suggestions which have cropped up from time to time, as we believe them all to be, especially on the simple ground of cause and effect, critically untenable and historically unsound.

Anton, Carl Gottlob von.—A German Brother who wrote some addresses for Adoptive Masonry, two works relating to the Knights Templar, and also an essay on the Culdies. He was born in 1751,, and died in 1818.

Anton Hieronymus.—A misnomer probably of Hiram the builder, by the old German Steinmetzen. We do not accept the common explanation that it is a corruption of „ Adonhiram." Some have fancied that it represents—and on the whole this we are inclined to think the best explanation after all—a German Master Mason.

Antrim, William, Earl of.—According to Bro. W. J. Hughan, in his „Memorials of the Union," he

was Grand Master of the Ancient or Athol Masons from 1782 to 1790.

Apocalypse, Order of.—Said by Thory to have been instituted towards the end of the seventeenth century by a certain Gabrino, who initiated a large number of the working class who wore arms during their hours of labour. This order is said to have been founded at the end of the seventeenth century, but the story seems rather apocryphal.

Apollonius Tyanensis.—A native of Tyana, in Cappadocia, said to have been bom about the commencement of the Christian era— a follower, it is also asserted, of the Pythagorean school. He is de- clared to have worked miracles, to have been given to occult sciences, to have been a magician, and we may fairly add an impostor. His history is, however, so mixed up with fables, that it is difficult, if not impossible, to separate the true from the false, as Davenport says. He died in the reign of Nerva. Of his works nothing is known to remain but his apology to Domitian and eighty-four epistles. The Rosicrucian writers sometimes claim him as a patron, but he has otherwise nothing to do with Masonry.

Aporreta.—A Greek word, meaning, not to be spoken of—sacred, mysterious. The word was generally applied to the esoteric teaching of the Grecian mysteries, the secrets of which were often termed airoppr/Ta as not to be disclosed to the profane.

Appeal.—A right given to Masons by the Book of Constitutions. Thus there is an appeal in ordinary matters, under our English Masonic Laws, from the Worshipful Master or Lodge to the Board of General Purposes, and there is also an appeal to the Grand Lodge itself. There is an appeal from the decision of a Past Grand Master to the Grand Master.

Appendant Orders.—These in the high grades are so called because, says Mackey, they are considered as appendages to the Tem- plar system in the United States. They are, 1. Red"Cross Knight; 2.Knight of Malta; while others also add Knight of the Holy Sepulchre.

Apple Tree Tavern.—The place of meeting of the four London Lodges, said by the writer of „ Multa Paucis „ to be six, which organized our present Grand Lodge. It is said to have been situated in Charles Street, Covent Garden, but no memories of it remain.

Apprenti.—Gallice, Apprentice.

Apprenti et Compagnon de St. André.—Apprentice and Com- panion of St. Andrew,—4th grade of the Swedish system. Maître de St. Andre, Master of St. Andrew,—5th grade of the same system. Les Favoris de St. André, the 9th degree of the Swedish Rite, also called Knight of the Purple Band or Collar.

Apprentice Degrees.—There are many of these in the various rites, and it may be well to give them here. We follow Thory. i. Apprentice Architect ; Apprenti Architecte, a grade in the collection of Mr. Fustier. 2. Apprentice Perfect Architect ; Apprenti Archi- tecte Parfait, in Le Page's collection. 3. Apprentice Prussian Architect \ Apprenti .Architecte Prussien, also in Le Page's collection.

Apprentice Cabalistic ; Apprenti Cabalistique. 5. Apprentice Cohen ; Apprenti Coën : these two grades were in the collection of the archives of the Mother Lodge of the Philosophic Scottish Rite. 6. Apprentice Egyptian; Apprenti Egyptien, the 1st degree of the Egyptian Rite of the impostor Cagliostro. 7. Apprentice of Paracelsus ; Apprenti de Paracelse, a name found in the collection of Mr. Peuvret.

Apprentice of Egyptian Secrets ; Apprenti des Secrets Egyptiens, the name of the 1st grade of

the African Architects, g. Apprentice Scottish; Apprenti Ecossais. 10. Apprentice Scottish Trinitarian; Apprenti Ecossais Trinitaire, in the collection of Mr. Pyron. 11. Apprentice Hermetic ; Apprenti Hermétique, the 3rd grade, 9th series, of the Metropolitan Chapter of France. 12. Apprentice Mystical ; Ap- prenti Mystique, grade in the collection of Mr. Pyron. 13. Apprentice Philosophical, or Number Nine ; Apprenti Philosophique ou Nombre Neuf, a grade in Mr. Peuvret's collection. 14. Apprentice Philosophical Hermetic; Apprenti Philosophique Herme'tique. 15. Apprentice Philosophical by the Number Three ; Apprenti Philosophique par le Nom- bre Trois. 16. Apprentice Theosophical ; Apprenti Théosophe, name of a Swedenborgian rite.

Apprentice Masoness (Apprentie Maçonne).—The name of the the 1st grade of the Maçonnerie d'Adoption

Apprentice Masoness Egyptian (Apprentie Maçonne Egyptienne).—Name of the 1st degree of the female Freemasonry of Cagliostro.

Apprentice Pillar. is the so-called and well-known pillar in the Chapel of Rosslyn Castle, N.B., with which an old Scottish Masonic legend has long been linked. The pillar has been described as a fluted shaft, with a floral garland wreathed around it. The legend is as follows ; 1 he master mason had to go away, some say to Rome for some purpose connected with the plans of the building. During his absence, which was prolonged, a clever apprentice, a widow's son, either from the plans, or by his own genius, carved and completed the pillar out of the solid stone. When the master returned and found the pillar erected, he was so jealous of the success of his apprentice that he killed him with one blow on the forehead by a heavy setting maul. To prove this legend to be a fact, visitors to the spot are still shown three carved heads in the eastern part of the chapel, the master's, the apprentice s with a mark on his forehead, and the mother's. Some, however believe that these three heads are mystical, and are meant to point to a well-known legend of our order, familiar to all our Master Masons. If so this is an undesigned evidence to the antiquity of Freemasonry and its raditions.

Apron.—The peculiar badge of Speculative Masons. It is, in our opinion, a simple relic of operative customs. Some writers give it a Hebrew origin and a mystical signification, but we believe that it is purely a speculative continuation of actual operative and necessary attire on all days of work, in the real working Lodge. It is, as we know, made of white lambskin, without any ornament, for an Apprentice, with two blue rosettes for a Fellow Craft, and with three for a Master Mason. There are various aprons in use, in respect of the rank of the wearer, in Provincial Grand Lodge, and in Grand Lodge. In the high grades the aprons may be said to be infinite in number and variegated in colour, whereas in Craft Masonry light blue is the colour for the Craft apron borders, garter blue in Provincial and Grand Lodge. Abroad, the shape of the apron differs from ours. Our aprons are from fourteen to sixteen inches wide, twelve to fourteen inches deep, and square at bottom ; in some countries they are circular, as the form of the old aprons of English Masons used to be during the greater portion of last century. In Scotland each Lodge has a distinctive colour or pattern for the ribbon of the apron, and the Grand Lodge clothing is green.

Apuleius Madaurensis, Lucius.-Called so from being born at Madaura, in Africa, in the second century. He was a great traveller, and was for some time at Rome, where he is said to have pleaded as a lawyer. He then ,returned to Carthage, and married a widow of the name of Pudentilla. His friends accused him of having used magical arts. He defended himself, and refuted them in an eloquent

oration. He is best known by his book, the „ Golden Ass," in eleven divisions, in which he alludes to the mysteries at his own initiation. The date of his death is unknown.

Arbitration. is an old Masonic recommendation, and the Brethren are expected in cases of dispute or controversy, according to the charges, to submit to the arbitrament of the Master and Fellows rather than go to law.

Arcade de la Pelleterie.-A name given to the old Grand Lodge of France before its union with the Grand Orient, from the name of the locale where it was wont to assemble.

Arcambal, the Marquis of, was in the last century a leading Mason in the Grand Orient of France. He presided over „ La Loge Candenr" in I 779, when Madame d'Ambrugeac, and many other ladies of the court, were received into Adoptive Masonry.

Arc en Ciel, Chevalier de l' .-The 68th grade of the Rite of Misraim.

Arch, Antiquity of.-Some writers have hastily doubted the antiquity of the arch, and hence have unwisely cavilled at the historical legend of the Royal Arch Degree. But the arch is of very ancient origin indeed in the history of architecture, and our traditions are quite supported in this respect by the scientific am1als of the great building art.

Arch of Enoch.—The 13th degree of the Ancient and Accepted Rite is sometimes so called.

Arch of Zerubbabel.—An American term unknown in England.

Arch, The Royal.—A grade peculiar to English Freemasonry in its exact position in the system, and of English origin and growth. Some writers have declared it to be a foreign importation ; others have contended that it is of Ramsay's manipulation, and is still to be found in more than one of the foreign high grades. Some will have it that Dermott took it from the „Rite de Bouillon," and introduced it into the system of the Ancient Masons. It was not formally adopted by the English Grand Lodge until the union in 1813, though a Grand Chapter, in connection with the „modern" Grand Lodge, had been in existence forty seven years previously. In our opinion, all these theories as regards the origin of the Royal Arch are entirely erroneous. The Royal Arch Degree as we have it, (we say nothing of its nomenclature or of its ritual arrangements,) is far older than either Ramsay or Dermott. It is not the same with any known foreign grade, nor. can any veritable similarity be adduced or proved. It is, as our Grand Lodge says, part of true and ancient Masonry, and was, though not clearly worked as now exactly, well known to the older Master Masons. The difference between the Moderns and the Ancients on this point was more a „ logomachy „ than anything else, though we quite believe that the words „Royal Arch" were in themselves new to the Modem Masons, and may have been taken from Ramsay. But if Dermott took the name, he certainly did not borrow from Ramsay the essential portion of the degree ; and after many years' patient and careful study of the question, we feel quite persuaded of this, that the Royal Arch Degree is both in form and substance of very old date, though its terminology may have been modernized, and very properly and truly forms the conclusion of Craft Masonry. That some little identity may exist between the English Royal Arch and some other grades we do not deny, as we have before said ; but we believe that all such grades are modifications or adaptations of the Royal Arch Degree, and not the Royal Arch Degree of them.

Archaeology.—The science properly of antiquity, familiarly, the discussion and treatment of things out of date, such as the old habits, manners, customs, genealogies of nations and individuals,

local memorabilia,—the general antiquarian history of the past. Of late years the archaeology of Freemasonry, long neglected, has been carefully attended to, and much progress has been made, though much naturally remains to be achieved. In the last generation, and we may say since 1717 until our time, the study of Masonic archaeology was alike uncritical and unscientific ; and, though we can boast of many honoured names, such as Anderson, Preston, Hutchinson, Dunckerley, Callcott, and Oliver, yet, owing to the want of any system of accurate treatment of Masonic history, on the safe and normal conditions of simple verity per se, many mistakes have been made, and are still persisted in, alike in our chronology and our annals, which careful study and sounder views have led us perforce to abandon. The Masonic archeological student has a wide range of ground to travel over, but he requires as his constant guides, to preserve him from technical clangers of various kinds, caution, correctness, and a love of tiuth. With too many the idea of the hour has been the „ father of the thought," so that in some respects the study of Masonic archaeology may be said to have begun de novo during the last quarter of a century. There are, however, signs on every side of us that the good work is going on, and when that little band of students has passed away, by which the need of Masonic archeology has been so success- fully demonstrated, we may rest assured that other and younger Masonic archaeologists will be found to take up their work, to complete their researches, and to bring out more clearly, year by year, the real value of their often unappreciated labours.

Archetype.—In the science of symbolism, the archetype is the thing adopted as a symbol, says Mackey, whence the symbolic idea is derived. ^ We confess that we prefer the explanation of good old Johnson the original of which any resemblance is made. Properly it is the model of a work which is copied to make another like it. The archetypal world, amongst the Platonists, means the world as it existed in the idea of the Great Creator before the visible creation.

Archimagus. A term in some of the occult high grades. It means Chief Magician.

Architect. This important profession has always played a great part in the history of the progressive civilization of the world. The architect is properly and formally recognized in many Masonic ceremonies.

Architect .There are several degrees of Architect nomination in the high grades :—

1. Architect, African.—See AFRICAN ARCHITECT., 2. Architect, Grand, by 3, 5, and 7—Grand Architecte, par 3 c et 7 ; according to Thory in Mr. Peuvret's collection of grades., 3. Architect, Grand Master, or Grand Maître Architecte ; the name of tne 6th grade of the Ref. Rite of St. Martin ; the 4th grade of the 2nd class 01 the „Rite des iilus Coëns the 23rd degree of the Rite de Misraim; and the 24th of the 3rd series of the Metropolitan Chapter of France., 4. Architect, English Perfect—Architecte Anglais Parfait: the 26th of the 90 Degrees of Misraim. This grade also belonged to the Chapter of the Emperors of the East and the West., 5. Architect of Solomon—Architecte de Salamon : a grade preserved in the collection of Mr. Peuvret., 6. Architect, Perfect and Sublime—Architecte Parfait et Sublime ; a grade formerly in the archives of the Lodge of St. Louis des Amis Keums, at Calais., 7. Architect, Perfect, etc.—Architecte Parfait Apprenti, Compagnon, et Maître; 25th, 26th, 27th grades of the hierarchy of the 40 decrees of the Rite of Misraim. , 8. Architect, Little—Architecte Petit ; 23rd grade of the 3rd series of the collection of the Metropolitan Chapter of France, and the 23rd of the 90 degrees of the Rite of Misraim.

Architectonicus.—Sometimes used as if a convertible term with Mason ; but this is an error. Architectonicus is an adjective, not a substantive, and means „of, or belonging to, architecture." There is a substantive „ architecton" from the Greek, but that signifies „the master builder." The classic word for mason is „ csementarius." „ Latomus." from the Greek Xaropos, is more of ecclesiastical use, and is to be found m fabric rolls and the like. Latomus „ is also spelled „ Lathamus," Latamus : but its origin is the Greek A-aro/xoç, as we have before said.

Architecture.—-The name of the 24th grade of the Rite of Misraim, according to Thory.

Architecture.—The art of building, or the science which teaches the method of constructing any edifice for use or ornament, for peace or war, for religion or for man. It is one of the most ancient, and necessarily the most useful and the most important of arts; and has been held in high esteem amongst all nations, and in all ages of the world. There are five orders of architecture so called—the Doric, the Ionic, the Corinthian, the Tuscan or Etruscan, the Composite or Roman. In Christian architecture, various styles have been made use of at different periods—the Byzantine or Lombardic, the Anglo-Saxon, the Norman, the Gothic, the early English, the Decorated, the Tudor, which names we merely give for convenience, and as best known. We are not writing a scientific account of architecture. As Mackey truly observes, „As geometry is the science on which masonry is founded, architecture is the art from which Freemasonry has borrowed the „ language of its symbolic instruction." The study of architecture is so pleasant and elevating in itself, that in it all the members of our more speculative order ought to be proficients.

Architecture, Morceau de.—Literally, morsel of architecture, or piece of, used m France m times past and present to denote an extract from the minutes, or a special Masonic address.

Archives. Properly, it is said, the place where documents are deposited, but mostly used now for the papers and records themselves.

Archiviste.—The French name for the keeper of the archives, and m German the appellation is „archivar." The „ Handbuch der Frei- maurerei gives us, under „Archives," an elaborate account of the duties of the archivar, with that clearness of minute regulations which is very remarkable often in German writers.

Areopagus.—The famous Athenian tribunal which assembled on Mars Hill. Its name has been borrowed to denote a meetin»" in more than one of the foreign high grades. It is specially used in the ^oth grade of the A. and A. Rite.

Argonautes, Chevaliers DESI—See ICNIGHTS.

Argonauts, Order of. seems to have been an androgyne order, instituted by a certain Konrad Franz von Rhetz, in the Duchy of Brunswick, in r77 2. He, it appears, had built a temple on a little island in a lake on his own property, and here the members assembled. A Grand Master, or Grand Admiral, was at the head·of the order. They had a standing toast, „Es lebe die Freude," and the emblem of the association was a silver anchor, enamelled in green. Von Rhetz died in 1787, and with him expired this factitious system. Some writers assert that Schrader, not Rhetz, was the real founder.-See SCHRADER.

Ark.-The ark of Noah, at the Flood, often used in Lodges as a symbolical emblem. More at-

tention used formerly to be paid to it. The ark formed a portion of the aporreta of all the ancient mysteries. One of the best instructed Masons we ever knew, always contended that every Lodge should have its symbolic ark. Some Masonic writers seem to think that our use of the ark refers to the Jewish ark of the covenant. But we doubt it. The ark of Noah connects Freemasonry with an universal belief, the ark of the covenant is purely Judaic. In some high grades the ark of the covenant is avowedly still emblematized.

Ark and Dove.-Apparently an American side degree, of which little is known in England. Some writers assert that it is taken from the „Royal Ark Mariners," but we doubt it.

Ark Mariners.-Called also Royal Ark Mariners. Agrade formerly in vogue in England and Scotland, about the end of the last century. It is stillrecognized by the Supreme G.R. A. Chapter ofScotland; but in England we believe that it is not now worked independently. Historically it is of late formation, and without offence may be termed a fancy grade.

Armanon, Edouard Dousse d' .-The speaker and the issuer of a discourse before the „Society of Universal Morality," whatever that was, said to be founded by a certain Madame, or Sultana, d'Eldir, Paris, March, r 838. Kloss gives a reference to another pamphlet with respect to this „Ordre Asiatique de Morale Universelle," instituted by Madame Aline d'Eldir, a Sultana from Mongolia, published with the approbation of the Minister of Public Instruction, and approved by the King, July 6, 1835 : Gratia!, Paris.

Armen Commission, Comite, Collegium.-Terms used in German Freemasonry to represent the deputations of single Lodges, or conjoint Lodges, formed for the purposes of active charity.

Armiger is heraldically of two kinds; armiger by courtesy, and armiger by creation. Armiger is literally a bearer of am1s, and is a name given to esquires of the body. Armiger is the 6th degree of the Order of African Architects.

Armory.-A term belonging to Knight Templary.

Arms of Freemasonry.-The arms of the „Craft and Fellowship of Masons „-the Masons' Company of London-were originally granted to them by „William Hawkeslowe, Clarenseux King of Arms," in the „yere of the reigne of Kyng Edw. the fourthe after the Conquest the xiith," This coat of arms was confirmed by „Thomas Benott alias Clarenceux Kyng at armes of the South, in the xiith yeere of our Souveran Lord King Henry the VIIIth." They were entered at the Visitation of London, 1634, by Henry St. George Richmond. The ori- ginal grant is now in the British Museum, Add. Chart 19,135. A correct copy from the original blazon appeared in the „Masonic Magazine" for September, 1874. The arms were as follows: „ A feld of sablys, a cheevron silver grailed, thre castellis of the same garnyshed with dores and wyndows of the feld, in the cheveron a cumpas of blake." These arms are said also to have been the arms of the Grand Lodge of 1717. From 1813 the arms of the Grand Lodge have been a blending of those of the regular Grand Lodge with those of the Ancient Masons, symbolizing the Union of Masons in England. Dermott gives the latter in „ Ahiman Rezon," and states that they were originally found in the collections of the learned Rabbi Jacob Jehuda Leon, of whom nothing is known. We doubt Dermott's statement much. Dermott also gives a coat of arms which he terms the arms of the Operative or Stone Masons, though whence obtained he does not tell us. The arms of the Ancient Masons as blazoned by Dermott are as follows :—Quarterly per square,

counter- charged vert. In the first quarter, azure, a lion rampant, or; in the second quarter, or, an ox passant, sable ; in the third quarter, or, a man with hands erect, proper robed crimson and ermine ; the fourth quarter, an eagle displayed, or. Crest, the holy ark of the covenant proper, supported by cherubims. Motto, Kodes la Adonai—Holiness to the Lord. We fancy that for these arms we are indebted to Dermott alone, and we prefer the older coat.

Arnaud, François T. M. de B. d'.—A French Brother aiid littérateur of some reputation. Born in Paris in 1718, he died there in 1806. He was originally brought up by the Jesuits, and at the age of seventeen he composed three tragedies—" Idome'nee," „Didon," and „La Mort de Coligni," but only printed the last, in 1740. He was patronized by Frederick the Great, and was a friend of Voltaire. He wrote other works, especially „Loisirs Utiles," once much read, and, besides plays, published three volumes of „Poëmes," etc., in i75i; He was a member of the Lodge „Point Parfait," at Paris, and in the „ Miroir de la Vérité," in 1801, wrote an elegy on the death of a young Brother Mason.

Arndt, Ernest M.—Writer of an essay with five others in a work entitled „ Sechs Stimmen iiber Geheime Gesellschaften und Freimau- rerei :" Solothurn, 1824 ; Altenberg, 1825. He also wrote „ Entwurf einer Teutschen Gesellschaft ; „ Frankfurt, i8r4.

Arnim, F. W., Count of, was made a graf or count in 1786 : born in 1739, and died in r8o2. He was Minister of War in Prussia^ and an earnest Freemason. He was member of the Lodge „Zum flammenden Stern" in Berlin.

Arnold, Gottfried.—Writer of a valuable work on the Rosicrucian Order. _ Kloss gives no date to it, but it was probably published at the beginning of the 18th century.

Arnold, J. F. K.—Wrote an account of Bohemann, head of the Asiatic Brethren : Hamburg, 181 r.

Arras, Primordial Chapter of.—Arras, as is known, is a town in France, in the department of the Pas de Calais, with 25,000 inhabi- tants, where Charles Edward Stuart, in 1745 or 1747, is said to have given a Charter of Institution for a Primordial Chapter of Rose Croix to some of the notables of the town, among them the advocates De Lagneau and De Robespierre, father of him who, having become the head of the French Revolution, perished on the guillotine he had himself, so to sa)', erected. This chapter was, however, called the Primordial Chapter of Rose Croix, under the distinctive title of the „Scottish Jacobite," and not the „ Eagle and Pelican," as some writers assert. It had a short existence, and created a few chapters, but its subsequent history is not quite easy to trace. It seems to have united itself to the Grand Orient in 1807. Some writers doubt the story altogether, and the „Handbuch" points out that there had been, as Kloss states, an earlier tradition of a Lodge at Arras, founded by Lord Pembroke, in 1691, but without any historical authority. This Lord Pembroke is probably the Lord Pembroke of the so-called Locke MS. ; but there is no evidence that we know of that he was a Freemason. It is said that a copy of the original document- on vellum was found in 1853, the charter being dated April 15, 1747, by a Count du Hamel.

Arrest of Charter.—An American term, according to Mackey, for the suspension of a Lodge Charter or Warrant.

Arts, Liberal. are seven—Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy. Hence come the old scholastic lines,— Gra, loquitur ; Lo, vera docet ; Rhe, verba sonorat ; Mu, canit ; Ar, numerat ; Ge, pondérât ; Ast, capit astra.

Arundel, Thomas Howard, Earl of.—According to Anderson, „Multa Paucis," and Preston, he was Grand Master of English Free- masons from 1633 to 1635. Of this fact, however, the evidence is so far only traditional. He was an enlightened man, and the purchaser ot the „Arundel Marbles," though given by a descendant of his to the University.

Asfeld, L. D. d'.—Writer of „Les Templiers dès 1830," etc.; Paris, 1830.

Ashe, Jonathan, D.D.—The writer of the well-known Masonic Manual, a lectin ei on Freemasonry in 1813. Some writers have termed him a pure plagiarist from Hutchinson, but we venture to think somewhat hastily. That Hutchinson's work formed the basis of Ashe's is most probable ; but, nevertheless, Ashe is not without his own merits, and other Masonic writers in their turn have copied Ashe without recognition.

Asher, Dr. K. W.—Born at Hamburg in 1798, and formerly D. G. M. of the Grand Lodge of Hamburg. He was the translator into German of the „ Halliwell MS." as it is termed, at Hamburg in 1842, under the name „ Aelteste Urkunde der Freimaurerei in England."

Ashlar.—Often termed in some dictionaries „ Freestone as it comes out of the quarry ; „ but technically we doubt the correctness of such an explanation of the word. We believe it is purely an Operative Masons' expression, signifying stone that has passed through their hands. It is a Masonic symbol both in the rougli or imperfect ashlar and the smooth or perfect ashlar. These illustrations are too well known to Masons to need repetition here.

Ashmole, Elias.—A well-known antiquary, born at Lichfield in 1617, and died in London 1692. He came to London in 1638, as a Chancery solicitor ; but also, it appears, went to Brasenose College, Oxford. He served in the King's army during the civil wars, and after the final victory of the Parliamentarians returned to London, and devoted himself apparently to the study of archeology, alchemy, and astrology. He wrote the history of the Order of the Garter, and gave his cabinet of curiosities, his books, and some of his MSS. to the University of Oxford, which were the foundation of the Museum Ashmoleanum. He is so far the first Speculative English Freemason of whom we have distinct evidence, having been received at Warrington, October 16, 1746. In 1682, on March 10, he states that he was summoned to a Lodge at Masons' Hall, Basinghall Street, and attended next day, March 11, when several were admitted into the „ Fellowship of Freemasons." Recent researches have proved that Ashmole was not a member of the Masons' Company, though almost all the persons he names were. It, then, is clear that the „Fellowship of Freemasons" was a Lodge of separate Freemasons, more or less speculative. This entry is said to prove that the Master's Degree was not known, but it by no means proves it. The Master s Degree was until a later period even only given, at least at York, in the annual meeting, or at a Masters' Lodge ; and the custom of Masters' Lodges separate from the monthly Lodge' meeting was maintained for some time in the 18th century. Ashmole is said to have put together some MSS. on Freemasonry which so far have eluded all research.

Asia, Perfect Initiates cf.—A grade said by Ragon to have existed ; but of it nothing seems known. A society, called the „ Asiatic Society of Universal Morality," seems to have been instituted in 183

by a certain Madame Aline d'Eldir, of Mongolian extraction, though what that society really was it seems difficult to say.

Asiatic Brethren, or Asiatic Knights, or Brethren of St. John the Evangelist of Asia in Europe.—This order was founded 111 1780, or thereabouts, in Germany, by one Hans Heinnch von Eckhoffen, and is said to have been composed mainly of Rosicrucians. It was active, we are told, at Vienna and Hamburg in 1785. Its views appear to have been very hazy, if not wild, and its use or value more than questionable. Its system was complex. It recognized the three symbolical grades, or Craft Masonry, and had two divisions besides, of which one was called the „Aspirant," the other the „Sufferer." , It had also three chief degrees :-r. The Knights and Brethren of St. John the Evangelist; 2. The Wise Master; 3. The Royal Priest, or the True Rosicrucian, or Melchizedek. They seem in this order to have endeavoured to combine Christian and Cabalistic teaching.

Askeri Khan.-Brother of the King of Persia, and ambassador to France under the government of Napoleon I. He was admitted into Freemasonry in the „ Royale Mere Loge Ecossaise," under the name of the „Contrat Social et de St. Alexandre d'Ecosse reunis," November 24, 1809.

Assassins.-An order said to have been founded in 1090 by a certain Hassan Sabal, in Persia. They are said by some writers to have taken their name from hascheesh, henbane, which they were accustomed to take to produce ::t delirious frenzy. But this· seems doubtful. Their chief, or head, was called, it is averred, „Sheik el Jebal," translated by some writers, „ Old Man of the Mountain." As such he is said to have been absolute, and to have had the power of life and death over his votaries. They appear, if we can trust those who have written about them, to have formed a secret society, and to have had a form of initiation or reception, and certain signs of recog nition. We do not, however, feel inclined to accept the florid views of them given by some writers, as they are clearly not to be relied upon. They were, if anything, a secret form of Mahometan propagandism.

Assembly.-The name given by early MSS. and writers to the annual gathering of the Operative Masons. This is generally called „the assemblye," or „yerely assemblye." Anderson's use of " General Assembly," as well as Preston's, are not so far supported by any known MS. Constitution. But, probably, Anderson and Preston only meant to modernize the old words and forms. Since I717 the meetings of Grand Lodge have been called „Quarterly Communications," and in the Grand Lodge minutes since 1723. „Multa Paucis" calls them „assembly," but the author of that work is wrong in this as in other details.

Assigny, Fifield. (generally so spelt, but his real name seems to have been Dassigny, which see).-The writer of a pamphlet so far unique, as the only known copy is in the hands of Bro. W. J. Hughan, who has kindly had it reprinted. It is alluded to in „Ahiman Rezon," and was published at Dublin in 1744. It is so far the first publication which mentions the R. A.

Assum, J. W. von.-Delivered an address, „Der Character eines rechtschaffenen Freimaurers," in the „Mutter Loge zu den drei Weltkugeln" in Berlin, 1763.

Astier.-Frere, and Master of the French Lodge, „Chap. Ecoss. de la Rose du Parfait Silence," and who replied to Bro. Crivelli's denunciation of his Lodge, addressed to the Gr:.md Orient. He pub lished the pamphlet 1835: Paris, Dondey Dupre.

Astrrea.-The name given to the Grand Lodge of St. Petersburg, formed 30th August, 1815, but which was suppressed in 1822.

Astrologers.-There have been many in former ages, though few exist now, and thoee are looked upon as charlatans. E. Ashmole mentions many in his days, such as the Rev. Mr. Butler, Saunders, the Town Clerk of London (1683), John Thompson, William Backhouse, and Mr. Vaughan, who engraved his prints in Norton's „ Ordinal," Sir Edmund Bering, and others who used to meet yearly at the Astrologers' Feast.

Astrology.—Properly the practice of foretelling things by the knowledge of the stars, says Dean Swift, and Dr. Johnson accepts his definition. Some have said that it means the „ Science of the Stars," from „astrologia." It is one of the oldest of human studies, and at one time extensively used and much believed in. It is now practically out of date, and out of faith. Its connection with Freemasonry is found in this fact, that those who practised the Hermetic art seem to have made use of some Masonic symbols, though how they got them, or why they used them, does not clearly appear. The professors of the Hermetic art were no doubt a secret society, and were probably the precursors of the Rosicrucian Order.

Astronomy.—A mixed mathematical science says Dr. Johnson, teaching the knowledge of the celestial bodies, „ the laws," as the poet says, which keep the planets in their radiant courses," and indeed control the whole mechanism of the starry heavens. Some foreign writers have contended that Freemasonry is astronomical, and founded on the astronomical mysteries of the ancients. But this is, we hold, a complete mistake; a conclusion drawn from entirely erroneous premises.

Atelier.—A word used in the French system and in some of the high grades. It practically means a lodge or chapter.

Atheist.—One who disbelieves in God and Providence entirely, and who „ lives without God in the world." No atheist can be admitted into Freemasonry. If any one enters the order, keeping back his atheism, he acts treacherously and dishonestly, for any Brother openly professing atheism can be expelled.

Athelstan. was King of England from 925 to 941. He was the grandson of Alfred the Great, and a great warrior and builder, and a good and wise king. He gave several charters, it has always been said, to guilds in England, a continuation of the Roman guild system, and we have no doubt but that the old Masonic legend is true, and that he gave a charter to the Operative Guild of Freemasons.

Athol Masons, or Athole Masons.—The Duke of Athole having been elected G. M. of the separatist body terming themselves Ancient Masons, in ryyi or 1772, they were henceforth commonly called Athol Masons.

Attaignant, C. G-. de 1', The Abbé.—A „Chanoine de Rheims," and one of the ablest and wittiest men of his epoch. He was born at Paris in 1697, and died in 1779. The Abbe' Laporte published „Les Poésies de l'Abbé de FAttaignant," in 1757, 4 vols., and the 5th vol. appeared subsequently. In 1S00, Millevoye published a „ Choix de Poesies," from his works, much admired at the time, though probably forgotten now. He was a Freemason; and the editor of the „Lyre Mac;onnique," in 1813, gives us one or two specimens of our good Brother's poetry.

Attwood, H. C.-A Mason well known at one time in America. He was, Mackey tells us, a friend and pupil of J. L. Cross, and zealous in the propagation of his system. He was at one time mixed up, Mackey adds, with a schismatic Grand Lodge at New York, called the „St. John's," and was its Grand Master; but in 1850 it submitted pro perly to the legitimate authority of the actual Grand Lodge.

He seems to have been a restless spirit, as in 1854 he attempted to reconstruct this schismatic body, though he happily failed in his attempt, and published an address of justification. He edited the „Sentinel" in 185 2, and was the author of a „Masonic Monitor," and was not without ability. He was born in 1801, and died in 1860, having been made a Mason in 1812.

Audi, Vide, Tace.-A well-known Masonic motto, though not official. It means, „Hear, see, and be silent."

Audley, John Touchet, Lord.-Grand Master, according to Anderson, from 1540 to 1548. He is said to have been a patron of the building art, alike in Magdalen College and at Audley End.

Aue, Kurt von der.-Wrote a book on Knighthood and Knights: Stuttgardt, 1822.

Auerbach, Berthold.-A well-known German writer and member of the Lodge „Zur aufgehenden Morgenrothe," at Frankfurt-am-Main. Born in 1812.

Auffenberg, Joseph vcn.-Writer of a tragedy, „Amalie von Nordberg:" Frankfort and Leipzig, 1794.

Auffseher.-German for warden. The senior warden is called „erste Aufseher," the junior „zweite Aufseher." The simple meaning of the word is overseer.

Augereau, Duke of Castiglione. -A French field-marshal. Born in 1757, died in 1814. He was a member of the Grand Orient de France.

Augustus Paul F., Grand Duke of Oldenburg.-Born in 1783, died in 1850. In 1829, on assuming the government, gave a friendly and open protection to the Lodge „Zum goldenen Hirsch," in Oldenburg.

Augustus, Prince of Saxe Gotha.-Born in 1747, died in 1806. A member of the Masonic Order.

Augustus William, Prince of Prussia.-Born in 1722, died in 1758. Brother of Frederick the Great, and father of King Frederick William II. He was a Mason, and belonged to the „Drei Weltkugeln" at Berlin.

Aumont.—The so-called successor of Molay in some of the efforts of Templar perpetuation, and seems to have been named „ Restorer of the Order" at the Wilhelmsbad Convent in 1782, under the auspices of the Strict Observance. Historically and critically there is no authority seemingly for such an assertion, and Aumont is either only a mythic personage or a mystic name.

Australasia.—Freemasonry was introduced at Sydney in 1828. There are now many Lodges under the English, Irish, and Scotch Grand Lodges.

Austria.—Freemasonry was established in Vienna in 1742 by the Lodge „ Die drei Kanonen," „ The Three Cannons." It was broken up in the following year. In 1752, the Lodge „Friedrich," in Hanover, founded the Lodge „Aux trois Cœurs Unis." The „ Drei Adler „ were set up somewhere about 1751, and the „ Gekrônte Hoffnung „ in 1771 also. Freemasonry was also prohibited in 1764 by Maria Theresa, though her husband, Franz I., Duke of Lorraine, was a Freemason. In r78o the Emperor Joseph II. permitted the Masonic meetings, and several Lodges were established, despite the opposition of the Roman Catholic clergy; but in 1785 he restricted the number of Lodges. In 1801 Francis II. issued a decree closing all the Lodges which at that time were in existence in various

parts of the empire, and not the least in Bohemia. This decree has never yet been formally repealed. Latterly the „Humanitas" has been set up in Vienna, and we believe one if not more Lodges have appeared ; but we are not aware that any distinct permission has been accorded to Masonic meetings, or the old prohi- bitions recalled.

Autopsy.—From the Greek airoij/ia. A term of the Grecian mysteries, meaning, probably, a full perception or personal sight of the aTropp'rjTa.

Auvray.—Author and deliverer of an address : Paris, 1840.

Auxiliary Degrees.—Oliver says in his „Landmarks" that the Supreme Council of France confers six degrees, which he calls auxiliary degrees:—1. Elude Perignan ; 2. Petit Architecte; 3. Grand Architecte, ou Compagnon Ecossais; 4. Maître Ecossais ; 5. Chevalier de l'Orient; 6. Chevalier Rose Croix. Like Mackey we can find no authority for the doctor's statement. It seems to us that he has somehow confounded the „Maçonnerie Adonhiramite" with this enumeration or some other French high grade system.

Avemaun, E. F. von.—The writer of an address on the „Influence of Freemasonry over the whole of humanity," delivered in the Lodge „Joseph zu den drei Helmen," Wetzlar, 1783.

Avignon.—The chief town of the department Vaucluse, in France, with 35,000 inhabitants, and from 1740 to the French Revolution the head-quarters of the Hermetic grades. In 1757, a severe persecution set in, by order of the Archbishop J. de Guyon de Crochans, and the Inquisitor P. Mabille. The Mother Lodge'was openly attacked and dissolved.

Avignon, Illuminati of. The (Les Illumines d'Avignon), Mackey asserts to have been instituted by Pernetti in 1770, and trans ferred to Montpellier in 1778, and ·the „Handbuch," to have been founded by the Starost Grabianca, with Pemetti, in the same year, as an androgynous, religious, and Swedenborgian Hermetic Order. There seem to have been several Hermetic Orders all at work about the same time, like the „ Illumines of the Zodiac," etc. The so-called Mother Lodge of „ Des Comtat Venaissin" became also mixed up with these various bodies, and Pernetti's and Grabianca's special association, so that all these Hermetic grades seem to hail from either Avignon or Montpellier. There seems, however, much confusion in the various accounts, and some writers only credit Montpellier with what has been termed the „Academie des Sages."-See PERNETII, and MONT PELLIER.

Award.-An old Masonic term for decision or judgment, quoted by Anderson.

Aytoun, Wm. Edmonstone.-An able man and worthy Mason, professor of rhetoric and literature in the University of Edin burgh. Was an active member of the Scottish Grand Lodge, and representative in that body of the Grand Lodge Royal York at Berlin. His various poetical works, „The Ballads of the Scottish Cavaliers," etc., have given him a world-wide reputation. He was born in 1815, and died in 1865.

Azais, R. H.-A French Brother who delivered an address on „Freemasonry, its origin, its general history, and actual destination," October 3, 1834. Published at Paris: Fain, 1835.

Aze.-Author of the „Chansonnier Maconnique et Profane," published by Pelicier, Paris, 1822.

B.-Under this initial Kloss cites a great many anonymous writers of Masonic books.

Baader, Dr.-Under the name of Celsus, a very active member of the Illuminati, and also Master of the Lodge „Theodor zum guten Rath," in Munich.

Babel.-The meaning of the word has generally been said to be „Confusion," though some have asserted that it rather means „the Gate of God." Babel, or the Tower of Babel, has been made by some writers a great landmark in Masonic legend. l\'Iany of the early MS. Constitutions refer to it as connected with the Craft and its dispersion ; but it is in our humble opinion to be looked upon as a pious and poetic myth more than anything else. The name of Babel is used in some of the high grades.

Babo, Joseph Maria, Professor.-He wrote „Gemiilde aus dem Leben der Menschen :" Frankfort and Leipzig, 1784.

Babylon, Red Cross of.-A by-high grade, so to say, the same seemingly as the so-called"Babylonish Pass," and worked in Scotland and the United States, though not under the same name. Mackey says it is about the same as the Knight of the Red Cross conferred in Com manderies in America of Knights Templar as a preparatory degree-

Bach.-Capel Meister and author of „Freimaurer Lieder mit ganz neuen Melodien," Copenhagen and Leipsic, 1788. Also author of a cantata for the „Drei Weltkugeln," at Berlin.

Bachoff von Echt.-Two brothers of this name rendered great services to Freemasonry in Germany in the latter part of the last cen tury. The eldest brother was in the Prussian service, but died at Henkendorf, near Altenbnrg, in 1794, having been born in 1719. His younger brother was in the Danish diplomatic service, but also retired like his brother to his property at Dabitschen, near Altenburg, and died there in 179z. They were both received into the grade ot Master Masons at Leipsic in 1741, together with their brother-in-law, Albert Anton von Ruxleben. They soon after founded the Lodge at Altenburg. They were both highly religious and worthy men, and zealous Freemasons. The younger brother wrote some Masonic songs for his Lodge, and some spiritual hymns still in use in Germany.

Backhouse, Wm.-Said to be an alchemist and astrologer. Ash mole called him father. He published at London, in 1651, a Rosicrucian work named"The Wise Man's Crown,or Rosicrucian Physic, by Eugenius Theodidactus." There is also a well-known work termed"Wm. Back house's Way to Bliss," published by John Reydon. Ashmole, however, claims „ The Way to Bliss" in his diary to· be his.

Bacon de la Chevallerie, N.-A „Marechal des Camps et A.rmees du Roi." Was also distinguished by his zeal for Freemasonry. Many of his addresses and orations have been printed in the reports, etc., of his Lodge, and in „L'Etat du Grand Orient." He was one of the founders of the well-known"La Candeur," an Adoptive Lodge. He was grand orator of the Grand Orient, and wrote a"Dialogue entre un Ma,;on et un Prose1yte," which was sung at a grand fete in 1777. He is said to have been the Master of the Ceremonies when the Duchesse de Bourbon was made „Ma<;onne Parfaite" in Androgynous Masonry, Bacon, Francis, Lord Verulam.-The famous lawyer, states man, and philosopher. Pope terms him, as some of us will remember, „the wisest, brightest, meanest of mankind." He

was born in 1561, and died at Highgate in 1626. We need not follow his political career, as it does not consort with these pages. The point of contact between Freemasonry and Francis Bacon is as follows, if any :-He wrote in his retirement, and in his later years, a figurative and mystical work called „Nova Atlantis," in which _he makes much use of the „Templum Salamonis." It is possible that he may have been affected by a love of occult studies, as some were at that period ; but some writers like Nicholai seem to wish to see in this work a sort of sketch of and connection with Freemasonry. We, however, doubt the fact very much. Nicholai's deductions are not warranted by any evidence which he adduces or has accumulated since he wrote, and we are in clined to think the supposed concordant.symbolism accidental. It may be true, as Nicholai says, that E. Ashmole was au astrologer, and attended regularly the revived astrologers' annual meeting, and that he alludes to other astrologers. But when Ashmole talks of Freemasonry it is clearly as entirely distinct from any astrological confraternity, though the professors of the Hermetic art may have had their secret organization. Lord Verulam died i11 1626, E. Ashmole was made a Mason in 1646, so that there can be no connection between the two. That Freemasonrv in any way took its rise from Lord Verulam or Ashmole, or the „Nov; Atlantis," we hold to be critically unsound and historically untenable.

Bacon, Roger.-Called also Friar Bacon. An English monk, born at !!chester i11 1214, educated at Oxford and Paris, and entered the Franciscan Order in his twenty-fifth year, where his fame soon became great. He is said to have delivered lectures in mathematics and natural science. He was far above his age, and therefore angry dulness dubbed him a wizard. He was called by his admirers „Doctor Mirabilis," but he is also said to have been imprisoned on an accusation of magic, and to have then composed many of his works. It was very lucky for him that there was no inquisition in England, or there would have been inevitably an auto da fe. Some biographers assert that he wrote eighty treatises of one kind or another, and that he dabbled in astrology and the occult sciences. The Rosicrucians seem to have looked up to him, but he has no legitimate connection otherwise with Freemasonry.

Baculus.-Answers to what Sir Walter Scott in" Ivanhoe" calls the „Mystical Abacus." B,tculus is .the proper word, and means in Latin a staff, a baton, as we term it.

Badaraque.--He delivered a joint oration, with Brothers Georges and J ervais, at the affiliation of Brothers La Grange and Chandron in the Lodge „Le Chaix des Vrais Amis" at Marseilles, 1802.

Baden.-Freemasonry was introduced into the Grand Duchy of Baden in 1778, in the Lodge „Karl zur Ewigkeit," at Mannheim. It was suppressed in 1785. In 1805 it was revived under Freiherr von Dalberg, and the Grand Lodge at Mannheim was established in 1809. In 1813 and 1814 fresh orders consigned Freemasonry to inactivity for thirty long years. In 1847, thanks to the then ruler, the Lodges were reopened, and since then Freemasonry has flourished. The Baden Lodges are under the Grand Mother Lodge of the" Drei Weltkugeln," the „Three Globes," at Berlin.

Baden-haupt, E. F.-The compiler of the catalogue of the books belonging to the Grand Mother Lodge of the „Drei Weltkugeln," at Beriin, in 1778.

Badge was a mark or token in the days of.chivalry, worn to designate the followers of a knight, a family, a city, or sovereign. Many badges are mentioned by historians, and two famous ones belong to the am,als of England-the red rose of Lancaster, and the white rose of York. The badge of a Freemason is the apron.

Bahrdt, K. F.—A German teacher and minister, of a restless spirit and it is averred ill-regulated life. He was born in 1741, and died in I792- said to have been made a Freemason in England during one of his travels in 1778, and on his return to Germany to have set about to establish what he called „ The German Union —not a pure Masonic society it would seem, but a quasi-Masonic organization. This seems to have been composed of six grades—" Young Men," „Men," „Elder Men „

Mesopolites, „Diocesans, and „Overseers," or „Superintendents." This society only lasted a few years, and as Bahrdt was imprisoned m 1789 for a libel on the minister, Wôllner, the society then seems to have vanished into thin ain It appears in itself to have been absolutely meaningless, except that it was, as some have contended, a sort of compromise between Freemasonry and Illuminatism, between religion and unbelief.

Baillet, Adrian.—He wrote the „Vie de St. Theobald," the great Patron Saint of the Carbonari; he also wrote „ Vie des Saints."

Bailleul, Antoine, was a printer at Paris, and a member of the Grand Orient. Several of his addresses as the „Venerable" or Master of a Lodge have been printed ; and he also translated from the German, in 1831, 1 Grata Repoa, written by Koppen and Von Hymmen, which related to the secret organization of the Egyptian priesthood.

Bair.—Author of an oration on the birthday of Frederick the Great delivered in the Lodge „ Royal York zum Freundschaft," Potsdam' January 24, 1778.

Baird, of Newbyth, Substitute Grand Master of the Grand Lodo-e of Scotland in 1841.

Baker, Fotherly.—D.G.M. under Lord Cranstoun in 1744, and also under Lord Byron until 1752.

Balance.—A grade in Mr. Peuvret's collection, though of what system does not clearly appear.

Baldachin is the covering upon pillars or columns which is placed often o^ver the altar in Roman Catholic churches, though it is also to be found m one or two Anglican churches. It is used in some systems to represent the covering or canopy over the Master's chair, and some- times to represent the covering of the Lodge itself. This is, however, very far fetched, and in no way can any one make a Masonic symbol of the baldachin. 1

Baldwin Encampment.—An encampment of Masonic Knights iemplar, which at one time claimed an immemorial existence and a very high antiquity indeed, ranging back to the period of the actual Knights Templar. But the name encampment is fatal to such a claim being altogether modern, and never used by the Knights Templar. , All their preceptories were called after places, not persons. In all nm- babihty the real date of the Baldwin encampment is about the latter part of the last century.

Ballot —The mode of electing candidates, as well as the Worshioful Master, the Treasurer, and the Tyler proprie by Masonic law We need not allude to the use of the ballot in our Lodges which is familiarto every Freemason, but will only add that it is the interest of us all to maintain unchanged the secrecy and inviolability of the ballot, alike for the safety ofour Lodges and the welfare of Freemasonry.

Balthazar, J. A.-Editor ofthe „Helvetia,"and writer of the history of Freemasonry in Switzerland in 1823.

Baltimore Convention.-A Masonic Congress, Mackey tells us, which met at Baltimore, May 8, 1843. It consisted, he goes on to say, of <lelegates from the States of New Hampshire, Rhode Island, New York, Maryland, District of Columbia, North Carolina, South Carolina, Georgia, Alabama, Florida, Tennessee, Ohio, Missouri, and Louisiana. The object of the Congress was to bring about uniformity of working, and to arrange for a triennial Convention. In both these points it failed, as Mackey fairly observes it was sure to do, its number con sisting only of 23. The States-Right feeling in the United States is a bar, we apprehend, to any central a:uthority, or one great American Grand Lodge.

Balusters.-Properly a row of sma?l columns or pillars, which we euphoniously ca:rt bannisters. Some of the Grand Lodges, and even high grades, especially the A. and A. Rite, give this name to official circulars emanating from a supreme authority.

Balzac, L. C.-A French architect who accompanied the French Expedition to Egypt. He died in 1820. Chief inspector of the build ings in the department of the Seine. He founded the Lodge the „Grand Sphinx „ at Paris, and wrote many Masonic songs ; among others, „Taisons-nous, plus de bruit."

Banie r, Antoine, Abbe.-He wrote „Histoire Generale des Cere monies, Mreurs, et Coutumes Religieuses de tous les Peuples du Monde." He is said to have copied Picart-See BERNARD.

Banner Bearer, or Standard Bearer.-Called in German, Banner Trager; in French, Porte Etendard. We have in the Craft Grand Lodge no such officer, though the office exists in some Provincial Grand Lodges. Whether it is legal or no may be a question.

Banneret.-Properly a person knighted under the banners on the field of battle, and called a Knight Banneret. Some writers seem to consider the word as meaning a little banner, or what has been termed a „banderol;" and it is used, we see, sometimes in such a sense, but we know of no authority for such a departure from the true meaning.

Banners.-It is not necessary in this work to give a description of the banners, which in Freemasonry are altogether confined to the R. A. Grade, inasmuch as they bear the well-known emblem of the twelve tribes of Israel . Lodges have banners, and the Past Grand Lodges have banners; and banners are also borne in Masonic processions with em blematic devices, or armonal bearings belonging to the Chiefs of the Order, but none are of obligation, or even ordered by the regulations of the Craft or the Book of Constitutions.

Baphomet, or Baffomet.-A name given to the idol said to have been adored in the „ Secreta Receptio „ of the Knights Templar. The word „Baphometus" seems to have come from one of the tortured witnesses originally, as cited by Dupuy. He is reported to have said that he had adored a head „in figuram Baphometi," and again, „ ubi erat depicta figura Baffometi." No one else seems to know anything about it. How did they get these names? The 72nd witness, Guill d'Arteblay Servant, brought in a prepared deposition, and he gives a full account of the supposed idol. A search by the commission sitting is, or is said to be, made in the Temple at Paris, and a silver gilt head is found and produced before the commission, the head of a woman, and inside some of the bones of a small woman's head. It is said to be marked Caput 59, but Arteblay refuses to recognize it. It seems clear to us that the whole story is made up for the occasion, and that the head was nothing but a

reliquary containing relics. The Templars, after the custom of the age, had many relics ; and in the Italian and Sicilia? Investigations, especially at „Castel Pellegrino," it is quite clear from the process that the head there mentioned was meant for that of St. Euphernie. Busts still exist which have served for reliquaries. It was not the interest of the Pope, or Philippe le Bel, or the Inquisition to give up the charge of heresy, and therefore this evidence of tortured witnesses is carefully prepared. A great deal of useless learning has been expended on this question, and many ingenious theories fall to the ground, such as are contained in the essays of ]\'Ii.inter, Nicholai, Von Hammer, Herder, and many more. Baphometus, or Baphomet, is evi dently only a corruption of Mahomet, the Inquisitors being apparently very anxious to make out that the Knights Templar worshipped the false prophet.

Baptism, Masonic.-A very unmeaning and unmasonic practice, sometimes so called and carried out abroad, but happily unknown in Great Britain, and we believe not practised either in Canada, or the United States, or in Anglo-Saxon Freemasonry. Under whatever name it is made use of, or under whatever form, it is most objectionable and unwarranted, and constitutes a stumbling-block to many excellent persons. It is an entirely factitious and foolish ceremony as regards Freemasonry.

Baragnan, P. L., Pere.-Writer of a history of Nismes, in which allusion is made to the Knights Templar. We are not aware, however, that he was a Freemason.

Barbazon, E. de.-Writer of „L'Ordre de Chevalerie :" Lausanne and Paris, 1759.

Barbequiere, J. B.-\Vriter of „La l\.fa<;onnerie Mesmerienne," etc.: Amsterdam, 1784. Barbequiere was a member of the medical profession, and a Mason.

Barbet, L. B.-Writer of „Veritables Francma<;ons, ou Lettres d'un Philosophe du Bord a Madame la Princesse de N.:" Paris, Michelet, 1802.

Bard, The.-Ninth degree, according to Thory, of the Cabalistic Rite.

Barguret, A.—Author of a „ Discours sur l'Histoire Civile et Re- ligieuse de l'Ordre du Temple ; „ Paris, Guyot, 1833.

Barillet.—A Parisian advocate and secretary of the Lodge „ La Réunion des Etrangers." He delivered an oration, „ Sur l'Origine, le Progrès, et les Révolutions de la Francmaçonnerie Philosophique/' etc. : Philadelphie, 1784.

Barnaart, W, P.—Mayor of Haarlem, and 7th National Grand Master of Holland, from 1812 to 1816.

Barnham, Robert.—A Master Mason employed at St. George's Chapel, Windsor, in 1375.

Baron, O. J., Abbé.—A French ecclesiastic who, with Baron Walterstorf, was one of the founders of the Lodge „ Réunion des Etrangers," at Paris, in 1784. He delivered a very eloquent and Masonic discourse at its opening, which, as Besuchet says, it is a great jity that the Abbés Lepaux, Barruel, and Proyard, as well as other Ultramontane writers, had not seen or studied, for they would not then „ ab irato „ have termed him, and the Abbé St. Denis, another good Mason, as well as Freemasons generally, revolutionists and destruc- tives.

Barouillet.-—A literary French Brother, writer of several songs, and some fugitive poetry. He wrote, inter alia, an elegy on Frère Lancel.

Barruel, A., the Abbé.—Bom in 1741, he died in 1S20. He was Abbé and Honorary Canon of the Metropolitan Church of Paris. He is principally known by a very violent attack which he made on French _Freemasonry,_ termed „ Mémoires pour servir à l'Histoire du Jacobinisme, and which first appeared in 1797, issued by Boussonier et Comp., London, and Fauche, Hamburg, in four vols. This work at one time was much read, passed through several editions, was translated into more than one language^ and led to an animated paper warfare. In his prejudiced views, for which perhaps some little allowance may now be made. Freemasonry was the real cause of all the irréligion and revolution in France, and he proceeded to anathematize it with virulent words and an unscrupulous pen. Had he not been apparently incapable of reasoning calmly on the subject, he might have known, indeed he must have known^ that many of his own religious confreres were members of this vituperated order, and that the French Revolution had consigned the Lodges practi- cally to silence and inactivity. He professed to believe that the Free- masons were successors of the Templars and Manichsean heretics. His fl oik, however much in vogue at one time, is but little read now, as his lacts are not facts but fictions, and he has proved too much, forgetting the old French proverb, „qui prouve trop, prouve rien." His attack has done Freemasonry no harm.

Bartels, J.H. —Doctor of Laws, and Mayor of Hamburg. Born m 1761 he died in 1850. He was received into Freemasonry in 17S1, and irom 1820 to 1850 was Plonorary Grand Master of the Grand Lodge at Hamburg.

Barth, J. A.-An address was delivered by him in 1826 to the assembled Brethren of the three Lodges in Breslau. This pamphlet was printed in a Gothic type.

Barthelmey, J. P. M. R.-He is said by the „Handbuch," to have greatly aided Freemasonry in the United States though we notice that Mackey does not mention him. He was received in the Lodge „Zu den drei Pfeilen" at Niimberg in .1845, and was affiliated to the Lodge „Pythagoras" in New York in 1852. He is said to have begun a Bibliography of Freemasonry in America in 1852, and also to have published a catalogue of the Masonic books and coins belonging to the Lodge „ Pythagoras." The Pythagoras is, we understand, not recognized by the American Lodges.

Bascamps.--A litterateur, and the author, Thory tells us, of the German work, „Nouvelles Authentiques de l'Asie." Kloss does not, however, apparently know of the work.

Basilica seems to have been the court of justice in the Roman Empire. When Rome became Christian under Constantine the Great, the basilicre were lent to the Christian; to worship in, in consequence of the destruction of their humble tabernacles in the various persecutions ; and hence, no doubt, the early form. of church architecture was the simple form of the basilica, still preserved in the Byzantine, or Lombardic, or Lombardo-Romanesque. A church, after a little, came to be called a basilica in consequence. As all the early church work seems to have been performed by the Roman colleges, or guilds of Masons, which had now gradually become Christian, all the early efforts of church building followed the basilican type. The early history of ecclesiastical architecture in England is the history, after all, of the „Romanum Opus," which was the style followed by the Anglo-Saxons ; and William of Malmesbury tells us specially the Conquest brought in with it, under the Norman-French Guilds, a „novum redificandi genus." The basilica was an oblong building with a central nave, separated from lateral divisions, which we call aisles, by rows of columns or pillars. At the farther end was a semi-circular protrusion called an apse, in which was the bema, or seat of

judgment. It will be seen at once how such a form of building lent itself to religious worship, and it may be doubted whether it is not even yet most effective. Those who have seen Wilton Church, nea1 Salisbury, will be inclined to think well of the old „basilica," and perhaps to believe with Ruskin that in the Byzantine the Lamp of Beauty is to be found. The early history of Freemasonry in England is the history, as we said before, of the work of Guilds of Masons, „more Romano."

Basle, Congress of.-A Masonic Congress held at Basle in Swit zerland, September 24, 1848, which was composed of rn6 members, representing, we are told, eleven Lodges, under _the Grand Lodge"Alpina." The Congress, not being apparently for any very practical purpose, came to nothing, as similar meetings generally do. Some Roman Catholic writers have very foolishly seen in this meeting, in that ill-omened year, a revolutionary assembly. But Roman Catholic and Ultramontane writers are very fond of mares' nests.

Bassac, Herbert de.-Author of „Discours sur l'Origine, les Avantages, et !'Excellence des Societes Mysterieuses :" Bordeaux, Moreau, 1806.

Bassin, M.-Delivered the address on the occasion of the „Insti tution" of the Lodge „Des Admirateurs de Montyon, Or. de St. Denis." Published by Maissard, Paris, 1843.

Bassus, Thom. F. M. von, Baron, was mixed up with the Illuminati. Many of the papers of that society were seized at his castle of Sondersdorf in Bavaria, in 1787, by the police, some of which were published.

Bat Parliament.-The Parliament of 1425 has been so called on account of the fact that the partisans of the Duke of Gloucester and the Bishop of Winchester and other nobles of the contending parties, were armed with clubs or bats. The well-known Act 3 Henry VI., 1428, was passed, of which the marginal note says, „It shall be felony to cause Masons to confederate themselves in chapiters and assemblies."

Batsere.-A French Brother and orator of the Lodge"Au Temple de Minerve," who delivered two addresses, one to the Brethren of the

„Loge des Trois Jours „ (a very improper name for a Masonic Lodge) on

the 3rd of November, 1831, and the other December 14, 1831, at a meeting of various Lodges. Both these discourses were published by Letier, Paris, 1831.

Batson, Thomas.-D.G.M. under Lord Lovel, G.M., and more than once D.G.M.

Bauche.-A French monk,. and Brother present at the Convent of Paris in 1785.

Bauer, F.C.-Writer of"Symbolik und Mythologie, oder die Natur lehre des Alterthums :" Stuttgartt, Metzler, 1824.

Bauld le Nans.-A member of the Mother Lodge,"Royal York of Friendship," at Berlin. He revised its regulations, Thory says, in 1789, and had them printed in French.

Baumann, H. K.--Writer of the work called „Die Freimaurerei der gerade Weg zur Gliickseligkeit :" Berlin, Wener, Frankfort, and Leipsic, 1769.

Baumgarten, J.G.S.J.-Writer of a work entitled „Hieroglyphica:" Amsterdam, 1794.

Baure.-A Parisian banker. Substitute of the Comte de Clermont in 1744. He is said to have been ridiculed in the „ Brevet du Regi ment de la Calotte."

Bavaria.-The history of Freemasonry in Bavaria is a Yery chequered one, and a very long one, so that we can only give a precis of it here. Mackey says that Freemasonry was introduced into Bavaria in 1737, but the „Handbuch" declares that though in 1777 the Lodge „Theodor zum guten Rath," at Munich, was in existence, hailing from the Lodge Royal York, at Berlin, and irregular Lodges had previously existed, 1777 was the beginning of Freemasonry in Bavaria proper. Mackey is probably thinking of the old Lodge at Baireuth „Zur Sonne," founded in 1741, bnt Baireuth did not come to Bavaria until 1810. About 1780 the Illuminati, those pests to Freemasonry, seem to have got the upper hand in the Lodge „Theodor," etc., and in consequence, in 1784, the reigning prince, Karl Theodor, issued a decree against the Lodges. This order was received in 1785. The government officials were ordered to withdraw from Freemasonry, which weakened the order greatly. In 1799 another adverse order was issued and renewed in 1804, under the ministry of Graf von Montgelas. In 1806 the principality of Ausbach, Niirnberg, and other territory, fell into the Bavarian succession, and in these localities several Lodges existed, so that a new rescript in 1807 was published 111lowing the existence of the Lodges under certain conditions of surveillance. This concession seems, we are told, to have bee11 mainly owing to the personal good-will of the King Maximilian Joseph. But in 1808 all officers of the state, schoolmasters, and other employes, even retired public servants, were forbidden to belong to Masonic Lodges. In r8ro, by the accession to Bavaria of other portions of territory, many old and active Lodges came under its authority, and in 1812 some dozen of Lodges were in consequence in active life. In 1814 another order appeared, and in 1815 another, by which all functionaries had to leave even the Lodges of the late attached provinces. Many of the Lodges accordingly ceased to meet In 1831 another order appeared by which for many years the Masonic Lodges were directed and controlled in Bavaria until quite recently. At the present moment many Lodges are working in Bavaria, as the „ Kette" at Munich, „Augusta," Augsburg, „Maurer K.riinchen zur Verbruderung," Bamberg, ,' Maurer Kriinchen," Kissingen. There are three Lodges at Nuremb.e rg, the „Bruder Treue" at Schweinfurt, „Zu den drei Siiulen am Stein," ·wurzburg, and many more.

Bay Tree is said, like the laurel, to represent, by its evergreen nature, the eternity of truth. It is not a pure Craft symbol, but is used in one of the high grades.

Bazot, Etienne F., was born at Chateau Chinon, Department Nievre, France, March 13, 1752. He was a literary man of some merit. He published „Manuel du Franc Mac;on," „ Morale de la Franc Ma?onnerie," „Tuileur Expert." He was initiated in 1805, and was D.M. for three successive years of the chapter of „La Bonne Union" at Paris. He was made officer of the Grand Orient of France in 1826. He also published two volumes of „Contes," or tales for the amusement and instmction of youth, and other works. He gave several articles to the „Biographie Nouvelle des Contem porains," of which he was director. He also published an „Eloge" on the Abbe de l'Elsie, founder of a society for the relief of the deaf and the dumb. Bro. Bazot seems to have been a zealous and intelligent Mason.

B. D. S. P. H. G. F.-The initial letters of Beaute, Divinite Sagesse, Puissance, Honneur, Gloire, Force, used, we are told in th? ritual of the Knights of the East and the West. Mackey adds' that the English synonyms are B. D. W. P. H. G. S.

Beaton, Mrs., is said by some writers to be another female Mason, and made in somewhat a similar way to Mrs. Aldworth. How far the story is true cannot now be ascertained. She died near Norwich, it is said, in 1802. No official statement of the fact has ever yet been put forth.

Beaucenifer, called also Balzanifer, means the bearer of the Beau- ceant, as Balzanifer means the bearer of the „ Vejdilum balzanum." The word is derived from „fero," I bear, and „ Beauceant," the Beauceant.—See BEAUSEANT.

Beauchaine, the Chevalier.—He belonged to the ancient Grand Lodge of France, and was one of the immovable Masters. He is said to have established a Lodge at the Soleil d'Or, Rue St. Victor, where he lived, and where he gave, for six francs, all the grades of Freemasonry. Fie was the originator of the order of Fendeurs.

Beauchamp, Richard, Bishop of Salisbury.—According to Anderson, Grand Master of Masons in 1741, He was a great builder, and may have been a patron of the Operative Masons.

Beaufort, Henry, Cardinal and Bishop of Winchester. — Son of John, Duke of Lancaster, and said by some to have been hostile to the Freemasons, and to have procured the well-known Act of Henry in the Parliament of 1424.

Beaufort, Henr y Somerset, Duke of.—Grand Master of English Freemasons from 1767 to 1772. During his regime of five years 105 Lodges were added to Freemasonry, a great number then !

Beaume.—Grand Officer of the Grand Orient of France in 1804 and 1811.

Beaumont, Bouillon Godefroi de.—Grand Officer Honorary of the Grand Orient of France in 1814. He wrote the song „Vive le Roi," with music by Mr. Barton, sung at the Fête de l'Ordre St. Jean d'Eté, Paris, 1814.

Beaurepaire, Chachère de.—A French literary Brother ; one of the founders of the „ Mère Loge du Rite Philosophique," and Grand Officer of the Grand Orient of France in 1801.

Beauseant.—The famous war standard of the Knights Templar, and also their rallying cry in battle. Much ingenious controversy has been carried on about its real derivation and meaning. It has been termed also Beauceant, Baucent, Baucens. It is probably derived from the Norman French „bausant" or „bausan," parti-coloured, or piebald, as the „Handbuch" points out, quoting Ducange and Raynouard. The Beauseant was half black and half white. Mackey gives also a symbolical meaning—that the black showed the Templars were fierce to their foes, and the white fair to their friends. We believe however that this is late symbolism.

Beauty.—Said to be one of the three pillars which support a Mason's Lodge. Some symbolical writers put it that it represents the Corinthian column, some the Junior Warden, some our Grand Master Hiram, and estimable authority might be adduced for each and all of these expla- nations. Some writers have also liked to see a Cabalistic teaching in it as taken from Rabbinical lore, but we doubt it.

Beauty and Bands.-Dr. Oliver, in his symbolical dictionary. alludes to an old but obsolete use of these words.

Beck, Chri. Adam.-He wrote ,'Das Unvergangliche in dem Wesen eines Freimaurers am Neuenjahrstage, 1745." Published at Frankfort in the same year.

Beck, Friedrich.- Wrote „Geschichte eines Deutschen Stein metzen :" Mtinchen, 1834.

Becker, N. L.-1Vrote „Kurzer Entwurf verniinftiger Gedanken von der Freimaurerei:" Augsburg, 1746.

Becker, Rud. Zachar.-A learned and zealous German Free mason, Hofrath at Gotha. Born in 1752 at Erfurt; died at Gotha 1822. He was the editor of the well-known „ Allgemeinen Anzeigers der Deutschen." He also wrote „Grundsiitze, Verfassung, nnd Schicksale des Illuminaten Ordens in Baiem," Gotha, 1786. He was a member of the Lodge „ Zurn Compass," at Gotha, and was a friend of Bede's.

Becker, W. A.-Wrote „Der Symbolik Triumph:" Zerbst, Kummer, 1826.

Becker.-See JOHNSON, or LEUCHT.

Beckmann, Herman B.-Bom in Leipsic in 1819. l\. merchant and Freemason. Was received in „Baldwin zur Linde" in 1856. Three generations of Freemasons.

Beckmann, J. P. B.-A well-known name in the history of German Freemasonry. Born in 1752, and died in 1814. He was Doctor of Law and a Canon at Hamburg, and was made a Free mason, in r 776, at the Lodge „ La Vertu," in Leyden. He became Master of the Lodge" Ferdinand Karoline,"in Hamburg, in 1787, which Lodge he had joined in 17 77. He was Past Grand Master of the English Past Grand Lodge in Hamburg 1790 to r8u, and first Grand Master of the Grand Lodge of Hamburg from 1811 to 1814.

Beckmann, Philip M. B.-Son of the foregoing. Born at Ham burg 1788, and became a banker. Was received into Freemasonry in the „Ferdinand Karoline" Lodge in 1806, and affiliated in 1817 to the Lodge „Baldwin zur Linde," Leipsic. From 1818 to 1820 he was Deputy Master of the same. He was a zealous Freemason.

Bedarride.-There were thr,ee Brethren of this name, Israelites Mark, Michel, and Joseph. They are said to have been the founders of the Rite of Misraim, which see. They are supposed to have estab lished it at Paris in 1813. Of them little further is known.

Bee Hive.-Sometimes used as a Masonic symbol, though not, we apprehend, so strictly speaking. Like bees, however, in the wondrous organization of a hive, Freemasons may well learn to be industrious.

Bekker, Balthasar.-The writer of a work entitled ,' Bedenken eines beruhmten Gelehrten, Chri. A. Chreisner," etc.: Berlin, 1775.

Belenus.-A Gaulish or Teutonic god, said to be the same by some as Mithras, and to represent the sun. The letters of his name in Greek make up, like Meithras and Abraxas, 365.

Belgium.—The Grand Orient of Belgium dates actually from 1833. The number of Lodges in Belgium is very limited. According to the early history of the Belgian Masonry, it had existed previously to 1833, and seems to have begun in 1721, with a Lodge at Mons, „ La Par- faite Union," by a warrant from the Grand Lodge of England and the Duke of Montague. At one time, about 1770, the Lodges were numerous and prosperous, though acting independently. In 1814 there seem to have been seventeen regular and active Lodges! In 1817 a Supreme Council of the A. and A. Rite was formed at Brussels, which we believe still exists.

Belief.—In the MS. of Mr. Peuvret the twelve zodiacal grades form, according to Thory, part of the series of the Metropolitan Chapter of France.

Bellermann, J. J.—He wrote „ Geschichtliche Nachrichten aus dem Alterthum iiber die Essâer und Therapeuten," Berlin, 1821; also „Die Urim und Thummim," Berlin, 1824; also „Drei Programme iiber die Abraxas Gemmen," Berlin, 1820.

Belmontel de Montauban, L., was orator of the Lodge „ D'Emeth," and delivered a funeral discourse or ode on the Comte de Valence, Paris, March 28, 1822.

Belsance de Castelmoron.—Roman Catholic Bishop of Mar- seilles. He issued a „ Mandement „ against the Freemasons in 1742.

Benault is asserted to have been the editor of the „ Nouveau Miroir de la Vérité : „ Paris, Guepier, 1827. Bro. Bazot is, however, also said by Kloss to have been the editor, though, for once, we think KIoss wrong.

Benda, G.—Author of a funeral Masonic ode : Hamburg, 1781. Benedict XIV., Pope.—His name was Prosper Laur Lambertini. tie issued a famous Bull against the Freemasons in 1751, beginning „Providus Romanorum Pontificum." His Bull did Freemasonry no harm.

Benefit Fund.—A fund established by Masons in 1798. After a few years it_ came to an end, as it was held by Freemasons that Freemasonry is not a benefit club, and that such a fund militated with its great principle of gratuitous and bona fide benevolence. Indeed, we feel bound to say that any one who enters Freemasonry on the quid pro quo principle, for what he can get, acts alike unworthily and unmasoni- cally in the highest degree.

Benevolence.—A distinguishing principle, and we will add, a praiseworthy characteristic, of Freemasons and Freemasonry. Indeed, Freemasonry may be termed, benevolence in action.

Benevolence, Fund of. This fund was finally established in 1727, under a committee of seven Grand Officers, Bro. Nathaniel Black- erby being the treasurer. In 173° twelve Masters of contributing Lodges were added to the original seven. It was then called the Committee ot Chaiity, The Benevolent Funds of Grand Lodge are now administered by the Lodge of Benevolence, which meets on the last Wednesday but one of each month, at the Freemasons' Hall, London, A resident

Master is nominated annually by the Grand Master ; and twelve Past Masters, and the Vice-presidents or Wardens, are elected annually at the Grand Lodge. All W.M.'s are members of the same, as well as present and past Grand Officers. The funds are raised from specially allotted fees, and a capitation payment for every registered member. The sum now expended annually amounts to many thousands of pounds.

Benezet, B.—Author of one or two controversial tracts, not of any great value or importance, in or about 1788.

Bengal.—Freemasonry introduced about 1728. There is now a district Grand Lodge of Bengal, and Freemasonry is flourishing in the presidency, many natives, Hindoos, Parsees, and Mahomedans, being members. It is said that the Brahmins, or Brahmans, have also a secret system much akin to Freemasonry.

Bennet, Abbot of Wirral.—So called by some of our Masonic writers, but clearly a misnomer. The person intended is equally clearly Benedict Biscop (Bennet Anglice for Benedict), Abbot of Wearmouth. or Weremouth, who was a great builder, built Jarrow, and brought Roman Masons (csementarii) from Rome to do the „ Romanum opus „ and work „ more Romano."

Bentham, H. Ludolf.—Writer of a work mentioned by Kloss comparing the Lord Mayor of London's procession, 1686, with that of the Grand Master in 1732.

Bentinck, C. F. A.—Count of Bentinck zu Varel. Second National Grand Master of Holland, from 1758 to 1759.

Bentinck, G. A., Count.—Born at Varel in 1809. Member of the Lodge „Wilhelmzu silbernen Kreuz," and its last member in 1842. Grand Master of the Grand Lodge of Hanover until 1857. He was „a member of the Lodge „Zum schwarzen Bar" in Hanover, and it seems had incorporated the Lodge „Zum silbernen Kreuz „ at Varel with the Lodge „Zum goldenen Hirsch," in Oldenburg, in 1842.

Bentz. Chamberlain of the Elector of Saxony convoked for the meeting of the Convent of Paris in 1785.

Berage. Author of a translation in French from the German dévoilés „n FrenC h „ Le S plu S Secret s de s Mystères des Hauts Grades

Berchtoldsheim, De.—A Danish officer. A Freemason and member of the Strict Observance.

Berck, Theodor.—Writer of a „History of the Westohalim Femgencht:" Bremen, Kaiser, 1814.

Bercy, The Marquis of.—A French cavalry officer ; was orateur of the Lodge ‚Candeur" m 1779, a Lodge of Adoptive Masonry. He was present at the admission of the Comtesse d'Ambrugeac, Mme de Praslm, and Mme. de la Fare, and delivered an eloquent address to the Duchesse de Bourbon, the Grande Maîtresse, and the other Initiates.

Berend (also Behrend), J. H.-Under the name of „ Albertus a Septem Stellis," well known m the history of the Strict Observance

Bergasse, Nicholas.—Writer of more than one work on Mesme- rism about 1784. One of.his works was edited by Graf von Bruhl, with a preface, at Dresden, in 1790.

Bergen, Willibald. —He wrote the pamphlet „1st es eine Siinde ein F. M. zu werden ? „ Wien, 1784.

Bergeyren , Madier.—A litte'rateur and avocat. Author of the work entitled „L e Chevalier du Pelican et de l'Aigle," 1809.

Bergman , JO. von.— Born in 1754» died in 1828. A clergyman at Riga._ An orator of the Lodge „Minerva zu den drei Palmen," at Leipsic. He delivered a famous „Abschieds Rede" in 1778.' He was the author of other addresses, among them one for the Lodge „Zum Schwert" at Riga in 1779. He seems to have been both an eloquent speaker and able writer, and a good man and Mason.

Berlin.—The capital formerly of the Prussian Monarchy—now of the Empire of Germany. Freemasonry seems to have been founded in Berlin by Frederick the Great, who, originally initiated at

Brunswick, opened a Lodge first at Rheinberg and afterwards at Charlottenburg] June 20, 1740, under the name of the Lodge „Kônigs Friedrich IL/ , or „ La Loge Premiere, ou la Loge du Roi." On the 13th of September, 1740, the Lodge became the Lodge „Aux Trois Globes," at Berlin. In 1744 it became „Die grosse kônigliche Mutter Loge zu den drei Weltkugeln." In 1765 the Lodge „L'Amitié," at Berlin, after the reception of the Duke of York became „ the Royal York zum Freundschaft," and on the 3rd of August, 1797, took the name of „the Grand Lodge of Prussia, called the Royal York to Friendship in Berlin," by which it is still Known. We give it in English-—not to repeat the German too often. In 1770 the „Grosse Landes Loge von Deutschland, or, as it is termed, the Grand Lodge of Germany, was set up on the Swedish system. These three Grand Lodges still exist, and Freemasonry is happily both privileged and protected under the enlightened rule of the Hohenzollern. The „ Grand National Mother Lodge of the Three Globes" has 112 Johannite Lodges, 16 Scottish Lodges, and 12,200 iiiembeis. Ihe Grand Lodge of Germany has 74 Johannite Lodges, and 25 Andrew Lodges with 8,760 members, while the „Grand Royal Vorkof Friendship" has 47 Johannite Lodges, 7 Inner Orients, and 5,387 members.

Bernadotte , Jean Baptiste J.—A marshal of France under Napoleon I. He afterwards was chosen as King of Sweden and Norway under the name of Charles XIV. He was bom at Pau in 1764, and ascended the throne in 1818. He was, like Charles XIII. who adopted him as his successor, a firm Freemason, and was named to the Grand Mastership in Sweden in 1811.

Bernaeet , Mat. Bened . F. — Author of „ Mélanges de Philo- sophie et de Littérature Maçonnique Ostende, 1822.- Publisher of the famous work, „Coutumes religieuses de tous les Peuples du Monde," illustrated by Bernhard l icart, or Picard, from 1723 to 1743.—See PICART.—The work seems to have been composed by J. F. Bernard, by Bernard, Minister at Amsterdam, and Bruzen de la Martinière. Many editions of this great work have been published. Kloss mentions one, published by Prud- homme, Paris, 1807, in 13 vols., under the editorship of De 1'Aulnaye and Gregoire, the tenth volume of which, he says, contains an account of French Freemasonry—the Templars and the Steinmetzen. In the fourth volume of the „ Histoire Générale des Cérémonies, Mœurs, et Coutumes Religieuses de tous les Peuples du Monde," edited by the Abbés Banier and Mascrier in 1723,111 seven vols., fol., which we have, occurs the well-known reference to English Freemasonry, and to the London Lodges; but though the fourth volume is dated 1731, it must have been composed later, as Lord Weymouth, whom it mentions, was not Grand Master until 1735. It is however very valuable as it gives us in print with the list of Lodges the clothing of the period. Sir W. Steele's connection with Freemasonry has so far not been cleared up. It would almost seem as if Banier had completely plagiarized Bernard's work.

Bernewitz, H. K.—Bora in 1760, died in 1821. He went with some Brunswickers in the service of England to America. He was taken prisoner at Saratoga. Soon after this he was made a Mason, and apparently in America. He joined the Lodge at Brunswick in 1803, and was W. M. ofjthe same in 1806. Pie was afterwards in the German Legion in the service of England, saw much of campaigning, and died a lieutenant-general and military commandant of Brunswick in 1815.

Bernhard, Karl. — Duke of Saxe Weimar. He began in the Prussian and ended in the Dutch service. He was made a Freemason in the Lodge „Amalia" at Weimar in 1809. He was Commander in Chief in Java in ^4 9 and in 1825 he had made a journey to North America, an account of which was published by Ludon in 1828. His 50th jubilee in 185g, as a Freemason, was celebrated by the German Brethren at Liebenstein-by-Eisenach.

Bernigeroth, J. M.—Born at Leipsic in 1713, died in 1767. In 1745 at Leipsic he issued „Les Coutumes des Francs Maçons dans leurs Assemblées." He was a well-known engraver.

Berquin, A.—A littérateur, born at Bordeaux, and died at Paris in 1791. He was a member of the Lodge „des Neuf Sœurs," and appa- rently a zealous Mason. By his many pretty bo.oks for children, which were all marked, as his biographer says, by a „ morale douce et pure," he earned the happy name of „ L'Ami des Enfans."

Bertolio or Bertholio, R. C., The Abbé.—He took an active part in the earlier sittings of the „Etats Généraux," in 1789, in Paris. He afterwards went as Chief Judge to Guadeloupe, and died Judge of the Court of Appeal, at Amiens, in 1812. He had been made a Free- mason early in life, and was in 1776 Substitute G. M. of the Rite Philosophique. He was a member of the Grand Orient as representative of the Lodge „ de St. Jean de l'Ecosse du Contrat Social." According to Kloss, he published in 1777 a pamphlet entitled, „La Société des F. M. considérée comme utile à l'Humanité, aux Mœurs et aux Gouver- nemens."

Bertuch, r1 r. J. A very able German Brother, born in 1747 at Weimar, and died in 1822. He was made a Freemason in 1776 ; but, in 1782, a difference arose between him and Bode which led'to a temporary cessation, we are told, of the work of the „Amalia" Lodge at Weimar. In 1808, however, the Lodge was reopened, mainly through his efforts assisted by Goethe. From 1808 to 1810 he was W. M of the Lodge, and received in such capacity the poet Wieland in 1800' In 1813 he published the „ Song Book of the Amalia," songs for Free- masons of all German Lodges. He translated „Don Quixote" in 1777 and was editor of the 11 Allgemeinen Literatur Zfitung „ from 1782 . He founded in 1791 the Industrial Comptoir, and in 1809 the Geo- graphical Institute, and was from 1806 the sole editor of the u Geo- graphical Ephemerides" until his death in 1822. Surely a very useful life.

Berville, St. Albin, was the Orator of the Lodge „Les Trmosophes," at Paris, and a zealous member of the Grand Orient. On the 7th of March, 1828, he was ordered to draw up a report, which was printed later. He also delivered two orations; one in 1822 on „Truth „ the other as Orator of his Lodge, in 1824. ,

Berville.—Another Berville, whose Christian name is not given was an ,' avocat „ at Chartres, and attended, says Thory, the Convent of Pans 111 1785.

Berwick, Edw.—Wrote the „Life of Apollonius of Tyana : „ London, Payne.

Beseler, John Andr. von.—Born 1769; died 1845. From 1816 to 1825, Grand Master of the Grand Lodge of Hamburg.

Besold, Christoph.—Translator of „ Narrative from Parnassus," and several discourses. This work was called in the Italian, „ Rae- guaglio de Parnasso," by Trajano Bocalini, and was published at Venice in 1612. The translation first appeared in 1617. It is a Kosicrucian work.

Bassin.—-A French Brother, by whom some addresses were given, none of much importance, from 1839 to 1841.

Besuchet, J . Claude.—A doctor born at Boulogne, near Paris, m 1790. He was a military surgeon from 1806 until 1816. He became surgeon-major, and served in all the campaigns of the French army. He retired m consequence of his wounds. He was one of the contributors to the „Encyclo-

pédie Moderne," in which he wrote the article on Freemasonry. He published several orations, and a very- useful work • Précis Historique de l'Ordre de la Franc Maçonnerie, sum d une Biographie," m two volumes : Paris, 1829.

Beulwitz, G Aug. von.—Born in 1735; died in 1799. Was ™rn ICCi ^ 1 ^russia:ri service, and at his death was major-general, leac of the noble military academy. He was received as Freemasonat Breslau m 1779; became afterwards Grand Master of the Grand o ge o Germany at Berlin, which post he filled under difficult circumstances, and the „ Handbuch „ says with much firmness and ability.

Beurnonville, Pierre Riel, Marquis de.—Marshal and peer of France; was born in Burgundy, in 1752, and died in 1821. He saw much service under the Republic and the Empire, and was made Minister of State by Louis XVIII. He was a zealous Freemason, and became Grand Master „ adjoint „ in the Grand Orient. A Masonic „ mot „ of his deserves recording here. „ Never receive in the order any one who cannot give you the hand, and not merely hold it out to you." The Grand Orient honoured his memory by a special funeral.

Beyer, Eberh. Friedr.—Born in 1739, died in 1813. He was in the Prussian Ministry of Finance, and an able official. He was Master of the Lodge „ Zur Verschwiegenheit „ in Berlin, and from 1817 Deputy Grand Master of the Grand Mother Lodge of the „ Three Globes," in the same capital.

Beyer, John Rud. Gottlieb.—Born 1756, died 1813. He was „pastor" of Schwerborn, near Erfurt. He was a member of the Lodge „ Karl zu den drei Ràdern „ in Erfurt. He wrote several religious works.

Beyerle, N. de.—A French writer, and counsellor of the Parliament. Bom at Nancy towards the end of the last century. „ He was known in the Strict Observance by the name Eques a Flore," says Besuchet; „Eques a Fascia," declares the „Handbuch." He wrote a work entitled „ De Conventu Generall Latamorum apud Aquas Vilhelminas prope Hunoviam oratio," 1782, which is an account of, and attack on, the Congress of Wilhelmsbad, so called, 17S2. He also wrote a book called „Essai sur la Maçonnerie," etc., and translated, it is said, the second volume of Nicholai's work on the Templars. He was a member of the council of the „ Philalethes," and carried on the correspondence between the Lodge the „Amis Réunis „ and the „ Egyptian Mother Lodge of Triumphant Wisdom „ in respect of Cagliostro, The dates of his birth and death are both uncertain.

Bible, The, is properly termed the great and distinguishing Light of Freemasonry, as on it, in truth, as a great and holy basis, the entire teaching of the Craft is founded. It is indisperteable in a Lodge under the Anglo-Saxon Constitution, and it is, and long may it continue to be, the distinguishing characteristic Of all Lodges in England, Scotland, Ireland, Canada, the United States, and the colonial dependencies of the British Empire. In some countries the Bible has been removed from the Lodges, with much detriment to the local system, and great disparage- ment of the solidarity of universal Freemasonry, inasmuch as such mistaken policy affords a convenient handle to the gainsayer and the impugner. Believing that the Bible is a necessary portion and orna- ment of every Lodge, it is, as we said, in all our Lodges the great light which illuminates all our gatherings, and directs and controls all our working. While we are very tender of the conscientious rights of others, and would be willing to recognize the method most binding on the individual conscience, either of religious assent or moral authority to the individual, the Bible remains open in our midst,

as an emblem of that Divine truth in which we believe, and of that moral law which we are bound to obey. In the case of the non-Christian Mason, he is of course bound simply by the natural law of conscience within him.

Bibliography,—The bibliography of Freemasonry is a much larger subject than even Freemasons themselves seem to suppose. Thorv may be said practically to have led the way in his „ Acta Latomorum," but very little was done in the matter until Kloss, in 1844, issued his famous „Bibliographie," etc., at Frankfort. That invaluable work deserves the highest praise, and he may be fairly termed the „facile princeps „ of bibliographers, and his work the great authority on Masonic bibliography. In England we have nothing of the kind published ; in America one or two contributions have appeared, meri- torious, but only contributions. We must not omit to notice Bro. Carson's publication. Kloss gives us a list of about 6,000 volumes. His laborious work must always remain the standard work on the subject.

Bicker, J . E.—From 1853 to 1856 Grand Master of the Provincial Lodge of Lower Saxony, in Hamburg.

Bidermann.—Under this name, not believed to be real, appeared in Germany, in 1788, the work entitled „ Derniers Travaux de Spartacus et de Philon," directed against the Illuminati.

Bie, C. de.—A Dutch Brother, who published at Amsterdam, in 1835, a „ Feestrede „ at the 75th anniversary of the Lodge „ Charity," and in honour of its Master, W. Holltrop.

Biel, Derott.—Author of „ Danish Masonic Songs ; „ Copenhagen, 1776.

Bielfield, Jacob F., Baron von.-—Born in 1717, died in 1770. He was one of those who assisted in the reception of Frederick the Great at Brunswick, in 1738. In 1740—then in the Prussian Diplomatic Service—he assisted to found the Lodge of the „ Three Globes „ at Berlin, under the King's patronage, which afterwards became the „ Grand Mother Lodge of the Three Globes," and of it he was Grand Master from 1754 to 1757. He was ennobled in 1748, and became Prussian minister at the Hague. He retired before his death into private life. His „ Lettres Familières et autres," published at the Hague in 1763 and in 1765, and at Leyden in 1767, 2 vols., as well as the German counterparts, published at Dantzic in 1765 and 1770, contain an account of the initiation of Frederick the Great.

Biester, John Erick.—The editor of the „ Berlinische Monat- schrift : „ Berlin, 1783 to 1795. He wrote also an autobiography. He seems also to have published the account of a process he had with a Dr. Starck, Oberhofprediger, in which he was victorious. He was a friend of Nicholai's, and a learned man.

Bigot du Havre.—A French Brother, who delivered an address in the „ Temple des Vertus et des Arts," in Paris, in 1831, on „ Freemasonry in Europe, and principally in France, since 1814." He had previous^ published in Paris (1830) „ Instruction sur le premier Grade Ma- çonnique."

Bildtz, Hermann.—A Rosicrucian writer in 1617.

Billerbach, Julius.—A Hanoverian Brother, who delivered an address, „ Lob der Monarchie," in the Lodge „ Pforte zur Ewigkeit," August 3, 1803 ; Hildesheim.

Binning, Lord.—Deputy Grand Master in 1789 of the Grand Lodge of Scotland.

Biorne, A. K. von, or Bjorne. — He issued a prospectus „eines Hauptwerks der ganzen Freimaurerei," Hamburg, 1S04, with copper plates. He is described as „Governor," and the book is published by P. A. Nemnich. He also seems to have given out a prospectus of a „ Maurerischen Geheimbuches : „ Hamburg, March, 1804.—See NEMNICH.

Birkhead, Matthew. — Author of the well-known „Entered Apprentice's Song,"—too well known to need repetition here. Of him little else seems to be known. Some have said that he was an actor ; but this is uncertain. According to the Constitutions of 1723 he was then dead,—he is called „ the late." He may be said, perhaps, like the mythical swan, to have sung his own elegy.

Birkholz, Adam Melchior.—A Rosicrucian writer, who issued two tracts—one on Robert Fludd, 1782—and translated another from the French, published at Leipsic in 1782. He was also the author of a well-known work, though not trustworthy as to history, „ Der Compass der Weisen:" Berlin, 1782. He wrote under the name of Adamah Booy.

Bischoff, J . N.—A learned German jurist. He was for many years Deputy Master of the Lodge „ Zum goldenen Apfel," in Dresden.

Bischofswerder, Joh n Rudolf von.—Born in 1741, he died in 1803. He was in the Prussian army from 1772, and at his death lieutenant-general and Minister of War. He was received into Free- masonry in Halle in 1758, but took an active part in the high grades, and seems to have leant unwisely to occult studies.

Bjorken, John von.—A Swedish Brother and official, and W. M. of the St. Andrew's Lodge at Stockholm, 1780. Mossdorf mentions a medal struck on the occasion of his death.

Bjornram. —A Finlander by birth, and Secretary of King Gustavus III., friendly to Freemasons, but it is said leaning to magical studies.

Black Ball.—The voting in Anglo-Saxon Lodges for the admission of members being by ballot, one blackball or two black balls, according to bye-laws, may excludê. Three black balls must exclude under any circumstances, according to the English Book of Constitutions. Mackey quotes a very opposite couplet from old Ovid, which we have pleasure in transcribing :— Moserat antiquus niveis atrisque lapillis, His damnare reos, illis absolvere culpa. It is not unlikely that the ballot box took its origin from these ancient judicial „ sortes," and that the Masonic white and black balls come from the black and white stones, or black and white beans, of early ages. This power of exclusion, when properly exercised, is the protection of Freemasonry.

Black Brothers (Schwarze Briider).—A German student order, which Thory says was much spread in 1783 in Germany, having its head quarters in Giessen, from which place it was taken to Frankfort- on-the-Oder. They seem also to have been called Brethren of Harmony ; and the „Handbuch" says that they were founded in 1777 at Erlangen, and thence went to Giessen. They claim to have originated in 1675, but this is most doubtful, and it is not at all clear that they had any- thing to do with Freemasonry.

Blaerfindy, Baron.—His real name is said to have been Grant, a Scottish officer in the French service ; or rather, perhaps, one of those adherents of the Stuarts so touchingly commemorated by our late Bro. Aytoun. He played a conspicuous part in the French high grades and the so-called

Scottish Philosophic Rite, and is said by some to have been the founder of the grade of the Sublime Master of the Luminous Ring.

Blane, Antoine, called Le Blane de Quillet.—Born in r73o," died in 1799. He was a French littérateur, and member of the Lodge „ des Neuf Sœurs." He wrote several tragedies, and was a member of the Society „des Economistes," and wrote the songs sung at their banquets.

Blankensee.—A writer of Masonic songs called „ Bundesbliithen," together with Hensel, Kalkreuth, Miiller, and Studnitz ; published by Maurer, Berlin, i8r6.

Blazing Star.—A well-known Masonic emblem, which has had various meanings given to it, and explanations offered of it, by our ritualist and symbolical writers. As we think it a great mistake to be at all elaborate in our exposition of purely ceremonial usages, and even Lodge emblems, we will merely say that it is a most appropriate and becoming symbol of Lodge ornamentation, and may fairly have more than one esoteric meaning given to it. Baron Tschoudi, or Tschudy, published in 1766, at Paris, „L'Etoile Flamboyante," and a German edition of the „Flammende Stern" also appeared in 1810, but without throwing any more light on the subject.

Blue Blanket.-—An old property of the Edinburgh Guilds, and now m the possession of the Lodge of Journeymen in that good old city. It is said to have been originally the banner of some Scottish mechanics, who followed Allan, Lord Steward of Scotland, to Palestine • and afterwards on their return deposited the banner on the altar of St; Eloi, the patron saint of the Guilds, in St. Giles's Church, at Edinburo-h. Fins banner was called the banner of the Holy Ghost, In ^8 2 King James III, gave to the craftsmen their „Blue Blanket" as the rallying flag of the Edinburgh craftsmen. In all Masonic processions it is carried by the Lodge of Journeymen. The „ History of the Blue Blanket" by Alexander Pennycuick, reprinted in 1832, contains a great deal of curious information. There was an edition of 1722, and another in 1780.

Blue Masonry.—A name sometimes given to the three Craft degrees. It is of very modern use.

Blumauer, Aloys.—A German Masonic poet and writer. Born m *n i798. His „ Freimaurer Gedichte „ were published a t ; i,r^j 3 , . I ^ ! an d he also delivered some Masonic addresses, published with his essays. He wrote a travesty of the „^Eneid."

Blumenhagen, P. G. A. W., Doctor of Medicine, was born at Hanover 1781, and died there 1839. He was for a long time W. M. of the Lodge „Zum schwarzen Bar," at Hanover, and issued more than one volume of Masonic poetry and prose. Kloss mentions six of his productions.

Board of General Purposes.—An inner organization of the English Grand Lodge, for the purpose of dealing with many matters specified in the Book of Constitutions, financial, general, and judicial. It is composed of a president and twenty-four members, of whom the president and ten are annually nominated by the Grand Master for the time being; the remainder are elected by Grand Lodge. A vice- president is selected out of the body by the board. The Grand Master, Pro Grand Master, Deputy Grand Master, and the Grand Warden of the grade, are ex-officio members of the board. The fourteen elected members must be actual Masters or Past Masters of Lodges. There is no doubt the Board of General Purposes is a most valuable institution, and has been of great service to English Freemasonry, in that it has served to protect alike the landmarks of the order, and the rights of individual members of the Craft.

Boaz.—The name of one of the well-known pillars at the entrance or porch of the first temple at Jerusalem, erected by King Solomon, and which were cast, we are told, by Hiram Abiv or Abif. Thé German Steinmetzen are said to have erected such pillars as early as the 13th century at any rate, as at Wurtzburg Cathedral in Bavaria, where they still are to be seen. Some have thought these pillars to be of later work, but of this there is no evidence whatever.1 Indeed we think it may fairly be asserted that the Operative Masons were in the habit of erecting these pillars in churches at an early period. Boaz was on the left hand.

Bober or Boeber, John.—A Russian official and director of the Cadet School at St. Petersburg. He seems to have been a Freemason as early as 1783. In consequence of his representation it has been averred that the Emperor Alexander I. removed the prohibition of his father Paul I. against Freemasonry. After founding the Lodge „ Alex- ander zum gekronten Pelican," he also formed the Grand Directorial Lodge „ Wladimir," etc., and remained Grand Master of it until 1814 In 1815, with his Lodge „Alexander," etc., he joined the Grand Lodge „Astrâa." Nothing further seems known of him except that he pub- lished a volume of Masonic songs for the use of the Lodges of St Petersburg, as well as a selection for the Lodge „ Muse Urania."

Bobich, E., was professor of philosophy, and member of the Lodo-e at Zurich. He wrote an able work entitled „ Geschichte und Grund Idee und Verfassung der Freimaurerei," which appeared anonymously at Zurich, 1838, as well as a pamphlet about the „Kolner Urkunde." He also published a letter to the five Lodges in Hamburg, relative to the formation of a Committee of Aid for German Emigrants.

Bochel, E . G. A.—A clergyman of the church of St. James at Hamburg, afterwards in Bremen, and last of all „ Oberhof Prediger „ at Oldenburg. ^ A _ learned theologian, says the „ Handbuch," born in 1783, and died in 1854. Pie was received into Freemasonry in 1811, in the Lodge „ Eugenia zum gekronten Lowen," in Dantzic. He was, from 182S to 1833, Prov. G. Master of the P.G. Lodge of Lower Saxony, at Hamburg, and first W.M. of the Lodge „Boanerges zur Bruder- liebe „ there. Besides several essays on the „ Archiv fiir Freimaurer," he left a funeral oration, Kloss tells us, No. 1,468, on Bro. H. G. W. Freud enthai.

Bock.—Author of what has been termed „ A Masonic Song-Poem." He wrote and published also six other songs.

Boctey, or properly De Moyaux.—A Masonic adventurer said to be of French origin, who, under the alias of the Comte de Tourouvres, in 1778, managed to assemble a Convent or meeting of Masons at Heilbronn, which, however, came to nothing. The French Am- bassador, to what was then called the „ Swabian Circle," the Comte de Vitraye, informed the Burgermeister of Heilbronn, a Freemason also_, Herr von Rosskampf, that the so-called Comte de Tourouvres was an impostor, had been already condemned to imprisonment for life, and his works publicly burnt. He was arrested during the sitting and taken away, and nothing more appears to be known of him. He wassimply a sharper and a swindler.

Bode, Johan n J . C.—He played a considerable part in German Freemasonry towards the latter part of the, last century. He was born at Brunswick in 173^; and died at Weimar in 1793, where his grave lies between Lukas Cranach and Musâus, with this inscription : „ Rest- less and . courageous he sought after truth, enlightenment, the welfare of humanity." He was made a Mason at Ham-

burg, in 1761, in the Lodge ,'Absalom," and aided to constitute the Lodge „ Tempel der Ewigkeit," at Hildesheim, in 1763. In 1764 he joined the Strict Observance, and was for some years a warm supporter of it. He-met at the Convent of WilMmsbad, In I 7 8 2 ) Baron von Knigge, and was introduced by him into the Illuminati Order. He afterwards became as zealous an opponent of the Strict Observance as he had previously been in its favour, and took part in forming a „ Bund „ or Union of German Freemasonry. His utility was however marred by his unreal and unhistorical theory of the Jesuit origin of Freemasonry, now en- tirely given up, however at one time, in the interests of thé Hoùse of Stuart, these astute intriguers may have endeavoured to make use of Freemasonry. He was a man of attainments and ability, and a friend of Lessing's, and published many translations and works both at Hamburg and Weimar. His was an adventurous life. He began as a musician in the Brunswick army, he then joined the Hanoverian service, and published some musical compositions. He then went to Hamburg, where he became first a teacher of languages and then a bookseller. He married three wives, and outlived them all, and seems to have had much family unhappiness and misfortune. From 1778 to 1793' the date of his death, he remained at Weimar, devoting himself to literature, finding a friendly patroness in the widow of the well-known and eminent statesman Von Bernstorff. He translated Bonneville's „ Les Jesuites chassés," etc., and was editor from 1776 to 179,3 of the „Almanach fi.ir die Br. Freimaurer." Kloss mentions several con troversial pamphlets of his. Lenning anrd the „Handbuch ,' tell us that he died a „ Geheirnrath" of Hesse Damstadt. Thory says he was an „Aulic Counsellor."

Bodecher , E. B.-Born in 1779, he died in 1823. He was W. 1L of the Lodge „Friedrich zum weissen Pferde," at Hanover, and his funeral oration was delivered by Blumenhagen.

Bodecher, Eubert.-He delivered some Masonic addresses at Vienna in r789.

Boehmer.-A Swedish officer, lieutenant-colonel, and member of the Strict Observance.

Boetzlaer, C. van, Baron.-An officer, in „the Dutch army, and, Thory tells us, was lieutenant-colonel of the Dutch Regiment of Foot Guards. He was 3rd National Grand Master of Holland, from 1 759 to 1798. In I770 he is said by the „ Handbuch" to have made a concordat with the English Grand Lodge by which the independence of the Dutch Grand Lodge was acknowledged. His 25th jubilee as Grand Master was kept with Masonic rejoicing November 13, 1754. Some have said that the „ Cologne Gharter „ was found among his papers ; others assert that Mademoiselle von Tuylinger, the daughter of the successor of Van Boetzlaer as Grand Master, was the writer of the letter signed" V. T." which accompanied the papers to Prince Frederick, then Grand Master, and which declared that her father had received the papers from Van Boetzlaer. But the whole story is very doubtful.

Boeu( J. J. de.-Founded, under the reigning duke, the Lodge „ St. Charles," etc., at Brunswick, in 1764. He was called Grand Master of the same, and is said to have introduced several of the high grades therein from France.

Boheim, F. M.-A member of the Grand Lodge of Germany at Berlin in 1798, and issued two volumes of Masonic songs. It appears also that in 1793 he urought- out, together with Ambrosch, a colie·ction of Masonic songs. He was a well-known actor of his time at the court the?tre.

Bohemann, Karl A. A.-A Swede, born in 1770, but lost sight of since 1812. He ·appears to have been a Masonic adventurer and cparlatan, mixing up alchemy, magic, and politics with Freema-

sonry. He was expeiled from Sweden in the year 1803, and again in 1806, and though heard of in Waldeck in 1812, and by a publication of date 181 3, nothing more is known about him.

Bohemia.-Lawrie (1859) tells us that in 1749 Freemasonry was in troducecl into Bohemia, and that its adherents called themselves „Scotch Masons." In 1784 there were four Lodges in Prague, and we have in our possession a „ Betbuch fiir Freimaurer," dedicated to the Prov. Gra?d ?od?e of Boh?mia, 1784. At one time Freemasonry was very flounshmg m Bohemia, but 1t was finally suppressed by the authorities towards the latter part of the last century. Of its present state we know nothing. The „Handbuch ,' informs us that in a list of 90 members of the Strict Observance, about 1786, are to be found ecclesiastics officials, and members of the noblest families.

Bohmann , J . E . L.—Called by Thory Boham. A merchant at Stockholm, who, in 1767, left to the Masonic Orphan House the sum of 70,000 florins. Merzdorff preserves in his „ Denkmunzen „ a medal struck in his honour.

Bohme, Jacob (called also Jacob Bohmen), was born in 1575, and died in 1624. He was originally a master shoemaker at Gôrlitz' but about 1594 began, it is said, to study the Bible very carefully and at the same time the writings of Paracelsus and Val Weigel. He ,then began with visions, and soon after this appeared as a mystic writer. His first work, „ Aurora," appeared in 1612, and in „The Description of Three Principles of the Divine Being" we hear of „sex puncta mystica sex puncta theosophica." Bôhme's fundamental speculation is that „ the forthcoming of the creation out of the Divine unity . . . which is itself distinguishaule into a Trinity . . . can be contemplated by mystic illumination, and expressed in words." He seems about this time to have come across the clergy at Gôrlitz; then in 1624 the „Handbuch" tells us he found milder judges among the Dresden Consistoiy in 1624, in which year he died. He was called „ Philo- sophus Teutonicus," because he made use of the German language and his works have been published several times since 1675° their first appearance, ten volumes in one edition of 1682, six volumes in 1846. The „Handbuch" tells us that a certain Jane Leade. in 1607 instituted the society of „ Philadelphists „ which made its aim the diffu- sion of his writings. Some writers have contended that Freemasonrv was greatly affected by the „ Theosophy „ of Jacob Bôhmen, but we think there is a good deal of exaggeration in any such statement, thoug:h perhaps his name was often used by those who knew nothing of his writings. Such as we have seen are pure mysticism, constituting a jargon of its own without anything that we can discern of practical utility or good. Ihat Swedenborgianism was coloured to a great extent by the reveries of Bôhme is, we apprehend, undeniable, and that those restless spirits who made up the Rose Croix and Hermetic Adepts of the end of the last century, made use of his theosophy is also probably true. But beyond this the evidence does not go.

Bohmen, I. von.—A Swedish officer and commandant of Wismar who in 1767 aided to found the Lodge „ Zu den drei Lôwen „ at Wis- mar. He was an active Freemason.

Bohmer, G. L. A well-known juridical teacher at Gôttingen, and from 1747 to 1753 Worshipful Master of the Lodge „ Friedrich „ at Weimar. ,

Boileau —A physician at Paris, who died in 1801. He was an ardent high grade Mason. He is mentioned by Thory. Boileau alludes to some Masonic works which have so far eluded all research, and are not supposed ever to have existed, such as „ The Constitutions of „A ?! an d Acc e P te d Masonry," 1689, 1690, 1701; A Short Analysis of the unchanged Rites and Ceremonies of the free-

masons; London, printed for Stephen Dilly, 1676, in 8vo : „ A Church (sheet 6) O. D. A. A. M. F. M. K. O. 5,698; „ „ Observations and Inquiries relating to the Brotherhood of Freemasons," by Simeon Townshend ; London, 1712, in 8vo. Boileau alludes to these books, Thory says, in a „ Mémoire sur la Franche Maçonnerie „ in the „ Annales Maçonniques," tom. 3, p. 5.

Boileau.—There seems to have been another doctor and Mason of the same name.

Boissi, Louis L. de.—Born in 1747, and died in the early part of this century; was a member of the Lodge £! Les Neuf Sœurs," and wrote several historical works, which, however, critically, it is said, do not stand high.

Bombay.—The District Grand Lodge of Bombay was established in 1861.

Bommel, Rich. Ant. von.—Roman Catholic Bishop of Liege, who in 1838 issued a vehement „Pastoral-" (good man) against Free- masons and Freemasonry.

Bonaim.—A name given by a singular mistake of Mackey's, and followed by others, to the „bonei „ Shelomo „ (in the Hebrew), and „ Hiram," mentioned in the 32nd verse, 5th chapter, 3rd Book of Kings, according to the famous Spanish Hebrew version of the Old Testament, and the 18th verse in our English Bible. Anderson calls them „bonai," Oliver „benai," and though they are neither quite accurate, they yet are nearer the actual Hebrew text than Mackey. Why Mackey has used „ bonaim „ we do not profess to understand, but „ bonaim" is decidedly wrong, at least if we go by the Hebrew version. The „bonei" or „bonee" are clearly different from the „gibelim," probably a different class of workmen, and certainly of a different nationality. The word „ stones," „ piedras" in Spanish, is in the Hebrew „ abanim," but „ bonei" is undoubtedly the form in Hebrew for the word we trans- late „builders." We may observe that in the 2nd verse, 22nd chapter, 1st Book of Chronicles, where we use the word „masons," the Hebrew has „hotzibim-" In the Spanish, in the Book of Kings, the word is „ fraguadores," in the Book of Chronicles „ tajadores." The explanation of Mackey's mistake seems to be this : he has taken the word „boneh," builder, and written its plural thus, „ bonehm," or „ bon(a)/>//." He seems to have done this in ignorance that Hebrew nouns derived from verbs and ending in h, do not form their plural in the usual way by adding im (like „gebal," „gebalim," „ gibalim," or „ giblim ; „ or again as „cherubim"), but by adding vi or ui, whence ei, thus „boneh" becomes „bonei." The variations by Anderson and Oliver, „bonai" and „benai," are easily explained when we remember that the Hebrew was probably read without points, and that the vowel sounds were understood and supplied according to the sense. The supplied 0 would also probably be soft- ened by the preceding v or u in sound into the German 0 or our own diphthong eii. Thus „bonai," or „benai," or „bonei," would be pretty well interchangeable when trans- cribing Hebrew words into English characters. We have to thank an able Brother of ours for these last remarks.

Bondman.—No apprentice, according to the old Constitutions, could be accepted, for reasons stated in these Constitutions, and which we need not dilate upon here. The statute law gave the lord power to seize his „villeins" wherever be found them, whether in municipal boroughs or even while pleading that they had obtained their liberty. No one could be admitted a Freemason until he was manumitted, and until his child was born not in serfdom but freedom.

Bondy, T. de le. Comte, was born in 1766. In 1801 he entered the service of Napoleon I , and became Chamberlain and Prefect of the Rhone. He was, in 1789, Deputy of the Lodge „La Parfaite

Union," and afterwards in 1806 member of the Lodge „Les Neuf Soeurs."

Bone Box.—An old form in some MSS. in use for the mouth, now obsolete.

Bonneville, Le Chevalier de.—He was the founder, Thory tells us, of the Chapter de Clermont in 1756.

Bonneville, Nicholas de.—A French littérateur, born in 1760, and died 1828. He is principally known by „ Les Jesuites Chassés de la Maçonnerie," etc., which he published in 1788. His work is said to have been burnt by the Grand Lodge of the Scottish Rite at Paris, in 1788, a most unmasonic and unmeaning proceeding. Thory tells us that lie also wrote „ La Maçonnerie Ecossaise Comparée avec les trois pro- fessions des Templiers," and translated a pamphlet by the notorious Thomas Paine, then „ Citoyen Paine," on the „ Origin of Freemasonry." How Thomas Paine could be a Freemason we do not profess to under- stand. It is, however, possible that he was not a Mason, though he wrote on it. Bonneville was imprisoned in the Revolution, and is believed to have been the editor and translator of several anonymous Masonic pamphlets. His theory of the Jesuits has long been abandoned per se, though, as we have before observed, it is possible that temporarily they may have dabbled in the Stuart Masonry, such as it was. At the time he wrote he seemed to fancy that the influence of the Jesuits was still considerable, especially in the high, grades.

Bonnin.—Two orations are published by Bro. Bonnin, orateur, 60, Paris, but date is not given in Kloss.

Book of Charges.—" Boke of Chargys." First mentioned in the Additional MS. edited by Bro. Matthew Cooke ; and which MS. Con- stitution, Mr. Bond, of the British Museum, says is of the early part of the 15th century. This expression probably refers to the „ Masonic Poem," as it is called, which is a Book of „ Charges," or to some other MS. copy of the Constitution, not yet verified, perhaps no longer extant.

Book of Constitutions.—The first official issue of this book is Andersons and Desaguliers's edition in 1723. There was in 1722 an informal issue of the old regulations, in a copy of a MS. Constitution. The word „Constitution" probably refers to the old MS. rolls or books which the Lodges seem to have possessed, and to which Plot alludes and the writer of Ashmole's biography. There was a reissue of the Constitutions in 1738, another in 1746, though only with a new title page apparently, another by Fntick in 1756, and again with his name, though under a committee, in 1767. In 1776 areissue of the 1767 edition took place with an appendix. In 17S4 another edition was issued by John Noorthouck, another edition in 1815 by Bro. Williams, a cor- rected one in 1819, another in 1827, and another in 1841. The present book is substantially that of Williams, without the historical portion, which has not been reprinted since 1784. And here we may properly observe, that the „ Book of Constitutions," by which we are well and wisely governed, is a very masterly and lucid code of needful and valuable laws. English Freemasonry owes much of its solid, and at the same time practical, character to these salutary provisions, and to that steady adherence to old-established regulations which has ever dis- tinguished our Grand Lodge and English Craft.

Book of Gold.—An expression of the A. and A. S. Rite, Mackev tells us. J

Book of the Fraternity of Stone-masons of Cologne (Blirderschaft Buch der Steinmetzen von Kôln).—This is a MS. found at Cologne some years back, and carries back the authentic history of

the Steinmetzen Bauhiitte for several hundred years. Excerpta have been published from it. It ought to be printed in extenso.

Book of the Law,—Properly the „Torah" of the Jews, or the Old Testament as opposed to the New, the Law and the Gospel. Masonically, it means the Holy Bible, which is an indispensable „ land- mark „ in every Anglo-Saxon Lodge.

Borch.—Translator of a work on Adoptive Masonry, which was originally published at the Hague in 1775, and appeared in 1785 at Prague and Vienna : printed by Schônfeld.

Borel de Toulouse.-—He wrote in Thory's „Acta Latomorum" a note on the „ Rite des Ecossais Fidèles ou de la Vieille Bru."

Borger, F. A.—A writer on mysticism : Altona, 1826.

Born, J. E„ was born in 17431 ^nd died in 1791. He was a celebrated teacher of natural science, and a Jesuit for a short time. He travelled much in his natural science investigations, and is supposed to have been made a Mason on one of his expeditions. He founded m 1780, or assisted to found, the Lodge „Zur Eintracht," at Vienna, and was first H orshipful Master of the same. He also assisted Alxinger Blumauer, Sonnenfels, Rheinhold, and other Brethren, in the „Wiener Freimaurer Journal." He was a zealous Freemason, and a witty writer • and amongst his productions, more or less ephemeral, is one well known m Germany, termed „Specimen Monachologiee Methodo Linnœano •" Wien, 1783.

Borne, Ludw.—A well-known German political writer. He was born m 1786, and died in 1837. His name was originally Baruch, and he was of Hebrew extraction. He joined the Evangelical Church in Germany m 1817, and then took the name of Borne. His political views seem to have coloured his Masonic teaching, and hence he cannot be recommended as a true Masonic St8ao-K:aA. os. He was onnosed to the high grades. 1 1

Borowsky, L, E., was the writer of one or two Masonic pamphlets about 1827, of no importance. ,

Borrichius, Olaus.—-Writer of a work termed „ Flermetis JEvyr,-

tiorum et Chemicorum Sapientia:" Hafinse, 1674.

Bose, Fran z der.—A well-known member of the Strict Observance who assisted to form the equally well-known Lodge „ Baldwin zur Lmde," m Leipsic, in 7776. He was Worshipful Master of it from 1776 until 1779. He afterwards joined the Lodge „ Zu den dreiGranat- apfeln, at Dresden, and later he went to Berlin, where, with Bischofs- werder and Wôllner, he played a conspicuous part in the history of the Rose Croix. He died later at Dresden.

Bosonien, Le, Tho-ry tells us, was the 4th grade of the African Architects.

Boswell, John (of Auchinleck).—A Scottish laird of the family of the biographer of Dr. Johnson. His appearance in the Lodge of Edin- burgh at a meeting held at Holyrood in June, 1600, affords the earliest authentic instance of a person being a member of the IVEason fraternity who was not an architect or builder by profession.

Both, Gotthard H.—A military officer in the Mecklenburcf Schwerin service. Born in 1734; died

in 1S13. He was received in 1803 in the Lodge „Zu den drei Lôwen," at Weimar, and was an active member of the Strict Observance.

Botticher, A. C. Born in 17461 died in 1835. He was a high official at Brunswick, and was elected in 1771 Worshipful Master of the Lodge „ St. Charles „ in that good old town. He was also a member of the Strict Observance.

Bottiger, K. A„ was born in 1760, and died in 1835. He was a learned antiquary and able litterateur, and is known to all students by being mixed up with the so-called „York Constitution," published originally by Krause. He first called Schneider's attention to it from London in 1799, though what the MS. is which he actually saw is thus far not made out. Indeed, we feel bound, in the interest of Masonic accu- racy, to state that there are some elements of doubt in the whole account relative to the „ York Constitution." He was received into Freemasonry m 1780 at the Lodge „Zum goldenen Apfel," in Dresden; and in 1782, at the Lodge at Riisdorf, he received the 2nd and 3rd degrees. In 1796 he went to Berlin, and acted as moderator between Schroder and Fessler, and became a fast friend of Schroder's. He had a great deal to do with the formation of the Grand Lodge of Saxony, of which, if the original idea was not his, he yet was a zealous partisan of the views of Bro. von Brand. He wrote several Masonic essays, which are all interesting.

Boubée.—Author of a work entitled „ De l'Origine et de l'Etablisse- ment de k Maçonnerie en France." It was published in 1808.

Bouché. Orator of the Lodge „ Parfaite Tolerance," Rouen, who pronounced an oration „ De la Calomnie et de l'Amitié," therein February 5, 1823, which was published at Rouen by Marie that year.

Bouchai.—A Parisian lawyer and Freemason at the Convent of Paris m 1785.

Boucher, L. M.—Author of a „ Cantique de Table," for the Fête de l'Ordre, July 29, 1823.

Bouchon, Chevalier de.—According to Thory, an Italian form of freemasonry after the publication of the Papal Bulls, and about 1760. But we confess we doubt it.

Bouhier, J.—Writer of an essay on the Therapeutœ, published at Paris in 1812.

Bouillod.—A printer at Nice. He was persecuted as a Freemason, and imprisoned by the Inquisition at Genoa in 1793.

Bouillon, Gottfried, Duke of.—Was G. M. of the Grand Orient of Luxembourg, which only lasted, however, a few years.

Bouilly, J . N.—A French „homme de lettres." He was born at Tours in 1763, and died at Paris 1842. Though he devoted himself to literature, he was also an „ avocat." He wrote several dramas and numerous „Vaudevilles." He was W. M. of the Lodge „Les Frères Artistes," and Grand Officer of the Grand Orient in 1828. He wrote an interesting Masonic work entitled „Mes Récapitulations."

Roulage, Th . Pascal.—A French professor and zealous member of the high grades. He is said in the early part of this century to have endeavoured to introduce cabalistic researches and occult studies into French Freemasonry. He published a work called „ La Rose de la V»allee," at Paris, in 1808, and one or two other ephemeral pamphlets, perhaps works.

Boullé, M.—Writer of the play, „L'Inconnu, ou les Mystères," with Varez : Paris, 1822.

Bourbon, Prince Louis de, Comte de Clermont.—Said to be the fourth Grand Master of the Masonic order in France, and elected December 2, 1743. Under his rule the Grand Lodge, which had up to that time borne the name of the English Grand Lodge of France, took the title of the Grand Lodge of France in 1756. His rule, first brilliant, became afterwards careless and neglectful. He left his proper work to a Bro. Baure first of all, then to a Bro. Lacorne, and at his death in 1771 French Freemasonry had undoubtedly retrograded.

Bourbon, L a Princesse et Duchesse de.—She was Grand Mistress of the Adoptive Masonry in France. She presided in 1777 at the Lodge „de la Candeur." She is said to have distinguished herself by numerous acts of kindness and benevolence. From about 1780, however, these meetings seem to have ceased.

Bourdois de la Motte.—A French physician, and W. M. of the Lodge „LAigle de St. Jean," Orient de Joigny.

Bourdonnaye, de la. Le Comte.—A French Brother and member of the „ Chambre des Députés," and W. M. of the Lodge „St. Napo- léon" at Avignon, in 1814. He is said to have been the founder of a grade, „Les Chevaliers de St. Napoléon."

Bourgignon, H. F.—He was „ Procureur Impérial „ of the Tribunal of „la première instance" of the Seine in 1811. He was also a zealous Freemason, and wrote several pretty Masonic songs which are to be found in „ La Lyre Maçonnique."

Bourville.—Ancient President of the Parliament of Normandy;

A. G. O. of the Grand Orient of France in 1809 and 1813.

Bousie.—Said by Thory to be a merchant in London, and convoked to the Paris Convents in 1787 and 1789.

Bousquet, Jean , or Izaak.—The sixth national Grand Master of the Grand Lodge of Holland, from 1810 to 1812. He was an advocate.

Bouterwerk, Friedr.—Writer of a work, inter alia, entitled „ Paulus Septimius," relating to the Eleusinian Mysteries, published at Halle, 1795.

Bouvier, J. A.—A Dutch medical man who assisted in planting Freemasonry in Batavia, where he died in 1821, having been born in 1791.

Box Master.—A term in Scotland so late as 1726 for the treasurer.

Boyle, John.—Grand Chaplain of Scotland who delivered the oration relative to the death of the Duke of Sussex, May 8, 1843.

Boys de Loury.—An officer of the Grand Orient of France in 1806 and 1813.

Boys' School.—The Royal Masonic Institution for Boys was founded in 1798, and the Boys-' School is now at Wood Green. It is a most valuable and important institution, and one of great help and blessing for Masonic orphan boys. It educates, feeds, and clothes about 180 boys, and will probably gradually increase. Its rules are well known, and need not be referred to here.

Brad, Jean Louis.—A French military medical officer, „ Chirurgien Major," who wrote „ Graces Maçonnes," and several other poetical Masonic pieces.

Brahe, Tycho.—The famous astronomer, and author of'Calen- darium naturale perpetuum Magicale," 1582. Some have claimed him as a Brother, but he was, if anything, probably a Rosicrucian member of a Hermetic Society.

Brahmins, or Brahmans.—The religious teachers of the Hindoos, and the highest or priestly caste, though all'Brahmins in caste are not priests. It has been said,^,nd apparently on good authority, that they have a form of Masonic initiation and récognition amongst them.

Bran, F.—Editor of a Templar journal called „Minerva:" Jena, 1841.

Brandenburg, Charles W . F., Markgrave of.—Bom in 1712, he died in 1757. He married the sister of Frederick the Great, and was received by him in the „ Noble Lodge" at Charlottenburg, in 1741. He also joined the Lodge oftthe „Three Globes."

Brandenburg, C. F. K. A., Markgrave of, son of the pre- ceding, was born in 1736, and was probably received into Masonry in 1754, though it is not quite clear when. He was a member of the Strict Observance.

Brandenburg, F., Markgrave of Brandenburg Kulmbach Bora in 17 n, he died in 1763. He was the founder of the Lodge at Baireuth.

Brandenburg, FL, Markgrave of Brandenburg Baireuth, was uncle of the preceding, and Protector of the Lodge at Baireuth.

Brause, J . T. von.—Author of an address in the Lodge „Zu den drei Bergen," at Eceiberg, 1817.

Bray, Reginald.—Said to have been Grand Master of the Masons in England in 1502. Probably he was in some way connected with the Operative Lodges, and hence the statement.

Brazen Serpent, Knight of.—See KNIGHT .

Brazier, N.—A French writer of theatrical pieces, and author of a „ Traité de la Langue Française ; „ published a collection of Masonic songs, and contributed many of the compositions in the „ Lyre Maçon- nique." He was a member of the Lodge „ Parfaite Réunion."

Brazil.—The Grand Orient of Brazil seems to have been founded in 1821. A Lodge is said to have existed at Rio Janeiro in 1820, but apparently little is known about it. Near this time the Emperor Pedro I. was initiated, and subsequently elected Grand Master; but he is said to have closed the Lodges in 1822. In 1831 the Lodges seem to have again been permitted to meet, and a new central autho- rity to have been formed, termed „ Grande Oriente Braziliero," the previous Grand Lodge having been called „ Grande Oriente do Brazil." In 1832 a third central authority was created, namely, „ A Supreme Council of the A. and A. S. Rite," and each Grande Oriente appears to have had also a Supreme Council of its own. Indeed, the history ot Freemasonry in Brazil is a sad one in many respects, as it is only more or less a record of intestine strife and Masonic discord. The Roman Catholic clergy have also greatly opposed Freemasonry, and latterly more than one prelate has been imprisoned for illegally ex- communicating Freemasons. We believe that at present there is pro- fessedly but one Grande Oriente and one Grand Council, though there seem to be Lodges of different

nationalities, French, German, and English. We hope that the future of Freemasonry in Brazil may be more prosperous and harmonious than the past.

Breler, Michael.—A German medical man, and writer on the Rosicrucian controversy: Goslar, 1621.

Bremer, T. G.—The author of a book called „ Die Symbolische Weisheit der Aegypter," etc., which the writer asserts was a portion of the Egyptian Masonry of Cagliostro not burnt at Rome. The work was published at Berlin, 1792, edited by C. P. Moritz.

Brenkenhoff.—Writer of an address to the Royal York Lodge, Berlin, 1795. Two other pamphlets are sometimes ascribed to him, but Kloss seems to doubt the fact.

Brenna, J.—A writer in the Rosicrucian controversy, 1625.

Brentano, D-—A learned Swiss Roman Catholic theologian, born in _i740) an d died in 1797. He published more than one learned and religious work, and was a zealous Mason and Orator of the Lodge „ Zur aufgehenden Sonne," at Kempen.

Brassier, K. C. G., Graf von.—A Freemason and member of the Lodge at Bautzen, 1804.

Bressler, W . H. K., Graf, son of the above, was made a Mason in 1835, and several of his essays and poems are to be found in the „ Astrâa."

Bretschneider, C. G.—Writer of an inquiry as to the veracity of Melancthon's presence at the alleged meeting, and of his signature to the so-called Charter of Cologne : „ Fuitne Melancthon hoc anno 1535, die S. Johannis Baptistse, in conventu solenni liberorum Csemen- tariorum?" This seems first to have appeared in the „ Annales Vitas Phil. Melancthonis," in his „ Corpus Reformatorum," vol. ii., and to have given the impetus to the critical German inquiry as to the genuineness of the Charter of Cologne. Bretschneider was a Lutheran clergyman of some eminence, and „ Ober Consistorial President „ and „ General Superintendent" at Gotha; he was born in 1776, and died in 1848. He was made a Mason at Altenburg in 1809, in the Lodge „Archimedes, etc.," and remained true to his mother Lodge, only being a visiting Brother at the Lodge „Ernst zum Kompass," at Gotha, until 1829, when he became a joining member of it and took his Master's degree. Though he declined office, owing to his work outside the Lodge, he always declared his warm admiration of Freemasonry, as a great and noble and useful institution.

Bretschneider, Horst.—Son of the preceding, born in 1819 and died in 1859. A physician and zealous Mason, made in the Lodge „ Ernst zum Kompass," at Gotha, in 1844 ; he became an officer of the same, and was distinguished by his Masonic zeal and culture. He edited a „Freimaurer Kalendar „ in 1852, and left materials behind him for a Lodge song book.

Bretschneider, H. G.—Seems to be the Brother whose journey to London and Paris is edited by L. F. G. von Gôchingl : Berlin, Nicolas, 1817. Kloss calls attention to certain remarkable passages in it. He seems also, though why we know not, to identify his name with „ L'Adepte Moderne, ou le Vrai Secret des Fr. M. : Histoire In- téressante. Imprimée cette année à Londres." No date.—See ADEPT E MODERNE .

Brezé, Constant de.—A French Brother, an Orator of a Lodge in Paris, name not given, who

delivered an address on the 24th July, i8ro, after the reception of the „ Frère L. F. R. ; „ published at Paris : Hugelet, 1810.

Bridge Brethren, or Brethren of the Bridge (Frères Pontifes, Frères du Pont, Fratres Pontifices).—This was a media;val Christian Brotherhood in Southern France, which devoted itself to the repair of bridges and roads, and the reception and care of pilgrims, and it is said also travelling builders or Masons. They are specially recorded to have built, inter alia, the bridge of Bon Pas. near Avignon, and the bridge of St. Esprit over the Rhone at Lyons. At each of these bridges was a house of the order for the reception and care of travellers. Some writers claim St. Benezet as the founder of the ordér. It was incorporated, it is stated, by Pope Lucius III. in 1182, and confirmed in its privileges by Pope Clement III. in ir87. The order is said to have been subsequently incorporated with the Hospitalers. Mackey says that the order was still in Italy, at Lucca, in rs62, when John de Medici was the Magister ; whether it was a Masonic sodality or not is still an open question. It is not at all unlikely, but there is so far no valid evidence of the fact. The Brethren of the Bridge seem to resemble the Haly Wark Folk mentioned by Hutchinson. Lenning and the „Handbuch" have been quoted as making Ramsay allude to this Brotherhood in his famous address in 1741. But Ramsay is not alluding to the „Frères Pontifes" but to the Masonic Order, and seek- ing to account for its knightly origin.

Bright.—A bright Mason is understood, Masonically, to mean a Brother who is well versed in the oral ceremonies of the order. We think, however, that the term is rather more fanciful than real, though it has no doubt been used, if at present it be almost obsolete.

Brink, Will. von.—Writer of two essays on „ Tempelritter Orden und Maurerei" and „Ueber das Geheimniss der Templar," in the „Wiener Magazin von Kunst und Literatur" in 1784.

Brismontier, G. L.—Writer of „ Le Credo d'un Francmaçon." This was a song for the banquet of „La Loge de l'Amitié e'prouvée," January 24, 1838: Paris.

Brisset, M. J.—Author of „Les Templiers:" Paris, 1837.

Broached Thurnel.—An old English Masonic term of some doubt and more debate. Two views seem to be held in England respecting it. One is that it is a synonym for the smooth or perfect ashlar, the other that it means the rough ashlar. As it will be seen, no two views can be more opposite. Mackey upholds the perfect, and Oliver the rough ashlar. If the „ Broached Thurnel „ is, as it is said to be, „for the apprentices to learn to work upon," it cannot well be the „perfect ashlar," and it would almost seem as if Oliver were right. But there is a good deal to be said on both sides, and to say the truth we do not quite see our way to accept Oliver's explanation, the more so as Mackey has made out a very good case. His illustration of his argument is very forcible, and on the whole, though his view is not without some difficulty, we lean to it. The term is not now in wonted use.

Brockwell, Charles, Rev — He delivered a „General Charge to Masons" at Christ Church, Boston, December 27, 1749, which was published at the „request of the officers and Brethren there."

Broderich—Issuer of a collection of songs, prologues, etc. No date given.

Broedelet.—A Dutch translator of a work relating to Freemasons and the Jesuit Propaganda : Amsterdam, 1839.

Broglie.—Some German writers contend that the high grades were introduced into Germany by

some officers of M. de Brodie's army in 1760.

Bronier. Grand Maître substitut du Rite Philosophique „ in 1776. Bronchen.—He delivered an address in the Lodge „ Fûllhorn „

Lubeck, 1791. ,

Bronner, J . K.—Senator of Frankfort-on-the-Main, born in 1738, died in 1812, He was a benevolent man, and zealous Mason, and did much good in various ways. He was made a Mason at Lyons in 1759, and joined the Lodge „Zur Ewigkeit" at Frankfort in 1763. Fie was one of the founders of the Eclectic Union, and P.G.M. from 1793 until his death. The Lodge „ Zur Ewigkeit „ commemorated his 50th jubilee, and a medal was struck on the occasion.

Brooks.—An English Brother apparently, though not known to fame, who Thory tells us was summoned to the Convent of Paris in 1785-

Brother.—May be said to be the characteristic term of Freemasons and Freemasonry.

Brotherhood.—A word convertible with Freemasonry everywhere, at least it ought to be ; if it be not it is the fault of the Brethren, not of Freemasonry.

Brotherly Love.—One of the distinguishing virtues of the great Masonic Triad. Much might be said on its excellency here, if not altogether out of place. But suffice it to remark that it is rightly, and we trust ever will be, one of the most cherished watchwords of our great and genial order. As long as Freemasonry has Brotherly Love for its basis it will assuredly flourish.

Bcsrotofier, Ratichs.—Writer of two Rosicrucian works, one in 1616, the other in 1617.

Brotoski, Count.—A Polish Brother, and one of the founders of the „ Ordre de la Persévérance „ at Paris in 177^

Brouilhouy.—A French, Brother, and writer of „Mes Taches d'Encre, ou Recueil des Poésies inédités: „ Paris, 1819.

Brown, John, Dr.—A Scottish medical man at Edinburgh towards the middle and latter portion of last century. He founded the „Roman Eagle" Lodge, in 1784—for which a warrant was granted by the Giand Lodge of Scotland—in which all the proceedings were in Latin. He is said also to have used a Latin Ritual. He is stated to have removed to London a few years after, and some say that he died in 1788. Of his later Masonic life nothing seems known, or what became of his MSS., etc. If he had the „ Constitutions „ also latinized, we may trace the original of the MS. Van Dyk had obtained, he said from a certain Colonel Erskine,

Browne, John.—The author, in 1798, of his well-known „Master Key," which Krause inserted in his „Kunster Kunden." In 1802 Browne issued a second edition, which by the way is the edition made use of by Riause, and paginally translated. Browne uses a somewhat intricate cypher to conceal his ceremonial explanations, and though his work is a curious remnant of Masonic archeology, it is not, of course, of any authority. There is some little difference of opinion as to which system Browne represents j we look upon his work, so to say, as an „ omnium gatherum."

Bruce, Robert, is said to have founded the Royal Order of Scotland, and to have patronized Free-

masonry. Both statements are so far -'non proven." We are not aware of any valid evidence which can be adduced which will give the Royal Order of Scotland such an antiquity, though we by no means wish to deny the statement that Robert Bruce may have patronized the Operative Masonic Guilds.

Brucker, Thory tells us, was a German writer on the Rose Croix. His name does not occur however in RIoss's „ Bibliographie."

Bruhl, F.A., Graf von.'—Son of the well-known minister. Bom in I739> an d died in 1793. He was a zealous member of the Strict Observance, and aided in the foundation of the Dresden Masonic Insti- tute, still, we believe, flourishing. It was on his property of Roth that the Convent of that name was held in 1772. He wag also summoned to the Convents of Wilhelmsbad and Paris.

B ^•r a ^ yon.—Brother of the preceding. Born in 174^ and died m 1792. Like his brothers, a Mason and a member of the Strict Observance.

Bruhl, H. M., Graf von—Brother of the foregoing, and a writer on magnetism, as well as a Mason and member of the Strict Observance Born in 1747, died in I 8 II.

Bruhl, K. A., Graf von.—Brother of the foregoing, a Freemason and a member of the Strict Observance. He was born in i74.r and died in 1802. ,

Brim, Abraham van.—Ihory tells us that he was a member of the Rose Croix Order in Germany, and that he died at Hamburg, 1748 Mackey says 1768. He is not mentioned in the „Handbuch."

Brun, Gottfried.—Author of „ Festliche Reden ; „ Lissa, 1788. Brun, P. G. A Roman Catholic priest who wrote „Histoire Critique des Pratiques Superstitieuses:" Amsterdam, 1733.

Brune, G. M. A.—A French marshal, born in 1763, and died in 1815. He was m 1814 a Grand Administrator of the French Grand Orient.

Brunetan, L. P.—He founded in 1766 the Lodge <fSt. Lazare „ at Pans, which m 1776 constituted itself the Mother Lodge of the Rite Ecossais Philosophique. He was a great favourer of the high grades. 6

Brunswick, Albert, Prince of Brunswick-Luneburg. He was born in 1725, and in 1744 was initiated in the Lodge „ Tonathan „ at Brunswick. He fell at Soor in Bohemia, a Prussian major-general 111 I748. J & ,

Brunswick, Charles I. Duke of.—Born in 1713, died in 1780. Though not a Mason, it is believed, yet he was a friend to the order and protected it, and two of his sons were members.

Brunswick,. Congress of.—See CONGRESS.

Brunswick, Ferdinand, Duke of Brunswick-Wolfenbiittel. He was born in 1721. He served in several campaigns with Frederick ihe Great, and became one of the best soldiers of his time. His military career is too well known to need repetition here. From 1766, when he resigned his military command, the „ Handbuch „ says, hé devoted himself to Freemasonry and benevolence. He was initiated in 1740, in the well-known Lodge the „ Three Globes," at Berlin. He received the Master's degree at Breslau in 1743. He became, in 1764, Protector of the Lodge „ St. Charles," etc., at Bruns-

wick, and English P.G.M. of Brunswick in 1770. In 1771 he became mixed up with Von Hand's Strict Observance, as Friend and Protector. At the Convent of Kohlo, in 1772, he was declared Grand Master of the Scottish Lodges, under the title „Magnus Superior Ordinis," etc., and as such he was enthroned at Brunswick the same year. In 1782 he was present at the Convent at Wilhelmsbad, where the Templar system seems to have been given up, and some say was changed nominally into Knights of Benevolence. He was there declared General Grand Master of the assembled Lodges. He afterwards, it is averred, became a patron of the „ Illuminati „ and General Obermeister of the Asiatic Brethren. Some have even said that he gave himself up to occult and Hermetic studies. In 1792 he presided at Brunswick at the St. John's Festival and declared that he had been fifty years a Mason. He died July 3 the same year. He was eminent in every department of life and duty.

Brunswick, Frederick Augustus, Prince of.—He was second son of the Duke Charles I., born in 1740. He was distinguished in the Seven Years' war, and also commanded in Holland. He died in 1805. It is not known exactly when he became a Mason, but in 1769 he joined a chapter of the Strict Observance. In 1772 he was declared National Grand Master in Prussia, and remained so until 1799. In 1773 he summoned a Masonic Congress at Berlin, for the purpose of reconciling the Strict Observance and the Zinnendorf system, which, however, failed. He is said to have taken latterly to occult sciences, and to have left behind him many works and MSS. on Rosicrucianism, alchemy, and magic in the Ducal Library at Wolfenbiittel.

Brunswick, Maximilian J. L., Prince of.—He was the youngest son of Duke Charles L, and was admirably educated at the Collegium Carolinum at Brunswick, and went to Italy with Lessing in 1775. He afterwards entered the Prussian army, and served under Frederick the Great. He was a brave and chivalrous soldier, and lost his life while endeavouring to save a drowning man in the Oder. He was received into Freemasonry in the Lodge „St. Charles," etc. at Brunswick, 1770, and became its Protector. He was active in Masonic charity.

Brunswick, Wm . A., Prince of.—He was the third son of Duke Charles I. It is unknown when he became a Freemason, but he joined the Lodge „St. Charles," etc. in 1769. He died in 1770.

Bruslé.—The name of a French Brother, who, in 1742, was im- prisoned by the Inquisition at Lisbon for being a Freemason, and was sentenced to five years' banishment.

Bruxius, Adam.—Wrote „ Helias Tertius," etc., a work relating to the Rosicrucians, and published at Leipsic, 1616.

Bryan.—An English Brother, who delivered, December 27, 1803, two Masonic addresses to the „ Lodge of Freedom," Gravesend, together with Bro. Killick : published at London by Jasper, in 1804.

Buckingham, Geo. Villiers, Duke of.—Bom 1627, died 1688. Is said to have been Grand Master in 1674 by Anderson, but of this fact, so far, no proof is forthcoming. He built a good deal, and may have patronized the Operative Lodges, and we should always remember that Anderson had access to documents which have either been pur- posely destroyed, or probably no longer exist.

Buckle, H. W.—A medical man in Hamburg, and afterwards Grand Master of the Grand Lodge at Hamburg. He was born in 1796, and entered the Lodge „Absalom," Hamburg, 1S20.

Buhle, John Gottlieb.—Born at Brunswick in 1763, died in 1821. He was a professor at Gôt-

tingen, and afterwards at Moscow, and finally at the Collegium Carolinum at Brunswick, where he ended his career. It is believed that he was not a Freemason, but he wrote a work origin- ally in Latin, which appeared at Gôttingen in 1803, and which sub- sequently appeared in a German version at Gôttingen 1804, entitled „Ueber den Ursprung, etc., der Rosenkreuzer und Freimaurer." This work was answered by Nicholai in 1806, and was used by De Quincy in the „ London Magazine," as a basis more or less for his foolish attack on Freemasonry. Indeed it may almost be said to have been actually translated by him, though under the initials of X. Y. Z. Buhle's theory is utterly untenable.

Bui.—Said by some to be an oriental name of God, but it is probably only a mispronunciation for Bel.

Bull, Papal. This is, as is well known, a proclamation or order issuing from the Apostolic Chamber or Chancery at Rome, signed by the Pope, and sealed with a leaden seal, attached to the parchment by a thin cord of silk or twine, and called in former days Bulla. The Bullarium containing these Bulls is an immense work of many folio volumes, and that is not supposed to be perfect. Various Bulls have been issued by Roman Pontiffs against Freemasons and Freemasonry • Clement XIL, April 27, 1738; Benedict XIV., May 18, 1756; Pius /Ij.., August 13, 1819 ; Pius IX., November 9, 1846, and September 25, 1865. Some writers also give a Bull of Pius VII., September 17, 1821, and Leo XII., March 3, 1825. We say nothing here of local allocutions or pastorals, whether archiépiscopal or episcopal. But they are all powerless to hinder or damage Freemasonry. We have happily outlived the terrors of Bulls, Interdicts, and Anathemata.

Bulletin.—The Grand Orient of France so terms the monthly official record of its proceedings. Some other rites use the word also in the same sense.

Buloy, M.—Translator of an autobiography by Jean Wit, called also Dôrring, in which allusion is made to the secret societies of France Italy, etc.: Paris, Levasseur, 183.0.

Bungiu, Peter.—A writer on the mystery of numbers in Latin, 1618.

Burard, Guillaume.—A medical man and Mason at Paris, and said to be one of the Mother Lodge of the Rite Philosophique at Paris.

Burdach, K. F.—Born in 1776, and died in 1847. A physician, and learned German physiologist. He was received in 1806 in a Lodge „ Zur Sonne," at Leipsic, and afterwards at the „Minerva," etc., in the same town, in 1808. Pie was Orator and subsequently W. M. of it, from 1834 to 1841. Pie wrote also, „ Riickblicke aus meinem Leben," a posthumous work.

Burdens, Bearers of.—Anderson uses „ ish sabal" for the „men of burdens „ mentioned in the 18th verse 5th chapter 1st Book of Kings, English version, which is the 32nd verse of the sth chapter in the edition of the famous Plebrew and Spanish Bible, of which we have a fine folio, published at Amsterdam 1722, by the three sons of Solomon Proops. In the Hebrew the words are not „ish sabal" but „noshe sabal," as Mackey properly points out, though in the 17 th verse of the 2nd chapter 2nd Book of Chronicles, Spanish and Hebrew version, 18th English version, „sabal „ is used simply, where we use „ bearers of burdens." Anderson probably obtained „ish sabal" from 2 Chronicles ii. 2,. where the words are found in the Hebrew.

Burel, M. P.—He issued a list of the known works of J. Val Andrea, the Rosicrucian : Tubingen,

1793.

Burgaud, J . B.—Writer of a poem entitled, „ Poëme Philanthrope Maçonnique:" Boulogne, 1823.

Burger, G. A.—Born in 1748, died in 1794. A well-known German poet. He was also a zealous" Mason. He was member of the Lodge „ Augusta zu den drei Flammen," at Gôttingen, where he was also Professor of Philosophy. In his published works two Masonic addresses are found, one delivered in 1785, the other in 1791. They seem to have been published in one little pamphlet, according to Kloss. by Dietrich, at Gôttingen, 1S33.

Burial.-—The question of a Masonic burial is a somewhat difficult one. The English „ Book of Constitutions „ recognizes the habitude, but refers everything to the W. M. There is consequently no official ritual, or of authority. We apprehend that, in fact, the wonted regula- tions and forms of Masonic burial rest upon the authority of Preston, and the limitations in respect of the „ Book of Constitutions „ in respect of Masonic burial are, we think, very wise. We ourselves have always been of opinion that the attendance of the Brotherhood at a funeral is one thing, a Masonic funeral another.

Burja.—Writer of six „Chansons Maçonniques," „au profit des pauvres:" Berlin, 1777. The writer was a minister of religion, a Lutheran we believe, formerly resident at St. Petersburg.

Burkart, Le Landamman.—Said by Thory to be G. M. of the Swiss Lodges in 1793.

Burkhardt, G. F. A.—He issued, in 1S10, a „ Geschichte der Freimaurerei „ (Freiberg, 1810), which is a translation of Laurie's well- known work.

Burkhardt, L. E.—Wrote „Les Nazaréens de Secte Gnostique : „ Strasburg, 1840.

Biirmann, T. H.—He was Director of the Academy at Mann- heim, in Baden, and Professor of Mathematics. He was a zealous Freemason, and wrote several Masonic works mentioned by Kloss. He was editor of the „ Maurerisches Archiv" (Mannheim, 1804), and one or two other works.

Burnes, James.—The elder brother of the well-known and lamented Sir A. Burnes. He was a well-known medical man, origi- nally in the service of the East India Company. He was a zealous Mason, and rendered much service to Freemasonry in India. He was a Knight of the Guelphic Order, and wrote a „ Sketch of the Knights Templar:" London, 1840. He was a great friend of the Templar Order.

Burns, Robert.—The famous Scottish poet, and also a Freemason. He was initiated at the village of Tarbolton, Ayrshire, in the Lodge „ St. David" in rySr. He was afterwards Depute Master of Tarbolton St. James, to the Brethren of which he addressed the adieu which is too well known to be repeated here. The foundation stone of the monument to his memory at Alloway, near Ayr, was laid by Sir Alexander Boswell of Auchinleck, and the Freemasons of Ayrshire, in r82o.

Busch, D. W . H.—Born in r788, died in 1858. A German medical man and Freemason. He was received into the order at Marburg in 1811, his father being the W. M. He joined the Lodge „Zum Pilgrim in Oriente," at Berlin, in 1830, served its highest office's, and became, in 1844, G. M. of the German Grand Lodge, which post, five times re-elected to, he retained until his death.

Busch, J. G.—Writer of an „Andenken" to his friends Dormer and Sieveling : Hamburg, ryççi.

Busching, A. F.—Writer of a „ Biography of Remarkable Persons," in five parts : Halle, ^83.

Busching, J. G. G. A.—Author of „Ritterzeit und Ritterwesen," 2 vols. : Leipsic, ^23 .

Bush, the Burning, Knight cf.—A Theosophic Grade, Thory tells us, in the collection of the Mother Lodge of the Rite Ecossais Philosophique.

Business.—Some Masonic writers make a distinction, and perhaps properly, m respect of matters of Masonic ritual and Lodge arrange- ments, etc. The former is called work, the latter business. ^But it may be a distinction without a difference. The business of Grand Lod^e is governed by the Book of Constitutions, of private Lodges by the Lodee bye-laws.

Buttera, or Buthera, A.—An Italian poet, born at Verona 1772 and came to France m He translated several French dramatic works into Italian, and assisted to re-establish the Lodge of „ Les Nœuf Sœurs" at Paris, 1806. When he was made a Mason is not exactly known. ^

Byblos.—Said by some to be the same as Gebal. It has also been asserted that the „ Giblim," as some term them, came from Gebal, and that „ Giblim" is the proper Hebrew for the word. But the real word in Hebrew is „ Gibelim." Some writers contend that the mysteries of Adonis were celebrated at Byblos, and others have liked to see a sort of Masonic affinity in the fact. Venus is said to have been called Byblia, from Byblos.

Bye-Laws.—All private Lodges can make their own bye-laws, subject, however, to the approval of the G. M. These private bye-laws must, of course, not contravene the Book of Constitutions. Good bye- laws are most important requisites for any Lodge, and conduce alike to its. harmony, prosperity, and stability. In Scotland, Lodge bye-laws must be confirmed by the Grand Lodge.

Bylandt, Otto A., Count of.—Bom in 1766, died in 1851. At his death he is said to have been the oldest Freemason in Holland.

C.—Kloss cites no less than six anonymous publications under the initial C.

Caaba, or Kaaba.—As Mackey well puts it, „the name of the Holy Temple at Mecca is to the Mahomedans what the Temple of Solomon was to the Jews." Some writers, however, seem to think that the Caaba, or Kaaba, is more properly the name of the black stone of the Kaaba which stands in the north-east corner of the building. The building is, as most of our readers know, at Mecca, and is built in a cubical form—fifteen feet long, fifteen feet wide, and fifteen feet high. It has but one opening or door, at the east. It is said to be somehow connected with oriental Hermeticism ; but we doubt the fact very much. It is of modern date and construction.

Cabale, Chevalier de.—The 80th grade, Thory says, of the 9th series of the collection of the Metropolitan Chapter of France.

Cabalistique Maçon (Cabalistic Mason).—In the collection of Mr. Peuvret.

Cabanis, Pierre J. J.—A celebrated physician, born at Cernac in the Charente Inférieure, France, 1757, and died at Paris 1808. He was a member of the Lodge „Les Neuf Sœurs „ at Paris at its founda- tion. He is principally known, besides his medical and other works, by his translation into French of the „ Iliad „ of Homer. He does not seem to have published any Masonic works.

Cabbala, or Cabala, or Kabbala.—We prefer the old form, as we think that there is a growing tendency to affectation in such matters, and also because in its ancient spelling the word is more familiar to us all. No doubt in Hebrew the word is spelt with a /£, but we are happily writing for English Freemasons after all. The Cabbala may fairly be termed the Hermetic science of the Hebrew teachers and Rabbis, which consists of a mystical treatment of all things and doc- trines relating to God, to Divine truths, as well as of all questions relating to the numbers, interpretation and persons of Holy Scripture, all metaphysical studies, and all recondite lore. We need not now, or here, go into an elaborate examination of the Cabbala, as this mystical teaching of Hebraism has after all, in our opinion, only a relative interest for Freemasons and only a relative connection with Freemasonry. Of the Hebrew colouring of Freemasonry there is and can be no doubt, but we have never yet been able, despite the fancies of some learned writers and Brethren, to trace any real link of identity as between the Cabbala and Freemasonry. Some of the learned Jews have divided the Cabbala into two great parts, theoretical and practical, each of which divisions is again subdivided into more than one head. Mackey treats the subject very fully, and so does the „Handbuch der Freimaurerei." As we said before, notwithstanding all that has been written on the subject the connection of the Cabbala with Freemasonry is, in our opinion, more an idea than a reality.

Cabiri.—There are several views among students on this debatable subject. Some hold that the Cabiri were the inhabitants of a portion of Bceotia, and that one of them, Prometheus, received Ceres when in search of Proserpine, and that she confided to him a mysterious „cista," or chest, which was preserved with great care, and was the origin of the mysteries of Ceres. But all this must be relegated to the age of /AÎ^OS, and if it points to anything it is to the Noachidal ark. Others have regarded the Cabiri as identical-with the Curetes, the Corybantes, and the Dactyli. Others again have said that the Cabiri were actual divinities whose worship the Pelasgians introduced into Samothrace, and of which Aëtion was the founder. Their true origin and meaning are however still doubtful. They have been declared to be the descendants of Cabiria, the daughter of Proteus, the wife of Vulcan, while Ceres has also been called Cabiria. Some writers affirm that the Cabiri constituted a triad, others only two, others four, and others eight, but divinities, and allego- rically represented the planetary and mundane system. Faber asserts that they represented Noali and his three sons, and that Cabiric medals exist with the ark upon them and the word Noe. When doctors differ who shall agree ?

Cabiri, Mysteries of.—These mysteries were named after the Cabiri, and were first apparently celebrated at Samothrace, where was an oracle second only to that of Delphi. They were afterwards cele- brated at Athens and specially at Thebes. They are supposed to have passed from Egypt to Phoenicia, where they were celebrated, it is asserted, at Berytus and Tyre. Some consider them as identical with the Egyptian mysteries. Early writers have affirmed that many kings and sages were admitted into these Cabiric mysteries, and profess to know that a crown of olive and a purple scarf were placed on each initiate, amid rejoicing hymns and festal dances. Undoubted it is that the cer- emony was called Opôvmrls, or 6povLo-/j.6s, the enthronement. These mysteries were had in the greatest veneration, it has often been said, and that they existed soon after the Christian era. Their connec- tion with Masonry, if any, independently of the general one of the mysteries proper, arises from their Phoenician use, as well as their Egyptian origin, if such be correct.

Cable Tow.—An expression well known to Masons.

Cable Tow' s Length.—Another common Masonic expression, which for many reasons we do not deem it well to dilate on here.

Cacheleu, Jules de,—Writer of a pamphlet, „Aperçu sur l'Organi- sation des Sociétés ; „ Amiens et Paris, 1840.

Cadet, Gassicourt, was born at Paris in 1769 and died there in 1821. He was originally an „avocat," and became afterwards „phar- macien „ of Napoleon I. He is well known to Masonic students, inasmuch as he wrote that strange work, „ Le Tombeau de Jacques Molay," previous to his admission into our order, which took place in 1805. This work first appeared in Paris about 1798, though the exact year is not quite certain, and was a very violent if somewhat able invec- tive against Freemasonry. In 1805 the writer, having seen the „ error of his ways," was initiated into our order, and became Worshipful Master of the Lodge „ L'Abeille." The Jesuit Proyat, who wrote the pamphlet „ Louis XVI. détrôné avant d'être Roi," in which he quotes Gassicourt, forgets to mention his change of opinion. Curiously enough Gassicourt seems to have mixed up the Jesuits with all the supposed secret plots of the Freemasons. Though often quoted by our oppo- nents, the work is altogether chimerical in its views, and, however spiritedly written, valueless as an authority of any kind.

Csementarius.—A word used from very early times for a Mason. As old Facciolati says, „ Csementarius qui caementa componit et muros struit." It is found in the earliest fabric relics, as „latomus" or „lathomus" is of later use, first occurring about the beginning of the 15 th century. There is no doubt but that the words „ CEementarii," and „ magister csementariorum," so often found in the earliest documents, refer to the Operative Masons and the Master, working in „le loge" close to the Minster, as at York, or church, or bridge, or castle.

Cagliostro, Count of.—This is one of the best known names by which the Masonic impostor, Joseph Balsamo, imposed on the world, and on our Masonic forefathers. We confess that we have the greatest reluctance to dwell on his history in our pages. Truth and honour are ever, and we trust ever will be, Masonic principles, and we never can understand why the intriguant and the charlatan are to be noticed and lauded, when countless honest men go to their graves alike unchronicled and unappreciated. As we should be very sorry to think that the history of Freemasonry was in any way bound up with such a „ Chevalier d'lndustrie," we shall compress what we have to say about him into the smallest possible compass, and pass on to more interesting topics, and better men and Freemasons. Joseph Balsamo was born, it is believed, of honest parents, at Palermo, in or about 1743 ; and died, as most of our readers know, in prison, under the Roman Government, in ^95. Ihat he was an able man, though an unprincipled adventurer, may be at once admitted ; though very little seems to be known positively about his earlier years, except that he was evidently a great traveller, as „ gentlemen of the road „ usually are, and knew several languages, a not uncommon qualification with persons of that „ ilk." He is said to have been at Malta with the Knights of St. John, in Egypt, Spain, and Portugal, but ill-luck appears to have pursued him everywhere, and a worse reputation, to say nothing of loud complaints as regards his want of appreciation of the difference between „ meum and tuum „ in respect of bubble companies, unlawful confederacies, and lamenting creditors. Strange are the prejudices and partialities of mortals ! He visited England in 1772, and again in 1776. In his first visit he was cast into prison, and in his second he is said to have been made a Mason at a Lodge called the „ Espe'rance," which met at the King's Head, and was No. 289 on the list of the English Grand Lodge. Mackey and others profess to give the date of his initiation April, 1776.

As, however, we are hot aware of any actual evidence of the fact, we lean rather to the theory, for the honour of English Masonry, that he was made a Mason abroad, which we think more likely as he was early connected with the high grades. He is said to have obtained his Egyptian Masonry in London from the papers of George Kofton, or Coston ; and when he left England in 1778, he formed an androgyne Lodge at the Hague, it is averred. He was, it appears, at Mittau in February or March, 1779, under the protection of Count Medem, and thence went to St. Petersburg, which he is said to have left hastily, and thence to Warsaw. His first Egyptian Lodge is said to have been opened at Strasburg in 1779, where he had made acquaintance with the Prince and Cardinal Louis de Rohan, Archbishop of Strasburg, with whom, whether as accomplice or dupe, Cagliostro was undoubtedly mixed up in the affair of the Diamond Necklace a few years later. Joseph Balsamo remained at Strasburg apparently until 1782, under the Cardinal's protection, but seems to have visited Italy in the interim ; and on his return to France, en route to Paris, is said to have opened with great pomp, in the October of that year, a Mother Lodge of Egyptian Masonry at Lyons, under the name of „ La Sagesse Triomphante," he himself being the „ Grand Cophte." In 1784 he was openly at Parii, under the special protection of Cardinal and Prince de Rohan, and the Lodge of „ Les Philalèthes „ is said to have met at the Cardinal's palace. Early in 1785, a Convent was held of the new order at Paris, and another Mother Lodge founded, which was to some extent under the patronage of the Duke of Luxemburg! Cagliostro seems about this time to have made the acquaintance of Mesmer and other adventurers; and henceforward he appears com- placently to have played the part, with no little ability and success, of a duper of dupes,_ of an unprincipled charlatan. The worthlessness of his pseudo-Masonic system, the falsehood of his mysterious announce- ments and magical performances, has long been generally acknowledged • and Freemasonry was evidently to him but one of many means of making money. Soon after this came the affair of the Diamond Necklace, one of the most disgraceful frauds ever perpetrated on the credulity of man- kind, partly, no doubt, a political manœuvre, and partly a personal revenge. Such was the excitement of the time, the „ tourbillon „ of the hour, that the base were patronized, and the virtuous and high-minded insulted and vilified. Ihe stigma of this degrading episode appears to have stuck to Balsamo-Cagliostro, for he had to retreat to England, where, however, he was now found out. It is said that he knew Lord George Gordon ; but then Lord George was a visionary of visionaries, and very likely in his good nature to be a dupe ; and he too died in prison for a libel on the same Marie Antoinette whom Cagliostro had aided to persecute and insult. Curious coincidence : Cagliostro left England in 1778, or early in 1779, and proceeded via Sardinia to Rome. There he again set up his Egyptian Masonry. On December 27 1780 he was arrested by the police, and taken to the Castle of St. Angelo! Nothing more was heard of him, though some say he petitioned the French Revolutionary Assembly ; while others affirm that he died in the prison of St. Leo, in the territory of Urbino, in the States of the Church of a fit of apoplexy in 1795- Such is a short, in our opinion too long, an account of Joseph Balsamo, alias Count Cagliostro ; such, too, the sad close of an unprincipled career. That he was a cultivated „ Arab „ of society who will not admit ? That he was a rogue and a charlatan who can really deny ? That he can be made a teacher of Freemasonry, a light of our order, or that he is a suffering martyr for liberty, is a perverse paradox. That he was a spy or tool of the Jesuits is still'more improbable. The tendency of the day seems to be to run counter to every assertion of history, to every known fact of the case, and, having done so, to invest some marvellous theory with the attributes of historical truth. We, on the contrary, as Freemasons, utterly disavow and re- pudiate Joseph Balsamo as a true Brother of our order; for we consider him simply as a knave preying on society, a most dangerous member of the

„classe dangereuse." His Egyptian Masonry has perished with him, and the Androgyne Masonry he is said to have set up has long since gone the way of similar absurdities.

Caignart de Mailly.—A French writer and Brother, who lived af Paris at the beginning of this century. He was a frequent contributor to and editor of „ Les Annales Maçonniques." He also wrote „ Recherches sur l'Origine, etc., des divers Rites Maçonniques," and one or two other Masonic pamphlets.

Cailhaux, J. F.—A French litte'rateur, born in 1751, and died at Paris in 1813. He wrote several comedies, and commentaries on Molière. He was also a member of the „ Institut." He belonged to the Lodge „ Les Neuf Sœurs."

Caille.—A French Masonic writer, who published several Masonic pamphlets, though none of very great importance, in the early part of this century.

Caillut, Ant.—A well-known bookseller. Master of the Lodge „ Jerusalem," and publisher of the „Annales Maçonniques."

Cairnie, J.—Substitute Grand Master of Scotland from 1771 to 1772.

Calcott, Wellins.—An English Masonic writer of some merit. Indeed he may fairly be called the father of the Masonic philosophical and didactic school. His well-known work, „ A Candid Disquisition on the Principles and Practices of our Order," published in ^69 , has been much read, and greatly imitated. Little else is known of him.

Calendar.—A Masonic use of time, a little varying from the vulgar era, as it is termed. Members of Craft Masonry generally in their documents use the expression A. L., „in the Year of Light." Thus, the year 1876 is 5876. It is formed by adding 4000 to the current year. In the Ancient and Accepted Scottish Rite, though the year of the world's creation is preserved, they use the Hebrew reckoning A. H., „ Anno Hebraico," which some also call „Anno Mundi." Thus, if you want to find this, you must add 3760 before September, and 3761 after September in each year. 1876 is 5636. If you are desirous of finding the Templar date,subtract 1118 from the vulgar year, 1876 — 1118 = 758. The Strict Observance subtracted 1314, the date of Molay's death. In the „Anno Inventionis," Mackey says you add 530 to the vulgar era, but, to say the truth, we have no such custom in England. In the „ Anno Depositionis,' the Calendar of Royal and Select Masters, you add 1000 to the actual year, thus, 1000 + 1876 = 2876. The word is also used for an almanack. The first English calendar of the English Grand Lodge was published, as we have before said under ALMANACK-, in the old form until 1814, when it was put forth in the form of a pocket-book as at this day. Foreign Masonic almanacks were also in use during the last century, but all posterior to our English calendar.

California.—The Grand Lodge of California was founded in 1850. The Masonic body are now in that State a very flourishing and bene- volent organization, thoroughly imbued with the true principles of Free- masonry.

Calling off, or Called off.—A term of Masonic ritual well known to Freemasons.

Calvary, Mount.—A sacred spot in high grade traditions, and some even contend in Craft teaching. We do not allude here to its religious and Christian memories, since it is beyond the scope of this work.

Calvert, Charles, Lord Baltimore.—Present, according to the „Handbuch," at the Grand Lodge Assembly, 17 ^ ; but we think that the "Handbuch „ is wrong. In 1737 he was one of the eight Brethren by whom Frederick, Prince of Wales, was received into the order at the Royal Palace of Kew.

Cambacères, J . J. R-—Prince and Arch-Chancellor of the French Empire, etc. He was born in 1753. He was at one time a zealous Freemason, and in r8os Grand Master Adjoint of the Grand Orient of France, and remained so until 18r4.

Camp.—A term belonging to one of the grades, specially of the Ancient and Accepted Scottish Rite, the 32nd.

Campanella, T.—A writer, in 1649, on Bacon's „Nova Atlantis," and of „ La Cité du Soleil, ou Idee d'une République Philosophique," traduit du Latin par Villegardelle : Paris, 1840 ; as well as „ Mundus Alter," etc., 1643.

Campe, Friedr.—Writer of an „Andenken" of Brother Chro. Cramer: Nûrnberg, 1809.

Campe, J . H.—A well-known German writer, especially of „ Jugend Schriften," in thirty volumes, published at Brunswick, and also of a „ Com- parative Dictionary." He was born at Brunswick, or in the Duchy, in 1818. He was a learned man, and Doctor of Theology. He was made a Mason at Hamburg, in the Lodge „Absalom zu den drei Nesseln," in 1778 ; but it seems doubtful whether he went further than the 1st Degree, and he does not appear to have taken an active part in Freemasonry. He was a correspondent of Lessing's.

Campis, Julianus de.—The writer of a „ Sendbrief „ about the Rosicrucian fraternity, April 24, 1615, if that be the real date.

Campomanes, P. R.—A Spanish writer on the Templar Order, Madrid, 1747.

Canada.—Until 1S55, the Lodges in Canada were under the English Grand Lodge, with Provincial Grand Masters, or under the Irish and Scottish Grand Lodges. In 1833 the Grand Lodge of Canada was formed, and since then the Grand Lodges of Quebec, Nova Scotia, and New Brunswick have been formed.

Cancellarius.—The „ Handbuch „ tells us that in Hund's system of the Strict Observance, each Province had its Cancellarius, or Chan- cellor, by whom all the correspondence was carried on.

Candidate.—From the Latin word „ candidatus." All applicants for Masonic privileges are termed candidates. There seems to be some evidence that aspirants for the ancient mysteries were termed „ candi- dat!." It is said that the word comes from the custom that at a certain period the candidate was „candidâ veste indutusj" or the word „can- didatus" was used alone—for a person clothed in a white garb. Candidati are metaphorically those who seek after anything, and it has been said that candidatus was derived from „togâ candidâ aut cretatâ quâ amicti sunt candidati sive petitores magistratuum et honorum." Mackey affirms that the same custom applied to applicants for public offices generally. Every candidate for Freemasonry must be of mature age and sound judgment, strict morals, no atheist, no libertine. He must also be a free man, under no servitude of any kind, and a good citizen and a respectable member of society. He must believe in God, and be a loyal citizen of the State where he lives. Our Grand Lodge allows of no more than five candidates being received at any meeting, except on special dispensation. A candidate for Freemasonry must

be balloted for in the Lodge wherein he seeks admission.

Candlestick.—There are three candlesticks in a Masonic Lodge, as all Freemasons know. Some of our mystical writers, like Oliver and others, make them represent the golden candlestick made by Aholiab and Bezaleel foi the Tabernacle, and also the golden candlestick in the Temple. There are also other meanings given to them by various writers, which we need not allude to here. We prefer our own simple and well-known symbolical explanation.

Canitz und Dalwitz, Count Wilhel m von.—A Hessian officer and Brother, born in 1742. One of the founders of the Lodge „ Zum gekrônten Lôwen," in Cassel. He was also in the Strict Observance, and at the Convent at Wiesbaden, 1776.

Canopy.—Oliver mentions a canopy used in Masonic processions on the Continent ; but, to say the truth, we do not know exactly on what authority. If it be anything, it is what is called a baldachin, which we have already noticed.

Canopy, Clouded, or Cloudy.—This is an old Masonic terra, about which there seems some little divergency of views. The German writers, like Gâdicke, Krause, and Lenning, and others, seem to see in it a symbol of the universality of Masonry ; whereas, so far as it is used in English symbolism, the „ covering of the Lodge is the celestial hemisphere," „the dominion of bliss," „the heavenly abode." The actual expression is, we believe, not now made use of, though its almost identical counterpart is well known to all Masons. The words them- selves are said to have been in use in the early part of last _ century, before 1730. We cannot, however, accept the symbolism of universality as arising from this expression, which savours to us of Hutchinsonian mysticism, and is not, in our opinion, set forth by this particular symbol. We see no reason to depart from our own technical explanation.

Canz, Eberh. Chro. or Isr. Gli.—A writer in 1745 (Tubingen), on „Libéré sentiendi Limites."

Canzler, Karl Christian.—Lenning tells us that he was born in 1733, and „died in 1786." He was a bookseller at Dresden, and a zealous and educated Freemason. His „ Serial fiir altera Literatur und neuere Lecture „ contains, Kloss points out, many interesting^ essays on the history of Freemasonry, especially in vols. i. and ii. This work was published by himself and A. G. Meissner, Dresden, 1783. It is in twelve volumes.

Cape Stone.—More properly Cope Stone. This is a Masonic ex- pression as well as an architectural term, and is technically the top stone of a building. It is not the key-stone of an arch as some have said.

Capelle.—A librarian at Paris, and author of several Masonic songs and didactic essays; Grand Officer of the French Grand Orient in 1812.

Capitular Degrees.—Mackey seems to limit these degrees to those conferred by an American R. A. Chapter, such as Mark Master, Past Master, Most Excellent Master, and R. A. Mason. But we venture to think that this is only, so to say, a derivative meaning. We rather agree with the „ Handbuch „ that this expression represents those grades from the 4th to the 18th of the A. and A. S. Rite, which are practically represented by the four last grades of the French Rite Moderne.

Capitular Masonry.—Mackey gives the name of Capitular Masonry to the degrees of Masonry,

as we said just now, conferred under the charter of a R. A. Chapter in America. We have no such appellation in England, and we agree with the „ Handbuch," with all deference to our able Bro. Mackey, that the Capitular Masonry is proprie that which is under the Chapter of the High Grades, whether in France or elsewhere.

Cappen, or Cappe, W.H. —A writer of several Masonic orations and addresses at the end of the last, and the beginning of this century. He was a German Brother, and a member of the Lodge „ Pforte zur Ewigkeit," at Hildesheim, Hanover.

Capripede Ratur et Lucifuge, Thory tells us, was a dining degree, a burlesque on Freemasonry, in the collection of Mr. Fustier.

Carausiu s is said to have been a military commander of the Romans in England, who afterwards became Emperor A.D. 287. He bore the name of Marcus Aurelius Valerius, and is said to have been murdered by his chief officer Allectus, A.D. 293. Anderson and Preston connect him with Albanus, and the Operative Masons at Verulamium, and he is no doubt „ the King of England that was a Pagan," mentioned in the early MS. Constitutions. His name appears in Krause's Consti- tution alone, and no allusion is made to this King of England in the poem or Matthew Cooke's MS. The probable explanation of the old Masonic tradition is, that it refers, as many others do, to the existence of an operative sodality, and the patronage shown towards it by Carausius and Albanus.

Carbonari, Order of. --Properly the charcoal burners. The „ Handbuch" says, and we agree with it, that it sprung up in Italy, in the early part of this century, though it may have had something to do with other such societies, which were prolific at the end of the last century. Some have affirmed that there was a society in France of „ Char- bonniers „ and „ Eendeurs," and „Bons Cousins," from whom the Carbonari also took the appellation of „ Bons Cousins." They claim for themselves a high antiquity, and their patron saint is St. Theobald. They appear to have borrowed many of their forms from Masonry, but as a secret political order we entirely agree with Mackey that they are „ entitled to no place „ in a Masonic cyclopaedia, except, perhaps, to give us an opportunity of repudiating the notion that they are in any way, however slightly, really connected with Freemasonry.

Cardinal Points , The. —The cardinal points, as we term them (the word cardinal being derived, as philologists affirm, and as Mackey points out, from the Latin „ cardo," a hinge), are as we know N., S., E., and

W. They have a mystical meaning in Freemasonry, especially as regards the „ Lodge," which we see no good in dilating upon here, as the cyclo- psedia is neither a ritual nor a lecture, nor meant to be explanatory of esoteric symbolism.

Cardinal Virtues , The.—-They are, as we know, also four—Tem- perance, Fortitude, Prudence, and Justice. Oliver tells us, though we are not aware that he gives us his authority for the statement, that they were represented among the older Masons by certain signs—Temperance, by what was called a „ Guttural," Fortitude by a „Pectoral," Prudence by a „ Manual," and Justice by a „Pedal."

Carlile, Richard. —A noted free-thinker, in the early part of tms century, in London, who, a printer by profession, published, as a trade speculation, a pretended exposition of Freemasonry. Like all other similar attacks on Freemasonry, this also failed, because it appeals on the lowest grounds alike to the curiosity and credulity of mankind.

Carnall, Von. —A German Brother, who delivered more than one funeral address at Glatz in r8o5 in the Lodge „ Zu den drei Triangeln."

Carnarvon , the Marqui s of.—Afterwards Duke of Chandos. He succeeded Lord Carysfort as Grand Master, March, 1754, and remained Grand Master until May r8, ^57 . In 1756 appeared the third actual official issue of the „ Book of Constitutions." During his regime his active deputy, Bro. Dr. Manningham, called the attention of Grand Lodge to the so-called „ Ancient Masons." During this Grand Master- ship, nine Prov. Grand Masters, or „Provincial Deputations," were created, 49 new Lodges opened.

Carolath, Schbnreich, Prince of, in Silesia, an active and en- lightened Freemason, from whom, as Lenning tells us, Fessler found protection from 1788 to 1795, being persecuted by the Ultramontane party.

Carpet.—Sometimes also called a Floor-cloth, says Mackey, and also say others, but we do not entirely accept their explanation. The carpet is made of felt, or other material, and as a rule in squares of black and white to imitate the pavement of the Temple, which was said to be black and white.—See MOSAIC WORK, and PAVEMENT. — In former days, when Masonic ritualism was, so to say, somewhat „ in the rough," no doubt carpets were the exception to the rule, and the floor was marked with chalk. But we venture to think that the carpet, and floor cloth, and tracing board, are not convertible terms or synonymous phrases, but that each has its appropriate meaning. If any confusion has arisen in the use of the word, it has been caused from laxity or carelessness as regards esthetic arrangements. The use of floor-cloths as aids to Masonic instruction was forbidden by the Grand Lodge of Scotland in 1759.

Carysfort, John Proby, Lord, was Grand Master of the Grand Lodge of England from March 10, 1752, to 1754.

Casanova, J. T. de Seingault.—Besuchet tells us that he was born at Venice in 1725, and died 1798. He was a great adventurer, and was made a Mason at Lyons in 1758, being introduced by a Bro. de Rochebrun. But despite his stormy career and undoubted talents, and not forgetting his escape from the dreadful prisons of Venice, he cannot be said by his „ Mémoires" to be anything but a selfish pro- fligate, a discredit to Freemasonry, and a scandal to morality. As Freemasons we cannot profess to admire so heartless and so worthless a career.

Casparson, W . J. C. G.—Professor at the Caroline College, Cassel. Was a member of the Strict Observance, and at the Convent of Wiesbaden, 1776. After this little is known of his Masonic life. Gâdicke tells us that he was „ Obermeister „ of a Scottish Lodge, „Zum gekrônten Lôwen," at Cassel, and known by his many writings. Kloss, however, does not allude to any of a Masonic character, or indeed to any at all.

Cassia.—A corruption for Acacia. There is no doubt a plant or shrub Cassia, but it has nothing to do with Freemasonry.

Castaing, Marcus.—Author of „Misraim à Lyons," 1836; also of „ Discours à un nouvel Initie," and „ Astrée ; „ Lyons, 1836-38.

Casteja, A. de.—Orator of the Lodge „St. Jean dans la Loge de S. Napoléon," who delivered an

address to the Brethren at Amsterdam, November 4, 1812.

Castellan.—The German name, Lenning tells us, of the superinten- dent or steward of a lodge, hall, or building. He is either à serving Brother or a subscribing member, to whom, residing on the spot, this duty is committed.

Casting Vote.—In Masonic meetings, as in others, the presiding officer has sometimes to give a casting vote. By the Book of Consti- tutions, a Worshipful Master, under the English Constitution, can give a second or casting vote on all matters except the ballot for the initia- tion of a candidate or the joining of a Brother.

Catafalque is a temporary structure of wood or other material, used for special funeral services ; in England mostly at state funerals alone. It is more common in Roman Catholic countries. In some parts where „ sorrow Lodges „ are customary, it is also made use of decorated with Masonic symbols. In England we do not, we think on the whole wisely, have „ sorrow Lodges."

Catch Questions.—An old form of testing Masons, now more or less out of use. But we do not think it well to enlarge on this topic. „Verbum sat sapienti."

Catechism.—There is really no such thing as an acknowledged „Catechism" for Freemasonry, though much of the esoterical teaching of the craft is preserved in a catechetical form which „ex-pert" and „bright" Masons know well. It is possible that each Lodge had origi- nally a Catechism of its own, a special form of oral instruction, and this would account for so-called discrepancies of ritual. What Gadicke terms a „Catechism" we call „Lectures," though, as we said before, catecheti-cally arranged.

Catenarian Arch.—This expression is taken from the word „cate- naria," a catenary, which is the curve which a rope or chain forms by its own weight when hanging freely between two points of suspension. This curve has been called a catenarian curve, and this inverted is the technical arch of the same name. Noorthouck adds that it is a known truth that a semicircular arch will not sustain its own Weight, the crown crushing out the sides ; it depends, therefore, on abutments for support. But the catenarian arch, if truly constructed, will stand independent of any collateral aid. The Catenar-ian Arch is alluded to, as Companions will remember, in the R.A. ceremonial.

Catherine II., Empres s of Russia.—She was at first unfavour- able to Freemasonry, but after-wards toleîated it and patronized it. She is said to have declared herself „Tutrice," Protectress, of the Lodge „Clio," at Moscow. Having recalled her „ukase" against Freemasonry in rySô, the order soon became flourishing in Russia, and Prince Repnin, Counts Strogonoff, Schouvaloff, and many others distin- guished in rank and office and abilities, joined the Masonic Order. The Empress died in 1796, and Freemasonry was ere long again interdicted, principally, it is said, on the ground of internal dissensions and political, tendencies, a state of things to be much regretted by all true Free-masons.

Cauchard d'Hermilly, G. F.—A writer on Fendeurs, Char- bonniers, etc., in 1822 : Paris.

Cauchois, Fils, appears, in 1842, to have presented a report to the Grand Orient of France „ au nom de la Commission des Récom- penses." Printed in the „Globe" of 1842.

Cauchois, Père.—Nothing seems known of him, except that Cauchois, fils, a member of the

Grand Orient of France, delivered a funeral address for him, „ Cauchois, père," a „Vénérable d'Honneur," and the Brethren Clausse, père. Bourgeois, et Desmonceaux: Paris, 1840.

Caullet de Verneud.—A writer on mesmerism, 1785.

Caution.—The necessity of caution is a duty and a fact, of which all Freemasons are or ought to be well aware. It seems, however, needless to expatiate upon its necessity and advisability here.

Caverns or Caves.—In early times, no doubt, many of the mys- teries were celebrated in caverns, the Mithratic especially ; but beyond this the word has little to do with Freemasonry proper.

Célébration, La.—The name of the 3rd degree of Fessler's system.

Celtic Mysteries are the mysteries peculiar to the Celt® and Celtic nations. At this moment ethnology is in somewhat, so to say, of a „transition" state, and appears to be undergoing a process of reconstruction. So we forbear from any long discussion on the CelUe, etc.—See also DRUID S and DRUIDISM .

Cement is used in Operative Masonry to unite and bind the layers of stone together ; but in Freemasonry our Brethren are cemented together, firmly joined, or at least they ought to be, by friendship, harmony, and brotherly love.

Censer.—A small vessel of gold or silver, or some other metal, containing „live coals," as they say, in which incense or frankincense— the „ Thus „ of the ancients—is placed. This, as we know, was used in the Jewish worship, and is of custom in some divisions still of the Christian world. We as Freemasons very properly make use of it at special times for special ceremonies.

Censor seems to have been an officer in some German Lodges in the last century, according to Gâdicke ; but we fancy the office does not now exist, whatever its use may have been.

Censure.—Freemasons may be censured by the Grand Master and Pro Grand Master, and, of course, by proper vote of Grand Lodge. A Lodge may also pass a vote of censure, and so may a Provincial Grand Lodge, but in all such cases there is an appeal to the Board of General Purposes.

Centaine, L'Ordre de.—Order of the Centaine, instituted at Bordeaux in 1755. It was a secret androgynous order, though it is very doubtful whether it was Masonic in any sense.

Centenary, as Oliver says, is the revolution of a hundred years. It is permitted to English Lodges which have been established for that period to hold a special commemoration festival, and to have a centenary jewel.

Centennial.—-The adjective of the above, as we say, „ The Lodge held its centennial anniversary."

Central Point answers to „point within a circle," which see. Oliver says that the „ central point „ of Masonry is the love of God, and we would conjoin love of the Brethren. On this central point Free- masonry may be said, as the' old Doctor puts it, to build its faith, from it to derive its hope, and by it to „square its conduct in strict justice and universal charity."

Centralisten.—Centralists. A society which, Lenning tells us, existed between 1770 and 1780, under Masonic forms, to pursue alchemical studies. Others, like Gâdicke, see in k a Jesuit organization ; but we think mistakenly.

Centre of Unity.—As far as English Freemasonry can be said to have a centre of unity, it is to be found in the Grand Master and the Grand Lodge.

Centre, Opening on.—A well-known term of Masonic ritual, which we think far more judicious and Masonic not to expatiate upon here.

Ceremonial.—The ceremonial of Freemasonry is very impressive and effective, and, we think, very sound and wholesome. Though too much stress may be laid on ceremonial we cannot dispense with it, and should alike carefully guard it, and duly use it and profit by it. Our present ceremonial, though it contains traces discernible to the archseolo- gist and philologist of some antiquity, is comparatively modern -, that is in its verbiage generally. There are, however, as we said before, „indiciae" in it, which cannot be dwelt upon here, of distinct archaisms and of an older ritual.

Cerenville, Madame de.—Translated „ Walter de Montbarry,

G. M. des Templiers," a romance from the German: Paris, 1799. She probably belonged to the Adoptive Masonry.

Ceres.—A famous and well-known goddess, both in the Greek and Roman mythology, and in other mythologies apparently, if under a different name. Her mysteries were held in great veneration.—See MYSTERIES. —We shall some of us remember old Horace's well-known lines, Vetabo qui Cereris sacrum Vulgarit arcanas sub isdem Sit trabibus, fragilemque meura Solvat phaselum.

Cernau.—A French jeweller, the „ Handbuch" says ; and Mackey adds, bom at Villeblerin in 1762, who, after flying from St. Domingo, established himself at New York, where in 1807, under apparently the Grand Orient of France, though this is not quite clear, he set up a Supreme Council of the Thirty-three Degrees of the A. and A. S. Rite under the high- sounding title of the „Sovereign Grand Consistory of the United States of America, its Territories and Dependencies." He was denounced as a „fautor" of spurious Masonry by Supreme Council of the A. and A, S. Rite at Charleston, S. Carolina, in 1813, and appears to have returned to France in 1828, and to have passed away. The bodies he formed, Mackey informs us, have now ceased to exist. The „ Handbuch „ does certainly distinctly state that he acted in unison with the Grand Orient of France, though the „ Handbuch „ may be wrong.

Certificate.—Gâdicke well says that every Brother who travels, and who wishes to visit the Lodges in the cities he comes to, must not only provide himself with Masonic clothing, but with a certificate signed by the Grand Secretary, and sealed with the seal of the Grand Lodge to which he belongs. It was ordered by the Grand Lodge of England, July 24, 1755, „that every certificate granted to a Brother of his being a Mason shall be sealed with the seal of Masonry, and signed by the Grand Secretary." In the Harleian MS. 1,942, under the new articles, the word certificate is also found, and probably refers to what seems to have been the earlier practice of private Lodge certificates. When these new articles were actually passed is not quite clear so far, for though Anderson says St. John's Day, 1663, he gives us no proofs of his state- ment. The necessity of a Grand Lodge certificate is now universally admitted, and all Brethren ought when visiting other Lodges to take their certificates with them.

Chaillou de Joinville.—An active French Mason, and especially among the high grades. He was for some time Substitute-general to the Comte de Clermont. He also wrote an address to the French

Lodges, October, 1769.

Chain, Mystic.—An emblem and custom well known to Free- masons. In France they call it „ La Chaine de l'Union." Gadicke well says, „ All the Freemasons upon the surface of the earth form one chain ; every member is a link of it, and should ever try with the true hand of the Brother to strengthen it."

Chain of Flowers. —A decoration for French Lodges so called, and used for special occasions.

Chalk.—Chalk, charcoal, and clay, Oliver tells us, have ever been esteemed symbolically emblems of freedom, fervency, and zeal. No- thing is more free for the use of man than chalk, which seldom touches but leaves its trace behind. Nothing is more fervent than charcoal, for when well lighted, no metal is able to resist its force. Nothing is more zealous than clay, our mother earth, which will open her arms to receive us when forsaken by all our friends. Some may think the good doctor's mystic lore a little far fetched.

Chamber of Reflection.—In some rites this is a special room, by its appearance inducing the candidate to serious reflection. In our humble opinion, the Eesthetical and ceremonial arrangements of Free- masonry in this country have all to be greatly improved. There ought, at any rate, to be a chamber of reception for the candidates in each degree.

Chambonnet, De.—Founder of the order „Félicité," an androgy- nous order, at Paris, in 1743.

Chamfort, S. R. N.—A French man of letters and Freemason, and member of the Lodge „ Les Neuf Sœurs." He was born in 1741, and died in 1794. He was secretary to the poor Princess Elizabeth, the charming sister of Louis Seize, and was himself cast into prison as a „suspect." He was afterwards librarian of the „ National Library," a member of the French Academy, and his works were published in four volumes in 1795-

Chamisso, A. von.—A German poet born in 1781 in Champagne, in France, but who in 1790 went with his family to Berlin. He made in 1815—1818, with Otto von Kotzbue, a long foreign tour, and on his return was placed as director over a Botanical Garden at Berlin in 1838. He was a member of a Lodge in Berlin. His „ Peter Schlemihl is well known to all German students, and his poetical works of high merit have been published in six volumes.

Champagne, T . F.—Member of the Institute and of the Legion of Honour; was born in 1751, and became first a Benedictine monk; was made superior of one of their houses. He founded in I79S ^ Prytanie Français," afterwards „le College de Louis le Grand,' and directed it for fifteen years. He translated the TTOWUX of Aristotle, and edited other works. In 1789 he represented the Lodge „de l'Aimable Concorde," of the Orient of Villeneuve en Agenois, m the Grand Orient of France.

Champaux was the editor of the Masonic paper , La Verite, in 1837. It closed with the fourth volume.

Champeaux, the Abbé de.—Vicar-general of Nismes, Canon of St. Honore', and member, in 1785, of the Royal Lodge „ de la Réunion des Etrangers," at Paris.

Chandon, B. P. F. D.—A Dutch annalist of the Grand Lodge of Holland at the Hague, in 1808.

Changeux, P. N.—Born 1740, died at Paris 1800. He was an able writer on philosophy, physics,

and grammar, and one of the founders of the Lodge „ Les Neuf Sœurs." _ As Orator of the Lod$e, he pronounced the oration on the death of Voltaire.

Chaos Débrouillé, Le.—Chaos disentangled or unravelled. A degree mentioned by Mr. Pyron, Thory says, and Mackey adds, given sometimes formerly to the 28th degree of the A. and A. S. Rite, or Knight of the Sun.

Chaos, Premier et Second Discret.—First and Second Discreet Chaos, the names of the 49th and soth grades of the Rite of Misraim.

Chapel.—The Germans call ante-rooms to Lodges, and side-rooms for Masonic preparation and the like, sometimes chapels.

Chapel, Mary' s (the Lodge of Edinburgh).—One of the oldest Lodges in Scotland. Bro. D. Murray Lyon published, a little time back, a very valuable history of the Lodge, in itself a most remarkable work, most important for every Masonic student, and desemng a place in every Masonic library. By this most interesting Lodge history, it appears that the minutes of Mary's Chapel go back to 1599, and are probably the oldest Lodge records in the world. Of the three then^ existing head Scotch Lodges, viz., Mary's Chapel, Kilwinning, and Stirling, the pre- cedency of the former was re-established in 1599 by the Chief Warden of the Masons, who was also Master of Work to James the Sixth of Scotland and First of England. It was placed at the top of the original roll of the Grand Lodge, and remained so till 1808, when the precedency- was given to Mother Kilwinning, designated No. o—Mary's Chapel, as No. 1, ranking second. We refer our readers to Bro. Murray Lyon's history of the Lodge. Its annals have been very remarkable.

Chapelle, Vincent de la.—He presided at the institution of the Lodge „L'Union Royale" at the Hague, September or November 30, 1734; Lenning says the first regular Lodge in Holland, and which seems to have worked on an English warrant. Lenning also says that on that occasion the Count of Wasenaar was elected Grand Master of the Dutch order, but that can hardly be, as Mackey points out that in 1735 John Cornelius Rademaker was appointed Prov. Grand Master by the English Grand Lodge.

Chapelet was the master of a restaurant or hotel in or near Paris at a place called La Rapee, who, Lenning assures us, in 1737 was sentenced by the Court of the Châtelet to a fine of 1,000 livres and six months' imprisonment because he had allowed a meeting of Freemasons to take place in his house.

Chapiter is the old name for Chapter, which see. In olden days Lodges of Masons were often called „chapiters," and no doubt the name would come from the chapters of the monastic orders. Chapiter is also in architecture synonymous with the capital of a pillar or column.—See PILLAR, COLUMN.

Chaplain.—An officer belonging to the Lodge system in England, according to custom, though not a necessary officer by the Book of Constitutions. It were much to be wished that there was a chaplain in every Lodge.

Chaplain, Grand.—The officer is of modern creation, not earliei in fact than 1775 authoritatively, though chaplains had been customary before that date.

Chappes de la Henrière.—A French officer and Freemason. He belonged to the Strict Observance, and was at the Convent of Wiesbaden.

Chappron, E. J.—A French Brother, and editor of the „ Nécessaire Maçonnique;" Amsterdam, 1S12; and also author of „Secrets de la Maçonnerie de'voilés;" Paris, 1814.

Chapter.—A name given to Lodges of Masons, and specially in the Act 3 Henry VI. The use of the word is now confined by us Masonically to Royal Arch Masonry, the assemblies of which are called chapters, and it is also a term in use in some of the high grades.

Chapter, Grand, The.—The aggregate meeting of certain qualified members of various R. A. Chapters under the English Constitution is called the Grand Chapter. It meets quarterly for the regulation of matters affecting Royal Arch Masonry, and according to the „Regu- lations for Royal Arch Masons." The head of the order in Scotland is designated the Supreme Grand Royal Arch Chapter.

Chapter Masonry. —A name now seldom heard, but said to have been given to Royal Arch Masonry.

Chapter Masons.—A name said to have been given to Royal Arch Masons.

Charge is properly the individual address to the candidate in each degree, or to the various officers on specific occasions.

Charges, the Old.—These are taken „ab origine „ from the old Constitutions, both in poetry and prose, the first officially printed in 1723. A form of them had indeed been printed in 1722, though appa- rently without authority. Bro. Richard Spencer issued in 1871 an interesting volume containing these and other documents, edited by our respected Bro. P. G. C. J. E. Cox, D.D. Certain charges based on the old operative charges are still read at the election of every Worshipful Master in conformity with those contained in the Book of Constitutions.

Charisius, C. R.—A lawyer an official in Kônigsberg in 1778, a Brother Mason, and a member of the Strict Observance.

Charity.—The distinguishing grace of Freemasonry. Charity is, as many know, derived from .the Latin word „ caritas," which answers to the Greek word à-yaTn?, translated in the Bible „ charity," though it may also be translated „love." But whether it be love or charity, we may say love and charity equally grace and distinguish Freemasonry, and so long as Freemasons not merely possess, but practise these virtues, so long will Freemasonry outlive the world's decay and the encroaching hand of time. A Freemason's charity is not limited by country or colour, by distance or by sect ; it extends „ per mare per terras," and is coextensive with our universal Brotherhood.

Charlatans.—Freemasonry has suffered severely from charlatans at different epochs and in different countries. Many charlatans have no doubt disgraced its annals and tarnished its good fame, and despite advanced light and knowledge we do not feel quite sure but that even in this our own age charlatans, not a few, may still be found in oui worthy Craft at home and abroad.

Charlemagne, the Emperor, is said by some to have patro- nized Freemasons, but if he really did so, it was probably at the close of the eighth century when the operative sodalities of builders were

showing signs of reviving life and renewed activity.

Charles I.—For his asserted connection with Freemasonry see STUART MASONRY.

Charles II.—See the same.

Charles XIII.—King of Sweden in 1809. He, as we know, abdicated in favour of Marshal Bernadette, whom he had previously created Crown Prince. He established the Order of Charles XIII., the only royal Masonic order in existence. The number of knights is 27, all Freemasons, and the King of Sweden is perpetual Grand Master. The ribbon is red, and the jewel, a Maltese cross pendent from an imperial crown. H.R.H. the Prince of Wales, Grand Master of England, is a knight of the same, having been originally received into Freemasonry in Sweden.

Charles Martel.—He was practically the founder of the Carlo- vingian dynasty, and ruled over Paris and France from about 716 to 741. He is alluded to in the Guild Legend under the name of Charles Martel, and even Charles Marshall, and there seems to be historical truth in the old Masonic tradition—the one unvarying assertion. Depping has published some old operative regulations in his „ Documens Ine'dits," etc., of the date of r2 58, under Louis IX., and among them these words occur, „ Le mortelliers sont quite du gueit, et tout tailleur de pierre très le tems Charles Martel si come li pruedome l'oui si dire de père a fils." Thus the assertion that the Masons were made free of watch and military service had come down from father to son from the time of Charles Martel. The Masonic tradition probably refers to the historical truth, that under Charles Martel regulations were drawn up, and probably charters granted to the operative guilds.

Charleston.—A city in the State of South Carolina, United States, and the capital of the State. Mackey tells us that there the first Supreme Council of the A. and A. S. Rite in America was founded in i8or, which has assumed, he adds, the title of „ Mother Council of the World," though, we confess, we do not exactly see why. The seat of the council was removed to Washington, he further tells us, in 1870.

Chariot.—Author of „ L;indicateur de la Tenue des Loges:" Paris, 1809.

Charlotte Caroline, or Caroline Charlotte, was the daughter of the German Emperor-Francis I., and was born in 1752. She married the King Ferdinand IV. of Naples. She died at Vienna in 18-14. Not only did she protect the persecuted Freemasons in Naples in 1775, but in 1785 she procured the withdrawal of all proclamations in Naples against the order. She received the warm thanks of Ferdinand, Duke of Brunswick, and of many Lodges at the time.

Charms, Magical.—Some of the old magical charms, or talismans, have Masonic emblems on them. What is also termed the magical 01 Hermetic alphabet has a curious similarity with many Masons' marks. How or why this is we cannot pretend to say ; but we have yet to obtain a clear explanation of the connection between Freemasonry and Her- meticism, although such connection in some way undoubtedly did exist. Probably the Hermetic Adepts made use of the secret organization of Freemasonry for their own purposes.

Charpentier de St. André.—Carpenter of St. Andrew, or Le Chevalier Libre, the Free Knight.—See KNIGHT. — A grade in the col- lection of Mr. Le Page.

Charpentier, Le,—The Carpenter—the 6th of the degrees called „Forestier," Forestal, say

the"Handbuch" and Thory, and that it be- longs to the order of „Compagnons du Devoir," „Companions of Duty." It is asserted that an „Ordre du Charpentier," an „Order of the Carpenter," is still to be found in Belgium and in Holland ; that at Antwerp and the Hague a similar society exists, and that it holds its meetings in the midst of woods. We doubt it much.

Chart, Masonic, is properly a map or engraving on which are represented the emblems of Freemasonry. Several exist, but of no official authority. Manuals are sometimes erroneously called charts.

Charter is really the authority by which a private Lodge meets. It emanates from the Grand Lodge, and must be produced and read before consecration of any Lodge can take place. The charter, a warrant of constitution as we also call it, must always be hung up in the Lodge, and must be open to the inspection of all the Brethren at all convenient times, and of visiting Brethren and initiates, to show that it is a regular and not a surreptitious Lodge. The Antiquity Lodge, No. 2 of the English Lodge, meets on immemorial usage, or prescriptive right, and has no warrant or charter. But the exception in this case clearly proves the rule.

Charter of Cologne.—This document has been the subject of much animated controversy, all too long however for our limited pages. It has had its supporters and its impugners, and the general voice of past and contemporary criticism is unfavourable both to its genuineness and its authenticity. Its history is now so well known that it appears to be almost a waste of time and space to repeat it here, the more so as, having considered all the evidence pro and con most carefully, both as regards its history and its actuality, we have come to the conclusion that it is a fictitious document, and really therefore critically and evidentially valueless. On three points especially the gravest doubts exist : 1st, the existence of the Lodge termed „ Het Vredendall ; „ andly, as regards its warrant said to be written in English ; and 3rdly as regards the roll of the members of this supposed Lodge from 1519 to 1601. If these state- ments are untrue absolutely, the greatest suspicion rests on the docu- ment itself, on the well-known principle of law and evidence, that if one 2Dortion of the testimony be entirely untrue, the remaining portion is tainted by the original falsity. The charter which accompanies the other two documents therefore lies under very great suspicion, despite the apparent circumstantial statement of the attestation of Bro. Wasenaar von Opdam, mentioned by Mackey. The „ Handbuch" changes the names, and states that the signature of the letter, which Mackey mentions was a child of V. J., was N. G. geb V. T., from Rotterdam, and supposed to be not the daughter of Van Jeylinger, but Van Teylingen. Some also stated that Van Botzelaar had received the documents from Wasenaar, and had desired a trusty person to deliver them to Prince Frederick of the Netherlands in 1826, which, as we know, took place. But on the whole the external and internal evidence are both unfavour- able to the document, and we believe it to be a „ fraus pia," and reject it as a portion of Masonic evidence, or as a Masonic document of any real value. It appears to us to be a document which has arisen out of the high grade complications of the latter part of the last century. Its supposed Jesuit origin we must unequivocally reject, as an utterly untenable and visionary theory.

Charter of Edwin.—This is also called the York Charter, and is now generally also given up. The document Krause published is, we believe, so far a real document that it is either an original one per se, or made up of two MSS. No doubt much difficulty exists as to the other two documents—the old obligations and statutes of the year 1694, collected by command of King William III., and the regulations completed and arranged in order, from the time of K.ing Edred to Iving Hemy VIII. Of these two last collections nothing is known in England, nor until Krause's publication had anything ever

been heard, as far as we are aware, of the Constitution of Edwin. How all these documents finally got into Van Dyk's hands in Latin we know not, as Bottger, in his letter _ to Schneider in 1799 or 1800, tells him that the old York Constitution was a „ codex in grey folio" very old, and consisting of 107 leaves, of which he could only understand two-thirds, as „ es alte Englische Sprache war,"—that is, as it was old English idiom. And he also alludes to Anderson's apparent use of the same MS., with some additions ot Anderson's own, as that of the Solomonic Temple. In 1803 Bro. Van Dyk gave Bro. Schneider at Altenburg a Latin translation of this MS., which he said he had received from a Col. William Erskine, out of Scotland, who often in summer was at York ; and the correctness of the translation was certified by a certain J. Stonehouse, of York. But of this Erskine and Stonehouse nothing so far has been discovered, despite many researches. In 1809 Schneider retranslated the Latin into German, but all traces of the original codex of 107 leaves, with the three docu- ments, are so far lost. Though, as we said before, from various circum- stances, we believe that there has been a foundation for the statement, and an original or originals of the documents themselves, there are so many attendant circumstances of suspicion, that we must honestly admit, in their present form, the three „ Constitutions," or whatever you like to call them, cannot be relied on as historical documents per se. They are compilations, we believe, from one or more old MS. Masonic charges, etc. However, we speak with reserve, as we do not deem it to be right to proclaim them spurious. Of course, as regards the Edwin Charter, that is actually and historically untenable. The tradition of Edwin refers to Edwin of the Deira, King of Northumber- land, and may have relation to the early work of the Operative Masons brought from Rome to build the church at York after his baptism by Paulinus in that city. He lived at Auldby, mixed up in our traditions with the Pseudo-Edwin.

Charter of Transmission. —This is a deed or charter of trans- mission said to have been signed by Jacques de Molay, February 13,1314, while in prison, by which he constituted Johannes Marcus Larmenius Grand Master of the Order of the Temple. Who Johannes Marcus Lar- menius Hiero-solimitanus was does not clearly appear, though some have said that he was Patriarch of Jerusalem. This charter professes to give in Latin a list of successive Grand Masters from 1324—twenty- two in number, and ending in 1804. Since that time no other official list has been published, and in the „ Manuel des Chevaliers de l'Ordre du Temple," in 1825, no addition is made to the roll of Grand Masters, the last named being Bernard Raymund Fabre Palaprat, in 1804. It seems that by this „ charter „ Johannes Marcus Larmenius declared that on the 13th of February, 1324, Molay had con-ferred on him the Grand Master- ship, and also the power of selecting his successor, and that he had done the same and nominated Thomas Theobaldus Alexandrinus, who accepted the office in 1324. Thus this charter of transmission is a charter of perpetuation, and the Order of the Temple professes to be a continua- tion of the actual Knights Templar, and to hold many relics of their great forefathers. They claim to have the sword of Jacques Molay, the helmet of Guy Dauphin d'Auvergne, the Beauseant, and four fragments of burnt bones taken from the funeral pile. Modern criticism is however very unfavourable to the charter as a veritable document, and it is gener- ally believed to have been put together about the beginning of the last cen- tury, and some even will have it later. It has been averred, for instance, by more than one writer, that a Jesuit, of the name of Bonani, a learned antiquary and archseologist, assisted Philip Duke of Orleans, in 1705, to fabricate the document; and some writers, Mackey among them, declare that this perpetuation of the Templars was originally called the „ Société d'Aloyau", dissolved in 1792 by the death of its Grand Master, the Duke de Cossée Brissac, massacred at Versailles. It is stated that certain persons called Ledru and

De Saintis, and Bernard Raymund Fabre Palaprat especially, physician to the duke, found some papers among the duke's effects, and then set to work to resuscitate the Order of the Temple. For this purpose they nominated C. M. Radix de Cervillier as „Vicar," and then admitted into the order certain Brethren called Decourchant, Leblond, Arnal ; and that these three hit on the bright idea of setting up the relics of the order. But we do not think that this account can be altogether relied on ; and there seems to be a mixing up of dates and names. The „ Handbuch „ says that the order sprang up in the Parisian Lodge „ Chevaliers de la Croix," in 1805, and that its first public appearance in Paris was August 16,1810. In that year the „ Handbuch „ states the „ Evangelium und Leviticon „was not on their list of „stage properties," and to that MS. but little critical value can be attached. In 1813 there was a schism in the order, and the Count C. L. le Peletoier d'Aulnay was elected Grand Master in opposition to Palaprat, so that two Grand Masters existed. In r827 D'Aulnay laid down his Grand Mastership, and Palaprat was again recognized as the sole Grand Master. Palaprat died in 1838, and was succeeded by SirW. Sidney Smith, who died in 1841, and though a certain Jean Marie Raoul was then named Regent, since 1841 the order has been practically in abeyance. As a document the Charter of Larmenius is, in our humble opinion, his- torically and critically worthless. Among the alleged Grand Masters the famous Dugueslin is found ; but if Bonani was the concoctor of this „fraus pia," he certainly has shown much ingenuity and taken much labour in vain. We are not aware that any Masonic student will now seriously contend for the reality of this document, which in its original, we believe, has never been seen of late years. What the present state of the Order of the Temple is, we know not.

Charteris, Francis, afterwards sixth Earl of Wemyss, Grand Master of the Grand Lodge in Scotland, in ^47 .

Charteris, Francis, afterwards LordElcho, D.G.M, of the Scotch Grand Lodge, 1786, 1787.

Chartres, Louis Philippe Joseph, Duke of, afterwards Duke of Orleans (Egalité), was elected Grand Master in 1771, to succeed the Comte de Clermont. He does not appear to have taken much interest in the order, or ever to have realized the true meaning and value of Freemasonry. His connection with it was probably for political pur- poses, and it is quite clear that he was not a true Mason at heart, for on the 22nd February, 1793, he published a letter in the „Journal de Paris," signed „ Citoyen Egalité," in which he publicly repudiated the Grand Orient of France and Freemasonry. The Grand Orient of France immediately declared the Grand Mastership vacant, and Besuchet tells us, on the authority of Thory, that the sword of the order was broken by the President, and cast into the middle of the assembled Brethren. The Duke's act was in keeping with his entire career, alike despicable and detestable, and he who had abandoned his King and disowned his Brethren, perished by the guillotine November 6, that same year, pitied by none—a just retribution, may we not say after all, for those innocent victims he had himself eagerly aided to condemn to insult and to death. It would appear from Besuchet that the Duke de Chartres was not the head of the entire Masonic Order, there being then in existence the „Grande Loge de la France," and the „Grande Loge Nationale, ou le Grand Orient de France." Mackey says that he paid attention to the welfare of the private Lodges though he neglected the Grand Lodge. We confess that we do not agree with him. Knowing what history tells us of his career, we do not profess to believe in him at all.

Charvilhac, G. T.—Author of „Précis de l'Histoire des Jésuites Paris, 1820.

Chasidim.—In Hebrew proprié „ Hasidim," with the guttural aspirate. They are said to have originated in the time of the Macca- bees, and some contend were established to oppose innovations on the Jewish faith, others as a „ religious fraternity," or an Order of the „Knights of the Temple of Jerusalem," bound together to adorn and maintain the fabric, and to preserve it from injury, insult, and decay. Some also will have it that they are the precursors of the Essenes. But it is almost impossible now to speak decisively on the subject. There is in the Grand Bibliothèque in the Rue de Richelieu, at Paris, a curious MS. poem relative to the „ Chevaliers „ or Knights of Judas Maccabeus, hitherto inedited.

Chastanier, Benedict de.—A French Brother, who, in ^67 , according to some writers, brought to England a modification of Pernety's system, and established a Lodge in London, under the name of the „ Illuminated Theosophists"—Swedenborgianism, so to say, disguised, if not that remarkable craze „ pur et simple." Lenning says that the Lodge lasted some years in London, but gave up ere long the form of Masonry. Mackey tells us that White, in his history of Swedenborg, 1S68, mentions „The Theosophical Society" for the „purpose of promoting the heavenly doctrines of the New Jerusalem by translating, printing, and publishing the theological writings of Emanuel Sweden- borg." Among twenty-five names given by White, occurs that of „ Benedict Chastanier, French Surgeon, 62, Tottenham Court," adds Mackey. The „Handbuch" informs us that in 1787 he issued an address in French, „humblement adressé par son auteur à tous les ama- teurs de la Vérité." He was, according to Thory, in 1767, „ Venerable," a Worshipful Master of the Lodge „ Socrate de la parfaite Union" at Paris, and a member of the „ Grande Loge de la France." It is hardly worth while to trouble ourselves with his alleged system.—See SWEDEN- BORG.

Chatelet, La Grand. —The Great or Grand Chatelet. Effectively the Police Court of Paris until the Revolution. Several edicts issued from it against the Freemasons, especially one September 14, 1737, and another June 18, 1745. They are important dates in the history of French Freemasonry.

Chaudel, or Claudel.—A French Brother, author of „La Frater- nité, Paroles et Musique : „ Paris, i84r.

Chaufpié.—A French Brother and writer, who published, Thory tells us, „ Le Dictionnaire de Chaufpié," to which he constantly refers.

Chaumeret.—Editor of „ La I^re Maçonne : „ Paris, 1809—1814.

Chaumont, De.—A French Brother, and private secretary of the Duke of Chartres. In regard to Masonic matters, very little else is known of him.

Chaussard, P. T. B. Publicola. —A French writer of some merit, born in 1766, and professor of Belles Lettres at the Lodge of Orleans. He was a Freemason, but has only made incidental if important refer- ences to Freemasonry, Besuchet tells us, in a work not Masonic, „L e Nouveau Diable Boiteux." Thory, however, asserts that he is the same person who was a member of the Lodge „ du Grand Sphinx," at Paris, and wrote a poem entitled „ La Philantropie, ou le Dévouement du Frère Dufay," inserted in the „Annales Maçonniques."

Chaussie, De la.— A literary Brother and author of several memo- rials and didactic essays. He was a member of the Grand Orient of France, with which Thory tells us he had several discussions in or about 1772.

Chaussieu, Hector.—Dramatic author, and son of the celebrated medical man of that name. He was a member of the Lodge „ Des Frères Artistes," and a representative of that Lodge in the Grand Orient, 1802. In 1808 he published, at Paris, together with Bro. Cuvelier, the „Athénée des Francmaçons," in which Besuchet observes that we may find the spirit of an amiable author and of a good Brother.

Chauvelot.—Didot of Paris, in 1831, published a Masonic discourse delivered by Frère Chauvelot, March 4, 1831.

Chauvet. —A Bro. Dr. Dubouchet de Romano, according to Kloss, delivered in various Lodges of Paris a discourse „Au bénéfice de l'infortuné Frère Chauvet," published by Delaunayin 1827. The same Dr. D. de Romano is also stated to have issued a „ Notice Historique sur les Infortunes du malheureux Frère Chauvet," about the same time. One is made anxious to know who was Chauvet, and what were his misfortunes ?

Chayla.—According to Thory, a Grand Officer of the Grand Orient of France in 1810 and 1814.

Chazet, A. R. B. A.-A literary French Brother, librarian of the J(.ing, and Chevalier of the „Legion d'Honneur." He was born in 1774. He was both a wit and a poet, and as member of the Lodge „Amiti?," in 1807, obtained the prize for two odes offered by the Lodge of „Neuf Sceurs." The subject of one was „Les Lois de la Mai;onnerie," ofthe other, ,' Le Travail."

Chef de Bien, Le Marquis de.-He is also, some say, called St. Amand. Took an active part in the „Rite Primitive" at Nar bonne, was a member of the Strict Observance, at the Convent of Wil helmsbad, and that of Paris, 1785, when he was chosen secretary of the French correspondence, as Baron von Gleichen was of the German. He was a French Brother, who played an important part in the high grade proceedings of his time.

Chef d'<Euvre.-Mackey tells us that it was a custom among the. Guilds and among the „ Compagnons du Devoir" in France, that each apprentice should, before his admittance to the freedom of the guild, present a piece of finished work as a proof of his skill. This w? called his „chef d'reuvre," or masterpiece. As regards the ,' Compag nons du Devoir," we do not know where Mackey obtained his authority for the statement, or what the real connection of these secret operative orders was with Freemasonry. As regards the Operative Mason Guilds, no doubt the Lodge minutes of St. Mary's Chapel, so ably edited by Bro. D. Murray Lyon, give proofs of the existence of the custom in the „asaie," ,' essy," „assay piece," of that old Scottish Lodge.

Chef des Douze Tribus. -Chief of the Twelve Tribes; z rth degree, 3rd class, of the chapter of the Emperors of the East and the West, according to Thory. .Mackey says that it has also been termed „Illustrious Elect," and Lenning that it was designated also „ Die Erleuchteter," the „Enlightened."

Chef des Loges.-Chef of the Lodges.-See PRINCE OF JERUSALEM, •

Chef vom Tabernakel, Der.--Chief of the Tabernacle. The „Handbuch „ says that this is the 23rd grade of the Old English Rite brought back to France from America. But in saying this Lenning assumes· the Charleston creation of the present system of the A. and A. S. Rite. The „ Handbuch" is dearly in error in calling it the Old English System, as we are not aware of any such system being in vogue in England before this century-at any rate in its entirety, though parts of it no doubt were.

Chemin Duponte.-A_French Brother who published the „ Encycloped1e Maçonnique: Pans, 1819. He also wrote „Travaux Maçonnique et Philophiques,_" in 4 vols., 182 5, and „ Cours Pratique de la Franc Maçonnique Pans, 1841. He was a member of the Grand Orient in 1823. He has been accused of political tendencies injurious to the neutrality of Freemasonry.

Chequered Floor.-Answers to mosaic pavement, which see. It is called by Hutchinson, in 1775, „Tassalata," and is declared to intimate the chequered diversity and uncertainty of human affairs.

Chercheur, Le.—The Seeker. The first of the high grades of the Asiatic Brethren.

Chercheurs de la Vérité. — Seekers after Truth. See also PHILALETHES.

Chereau, Ant, Guil.—A painter at Paris and officer of the Grand Orient. He published in 1806 „ Explication de la Pierre Cubique," and in the same year, „ Explication de la Croix Philosophique des Chevaliers Souverains Rose Croix," de'dié au Grand Orient de Portugal, par Ant. Guil. Chereau: Kloss, No. 1,971. He was called, it seems according to Thory and the „Handbuch der Freimaurerei," „L e Comédien de la Maçonnerie," and some have even contended that he was not the real author of the two works which are credited to him.

Chesnau, Chevalier le.—He pronounced and published a Masonic Discourse at Rouen in 1830.

Chesnaye, Moulin de.—A French Brother and W. M. who pro- nounced and published two Masonic Discourses at Paris—one in 1803, and the other in 1805. He belonged to the Lodge „Les Neuf Sœurs."

Chesterfield, Philip Dormer, Earl of.—Born in 1694, and died m 1773. He was a distinguished diplomatist, statesman, and „littera- teur, and while Ambassador at the Hague in the year 1731, was present at the „ Lodge of Emergency," or special Lodge convened under a dispensation from Lord Lovel, Grand Master, to initiate Francis, Grand Duke of Lorraine and Tuscany. This prince was advanced to the 3rd degree the same year, Preston tells us, at a special Lodge con- vened at Houghton Hall, Norfolk, as he had visited England in the meantime. Preston says that Lord Chesterfield presided on the occa- sion with a Bro. Strickland as Deputy-Master, and with Bro. Benjamin Hadley and a Dutch Brother as Wardens. Oliver in his edition of Preston, 1861, repeats the statement. Kloss and Mackey however assert that Dr. Désaguliers was in Holland at that time and presided, and not Lord Chesterfield. Lenning follows Preston and Oliver. The „ Handbuch „ leans to Kloss. P here are no records in the archives of the English Grand Lodge with respect to this event, nor any official traces of the dispensation said to be granted by Lord Lovel.

Chevalier, in old French „ Chivaler," corresponds with our English Knight, and the German Ritter. How we got the word knight is a curious question in English philology. The name chevalier is given to many of the foreign high grades. To save unnecessary references and repetitions, we shall give them as Mackey wisely does under the word KNIGHT , which see.

Chevalier.—Orator of the Lodge „Les Chevalliers de l'Univers." He delivered an address at the „Fête" of the order, June 12, 1S08, which was published at Paris in 1808.

Chevallerie de la Bacon.—See BACON, etc.

Chevallier.—A French Brother and civil engineer, who pronounced a funeral address or oration

March 8, 1820, at the funeral ceremony held in honour of Bro. H. R. H. the Duc de Berri.

Chevrier, C. C.—Founder and Provincial Master of the Lodge „ La Since'rite d'Or" at Beusançon, France, Letier published two of his addresses, the first in 1831, the second in 1S41.

Chicago, Congress of.—A convention of American Freemasons, Mackey tells us, held at Chicago in September, 1859, for the purpose of establishing a general Grand Lodge for the United States. The results of it were not, he remarks, of a successful character.

Chichely, Henry.—Archbishop of Canterbury, and said to have been Grand Master of English Masons from 1413 to 1443. His con- nection with the order arises from the fact that he was a great builder and restorer, and so came into contact with the operative guilds. It used to be said that there was evidence that „ a respectable Lodge" was holden at Canterbury in 1429 under the patronage of Archbishop Chichely. No such evidence however is so far known to exist. Among the Tanner MSB., Bodleian Library, Oxford, as the late respected Sub-Librarian, the Rev. A, Hackman, informed us in 1861, the register of Christ Church, Canterbury, and of William Molash, not Molart, is extant. It contains no mention of a Lodge being held under Chichely, but it states, that the „ Lathomi „ received Livery—" Murry cloth „ for „ Livery „ annually j and in 1429 it gives the name of the „ Magister," of the „ Custos de la Loygye Lathamorum," of sixteen „ Lathami," and three „Apprenticii ibidem." At the head of the „ Clericorum „ stands „ Domino Archiepiscopo, iii. p.," by which is understood that he received three „panm"or cloaks. This is no doubt the same entry alluded to by Preston, but he has founded more on it than it will bear. All it proves is that a „Loygye Lathamorum „ was at Canterbury in 1429 consisting of a Master, a Custos, sixteen Lathami, and three Apprentices, all of whom received „Livery," or clothing annually from the monastery. But see MOLASH, WILLIAM , for details.

Chief Point.—Oliver tells us that the „ chief point „ in Masonry is to „ endeavour to be happy ourselves and communicate that happiness to others." Good old teaching.

Children of Light,—A name sometimes given to Freemasons by Masonic symbolical writers like Hutchinson.

Chili.—Freemasonry was introduced into Chili in 1841, by the Grand Orient of France. In 1850 and 1857, Mackey tells us. Lodges were or- ganized by the Grand Lodges of Massachusetts and California. On the 20th April in that year a Grand Lodge was founded, and a Grand Chapter subsequently.

China.—Freemasonry was planted in China, it is said, by the Grand Lodge of England. But there seems a little confusion of dates in the matter. The „ Handbuch der Freimaurerei," 1867, often quoted, tells us that the Swedish Grand Lodge had established a Lodge at Canton, September 20, 1788, called „St. Elizabeth;" and that though inactive in 1865, it was the oldest Lodge in China.

Chinese Secret Societies.—It has been said that Freemasonry exists in China in an indigenous form. Whether this be true or not is so far not clear ; for, as far as is yet known, all the native secret societies are apparently purely political. But we do not think that any one can yet pronounce positively one way or the other, China being still a „ terra incognita," in great measure, to Europeans.

Chisel, The.—A well-known Masonic „working tool," as we call it, with an appropriate figurative

explanation and personal application ; but better given in Lodge than in a Cyclopaedia.

Choffard, P. P.—An engraver of some celebrity, born 1730, and died in 1809. He was a member of the Lodge „ Les Nœuf Sœurs," at Paris; and Besuchet tells us was „ un des membres zélés."

Choice of Officers.—A most important duty for the welfare of a Lodge, and one too often perfunctorily performed.

Choiseul, C. A. G.—Duke and Peer of France. In 1792 he was colonel of the Royal Regiment of Dragoons. With the Marquis de Bouillé, and le Comte de Versen, he prepared the flight of the unfortunate Louis Seize and family from Paris ; arrested with them at Varennes, he was imprisoned at Verdun, but afterwards released. He was again arrested; but escaped to England in disguise. At the Restoration he regained his honours. He was a Freemason, and member of the Grand Orient, and also connected with the Rite Ecossais.

Choix d'Ecossais.—The 41st grade, 5th section, of the Metropo- litan Chapter of France.

Choix Grand, Chevalier du.—See KNIGHT.

Choix Sublime, Chevalier du.—See KNIGHT.—Some say this is the same as Choix d'Ecossais, and that is evidently Thory's opinion.

Choix Sublime, Grade du.—A degree, saysThory, in the nomen- clature of Mr. Fustier.

Chotsebim.—Properly Hotsebim, which see.

Christ, Order of.—In 1367, under Pope John XXIX, the Templars in Portugal became Knights of Christ, with the King as Grand Master. In 1550, Pope Julius III. made the Grand Mastership hereditary in the King. In 1780 the order is said to have been secularized, and in 1854 suppressed. This order was certainly a legitimate continuation of the old Knights Templar and the only one. Lenning tells us that at Rouen, Perpignan, and Orleans, in 1822, a Templar system under this name existed, which was probably the result of the proceedings of a Portuguese called „Nunez," according to the „Handbuch," at Paris in 1807, who professed to have received authority from Portugal to con- fer the rank of the order. He introduced into the Lodge „ L'Abeille „ at Paris, Kloss avers, the highest grade, „ Sovereign Grand Commander of the Temple." The title itself is a proof of the unreality of the order, and of his chicanery.

Christiani, W . C.—-Writer of a romance called „ Der Goldmacher;" died 1837.

Christianity of Freemasonry, The.—There always has been, and there always probably will be, a large Christian School in Anglo- Saxon Freemasonry. Many of our symbols, and much of our esoteric teaching may be so palpably Christianized, that we have always felt how much may be fairly said on this subject, interesting and important as it is for the welfare and progress and permanency of Freemasonry. We think that the Christian School and the Universal School can co-exist in Freemasonry. Time was when the teaching of our order was distinctly Christian, and though now it is, and wisely so, universal, there is room, we apprehend, in our great Brotherhood for both schools, so long as the question does not become a matter of controversy and contention. Hutchinson and Oliver both belonged to the Christian School, and their arguments cannot be properly put on one side arbi- trarily, while on the other hand, as since 1813 the recognized utter- ances of our autho-

rized teaching have been almost entirely universal, the liberty in this respect we rightly enjoy should not be in any way interfered with or lessened. If one Brother sees Christian symbolism in the ritual and emblems of Freemasonry, by all means let him do so ; and if another upholds the universal tendency of our ritual and aTropprjra, b)' all means let him do so. As we before said, Freemasonry can well contain both schools, and for both a great deal may be said. Though their views are necessarily antagonistic, yet they need not be made the subject of contention ; they can be held in peace and mutual considera- tion and all fraternal good-will. Indeed we think upon the whole that Freemasonry has, curiously enough, a two-fold teaching in this respect.

Christmann, M. W . L.—The writer of „Tradition und Schrift Logos und Cabbala;" Leipsic, 1825.

Christophoros.—Said to be the name of the priests in the fourth class of the old Egyptian mysteries. Much however that has been written upon the Egyptian mysteries is pure imagination.

Church, Freemasons of the.—A modern society founded about 1842, but of which little seems to be known, or whether it is still extant.

Cipher Writing.—Some like to call it cryptography. It is the art o concealing the meaning of writing from all but a limited number who possess the keys. It is of very early use in the history of the world, and seems to have been practised by the teachers and priests of various religions, the Egyptians and Druids, etc. ; for example, it is still used m diplomacy. In Freemasonry it has been in use, though it is now going out, and never, as far as we know, has had any authority Irom Freemasonry itself. Some writers aver that what is called the square Masonic cipher ma)^ still be seen and read on the walls of Herculaneum, and that it was very early in use by the operative Guilds. Some _ say that the Runic alphabet was also early employed by the Christian operative Masonic Guilds. All present known systems of cipher are comparatively modern. _ It is true that Cornelius Agrippa mentions a cabalistic cipher, and there is an old magical or Hermetic cipher. But all the so-called Masonic ciphers have no official authority, and several have been invented by charlatans like Finch. A very common cipher is that which substitutes £ for a, and commencing from e, as the initial letter of the alphabet, makes « terminate in d. Then there is the also common form, especially abroad, and once used in the United States of drawing two horizontal parallel lines, intersected by two parallel and vertical lines, as Mackey puts it. This system makes up nine divisions, and each division contains three letters ; the second letter is dis- tinguished from the first by one dot, the third by two. By abbreviating the lines the alphabet assumes the appearance of a square alphabet, and some say this form of cipher is very old indeed. This is the one perhaps most in use witfi some modification, in so far as a cipher is now used at all, anywhere, though each grade professes to have a cipher of its own, and many are very peculiar, and not a little intricate, especially among the high grades. There is also a cipher which consists of reading words from right to left instead of left to right, or rather perhaps from the reverse, which is however nearly obsolete. We repeat that there is after all no authorized Masonic cipher for Craft Masonry.

Circle.—This is an old symbol, alike of former religious systems, and of Freemasonry almost naturally so. It has been held to represent alike the Deity and Eternity, as having neither beginning nor end, and always so to say complete and perfect. It has also been held in some old Anglo-Saxon Masonic teaching to represent the future state, though, we think, without much force of meaning or propriety of illustration. See, however, POIN T WITHIN A CIRCLE.

Circle and Parallel Lines. — This is a well-known Masonic emblem, and often seen in our Lodges, which has had two main explanations, as we know, offered of it, and which, we think, we may fairly allude to here. The one is, that the two parallel lines represent the two St. Johns, the other is that they typify Moses and Solomon. Mackey says that Dunckerley invented the „ Johnian „ symbolism, but we agree with Oliver that such teaching was far older than Dunckerley, and that Dunckerley only used and adapted what he found ready to his hand. This difference of the explanation points out clearly the line of demarcation between the two schools of teaching ; the first being Christian, the last being universal. Our present recognized teaching since iSr3 accepts the latter explanation.

Circular Temples.—These have been used in many old forms of worship, some say in that of fire ; but, at any rate, we know in Druidical. Round Christian churches have also been erected, some supposed in imitation of the Temple, and no doubt they are for the most part contemporaneous with the era of the first or later Crusades.

Circumambulation. —If this long hard word be reduced into its simple meaning, it expresses only a going around, or walking around. It refers to the processions in the heathen temples on stated occasions. It is asserted that these processions always moved from east to east, singing hymns, that is to say they went from east to west, and then from west to east again, ending where they began in the east, and so imitating the course of the sun. But though this rule was com- mon, it had some exceptions, though no doubt the very frequent use of the ceremony gave rise eventually to the word. It is probably more correct to say, that the habit of circumambulation is a relic of heathen worship, though there is no meaning of course in its special use any longer. In certain ceremonies of Freemasonry a modified form of circumambulation or processional is used, though simply on Masonic principles. Any attempted explanation of our present system, as based on any old-world ceremonial, is in our opinion idle in the extreme. We may observe that circumambulation, in its processional phasis, is common to several Christian churches, as much as it was to the heathen temple worship. There is an innocent use and lawful adaptation of all such ancient forms.

Civiale, J.—Doctor in Medicine, and famous for his method of crushing the Stone in the bladder. He was a Freemason and member of the Lodge „La bonne Union „ at Paris; initiated in 1825.

Clandestine Lodge. —A Lodge of Freemasons meeting without a warrant, or working on a charter suspended or revoked by proper authority. The word probably comes, as Mackey puts it, from the old French „clandestin," meaning illegal, unauthorized, „contre les lois."

Clare de Gilbert.—Marquis of Pembroke, and said to be, with Ralph Lord Monthermer, and Walter Gififord, Archbishop of York, entrusted with the care of the Operative Masons in 1272. This is however only Masonic tradition.

Clare, Martin.—An English Mason of the last century, and a Fellow of the Royal Society. He is understood to have revised the old lectures in 1732, which, however, we are told were superseded by those of Dunckerley in 1770, and which, modified in some respects by Preston, were finally settled in 1813, as we have them now, by Dr. Hemming'. The Athol Masons probably cling to the older forms of Anderson and Désaguliers, who, according to some Masonic traditions, had arranged the lectures before Clare. Martin Clare was J. G. W. of England in 1735, and D. G. M. in 1741. He translated into English, it is averred by Mackey, the „ Relation Apologétique et Historique de la Socie'té des Francs Maçons," which appeared in Dublin in 1738, „ par J.G.D.M., F.M., chez Patrice

O'Donoko," and which is most probably by Ramsay! It is said to have been burnt at Rome in 1739. Kloss mentions an edition published at „ Londres," 1749. Martin Clare's translation of Ramsay's work, if it be the same, appears in the „Pocket Companion," 1784; printed, it is said, at Frankfort, 1748. In 1735 he delivered an .address before Grand Lodge, which was much read in England, and translated into more than one foreign language. This also appears in the „Pocket Companion „ of 1754, and is annexed, it is stated, to the foregoing Apology for the Free and Accepted Masons," etc., and translated into French and German. Penning, and the „ Handbuch," curiously enough, do not mention Martin Clare. So much for Masonic fame !

Clarence, H.R.H . the Duke of.—Afterwards King William IV He was initiated into Freemasonry March 9, 1796, at the Lodge 86, Plymouth ; but he did not take a very active part in the proceedings of our order.

Classes of Masons.—Oliver tells more than once, that at the building of the Temple the operative masons were specially divided into several classes. But this statement is purely apocryphal, and without any warrant from the Bible, though it may be found in antiquated craft legends. There were no doubt separate bodies or classes of workmen.

Claudius, Matthasus.—Born in 1743, died in 1815. A German writer and Freemason, called die „ Wandsbecker Bote," or „ Asmus," from the „Wandsbecker Bote," a serial which he published from 1770 to 1775. ft appeared at Hamburg in 8 vols., 1774, and in a new edition, 1838. He translated also Ramsay's „Travels of Cyrus," „ Irrthiimer und Wahrheit," from the French of L. C. de St. Martin, and „Sethos," from the French of L'Abbé Terrassou.

Clavel, F. J. Bègue.—A well-known French writer and Brother, but of whom not much is known apparently beyond his literary produc- tions. He issued, Kloss tells' us, in 1843, at Paris, „Histoire Pittoresque de la Franche Maçonnerie," etc., an interesting work, though not altogether reliable, as he has sacrificed accuracy to theory, and history to effect. Kloss also informs us that, in 1844, he edited „ Almanach Pittoresque Universel de la Franche Maçonnerie." He was also W.M. of the Lodge „ Emeth," and pronounced a discourse on the 3rd of Novem- ber, 1824, on the occasion of the death of H.M. Louis XVIIL, and the succession of Charles X. This was published, according to Kloss, in r824. He also, together with a „Frère Caille," seems to have put out „Les Meneurs du Grand Orient jugés d'aprèsleurs Œuvres," etc., which, though without date, is said to be printed in the „Annales, etc., des Pays Bas," vol. vi. He also edited the „ Revue Historique, Scientifique et Morale de la Franche Maçonnerie" (Paris, 1830, 1833), according to Kloss, in six parts, meant to be a French continuation of the „Annales des Pays Bas." Mackey, who deals with him only in his „ Supplement," says that he also, in 1844, was the author of „ Histoire Pittoresque des Religions etc. de tous les Peuples du Monde." Kloss does not mention this work, neither does he record the Masonic journal, the „ Grand Orient," or „ Orient," which Alackey says he also edited in 1844. We are inclined to think that there is a little confusion about dates, though we confess to great difficulty in finding out much about him. Clavel, in his „ Histoire Pittoresque," gives us a full account of a quarrel he had with the Grand Orient of France, in or about 1826, and of the sentence of exclu- sion passed upon him and others ; but it is one of those squabbles which are a discredit to Freemasonry, and certainly will not interest our readers. Indeed, it is nothing but a conflict between the Grand Orient and the Rite Ecossais, of which Clavel seems to have been a warm sup- porter. His fame as a Masonic writer rests upon his „ Plistoire Pitto- resque,"

Clavel, Louis.—Said by Thory to be P.G.M., nominated by the Grand Lodge St. John of Edinburgh, of the Scottish P.G. Lodge of St. John at Rouen. We do not, however, find his name in Laurie.

Clavicula Salomonis, or the Key to the Highest Wisdom, is the title, as Lenning tells us, of a Plermetic work greatly in favour with the admirers of such studies, though a wonderful evidence of the aberration of the human intellect. After a careful search in Kloss, we have not been able to find any more particulars of the work.

Clavis Muratorum, meaning the Key of the Masons, is given to the 54th. 55th, 56th, and 57th grades of the system of this name, as each of these degrees is also called, according to Lenning and Thory, Le Mineur, Le Laveur, Le Souffleur, Le Fondeur.

Clement V. was, before his electio•n to the Popedom, Bertrand d'Agoust, or Bertrand de Got, Archbishop of Bordeaux. He is said, as the price of the' papal tiara, to have made a secret compact with Philippe le Bel, in respect of the destruction of the Knights Templar, This famous order was suppressed, as we know, formally, if only provi sionally, by the famous bull," Ad providam Christi," etc., May 6, 1312. The Pope died April 20, 1314, and it has been said that either Jacques de Molay, or Guy, the Dauphin d'Auvergne, summoned him, when at the stake, before God in forty days. But though his fatal illness beg:i.n a few days after Malay's execution, March 18, 1313, he did not die, as we said before, until April 20, 1314. Philippe le Bel died from a fall from his horse in 1314. There was enough in this coincidence to awaken the belief and love of the rnarvellous. Many writers no doubt record this speech of one of the gallant sufferers, but we are inclined to think that it is what the French call"apres coup."

Clement XII., Lorenzo Corsini, was born in 1652, and died in 1740. He was elected Pope in 1720, and 1738, April 27, he issued his bu}J condemning the Freemasons, beginning „ In eminenti Aposto latus specula.." It can be seen in full in the"Pocket Companion „ for 1754, and many other Masonic works. This bull is the foundation of all Romish intolerance as regards Freemasonry, which, though avowed openly by more than one of Clement's successors, began with him, and is discreditable to the Romish Church, qua a Church, and dishonour ing the name of religion. At one time the Scottish Presbyterians aped the intolerance of their"auld enemy," as against peaceful and harmless Freemasons, and even the last few years have witnessed a fresh outbreak of the same childish intolerance on the part of more than one hot headed religionist How sad it is, that neither time nor change, nor education, nor the progress of civilization, can check or correct the „furor ,' of unbridled fanaticism, and extinguish that love of persecu tion which seems to be a weakness of our common humanity.

Clement XIV.-Bom J. V. A. Ganganelli. Suppressed the Jesuit Order, June 14, 1773, though it has been revived by a less wise Pontiff1 We only allude to this because it has been said that the Jesuits adapted Freemasonry to their own purposes. We do not believe it, though we think it pretty certain that in France (there is no evidence of it in Scotland) the Roman Catholic Church, and perhaps the Jesuits, in the early part of the r 8th century, permitted the use of Freemasonry to further the Stuart interest.

Clement Augustus.- Duke of Bavaria, and Elector of Cologne. Born in 1700, died in 1766. After the publication of the bull of Clement ,?(II:, in 1738, he withdre.w ope!11Y and officially from Freemasonry, but 1s said to have adhered to it still m secret, and to have founded the Society of Mopses. The ,' Handbuch" seeks to make out that the „Mopses" were an androgynous .order from the first,

and that the galiant Elector fond of ladies' society, may also be considered to be the originator of the Androgyne Masonry. ,ve are not, however, quite sure that the „Handbuch" is right. See, however, MoPSES.

Clement de Genl!ve.-Under the name of ,· Vincent," author of „Les Francs Maçons, Hyperdrame," first published „ Londres, chez J. T. (Tonson), dans the Strand, 1740." Kloss seems to think that it was really published in 1737. Who or what Clement de Geneve was, does not quite clearly appear.

Clement de Ris, Le Comte.—Peer of France, and Grand Officer of the Grand Orient in 1814.

Clerical System is the system invented by Starck, court preacher at Darmstadt, in 1767, and others, and which was a modification of the Strict Observance. It seems to have been a combination of theo- sophy, alchemy, and magic, though, to say the truth, not much seems to be really known about it. Its founders, Starck, Giinther von Bôhnen, Von Raven, and others, were termed „ Clerici Ordinis Templariorum," or „Clericorum Ordines Templarii;" and Thory terms them, „Clercs de la Stricte Observance." They professed to reform their mother-rite, and to claim more influence over the order, alike because they were the „Spirituality" as that they were in possession of superior knowledge. Lenning says that it consisted of 12 grades—namely, the three symbolical grades ; and 4, the Young Scottish, or Jung Schotte ; 5. Scottish Past- master, or Knight of St. Andrew (Schottische Altmaster, oder St. Andreas Ritter) ; 6. the Provincial Capitular of the Red Cross (der Provinzial Capitular von Rothen Kreuze) ; 7. the Magus, or the Knight of Purity and Light (der Magus, oder der Ritter der Klarheit und des Lichts). This 7th grade was subdivided into other five, namely 1, the Knight Novice of the Third Year (der Ritter Noviz vom Dritten Jahre); the Knight Novice of the Fifth Year (der Ritter Noviz vom funften Jahre) ; the Knight Novice of the Seventh Year (der Ritter Noviz der Siebenten Jahre) ; the Levite (der Levit), and the Priest (der Priester). This order seems to have disappeared about 1778.

Clermont, Chapitre de.—Chapter of Clermont. This is the name given to the system founded by the Chevalier de Bonneville, November 27> 1754. and which took its name either from the Jesuit College, close by the place of its meeting, or from the fact that it was, or was supposed to be, the perpetuation of a Jesuit Chapter of High Grade Masons, which in that college had actually met and laboured for the cause of the Stuarts. We are, we confess, a little doubtful on this latter point, despite the as- sertions of some Masonic writers; though it is just possible that many of the Stuart partisans in France used the secrecy of Freemasonry for their own purposes, and many of the high grades may have been purposely arranged or adapted for that end. The system of the Chapter of Cler- mont seems to have been introduced into Germany at Berlin, in 1760, under the name of „ Kapitel der Clermont." At first, some say, this system consisted only of three high grades, to please the more educated and wealthy, who were weary of the dissensions of Craft Masonry in Paris. These degrees were—1. the Knight of the Eagle, or Elect Master (Chevalier de 1Aigle, ou Maître Elu) ; 2. Illustrious Knight, or Templar Professed (Chevalier Illustré, ou Templier Professé); 3. Sublime Illustrious Knight (Sublime Chevalier Illustré). Subsequently, however, othei grades were added, and the whole system was merged eventually in the Grand Conseil or Grand Chapter of the Emperors of the East and West. We do not ourselves believe that the high grades arose in consequenceof the dissensions of Craft Masons, but rather that from the time of Ramsay's mistaken address, there was a foolish craving for these ap- parently higher, and knightly, and mysterious grades. It has been as-

serted that the Chapter in Germany, which first hailed from this Chapter of Clermont, afterwards took the name of „ Ordo Equestris Hierosolymita- nius," but we do not feel quite sure that this was so. Mackey seems to believe that it was only the revival of the Templar system of Ramsay, which appears to have been in vogue at Lyons about 1743. But it clearly was not Ramsay's system, and was at any rate a modification and enlargement of it. Von Hund was, we know, admitted into the Chapter of Clermont, and took from it apparently his idea of the Strict Obser- vance which he afterwards worked out so fully in Germany.

Clermont, College of.—A well-known college of the Jesuits in Paris, where James II. resided until he settled at St. Germain en Laye. It has been said that his partisans organized there a Chapter of Freemasons, which gave its name to Bonneville's Chapter of Cler- mont. ^ Many of the German writers apparently believe in the actual formation of a system of Jesuit Masonry, but we confess to have grave doubts on the subject. We do not wish to deny the probability and possibility of the supporters of the Stuart Dynasty making use of the secrecy of Freemasonry, and even accommodating it to their own pur- poses, but we hesitate much to accept the statement of a Jesuit organiza- tion. That individual Roman Catholics, and even Jesuits, may have been Freemasons, is probably true, but Freemasonry and Jesuitism are as opposed as light and darkness. Those who favour this theory rely a good deal on Bonneville's work ; but then we are inclined to think that this was only a good specimen at the time of Masonic sensational litera- ture. On the whole, with the exceptions to which we have adverted, we do not believe in any actual or general Jesuit use of Masonry. In the second part of Bonneville's work, which he calls „Moralité des quatre Vœux,' etc., we are aware he seeks to establish a parallel between the four Ignatian vows and the four grades of Masonry as he terms them. But we think his arguments very weak indeed. Indeed, as we said before, there is no solid foundation for his theory, in our humble opinion.

Clermont de Comté, Le.—Prince Louis de Bourbon, the fourth Grand Master of the French Freemasons, succeeding the Due d'Autin. His administration was both unfortunate and undignified. He died in 1770, having been elected Grand Master in 1743,

Clermentois Frère.—Brother of Clermont. Thory tells us that it takes its name from the Chapter of Clermont, and is one of the grades of the Swedish system, and was also a grade of the Clericalists. Ofneither of these statements have we been able to find any proof.

Clinton de Witt.—An American statesman, and Freemason. He was born at Little Britain, New York, Mackey tells us, in 1767; he died in 1828. He was initiated in 1793, and was Worshipful Master ot his Lodge in 1794. In 1806 he was Grand Master of the Grand Lodge at New York. When the Morgan excitement broke out, he was Governor of the State of New York, and was unjustly charged by the anti-Masonic party with unfairness and neglect in his office, on account of his Masonic sympathies. At that time party feeling ran high in respect of that most puerile of accusations, and we are glad to forget to-day, as Masons, the folly of many, and the wickedness of some. Mackey adds, that Brother Clinton de Witt was an honourable man, a true patriot, and a devoted Mason.

Closing.—A well-known technical term in our Lodge ritualism, which we must not dilate upon here.

Clothing.—In former days, and about the time of the revival. Freemasons are said to have had a well-known and special dress, namely, a „ skull cap, yellow jacket, and blue nether garments, with

a leathern apron." No doubt the old operative Guilds all had special dresses. In an old illumination in the British Museum, in which a Master Mason and four Masons appear at work, the Master has a long blue garment and pink cape, and blue hat ; and two of the Masons have pink garments and blue capes, and two have brown gar- ments and pink capes. The proper dress for Freemasons in the Lodge, in our humble opinion, is evening dress. The word clothing technically also refers to the wearing of an apron, as no Mason can enter a Lodge without it, or be said to be „ properly clothed."

Clothing the Lodge is an old custom of English Masons, no doubt derivable from early times, by which each newly initiated Brother presented the Brethren present with gloves and aprons. It has long been obsolete, though it is referred to by Anderson in the Constitutions of 1723, and forms No. vii. of the General Regulations approved b}' the Grand Lodge in 1721.

Clubs.—Some writers have considered Freemasonry a sort of social club, formed at a time when clubs were beginning in this country. But the idea is most mistaken. At one time our Lodges may have been too much purely social gatherings, but that is the case no longer, though true sociality is, and should ever be, one of the genuine features of Freemasonry.

Coat of the Tiler.—According to the records of the Grand Lodge of York, still preserved at York, and first published by Bro. W. J. Hughan in his „Masonic Sketches and Reprints," „ a blue cloth coat, with a red collar, was formerly, at York at any rate, the dis- tinguishing dress of the Tiler.

Cockade.—-Some of the German Lodges, Lenning tells us, used to, and perhaps still do, allow their members to wear blue cockades as a symbol of freedom and liberty. The „ Handbuch der Freimaurerei „ sees in it a relic of the Strict Observance.

Coëns Elus.—Cohens Elected, called also Elus Cohens,—a name given to the rite founded by Martinez Paschalis in 1767; and which consisted of nine grades.—See PASCHALIS.

Ccetus means in Latin an assembly or meeting. It has a good meaning as „ ccetus dulces valete," and a bad meaning, as an unlawful gathering. Dermott seems to have occasionally used it for his Grand Lodge in Latin, which, as far as he was concerned, was perfectly a proper meaning, in its worst sense.

Coghlan , L., Revd.-Grand Chaplain in 1814.

Coignee, Ordre des Che valiers de la.-Order of the Knights of the Axe. A social order of the end of the last century, but not Masonic. ·we possess a curious manuscript copy of its rules, etc.

Coin de l'Isle.-Writer of a report relative to „L'Abeille Ma.<;on nique,'! to the Grand Orient of France, and as to whether a „Journal Mac;onnique peut etre utile ou nuisible a l'ordre :" Paris, 1829.

Colin.-Author of" Le petit Repertoire Mac;onnique: „Paris, 1829.

Colin d'Ambly.-A French Brother who wrote „Les Jesuites condamnes par leurs Maximes et leurs Actions:" 1825.

Collar.-Worn round the neck of Freemasons with .a pendent jewel, to represent their dignity or office. It is made of ?ilk, and is light blue for Craft Masonry; garter blue for Provincial and Grand Officers ; crimson for Royal Arch Masons : purple, crimson, and pale blue for Provincial Grand Chapters and Grand Chapter. In the high grades the colours of the collars are many and various.

College.-This is a name sometimes given by some of the high grades either to their meetings or to a section of grades.

Colleges, Irish , or Irish Chapters.-Lenning tells us that these bodies only existed in France between 1730 and 1740, professing to have originated at Dublin. They gave way to the Chapters of the Rite Ecossais.

Collegia Artificum.-The name given to the operative Guilds under the Roman Empire. The Collegium was an institution peculiar to the Roman polity, and many were the Collegia among the Romans. See, however, RoMAN COLLEGES.

Collegium Fabrorum seems to be the name by which the Roman Cuild of Masons was known. „Faber," no doubt, is simply an „artificer," and may be used for an artificer in metals as well as in stone. But though this be so, the „ Collegium Fabromm" seems to have designated the College of the Masons.

Collins, George.-Editor of a monthly serial for the members of the Lodge „Zur kleinen Welt:" Riga, 1797. He was W. M. of the Lodge.

Colln, D. G. C. von.-He was a volunteer in 1808, and wrote an account of the Tugendbund. But whether he was a pure Freemason we are not aware.

Cologne, Charter of.-See CHARTER OF COLOGNE.

Cologne, Congress of.-The fact that this congress, as it is c?llecl by some, ever was held at all, rests upon the verity entirely of the so called Charter of Cologne. If that be utterly unreliable historically we fear that the account of the Congress is apocryphal too.

Colombe, Ordre de la, or Chevaliers et Chevalières de la. The Order of the Dove, or Knights and Knightesses of the same—an androgynous order instituted at Versailles in 1784.

Colonnes, Chevalier de.—Knight of the Columns.—See KNIGHT .

Colorado.— The Grand Lodge of Colorado was formed, Mackey tells us, August 2, 1861. J. M. Chevington was the first Grand Master.

Colouge.—A French Brother, mentioned by Thory as belonging to Cagliostro's Egyptian Lodge at Lyons in 1785.

Colours, Symbolism of.—This is a subject on which a good deal may be said and has been written without in our humble opinion any very definite result. Much no doubt may be advanced, as has been advanced by mystical writers on this subject, and there may be some groundwork of truth in a good deal that has been put forward ; but for the^ most part we are free to confess, that their deductions as well as their premises appear to ir. both arbitrary and hypothetical even at the best Oliver says that the Masonic colours, like the Jewish Tabernacle, are intended to represent the four elements. The white typifies the earth, the sea is represented by the purple, the sky-blue is an emblem of the air, and the crimson of fire.

Columbia, British.—Freemasonry was introduced into British Columbia by Lodges under the English and Scottish and Irish Consti- tutions, on December 28, 1872—an independent Grand

Lodge under the appellation of the Grand Lodge of Ancient Free and Accepted Masons for the province of British Columbia.

Columbia, United States.—The Grand Lodge of Columbia, United States, Mackey tells us, was organized December 11, 1810.' Valentine Reintzel was first Grand Master.

Column.—As Oliver well says, a round pillar made to support as well as adorn a building whose construction varies in the different orders of architecture. Technically perhaps it is better to say that a column is a cylindrical pillar which serves either for the support or ornament of a building. It consists of a capital, which is the top or head, the shaft, which is the cylindrical part, and a base on which it rests. In a Masons' Lodge three columns or pillars are well known- Wisdom, Strength, and Beauty.—See WISDOM, etc.

Comenius, J . Amos—Bom in 1592 he died in 1671, and lies interred in the church of Naarden. His real name was Komensky. He seems to have been of Moravian parentage and education. He studied at Herbprn in 1612 under Alsted, a professor of some celebrity in his day, and thence he went to Heidelberg. In 1614 he seems to have gone to Amsterdam and thence home to Niwnitz. He became master of a school at Prerau in 1616, priest and preacher in Fulneck in 1618. In 1621 by the advance of the Spaniards he lost his writings and soon after his wife and children, and had to leave Fulneck. He found shelter among the Bohemian mountains with Baron Sadowski von Slaupna. Again in 1627 he as a non-Roman Catholic had to leave the country with 30,000 families. He went to Lissa in Poland, taught Latin, and published there in 1631 his „Janua Linguarum reserata," which was republished in twelve European languages, and four Asiatic. So at least says the „ Handbuch," to which we are indebted for this interesting biography which is unnoticed by other writers. He went to Sweden in 1638, and is said to have reached England in 1641 where his „ Prodomus Pansophiœ" had appeared. The civil war, however, made him leave England, and after many adventures he died at Amsterdam apparently, as we said before, in 1671. Pie had in-the meantime been made Bishop of the Moravian Brethren at Lissa, taught at a school at Putah, inspected the children of rich Hollanders, and made the acquaintance of the two De Geers, father and son, who greatly befriended him. His works show him to have been a very able man. At the cost of Lorenz de Geer (the son) his works first were published at Amsterdam in 1657, at least his „Opera Didactica." His „Panegersia" is supposed by the „ Handbuch „ and by Bro. Findel to have influenced Anderson and Désaguliers. Indeed our learned Bro. Findel has said that passages from Comenius have been used in our English Constitutions of 1723 and 1738, „fast wôrtlich," almost word for word. But we cannot respectfully agree with either of these great authorities. We do not think that Désaguliers or Anderson had ever heard of Comenius, though Désaguliers may have, but we have never been able to tracé the authority for such statement. That Comenius uses very literal and liberal words when speaking of humanity is true, but to say the truth we cannot find any actual Masonic expression. In his „ Via Lucis „ he talks of a „ brotherhood," but as he nowhere mentions the Freemasons, though he had plenty of opportunities of doing so, without more proof we cannot accept the Masonic connection. He may have been a Rosicru- cian or a member of a Hermetic astrological fraternity. His „Via Lucis „ is dedicated to the Fellows of the Royal Society, London : Amsterdam, 1668, and Christopherum Conradum.

Comité, Chevalier de.—In the collection of Mr. Hecart, says Thory.—See KNIGHT .

Commander was the name formerly given to the officer who presided in an encampment of Knights Templar. The Commander, who was also called Eminent Knight (see KNIGHT) , is now called a Preceptor, and the encampment a Priory. No doubt the word encampment is an historical solecism.

Commander , Grand—Properly the presiding officer of a Grand Commandery of Knights Templar. But see GRAND COMMANDER.

Commander in Chief is the name of the presiding officer in a Consistory of Sublime Princes of the Royal Secret, Ancient !ind Ac- cepted Scottish Rite. In a Grand Consistory of the same the President is termed „Grand Commander in Chief," and is addressed „Very Illustrious."

Commandery.—In the United States, Mackey tells us that all regular assemblies of Knights Templar are called Commanderies, and consist of the following officers : Eminent Commander, Generalissimo, Prelate, Senior Warden, Junior Warden, Treasurer, Recorder Warden, Standard Bearer, Sword Bearer, and Sentinel. This arrangement is peculiar to America. In England the Commandery is now called Preceptory and formerly Encampment.

Commandeur, Chevalier.—Knight Commander. Fifth grade of the Elus Coëns.—See KNIGHT .

Commandeur des Astres Suprême.—Supreme Commander of the Stars. • This grade was, it is said, composed at Geneva in 1729. It is in the collection of Mr. Viany.

Commemoration.—Festivals of Commemoration are in use in Freemasonry for several purposes, either to commemorate the founda- tion of a Lodge, or its anniversary, or its centennial, or some special fact in its history. They are, when properly carried out, of much benefit to the Lodge and order.

Commendator.—Commendator Domus in the Strict Observance was equivalent to Master of a Lodge.

Committee.—Much of the business of private Lodges, Provincial Grand Lodges, and the Grand Lodge is done by committees, which are appointed generally „ ad hoc," either by the presiding officer, or by the votes of the Brethren.

Committee, General.—It being, as Oliver well puts it, essential to the interests of the craft that all matters of business to be brought under the consideration of the Grand Lodge should be personally known to the Grand Officers and Masters of Lodges, that through them all the Lodges should be acquainted with the „agenda," and not be taken by surprise, a general committee, composed of the present and past Grand Officers, and the W. M. of any regular Lodge, meets on the Wednesday immediately preceding each quarterly communication, at which all motions to be made in Grand Lodge shall be submitted. This is one of the many wise regulations of our English Book of Constitutions.

Common Gavel is a working tool, familiar to us all alike in its outward form and symbolic teaching.—See also GAVEL.

Communication of Degrees.—A term used in the A. and A. S. Rite.

Communications, Quarterly.—The name given under the Eng- lish Constitutions to the meetings of Grand Lodge in March, June, September, and December. It is said to be an old term. Mackey states that the word is used of a private Lodge meeting ; but though it may be in the United States, it is not in England. The word is simply applied by us to the quarterly meetings of Grand Lodge.

Come.—A well-known city of Lombardy, famous for its lake inter alia, and which was, it is said, the seat of Italian travelling Freemasons in the middle ages. It is even asserted that this Guild of Como was the successor of the Roman Guilds, and that its members were called Magistri Comacini. It has also been contended that they had a secret • system and mysterioHs ceremonies;. but we confess that, so far, the evidence is both scanty and unsatisfactory.

Compagnon is the word for our Fellow-Craft in French, and many are the French names as given to Compagnons. We give Thory's list.

Compagnon Architecte.-Architect Fellow-Craft, so called by Mr. Fustier.

Compagnon Architecte Parfait.-Perfect Architect Fellow Crafi:.

Compagnon Architecte Prussien.-Prussian Architect Fellow Craft. Both these come from Mr. Fustier.

Compagnon au Nombre 15.-Fellow-Craft to Number 15. Mr. Peuvret.

Compagnon Cabalistique.-Cabalistic Fellow-Craft. This was a grade of the Rite Philosophique.

Compagnon Coen.-Fellow-Craft Cohen. Belongs to the system Elus Coens.

Compagnon de Paracelse.-Fellow-Craft of Paracelsus. In the collection of Mr. Peuvret.

Compagnon Ecossais Trinitaire.-See EcossArs. • Compagnon Egyptien.-Egyptian Fellow-Craft. In the Egyptian Rite of Cagliostro.

Compagnon Hermetique.-Hermetic Fellow-Craft. Third grade, ninth series, of the Metropolitan Chapter ofFrance.

Compagnon Mystique.-Mystic Fellow-Craft. In the collection of Mr. Viany.

Compagnon Philosophe Hermetique....:...Philosophic Hermetic Fellow-Craft in the MSS. of Mr. Peuvret.

Compagnon Philosophe par le Nombre 3.-Philosophic Fellow Craft by the Number 3. In the same collection.

Compagnon Philosophe par le Nombre g.-PhilosophicFellow Craft by the Number 9.

Compagnon Philosophe Sublime par le Nombre 3.-Sublime. Philosophic Fellow-Craft by the Number 3.

Compagnon Theosophe.-Theosophic Fellow-Craft. Second grade in Swedenborgian Masonry.

Compagnonnage.-A name given by some writers to a system of secret handicraft organization, which appears to have existed in France in the middle ages and later, and which Thory says was also to be fo-md in other countries. But of this last fact we are a.ware of no valid evidence.

Compagnonne Biblique.—Biblical Companioness in the chapter of the „ Dames Ecossaises du Mont Thaber." Second historical degree.

Compagnonne Discrète.—Discreet Companioness. Second moral grade in the same order.

Compagnonne Maçonne.—Companioness Masoness. Second grade of the Rite d'Adoption.

Compagnonne Maçonne Egyptienne.—Egyptian Companioness Masoness. Second degree of the androgynous rite of Cagliostro.

Compagnons du Devoir.—According to Thory this is the name given to those combinations of craftsmen of various „métiers," from whom came the word „ Compagnonnage," according to Mackey. Thory asserts that they had different names, according to the „crafts" to which they belonged, such as „bons enfans," „gavots," „gorets," „ droguins," „ passe's," „ dévorans." Mackey also gives us the names of „ Compagnons de la Tour," „ Enfans de Salamon," „ Enfans de Maître Jacques," „Enfans de Père Soubise." Thory adds that the initiations of all these „ Compagnons du Devoir," etc., were accompanied by secret forms. Mackey gives the legend of the „Enfans" of Maître Jacques, which has, as the Germans say, a certain „ aehnlichkeit „ with our Masonic traditions ; but we are inclined to think that it is only an adaptation of the older Masonic history. Be this as it may, the study of such secret guilds of workmen is very interesting, as not only are they apparently very ancient, but there is much in them to make us believe that they were offshoots from the great parent Masonic tree. Mackey, who gives an elaborate account of these „ compagnons," makes them centre, as it were, in the „ Enfans de Salamon." He states that they had four grades —Initiated Compagnon, Affiliated Compagnon, Accepted Compagnon, and Finished Compagnon. It would almost seem as if, like the German „ Gesellen," the French craftsmen made a journey through France, what was called „ La Tour de la France," and hence probably the name „Compagnon de la Tour." According to Mackey, in each town there was a house of call, presided over by a „ mère," and here they rested or met for the purposes of the society. Their greeting was called „le topage," a challenge, and they seem to have been under a regular system of inner government. Thory mentions that in 1651 they were proscribed by a sentence of Mr. Bailly, and by an arrêt of the Parlia- ment of Paris in 1778 and i78r. So late as 1812, certain persons named Dussourd and Perdrigeux, belonging to the „Corporation du Devoir" and „les Gavots," were sent to prison. Mackey states that as early as 1541 a decree of Francis I. forbade practically the meetings of the „ Compagnons de la Tour." Thory refers us to the „ Histoire du Grand Orient," which we have not seen, and have only had before us the „ Acta Latomorum." We note that Lenning and the „ Handbuch „ seem to take no account of the Compagnonnage, or of the Compagnons du Devoir, etc., though why we know not. The subject, as Bro. Mackey truly observes, and as we have remarked, is peculiarly interesting, and furnishes another item of evidence to the great antiquity of the parent Masonic system.

Companion.—A title bestowed by Royal Arch Masons upon each other, and equivalent to the word Brother in symbolical Lodges. So says Oliver, and we quite agree with him, though we do not find any evidence of the statement that the word alludes to the „ companionship in exile and captivity of the ancient Jews." The word is comparatively modern in its actual use, but the idea probably was derived from the association Oliver mentions. We observe, in justice to the good old doctor, that he only after all uses the expression, „most probably refers," and in this we shall all agree.

Compasses.—A Masonic emblem too well known to need elabora- tion here, and adhering to

our principle we restrain ourselves from the higher tendency of ritualistic explanation.

Composite.—One of the five orders of architecture, so called because it is composed of the Ionic and Corinthian orders.

Conclave.—Properly, as Mackey points out, the apartment where the cardinals meet to elect the Pope „ en secret," from „ con," and „ clavis," Latine. It is also used of meetings of the high grades, such as the Priory of the Temple and the Knights of the Red Cross of Constantine.

Concord, Order of.—According to the „Handbuch" the first was instituted by Ferdinand, King of Castile and Leon, after the conquest of Granada in 1261; now extinct. Another was founded in r660 by the Markgrave Ernest of Brandenburg. A third Order of Concord, or the United Hearts, was instituted in 1696 by the Prince of Nassau, now also dissolved. A fourth, an androgynous order, was set on foot in 1718 by the Prince of Schwarzburg Rudolstadt. This passed away in 1857. In i8r2 a fifth order was established by the Prince von Dalberg, but soon came to an end. In 1759 an androgynous order had been established at Hamburg under this name, the sixth, but utterly dis- appeared about the end of the last century. No Order of Concord now exists.

Concordisten.—This seems to be a student order common in the German universities in the last century. There is also another of the same name, established by a certain Lang, according to Thory, in Prussia; not much seems known about it.

Confederacies.—In the famous Act of Parliament of the third Henry VI., we hear of the „ yearly congregations and confederacies made by Masons."

Conference Lodges.-—Meetings of one or more Lodges in foreign countries to discuss subjects of common Masonic interest.

Conferences.—Meetings of Masons for mutual advice and en- couragement, principally abroad. The best known are those at Copen- hagen, 1778, Hamburg, 1777 ; Malta, 1778. They seem to have arisen out of the conflicts of contending grades. The word may also be used of later meetings.

Conferring Degrees.—A term in use in Craft Masonry. Confident d'Hiram. —A grade in Mr. Peuvret's collection.

Confident de Paracelse. —In the same collection.

Confident de St. Jean, or Clerus.—This grade belongs to the system of Zinnendorf, and Thory says also to the Swedish system.

Confluenz.—Author of „ Gemàlde alter und neuer Freimaurerei Leipsic, Klein, 1829.

Confusion of Tongues refers to the dispersion of Babel. Allusion is made to it in our MS. Constitutions, and in some Masonic teaching.

Congregation is the old word for assembly. — See ASSEMBLY. -—The word occurs first of all in the Halliwell MS.

Congresses, Masonic.—This is a word, though familiar in America, not well known, Masonically at any rate, amongst us, though it has its diplomatic use. As the foreign writers generally use the word „ con- vents," see CONVENTS. — But some meetings are properly called con- gresses

; see under the names of the towns where such meetings were held, such as Strasburg.—See also MEETINGS OF MASONS.

Connecticut.—The first Grand Lodge in this State was Union Lodge, New Haven, chartered 1750. A convention of delegates from twelve Lodges met at New Haven in 1789 and • organized the Grand Lodge of Connecticut. Pierpoint Edwards was first Grand Master, so Mackey tells us. Other rites have organized bodies in the same State.

Consecration.—In Freemasonry we have special ceremonies for the dedication of Masonic halls, and constituting new Lodges, which are well known to all Masons. They are very appropriate and very effective.

Consecration, Element s of, are technically the corn, wine, oil, salt, and incense we symbolically use.

Conservateurs, Grands.—See GRAND CONSERVATORS.

Conservators of Masonry.•—Mackey tells us that in 1859 a sort of association, called the „ Conservators' Association," was formed in America, to preserve the so-called Preston Webb Working. Unmasonic in its scope and idea, it was put down by the general feeling of the true Masonic Brethren in America.

Consistory.—Properly an ecclesiastical term, but adapted for high grade purposes and assemblies. Thus the meetings of members of the 32nd degree A. and A. S. Rite are so termed. A consistory is said to confer the 31st and 32nd degrees of the same rite. In the Rite of Misraim the same word is used for more than one grade. In the older rite of „ Ecossais Fidèles ou de la Vieille Bru," the three last chapter grades were called consistory.

Consolidation Lodges.—The „Handbuch" assures us that in the middle of the last century some of the Lodges of the Rite Ecossais, with alchemichal tendencies, thus called and constituted themselves.

Constantine, the Order of.—See RE D CROSS OF CONSTANTINE.

Constantinists, The, was the name of one of the most numerous of the student secret orders in Germany at the end of the last century. It was in full force at Marburg and Jena, and often in strife with the Unitisten. It is now, we believe, no longer to the fore.

Constantinople, Knight of.—See KNIGHT.—The „ Handbuch „ is the first that mentions it.

Constituting of a Lodge.—The regulations and ceremony for this are to be found in the „ Book of Constitutions," pages 126, 127, etc.

Constitutions, Book of.—The English Book of Constitutions is in itself a very remarkable production. Despite some omissions it would, we feel, be very difficult to amend it ; and so far it has amply sufficed for all the legislative requirements and disciplinary requirements of the Craft.

Constitutions, MS.—See MANUSCRIPT CONSTITUTIONS.

Constitutions of 1762.—These well-known „Constitutions" form one of the important documents which concern the true history of the Ancient and Accepted Scottish Rite, as, if they are

genuine, there arises a fair inferential argument as to the ante-Charleston existence of the 33 grades. What then is the evidence connected with them ? Thory in the „Acta Latomorum „ (1815, pp. 77 and 80, vol. i.), first, we believe, mentions their existence. He states distinctly that the „ Commissaires „ of the Conseil des Empereurs d'Orient et d'Occident à Paris," and of the Conseil des Princes de Royal Secret à Bordeaux „ drew up „règlemens de la Maçonnerie de Perfection en 35 articles," and adopted practically the 25 grades of the Council of the Emperors of the East and the West,—and that these were drawn up September 21, 1762. Both Thory and Ragon mention Bordeaux as the place where these Constitutions were drawn up, hence termed Constitutions of Concordat of Bordeaux, though Ragon expressly points out that „ il n'est resté à Bordeaux aucun trace, aucun souvenir du consistoire prétendu." Mackey tells us that in the archives of the Mother Supreme Council of Charleston there are two MS. copies of these Constitutions, one mitten in 1789, by Jean B. M. Delahogue, and the other transcribed 197J by Jean B. Aveilhé. These, however, do not, in our opinion, affect the question. These Constitutions have been published in extenso, at Paris, in 1832, so we need not give them in detail ; Mackey also says in 1859 in America. They have been alluded to in many Masonic serials, and have been formally issued by Bro. Albert Pike, who upholds their genuineness and authenticity, in 1872, in America. We fear that it is impossible to maintain their validity, critically or historically, though we will not say that they are forged documents, for this reason, among others, that we do not see the cui bono.

Constitutions of 1786.—These are said to have been approved of first in 1762, by Frederick the Great, and secondly and finally at a meeting, May 1, 1786. This Constitution was, it is said, „ deliberatum, actum, sancitum in magno et supremo Concilio." The heading of the whole document was : „ Nos Fredericus, Dei Gratia Rex, etc., Supremus, Magnus Protector," etc. ; and has this ending, „ Datum in nostra regali Sede Berolini Calendis Maii Anno Gratias MDCCLXXXVI., Nostri Regni XLVII. Subscriptum, Fredericus." The preamble of the Constitutions is as follows : „Probante, prœsente, sanciente Augusta Majestate Frederici Secundi Borussite Regis, etc., etc., in Supremo Concilio habito de- liberarunt." And the Constitutions end with this declaration; „ De- liberatum, actum, sancitum in magno et Supremo Concilio xxxm. gradus débité instituto indicto atque habito cum probatione et Prss- sentia Augustissima Majestatis Frederici nomine Secundi, Deo favente Regis Borussite, etc., etc. Verique Conservatoris Ordinis, Calendis Maiis A.L. ICCDCCLXXXVI. et A.N. MDCCLXXXVI. Subscriptum, Stark, H. Wilhelm, d'Esterno, Woellner. Approbatum datumque in nostra Regali Residentia Berolini Calendis Maiis Anno Gratise MDCCLXXXVI., nostrique Regni XLVII. SS. Subscriptum Fredericus." It is said that the parchment is defective, so that all the names are not legible. It seems, however, very doubtful if Frederick the Great, after 1744, had much to do with Masonic affairs, and had he so lately as 1786 presided at, or approved of, a Council of the Order, his successor, Friedrich Wilhelm III., in his Cabinet Order of December 29, 1797, would, we think, have alluded to it. But if, since 1744, his pre- decessor had practically withdrawn from Freemasonry, that would account for his own silence on the subject. On the whole, despite Bro. Albert Pike's earnest assertions and distinct opinion, we can- not profess to think that the evidence is critically satisfactory as to the reality of so important a document. At the same time, we will not go so far as to say that it is altogether spurious or forged, though we do not think that Bro. Albert Pike has in any way strengthened the position of the document, as far as arguments go ; he adds to the senti- ment of the matter, not the historical certainty. Those who wish to see his side of the question should consult the work Bro. Mackey refers to, and which Bro. W. Hughan tells us deserves a

careful study. The Constitutions have, it seems, been drawn up in French and Latin, and the Latin copy is now accepted, we believe, by the authorities of the A. and A. S. Rite as genuine. It is remarkable, however, we cannot forbear observing, that no record remains of such a meeting at Berlin, and that not until 1834 do the Latin Constitutions come on the scene. Both the Constitutions, whether in French or Latin, seem to have come from France, and our opinion agrees with Bro. Pike, that whatever the value of them may be, the Charleston theory is untenable, as we have before said in our history of the Ancient and Accepted Scottish Rite.

Consummatum est. — Oliver states that these are the closing words of the „N e plus ultra of Masonry," whether it be „ Kadosh," „ Rose Croix," or the „ 33rd degree." Some would limit the use of the words to the Rose Croix Grade. The words themselves are the Latin version of „ It is finished."

Contrat Social.—In English, Social Contract. In 1766, on the 30th May, the Lodge „ St. Lazare," at Paris, was founded by Lazare P. Bruneton, and on the 2nd of April, 1776, change d itself into the Mother Lodge of the Philosophical Scottish Rite. In 1778, or a little pre- viously, it came into collision with the Grand Orient, inasmuch as it claimed the right of making new Lodges, and joining other Lodges to itself. In 1781, the „ Contrat Social" seems to have won the victory, at least of liberty of action, and was in activity, it is said, in 1791-, but succumbed, as most of the Parisian Lodges did, to the evil influences of the Revolution. Before 1818, it seems to have become incorporated with the Supreme Council of the Rite Ecossais, and to have utterly disappeared by 1820. The „ Handbuch" says that Thory attempted to revive it, but this does not seem quite clear. Its system, in 1766, was as follows. After the three symbolical grades :— Le Vrai Maçon, , Le Vrai Maçon dans la Voie Droite, , Le Chevalier de la Clef d'Or, , Le Chevalier d'Iris, , Le Chevalier des Argonautes, , Le Chevalier delà Toison d', Or, , In 1815 Thory says that it consisted, besides the three degrees, of, Maître Parfait, , Chevalier Elu Philosophe, , Grand Ecossais, , Chevalier du Soleil, , Chevalier de l'Anneau Lumineux, , Chevalier de l'Aigle Blanc et Noir, , Grand Inspecteur Commandeur, , Clavel says „au contraire," in 1843, in his „ Histoire Pittoresque," p, 64, that on the basis of the three symbolical grades, the following was the system :—•, I, 2, 3, Chevalier de l'Aigle Noir ou Rose Croix d'Heredon de la Tour, dévisé en trois parties, , Chevalier du Phénix, , Chevalier du Soleil, , Chevalier de l'Iris, , Vrai Maçon, , S, Chevalier des Argonautes, , Chevalier de la Toison d'Or, , Grand Inspecteur Parfait Initié, , II, Grand Inspecteur Grand Ecossais, , 12, Sublime Maître de l'Anneau Lumineux, We forgot to mention that in 1776 the Contrat Social was brought into union with the Grand Scotch Lodge of „des Comtat Venaissin," and changed its name into that of „ St. John of Scotland of the Social Contract." Hence its adoption or adaptation of the grades of Avignon and the nomenclature of Pernety. It is also said that in 1777 the „Contrat Social" took the name of „Convent Philosophique," where the members of various Lodges might meet to discuss the history and the dogmata, and the esoteric teaching of Freemasonry.

Conty, Louis F . B., Prince. —A protector of the Freemasons. In 1743 he had several votes for the Grand Mastership.

Convent.—This is the name given in the last century to many assemblies or conventions of Masons for special purposes, or mutual advice and deliberation. Ten principal ones are mentioned by Masonic annalists, and three in 1812 at Paris, Dijon, and Leghorn. The ten are as follows : 1. May, 1764, at Altenberge. 2. June, 1772, at Kohlo. 3. May, 1775, at Brunswick. 4. August, 1776, at Wiesbaden. 5. June, 1777, at Hamburg. 6. October, 1777, at Leipsic. 7. July, 1778, at Wolfenbiittel. 8.

November, 1778, at Strasburg. 9. July, 1782, at Wilhelmsbad. 10. August, 1784, at Paris.

Convention is a comparatively modern, not a Masonic term; and for all those assemblies of Masons which do not seem properly to come under the word CONVENT, we prefer to keep the older name of „ Meet- ings." That the word convention may have been used we do not deny, and Mackey quotes the „Convention night" of Constitution Lodge 390, London. But as the word means actually a meeting, or coming to- gether, from the Latin „conventio," we do not lay much stress on such a use of the word. All we contend for is that Masonically it was not generally known or in use until in modern times at any rate.

Conversation is forbidden in Lodges by the Charges of 1723, where it is said „ You are not to hold private committees or separate conversation without leave from the Master." Mackey is in error in «aying that this is to be found among the „ Charges of 1722," published by Bro. R. Spencer.

Convocation, from the Latin „ convocatio," a summoning to- gether, or calling together, is often applied to the meetings of Chapters and Grand Chapters of R. A. Masons. We believe that some of the high grades make use of the same word.

Cooke, Matthew. —An English Mason, well known as a writer on Masonry, and who ably edited the „ Additional MS." in 1861. This is SO far the earliest prose Masonic Constitution.

Cooke, W.—Author of a work translated into German and published at Bremen, 1756, under the title, „ Untersuchung der Religion und Tempel der Patriarcher und Druiden."

Cooke's Manuscript.—This is the name given to the Additional MS. 23,198, first brought to the notice of Masonic students, and edited by Bro. Matthew Cooke, in 1861. It is a most interesting MS., and the oldest of our prose MS. Masonic Constitutions, as we have just said.

Copeland, Patrick, of Udaught, Scotland, was made in 1590, by xoyal patent. Patron for life over the Masons of Aberdeen, Banff, and Kincardine, on the ground that his ancestors had held the same office before him.

Cordier de St. Firmin, the Abbé.—Author of several „Eloges Historiques „ read in the Lodge of „ Les Neuf Sœurs." He was present at the reception of Voltaire. He was mixed up with some troubles in 1779, for which see DIXMERIE .

Cordon, C.-—A Dutch Brother who wrote an account of the Provincial Grand Lodge of Friesland.

Cordon, Henry, Count.—Canon of Lyons, and a member of the Strict Observance.

Cords, D. A.—47th Grand Master of the Grand Lodge of Hamburg.

Corinthian Order.—The noblest, richest, and most delicate of the five orders, so called because columns were made first of that proportion at Corinth. Its capital is adorned with two rows of leaves, either of the acanthus or olive, between which arise little stalks or caulicoles, forming sixteen volutes. The Corinthian column is said to be Masonically the Column of Beaut)', and to be in the south. Oliver states that Villipandus supposes the Corinthian capital to have taken its rise from an ornament in the Temple of Solomon, the leaves whereof were those of the palm tree.

Corn is used in some of our Masonic ceremonies, and may^ be looked upon as a symbol of life, of the future life, and of the resurrection. Corn, wine, and oil are used in Masonic consecrations, and at the dedi- cation of Masonic buildings, and at the laying of foundation stones ; and more than one mystical explanation is given of them.—See OIL AND WINE .

Corner Stone.—The first stone of all magnificent buildings is called the corner stone, and generally laid in the north-east, for^ the most part with solemn and appropriate ceremonies, says Bro. Dr. Oliver. Mackey states that the corner stone does not appear to have been adopted by the heathen nations, but to have been peculiar to the Jews and the Christians. We are not aware on what authority our able Brother bases this statement, as we have always understood just the reverse, namely, that the corner stones of temples of the heathens were laid in' the north-east corner, just as with Christians, though not with the Jews, the Temple standing west and east, not east and west. There is plenty of evidence to show that from very early times the north-east corner of the intended building was used by the Christian builders and Masonic operatives.

Cornucopia.—The horn of plenty, the symbol of abundance. This has been made the jewel of the Lodge Stewards, and is supposed to point alike to the plenty they are to provide, and to the perfection of their preparations. It seems a very suitable symbol for them.

Corybantes, Mysteries of.—Well-known rites instituted in Phrygia in honour of Atys. They seem to have had like all mysteries a mystical meaning.

Cosandey, Sulpitius.—A Roman Catholic priest in Freising, and a member of the Illuminati to boot. He wrote several pamphlets, partly on Freemasonry, but mostly on Illuminatism.

Cosmopolite, A, Thory tells us, is the 3rd grade of the regime of African Architects.

Cossmann, C. F. W. —He brought out a „ Maurerisches Taschen- buch „ at Berlin in 1802-3, and also an „Almanach fur F.M.," Berlin, 1805-6, which is printed also as the fourth part, Kloss points out, of the „Signât Stern," another Berlin Masonic periodical. In 1798 he had written „ Diirfen Geheime Gesellschaften in einem wohl eingerichteten Staate geduldet werden ? „

Costanzo, the Marquis, Chamberlain of the Prince Elector Charles Theodore of Bavaria, was a Freemason and one of the Illammati, and in consequence had to give up his employment about the Court, and retire to Italy on a pension.

Costart, St. de.—Worshipful Master of the Egyptian Lodge at Lyons in 1785.

Council.—In several of the high grades the meetings are called Councils, as Council of Royal and Select Masters, Council of Masters, Council of Select Masters, Council of Knights of the Red Cross, Council of the Trinity, etc.

Coupe de St. Donat, A.A.D.M., Le Chevalier, was a de- scendant, through his mother, of Enguerraud de Marigny, Minister of Philippe le Bel He was born at Peronne in 1775. An Engineer officer, he became Chef de Bataillon, and Chevalier of the Legion of Honour. It does not appear certain when he was made a Mason, but a Masonic „ cantique" of his appears in the „ Lyre Maçonnique for 1811.

Courcelles, Ch. de.—Author of a somewhat curious work, „Traité des Symboles," etc.: Paris, 1806.

Couret de Villeneuve.—Wrote „ L'Ecole des F.M. Jerusalem, 1748 ; also „ Recueil de Poésies Maçonnes Jerusalem, 1748-

Courland, Charles, Duke of.—A Freemason, and member of the Strict Observance, about 1780.

Couronne, Chevalier de la.—See KNIGHT .

Couronne, Princesse de la.—Princess of the Crown. An andio- gynous grade instituted in Sweden in 1770.

Couronnement de la Maçonnerie.—Crowning of Masonry; 61st grade, 7th series, Met. Chap, of France.

Court de Gebelin.—A French littérateur and learned man, and President of the Museum at Paris, says the „ Handbuch." He was one of the founders of the „ Rite des Philalètes" in 1773- He opened the Convent, as it was called, of the „Contrat Social" in 177?! o r

Mother Lodge of the Philosophical Scottish Rite, with a dissertation on the allegories of Freemasonry, which, Thory tells us, lasted for seven sittings. He is best known by his work, „ Le Monde Primitif." He died in 1784, and was buried by his friend and brother, the Comte dAbou, at Franconville, a place where Court de Gebelin liked to give himself up to philosophic studies. He seems to have been an amiable and enlightened man. A. Lenoir, in 1812 and 1813, called attention to his „ Allegories."

Cousins, Les Bons, or Cousins Charbonniers.—The Good Cousins, or Charcoal Burner Cousins. The „ Handbuch „ tells us these were a secret society in the west of France, of old standing. Some- think them the originals of the Carbonari.

Coustos, John, was a Brother who was imprisoned and tortured by the Inquisition at Lisbon for being a Freemason and refusing to betray the secrets of the fraternity. He was a Swiss by birth, a native of Berne, he tells us, but naturalized in England, and in 1743 went to Lisbon. He became W.M. of a Lodge which he founded, together with one Mouton, a French jeweller, he himself being a dealer in precious stones. He was seized on the night of March 14, 1743, and taken to the prisons of the Inquisition, where he was tortured, had the pleasure of witnessing a „San Benito," aad was sentenced to four years at the galleys. As a British subject he was demanded, and surrendered in 1744, came home in one of our men-of-war, and on his arrival in London, was patronized alike by the King, George II., and the Masonic Order, and a considerable sum was raised for him. He published the account of his sufferings in 1746. Kloss says that there is an edition of 1745. We have little doubt that the statement of Coustos is essentially true, though he may, like a good many others, have sought to „ improve the occasion."

Couvreur.—Answers in French to our Tyler—" qui veille à ce que le temple soit couvert, c'est à dire ferme."

Couvrir le Temple.—To cover the Temple, a French expression for „ closing the Lodge." In Fran. ce it has also another meaning, as „ Couvrir le Temple à un Frère," means to exclude him from Masonry, Mackey says. We do not find this exactly in the „ Dictionnaire Maçon- nique," but that „ couvrir „ means „ sortir," to go out.

Covering of the Lodge may be said to be the heavens. Some writers see in this an emblem of the universal extent of Masonry, and an argument has been founded on this ritualistic expression alike for the earthly universality and celestial refreshment of Masonry.

Cowan.—A very difficult word to explain. We reject the KUW of some, the „ chouan „ of others, and believe that it is nothing but a term of operative use, of which we have clear evidence in Scotland in 1598. As regards England, we believe it comes from the old word „covin," which was a word used by the Guilds to express trickery, deceit, false working. We are not aware of any English use of it previous to 1717. All the elaborate deductions of this trade expression from ancient lan- guages, seem to us alike far-fetched and uncritical.

Cowper, Wm.—Clerk of the Parliaments, and D.G.M. under Lord Inchiquin in 1726, 1727. We have in our possession a copy of the „Additional MS." 23,rg8, with this „memo." in Bro. Cowper's writing : „This is a very ancient Record of Masonry, wch was copyed for me, by Wm. Reid, Secretary to the Grand Lodge 1728, Ld Coleraine Gd Master, Al. Chocke Deputy, Nat. Blackerby, Jo. Higniore, G. Wardens."

Craft is either from the Saxon „craft," or „Kraft," German; and hence the word handi-craft. The craft, or mestier, or mystere, became afterwards put for the whole, so that the Craft of Masonry became the Craft, the entire body of Craftsmen, and we as Freemasons or Craftsmen call the whole order the Craft.

Crafted.—A word sometimes used to denote that a Brother has re- ceived the 2nd degree. It is, we think, alike arbitrary and modern in use and meaning.

Craftsman.—Properly an artificer of some craft, or follower of some „ mestier." It is, however, used specifically of Masons of the 2nd degree, and generally of Masons as members of the Craft of Masonry.

Cramer, Anton.'—A writer on Mesmerism : Frankfort, 1787. Cramer, C. F.—Writer of „ Die Tempel-herren," a tragedy, Leipsic,

1806, and also „ Memoiren iiber die Tempel-herren," Leipsic, 1806, translated from the French of Philippe Grouvelle.

Cramer, D.D.—Author of „ Societatis Jesu et Rose® Crucis, Decades quatuor Emblematorum sacrarum, ex S. Scriptura de dulcissimo nomine et cruce J. C. Frankfort, 1617.

Cranz.—Author of „ Hinterlassene Spuren aus der Werkstâtte eines ex-Illuminaten : „ Frankfort, 1794- „ Crata Repoa, oder Einwerkungen in der alten Geheimen Gesellschaft der Fgyptischen Priester," was a book put out first in 1782 at Berlin, by Fri Koppen, and J. W. B. von Hymmen. A second edition appeared in 1789. Ragon edited in 1821, „Crata Repoa, ou Initiations aux anciens Mystères des Prêtres d'Egypte." It is practically a collec- tion of imaginary grades, professedly Egyptian, but the creation of the last century, and never, we believe, worked.

Crell, L. F . F.—Author of „ Reden iiber die neuen Anzeigungen zur Tugend welche aus der Maurerei selbst fliessen : „ Weimar, 1781. He was well known as a teacher of chemistry and mineralogy, and was a member of the Lodge „ Augusta," in Gottingen. He delivered also two other addresses in the Lodge „ Zur gekronten Saule," at Brunswick. He was born in 1744, and died in 1816.

Cretzschmar was the son of a clergyman at Salzbach, and practised as a medical man at Frankfurt-am-Main. He saw some service in Spain, when attached to the Bavarian contingent. He was made a Mason in Perpignan, by the Military Lodge „ Les Amis de la Vraie Règle," though when is not exactly known, and was admitted as a joining member of the Lodge „ Socrates," etc., in 1815. He was

W.M. of the same from 1835 to 1842. He was an able man in his profession, a good Mason, and member, it is said, of 36 learned socie- ties. He wrote „Beitrâge zu der Lehre von dem Leben," „Religions- system und Freimaurerei," and some Masonic addresses. He was born in 1786, and died in 1845, deeply regretted, the Handbuch „ sayfe, by thousands.

Creuzer, Friedh., Dr.—According to Kloss he was the author of „ Symbolik und Archâologie der alten Volker, besonders der Griechen," iSrg, in 4 vols., published at Darmstadt by Heyer and Leske. Kloss mentions that in 1824, Guiguinat published a „ traduction „ of it, under the title, „Religions de TAntiquité considérées principalement dans leurs formes symboliques et Mythologiques : „ Paris, Treutel and Wurz, 3 vols.

Crimson.—Oliver states that this colour is emblematic of fervency and zeal, and is the appropriate colour of the Royal Arch Degree.

Crivelli.—A French avocat and Brother, who wrote „Avertissement Salutaire pour les véritables Amis de l'Ordre Maçonnique ; „ Paris, 1835.

Croisé, Le Chevalier.—The Knight Crusader. A chivalric grade, Thory says, communicated to him by the Grand Lodge of Copenhagen.

Croix Rouge.—Maître Provincial of the 6th grade of the Clerks of Strict Observance.

Croix Rouge, Chev. de la.—See KNIGHT .

Cromwell, Oliver.—The Abbé Larudan, in his foolish work, „ Les Francs Maçons Ecrasés, suite du Livre entitulé ‚L'Ordre des Francs Maçons trahi'" (Amsterdam, 1746), started the absurd theory that Oliver Cromwell originated Freemasonry for political purposes. Kloss, in his straightforward style, calls the statement a „ Liige," „a lie and we think that Kloss's word best represents the Abbé's deliberate endeavour to discredit Freemasons and Freemasonry.

Cromwell, Thomas, Earl of Essex, was, according to Anderson, Grand Master of the Freemasons from 1534 to 1540. We do not know on what evidence this tradition rests.

Cronenberg, Gerhard von.—Author of „Was sucht der Frei maurer noch zu seiner Vollkommenheit 1782.

Cross, though for fast approaching 1900 years the special emblem of Christ, is an old religious symbol. It is not a Masonic symbol, that is to say since 1717. As to the Guilds, it would undoubtedly be, and was, as we know, from Halliwell's MS., and, as Mackey carefully points out, familiar as the „ Rode," „ Rood." Oliver, indeed, states that, ac- cording to ancient tradition, the Temple of Solomon had three founda- tions ; the first of which contained seventy stones, five rows from north to south, and fourteen in each row, running from east to west. The centre row corresponded with the upright of a cross, whose transverse was formed by two stones on each side of the eleventh stone from the

east end of the centre row, of which the upright is formed, and the fourth stone from the west end of it. This stone, which hence occupies the place of the crossing of the beams, was under the centre of the Sanctum Sanctorum, where were deposited the ark of the covenant, etc. We do not know where Oliver got the tradition ; and we merely transcribe his words.

Cross-Bearing Men.—Mackey mentions that in the „ Miracula Naturae," 1619, there is a letter addressed to the Fraternity of the Rosy Cross, which begins, „ Philosophi Fratres, Viri, Crucigeri." .

Cross, Jeremy L,.—An American Ritualist, of whom Mackey gives a long account, and who was born 17.83, and died in 1861. He was a pupil of Thomas Smith Webb, who seems to have made many changes in the old Prestonian lectures, as well as in the high grade rituals. At least, Mackey says so. In 1819 Cross published his well-known „ True Masonic Chart, or Hieroglyphic Monitor"-—borrowed, Mackey tells us, from Webb's „ Monitor," as Webb, in turn, had borrowed from Preston. The engraving of the Emblems made the book popular ; and his „ Templars' Chart," in 1820, seems to have been equally acceptable. As the „ Handbuch „ says, the great aim of his life seems to have been the extension of the high grade system, and in this he certainly succeeded. Whether his system was good per se Masonically, is and must remain an open question.

Cross, Knights of the.—A cross of special form has been worn by various knightly orders, and is still used in some of the high grades. —See KNIGHTLY ORDERS .

Cross-Legged Knights.—In many of the churches in England are to be still seen more than one effigy of Cross-Legged Knights. It has been said that these were either Knights Templar, or those who had made a vow to go to the Holy Land. Some say the Hospitalers were also so distinguished, and all Crusaders.

Cross, Thrice Illustrious Order of the.—A degree formerly conferred in America, Mackey assures us, on Knights Templar, but now extinct. It was absolutely Christian, being under the „ Ancient Council of the Trinity."

Crossing the River.—Cornelius Agrippa is said to give in one of his works an occult alphabet, as Cabalistic, and in use among the Jews, and called by this name in memory of the crossing of the river Euphrates by the Hebrews on their return from exile, adds Mackey.

Crotona.—A Greek colony in Southern Italy, where Pythagoras is said to have erected his famous school. In the fictitious Locke MS., „ Groton" is evidently a mistake for „ Crotona," as it has always been a favourite idea with Masonic writers, that the Pythagorean system had some relationship to Freemasonry.

Crouzet.—Professor at the „ Prytanie de St. Cyr," author of two poems in the „Annales" of Caillet, one on the ,^vertus et devoirs des Maçons"—the other „sur la bienfaisance Maçonnique."

Croyant, Le.—The first of the grades of a Masonic system said to be Manichean ; but we fancy it is altogether an error of Thory's.

Crucifix, Robert T.—An English physician and Brother, born in 1797 in London, and educated at the well-known Merchant Taylors' School. He was afterwards a pupil of Abernethy's, and studied at St. Bartholomew's. He went to India for a short time, but afterwards settled in London as a medical man. He is said to have been made a Mason in 1829, and rose to high rank in the order, alike in

private Lodges and Chapters and Encampments, and in Grand Lodge, having been made Grand Deacon. He was a great friend to all the Masonic charities, and was practically the founder of the „ Asylum for Aged and Decayed Freemasons." He was a great friend of Dr. Oliver's, but in 1840, after some protracted and acrimonious controversies, happily now forgotten, he was suspended by the Grand Lodge for six months. He died at Bath, February 25, 1850. He was an earnest and zealous Mason, and, if perhaps a little too impetuous at times, and strong in his likes and dislikes, he was yet, we believe, a sincere and true-hearted Brother, who earned the confidence of his Brethren and the affection of his friends.

Crudeli.—A Mason arrested at Florence in 1739, who_was suspected of holding a Lodge in his house, in defiance of the Papal interdict. The Inquisition arrested him, tortured him, and sentenced him to a long imprisonment. Litter burlesque on the old form of Christian profession, when even angry heathens could say, „See how these Christians love one another." And all this done in the name of religion !

Crusades.—Some writers have said that Freemasonry came back with the Crusaders. We do not believe it, and whatever may have been the fact, as regards the secret system of Freemasonry lingering in the East, the operative guilds were in active work before the Crusades, the first of which began just past the middle of the eleventh century.

Crusius, C. A.—Mentioned as a „ beruhmter gelehrter" in Free masonry and magic, by Kloss, 1775.

Crux Ansata is said to be the symbol of life in the Egyptian hieroglyphics, and is generally seen in the hands of the gods, and even kings, after death.

Crypt.—A subterranean vault • or perhaps rather the basement vaults oi our greater churches. It is taken from KpvirTrj or KpvTrros. The Temple of Jerusalem had crypts, as Lieutenant Warren's researches have shown.

Cryptic Degrees.—The degrees properly of Royal and Select Masters.

Cryptic Masonry.—Masonry devoted to the cultivation of the Cryptic Degrees.

Cubical Stone.—This Masonic symbolical emblem is called in French „la pierre cubique;" by Germans „ der cubik Stein." It is no doubt the perfect ashlar of Anglo-Saxon Masonry. Oliver has a long statement in respect to it, which we need hardly repeat here.

Cubit.—Properly a Hebrew measure of length, denoting the distance from tjie elbow to the extremity of the middle finger, which some say is the one-fourth part of a well-proportioned man's stature. There were said to be two kinds of cubits, sacred and profane, rabbinical and com- mon—the one twenty-one inches, the other eighteen. It is somewhat curious that it is by the common or profane cubit of eighteen inches that the Temple measurement was said to be made.

Culdees, ihe.—Who the Culdees really were is not quite clear. Some have said that they were an original missionary settlement ; others that they came from Phoenicia ; others that they accompanied the Roman legions ; and others that they were a Hiberno Scotico Mission and fol- lowers of Columban. Eut there seems to be evidence that they were in active work by the sixth century, and probably much earlier. Some have said that they all sprang from lona. Their name, as the „

Hand- buch" says, is derived either from „cill," „cille," „cella," a church or cml, a conclave, whence Cuildich.^ The name is said to have been latinized into Coledei, hence Culdie Anglice, and the meaning Servi Dei, Cultores Dei. Another form of the name is said to have been Kelledei. Many learned men have believed that there was some con- nection between the Culdees and the Roman Masonic Colleges or the esoteric teaching of Phoenician or Eastern Confraternities. Cumberland, Henry F., H.R.H. the Duke of.—A brother of King George HI., initiated in 1767, and Grand Master from 1782 to 1790.

Cunin.—A French Brother and Orator. Pronounced an address at the Lodge at Sedan, at the summer St. John, 1820.

Cunning.—An old use for skilful. An epithet given to Hiram Abif. •

Cup of Bitterness (Calice d'Amertume).—A French ritualistic expression.

Curetes.—The priests of Crete, who presided over the famous mysteries there. Pythagoras is said after he left Egypt to have gone to Crete.

Curious.—An old English use for careful; also an epithet accorded to Hiram Abif.

Cuvelier de Trie, J. G. A.—A dramatic author and French Brother, bom at Boulogne, 1766. He wrote, some say, 106 dramatic works, and he was called „Le Corneille des Boulevards." He was one of the founders of the Lodge „Les Pères Artistes," in 1797, and W. M. in 1802. From this Lodge came the order of „Les Sophisiens," or „ Ordre Sacré des Sophisiens," whatever it may have been.

Cynocephalus.—The figure of a man with a dog's head, from kvo)v and ketjiax'/j.

Cyrus—King of Persia when the Jews returned from Babylon to rebuild the Temple, under the leadership of Zerubbabel, Jeshua, and Haggai.

D.

D.—Under the letter D, Kloss mentions seven anonymous Masonic writers.

Da Costa, H. J.—A Portuguese Brother, who on account of his Masonic character was persecuted by the Inquisition at Lisbon in the early part of this century. He was saved, it is said, by some English Brethren. He published in 1811 his „ Da Costa's Narrative of his Persecution in Lisbon by the Inquisition for the pretended crime of Freemasonry." This was apparently printed at London. He was a learned man, and wrote also a history of the „ Dionysians," or „ Dionysian Artificers," in which he seeks to connect Freemasonry partly with them and partly with the „ Dionysian Mysteries." We think him wrong in the latter theory, but right in the former. There is evidence to show that the Dionysian Artificers admitted honorary, or speculative members into their KOHW TTJS crv/ Ayuoptas, or ératpeîat. When we say above that we do not think Da Costa right as to the mysteries, we guard ourselves by repeating that we do not deny a con- nection between the àirôpprjTa of the Guilds and the mysteries. But see DIONYSIAN ARTIFICERS.

Dactyli.—From the Greek AcucnAot, mythical personages, said to be priests of Cybele in Crete

and presiding over the mysteries. Called also AaKrvXoL ,ISaîoi, Dactyli Idaei, according to Liddell and Scott, and the „ Dictionnaire Portatif de la Fable."

Dadouchos.—In Greek Saooîxos. The torchbearer of the Eleusinian Mysteries ; the office was hereditary in the family of one Callias.

Dagrain des Nubats, P. G.—A well-known Brother in Paris in 1805 and connected with the „Mère Loge du Rite Ecossais Philo- sophique."

Dagrain, Louis.—In 1735 he inserted in the „Gazette d'Am- sterdam" an article on Freemasonry, which led to the edict of the magistrates of the Hague against Freemasonry in the same year.

Dagran, Louis.—He presided at the meeting of thirteen Dutch Lodges, December 27, 1756, for the purpose of forming a national Grand Lodge. This meeting led to the formation of the Grand Lodge of the United Netherlands, and the nomination of the first Grand Master of the same, the Baron van Aessern Beyeren zu Hogerheide.—See HOLLAND .

Daine. — A major-general in the Dutch service, and a zealous Mason. Founder of several Lodges, and among them, the Lodge of „Amis Réunis" at Nimwegen, of which he was W.M. In 1818 and iSrç he opposed manfully the introduction of the Rite of Misraim, and wrote more than one Masonic circular, according to Kloss.

Dais. is properly the raised platform at the extremity of a hall or banqueting-room, at which the guests of honour were seated. It is said to come from the Norman French „ dais," a canopy, because it used to be covered over. In our Lodges it is the elevated portion of the room occupied by the Worshipful Master, the Past Master, the Chri, the Chaplain, and Visiting Brethren of proper rank—those who sat in fact „above the Dais." Some Masonic Ritualists have liked to make the Dais elevated in a Craft Lodge three steps above the floor.

Dalberg, G. A., Freiherr von, and „ Geheimrath „ of the Prince Bishop of Speier, founded in r754, together with Bro. Dr. John Gasser, „ Medicus," the Lodge „ Zur freien Ewigkeit," at his Castle of Essingen, or, as it is also called, „ Union franche aux trois Colombes." This Lodge is famous for having the „ Ritual [, contained in the „ Kunst- erkunde," which it is supposed that Bro. Gasser had either brought with him from England, where he had been, it seems, before 1784, or that the old English Ritual had been translated by Bro. von Dalberg, Gasser, and Stiiwinger. Bro. von Dalberg seems to have been both a zealous and enlightened Mason.

Dalberg, K. T., A. M., Freiherr von, was born in 1744, and died in i8r7. Was in ^8 4 made, by the influence of the Emperor Joseph, Coadjutor of the Archbishop, and Prince Elector of Mayence. He also, became Prince Primate, but in i8r3 retired to Regensburg, here he died, as we said before, in i8r7. His nephew the Duke of Dalberg raised to his memory in 1824 a memorial in Regensburg Cathedral in Carrara marble. He seems to have been a most learned and able man and of enlightened mind and tastes. He published „ Grundsâtze der Aesthetik „ (Frankfort, 1791); „Pericles fiber den Einfluss der schônen Kiinste auf das ôffentliche Gliick" (Erfurt, 1806), and other works. He was a Freemason, a member of the Strict Observance, and one of the Illuminati. It has been said that the „ Prince Regent- grade, of the Illuminati" was stolen from him in MS. and printed in Vienna. • He was a friend of Schiller, Werder, Goethe, and Wieland. Undtr his patronage at Erfurt in 1787, the Lodge „Zu den drei Râdern" was founded.

Dalberg, Wolfgang H., Baron von.—Born in 1749, died in 1806. In the Bavarian service, and „ Finanz Prâsident," and „ Geheimrath „ in Mannheim. In 1781 he was made W. M. of the Lodge „Johannes zur briiderlichen Liebe" at Worms, but he seems to have preferred to take the direction of the Lodge „ Zum Reichsapfel „ at Heidelberg. He was in the Strict Observance, at the Convent of Wilhelmsbad and the Convent of Paris. Thorymakes him President of the Prussian Chamber, but he is wrong and he has misled others.

Dalcho, Frederick.—A Brother who played an important part in the history of American' Freemasonry. Mackey's account of him is the best we have seen, and the fullest. He was, it seems, born in London in 1770, of Prussian descent. He emigrated to Baltimore on his father's death, and was there brought up for the medical profession. He served in the American army as a medical officer, but resigned his commission in 1799, and settled at Charleston, where he resumed his medical prac- tice with a certain Isaac Auld. In 1818 Dr. Dalcho was ordained a priest in the American Protestant Episcopal Church, and the same year was elected assistant minister at St. Michael's Church, Charleston, where he laboured until his death in 1836. He published more than one religious work, and edited for some time the „ Gospel Messenger.-" He is supposed to have been initiated into Masonry in an Athol Lodge, but when exactly is not known. In 1801 he was admitted into the 33rd degree of the A. and A. S. Rite, and soon after aided to form the „ Supreme Council „ of that body at Charleston. So much interest did he take in this high grade, that Mackey and others term him actually one of the founders of the A. and A. Rite in its present arrange- ment a position which his own acceptance into the 33rd degree pre- viously renders improbable and impossible. We cannot accept the Charleston arrangement of the rite, and feel sure that it is an error his- torically and critically. In 1803 Dalcho published his „ Orations," which are undoubtedly able productions ; and in 1807 he published at the request of the Grand Lodge of York Masons in South Carolina, another „ Ahiman Rezon," based on Dermott's original work. In 1808 he became Grand Secretary of this Grand Lodge, and he seems to have devoted all his energies to the union of the two Grand Lodges which then claimed the allegiance of the South Carolina Masons. In 1817 the Grand Lodge of Free and Accepted Masons of South Carolina, and the Grand Lodge of Ancient York Masons of South Carolina, became happily one united Grand Lodge under the appellation of the Grand Lodge of Ancient Freemasons of South Carolina, and Bro. Dalcho was appointed Grand Chaplain, which post he filled for many years, delivering a public address or sermon on the Festival of St. John. In I822 he prepared a second edition of" Ahiman Rezon," and in r823, in consequence of an unplea sant controversy, which more especially related to the A. and A. S. Rite, he retired from Masonry, and gave up for the remainder of his life, as Mackey tells us-to whose biography we are indebted for our main „precis" of it-"all participation in the active duties of Masonry." He was an instructed and earnest member of our order, aud we must all regret such a tern1ination to his Masonic career. •

Dallera.-Wrote ,' Ehvas zur Beherzigung an meine Mitbriider." Date not given.

Dam van Isselt, W. E. B. A. Z.-He was „G.rand Redinaar," or Grand Orator, of the Grand Lodge of Holland, and delivered an address at the meeting of the Grand Lodge March 6, I84r.

Dama, Franc.-SeniorWarden of the Lodge ,' Amis de la Victoire" at Voghera; pronounced an oration at its meeting ut)1 July, 1808.

Dame.-In all the MS. Constitutions which have the Apprentice Charge-viz., the Hope, the Har-

leian 1942, and the York, No. 4, I693, the word „ Dame" is found; thus in the Hope," that he shall not steal or pick away his master or dame's goods;" and in the Harleian, „You shall not disclose your master or dame their counsell or secrets," etc. And also in the Harleian the apprentice was „truly to honour" his dame. There can be no doubt that at one time the widows of ‚Masons were permitted to carry on work under the ·Guild, and in that case the apprentice would serve out his time. It may be that this rule was even enlarged, so as to admit the widows and daughters of Masons, as women undoubtedly were admitted to the Guilds. The words, „hee or shee," in York MS. No. 4, are only equivalent to what may be shown in other Guild regulations, and the suggestion that „shee" should read „they," though made by so great an authority as Bro. D. Murray Lyon, is, not, we venture to think, tenable in the face of the evidence of female Guild membership of some kind which may be adduced. The usage, as far as the Masons are concerned, proves the great antiquity of the instruction. What the exact position of the female members of Guilds was is not clear. In Scotland, Bro. D. Murray Lyon shows us that they were not admitted into the Guilds : though widows could carry on the trade of their husbands.

Dames of Mount Tabor (Dames Ecossaises de !'Hospice du Mont Thabor).-A society of ladies which, in r809, was formed by the Lodge" Commandeurs du Mont Thabor." It seems to have been an attempt to resuscitate the ,' Ma?onnerie d'Adoption." The object of the association was said to be as follows :-" L'objet principal decette institut?on est de donn_e? du 1:ain est du travail aux :personnes de bonne condmte du sexe femmm qm en manquent, de les aider d'abord, de les consoler ensuite, et de Jes preserver par les bienfaits et J'esperance, de rabandon des principes et du Supplice du desespoir." By the „ Statuts et reglements generaux du souverain chapitre Metro politain des Dames Ecossaises en France de l'hospice de Paris, coline de Mont lhabor," the order was divided into four grades : i. Novice Maçonne, 2. Compagnonne Discrete, 3. Maîtresse Adonaite, 4. Maîtresse Moraliste.

Dames of the Order of St. John, or Sœurs Hospitalières de l'Ordre de St. Jean, were female nursing sisters, attached to the In- firmaries of the Hospitalers.

Dancker, G.—A Doctor of Law and advocate at Frankfort-on-the- Main, initiated in the Lodge „ Sokrates zur Standhaftigkeit," November 4, 1843, Worshipful Master of the same Lodge from 1853 to 1857, and Grand Master of the Eclectic Freemasons' Union until i f 31.

Danneskoid, Lauvig C. K., Count of.—A Danish admiral, and in 1749 Past Grand Master of Denmark and Norway, under the English Grand Lodge. He was the founder of many Lodges, and was also in the Strict Observance.

Dantzig.—Freemasonry was established in this well-known town so early as in 1753, by an offshoot of the „ Drei Weltkugeln „ in Berlin, but in 1763, October 3, the „Biirgermeister und Rath der Stadt Danzig" issued a decree against, and commenced a persecution of Freemasonry, which, however it might have temporarily hindered the progress of Freemasonry, did it no lasting harm. At present Freemasonry is, we understand, very flourishing in Dantzig.

Darbes, J . F— A portrait painter and Fellow of the Academy of Arts in_Berlin, an active member of the Grand Lodge, „ Royal York," and in intimate connection with Fessler.

Darius.—The successor of Cyrus, and equally friendly to the Jews. His name is found in some

of the high grades.

Darjes, J. G . Born in 17141 he died in 1791. Was a Professor of Philosophy and Mathematics, first at Jena, afterwards at Frankfort-on- the-Oder. In 1744, he entered into the Lodge „ Zu den drei Rosen," at Jena, was a supporter of Johnson's, and founded, in 1762 at Jena, under the name of the „ Rosenschule," an institution for the care and education of poor children. He wrote a pamphlet about it, according to Kloss, in 1763. At Frankfort-on-the-Oder, he joined the Lodge „Zum aufrichtigen Herzen."

Darmaing.—Author of „La Nouvelle Tour d'Ugolin et les Cata- combes, ou les Fr. Maçons vengés : Roman dialogué par Jean qui pleure et qui rit Paris, 1821. Darmstadt.—Capital of the Grand Duchy of H. Darmstadt. The Grand Lodge of Darmstadt, which has under it now all the Lodges in Grand Ducal Hesse Darmstadt, was formed so late as 1846. A Lodge was established at Darmstadt in 1764, and another, „Johannes der Evangelist zur Eintracht," was founded by the Landgrave Christian in 1S16, then under the Eclectic Bund of Frankfort-on-the-Main. In 1841, at its 25th jubilee, it founded an institutionfor the support of Masonic orphans. In 1S45 it separated itself from the „Eclectic Bund" and placed itself under the Grand Lodge „ Zur Eintracht."—See HESS E DARMSTADT. Darragon, F. L,—Writer of the tragedy, „ La Mort de Jacques Molai, ou les Templiers Paris, 1812.

Dates.—The dates of our Masonic history have often been ques- tioned, and are not, we must admit, all to be relied on. But a more critical study of our evidences and annals will rectify these slight anomalies.

Daubermesnil, F. A.—Author of „ Premiere Lettre sur l'Institu- tion nommée Maçonnerie, Or de Perpignan," March 1, 1801.

Daubusson, or Aubusson. was Grand Master of the Knights of Malta from 1476 to 1503. He defended Rhodes against the Turks for two months. According to Anderson in the Constitution of 1738, in A.D. 1500 the Order of Malta assembled itself in Grand Lodge and. elected Henry VIT. to be their protector.

Daumer, G. F.—A philosophical writer, and Professor at the Gym- nasium, Nhmberg. He wrote several works, such as „ Die Geheimnisse des Christlichen Alterthums," 2 vols., Hamburg, 1847, but joined the Romish Church in 1858. He soon after began, like Eckert (see)„ senseless Attacks on Freemasonry. The fourth part of the serial „ Aus der Mansarde," 1861, is directed altogether against Freemasonry..

David I., King of Scotland. began to reign in 1124 and continued to sit on the throne until 1153. He was a great patron of the build- ing art, and has been called the protector of the Masons. The „ Hand- buch „ quotes Buchanan in his „ History of Scotland," as saying, „ Monasteria vel collapsa vetustate, vel bellorum injuriis diruta, instau- ravit, prœterea nova a fundamentis exstruxit." He is said by the „ Hand- buch," under these „ nova monasteria," to have built Melrose and Kilwin- ning, the latter by Hugo de Merville, Mason, „Maurer," from Cologne, and thus, the „ Handbuch „ adds, the German Building Guilds, „the men who spoke another tongue," spread themselves over Scotland.

David de Beddelun.—Chevalier of the Legion of Honour, Oratoi of the Grand Orient of France in 1814.

Daviel, Alfred.—Orateur of the Lodge „ Parfaite Egalité," at Rouen, who pronounced in 1823, 1824, 1825, 1826, an oration each year on the day of the „Fête Patronale de St. Jean."

Dazard, M. F.—Born at Chateaudun (Eure et Loire) 1771. A French official. He was „Venerable," first of all of the Lodge „ Amis du Nord," at Bruges, in r8o5, and of the Lodge „Père de Famille," at Angers, in 1814. He also belonged to the Chapitre „Amis de Henri IV., Vallée de Perigueux." He was an able Mason and a forcible writer. He seems to have been very much opposed to the „ Suprême Conseil „ of the Rite Ecossais, as he shows in his work, according to Besuchet and Kloss, „Extrait des Colonnes gravées dans le sœur Chapitre Ecoss. du Rit Ane. et Acc. du Père de Famille Vallée d'An- gers,"—February 27, 1812.

Deacon.—As we all know, in all our Lodges there are two officers called Senior and Junior Deacon. As Dr. Oliver says, „the duties attached to the office of a Deacon are to convey messages, to obey commands, to assist at initiations," and to conduct the general rites and ceremonies of the order. Ihe jewel of their office is a dove, as an emblem of peace, and characteristic of their work. The appointment of Deacons is comparatively modern both in England and in Scotland. Whatever may have been the custom in private Lodges, the Grand Deacons in England were not in existence apparently in 1813. The Grand Deacons were introduced in Scotland in 1836.

Debate.—As anything like party spirit is most alien to Freemasonry, so all debates in Lodges, Private, Provincial, or Grand, should be con- ducted in a true Masonic spirit, and, as good old Oliver says, so as to „ elicit truth and not simply to secure victory," As regards the conduct of a debate, see RULE S or DEBATE.

De Bran.—Delivered an oration before the Lodge „Aux trois Palmes," on the advantage of union, at Leipsic in 1765. Nothing now seems known of him.

De Caran or De Coron.—Published at Geneva, in 1782, „Recueil des Discours Moraux."

Decazes, Elie, Duc de.—A peer of France. He was Prefect of Police in 1815, and „Conseiller d'Etat," and successively Minister of Police, Minister of the Interior, President of the Council of Ministers, and, lastly, duke and peer of France. He was also a Freemason, and, in 1808, Worshipful Master of the Lodge „Anacreon." In 1818, September 2, he himself opened the Lodge „ Propagateurs de la Tolérance," under the presidency of General Count Ferney, and on the 2nd December, the same year, he offered to Louis XVIII. a medal with these words, „ A Louis XVIII., Roi de France, l'Ecossisme Français, reconnaissant." When the King received it, he said^ „Je garderai toujours près de moi une médaille qui me rappelle d'aussi heureux et d'aussi doux souvenirs." It has been averred that Louis XVIII. was also a Freemason, initiated when he was „Comte de Provence." The Duke de Decazes was made Sovereign Grand Com- mander of the Supreme Council of the Rite Ecossais in 1818, and appears to have presided over it more or less until his death. He was born in 1780, and died in i860.

Decius.—The name, as Kloss tells us, of Reinhold.—See REIN - HOLD.

Decker, G. F.—The court printer in Berlin, for a long time Deputy Master of the Lodge „Zur Eintracht," in Berlin. He was a member of the Strict Observance. Kloss gives us two addresses by „ Bruder D." (Decker), the one delivered in 1770, the other April 13, 1778.

Declaring off.—Oliver quotes Gâdicke in his „Symbolical Dictionary „ for this explanation of the words : „ When a Brother ceases to visit and pay his monthly subscription, he thereby declares himself off the Lodge." This explanation is not an English one properly, not at any rate in much use. Mackey does not even allude to it. We use „ resign."

Decorations. —At ons time anything was considered good enough for our Lodge rooms ; now happily an œsthetic taste is setting in, and we in Freemasonry feel that our Lodge rooms may well be appropriately if chastely decorated. The natural impressiveness of our ceremonies can be greatly augmented by judicious decoration of our Lodge rooms.

Decourchant. wrote the words of the cantata sung in the Lodge „ Chevaliers de la Croix," Paris, at the fête of the founder, St. John, March 3, 1810. He was also apparently enthroned as Lieutenant-General of the Order of the Temple, Paris, January 29, 1810.

Dedication.-—As religious buildings have been dedicated to the Most High in all ages, and separated from common and profane uses, so as Freemasons we often dedicate our Halls and Lodge rooms to the honour of God and the purposes of Freemasonry. There is no official ceremony of dedication, but we make use of one recommended by ancient tradition and Masonic custom. The „Book of Constitutions" only provides for the constituting and consecrating of a Lodge, but consecration and constitution are not dedication. We ourselves quite approve of the ceremony of dedication, inasmuch as it tends to place the Lodge room properly before the Craft as severed and appropriated for Masonic ceremonial alone, and the dedication ritual, being very impressive, commends Freemasonry in our opinion to the intelligent and the thoughtful.

Dee, John , Dr.—Edited, in 1618, „ Epistola Fr. Rogeris Baconis de secretis operibus artis et naturce, et de nullitate Magise." Kloss tells us that the Dedication to the „F.R.C.," Fratres Roseas Crucis, is remarkable. The only work of his that we have seen is the curious, and somewhat rare „ A true and faithful Relation," etc., folio, 1659. It has been said that he was a Rosicrucian ; the list of his library proves- that he was given to the occult studies.

Defacqz d'Ath. —A Belgian „avocat" and judge, from 1842 to- 1854 Grand Master of the Grand Orient of Belgium.

Défenseur de la Maçonnerie Chevalier (Knight Defender of Masonry).—A grade in Mr. Pyron's collection.

Definition of Freemasonry. —As Oliver says, the definitions of Freemasonry have been „many," but the best seems to be its own definition of itself, „ A beautiful system of morality veiled in allegory and illustrated by symbols."

Deformity. —The old Operative Guilds objected to bodily de- formity, and, from the Halliwell Poem downwards, one and the same rule is to be found in the MS. Constitutions. No doubt it was a wise one in early times, but now most undesirable.

Defournelle, P.—A French Brother-who, born in 1690, died at Paris, in 1809. He had been in the East more than once, and had brought back alchemical MSS. He is said to have lost all his papers in the French Revolution, and to have been made a Mason in the early part of the 17th century, which however is doubtful. In 1808 he seems,, for the first time, to be known as a Brother at Paris,

and the Lodge „St. Pierre du Vrai Expert" made him their honorary Worshipful Master in 1809. In the same year the Grand Orient gave him honorary membership and a pension of 1,200 francs. He died the same year. In 1762 appeared at Mannheim „La Nature Dévoilée," which was published also at Paris, 1772. Kloss mentions two pamphlets which appeared in Paris, the one containing an account of the Fête of the Grand Orient for 1809, May 26, when 1,200 francs pension was granted to Bro. Defournelle. In this pamphlet a portrait of the Brother, 119 years old, is contained. The other pamphlet relates to the installation 01 the same Brother as honorary Master of the Lodge „ St. Pierre des Pères du Vrai Expert February 2, 1809.

Degand, L e Vicomte de.—Grand Master of the „ Rite Ecossais Philosophique," in 17S6.

Degouy, Fils, A.—A French Brother who pronounced'a funeral address on Frère Duchesne in 1822, and also an oration on „Bienfai- sance „ in the Lodge „ Union Fraternelle : „ Saumur, 1822.

Degrees.—This word, which properly means „ steps," from the Latin „ gradus," refers to those distinctions in Masonry which are called grades, which term is in fact synonymous. The question of Masonic Degrees is not an easy one to settle—not so easy as some writers, at any rate, seem to think. The evidence on the subject is not to our mind conclusive, for many reasons, and it must still be left somewhat in suspense. The theory that our present degrees are_ the product of the 1717 Revival we cannot accept, though we are quite willing to admit that, owing to careless or incorrect nomenclature, it is not very easy for the Masonic student to-day to speak dogmatically on the subject. It appears to us that the degrees as we have them now existed practically the same, though with a little difference of ritual accessories and arrangement ; and that there always was a distinction between the Master, the Fellow, and the Apprentice. The Scotch Lodge minutes, or the acknowledged statutes of the Craft Lodges (1598), show two steps (or degrees) to have then existed. Apprentices got „the Mason Word ; „ then, in the admission of „Fellow or Master," there was some sort of ceremony, at which Entered Apprentices should (nay, must) be present. Subsequently, Apprentices were excluded on the admission of Fellows and Masters. The Apprentices were turned out in 1759. Bro. Mackey seems quite to have misread Anderson. Anderson, in the Constitution of 1723 and 1738, under the 4th charge, uses the same words—Master, Wardens, Fellows, and Prentices— and makes precisely the same statement. We do not, we confess, understand Mackey's argument, as founded on some alteration in the two editions, because there is essentially none. The alterations are those of convenience alone. It is quite clear that in 1720 the three distinguishing names of Master, Fellows, and Prentices ^ were known to the Craft. In the old and new regulations, in the edition of 1738, there is no doubt a variation in the context, as where, in Regula- tion xiii.. Master Mason in 1738 is substituted for Fello w Craft in 1723 ; and in Regulation xxv., where in 1738 „ Brother „ is substituted again for Fellow Craft in 1723. But in Regulation xiii., in i723! Appren- tices were to be made in the private Lodge, the Fellows and Masters in Grand Lodge. We may therefore take it for granted that in 1717 same nomenclature prevailed—indeed, Dermott distinctly states that there was a separate Master's degree in 1717, though his words require to be taken „cum grano." Whether in those days the grade of Master was confined to those who were Masters of Lodges we are not quite prepared yet to say, but there is a good deal to be advanced in favour of such a view. In our humble opinion, the grades of Ap- prentice an-d Fellow, and Actual Master, if you like, were distinct grades, and it is incorrect to say that previous to ^1 7 only one grade, that of Entered Apprentice, was known. Mackey's argument, as based on Anderson, is, as we have ventured to say, untenable, and we cannot

therefore accept the conclusion to which he seems to have come. According to our esteemed Bro. D. Murray Lyon, Ancient Craft Masonry in Scotland, till shortly before institution of Grand Lodge, was composed of few degrees—"Entered Apprentice" and „Fellow or Master." A third degree was, he informs us, unknown in Scotland „pro tanto" prior to De'saguliers's visit to Edinburgh in 1721 ; he might then tell the Edinburgh Brethren of it, but it is several years after his visit that the first trace of it appears. We fancy that after all it is only a question of arrangement and terminology.

Deism, Deists.—Some writers have contended that Freemasonry is Deistic—we utterly deny.it. Freemasonry is Theistic, but it goes no farther, it pronounces no opinion, and it regards no controversies. It admits all within its pale who profess a belief in the great Father and Ruler of mankind, all who are not atheists or libertines. It also demands of its members an acceptance of the binding obligations of the Word ot God, and not obscurely alike reminds them of human weakness and decay, the immortality of the soul and the resurrection of the body. Beyond this it does not express any opinion, utterly ignoring alike the controversies of the Christian and the non-Christian world. It may be wrong in taking such a position, but take it it does, and it is, we believe, alike its peculiarity and its protection. But that Free- masonry wishes to favour Deism or any other ism, except its own deliberate avowal of unwavering faith in T. G. A. O. T. U., is alike unwarranted and unfounded.

De Joly.—An avocat and French Brother high in rank in r8o2, and in the Grand Orient of France in 1814.

De Joly Fraisinet.—A French Brother and officer of the Grand Orient in 1810, 1813, 1814.

Dejoux, Pierre, or also De La Chapelle.—Writer of „Ce que c'est la Franche Maçonnerie ; „ Geneva, 1801.

De la Dixmerie.—A literary French Brother, member of the Lodge „ Les Neuf Sœurs „ at Paris, and author of several Masonic pamphlets, especially the „ Me'moire pour la Loge des Neuf Sœurs contre le Grand Orient de France," in 1779. He also pronounced the funeral address on Voltaire, November 28, 1778.

Delagoanêre, J. P.—Prussian Consul at Corunnafor some time, and Grand Master of the Grand Lodge „Royal York," Berlin, from 1796 to 1798. The „ Handbuch „ tells us that in one of the „ Jahr Bûcher" of the „ Royal York," 1798, his portrait is to be found.

Delalande, C. F. J.—A French „ litterateur," and Brother, author of several didactic essays and poetic effusions which are inserted in the „Union de la Vérité," „Annales Maçonniques," and other collections. Thory mentions that he founded the archives of the Lodge of the „ Philosophic Rite," at Douai, and delivered an address, or rather a „ Thesis," before a Lodge at Leghorn, called „ Défense et Apologie de la Franche Maçonnerie, ou Réfutation des Accusations Dirigées contre elles à différentes époques, et par divers auteurs." This was published in Paris by Bailleul in r8t4.

Delalande, Joseph Jérôme, or De Lalande.—The celebrated French astronomer, one of the founders of the Grand Orient of France. He delivered an address, August 22, 1774, on the day that the Grand Orient took possession of their „Hôtel." In 1805 the Lodges of Lyons gave him a Masonic Fête. He was the writer of a „ Mémoire sur l'Histoire de la Franche Maçonnerie," and as Thory adds, „de plusieurs écrits didactiques." The „Biographie Moderne" gives an interesting account of him, and tells us that he was born in 1732, and died in 1807.

Delaney, or Delanoy, preached a sermon before the Grand Lodge of Kent, at Maidstone, on the Festival of St. John the Evangelist. Date not given.

De la Tour d'Auvergne, Prince.'—Grand Officer of the Grand Orient of France in i8r4, and formerly Venerable of the „ Mère Loge du Pate Ecossais Philosophique."

De l'Aulnaye, F. H. S.—The writer of various works on Free- masonry, such as „ Mémoires sur la Franche Maçonnerie „ (Paris, 1806); „Récapitulation de toute la Maçonnerie „ (Paris, 1812); „ Tuileur des 33 Degrés de l'Ecossisme du Rit ancien dit accepté" (Paris, 1813). In 1807-9, together with the Abbé Gregoire, he brought out an edition of the „ Cérémonies," etc., of Bernard and Bruzen de la Martinière.

Delaunay. —A French Brother and architect, an officer of the Grand Orient of France in 1807, r8r2, and 1814.

Delaware.—Mackey tells us that the Grand Lodge of Delaware was organized on the 6th of June, 1806, and that its seat is at Wilmington.

Delden.—Member of the Lodge „ Le Préjugé Vaincu „ in Dwenter, Holland, and translator into Dutch of Oliver's history of initiation.

Delegates.-—We have no delegates in the English system. Deleutre.—One of the founders of the Mère Loge du Rite Ecossais, of which he was secretary. He was also a member of the Contrat Social, and was expatriated and died at Hamburg.

Delfino.—An officer in the service of the King of Sardinia, who in the seven years' war was apparently made a Mason, and became also a member of the Strict Observance.

Delille, Jacques.—A celebrated French poet, also called the Abbé Delille. He was born in 1738 and died in 1813. He first translated the „ Georgics" of Virgil into French in 1769, of which work Frederick the Great said it was the „ only original production he had seen for some time." He was received a member of the French Academy in 1774. He also wrote other poems as „Le Jardin," „ La Pitié," „Le Paradis Perdu," after Milton, having left France during the Revolution. He became blind in his old age. He was a member of the Lodge „ Les Neuf Sœurs." He has been called „Le Virgile Français," and his works made up 18 volumes. He died m 1813, universally respected, says Besuchet.

Dailing.—A Bavarian official, who in 1785 was sent to prison for three days, and deprived of his position, because he had sold Masonic pamphlets.

Delmer, J . H. Chr.—From 1833 to 1838 P.G.M. of the P.G.L. of Lower Saxony at Hamburg. He was previously W.M. of the Lodge „ Zur goldenen Kugel „ in Hamburg.

De l'Orme.—Author of several poetical pieces, especially a satire called „ Les Faux Maçons : „ Paris, 1S0S.

Delta.—The name of a letter of the Greek alphabet, represented by a triangle, and by the Egyptians said to have symbolized fire, and to have been also an emblem of Deity. It is still an emblem in some of the high grades.

De Luc, J. A. —Wrote a poem in honour of Freemasonry, which he pronounced the day of the

fête, November 30, 1762. He also wrote some essays on the Secret Societies and Barrael's work.

Demachy.—Keeper of the Archives of the Grand Orient in 1773, and its historiographer. He promised to write a history of the order in France, but never did so, says Thory. He is not the first person whose performances have not equalled his promises.

Demelius, C. T.—Issuer of a sermon at Jena, 1765, called „ Cir- cular Predigt nebst eine Nachricht von der Gesellschaft der Freimaurer."

Demeter.—The Greek name for Ceres, which see. It is also some- times called Damater, and means Mother Earth, as if It is written in Greek /X-qixrjTrip.

Demilly.—A lawyer and litterateur, one of the founders of the pre- sent Grand Orient of France, and author of several Masonic pam- phlets and reports issued about 1803.

Demit.—-By a regulation of the English Grand Lodge, November 25, 1723, it was provided, that „if the Master of a Lodge is deposed or demits, the Senior Warden shall fill the chair until the next appoint- ment of officers." This is therefore the proper word apparently for what Gâdicke calls „ declaring off." The word is sometimes written „ dirait," but dimit is clearly wrong, being a corruption of demit. In fact it is the difference between „ demissio „ and „dimissio." The word „ demit „ is now more in use in America than in England, where the practice of granting „ demits," as they are called, that is certificates of relinquishment of Lodge membership, is under constitutional regulation, in the various Grand Lodges. In England the term „ clearance certificate „ is preferred. „ Demits „ are now issued under the seal of the Grand Lodge of Scotland.

Democritus Christianus. —A nom de plume for Conrad Dippel, who in 1736 published a Rosicrucian work called „ Umstândliche Erzàhlung," etc., in which, as Kloss states, the „ Laws of the Theosophic Association „ are to be found.

Denis, C. M„ the Abbé.—Canon of Semur, in Brionais, and member of the Lodge „La Reunion des Etrangers."

Denis, J. M. C.—A German poet and a Jesuit. Bom in 1729 in the Tyrol, he died in 1800. He was a teacher at the „ Theresianum „ at Vienna, and „ Custos der Hofbibliothek. „ He wrote German and Latin poems under the name of the „Bard Sined," and translated Ossian at the same time with Alxinger, Blumauer, Bom Eckhel, Joseph Haydn, and Sonnenfels. He was a member of the Lodge „ Zur wahren Eintracht," at Vienna.

Denis, Pierre, the Abbé.—Prior of Talezieux, first Orator of the Lodge „ La Réunion des Etrangers," founded by Walterstorff and Baron in 1784. At the „installation „ of the Lodge, the Abbé made use of these very eloquent and appropriate words—words almost as appropriate now as then, Besuchet tells us. „ It is the lot of truth," he said, „ to be assailed ; it is the lot of virtue to be persecuted. Freemasonry has to struggle in Italy, and in some portions of Germany, against the calumnies of ignorance and of fanaticism ; but a society which has for its principle the public good, and for its end the perfection of man and of his happi- ness, will never succumb."

Denmark.—Freemasonry seems to have been introduced into Den- mark by a Prussian Diplomat, Baron Miinnich, at Copenhagen, by a Lodge afterwards called „ St. Martin," ostensibly from a Lodge at Berlin. In 1744 a Lodge „Zerobabel" was formed. In r745 this Lodge is said to have re-

ceived a warrant from Lord Cranstoun, and in 1749 Lord Byron, Grand Master, gave a warrant to the Lodge „ St. Martin." The Consti- tutions of 1756, etc., state that Lord Byron appointed a Count „ Danneskiold Laurwig" Prov. Grand Master in 1749, and that his Deputy was the Russian Ambassador, Baron von Korff. The „Handbuch" seems to doubt the story of the Lodge „ Le Petit Nombre" under the Grand Lodge of Scotland, and of its Master being made a Prov. Grand Master in 1753. In 1753 a Lodge called the „ Drei brennenden Herzen „ was established at Copenhagen, which afterwards became the Lodge „ Phcenix." Until I792 Danish Freemasonry was under Duke Ferdinand of Brunswick, but at his death in that year the Landgrave Charles von Hesse became its head. Freemasonry was officially recognized in 1792, November 2, by a Cabinet order of the King Christian VII., on the condition that all the Lodges submitted to the Landgrave Charles of Hesse. At that time there were Lodges in many places. After the Landgrave's death, the Crown Prince, afterwards Christian VIII., assumed the Grand Mastership, and in 1855 the Zinnendorf Swedish system was introduced. The Grand Lodge of Denmark may be said to date from about 1792. Freemasonry is flourishing in Denmark, and still under royal protection.

Deposit.—A term of one of the high grades, or as Mackey says the „ Cryptic Degree." „ Deposit „ also means proposition fee by an initiate.

Dépositaire de la Maçonnerie Chevalier.—-Grade in the collection of Mr. Peuvret, mentioned by Thory.

Dépositaire des Secrets.—In the collection of Mr. Pyron. Dépositaire des Secrets Cabalistiques.—In the same collection. Dépositaire du Nombre.—Ditto.

Dépositaire le Grand.—Ditto.

Depositionis Anno. —" In the year of the Deposit." A date also of Cryptic Masonry.

Deppen, Otto von.—Writer of „ Demagogic der Jesuiten : „ Alten- burg and Leipsic, 1826.

Depping. M.—Thory quotes a work called „ Remarques faites dans un Voyage de Paris à Munich, en i8r3, par M. Depping," and printed at Paris in r8i4. This work relates partly to a fantastical order of St. Joachim, which see.

Depth of the Lodge.—Oliver says that the depth of a Lodge is figuratively said to extend from the surface of the earth to the centre. This is no doubt intended as an emblem of the wide extent, the far- reaching limits of Freemasonry, in fact of its universality. This teach- ing is, however, much anterior to Oliver.

Deputation, in its ordinary meaning, is a certain number of persons deputed or sent by a body of men for some special purpose, or with some distinct mission. But in English Masonic language it has meant the authority or patent to a Brother to act as Prov. Grand Master, as a reference to Anderson would soon show. In Germany, as Gàdicke and the „ Handbuch „ point out, it means a number of Brethren sent from one Lodge to another, or from one Masonic body to another for a special purpose. In this sense, too, it can be used, and is sometimes used, in English Masonry, and very generally by the Scottish Craft.

Deputation Lodges.—A custom.peculiar to Germany, and now not much used, of allowing a „ swarm „ from a Lodge to constitute itself into a separate or deputation Lodge pro tempore. It is not

a good system, and might lead to much abuse.

Depute Grand Master, so called according to the laws of the Scottish Grand Lodge, answers to our Deputy Grand Master.

Depute Master.—An officer in a Scottish Lodge, to whose office there is no counterpart in an English.

Deputy.—In France the Lodges elect „ de'pute's „ for the Grand Orient, and such is practically the rule also in other countries. In Eng- land wisely all the members of Grand Lodge are ex officio.

Deputy Grand Chapter.—A term once in use in America, but no longer so.

Deputy Grand Master.—By the Book of Constitutions he is ap- pointed annually by the Grand Master on the day of his installation, and if present is to be at once installed. In the absence of the Grand Master, the Deputy Grand Master possesses all his powers and privi- leges. The office dates from 1721, according to Anderson, June 24, when the Duke of Montague nominated John Beal, M.D., as his Deputy Grand Master. In the case of the death of the Grand Master, though he can convene the Grand Lodge to „ record the event," there being no Pro-Grand Master, his power and office virtually cease, as indeed must be the case, his being a personal appointment of the Grand Master. Mackey is in error in saying that he succeeds to his position until a new election. It may be so in America, but is not so in England.

Deputy Master.—By the provisions of the Book of Constitutions, if one of the Royal Family is Master of a Lodge, he may appoint a Deputy Master, who shall be regularly installed, and entitled when in office to all the privileges of actual Master, and when out ,of office to those of a Past Master.

Dermott, Laurence.—This well-known Brother was an Irishman by birth, but very little is known of him. He became Secretary of the Athol Masons, and afterwards their Deputy Grand Master, and in 1756 first put out the equally well-known „ Ahiman Rezon," which see. The second edition came out in 1764. Like all partisans, he seems to have been both somewhat unscrupulous and somewhat unreasonable ; but that his movement did after all substantial harm to English Free- masonry we do not think. It is a mistake to say that we owe Royal Arch Masonry to him ; all that can fairly be averred, in our opinion, is that we owe to him its present nomenclature, and no doubt its existing position. Whether Dermott knew anything of the Chevalier Ramsay is uncertain ; but beyond the somewhat taking and express name „ Royal Arch," Dermott could borrow nothing from him, as he only adapted certain actual ritual arrangements and ceremonial observances to his own purposes for a special end.—See RAAISAY and PN.OYAL ARC H MASONRY.

Derwentwater, Lord, is the name of a person who played a con- spicuous part in Freemasonry in the last century in France. And though some difficulties are attendant on the „textus receptus" of French Masonic history with reference to him, we will endeavour to put before our readers all that is clear and incontestable on the subject. Lord Derwentwater was the brother of that James Radcliffe, Lord Derwentwater, who was beheaded for the rebellion of 1715, in London in 1716. Charles Rad- cliffe, the brother, escaped into France. He is said, with the Chevalier Maskelyne, and a certain Heguerty, or Heguetty, and others, to have established a Lodge at an English restaurant, kept by a person called Hure, or Hurre, or H'ure, at the „Louis d'Argent," in La Rue des Boucheries, St. Germains, April 3, 1732. Some say that this Lodge was also called „Au Louis d'Argent and St.

Thomas," and was opened on the 7th of May, 1729. In W. Smith's „Freemason's Pocket Com- panion „ for 1736, Lodge No. 90 is said to be „Au Louis dArgent, dans la Rue de Boucherie à Paris every Wednesday : April 3, 1732," that is to say, constituted. At page 194, Anderson's Constitutions, 1738, a „ de- putation „ is said to have been granted by Viscount Montague, Grand Master, for constituting a Lodge at the Hôtel de Bussy, in Paris. Oliver terms it a new Lodge. This is said to have been held at a hotel kept by a certain Landelle, and called afterwards „Loge d'Aumont," after the Due d'Aumont therein initiated. Besuchet says the Lodge „Au Louis d'Ar- gent" was constituted by the Grand Lodge of England, May 7, 1729, under the name of Bro. Lebreton, and under the title of „ St. Thomas." In Coles's List of Lodges for 1763, there is a Lodge 49, the original 90, which meets „ a la Ville de Tenerre, Rue des Boucheries, à Paris, first Monday, (founded) April 3, 1732." In 1768, two French Lodges are struck off the list of Lodges at the same meeting of the English Grand Lodge, at which the Grand Lodge of France is apparently recognized. Some contend that Lord Derwentwater's Lodge was formed in 1725, but of this tnere seems no distinct evidence. He appears to have been called Grand Master of the Parisian Masons, and to have left Paris about 1736. _ He was himself beheaded in 1746) in London, having been taken prisoner.—But see FRANCE, —We may note that the Cheva- lier Ramsay is said to have propounded his new system at this same Lodge, Rue des Boucheries, which is also asserted to have been moved to the Hôtel Bussy, Rue de Bussy, Paris. And it is this Lodge which is said by Kloss to have been struck off the list of English Lodges in 1768.

Désaguliers, John Theophilus, LL.D. , was the son of aFrench Protestant minister, the „ Dictionnaire Universel „ tells us, who left home and came to England after the revocation of the Edict of Nantes. John Theophilus was born at La Rochelle, 1683. The young Désaguliers was educated partly by his father and subsequently at Christ Church College, Oxford. Dr. Oliver tells us that in 1702 he was so far distinguished as to be elected, on the retirement of Dr. Keil, to read courses of Lectures of experimental philosophy at Hart Hall. But in this date Oliver must be wrong, and it should probably read 17 r 2 or 1713. Mackey says that he received his M.A. degree in 1713. He married about 1712 or a little later, and settled in London at Westminster. He was ordained, it is said in the „ Dictionnaire Universel," by the Bishop of Ely in 1717 ; but Oliver says that the Duke of Chandos presented him to the living of Edgware, and that he was made chaplain to Frederick, Prince of „VVales, before this date. He is said by Oliver to have been made a Mason in the old Lodge that met at the „Goose and Gridiron," St. Paul's Churchyard, now the „Lodge of Antiquity," on what authority we know not ; and is also said to have -been an active personage in the revival of Masonry in 1717, with Bros. Sayer, Payne, Lamball, Elliott, Gofton, Cordwell, De Noyer, Sraden, King, Morrice, Calvert, Ware, Lumley, and Madden, together with Timson and Anderson. He is not, however, mentioned by name in Anderson's Constitutions of 1738, until June 24, r7r9, when he was elected Grand Master. In 1721 he de- livered before Grand Lodge an „ eloquent oration about Masons and Masonry," of which no copy is known to exist. He retired from the Grand Mastership in 1721, and was three times subsequently Deputy- Grand Master, namely in 1723, 1724, 1725. Bro. D. Murray Lyon tells us that in 1721 De'saguliers visited the Lodge of Edinburgh (Mary's Chapel), and that the introduction of English Speculative Masonry into Scotland may be attributed to him. He appears to have gone to Holland about 1730, and in 1731 to have been W.M. of the occasional Lodge at which the Grand Duke of Tuscany was initiated and cratted. In 1737 he presided at a Lodge at Kew Palace to initiate Frederick, Prince of Wales, who subsequently received the other grades, probably conferred by Dr. De'saguliers. The „ Handbuch „ says he died, out of his mind, in 1743, Mackey

saysin 1744, and Oliver says in 1749, in lodgings over the Piazza, Covent Garden. Cawthorne, in his „Vanity of Human Enjoy- ments," is quoted as exclaiming, „How poor neglected Désaguliers fell ! „ but we agree with Mackey in thinking that these statements are coloured. He seems to have been a very learned „physicist," as the term is ; and his „ Course of Experimental Philosophy „ had an European reputation. He was a Fellow of the Royal Society, and edited one or two other scientifical and mathematical works. It may be fairly said that to John Theophilus De'saguliers Anglo-Saxon and cosmopolitan Freemasonry owes a lasting debt of recognition and of gratitude. Bro. Dr. Oliver, in the „Revelations of a Square," at page 10, gives us an interesting and animated account of our learned Brother, to which we beg to refer our readers.

DeSanlis, M.A,—A French Brother and leading Freemason in Paris from 1840 until about i860. He was editor of the „Globe," and President of the Sup. Conseil des Rites under the Grand Orient. When Prince Murat became Grand Master, he also was appointed a member of the „ Conseil du Grand Maître." He published several Masonic addresses and statements.

Desaugier, M.A.—A dramatic and poetic writer, whose works were printed in 1827 infour vols. Hewas a member of the Lodge „Parfaite Réunion," which owes to him seven Cantiques of some excellence, both Masonic and literary.

Descours.—Delivered a funeral oration on „H . W. Dep. Gross- meisters Bru. Klaproth," March 11, 1817, in a „Trauer Loge."

Desenne, J. — Writer of the work „La Franche Maçonnerie considérée Philosophiquement," under the initials „ J. D : „ Paris and Lyons, 1S29.

Des Etangs , N. C.—Born in 1766, he died in 1847. He was a State official under Napoleon I. and Louis XVIII. He was initiated at Brest, in the Lodge „L'Heureuse Rencontre „ in 1797, and joined_ the Lodge „ L'Espérance „ in 1817, but left it in 1819. He then joined the Lodge „ Les Trinosophes," and was W.M. of it for some years. Kloss gives us no less than fifteen names of addresses and books of his. Of these we will only name four.—-i. „ Comparaison de la Maçonnerie avec le Monde Profané:" Paris, 1821. 2. „L e Véritable Lien des Peuples:" 1825. 3. „L a Maçonnerie rendue à ses vrais Principes:" 1835. 4. „La Francmaçonnerie justifiée de toutes les calomnies répandus contre elle, ou Réfutation du livre de l'Abbé Baruel : „ Paris, 1S29 ; Lyons, 1839. Des Etangs seems to have wished to intro- duce great changes into the order, and practically to propose a rear- rangement of the grades. It is quite clear that his reveries were tinged fay a hurtful political colouring, and were not purely Masonic. Indeed he was not a reformer, but rather a revolutionist.

Desèze, R.—One of the defenders of Louis XVI., with Fouchet and Malesherbes. His defence of the King was very able. He was imprisoned early in 1793, and left prison in 1794. In 1S14 he became President of the „Gourde Cassation," and count and peer of France, and member of the „Académie Française." He was a member of the Lodge „ Les Neuf Sœurs „ in 1S06.

Desgranges.—Writer of „ Songe ou Vision d'un Malade par le fr. Desgranges." No date mentioned by Kloss.

Design of Freemasonry.—The design of „ that beautiful system," as Archdeacon Mant terms Freemasonry, „ which has long been the admiration of the world, and has stood the test of ages amid every persecution," may be said to be the simple declaration of the Father- hood of God, and

the Brotherhood of Man. In the inculcation of every moral and social virtue, in the lessons of toleration and liberality, in the advocacy of the benign emotions and practice of a good Sama- ritanism. Freemasonry puts forward a „ design „ alike beneficial to mankind and creditable to itself.

Dessages, the General, Count of.—Peer of France, and Grand Officer of the Grand Orient of France, in 1814.

Desveux.—A French painter, and Grand Officer of the Grand Orient of France in 1783, and again in 1814.

Detached Degrees.—An American name, according to Mackey, for certain Masonic grades (so called), which are also called „Side Degrees ; „ but we confess that we do not think they deserve any re- cognition even, as they are clearly factitious and manufactured.—See also SIDE DEGREES .

Detendof, J . H. Dr.—Author of a work in 1801, entitled „ Un- partheyische Beurtheilung," etc.

Deuchar Charters.—So called from a Scottish Brother of the name of Alexr. Deuchar, who was initiated in the Lodge of St. David in 1801, and became Worshipful Master in the Lodge of Edinburgh, 1803. He was made a Knight Templar in 1803, apparently in an encampment which had been formed in 1798, under the Early Grand Encampment of Ireland. He visited the Lodge „Mary's Chapel," in January, 1807, as Worshipful Grand Master of the Grand Assembly of High Knight Templars in Edinburgh, No. 31. In 1810 the body issued a scheme for establishing a „ Supreme Court of the Order in Scotland," and, in 1811, Alexr. Deuchar was made Grand Master for life, under a warrant of the Duke of Kent, then Grand Master of the Templars in England of the „ Conclave of the Knights of the Holy Temple and Sepulchre of St. John of Jerusalem, H. R. D. M., K. D. S. H. Hence the name of „ Deuchar Charters „ as signed by him. He resigned the Grand Mastership in 1835, in favour of Admiral Sir David Milne, K.C.B. In 1837 most of these warrants were forfeited and the Encampments erased from the roll of the Grand Conclave, on account of not making the required returns. In 1873, there were only four encamp- ments working in Scotland under the Grand Priory, and about 12 or 15 Early Grand Encampments. We are indebted to Bro. D. Murray Lyon for this clear statement and many other valuable suggestions.

Deus Meumque Jus.—The motto of the 33rd degree A. and A. Rite, said to be meant as the translation of „ Dieu et Mon Droit." When first appropriated as the motto of the 33rd degree does not clearly appear.

Devaranne, S. K.—Born in 1789, died in 1859. He was a French refugee after the revocation of the Edict of Nantes, and settled as a jeweller at Berlin. He was a descendant of the noble family De Varanne, and became celebrated in his adopted craft. He was ad- mitted into Masonry in 1815, in the Lodge „ Pe'gase „ at Berlin, and in 1831 became W.M. of the same, which office he held for 28 years. He became a leading member of the „ Grossen Landesloge von Deutsch- land," and on his 25th year jubilee of his Mastership, a „ Devaranne Stiftung" for the education of Masonic orphans was instituted.

Device.—There is a little difficulty about the exact meaning of this word. Some, like Johnson, hold it to mean simply „ an emblem on a shield," and others an emblem accompanied by a motto. The „ Hand- buch „ seems to think that it comes from the old French „ deviser," but represents rather the motto than the emblem, though it states that from the 15 th century the device and

the motto spread universally. In this-- we think the „ Handbuch „ clearly wrong, as „ devices," or emblems, with or without mottoes, were earlier by many hundred years. Indeed it is almost impossible to say when „ devices," in the heraldic sense, were not. We believe that in heraldry a device is used indifferently of figures, ciphers, characters, emblems, which by their allusion to- the names of persons or families, or brotherhoods, or corporations, denote their quality or their nobility. Hence in common parlance and familiar usage, the square and compasses are termed the device of Craft Masonry, the triple-tan of R. A. Masonry, the crowned double-headed eagle, holding a sword in its claws, of the A. and A. S. Rite, and a cross charged with a rose, at its base an eagle with a pelican, of the Rose Croix, and so on.

Devoir, Knightly.—The distinguishing, characteristic of chivalry proper.

Dévorans, Les.—A name given, Thory says, in the provinces of France, to the Compagnons du Devoir.

Diaz, T—Said to be a Spanish Rosicrucian writer in 1624.

Didactical.—Dr. Oliver, quoting Hemming, says that the fourth section of the first lecture is called didactical, or preceptive. „The asser- tion is fully made out that morality is the great object with which Free- masonry is conversant. Hence it follows that the virtuous Mason, after he has enlightened his own mind by those sage and moral precepts, is the more ready to enlighten and enlarge the understanding of others."

Diderot.—The encyclopedist mentioned as delivering an address before the Lodge „Les Nceuf Sœurs" at Paris in 1778. Kloss states that mention is made of this in the correspondence between Grimonand Diderot, published at Paris in 1S12.

Didis, Paulus de.—Author of So^ux HavapcKTos, a Rosicrucian work, 1614.

Diederich, C. H. E . von.—A general officer in the Saxe-Alten- burg service, and who served with the Prussian army. Born in 1796, he died in 1861. He was initiated in the Lodge „ Wettekind," etc., at Minden in 1817, and in 1841 he joined the Lodge „Archimedes zu den drei Reissbretern/' of which he became W.M.

Dieffenbach, L. A.—Delivered two addresses in the Lodge „ Lude- wig zur Treue," at Geneva, as Worshipful Master, 1827.

Dieffenbach, T . T.—Author of „Abbildung eines wahren F. M.," etc., together with Grimmeissen, November 26, 1753, as answer to an address by Bro. von Stockum, in the Lodge „ Ewigkeit," at Frankfurt A. M., November 16, 1753.

Diehl, J. G.—Born at Frankfurt A. M., in 1794, he died there in 1S55. He was initiated in the Lodge „ Sokrates," in 1826, and became Worshipful Master of it from 1846 to 53 . The „ Handbuch" gives us the highest character of him, as a zealous, instructed, and earnest Mason,

Dietrich, G. S.—Author of „Sprachedes Herzens eines 50-jahrigen Freimaurers an seine Briider ; „ Glogau, 1837.

Dietrich, the Baroness of.—She presided as Grande Maîtresse of the Lodge „ D'Adoption," at Strasburg, in 1805, holden at the Lodge of „Francs Chevaliers," at which the Empress Josephine was

present.

Dietrichstein, F . de P., Count of, and member of the Lodge „Zur wahren Eintracht," at Vienna. In 1784 he was made, the „ Handbuch „ tells us. National Grand Master of the Austrian Lodges. In 1785, when the Emperor Joseph II. issued his order with reference to the Lodges, Bro. the Count of Dietrichstein carried through all the necessary arrangements.

Dieu, Le Chevalier de, et Servant de son Temple.—Grade in the Fustier collection.

Dieu-le-foy.—A dramatic author and Mason. He died in 1823, having composed several „ Cantiques Maçonniques."

Dieu-le-veult.—The old Norman-French battle cry of the Crusaders, and still made use of, the „ Handbuch „ tells us, in some of the grades of the Templar system.

Diez de la Riviera,—A Spanish officer who founded at Brest, in 1801, a Lodge called „La Réunion Espagnole."

Differences. —All differences among Masons should be settled amicably, by an appeal to some Brother to act as arbitrator or mediator. It is most unmasonic to perpetuate or foment them. The Book of Constitutions points out the method of formal procedure if unavoidable on this head.

Diffusion of Masonry.—An old Masonic tradition relates how this was sought for by King Solomon. It points, no doubt, to one of the great aims of Freemasonry.

Dignitaires, Les (Dignitaries).—In France, the Worshipful Master, Wardens, Orator, and Secretary of a Lodge are termed „Dignitaires.'" In the Grand Orient, or Grand Lodge, they are called „Grands Dignitaires."

Dimissorial.—The German name for what we term a certificate of Lodge Resignation.

Dimit.—A corrupt use of Demit, though apparently popular with some.—See DEMIT.

Dinchelius, J.—Writer of a work entitled „ De origine, causis, typo, et ceremoniis illius ritus qui vulgo in scholis Depositio appel- latur:" Erfordise in Collegio Saxonico, 1569.

Diocésain, Le, is the name of the 5th grade of the German Union of Bahrdt.

Dionysian Architects are said to have been a fraternity of priests and lay architects of Atwwros, or Bacchus, who devoted themselves to the building of temples and other great works. They are said to have originated in Asia Minor, and to have had exoteric forms and esoteric teaching. . They are called in inscriptions, which still remain, apparently^ To, KOIVOV, ,H av^ixopia:, but some think that the proper expression is To KOLVOV riys cru/i/ioptas. They seem to have granted honorary memberships, and admitted speculative members as we term them ; and it_ has been asserted that they had grades, and secret signs of recognition. This body of builders spread themselves, it is contended, all over the East and Greece, and formed a point of contact with the Syrian builders. 1 hat such a collegium, or KOLVOV, of builders existed is, we think, indisputable, rather certain. What their connection with Freemasonry was remains a moot question. We are inclined on the whole to accept the theory that they were a building sodality, and had a secret organization much akin to our own.

Dionysian Mysteries.—We need not dilate upon these mysteries, as we shall revert to the general question under MYSTERIES, which see; but simply mention that they were dedicated to Bacchus, and were much esteemed in Greece and the Asiatic region. They are said to have been originally Egyptian, and were probably preservative of some portion of primseval truth. They seem to have pointed to death and to resurrec- tion, and probably, under mystic emblems, were significative of man's immortal nature, and of another and a better world, as well as of the eternal existence of God. The Dionysian mysteries, like others, seem to have given to the initiate both exoteric teaching and esoteric signs of recognition. Some, however, doubt this. But see MYSTERIES. — we may observe that a good deal of nonsense has been written about these mysteries and others, and that much that is advanced is purely apocryphal Diploma.—Said to come from the French „diplôme," but rather from the Latin „diploma," and the Greek^ StVXco^a. These words have always meant a charter, or certificate, or licence—" like our letters patent" say Liddell and Scott, safest of authorities. The word is more used abroad than in England, our usual word being certificate. Under the Scotch Constitution the word applies alone to the document which Grand Lodge grants to all Brethren initiated m subordinate Lodges, to show that their names are duly registered, and to put such Brethren in possession of every Masonic privilege at home and abroad. Certificate applies to the document issued by Grand Lodge to its daughters setting forth that having complied with all Masonic usages enjoined by the Grand Lodge the authority for holding Masonic meet- incrs during another twelve months has been renewed. Suboidmate Lodges grant „ Certificates „ of initiation, passing, or raising.

Dippel, Conrad.—Wrote, under the name of Democntus Christianus Redivivus, his „ Umstândliche Erzâhlung," etc., 1736, which, as KIoss tells us, contains rules and regulations for his Theosophic Association.

Director of Ceremonies, Grand.—The Grand Director of Cere- monies is annually appointed by the Grand Master, on the day of his installation. He has the oversight, in the Grand Lodge of England, of all matters relating to the clothing, insignia. Jewels, collars, and cere- monies generally. He wears as an emblem of his office the baton crossed. As a rule the office, for many valid reasons, is a permanent one. It is now ably filled by our worthy Bro. Sir A. Woods, Garter King at Arms, whose zeal and abilities are well known.

Directorium.—In German Lodges, as the „Handbuch" tells us, the Worshipful Master and other officers constitute a sort of committee of management, under the name as above,—in English „ Directory. „ The older habit was to include in this council all Master Masons.

Directory, Roman Helvetic.—Mackey calls attention to the fact that in 1739 this was the name assumed by the Supreme Swiss Masonic authority at Lausanne.

Discalceation, Rite of.—This very long word means a very simple act, namely, the taking off the shoes, and may be dismissed very shortly. It is a religious act still in some forms of worship ; it is a symbolical act in others, and has a distinct Masonic meaning, as many of us will remember. It was an old-world usage, in the infancy, so to say, of religious teaching and ceremonial, and has long since passed away.

Disciplina Arcani was a system in the early Christian Church, by which, owing no doubt to the persecutions of the Roman emperors and others, the „ secreta „ of the Christian „ cultus „ were

kept a sort of mystery from all except the fully .received. It seems to have been both a probation and a preparation. Some writers have found Free- masonry in the „ Disciplina Arcani ; „ we have no hesitation in saying that the theory is utterly idle. The only apparent resemblance between the two systems is that of mystery. It is sad to see how many writers have followed a „ will o' the wisp „ in their treatment of this subject, for it has nothing akin to Freemasonry, and much that has been written about it rests upon no real authority whatever. There are those who find analogy in everything ; but there is no possible connection between the „ Disciplina Arcam „ and Freemasonry. That the early Christians may nave accommodated the word to the Christian faith is probably the case, but it was an accommodation which only applied to the name, not to the substance.

Dispensation means properly a permission to dispense with the normal regulations of any institution or body, politic, social, or relirious. In Freemasonry the power of Dispensation is generally vested by the Book of Constitutions in the Grand Master, in some specified cases in r o I ; M. alternately, and also in other specified cases in the District Grand Master. The Grand Master alone can grant a Dispen sation, for non-residence of Provincial Grand Officers, for a Brother to be Master of two Lodges at the same time, and as is generally under- stood to initiate more than five Brethren in one night. The Prov. G. M. can also, as well as the Grand Master, grant a Dispensation for the Master of a Lodge to continue more than two years in succession (which however, is properly very seldom done), to initiate a minor to allow the master of a tavern to hold office, to admit a Tyler or serving Brother, for attendance on a Masonic funeral or other public procèssion to wear clothing at any funeral or public procession, to wear clothing etc., at any ball, theatre, assembly, or meeting, or at any place o pub ic resort. District Grand Masters may grant provisional warrants or Dispensations for the formation of new Lodges. It was formerly the practice, that Lodges in England could be holden under Dispensation previous to constitution under warrant, but we doubt the legality of any such procedure, according to a strict construction of the English Book of Constitution which reserves this- power of Dispensation to Lodges under District Grand Masters alone, and it is not now done, we understand. For the removal of one Lodge to another town the permission of the Prov. G. M. and concurrence of Grand Master aie requisite, and no Lodge can be moved from one province to another without joint consent of Prov. G. M. and Grand Master.

Dispensations of Religion.—Mackey very properly and lucidly I w ? J; a t ther < ; ^ras be e n a school of Masonic mystics who see in the three Degrees of Masonry the representation of the patriarchal, the prophetical, and the Christian dispensations. There is no harm in

fvm w y,16'" ^ V 5 , Ze thin k , on. e-a1'- I f an y wis h t 0 See the object in till let them read Hutchinson, „Spirit of Masonry," 177 c:, and the Revd

James Watsons address, December 28, ^97 , at Masonic Miscellanies by Stephen Jones, 1797-8.

Dispersion of Mankind—Some of our writers seem to connect Masonry with this event, and Oliver especially, finding the looical di Acuities of his own theory, appears to have hit on the expedient V a spunous and orthodox Freemasonry. It is, we believe, quite an imagi- nary view, though a very favourite one of the good old Doctor's, but we tear that modern criticism will hardly „ pass it." Indeed in our humble opinion it is neither critically correct nor historically reliable.

.„^ S p u t e S r _ D i s i ? u t e s amo n g Brethren are specially forbidden, and i<; t 0 av°lc Jed carefully. The very profession of Freemasonry

orotnerly care and kindly consideration, and if Freemasons are eithre quarrelsome or disputatious, the very name of Brother becomes a mockery. Our older charges and our more modern ritual alike point out the necessity of avoiding disputes, as Freemasons, and our duty in- like circumstances.

Dissolved Lodges.—Should the majority of any Lodge determine to retire from it the power of assembling lies with the rest of the mem- bers, who adhere to their allegiance ; but if all the members of a Lodge withdraw, the warrant becomes extinct. If a Lodge be dissolved the warrant shall be delivered up to the Grand Master, and shall not be transferred without his consent. A Lodge can of course be dissolved by the unanimous concurrence of its members, and it can be suspended and erased and so practically dissolved by proper vote of Grand. Lodge.

Distinctive Title is properly the name by which Masonic Lodges are termed, such as the Lodge of Friendship, the Philanthropic Lodge. But it is a term which we do not generally make use of in Anglo-Saxon Freemasonry, though the „ titre distinctif," is not unknown in France.

Distling, J. G.—Author of „ Reden Moralischen Inhalts fiir F. M, etc. ; „ Frankfort, 1804.

Distress, Sign of.—Well known to Freemasons, but improper to dilate upon here.

District Dep. G.M.—An American officer under the Grand Master and D.G.M. ; and also in District Grand Lodges.

District Grand Lodges.—Under our English Constitution, in some of the Colonies and Dependencies of the English Empire, what we term at home Prov. G. Lodges are styled District Grand Lodges.

Ditfurth, or Dittfurth, F. Baron von.—-A German high official born in 1738, and who early entered Freemasonry. He assisted to found, in 1772, the Lodge „ Zu den drei Disteln," at Frankfurt A.M., a daughter Lodge of the „ Drei Helmen," at Witzlau. He was a member of the Strict Observance, and is said to have been at the Convents at Wilhelms- bad and Paris. He seems to have joined the Bavarian Illuminati,. but to have aided in the formation of the „Eclectic Union," which was. carried through apparently, as Lenning and the „ Handbuch „ point out, by the „ Directorial Lodge „ of Witzlau, and the „ P. G. Lodge of Frankfort." Baron Ditfurth, who was Prefect of the Kreuznach district,, laid down his P. G. Mastership in 1791. The date of his death is not given. The German writers state that he was an able and enlightened and zealous Freemason.

Ditmar, Gli Rud., Baron von, was the founder of Freemasonry in Mecklenburg. Born in 1716, he died in 1795. He aided to estab- lish the Lodge „St. Michael," at Mecklenburg-Schwerin, in 1754.

Dixmerie, N. B. de la.—A French littérateur born in Champagne about 1731, and died at Paris 1791. He published several works, among them—"Contes Philosophiques et Moraux," 2 vols., 1765, and a^ 3rd vol. in 1769 ; „ Les deux Ages du Gout et du Genie sous Louis XIV. et Louis XV.," 1769, „L'Espagne Littéraire," 4 vols., 1774. He was a Freemason and member of the Lodge „ Les Neuf Sœurs," to which he rendered, Besuchet says, „des services eminents." He was mixed up with the proceedings arising out of the meeting of a Loge d'Adoption held under the auspices of the Lodge, March 9, 1779, at the Cirque Royal, and what was calledl'affaire de l'Abbe' Corsini." Together with^ Bros. Count de Gebelin et le Comte de Perran, he issued the „Mémoire" etc., in defence of the

Lodge, in 1779, of Which he was the principal writer. . . . His quatrain after Voltaire's reception was much applauded at the time,— Au seul nom de l'illustre frère, Tout Maçon triomphe aujourd'hui ; Il reçoit de nous la lumière. Le monde la reçoit de lui. He also pronounced the „ Eloge funèbre de Voltaire." Documents, Three Oldest.—See KRAUSE KUNSTERKUNDEN.

Dodd, Wm. , the Revd., was Grand Chaplain at the consecration of Old Freemasons' Hall, May 23, 1776, and delivered an eloquent oration, which is well known. This unfortunate Brother was convicted and executed for the crime of forgery, committed against his pupil, Bro. the Earl of Chesterfield. He suffered the penalty of the law in 1777, notwithstanding the humane exertions of the great Samuel Johnson and many thousands of petitioners. He advertised at one time a history of Freemasonry, which he never lived to complete. We have his edition of Callcott with meagre marginal notes in his own hand.

Dodd s Constitution. —The late Bro. R. Spencer, in his valuable reprint of the Old Constitution of 1722, and.otherr, in 1871, in the preface, page xxv, tells us that he possesses a „ Masonic tract of twenty-four pages printed in 4to, the title of which is, „ The Beginning and Foundation of the real Craft of Masonry with the Charges thereunto belonging. By a deceased Biother, for the benefit of his widow : London, printed for Mrs. Dodd, at the Peacock, Without Temple Bar ; price Sixpence." „This," Bro. Spencer says, „is copied from a similar MS. like one reprinted in this volume—that is the , Spencer MS.' „ The Dodd pamphlet and the Spencer MS. are both gone to America, being pur- chased at Bro. R. Spencer's sale. It is a great pity that Bro. Spencer did not reprint it in his valuable volume. It has since been hand- somely reprinted by the Masonic Archaeological Society of Cincinnati, Ohio (U.S.A.).

Dolgorouki, Grand Prince of.—A Russian lieutenant-general, and distinguished Commander in the time of the Empress Catherine II. A Freemason and a member of the Strict Observance.

Dolz, J . G.—A well-known school teacher in Leipsic, where he presided over the „ Rath's Freischule „ until his death in 184-5. He was a Freemason and a member of the Lodge „Baldwin zur Linde." „„P. o m ^ n ^ c , —-Author of „Réflexions sur l'Origine, Nature et 1 Objet du Système Maçonnique : „ Paris, 1S15.

Dominican Republic.—Freemasonry seems .to have been estab- lished liere in 1823, by the Lodge of Chosen Friends.

Don Gratuit was formerly in France the annual payment from each Lodge to the Grand Orient, which amounted to 3 francs per member of each Lodge. In 1839 each symbolical Lodge had to pay 33 francs, and by the present statutes from 75 to 100 francs according to the number of members.

Dondey Dupré, Prosper, fils.—Pronounced a funeral oration at the grave „ de votre ami, J. G. A. Cuvelier de Trie : „ Paris, 1828.

Doric Order, The.—The most ancient of the Grecian Orders, made, some writers have said, in imitation of the posts which supported the huts, etc., erected by the original inhabitants of Greece. It is said to be symbolical Masonically of strength, and to be significative of the Senior Warden.

Doring.—" Bro. Dôring delivered a 1 Trauerrede , in the L. Royale Yorkzur Fr., in Berlin, 1788."

Doring, H.—Writer of a work in r822 about the Italian Secret Societies, and especially the Car-

bonari.

Dormant.—A Lodge is said to be dormant when for some reason or other it ceases to assemble, and to make its annual returns to the Grand Lodge. It regains its activity on remitting to the Grand Secre- tary the amount of back payments due.

Dormer.—A word used in the lections, and it was the window which gave light to the Holy of Holies. It is also a technical word in

.architecture.

Dorner, C. H.—He translated Dr. Jacob Matter's „Critische Geschichte der Gnosticismus „ from the French, 1833, in two parts.

Dorner, F. de.—Writer of a Masonic romance, entitled „ LAnneau Lumineux, ou les Mystères de l'Orient," etc. : Paris, I 5 I I .

Double Cube.—This figure seems to have been much mixed up with the peculiarities of heathen worship. Many of the symbols or emblems of their imaginary deities were cruciform or cubical. Solomon's Temple has been said to be a double cube, and some writers have held that a Masonic Lodge should have similar dimensions. But see DUPLICATION.

Double-headed Eagle.—The well-known emblem of the 33rd degree A. and A. S. Rite.

Douzetemps. —A writer of a mystical work, entitled „ Le Mystère de la Croix," etc., in 1732, translated by Birkholz, under the name of Adamah Booz^n 1784.

Dove.—Oliver says this bird was „the Diluvian messenger of peace, and hovered over the retreating waters like a celestial harbinger of safety." Thus, a lunette floating on the surface of the ocean attended by a dove with an olive branch in its mouth, and encircled by a rainbow, forms a striking and expressive symbol, which needs no explanation. The dove is said in symbolism to represent purity, peace, and innocence. The dove is the emblem of the Grand Deacons, and of Prov. G. D. Deacons, and of Deacons .in private Lodges, under the English Con- stitution.

Dow, Alexander.—Wrote a history of „ Indostan London, 1770.

Dowland' s MS.—This is so called becausefirst published by James Dowland in the „Gentleman's Magazine," in 1815. The original of this important copy of the Constitution has so far not been identified. Dowland originally said that it was written apparently in the 17th cen- tury, but Mr. Wallbran pointed out some years ago that the archaisms were of the 16th century. The Papworth MS. is very much akin to it. It is, in our opinion, the representation of the form, so far discovered, nearest to Matthew Cooke's MS. in antiquity. It is reprinted in Hughan's „Old Charges."

Drake, Francis , M.D. and F.R.S.—A learned antiquary at York. He is said to have been initiated into Masonry at York on September 6, 1725, at a private Lodge, Star Inn, Stonegate. On the 27th of December, 1725, Bro. Chas. Bathurst was chosen Grand Master, and Dr. Francis Drake J.G.W. of the Grand Lodge of All England as it was termed. On the 27th of December, 1726, he delivered a famous address, which was printed by Gent at York, 1727, for the benefit of the Lodge, with this motto, „Olim meminisse juvabit," but he had better not have suppressed the „hcec." On the 17th of March, 1761, the Grand Lodge of All England, which had become apparently dormant, was

revived. Bro. Francis Drake being elected Grand Master, George Reynardson D.G.M., and George Coates and Thomas Mason Grand Wardens. But after this, as Bro. Hughan points out. Bro. Drake is seldom mentioned.

Dramatic Literature of Masonry.—In Kloss's valuable „ Biblio- graphie," from 4013 to 4053 are „ Ordens Schauspiele." Kloss also points out, that the play „ Les Francinaçons „ Hyperdrame, published in London in 1740, is the same as the „ Freemasons," whose author was Clement de Genève, and was represented in 1737, not in 1739, as Thory says. In 1741 the Jesuits had represented a Tragi-Comedy called „ Rhadamiste et Zenobie," at the College Dubois, Caen, in derision of the Freemasons. We agree with Mackey that that Masonic Dramatic Literature may be very well dispensed with. There are some fair Masonic prologues and epilogues preserved in some of our collections as written and spoken in England.

Drâseke, J. H. B.—A celebrated German Lutheran minister, born at Brunswick 1774, and died at Potsdam T849. He was introduced into Freemasonry by Count von Moltke, and was initiated at Lubeck in the Lodge „ Zum Fiillhorn." He afterwards joined the Lodge „Oel- zweig" there, and displayed much Masonic activity. In 1828 he became W.M. of it, having been before its „ Redner „ and „ Meister von Stuhl," and remained so until 1829. He delivered several addresses which were afterwards published by Bro. A. W. Millier in Meiningen, under the title, „ Der Bischof Drâseke als Maurer." He was then „ Bischof zu Magdeburg." Kloss gives the name of one of his addresses in 1S09 in the Lodge „Ftillhorn" at Lubeck, „ Des Maurers Freiheit."

Dreifaltigkeit der Heiligen.'—Brotherhood of the Holy Trinity, called also the Society of the Circle, Brethren of the Circle, Junker Colle- gium. This society was, it is said, formed at Lubeck in 1379 by patricians of Lubeck, with a political object, was highly patronized, and formed one of the twelve colleges which divided the legislative power with the „ Rath." Its place of meeting was the „ Olavsburg," and the Company House in the town. It was composed of Masters, Brethren, and Apprentices, who wore, besides their cloak, „Hoiken," a circle repre- senting the Unity, in which a forked or divided circle was enclosed, meant to be emblematic of the Trinity. We believe that the society no longer exists.

Dreifaltigkeit, Ritter vo m Krauze der.—Knight of the Cross of the Trinity. An order founded between 1785 and 1790 by Von Assura in Leiningen, but it soon expired.

Dresden, Congress of.—The so-called Congress, or rather meeting, of the Saxon Lodges, which, on the 28th of September, 1811, formed the „Sachsischen Loge Bund," and the Grand Lodge of Saxony. Fifteen Lodges originally were conjoined in this Union, of which some, we believe, have since been separated from it. It recognizes officially only the three symbolic grades, and its ritual is partly Fessler's, but mostly Schroder's.

Dress of a Mason.—Oliver, in his Symbolical Dictionary, truly points out, that at the revival in 1717, or soon after, it was declared that the symbolica clothing of a Master Mason was skull cap and yellow jacket, and nether garments blue. This, in all probability, refers to the old Guild regulations as to Guild „ liveries ; „ purple and crimson are also said to be the colours of the „Royal Art." At the Union, Oliver says, these three colours are preserved in the collars of Lodge Officers, Grand Lodge Officers, and the Royal Arch. The actual dress, he tells us, of a Master Mason in the last century was a full suit of black, with white neckcloth, apron, gloves, and stockings, the buckles being of silver,

and the jewels being suspended from a white ribbon, by way of collar. We have already said that full evening costume is the proper dress for Lodge, and nothing is so out of place there as the lighter attire of the busy working day—above all, what is properly called the „ stable-boy clothing."

Dresser, J . P.—A lawyer in Hamburg, a Freemason and member of the Strict Observance. From 1767 to 1783 W.M. of the Lodge „St. George" there, then D.G.M of the Provincial Grand Lodge of Hamburg. He is mentioned by Klossas writing one or two ephemeral Masonic tracts about 1776.

Druide, Frère.—A grade cited by the Abbe' Barmel, though what it was we know not.

Druidical Mysteries.—The mysteries of the Druids, of which, as stated below, but little is known; and it seems therefore unwise to dilate upon what is and must be only more or less supposititious.

Druids, The, were the priests and lawgivers of the Celtic tribes in Gaul and Britain. Csesar, as we know, alludes to them in the 6th book „ de Bello Gallico," and in the 7th. Their name is said to come from 8/rôç Gnece an oak, or from the Celtic daru, deru, derw, all words connected with the holy tree. Some also contend that Druid is derived from the Gaelic „ druiah," or „ druidh," or from the Welsh „ drudh," or from the Yend „dru," or Persian „ duru," or the Irish „drui"—all more or less meaning magician, wise man. From the study of many publications about the Druids, and not the least the „ Barrdas of „J . Williams ap Ithel," 1862, it is, we think, plain that Druidism was a system of secret probation, initiation, and recog- nition, and with some peculiarities very much akin to Freemasonry. The Druids had a ceremony of secret reception, and various colours of dress for their various grades. There seems, however, to be much difference in these matters between the Druids of Gaul and of the „ Cymry," or the Ancient Britons„ in the country of Wales. They had in Wales one great „gorsedd," or meeting, and probably four others at the Alban Eilu, Alban Nevin, Alban Elved, and Alban Arthan, that is the equinoxes and solstices, or the commencement of the four seasons of the year. They were divided into Bards, or „holy singers," Druids, and Ovates, from „owmjs" Greek, „Fad „ Celtic, and had probably a Chief Bard, Gorsedd Bard, called also „ Arch Druid „ by- some, but yet he seems only to have been a „ primus inter pares." The Bard wore a sky-blue robe to signify peace, the Druid wore white, denoting holiness, and the Ovate green, an emblem of progress. Each colour was uniform to signify also truth. A gold fringe was sometimes added to a Bard's robe. Nothing seems to be known decidedly as to their initiatory and sacrificial rites, though much has been boldly advanced upon the subject, and a good deal more drawn from the imagination. They appear to have had a great secret, the name of God represented by the three marks, or short lines like the royal arrow heads on stones and the like. They had two alphabets, one of ten, the other of sixteen letters j the one of ten letters was known only to the Bards, or Ini- tiates j the other of sixteen was for the profane. Some have said that these letters were the old Greek letters ; others, that they were purely Druidical. There is no doubt a great similarity between the ancient Greek alphabet and the Bardic „ Coelbren," but we believe that they were Druidical and Celtic. Indeed, there is a great likeness between them and Masonic marks, too great to be accidental. Their teach- ing, which was very mystical, was conveyed in triads, such as the following; „There are three primary unities, and more than one of each cannot exist: one God, one truth, and one point of liberty, and. that is where all things and all opposites equiponderate." „ Three things spring from the three primary unities—all-life, all-goodness, and all- power. Three things which God cannot but see : what perfect good- ness ought to be ; what perfect goodness would desire to be ; and what perfect goodness can be." A study, as we said before, of recent works on this most interesting subject has convinced us in how very many

points Druidism impinges, so to say, on Freemasonry, or, perhaps more properly. Freemasonry on Druidism. There is a modern Order of Druids, a benefit society of some importance, and we under- stand, also, a sort of a quasi-Masonic grade ; but of this, knowing nothing, we can say nothing.

Druses, The. —A remarkable Syro-Arabic people living among the mountains of Lebanon, in the Holy Land. Some writers have stated that they are descended from a French colony, settled there in the time of the first Crusade, under a certain Comte de Dreux. But we doubt it very much. Some have declared that they are a compound of Syrians, Arabs, and Crusaders. It has been averred that they have a belief partly Judaic, partly Christian, partly Mahomedan ; but we think this equally doubtful with the previous statement. That they have a mystic religion, a „secreta receptio," and àirôpprjTa of their own, is the one fact which appears to be incontestable. They are divided, it is asserted confidently by travellers and others, into Akul, or Akal, or Okhal, initiated, wise, and Dsiahel, or profane and unlearned. Some say that they still wor- ship a calf, or some false god. And some writers have declared that the Templars obtained all their „mysteries," such as they were, from these Syriac Brotherhoods. Again we say we doubt. Some writers affirm that they have three classes instead of two, that they have a priestly hierarchy, and that their religious ideas are a pure pantheism. Some also mention secret and sacred books of religion. But we should not forget that travellers sometimes see strange things, and tell stranger tales, and we leave the matter here—as it began—in mystery. Some most interesting and learned works have been written on the subject like Adler's „ De Drusis Montis Libani; „ Rome, 1786 ; and Sylvestre de Sacy's, „Expose de la Religion des Druses:" 1838. Some high grade theorists have sought to connect the 22nd grade, A. and A. S. R., the „Prince of Lebanon," with the Druses ; but it may be fairly said „ the wish is father to the thought." It is quite impossible that any such connection historically could exist, in our humble opinion.

Duad.—Oliver tells us that in the Pythagorean teaching the Duad representing the number two has a distinct symbolical teaching.—See Two.

Dualism.—The duplex system and teaching of good and evil, light and darkness, truth and error, seem to be preserved in all the old religions of the world. It is a relic of primeval truth.

Dubeu de St. Léonard, A. C.—A member of the Lodge „ Athe'née des Arts" at Paris, and a restorer of the Chapter „Le Choix," of the Order of Heredom (Paris, 1807), and its President. He was also a Member of the Grand Orient in 1786 and in 1813.

Dubois.—Writer of „La Lyre Maçonne," etc., „avec les airs notés," with Frère Vignoles : A la Haye, 1763. He also issued „La Muse Maçonne, ou Recueil de Poésies diverses : „ A la Haye, 1773. This work, as Kloss notices, is often bound up with a Dutch work on the Rules and Regulations of Masonry, together with some French „Statuts et Règlemens" of 1771, published by the same publisher. Van Laak: A la Haye, 1773.

Dubois, Le Frère.—Author of a „Potpourri" called „ Cupidon Vengé, ou rAmour devenu Maçon : „ 1808.

Dubouchet de Roman.—Writer of a „Discours" abou „l'infortuné Frère Chauvet 1827.—See CHAUVET.

Dubourg, the Abbé.—Canon of Beauvais, and at the Convent of Paris, 1785.

Dubreuil, J. B.—Writer of „Histoire des F. M.:" Bruxelles, 1818.

Dubuissonais.—A French Post Office Director, and one of the founders of the Mother Lodge of the Rite Ecossais Philosophique, 1783.

Duchanfort. —A discourse pronounced on the day of the installation of the Lodge „ Frédéric de la Vertu Brandenbourg, 1779.

Ducbentau Tongay.—Author of the „ Carte Systématique," which bears his name, and has his portrait. He is said to have died in 1786, in consequence of trying some of the experiments of Cagliostro, in respect of physical regeneration, on his own body.

Duclerc.—A Bordeaux merchant, who in 1778 obtained the prize of 300 francs given by the Lodge „ de la Candeur," at Paris, in an essay on the best means of treating and educating foundlings.

Du Droz, V. A.—Pronounced a discourse in 1818, in the Lodge „ Les Disciples d'Esculape et de Thémis," at Paris.

Due East and West.—Like a church, a Lodge should stand due east and west. See, however. ORIENTATION.

Due Examination is a well-known Masonic expression, and refers to a duty imperative on all Masters and Officers of Lodges, with respect to strange Brethren. It is also a sine quâ non in Masonic advancement.

Due Form.—When the Grand Lodge is ruled by the D.G.M., in the absence of the Grand Master, all is said to be done in u due form. In Scotland the expression „ample form" is used to denote that the Grand Lodge was opened or closed by another than the Grand Master. When the Most Worshipful officiates. Grand Lodge is said to have been opened in „full form."

Due Guard.—An Americanism, not known in England.

Dues—or payments on the part of Masons---are of a threefold character. First as regards Grand Lodge; secondly, as regards Prov. Grand Lodge ; and thirdly, as regards the Private Lodge. The Dues to the Grand Lodge do not seem to have been at first either distinct or regular. There was, no doubt, a charity subscription and Fund before 1729, begun in fact in 1724, but it seems to have been voluntary „ac- cording to ability," „ quarterly and voluntarily „ on the part of Lodges and no doubt, there were also certain fees for warrants and deputations but they were comparatively small. Up to a comparatively late period a collection was made at the Annual Meeting for the Fund of Charity. For a long time clearly all the contributions, for constituting a new Lodge were voluntary, more or less. The expenses of the Grand festival and of the Grand Lodge Meetings were borne by the stewaids, and by the Grand Officers, who paid 2s. 6d. each meet- ing. On December 27, 1729, it was resolved that every Lodge shall pay on constitution two guineas to the general charity fund. Thees for Deputations, Constitutions, and Dispensations, were the per- quisites of the Grand Secretary in 1768. At a Grand Lodge, July 24, i755' five shillings was ordered to be paid for each certificate. In 1768 as. 6c. was to be paid for registration of all certificates. It seems that in 1768 there were two funds—the Hall Fund and the charity Fund to which the donations of the Fodges seem to have been according to means. This was no doubt preparatory to the movement lor raising money to build a hall. In January, 1768, Prov. Grand Masters, who had not been stewards, were to pay ^1 0 10s. to the

Charity Fund, and on October 28 the same year for the purposes of this Hall Fund, independent of the general fund of charity, certain fees of honour are appointed, as well as 2s. 6d. for registration. In 1798 2s. per member was ordered to be paid, to pay off the debt on the hall, which capitation payment was remitted in 1810 j and in 1828 our present system of Grand Lodge and Provincial contributions was arranged, on which we need not dilate any further. Private Lodge Dues are the fees for initiation and joining, and the annual subscription. These vary m all Lodges, and decide properly the question of membership or non-membership. ^ The non-payment of dues naturally disqualifies from membership in a private Lodge, and „ ex necessitate „ from mem- bership in Grand Lodge. „Ingénieur Architecte," who pronounced an address on the Emblemes qui décorent la Loge du Triangle:" Bordeaux 1805.

Du Fay, J . N.—A Frankfort merchant, born in 1748, and died in 1819. He was received into Freemasonry in i77r, and in 1810, in the place of Brônnen, presided over the English Prov. Grand Lodge at Frankfurt A. M., and in 1811 became Prov. Grand Master. He remained 111 this post until his death, eight years later. He seems to have been a zealous Freemason.

Dufenoul.—A literary Brother Junior Warden of the Lodge „ De la Concorde fortifiée," at Luxembourg, author of the project of esta- blishment of a Benefit Institution for the widows of Masons.

Duffel.—A German official, and one of the „Clerks" of the Strict Observance in 1788.

Duffour.—A medical man and Freemason, and a Grand Officer of the Grand Orient of France in 1809 and 1812.

Dufresse, S.C. Maréchal de Camp, Commander of the Legion of Honour, Knight of_St. Louis. „Was born in 1762. He was with the French army in Spain, and is said to have held a Lodge, more than once m the Vaults of the Inquisition at Valladolid. The date of his death is not certain, „ D uguesclin, Bertrand.—The famous warrior, said to be one of the Grand Masters of the Temple in the Charter of Larmenius. But the fact is not credited. nf E £îfc U r - e , J ,p A , _ H f e T l 6 a „ Hist<>ir e Physique, Civile et Morale," in fs, , w n1 „ • lc h a s ^ con d edltlo n In t e n vols, appeared m 1823 He alludes m it to the Templars and the high grades Bro Dulaure was made a Mason before 1810, and was L e of the founders of the Lodge of „Osiris," at Sèvres,near Paris He aSso belonged to the Lodge „Les Chevaliers de la Croix," but was apparently but little impressed with the high grade system.

Dumas, Mathieu, Count, a lieutenant-general and Member of the Chamber of Deputies, was born in 1758. He was early in action, under Rochambeau, and afterwards was on the staff of Marshal de Broglie and General Lafayette. He was mixed up in the melancholy movements of the French Revolution. He afterwards served under Napoleon, and was created a Chevalier of St. Louis by Louis XVIII. After 1815 he was placed „en retraite." He has written one or two historical military works about the campaigns of 1799 and up to 1814, and also of the war of 1800. He was a Freemason and member of the Grand Orient of France in 1802, as Deputy of the Lodge „La Constance Eprouvee."

Dumast, Guerrier de.-He wrote a Masonic poem called „La Ma<;onnerie" (Paris, 1820), for which he received the gold medal of the Lodge „Des Artistes," but which, according to Kloss, some years later, in the height of his Roman Catholic agony, he himself burned. Happy and enlightened and religious auto da fe !

Dumersan, N.-The family name is „Marion." A numismatist and archreologist, and Secretary of

the Cabinet of Medals of the Royal Library. He seems to have held a similar post in 1795. He was also a dramatic writer and Romanticist. He was a member of the Lodge „La Parfaite Reunion," for which he composed several „cantiques/ says Besuchet, „qui se trouvent dans les recueils Mac;onniques."

Dumolard, H.F.-A French dramatic author and poet, who wrote „Fenelon au Tombeau de Rotion." He also wrote several Masonic songs.

Dumont, L'Abbe.-Wrote an abrege of Barruel's „Memoires," published at Augsburg, 1800.

Dunckerley, Thomas-also ·written Dunkerley-was a Brother who played a very conspicuous part in the history of English Free masonry towards the close of the last century. He may be said also fairly to have given the impetus and consistency to the high grade movement, especially in respect of the Templars, and also to have been foremost in advancing the present arrangement of what we term the Royal Arch. He is believed also to have aided in recoiistructing and modernizing the lectures and the ritual. It is well here to observe that all later biographers have taken their accounts from three sources-the notice in the „Freemasons' Magazine," vol. i., Ii93; the account in the „Freemasons' Quarterly Review" for 1842, page 155; and Bro. Dr. Oliver's „Revelations of a Square." Bro. Jacob Norton tells us that there is in the „Gentleman's Magazine" for 1795 another obituary very much opposed to our commonly received version of Dunckerley's life. But we see no good in reopening a question difficult in itself, and so long buried, and so prefer to follow our Masonic writers in this respect. Thomas Dunckerley, as he first called himself, was bom iu London in 1724, and went to sea at the age of ten. He rose to the rank of gunner. In 1 760 he was informed, under somewhat mysterious circumstances, that he was the natural son of George II., to- whom his contemporaries affirmed that he bore a striking likeness. In 1767 King George III. made ·a provision for him by granting him first£ 100, and then ;£8oo pension per annum, and rooms first at Somerset House and afterwards at Hampton Court Palace. He then assumed the Royal Anns with the Bar Sinister, and the additional appellation of Fitz George. We have in our own possession a copy of Anderson's „ Con- stitutions of 1769," published by G. Kearsley, 8vo, in which his book plate is to be found, with the Regal Shield, the Bar Sinister, „ Fato non merito," and „Thomas Dunckerley Fitz-George." Dunckerley was well known in his time and generation, and seems to have been friends with some eminent persons, such as Bro. General Sir Adolphus Oughton, and his naval superiors, as Admirals Sir John Norris, Martin, and Matthews. He also appears to have been supported and befriended by those whose peculiar position enabled them to know the truth or falsehood of his claims, such as Lord William Gordon, the Duke of Beaufort, the Duke of Buccleuch, the Duke of Grafton, and the Marquis of Ailesbury, and not the least Lord Chesterfield. There seems to be an unusual agreement to the fact, as stated by his biographer in 1842, „that to the character of the well-bred gentleman, possessed of powerful mental abilities, he united a knowledge of the belles lettres, an acquain- tance with scientific and philosophical principles, and that-well-grounded comprehension of religion, which is the surest protection against infi- delity." He is said also to have studied as a barrister, and seems, according to Oliver, to have been an able and effective speaker, and to have had much influence in Grand Lodge, and among the Masons of his own generation generally. He also obtained a commission in the South Hampshire Militia, in which he served for three years. When he was made a Mason is not known or where ; some time, however, before 1757, as in that year he published a remarkable and able address, „ The Light and Truth of Masonry explained, being the substance of a Charge delivered at Plymouth, in April, 1757, by Thomas Dunckerley, M.M."

His biographer of 1842 says that he delivered an address at Marlborough on September 11, 1769, at which many ladies were present, and he also delivered a charge to the Prov. Grand Lodge of Essex, June 24, 1777. He was at the dedication of Freemasons' Hall as Prov. Grand Master of Essex in 1776, and we find that, in 1778, „at the complaint of Bro. Dunckerley, Superintendent over the Lodges in Wiltshire and Dorset- shire, the Lodge held at Devizes was struck out of the list of Lodges for contempt." In 1793 he was P.S.G.W. of England, P.G.W. for the city and county of Bristol, Prov.G.M. for Essex, Dorset, Gloucestershire, Herefordshire, Somersetshire, Southampton, and the Isle of Wight, Grand Superintendent and P.G.M. of Royal Arch Masons for the city and county of Bristol, and the counties of Dorset, Essex, Gloucester, Hereford, Kent, Nottingham, Somerset, Southampton, Surrey, Suffolk' Sussex, and Warwick; and M.E. and S.G.M. of Knights of Rosea; Crucis, Templars, Kadosh, being appointed thereto by Bro. H.R.H. the Duke of Kent, father of Her Majesty. He died at Portsmouth, 1795, in the 71st year of his age, deeply regretted by the Brotherhood. His portrait still hangs, we believe, in the rooms of the Royal Cumberland Lodge at Bath. He wrote also some odes and Masonic songs, or is credited with them, and Oliver states that a remarkable essay, before 1768, on „The Application of Geometry to the Requirements of Moral Duty," was generally attributed to the pen of Bro. Dunckerley.

Dunod du Charnage, F.T.—Wrote „Mémoires pour servir à 1' Histoire de Bourgogne," which has some „observations sur Jacques de Molai. H

Dupaty, C. W . J. B. M.—Born at La Rochelle in 1744 died at Pans 1788. Father of the succeeding. Was Avocat Général at Bordeaux, and afterwards judge. Wrote „ Réflexions Historiques sur les lois Criminelles," and „Lettres sur Italie." Was member of the Lodge Les neuf Sœurs," „ et un excellent frère."

Dupaty, L. E. F. C. M., a French Brother, was the writer of several fugitive pieces of Masonic poetry, in the „Annales Maçonniques „ and other publications. He wrote also „ L'Harmonie tout Maronnioue „ 18! 8, and, with Veneroni de W. St. Cyr, „ Cagliostro, ou Le/llluminés, Opera Comique, 1810. ,

DuperronJ . F. R., the Abbé.-Vicar General of Montaubon, and member of the Lodge „ La Réunion des Etrangers," about 1784.

Dupm A. M, J. J. D., Le vieux, was Grand Orator in the Supreme Council of the Rite Ecossais, Paris, 1827. Was an avocat and an eloquent Masonic speaker.

Dupm S. P. D Le jeune, was member, and also gave addresses in the Lodge Les Trmosophes," at Paris, 1824, also an avocat. He was an eloquent orator.

Dupont, Le Chaumont, Le Comte.—Grand Officer in the Grand Orient of France, also in 1814.

Dupont, Le Comte—Peer of France, and Grand Officer in the Grand Orient of France, 1814.

Dupuis Ch F.-Wrote „ Origine de tous les Cultes, ou Religion Universelle," and styled himself „ Citoyen Français," 1828 His work is not very original, nor is it reliable, though ably written. He wrote also an abridgment of it.

Dupuy, Le Comte.—Grand Officer of the Grand Orient of France 1815. ,

Dupuy, Pierre.—Wrote the learned and valuable work relatino- to the_ condemnation of the Templars, in his „ Traité concernant l'Histoire de France:" 1654. Several editions of this work have appeared—one augmented with Gurther's „History of the Templars Brussels, 1713. He also wrote „Histoire de l'Ordre Militaire des Templiers depuis son établissement jusqu'à la décadence et la suppres- sion." This as a „nouvelle édition, revue, corrigée et augmentée" appeared at Biussels, i75T' It is a storehouse of information.

Durand, D. H.—An able Swiss minister, who wrote against all secret societies in 1790. He published also some eloquent sermons.

Duranteau.—General in the French army, and Grand Officer of the Grand Orient of France 1815.

Diirer, Albrecht.—The famous painter. lie wrote „Institutionum Geometricaruni Lib. iv., e German, in Latin, vers. : „ Paris, 1535. Why Kloss places this work under head of works relating to the Steinmetzen, lie does not tell us, or what it is

Du Rien.—Wrote „Agenda Maçonniques," etc. : Paris, 1816. Durieux, Lacroix.—Wrote „Le Petit Répertoire Maçonnique,"etc.; Paris, 1829.

Durkheim, F. C. E., Count of.—A Freemason, and an active member of the Strict Observance at the Convent of Wilhelmsbad. He was high in office in the Strict Observance in 1777.

Du Rocher.—A medical man and French Brotlier, who issued, in 1824, a „Notice Historique" of the life and death of Bro. Candide Julien Jajat.

Dutrousset d'Hericourt.—President of the Parliament of Paris, a Freemason, and attended the Convent of Paris in 1785 and 1787.

Duval.—Lieutenant-colonel of Dragoons and a Freemason. At the Convent of Paris 1785.

Duval.—Orator of the Lodge „Des Arts Réunis," at Rouen, who pronounced and published two orations there in 1817 and 1824.

Duval, D'Epremesnil. —A lawyer and counsellor of the Parliament, and also a Freemason in Paris, 1785.

Duval, Henri.—Delivered a funeral oration on Bro. H. N. Belle- tiste, Government Interpreter of the Oriental Languages : Paris, 1808.

Duvan, Achille.—Pronounced an oration at Paris, August 22, 1837-

Duve, L. G.—W.M. of the Lodge „ Georg zu Hannover," who delivered some addresses in remembrance of Bro. H. T. Werkhof, together with J. H. Niemann and C. Meyer, October 22, 1764.

Duveney, R. C.—Curé of Couvas, member of the Lodge of Plombières, who died July 25, 1770. The Freemasons of Luneville wished to celebrate a funeral service in one of the churches for him, but the curé of Luneville refused, because the defunct curé had been a Freemason. They appealed'to the Bishop of Toul, who approved of the conduct of the curé of Luneville, and forbade any priest in his diocese to officiate. The Freemasons summoned M. Jadot, Curé de Luneville, and the Bishop of Toul before the tribunal. The judges ordered each side to desist from the lawsuit, requiring the

Bishop not to harass the Freemasons, and ordering M. Jadot to perform the service.

E .

Eagle and Pelican, Knight of.—See KNIGHT .

Eagle, Black, Prince of the (Aigle Noir, Le Prince de 1').—A grade in the collection of the archives of the „ Rite Ecossais Philoso- phique."

Eagle, Black, Prince of the Grand (Le Prince du Grand etc.).—A grade in the collection of Mr. Pyron.

Eagle, Double-headed, is the well-known emblem of the 33rd degree, though when adopted as such is not quite clear. Some of the writers anent the A. and A. S. Rite assert that it was adopted in compliment to Frederick the Great, in 1786; others say that it was used by the Council of the Emperors of the East and West, in Paris, in 1758. Both statements are in our humble opinion somewhat doubtful. In 1797, Ragon tells us-that a body at Geneva, calling itself Grand Loge de Geneve, issued patents of the^r d degree with this symbol ; or, as Ragon says, „ Surmontée d'une aigle aux ailes déployées, tenant un-compas clans une de les serres et dans l'autre une clef.:'

Eagles, Order of the Two.—A grade instituted at Mohilov. The emblem is a star with nine points. Thory, however, does not say when—We have taken this formidable list from Lenning and Thory, with the exception of the American Eagle, which is found in Mackey alone.

Ear of Corn.—A well-known Masonic emblem in the 2nd degree, which does not require explanation here.

Ear, The Listening.—An attribute of a Fellow Craft Mason. Earthe n Pan.—An old but obsolete ritualistic symbol.

East, The.—There are many reasons, far too long to dwell upon here, why the east has alike a general and a special interest for Freemasons. In all ages of the world, and in all religions more or less, not even excepting the mysteries, the east has been invested with a symbolic and sacred meaning. Suffice it for a Masonic Cyclopeedia, that as our Craft arose in the East, and, as some one has said, „ex oriente lux," so as Freemasons we must always look upon the East as the land of our birth. The east has in our Masonic ceremonial and teaching much mystical and parabolic teaching for us all. We do not agree with those who hold that the respect for the east is a relic of sun worship. It arises from a far deeper truth, we believe, underlying all primeval lore, and the yearn- ings of the human heart in all ages, namely, that which takes us back to the Great Architect of the universe.

East, Grand—a term which Mackey alludes to as'taken from the French usage—is really perfectly unknown in Anglo-Saxon Freemasonry.

East ORIENT —Of course we bow to Mackey's authority that it is some- times used in the United States. But we think it a usage without Masonic authority, and we hope we may be pardoned for so saying.

East Port.—A mistake of the transcriber of the „Lansdowne' for „East Part."

Eastern Star Order.—Mackey and Macoy tell us that this is an American adoptive rite, invented by Bro. Rob. Morris, and somewhat popular in the United States. It has five gradeg.—See ADOPTIVE MASONRY.

Eavesdropper.—Johnson defines the word as „ the listener under windows," and Shakespeare calls him an „insidious listener." Our Masonic regulations refer to a cowan," and it may be a question whether an eavesdropper and a cowan are really convertible terms. We are aware that Oliver holds the same view as Mackey, but we are in- clined to think that there is a great distinction to be made between a cowan and an eavesdropper. Brother Hughan agrees with our view.

Ebal.—Oliver mentions a reference to Mount Ebal in the old Lectures.

Eberhard, C. A. G.—A German writer of some considerable renown. He was educated in Halle. He published „ Romances and Novels," 2 vols., from 1803 to 1807, „ Hanchen und die Kiichlein," 1822, which m 1844 had reached a tenth edition j „Der erste Mensch und die Eide, ^ 1828. He was made a Mason in 1806, in the Lodge „Zu den drei Degen „ at Halle, and remained until 1814 a zealous member of the order, when he seems to have retired from it through personal conflicts. He was born in 1769, and died in 1845.

Ebers.—A German Brother, and composer of certain Trauer- gesânge.

Echten, Orden der.—One of the many orders of Masonic organiza- tic-n which' took its rise in Germany in the_ last century. This one seems to have been founded by the Prussian Captain von Bessel, Brigade-Major at the headquarters of the Prussian army under General von Fouqué at Landshut, in 1758 or 1759. It was first under the pro- tection of General von Fouqué, and after 1762 of the Duke of Bevern. General von der Goltz and Lentulus appear to have belonged to it. After the peace of 1763 it disappeared. It seems to have been purely a social order, if some say with a political end in view, and its short life was a merry one apparently, for it was distinguished above all else by its dinners and balls.

Eck, T. G.—Born in 1745, died in 1808. Professor of Morality and Political Economy first of all, and then of Poetry at Leipsic ; was a Freemason and member of the Strict Observance. He was also W.M. of the well-known „ Minerva zu den drei Palmen „ at Leipsic.

Eckard, F. S.—Issued an account in German' of the Zend Avesta and of the religious system of the Parsees : Altona, i79'6.

Eckardsberger, G. L. H. von.—A Prussian official, a Freemason, and member of the Strict Observance. Was deputy of Silesia at the Council of Wiesbaden.

Eckartshausen, C. von.—Wrote several works on natural science, mysticism, and the mysteries. Kloss mentions five of his works.

Ecker and Eckhoffen, H. H., Count cf.—A Polish official and Grand Cross of the Order of St. Joachim. About 1770 he became an active member of the „Rose Croix." About 1785 he founded the order of the „ Knights of the True Light."—See KNIGHT. — In 1786 he came to Schleswig, and there and in Hamburg he formed, out of his „Knights of the True Light," the „Knights of St. John the Evangelist of Asia in Europe" (see ASIATIC BRETHREN), in which he took the name of Abraham. He died at Brunswick in 1790, one of the court officials of the Duke Ferdinand. Kloss

gives the names of ten works or pamphlets of his. He is the author of the „ Abfertigung," etc., of the „ Authentische Nachricht von dem Ritter und Bruder Eingeweihten aus Asien," etc. ; Hamburg, 1788. The „ Handbuch „ also thinks that he is the writer of „ Der Rosenkreuzer in seiner Blôsse" (Amsterdam, 1781), under the name of „ Magister Pianco," though he has spoken against it in the „ Nachricht." Bloss says so distinctly.

Ecker and Eckhoffen, H. H. von.—The younger brother of the foregoing ; was an advocate at Hamburg, and seems to have been, to say the least, a Mason of irregular and uncertain tendencies. He was an active member of the Rite Ecossais, and also took a forward part in the formation and promulgation of the Asiatic Brethren. He wrote a pamphlet in 1788, „ Werden und kônnen Israeliten zu Freimaurer angenommen werden ? „ and the „ Handbuch „ thinks that he was the editor of „An accurate Historical Account of all the Ordere of Knight- hood at present existing in Europe," etc., by an officer of the Chancery of the Chapteral Order of St. Joachim: White, London, i8or.

Eckert, E. E.—Formerly an advocate at Dôbeln in the kingdom of Saxony, the „ Handbuch „ tells us, afterwards the editor of a newspaper, and subsequently, at Vienna, a Roman Catholic controversialist. He has attacked Freemasonry bitterly, as the source of all evil and all revolution in the world. He wrote „ Der Freimaurer Orden in seiner wahren Bedeutung : „ Dresden, 1851; „ Der Tempel Salamonis," 1855, and many other similar attacks on Freemasonry, all equally violent and illogical.

Eckhel, J. H.—A famous numismatist, bom in 1737, died in 1798. He wrote „ Doctrina Nummorum Veterum : „ Vienna, 1792-9S. He was a member of the Lodge „Zur wahren Eintracht" at Vienna, and an active member moreover.

Eckhoff, K.-—Born in 1720, died in 1778 at Gotha. A well-known actor of high merit. He was co-founder and first W.M. of the Lodge at Gotha, in which in 1774 he initiated the Duke Ernest II.

Eckhoff, K. F. von.-—A Doctor of Medicine, and W.M., 1767, of the „Andrew" Lodge, „L'Innocente" Lodge at Stockholm. He was one of the founders and first Grand Master of the Grand Lodge of Sweden until 1773. He died at Stockholm 1789.

Eclectic Bun d (Eklektischer Bund).—A formation of German Freemasons at Wetzlar and Frankfort-on-the-Main, which sought after the Convent of Wilhelmsbad in 1782, and-where the high grades were, so to say, running riot to „ gradua ferre retrorsum „ to the older and simpler grades of Craft Masonry. Why they took the name of „ Eclec- tic is not quite plain, as the word is hardly appropriate, except that underlying this apparently reasonable movement were most probably some of the peculiar aims of the „ Illuminati," equally insidious as dangerous. It seems a little doubtful whether Von Knigge or Von Dittfurth first broached the idea, and indeed it matters little ; but in 1783, March 18, the Prov. G. Lodge of Frankfort-on-the-Main, S. F. Kustner, junior, being its Secretary, and the Prov. Lodge „ Joseph zum Reichs Adler „ (Wetzlar, March 2r, 1783), W. Rett being Secretary, issued a joint address. This address was practically to the effect that the three symbolical grades were to be the „grundwerk" of the

Eclectic Bund," but that each Lodge might preserve or use (inde- pendently however of the system) any of the high grades in vogue, or any degree of the Rite Ecossais. The practical effect of the move- ment was to bring back a great number of the Lodges to symbolical Masonry. In 1789 a great festival was held, the Prov. Grand Master Von Leonhardi presiding, at which Lodges from the fol-

lowing places were represented; Wetzlar, Aachen, Bentheim, Steinfurt, ^Brume, Kassel, Freiburg, Gotha, Hildesheim, Kaufbeeren, Neuwied, Rothen- burg, Salzburg, Triest, Wiesbaden, Kempten, Altenburg, Krifeld, Ulm, Miinster, Giesse, Rudolstadt, Karlsruhe, and five others not named, says the „ Handbuch." In 1823 the Prov. Lodge of Frank- fort took the name of „ Grosse Loge des Eklektischen Freimaurer Bundes," and such it still retains. Some writers, we note, call it the Grand Mother Lodge," but the former title alluded to is, we believe, the correct and official one; at least it was according to the „ Hand- buch," which we have found most reliable, and we note that in the controversy of 1845 the word is not even used. In 1832 questions arose as regards the position of Hebrew Brethren, and in 1S44, under the able revision of G. Kloss and Bro. Neusenstamm, a sort of new declaration of the object of the „ Bund „ was put out. Several Lodges, however, subsequently left the Bund, which at present, we understand, is composed of the following Lodges „ Ewigkeit," „ Sokrates," and „Karl zum aufgehenden Licht," in Frankfort itself; „Joseph zur Ewigkeit: , and „Zu den drei Pfeilen „ in Nuremberg; „Ernst fiir Wahrheit," „Freundschaft und Licht," in Coburg; „Lebanon zu den drei Cedern," in Erlangen ; „Zu Brudertreue," and „Zur Bruder- kette" in Hamburg; „ Plato," at Wiesbaden. According to Bro. C. van Dalen's admirable little German „ Jahrbuch fiir Freimaurer," 1876 it has now twelve Lodges under it and 1,396 Brethren.

Eclectic Masonry.—We have heard the term often used, but we hardly know what it means. If it means anything k refers to the ritual in use by the „ Eclectic Bund," which see. Eclectic, from the Greek «Wt/cds, means properly „ selecting," or „ picking out ;" hence ot IJOWTW , or the eclectic philosophers, who selected such doctrines as pleased them in every school.

Ecossais.—This word, so much in vogue abroad Masonlcally, is, we apprehend, to be traced back to Ramsay's unfortunate manipulation of the degrees of Masonry, and the concoction of his „ Rite de Bouillon," or Rite Ramsay. It is wonderful to the Masonic student to-day how the word has spread, and above all how it has multiplied. We follow, in our classification of this almost endless list of grades „Ecossais," the clear and to us satisfactory enumeration of Thory, with which we have carefully compared the collections of Lenning and the „ Handbuch."

Ecossais Anglais, ou des Frères Ainés.—Ecossais English, or the Elder Brothers. A degree in the archives of the Mother Lodge of the Philosophic Rite.

Ecossais Anglais Sublime.—Ecossais English Sublime. The 38th grade of the 5th series of the Metropolitan Chapter of France.

Ecossais Architecte Parfait.—Ecossais Architect Perfect. Grade in the collection of Mr. Pyron.

Ecossais Chevalier.—Ecossais Knight. The 6th of the inter- mediary grades among the Illuminati. It is also called Illuminé Direc- teur or Director.

Ecossais d'Alcidony ou Ecossais d'Angers.—-This grade is mentioned in the „ Considérations Philosophiques sur la Francmaçon- nerie."

Ecossais d'Angleterre,—Ecossais of England. Grade in the collection of Mr. Le Rouge.

Ecossais de Clermont.—Ecossais of Clermont. The 4th series of the Metropolitan Chapter of France ; also a grade of the Ancient Chapter of Clermont, which is said to have been subdivided into three sections.

Ecossais de Heridom.—Ecossais of Heridom. 30th grade of the Rite of Misraim.

Ecossais de Dunkerque.—Ecossais of Dunkirk. Cited by Mr. Fustier.

Ecossais de Nanville.—Ecossais of Nanville. 31st grade, 4th series. Metropolitan Chapter of France.

Ecossais d'Hiram.—Ecossais of Hiram. This grade is found in the archives of the Mother Lodge of the Philosophic Scottish Rite,

Ecossais de la Loge du Prince Edouard, G,M.—Ecossais of the Lodge of Prince Edward, G.M. In the collection of Mr. Pyron.

Ecossais de l'Anneau.—Ecossais of the Ring. Ecossais de la Quarantaine.—Ecossais of the 40th.

Ecossais de la Sainte Trinité.—Ecossais of the Holy Trinity. All these three grades are cited by Mr. Fustier.

Ecossais de la Voûte Sacrée de Jacques VI.—Ecossais of the Sacred Vault of James VI. 33rd grade, 4th series, of the Metropolitan Chapter of France; 20th of the Rite of Misraim. It is said to have been formed by Baron Tschoudi.

Ecossais de Lille.—Ecossais of Lille. Cited by Mr. Fustier.

Ecossais de Lyon. Ecossais of Lyon. A grade formerly in the archives of the Lodge „St. Louis des Amis Réunis" at Calais.

Ecossais de Messine.—Ecossais de Messina. Cited by Mr Fustier.

Ecossais de Montpellier.—Ecossais de Montpellier. 36th grade 4th series, of the Metropolitan Chapter of France.

Ecossais de Naples ou de Sicile.-—Ecossais of Naples or of Sicily. 42nd grade, 5th series, of the collection of the same chapter.

Ecossais de Paris.—Ecossais of Paris. A grade cited in „ Les Considerations Philosophiques sur la Francmaçonnerie."

Ecossais de la Perfection.—Ecossais of the Perfection. ?oth grade, 5th series, of the Metropolitan Chapter of France.

Ecossais de Prusse—Ecossais of Prussia. This is in the archives of the Mother Lodge of the Scottish Philosophical Rite.

Ecossais de St. André, ou Quatre Fois Respectable Maître.

Ecossais of St. Andrew, or Four times Respectable Master 47th , grade, 6th series, of the Metropolitan Chapter of France.

Ecossais de St. André.—Ecossais of St. Andrew. The name of the 2nd degree of the Rite of the Clerks of the Strict Observance It also belongs, says Thory, to other rites. It is the 21st of the Rite of Misraim.

Ecossais de St. André d'Ecosse.—Ecossais of St. Andrew of bGotland. A grade said to be com-

posed by Baron Tschoudy It is the 29th of the hierarchy of the 33 degrees of the Rite Ancien et Accepté France ^ Serie S' 0 f the Metr o P olitar l Chapter of

Ecossais de St. André du Chardon.—Ecossais of St. Andrew 01 Lnardon. 75"1 gi'ade, 9th series, of the same collection.

Ecossais de St. Georges.—Ecossais of St. George. A grade in the collection of Mr. Page. ë

Ecossais de Toulouse.—Ecossais of Toulouse. Is found in the archives of the Mother Lodge of the Scottish Philosophical Rite.

Ecossais of the Oldest Sons. Cited by Mr. Fustier.

Ecossais des Frères Ainés, ou du Triple Triangle —Ecossais of the Elder Brothers, or of the Triple Triangle. 37th grade <th ser e m the collection of the Metropolitan Chapter of France

Ecossais des Loges Militaires.—Ecossais of the Military Lodges. This grade is divided into three sections. It is found in the collection 01 Mr. jryron.

Ecossais des Petits Appartements—Ecossais of the Little apartments. Nomenclature of Air. Fustier.

Ecossais des Quarante.—Ecossais of the Forty. 34th grade, 4th series, of the collection of the Metropolitan Chapter of France. It has much resemblance, adds Thory, with the Ecossais of Montpellier.

Ecossais des Trois J.J. F. Inconnus.—Ecossais of the Three J.J.F. Unknown. 32nd grade, 4th series, of the same collection, and the 19th grade of the Rite of Misraim.

Ecossais Fidèles, ou de la Vieille Bru.—Ecossais Faithful, or of La Vieille Bru. According to Mr, Borel, of Toulouse, Thory says, the Rite of La Vieille Bru was established in that town in 1747 by Charles Edward Stuart, in gratitude for the favourable reception his aide-de-camp, Sir Samuel Lockhart, had received from the Toulouse Masons. This rite is supposed to be divided into nine grades, divided into three chapters.—But see L A VIEILL E BRU , or MENATZCHIONS, COUNCIL OF.

Ecossais Français.—Ecossais French. 35th grade, 4th series, of the collection of the Metropolitan Chapter of France.

Ecossais Grand.—Ecossais Grand or Grand Ecossais. Third of the high grades of instruction in the „ Rite Philosophique."

Ecossais Grand, Sublime Maître de l'Anneau Lumineux. Grand Ecossais, Sublime Master of the Shining Ring.—See AGADEMY.

Ecossais Grand Architecte.—Grand Architect Ecossais. 45th grade of the Metropolitan Chapter of France.

Ecossais Grand Architecte Anglais, ou Grand Patriarche. —Grand Architect Ecossais English, or Grand Patriarch. A grade in the collection of Mr. Viany.

Ecossais de St. André d'Ecosse, Grand.—Grand Ecossais of St. Andrew of Scotland. A grade said to be composed by Baron Tschoudy. It is the 29th of the 33 degrees of the A. and A. Rite, and is to be found in other collections.

Ecossais Grand de Valachie, de Copenhag-ue et de Stock- holm, ou Grade l'Intérieur.—Grand Ecossais of Wallachia, Copen- hagen, and Stockholm, or Grade of the Interior. Cited by Mr. Fustier.

Ecossais Grand ou Grand Elu.—Grand Ecossais or Grand Elect. 14th grade of the A. and A. Rite.

Ecossais Illustre Architecte.—Illustrious Ecossais Architect. Ecossais Patriarche Grand,—Grand Ecossais Patriarch.

Ecossais des Patriarches, Grand.—Grand Ecossais of the Patriarchs.

Ecossais des Croisades, Grand.—Grand Ecossais of the Patri- archs. These four grades form part of the collection of Mr. Viany.

Ecossais Grand Maître.—Grand Master Ecossais. 6th grade of the Chapters of Holland before the new organization, says Thory.

Ecossais Levite et Martyr.—Ecossais Levite and Martyr. Cited in the nomenclature of Mr. Fustier.

Ecossais Maître.—Ecossais Master. This was the name of the a st degree of the German Chapters, Thory says, before the introduction of the French high grades. It is also the name of the 5th grade of the system of Zinnendorf. It is in the Swedish system, and was the 1st point of the 5 th grade of the Rite of the Clerks of the Strict Observance. It was, moreover, the 1st of the high grades composed or arranged by Bacon von Hund, the 4th grade of the Régime of the Holy City, and the 18th of the Rite of Misraim.

Ecossais Novice.—Ecossais Novice. A grade in the Templar System, and also the 4th of the intermediary grades, so called, of the Illuminati.

Ecossais Parfait.—Ecossais Perfect. This grade forms part of those which are found in the archives of the Mother Lodge of the Scottish Rite Philosophique. It is cited by Mr. Fustier.

Ecossais Parfait Maître Anglais.—Ecossais Perfect English Master. A grade in the collection of Mr. Pyron.

Ecossais Parisien.—Parisian Ecossais. 17th of the Rite of Mis- raim. It has some connection with the „ Ecossais de Paris," Thory says.

Ecossais Philosophique.—Philosophic Ecossais. Introduced at Paris by the Lodge „ du Contrat Social" in 1775.

Ecossais Purificateur.—Ecossais Purifier. Grade in the collection of Mr. Hecart.

Ecossais Purificateur Sublime—Ecossais Purifier Sublime.

Cited by Mr. Fustier.

Ecossais Rouge.—Ecossais Red. First point of the 5th grade of the Ancient System of the Royal York to Friendship at Berlin. We do not find it in the „ Handbuch."

Ecossais Sublime de la Grand Loge du Prince Edouard. — Sublime Ecossais of the Grand Lodge of Prince Edward. Grade in Mr. Pyron's collection.

Ecossais Sublime ou le Jerusalem Céleste.—Sublime Ecossais or the Heavenly Jerusalem. One of

the grades composed, it is said, by Chastanier, upon the system of Swedenborg.

Ecossais Trinitaire.—Trinitarian Ecossais. 43rd grade, 9th series of the Metropolitan Chapter of France.

Ecossais Trinitaire, ou Globe des Grand Maîtres Com- mandeur s du Temple.—Trinitarian Ecossais, or Globe of the Grand Masters, Commanders of the Temple. Grade in the collection of Mr. Hecart.

Ecossais Trinitaire, ou Puissant Grand Maître de l'Ordre de la Sainte Trinité.—Trinitarian Ecossais, or Powerful Grand Master of the Order of the Holy Trinity. This grade belonged to the Mother Lodge of the Swedish Philosophic Rite. It also is the r4th of the Rite of Misraim.

Ecossais Vert.—Ecossais Green. Thory says this is the name of the 2nd point of the 5th of the grades of the ancient system of the Lodge „ de la Royale Yorck „ at Berlin, and that it existed in the archives of the Lodge „ de St. Louis des Amis Réunis," at Calais.

Ecossaise Dame Sublime.—Ecossaise Sublime Dame. A grade in Androgyne Masonry, according to Mr. Pyron.

Ecossaise Parfaite.—Ecossaise Perfect. A grade in Androgyne Masonry, composed by Mr. de la Chaussée, it is said, in 1763.

Ecossaises, Ordre des Dames de l'Hospice du Mont Tha'ber.

Ecossaises, Order of Ladies of the Hospice of Mount Thaber. A society of Benevolence, androgyne, instituted, some say, at Paris in 1809; some say earlier.—We have given this long list, though we confess reluctantly, and with the feeling during our transcription of these many names, that as the French say so well and so meaningly, often „ le jeu ne vaut pas la chandelle."

Ecossisme.—A name given by foreign writers to what they term the Rite Ecossais generally, and which almost coincides translated to „ Scottish Masonry," which the reader had better also consult.

Ecuador.—We are not aware whether, owing to the intolerant op- position of the Roman Catholic clergy. Freemasonry may be said to be existing openly in Ecuador. It was introduced there, we are told, in 1817 from Peru, but had to yield to the opposition of the Romish Church.

Edict of Cyrus.—The edict or decree of Cyrus permitting the Jews under Zerubbabel, Jeshua, and Haggai, to return into the Holy Land to rebuild the Temple, is a very striking fact, and one alluded to in Masonic tradition. It was, as we know, 536 years B.C. Jidicts of a Grand Master.—Mackey says that in the United States the decrees of a Grand Master are called Edicts, and obedience to them is obligatory on all the Craft. We should, ourselves, suppose that there must be some little qualification to so general a statement.

Edinburgh.—The famous capital of North Britain boasts of the oldest Lodge, by documentary evidence, so far known in the world— Mary's Chapel. Its minutes go back to 1599. We are aware that the same claim has been made by other Lodges, but not so well substantiated.

Edinburgh, Congress of—as it is called by some writers, though the word is quite modern, and we should prefer the old word meeting, or assembly—took place in 1736, and led to the formation

of the Grand Lodge of Scotland. Wm. St. Clair, hereditary Grand Patron of Scot- tish Masons, by the charter of King James II. in 1430, then surrendered his dignity into the hands of this Assembly. Thirty-two Lodges re-formed the now Grand Lodge, and elected W. St. Clair Grand Master.

Edling, Count, according to Thory, was Chamberlain of the King of Saxony, and received in Paris to the 32nd degree, with Prince Bern- hard of Saxe Weimar in 1813.

Edward I.—Said also to have protected the art in 1272.

Edward 11.—The same is said of him, 1307. In his reign the Templars were seized and suppressed.

Edward III . Manuscript is quoted by Anderson and Preston, but we believe the quotation referred to is taken from Cooke s MS., or one of the later MSS., as the words are clearly not tempore Edward III.

Edward IV.—Said to have protected the Masons. The so-called Record of Edward IV. is, we think, somewhat later, probably the end of the 15 th century.

Edward the Confessor.—Said to have been Patron of the Masons in 1801. As Edward built a good deal, he may have patronized the Operative Order.

Edwin Charges.—Erroneously so called.—See what follows.

Edwin , Prince, the brother of Athelstan, is a name well known in our Masonic legends, though he is called the son, instead ot the brother. The Harleian MS. 1,942 omits Edwin's name, and seems to refer everything to the King. The Sloane MS. calls Edwin Ladnan, and the Lodge of Hope MS. Hoderine. With these exceptions, we believe that all the MSS. name Edwin son of Athelstan. We may note here, that neither the Masonic poem nor Cooke's MS. mentions Edwin at all. Dr. Plot in 1686 first objected to the account of Edwin, and it is clear that Athelstan had no son of the name of Edwin ; and his brother Edwin or Eadwin the Atlieling was drowned at sea. The learned Dr. Drake, in 1726, at York, first gave, as we hold, the true solution of the difficulty, viz., that the Masonic tradition referred to Edwin or Eadwin of the Deira, King of Northumberland, baptized by Paulinus at York in 627, where he built afterwards a stone church. His residence was also at Auldby, always given as the abode of the pseudo-Edwin. Mr. Wallbran, a learned antiquary of Ripon, held the same opinion, and we see no ieason to depart from what we have often said elsewhere upon the subject. With regard to the „ Charges of Edwin," just alluded to, they seem to have been first called so by Preston in his edition of 1788, according to Pro. W. J. Hughan, and the name has been followed by others._ We cannot, however, concede that they are to be found in the Antiquity MS. It may be a fair question, did Preston allude to the so-called Krause „ Edwin Charges" ? If so, that would seem to confirm the fact of the existence of an original of Krause's Constitution, which we con fess we believe in. It will be noted that the words, quoted by Preston, actually occur in Krause.-—See Hughan's „ Old Masonic Charges," p. 85.

Eerens, D. G.—Born in 1798, died in 1840. In the Dutch Military Service. Having seen much service he became Governor-General of the Dutch East Indian possessions. He was a zealous Freemason.

Effingham, Charles Howard, Earl of.—Bom in 1536, and died in 1626. He was Lord High Admi-

ral, and defeated the Spanish Armada in 1588. He is said to have been Grand Master of the Masons from 1579 to 1588, but we do not know on what authority.

Effingham, Thoma s Howard, Earl of.—Was made Pro-Grand Master by the Duke of Cumberland in 1782, and remained in the same office until 1790.

Egay, Money.—Grand Master of the Lodges in Portugal in 1805, selon Thory.

Egg Mundane.—An old mythological belief of many of the earlier nations that the world and man were produced from an egg. It has been said that the Easter Eggs are traced back to this fanciful legend of the past. Much learning has been bestowed on this subject by such writers as Faber, and many more ; and some connection has been said to exist between it and the mysteries. Some have contended that it is a Masonic emblem. With all due deference to such writers and views, we are not aware of any actual or reliable evidence on the subject. We might say much on the mythical side of the question, but we forbear, as not germane, in our opinion, to a Masonic Cyclopœdia.

Eggers, M. S.—Wrote several Masonic addresses, especially one as a „ Gedâchtniss Rede „ to the memory of Leopold, Duke of Brunswick, delivered before the three Lodges of Copenhagen on the St. John's Festival, 1785. He also delivered and published two poetic addresses, in the Lodges in Hamburg in 1793 and 1796, and also another in the Lodge „ Pelikan „ at Hamburg, of which he was „ Redner „ in 1817.

Eginhard.—The famous son-in-law and biographer of Charlemagne. He was a famous architect, and built, among many others, the noble church of Michelstadt in the Odenwald, says the „Handbuch." He seems to have studied Vitruvius, and was a man of great ability and knowledge. He died abbot of Seligenstadt in 844, having separated from his wife after the death of Charlemagne.

Eglinton Manuscript is a valuable MS. found in the Eglinton Charter Chest, a copy of which first appeared, as we understand, in the „ Memorials of the Montgomeries, Earls of Eglinton." This interesting work, containing this until then unknown MS., was pre- sented in 1861 by the late Earl of Eglinton and Winton to the Grand Lodge of Scotland, through Bro. J. Whyte Melville, then Depute G. M. It has been transcribed by Bro. D. Murray Lyon, and is to be found at page 12 of his valuable history of the Lodge of Edinburgh. It is signed by W. Schaw, „Maister of Work, Wardene of the Maisonis," and is dated 28tli day of December, 1599. It is, as Bro. D. Murray Lyon says, one of the few existing Scottish Masonic documents of the 16th century, and is alike interesting and important to the Masonic student. It deals with the regulations of Operative Masonry.

Eglinus, Raphael.—Wrote „ Assertio Fraternitatis Romante Catho- licas quam RoseaeCrucis vocant a quodam fraternitatis ejus socio carmine expressa, Autore Raphael Eglino Francofurti, 1615." Kloss says this work also appeared in 1614.

Egyptian Masonry.—The concoction of the charlatan Cagliostro. Some account of it comes from a hostile source, and we do not attach entire credit to the account for many reasons. Cagliostro's actual ritual is supposed to be still in the possession of the authorities at Rome, probably in the Vatican Library. If the account of it is reliable it must have been, to speak plainly, great rubbish. He seems to have founded a Lodge called „La Sagesse Triomphante," at Lyons, in 1782, which was purely for men. At Paris he established another, in which he received ladies. Madame von der Recke, Medem, publicly de- nounced his imposture. Thory adds, the Rite of Misraim was also called Egyptian Ma-

sonry, and other rites take sometimes the same name.

Egyptian Mysteries.—Much has been written on this subject, though very little is really known. Most of the after statements seem to be built up on the account of Clement of Alexandria, and even that tells us nothing for certain, except that practically nothing is known ; as he admits that the a-n-opprjTa were known only to a select few. Most of the earlier sages of Greece, like Pythagoras and Plato, are said to have been initiated in Egypt ; and Herodotus and Plutarch, who both allude to the subject, express themselves in such ambiguous and mysterious terms, that nothing certain can be deduced from their state- ments. It has been generally understood that the Egyptian mysteries, like the Eleusinian, were divided into the greater and the lesser mysteries, but some have said that Osiris, Serapis, and Isis each had its mystery, and that these mysteries were those of a Triad. From what we know of the Egyptian teaching, evidenced by the Hieratic Papyri, and such remains as the „ Book of the Dead," it is quite clear that the „wisdom of the Egyptians" is no unmeaning use of words, however shrouded or perverted it may eventually have become. The Egyptian mysteries, no doubt, preserved a portion of primasval truth, and, no doubt, also im- parted to the initiated the truth of the Godhead, if not of the Trinity, and the best hopes and aspirations of humanity. From time to time there have been those who affected to describe the systems of the Egyptian- mysteries, and of Egyptian initiation, but we need hardly remark, with- out any warrant to do so. One of the principal of these, much followed by later writers, as if absolutely correct, is a work of the Abbe' Terrasson, published at Paris in 1825, entitled „Histoire des Initiations de l'ancienne Egypte" etc., „ intitule' Sethos." In this work we have an elaborate de- scription of certain probation by air, fire, earth, and water, but which we apprehend rests more on the imagination of the writer than anything else. Suf-fice it to say, that the mysteries existed, that they exercised a great effect alike on the Government and people and institutions of Egypt, were held in high veneration, and in their original institution were preser- vative of religious truth. Semler also put out an „Erleutenmg" on the subject in T748; but, despite that and many other learned works, we are still in comparative darkness.

Egyptian Priests, Initiation of.—Some have held that there was an Order of Freemasons with such a title. But in this they are wrong, in our opinion. In 177°) Koppen and V. Hymmen put out at Berlin, „Grata Repoa, oder Einweihungen in der alten geheimen Gesellschalt der Egyptischen Priester." In this work it was proposed to give an account of the secret system of the Egyptians, and even the names of the several classes. Being, however, utterly imaginary, and based on no authority, we merely note the book, as to reproduce the statements of an unauthoritative work is simply, in our opinion, to perpetuate error, a mistake from which Freemasonry has gravely suffered in times past, and suffers from even to-day.

Ehrhart, S. J.—Author of „ Kurzgefasste Geschichte und gerettete Ehre des erlaubten Freimauren Ordens : „ Coburg, Otto, 1754. He is the oldest of German Masonic historians.

Ehrlich, J. A.—Delivered a „ Rede" in the Lodge „Apollo zu den drei Acacien in Leipzig," St. John's Day, 1802.

Ehrmann, J . D.—A Doctor in Medicine at Frankfort O. M. : born in 1749; an d died in 1827. He was a member of the Lodge „ Zur Ewigkeit" at Frankfort, and an active Masonic writer. Kloss gives thirteen references to his literary labours ; and though many of these were ceremonial addresses, he took an active part in what in Germany is called the „ Judenfrage. He was also founder of a social

and festive order called the „ Orden der Vermischten Hofrâthe," which, despite its name, attracted to itself such literary excellence as Jean Paul, Iffland, Ernst Moritz Arndt, and Goethe, and many more.—See HOFEATHE .

Eichel.—Author of „ Bundespriiche altere und neue gesammelt und vorgetragen in dèr Loge Archimedes zum ewigen Bunde Von Gern 1838, 1840. Published at Gern by Oberbath, 1841.

Eichholz, J, G. Author of u Einige Winke iiber Aufklarung und Humanitât:" Mannheim, 1805—1808.

Eicking, Le Baron d'.—Chevalier of the Order of St. Stanislas afc Warsaw, and at the Convent of Paris in 1785, according to Thory.

Eight—according to the Pythagorean lore of .numbers, as explained by Bro. Dr. Oliver, expecially in his posthumous work published by Bro. Hogg, 1875—was esteemed as the first cube by the continued multiplication of 2, and was held to signify mystically friendship, advice, prudence, and justice. The Pythagorean teaching on the subject has always^ appeared to us, though very remarkable, of somewhat doubtful authority, qua Pythagoras himself, but we use the common form of quotation. _ The figure 8 has always been a mystical figure, in conse- quence of its connection with the Arkite teaching, and has been dwelt, upon by writers alike in Christian and non-Christian arithmetology. We confess that we touch upon the subject with great diffidence.

Eighty-on e is also said to have been a Pythagorean number, but an unpropitious one. It is also stated to be a sacred number in some of the high grades.

Eingeweihte, Die.—The Initiated, a name, the „Handbuch" tells us, of several high grades in Germany. A name also given in France as „ Initie's" to several grades.

Eisenherg.—Wrote, together with Kôppen, „Andenken an Bru,

E. S.tahl," W.M. in the African Lodge, Berlin, 1769.

Eisenmenger, J . A.—Wrote „Entdecktes Judenthum:" Kônigs- berg, 1711. 0

Elders.—The word is used in the York MS. No. 4, published by Bro. W. J. Hughan, in 1872, in the „Old Charges," etc. It is appa- rently a translation of „ Seniores," used in most of the other MSS. at the same place. At least „ Senioribus," from „ Seniores," is used. But m the York fabric rolls 1408, the word „Majores" seems to express the same meaning. The word is clearly of old use in Masonry, whether as translated from the Latin, or as of the Anglo-Saxon vernacular.

Elements.—What was called of old the elementary theory is now practically given up, though it is preserved in some Hermetic and cabalistic writings. It has been supposed by some to represent the principle of ancient initiation ; but this is, we feel sure, more than doubtful, and is a later conceit and a Rosicrucian idea.

Elephanta, The Cave of.—A very remarkable cave situated on the Island of Gharipore, in the Gulf of Bombay, Hindostan, and is supposed to have been formerly used for the Indian mysteries, and to be one of the oldest temples in existence. It is, it is reported, 135 feet square and 18 feet high, supported by two fine pillars, and its walls are decorated with sculpture and carved decorations. Long accounts have been given of it by many writers and travellers. It has always been said that

Masons' marks are to be found there.

Eleusinian Mysteries were the famous mysteries of Ceres, so called from Eleusis, a town near Athens, where they were celebrated every five years, in the month BoijSpo/xtoSv, answering to the latter half of September. It is said that the same mysteries were celebrated in Crete and at Sparta every four years also. They seem to have been divided into the greater and the lesser, TO. fityaXa and rà /xixpa. The lesser wer it is said, celebrated at Agra, near Athens, in the month ,Avfleo-nyptûv, answering to our February. The mysteries, especially the greater, seem to have been mysteries of initiation and probation. But see MYSTERIES. —A learned German, Lobeck, doubts whether these mysteries conveyed religious truth ; but it is quite clear that they were secret alike in their organization and reception, and that those who^ were initiated, the /xixrrat, guarded carefully what had been communicated to them. The exact bearing of mysteries like the Eleusinian is, however, a moot question, while the division of the /AUO-TCU into grades is more than questionable. But again see MYSTERIES.

Elie de Beaumont, J. B. T.—A Parisian avocat, born in 1732, and died in 1786. He was an able man and writer, and was member of the Lodge „ Les neuf Sœurs."

Elizabeth,—The famous Queen of England. There is an old un- authenticated story about her sending Sir Thomas Sackville to York, but we fear that it must be relegated to pure pvdos-

Elizabeth, Marie Françoise.—Queen of Portugal. She is said to have been hostile to the Freemasons in 1792.

Elizade, J. T.—Wrote an „Opuscule" against the Bulls of the Pope : Mexico, 1822.

Elme, John.—Wrote the life of Sir Christopher Wren (1823), who has been claimed as a Grand Master of our Order.

Elphinstone, Robert, is said to be the author of our „ General Regulations," etc., which were published, it is alleged, at Edinburgh in 1748, and translated into Dutch in 1751. Kloss says that Schneider is his authority for the statement, but we know nothing of such a work.

Elsàsser, G. F.—Writer of „P'reie Gedanken," about a good many things, and among them „ Freimaurer Rosenkreuzer," etc. : Hamburg,

Eisner, E. G.—Wrote „Die alten Pelasger und ihre Mysterien Leipzig, 1825.

Elu is the name of the 1st of the high grades in the Rite Moderne, as well as in the older. It is the 9th grade of the 3rd class of the Emperors of the East and West, and 5th of the Reform of Saint Martin. It is the name also of the 18th grade, 2nd series, of the collection of the Chapter Metropolitan of France. Thory contends that all the „ Elus „ are derived from the grade of „ Kadosh," and in this we agree. We cannot coincide with Mackey's view on the subject, „ Elu „ having nothing to do with Craft Masonry.

Elu Ancien Grand (Ancient Grand Elect).—Name of the 14th grade of the 4th class oj the Chapter of the Emperors of the East and West.

Elu Anglais Petit (Little Elect English).—A grade in the Ancient Chapter of Clermont.

Elu Commandeur (Commander Elect).—Cited by Mr. Fustier. Elu de la Nouvelle Jerusalem (Elect of the New Jerusalem).—

The 8th and last of the high grades of the former Grand Chapter of Berlin.

Elu de la Vérité (Elect of Truth).—Last grade of Instruction is the rite of this name.'—See ELUS.

Elu de l'Inconnu (Elect of the Unknown).—10th grade of the Rite of Misraim.

Elu de Londres (Elect of London).—70th grade, 8th series, of the collection of the Chapter Metropolitan of France.

Elu de Pérignan (Elect of Perignan).—These two form part of the collection of Mr. Pyron. It is also to be found in the Adonhiramite Masonry.

Elu Dépositaire,—Elect Depositary.

Elu des Douze Tribus (Elect of the Twelve Tribes).—17th grade, 2nd series, of the collection of the Chapter Metropolitan of France.

Elu des Neuf (Elect of the Nine).—10th grade of the 2nd series of the same collection, and the 9th of the Rite of Misraim.

Elu des Neuf et des Quinze (Elect of the Nine and the Fifteen).—1st and 2nd points of the 4th grade of the older system of the Lodge „ Royal York „ at Berlin.

Elu des Quinze Chevalier (Elect of the Fifteen Knight).—See KNIGHT.—10th grade, 3rd class, of the Chapter of the Emperors East and West, and nt h of the Rite of Misraim.

Elu des Quinze (Elect of the Fifteen).—nth grade, 2nd series, of the Chapter Metropolitan of France. It has also been called „ Elu de Perignan."

Elu des Quinze Maître (Elect of the Fifteen Master).—10th grade of the hierarchy of the 33 degrees of the Ancient and Accepted Scottish Rite, says Thory.

Elu des Quinze Sublime (Elect of the Fifteen Sublime).—Is in the collection of Mr. Pyron.

Elu Ecossais (Elect Ecossais).—i6tli grade of the 2nd series of the Metropolitan Chapter of France.

El u Grand (Grand Elect).—This was, Thory says, the 8th grade of the Chapters in Holland before the French high grades were introduced there.

Elu Irlandais (Elect Irish).—The 1st of the high grades of the Chapters of that name.

Elu Maître (Elect Master).— 13th grade of the 2nd series of the Chapter Metropolitan of France. Also the name of the 4th grade of the system of Zinnendorf.

Elu Parfait (Elect Perfect).—12th grade, 2nd series, of the col- lection of the Chapter Metropolitan of France; 12th of the Rite of Misraim.

Elu Parfait Grand (Elect Perfect Grand).—Grade of the Chapter of the Emperors of the East and West.

Elu Philosophe Chevalier.—2nd degree of Instruction in the Philosophic Rite.

Elu Philosophe Sublime Maître (Elect Philosopher Sublime Master).—A grade in the collection of Mr. Viany.

Elu Secret (Secret Elect).—The 1st order of the Chapters of the French Rite.

Elu Secret Sevère Inspecteur (Secret Elect Severe Inspector).— 14th grade, 2nd series, of the Chapter Metropolitan of France'

Elu Souverain (Sovereign Elect).—59th grade of the Rite of Misraim, cited both by Mr. Fustier and Pyron.

Elu Sublime (Sublime Elect).—15th grade, 2nd series, of the Chapter Metropolitan of France.

Elu Suprême (Elect Supreme).—74th grade, 9th series, of the Chapter Metropolitan of France.

Elu Suprême, ou Adjutant du Tabernacle des Parfaits Elus (Supreme Elect or Adjutant of the Tabernacle of the Perfect Elect).—A grade in the collection of Mr. Pyron.

Elu Suprême, ou Tabernacle des Elu s Parfaits (Supreme Elect, or Tabernacle of the Perfect Elect).—In the archives of the Mother Lodge of the Scottish Philosophic Rite.

Elu Symbolique (Symbolical Elect).—sth grade of the so-called Reform of Baron Tschoudy.

Elue . Dame Sublime (Elect Sublime Dame).—In the collection oi Mr. Pyron.

Elus Coens (Elected Cohens).—Was introduced into France by- Martinez Paschales, called also St. Martin. It was a cabalistic order apparently.

Elus de la Vérité (Elect of Truth).—A rite instituted at Rennes in 1776.

Elus, Grand Prince des Trois (Grand Prince of the Three Elect).—In Mr. Pyron's collection.

Emanations.—Properly a term of Gnosticism, though probably belonging to most of the Oriental mythologies. It does not concern us as Masons, except that some of the so-called theosopliic grades of the last century seem to have impinged on this abstruse and in our opinion useless speculation.

Emblem, which comes from the Latin „emblema," and which again is derived from the Greek was originally a piece of mosaic or tesselated work ; then it came to signify emblems or orna- mental figures affixed to gold or silver vases, and removable at pleasure. Johnson defines it to be an occult representation, an allusive picture ; in other words, a representation of something signified by the emblem! And hence in Masonry outward emblems such as the square, plumb-line, level, twenty-four inch gauge, chisel, common gavel, represent to us certain moral attributes, or hidden teaching.

Emergency.—A Lodge of Emergency may at any time be called by the authority of the Worshipful Master, or in his absence of the Senior Warden, or in their absence of the Junior Warden, but on no pretence without such authority. The business to be transacted at such Lodge of Emergency must be expressed in the summons, recorded on the minutes, and no other business entered on. The Grand Lodge can also be called together by the Grand Master, in his absence by the Pro-Grand Master, in his absence the Deputy Grand Master, and in their absence the Grand Wardens when

necessary ; and a Provincial Grand Lodge by the Provincial Grand Master whenever he deems it needful, or by the Deputy Provincial Grand Master if invested with the requisite authority.

Emergent.—A new word of very doubtful Masonic authority.

Eminent. A term applied formerly to the Commander or presiding officer in an encampment of Masonic Knights Templar, and still in the United States. The same rule still holds in a Priory. A Provincial Grand Commander or Prior is styled Right Eminent, and the Grand Master Most Eminent. The theory that it has anything to do with the title of Cardinals in the Romish Church, or any similarity with it, is just on e . 0f those needless assertions which do so much to keep up an inter- necine warfare between Roman Catholicism and Ereemasonr}'. Romish

controversialists often assert that Masonic terms have been purposely selected „ad invidiam," and in disparagement of the Roman Catholic terminology. We do not believe it, for this reason,—that our Templar terms, for instance, for the most part, are all of last century creation, principally by Dunckerley, and the question of Rome, we are quite sure, never entered into his head. We think it right to say this, because L tramontane writers often catch at the incautious expressions of Free-masons.

Empereu r du Liban (Emperor of Lebanon).—This degree, Ihoiy informs us, which is in the collection of Mr. Le Rouge, was composed at the Isle of Bourbon, in 1778, by the Comte de Beurn-onville, then National Grand Master of all the French Lodges in those parts.

Empereur s d'Orient et d'Occident, Chapitre d'. —Accord- ing to most authorities, in 1758 was set up at Paris a Chapter or Council of the Emperors of- the East and West, which gave to itself these exalted names—Sovereign Prince Masons, Substitutes General of the Royal Art, Grand Surveillants and Officers of the Grand Sovereign Lodge of „ St. John of Jerusalem „ (Souverains Prince Maçons, Sub- stituts Généraux de l'Art Royal, Grands Surveillants et Officiers de la Grande et Souveraine Loge de St. Jean de Jerusalem). They constituted Lodges, Chapters, and Colleges, and of these one, the „ College de Valois," existed in 1772. These grades were twenty-five in number, under the names of Heredom, or Heridom, of perfection. These grades were divided into seven Colleges, and were as follows, with the interval of time necessary for each :Class or College.r. 2. Apprenti Compagnon MaîtreMonths. Maître Secret . Maître Parfait Secretaire Intime  Intendant des Bâtimens Prévôt et Juge 9. Maître Elu des Neuf 10. Maître Elu des Quinze . Elu Illustre Chef des Douze Tribus  12. Grand Maître Architecte 13. Chevalier Regale Arche 14. Grand Elu Ancien Maître Parfait 15. Che-valier de l'Epée de l'Orient 1Prince de Jerusalem 1 Chevalier d'Orient et d'Occident 3 Chevalier Rose Croix 1 Grand Pontife ou Maître ad Vitam  20. Grand Patriarche Noachite 3 21. G. M. de la Chef de la Maçonnerie 321. Prince du Liban Ch. R. Arche 3Carried forward . 23. Chevalier du Soleil Prince Adopte' Chef de Consistoire . . . . . 5Illustre et Grand Commandeur de l'Aigle Blanc et Noir, G. Elu Kadosh . . 5 Très II. Souv. Prince de la Maçonnerie, Grand Chevalier Sublime Commandeur de Royal Secret . . . . . 5 This mysterious number of months, opposed to Pythagorean notions, forms the number 81—8 and r, 9 ; 9 X 9—81 : a perfect number. The Mason who finished these eighty-one months received at last the „ Rose Mystique," the Mystic Rose, which was said to be the Templar secret. We do not give the English names, but they will be found under RITES. In 1759 the Council constituted at Bordeaux a „Conseil" of the Princes of the Royal Secret, which also constituted other Chapters. At Lyons, Arras, Marseille, Toulouse, Bordeaux, it would almost seem as if clearly this

high grade movement had preceded the Parisian forma- tion by some years even. In 1761 this Council gave the famous patent to Stephen Morin, and in 1762 the alleged Bordeaux Constitutions are declared to have been drawn up. In the same year some members dissatisfied withdrew from the Grand Council and formed themselves into the Conseil des Chevaliers d'Orient et d'Occident. Both bodies seem to have fallen into bad ways and low water. In 1780 the Grand Conseil des Empereurs seems to have adopted as a new title that of Sublime Mère Loge Ecossaise du Grand Globe Français, Souveraine Grande Loge de France, but all in vain. It was an expiring effort. In i78r it seems to have vanished from the scene, though from its ashes like a new Masonic Phœnix a „ Grande Chapitre Géne'rale de France," mainly composed of the Chevaliers d'Orient, etc., came to the front. But this, as Ragon says, was practically the end of this famous Rite of Heredom. In 1786 this new Grand Chapitre was absorbed in the Grand Orient.

Emulation , Lodge of.—A short account of the origin of this celebrated Lodge may be interesting to our readers. At the union of the Lodges in 1813 the working of the ceremonies was found to differ very widely. A resolution was therefore passed at the Lodge of reconciliation that the ceremonies of opening and closing, and of the three degrees, should be worked in the same manner in all Lodges under the jurisdiction of the Grand Lodge of England. To carry out this resolution the Grand Master requested Bro. Dr. Samuel Hemming to gather together the scattered elements of the work, and to arrange them into a system which might receive the ap- proval of Grand Lodge, and be generally adopted. Bro. Hemming undertook the task, but after a delay of some years, he became imbecile and was unable to complete it. Bro. Wm. Williams was then nominated by the Giand Piaster to carry out the work which had been intrusted to Dr. Hemming. Bro. Williams undertook the duty on the under- standing that he should not be required to complete the labours of Bro. Hemming, but should be permitted to reconstruct the ritual from the original elements. On the completed system of Bro. Wm. Williams,

. the Emulation Lodge of Improvement was first worked under the Pre- ceptorship of the famous Peter Gilkes, who was a contemporary of Wm. Williams. He was succeeded by his friend and pupil, the late Bro. Stephen Barton Wilson, whose work is rigidly adhered to by the pieseiit committee, several of whom had the benefit of his personal instruction. 1 he uncompleted work of Dr. Hemming was followed by Bro. Peter Thomson, and is still taught in several Lodges of Instruction.

Encampment.—The name given formerly in England to the assemblies ot Masonic Knights Templar. These are now called Priories. Encampment is a modern word, and one probably invented by Dunckerley. As we write, the new laws are again altered.

Encyclical is properly a letter sent, so to say, round—meaning actually circular. It is a name given to Roman Catholic missives of Popes and Bishops. Mackey states that in 1848 the Grand Lodge of South Carolina issued an Encyclical, and that the Grand Lodge of Iowa did the same in 1865.

Endless Serpent.—The serpent with its tail in its mouth was, we are told, an old emblem of eternity. It is the form of our centenary jewel.

E n Famille.—A French term apparently for a meeting of a French Lodge on private matters, at which it is inconvenient for visitors to be present.

Engbund was a formation of Masons about 1797, though the move- ment had begun much ear-

lier, to restrict the esoteric teaching of Masonry to that of the three symbolical degrees, to do away with the influence of the high grade mysticism, and to return to a truer representation of Masonic principles. Many able men were mixed up in the meeting such as the Brothers Mossdorf, Schneider, Krause, Bode, Fessler, Schroder, Heldmann, etc. It is true that Fessler and Schroder divide on some points, as, the „ Handbuch „ fairly puts it, men do in the history of the Church and State, who, though agreed on the main question, differ on subsidiary points. They called themselves at one time „ Vertrauten Bruder." This system of instruction was also termed

Historische Lentnissstufe"—historical knowledge grades—and some have said that it was a 4th grade. But that was incorrect ; it was an attempt to give an intellectual, scientific,humanitarian, and cosmopolitan character to Freemasonry. Our learned Bro. J. G. Findel might perhaps agree that Bode's Deutscher Freimaurer Bund at Weimar in 179° was the germ, so to say, of the idea, which was completed in the useful Verein Deutscher Freimaurer.

Engel Bruder. —A mystico-religious Brotherhood, composed of the followers of J. G. Gichtel.—See ANGELIC BRETHREN .

Engel, P. C. J.—Delivered three addresses in the Lodge „Ludwig zur Treue,'" in Giessen, 1820.

Engelhardt, J . S. V.—He translated into German the alleged writings of Dionysias the Areopagite : Sulzbach, 1823.

England, Masonry in.—The history of Masonry in England is, though in our opinion a very simple one, yet a very long one, far too long for our modest limits. Some writers believe that Freemasonry came into England through the Culdees, from the East, others that it was introduced by the Romish Guilds, others that it was spread by German Masons about the 13th century, and others that it is a social and convivial revival of 1717. We are of opinion, after giving many years to the careful and honest study of the question, that the history of Freemasonry is the history of the Operative Guilds of Masons, and that the Grand Lodge of 1717 is the lineal successor of the old Operative assembly. The Guilds undoubtedly existing in Anglo- Saxon times, were, we believe, Roman in origin, adapted and expanded by the Anglo-Saxons and Normans, until they became part of 'the national life of this country. But if they were Roman originally, that would place them in communication and connection with an earlier system of secret sodalities ; and we believe that such was the case. There is a large school which would limit Freemasonry to the German Steinmetzen about the 13th century; but such we believe to be an untenable theory and upset by the usage of Masons' marks, which of course point to Operative Guilds long before. Indeed, we believe that we must look to Egypt às the fountain head of all systems of initiation and probation, and to that connection with the mysteries which probably the operative organization adapted to their own purposes. Bro. Findel's argument, that the legend of the Four Crowned Martyrs was used by the German Masons, and is found in Halliwell's MS., and that therefore English Freemasonry is German too, proves too much, and consequently proves nothing. The legend of the Quatuor Corориatorum was in the Sarum Missal of the nt h century and used habitually in the Christian worship of the day, and there- fore could not be unknown to the English Guilds. Indeed, Halliwell's version of it is purely English in itself, and was probably translated from the Latin—almost certainly so ; and having said this, we will add that the history of Freemasonry in England is, as Anderson and Preston pointed out, the history of the Guilds and the great Building Art. It has no doubt been overlaid by error, and has to some extent to

be rewritten, such as we have it in our common text-books. Much has yet to be disentombed from the dust and neglect of years, but we do not despair of seeing a history of Freemasonry in England which shall be exempt from the faults and anachronisms of an unscientific and un- critical treatment, and shall be based alone on evidential accuracy, and illustrated by archaeological research and marked by historical truth. The movement of 1717 gave no doubt a great impetus and new life to English Freemasonry, and we must make a little allowance for the preponderance of the purely social element of the last century, when we blame the literary lâches of our predecessors, or complain of an unreliable and exaggerated estimate of Masonic history. We have been too sentimental, so to say, and we are in danger of becoming too realistic ; and the only remedy for this is to adhere as we do to the via niedia. as we have said before, between opposing schools of Masonic Archseology. Freemasonry in itself, and especially in England, is to be traced through the operative Guild system, but Freemasonry may have in general, and consequently English Masonry in particular, a connection with an older organization of exterioi emblems, esoteric teaching, a sodality secret and segregated, with signs of recognition, laws of fellowship, and a distinct ritual of reception, initiation and probation. But we must stop here, though the subject would draw on to much greater length, having already far exceeded our proper limits.

Englet.—This name, mentioned in Cooke's MS. at line 662, seems to answer to „Euclyde," named at line 35 of Halliwell's MS. The argument of the context in each MS. is undoubtedly the same. Indeed as some of us will remember, the Masonic poem is declared to be Constitutiones artis geometrige secundum Euclydem." Why the scribe should make such a mistake is not clear, except that he probably copied an older prose form, Halliwell's being rhythmical.

English System, ihe.—The English system of Masonry is in one sense indigenous and peculiar, in that it is, both in its theory, its unity, and practical development, unlike any other known system. We mean by this that it rests upon the three symbolical grades, but makes the Royal Arch the completion of the Masonic edifice. We in England, knowing well the value of our own system, would not exchange it for any other, neither would we enlarge it or alter it. Such as it is we have received it from our Masonic forefathers, and such we mean to hand it on to our Masonic children. It is a system which is after all the foundation of every other European, American and Asiatic system • and m our opinion, whenever others have deviated from it, or contracted' it, or expanded it, they have done wrong. The English system is, in its practical development, cosmopolitan and universal ; and while it is both reverential and_ religious in all that appertains to the great truths of divine wisdom, it deprecates all controversial contention and ignores all denominational declaiations. But see PRINCIPLES OF FREEMASONRY o r POSITION OF FREEMASONRY. „ ,

Enoch Frère. A Brother who under this pseudonym put forth two woi^s 111 1773 and 1774. r. „ Le Vrai F.M., qui donne l'origine et le but de la Franchemaçonnerie, les réponses aux principales obiections contre celle Socie'té, etc. Par le Fr. Enoch, membre digne de la Lo^e des Vrais Maçons à Liège, 1773." 2. „Lettres Maçonniques pour servir de supplement du Vrai FM. de Fr. Enoch, à Liège, 1774." Who Frere Enoch was, is not, we believe, known ; but his works are of little importance, though some of his remarks are sound enough. Thory mentions the book, but not the person, and the „Haridbuch" ignores him There was in 1773, Mackey states, an endeavour at Liege to establish a Rite of Enoch—whether by this Brother or not does not quite distinctly appear. It was of very short continuance, and need only be mentioned here.

Enoch, Pillars of.—An old legend, which it is difficult to trace to its source. Some assert that it is Rabbinical, others that it is to be traced to the book of Enoch, mentioned by Tertullian, but declared to be , apocryphal by St. Jerome and St. Augustine. Publications relating to the Book of Enoch have appeared more than once, and one is mentioned specially of 1615 by Bagnius of Copenhagen. The Masonic Constitutions do notjallude to Enoch's name. They mention the „two pillars;" and Cooke's MS., which is the first which does so, says that Jabal made them. Anderson undoubtedly says that the old Masons held that they were the pillars of Enoch, but this statement is not confirmed by the MS. Constitutions, as far as we aware.

Enslin.—-Author of „Sammlung Freimaurer Lieder mit Melodien," published at Frankfort A.M., 1788. Enslin was a member of the Lodge at Wetzlar.

Entered Apprentice.—So called because entered in the Lodge books, or on the Lodge Roll ; the first grade in Freemasonry. Oliver very truly observes that our Brothers of the eighteenth century seldom advanced beyond the 1st degree, few were passed, and fewer still were raised to the 3rd degree. Indeed, in old times, many Brethren were absent or shut out from the 2nd and 3rd degrees, from the fact that those grades were only given in the annual assembly or Grand Lodge, and so late as 1722 such was the rule in London, unless by a dis- pensation from the Grand Master. This will account, in our opinion, for much of the haze, so to say, which rests on the evidence of the three degrees.—See also APPRENTIC E ENTERED .

Entering Mason.—The Lodge, says Hutchinson, when revealed to an entering Mason, discovers to him the representation of the world in which from the wonders of nature we are led to contemplate the Great Original and worship Him for His mighty works ; and we are thereby also moved to exercise those moral and social virtues which become mankind, as the servants of the Great Architect of the world, in whose image we were formed in the beginning.

Entick, John, Rev., was an English clergyman of the Church of England, of whom not much is known, except that he was a Freemason and edited two editions of Anderson's Constitutions, 1756, 1767, and Mackey says also that of 1769. One octavo edition of 1769 has no mention of Entick, and we do not think „pace" Mackey that he had anything to do with the 1769 edition; Oliver only credits him with those in quarto of 1756 and 1767. He preached several Masonic sermons, some of which were published; and delivered a lecture, „ A Free Representation of Freemasonry," at the King's Head Lodge, Poultry, London, 1751. Printed in Cole's „Antient Constitutions," etc., 1751. Oliver says in the „Revelations of a Square," that his „habits were grave and sober," that he was a „good master and a fair disciplinarian, popular among the Craft, an expositor of Masonry in many printed works, and at the same time he preserved his status in the Grand Lodge." He „preached many sermons on Freemasonry," the Doctor concludes, „which ought to have been preserved, as they did honour both to his head and his heart." He also, as is known, published more than one dictionary, and few of us who have used either his Latin or English dictionary will perhaps have remembered that it was the work of our sound old Masonic teacher.

Entrance, Points of.—A Masonic ritualistic expression. n-nvy. Freemasonry has always set its face, so to say, against that morbid band of moral evils, „ envy, hatred, malice, and all un- chantableness." The old charges particularly declare „none that discover envy at the prosperity of a Brother," etc.; and Freemasons ought, of all persons in the world, remembering their constant profession of

brotherly love, to be free from any just imputation of so hurtful a vice.

Eons, or spiritual emanations, a portion of the Gnostic teaching.— See ABRAXAS. ^

EonsRite- Mentioned by Thory as a rite according to the doc-tnne of Zoroaster, and a scientific one, and in the library of the Abbé D. \Ve fancy that Ragon has improved upon Thory's statement; the rite seems unknown to either writer. It is curious that the Church of Rome has often accused Freemasonry of being a form of Gnosticism, and here this Gnostic grade, as far as it means anything, belongs to the Abbe' D. It is an unreal grade in our opinion. So, we see, also says Mackey.

Epée, Chevalier de 1', ou d'Orient.—Knight of the Sword, or of the East.—See KNIGHT.

Epée, Chevalier de la Triple.—Knight of the Triple Sword. In the collection of Mr. Pyron.

Ephi aimites. All Craftsmen know the reference to their history embodied in our ritual. ^

. ^popt comes from «roVnjs, and is said to refer to one received into the greater mysteries. It properly means an eyewitness—but from ÈTro-T^û), seems to be a technical term for one initiated in thé greater mysteries. But some say it has been used of those initiated in the lesser mysteries ; and Lobeck denies the gradations of the „ mystse „ altogether. _ Viro-Tda is, however, called by Plutarch the highest gracie of initiation. The Illuminati seem also to have used the word in their 6th grade, which they also called Priest or Presbyter. We do not feel quite as satisfied as Mackey seems to be about the Greek use of the word cmro^'a. We find no trace of such meaning in Liddell and Scott. A great deal of imaginative nonsense has been written about the mysteries, m the idea, not a novel one, of making the mysteries and Freemasonry identical ; but no one has ever got bevond the identity laid down in the „ Anthologia Hibernica „ years ago which though ingenious and interesting, ends there.—See MYSTERIES. , ,

Eprémenil, J. J D. d'.-A French lawyer, and member of the old magistrature, well known. He was sent to the Isle de Marguerite for one year, m consequence of his boldness in the „ Ancien Parlement » of Pans, but m the Revolution became a supporter of the Monarchv He was wounded m seven places on the i yth of July, ! 792, and guillotined with his wife April 23, 1794. He was a member of the Lodge „Le* Neuf Sœurs, 1111778. b

Equality is a great moral ,truth which Freemasonry wisely proclaim* Not that m so doing it propounds any strange, or levelling, or socialistic Lodges. It only declares that m the Brotherhood of Masons, abstractedly all are on an equality, allowing, of course, properly for that difference of rank, which is one of the necessary conditions of human society. In fact, as one man's intellect excels another, or one man's wealth surpasses another, so we have various lots and callings and positions among men. But in the Lodge, as in the Church, all are abstractedly equal before the Great Architect of the Universe, the only distinction being that of moral worth or Masonic knowledge, though we preserve the needful distinc- tions of our Masonic Hierarchy.

Equerry.—Johnson, who derives Equerry from Ecurie, Dutch, gives as its meaning Master of the Horse. The word is found, it is said, in some of the high grades,—though why, like Mackey, we know not.

Eque s is, properly, simply a Horseman—ûnrevs, homo equo insi- dens. Then it came to signify the horse soldier ; or, as some say, those 300 „celeres," „Equités," ten out of each „curia," whom Ro-

mulus appointed as a body-guard. Subsequently the name „ Equités „ was mainly applied to those who, to the number of 300 per legion, some say, accepting the gift of a horse from the Censors, armed themselves at their own expense. The Equités eventually became the second order of Roman Citizens, „ Ordine Senatorio dignitati proxime," and from them the Senate was mostly filled. Eques became later the Latin for a Knight, and so in the Strict Observance „ Eques" was the name of all the initiated in the 6th grade. Eques Professus was a 7th grade founded by Von Hund. The African Builders also used the word Eques. The „ Handbuch „ says that in the Strict Observance, the candidate received the knightly accolade, in full armour, and had a knightly name, and arms, and a device given to him.

Equilateral Triangle.—Oliver tells us that in some old teaching the equilateral triangle was symbolical of perfect friendship. The base of a triangle may be as a duty, the perpendicular as the sincerity of performance, the hypothenuse as the advantage arising from the per- formance. How far the good old Doctor's literal and mystical explana- tion may be correct is doubtful. The equilateral triangle is also an emblem of the Deity, and a Mason's mark.—See TRIANGLE .

Equity. is a virtue which ought to be always valued by Freemasons. Of all men they ought to be perfectly just to all men, remembering the praise which old Johnson gave to one of his friends—that he was a „ fair man." •

Equivocation is discreditable to the Freemason, whose sincerity and plain dealing should always distinguish him before the world. Free- masonry would sternly forbid anything like that mental reservation or untruthfulness 111 intention, which the Jesuits have too often openly advocated, and which lies at the bottom, and, we may say, fatally marks much of their hurtful casuistry.

Eranos . Ihe kpavos was a Greek institution of communal and civil government. 1 he word êpavos properly means a common meal to which all equally contributed a share in victuals or money. It also was the contribution which the Athenians were bound to pay towards the support of the indigent. It also signified a club or society of sub- scribers for anv purpose, social, commercial, charitable, or even political.It is wrong, therefore, to limit it, as some do, to friendly societies. We rather doubt whether lpavo% was the name which the Building Corporations bore in any way, though èpaT'tor^s, a member of an epavos, seems to have been adopted by the Roman Guilds. Smith's view that the Anglo-Saxon Guilds came from the épayos is • hardly borne out, as the Guilds seem to have come direct from Rome. The ératpeia, and the tn-'/j/iopia seem, according to some inscrip- tions, to have been used in the sense of a brotherhood ; the o-u/^o/ua especially was however a division of the $v\r\, mainly for taxing purposes. Facciolati tells us that the Latin word Eranos, taken from the Greek, signifies the money which, in Grecian cities, societies collected, which relieved those of their members who fell into poverty, on the condition that, if they were restored to prosperity, they paid back the money received to the common fund.

Erhard, C. D.—Writer—"Nachgelassene Gedichte „ (Gera, r822), and also of „ Gebet am Schlusse des iS Jahrh. gesprochen in der Loge ‚Minerva zu den drei Palmen,' zu Leipzig am 27 Dec., i860."

Erica.—The heath was the sacred plant of the Egyptians, though there is some little doubt whether the ipe'iKq or IpUi] was exactly the same as our heath. The Latin „ Erica „ is no doubt heath or broom. Some say that the ipdia] is the tamarisk, and that the heath was not the sacred plant of the Egyptians. Its connection with Masonry is practically „nil," but it was used, we are told, in the

Egyptian mysteries.

Ernes t and Falk.—A well-known work by Bro. G. E. Lessing. In German „ Ernst und Falk Gespràche fiir Freimaurer," etc. : Wolfen- biittel, 1778. There seems to have been a „ fortsetzung of it „ in 1780. Bro. Kenneth Mackenzie published a very good translation of this inter- esting work, partly in the „ Freemasons' Quarterly," in 1834 ; and then he gave us a full translation of it in the „ Freemason „ for 1872.

Ernes t II. (German Ernst) Ludwig, Duke of Saxe-Gotha- Altenburg.—Born in 1745, died in 1804. He was a good and great ruler, and a zealous Freemason. He was initiated, it is said^ by „ Reichard" in the Lodge „ Kosmopolit," held at the „ Gasthof"" or Inn „ zur Schrapfe „ at Altenburg, in July, 1774. Another account says that the initiation took place at the „ Schloss Friedenstein," that his brother, Prince Augustus, was received at the same time, together with Count von Hardenberg and Von Helmold. The Lodge soon after changed its name to „ Zum Rauten Kranz," and took for its device the old Saxon arms. He appears for some time to have been a zealous Freemason, and in 1775 he became Grand Master of the German Grand Lodge. Some unpleasantness afterwards arose, owing to the high grade agitation, but he appears to have remained firm to the older principles of Freemasonry. He is said to have been an Illuminati. His Masonic papers are said to be at Stockholm, and must be interesting, he having purchased Bode's MSS. after Bode's death. ,

Ernes t II., A.K.J.L.A.E., Duke of Saxe-Coburg-Gotha Brother of the late-lamented Prince Consort. It does not exactly appear when he was made a Mason, but probably some little time before 1857, as he appears to have been at the foundation festival of the Lodge „ Ernst zum Compas," January 20, 1857, and accepted the Mastership of the Lodge in the August of the same year. He is well known as an able ruler and a sincere Freemason.

Ernest, G. A., Prince of Mecklenburg Strelitz.—A Free- mason, and a member of the Strict Observance.

Ernesti, J. A.—Wrote in 1774, first in Latin, in respect of certain outward signs of superstition.

Erskine, Col., is the person who is said to have given the Latin translation of Krause's York Constitution to Bro. Van Dyk about r8o7. Of this Col. Erskine nothing so far seems known.

Erwin von Steinbach, the builder of the west facade of Strasburg Cathedral, was boni in 1240 at Mayence, a member of a family of Masons, it is said, in Steinbach in Baden. He was a scholar, it is averred, of the Benedictine Albertus Augustinus. He began the erec- tion of the façade by laying the first stone May 25, 1277. He remained at the work of the minster forty-one years. In 1316 he built the Mary Chapel, and no doubt erected other work. He died in 1318, and was buried near his work. A stone still exists with a Latin inscription stating that in 1316 FrauUresa, wife of the Master(E., 1318) Gubernatorfabncse Ecclesise argentinensis, and in 1338 their son, Master Hans, died there. This Hans followed his father as master builder of the minster, and he was'succeeded by Hans Nultz of Cologne, whose grandson, HansNultz finished the building. Erwin had also a son called Winnig, who was also a master builder. His daughter, Sabina, is said also to have been a skilled Masoness, and to have assisted her brother Hans, especially at the great entrance, where was an image of St; John with this inscrip- tion :— Gratia divinœ pietatis adesto Savince De petrâ dura per quam sum facta figura. Erwin is said to have founded, in 1275, the lay brotherhood of the Free Stone Masons

(Freien Steinmetzen). It will be remembered that the Abbé Grandidier first called attention to the evidence of these Stras- burg Operative Freemasons, and may be said to have paved the way for the fuller development, at any rate, of the Operative Guild theory. What the exact connection between the „Steinmetzen" Lodges of 1275 and Speculative Masonry was, is of course not now ascertainable, though we have every reason to believe that it was a close and direct one. The Speculative Order of to-day is but a continuation of the old Operative Guilds with a wider basis of teaching and action.

Erzstein.—Wrote or edited a work on „ Zauberei," Magic, in 1777. Escodeca, J . A.—Wrote two Masonic pamphlets in 1S37 and

1841, in favour of the Rite Ecossais.

Escoffier.—Also a defender of the Rite Ecossais in 1803. He was a member of the Lodge „ les Elèves de Minerve."

Esoteric, or Greek èo-wreptKos, properly simply means inner, etc., and is used in thefirstinstance of those first disciple s of Pythagoras, Aristotle, Plato, who were scientifically taught in opposition to those who had more popular views. Its opposition is l}wup,Ko,, which alludes to those disciples of the same teachers who were not initiated into the fulness of their teaching. The word is often used to denote inner, or secret, or mystical teaching as underlying outward forms or expressions. Freemasonry has an esoteric teaching in the truths its outward emblems are intended to pourtray.

Esperance.-Under the name of „Chevaliers et Chevalieres de_ l'Esperanre," „·as founded in France, and subsequently in Germ:my, an androgyne order. It professed to have been constituted ,by the order of Louis XV. at the request of the Marquis de Chatelet, and was in activity about r 7 50. The Lodge „ Irene," at Hamburg, was founded in 1757, and had, at one time, seventy-two Brethren and twenty-hrn Sisters.

Essen,. \tV.-Published „Die Vorfeier des Friedens, Logenreden, Canzelvortriige, und Zeitgedichte :" Halle and Berlin, r8q.

Essenes, The, Ea-a-a.wi, ECTITTJvoi, Esseni.-This is a Jewish sect or order, of which much has been written, but about which, we must fairly confess, very little after all is accurately known. We are indebted to Josephus and Philo mainly-the latter most of all for what \Ye know about them. Other writers mention them but obscurely; indeed, much doubt and confusion exist about them. Philo thinks that they take their name from lJuiOT71„ righteousness; while others say that their name is derived from the Hebrew .-, esa," „he healed," and that they are the same as the 0Epa.r.EVTa.{. We may add that many other derivations have been suggested. They seem to have been a distinctly religious and ascetic and secret order. Philo says that there were 4,000 in his time in the Holy Land; that „they lived together in retirement and contemplation, but not idleness, for that they also laboured, having no property but a common stock, and sharing common meals." Indeed, s_ome have seen in them the precursors of the monastic system. They seem to have had several abodes, called ,r6Xis Tov Ta.v1,.aTos, the city of tb e order, over which was a K7J8Ep.wv, a warden or' guardian; they had a priest, iEpd.„ and lmμ.dl̀qra{, or overseers, and b.{Tp<nroi, or stewards, as well as o[ Kpa.TovvTr,„ or rulers. The division into grades, with the names given to each, is not quite so clear, though it pro bably did exist. The candidates for admission were called oi t'l)rnvvTEs, properly the seekers, the anxious ; and for one year lived as they said outside of the order, amid TOt, ;tw0£V, practically the

profane. They received from the order a little hatchet, an a/;ivl8wv, as an emblem of activity, their linen girdle, and a white robe. At the end of the period, if still persevering, they drew nearer to the order, r.p6cr,1a-iv lyywv, and took part in the holy washings and the common meals, uvμ,{3,wr:r.is. In this position they remained two years. If then they still desired admission, and were considered worthy, they were admitted Els Tov oμ.i>..ov, that is, into the assembly or company. Previous to this they had to take an oath of obedience to.their superiors, of fidelity to the society, of moral behaviour, and of ascetic living. Beyond this we apprehend that the evidence does not go, manipulate as you may; and though there is much and curious resemblance between the Essenic system and Freemasonry, we think that some writers have pushed the argument too far, and made the similarity too great. ,Whatever the exact truth may be, there can be no doubt that this benevolent and religiously-minded fraternity had very much in their outward system and inner condition apparently in accordance with our Masonic teaching and constitution. Some say that they taught in heads, as in cfuXoôéoi, ical <piXapeTO}, Kal cjuXavOpwTrw, in love of God, in love of virtue, and in love of man. Some assert that they lasted until the 4th century of the Christian era, and were then called „Oo-o-aoi, oi ,Oa-arjvoL. But this is doubtful.

Esslinger, J. F.—Orator of the Lodge „Sokrates," in Frankfort- on-the-Maine, who delivered an address there in 1802, at its foundation festival.

Esfcerhazy, F. von, Count of.—Master in 1781 of the Lodge „Zur gekrônten Hoffnung," and in 1785, in consequence of the imperial order of December 1, 1785, Grand Master of the new Lodge „Zur neugekrônten Hoffnung."

Esther.—The 2nd degree of the American Androgynous Rite.—See ADOPTIVE MASONRY,

Eternal Life.—-The doctrine of eternal life is undoubtedly taught in our Masonic ritual, and some contend, though Lobeck denies, that the same truth was expounded in all the ancient mysteries.

Eternity. —As we have before remarked, the serpent with its tail in its mouth was an old emblem of eternity. It is still so considered, and may be seen on our Centenary Jewel, plate xiv.. Book of Constitu- tions.

Ethelwulph, King of the Anglo-Saxons from S39 to 857, is said to have patronized the Masonic guilds, under the direction of St. Swithin, who built a church or minister at Winchester. St. Swithin, who was a great builder, may have directed the operative sodalit}^, and the king may have patronized them, or granted a guild charter. Hence the tradition.

Ethics, Masonic.—Derived from lêos, or perhaps ^os. The word in Greèk answers to „mores" in Latin, and in our English idiom would stand for „morals," „moral duty," the science of the good, the true, the right. The ethics of Freemasonry are comprised in reverence of God and love for man, and in the performance of all moral duty.

Ethred, Earl of Mercia, is said in 900 to have been at the head of the operative guilds in England. We apprehend that this and analogous statements actually refer to the patronage, or protection, or incorporation of the working guilds of Freemasons.

Etoile, Chevaliers de 1'.—Knights of the Star. Grade in the collection of Mr. Pyron.

Etoile de Jérusalem—Star of Jerusalem. Cited by Mr. Fustier. Etoile des Chevaliers Syriens.—Syrian Knights of the Star,whatever they may be. Collection of Mr. Pyron. étoil e d'Or, Chevalier de 1'.—Knight of the Star of Gold. Manuscript of Mr. Peuvret.

Etoile d'Orient, Grand Commandeur de 1'.—Grand Com- mander of the Star of the East. In the collection of Mr. Byron.

Etoile Flamboyante, Ordre de 1'.—Order of the Blazing Star. Founded by Baron Schniz in 1766.—See BLAZING STAR.

Euclid, the father of mathematics, is said to have been born at Alexandria, in Egypt, 300 B.C., and taught there geometry, and increased greatly the extent of the science of mathematics. All pur MS. Con- stitutions, under one name or another, refer to him ; and his 47th problem, lib. i , is a well-known Masonic jewel. The Euclid Legend, as it has been called, is a very remarkable one, and dates, as far as the Craft is concerned, from the 14th century—early 15 th, at any rate.

Eugene Beauharnais.—Afterwards Duke of Leuchtenberg. Born in 1781; died m 1824. When in 1805 he was Viceroy of Italy, he also was Grand Master of Italy in the Grand Lodge at Milan.

_ Eumolpu s is said by some to have been a son of Mipeus, and a disciple of Cepheus, by whom he was initiated into the mysteries of Ceres which he afterwards propagated at Eleusis. Some writers say that thé Eumolpidse, or priests called from his name, presided over the mysteries. But this does not appear clear. Some writers place his foundation of the mysteries about 1370 B.C., and some authorities call him King of Eleusis.

Euresis.—From the Greek d5p«nç. Alludes to a portion of the ancient mysteries.

Evangelicon is the Gospel belonging to the so-called „ Ordre du Temple „ at Paris, and professedly a relic of the real Templars. But this is very doubtful. It is no doubt true that one or two authorities profess to believe in its antiquity ; but others, both from external and internal evidence, fix its date subsequent to the 15th century. It is in fact a mutilated and garbled version of St. John's Gospel. Some writers confound it with the „ Levitikon ; „ but though bound up in the same printed volume, it is entirely distinct.

Evangeliste, Le Chevalier.—The Knight Evangelist. This grade was formerly in the archives of the Lodge of „St. Louis des Amis Re'unis „ at Calais.

Eveilles, Secte des. Sect of the Enlightened. Thory says that this is a society of the initiated which is supposed to be a branch of Weishaupt's „ Illumine's," and to exist in Italy. We doubt it.

Eyergeten, Bund der.—The name is derived from the Greek evepyériTs, a doer of good, a benefactor. This was a secret order on the „ Illummati" model, founded in Silesia, about 1792, by a certain Zerboni of Glogau, Lieut, von Leipzinger, the merchant Contessa Herr von Reibmtz, and five others. Fessler worked with it. It was not Masonic, but used Masonic forms. Some of its members got into prison at Breslau in 1796, and about 1801 the society itself became defunct.

Evergreen.—As the evergreen, from its perennial growth, is looked upon as an evidence of immortality, so wé as Freemasons wear ever- e ve—exe 20()

green at funerals, and cast the slips into the graves of our departed Brethren.

Evers, J. L.—He delivered two addresses at Lodge meetings in Hamburg in 1794 and 1796, and composed a „ Chorgesang „ for the Lodge festival of the Lodge „ Ferdinand zum Felsen," Hamburg, 1795.

Evidences, Masonic.—The evidences of Masonry are to be best seen in the works of benevolence which Freemasonry performs. But in another sense the evidences of Freemasonry assert an outspoken witness of these two great truths on which Freemasonry rests, so to say—the Fatherhood of God, and the brotherhood of man. And though it be true that Freemasonry does not profess to be a „ religio „ to any one, or a StSao-KdXos of religion even, it is very religious ; and it is not to be presumed, as old Hutchinson well contends, because Freemasons do not discuss the „ dogmata" of creed or catechism, that they are therefore irreligious, or hold anything contrary to revealed truth, or are indifferent about religious teaching, or take up with any of the fantastical ideas of the folly or scepticism of the hour.

Ewald, J . L.—He wrote upon the mysteries in 1819, and on „ Mystik" in 1822.

Exalted.—The term we employ for admission to the Royal Arch grade.

Examination. —A Masonic examination is necessary for all candi- dates for Freemasonry, and for all aspirants for higher grades, as well as for all Freemasons seeking admission into a Lodge, and takes the place of the „ essays „ of the Operative Masons. This is, however, a subject more fitted for the Lodge than a cyclopaedia.

Excellent.—A term we apply to our R. A. Companions. Mackey states that it is applied in America to the Grand Captain of the Host and G.P.S. of a Grand Chapter, and to the King and Scribe of a sub- ordinate Chapter of R. A. Masons.

Excellent Masons.—Oliver gives us a tradition of nine Lodges of nine Excellent Masons in each, at the building of the Temple ! It may be a legend, but it is purely apocryphal.

Excellent Master.—A degree which is given in the Irish and American systems, and sometimes Super-Excellent Master, as pre- paratory to the R. A.

Excellent, Most.—See MOS T EXCELLENT. Excellent, Right.—See RIGH T EXCELLENT. Excellent, Super.—See SUPER-EXCELLENT . Excellent, Very.—See VER Y EXCELLENT.

Exclusion.—By the English Constitution, Lodges can exclude Brethren from Lodge privileges according to their bye-laws, but an appeal lies to the Grand Master and Grand Lodge. The rule on this subject is found sec. 21, p. 68, Book of Constitutions (edit. 1873).

Exégétique et Philanthropique Société.—The Exegetical and Philanthropical Society was founded at Stockholm, Thory tells us, in 1787. It added magnetism to Swedenborgianism, and did not last long. It was much ridiculed by Dr. Rosenmiiller.

Exemption.—Oliver says that the name „Free and Accepted" dates from the building of the Temple, when King Solomon declared the Masons who built it free, and exempt, together with their descendants, from imposts, duties, and taxes. We fear, however, that this is a pure The operative Masonic guilds may have been, as in Charles Mattel's time, declared free of military service, but the name „ Free and Accepted" simply means, as we believe, free of the Guild, accepted by the

Guild. —See FRE E AND ACCEPTED MASONS.

Exoteric. (e^coreptKos—outer) in the Greek properly refers to those of the schools of Pythagoras and Aristotle who were not initiated in the deepest portions of the systems. It would seem, though words often change their exact meaning in the lapse of years, that Àoyot èÇuiTepiKoî, popular treatises, were opposed to «rœreptKoi, the strictly philosophical.

Experience.—Oliver well says, the process of a-Mason's experience is gradual, from the rough stone in the N.E. angle of the Lodge, to the perfect aspirant standing on the five points of fellowship. And this is completed in the R. A. degree. Some writers superadd, as the stout old doctor did, the Christian grades, or, as he terms them. Red Masonry. But in this, as in many other things, happily we have all the right of private judgment.

Expert Anglais Sublime (Sublime English Expert).—Cited by Mr. Fustier.

Expert Parfait (Perfect Expert).—This grade had three parts, also cited by Mr. Fustier.

Exposition.—Many have been the attempts of Masonic exposition, some hostile, some friendly, but all, in our opinion, unwarrantable, and therefore we do not further allude to them. We even think that Dr. Oliver was far too free in his exposition, and in fact paved the way for Masonic licence and lawlessness in that respect. Abroad, the regula- tions are not so strict on the subject, and many of the foreign works of exposition are intended for the use and information of the members of the order bona fide. But we prefer, for many reasons, our own stricter rule on the subject.

Expulsion.—The Grand Lodge, or a District Grand Lodge, can alone expel a Brother.

Exten t of the Lodge.—The extent of a Mason's Lodge is sym- bolically said to be boundless, to express the universality and the unlimited benevolence of Freemasonry.

Exter, T. G.—A Doctor of Medicine, born in 1734, died 1799. A Freemason and member of the Strict Observance. P.G.M. of Ham- burg from 1781 to 1799. He had a great bias for the mystical and Rose Croix theories.

Extérieur (Exterior).—The name of the first of the grades of the Orient ; cited by Mr. Fustier, according to Thory.

Eyben, A. G.—A German Brother in the last century. W.M. of the Lodge „Zu den drei Nelken „ in Meiningen, and a zealous member of the Strict Observance. He was a Saxe-Meiningen official.

Eymar, Le Comte Ange Marie.—Formerly Prefect of the De- partment Du Leman. Was elected, 1789, to the Etats Généraux. He escaped in 1793 from proscription, and became Ambassador at Turin. He died at Geneva 1803. He was a member of the Lodge „Frater- nité," at Geneva.

Ezra.-—The famous Scribe who rearranged the Canon of the Old Testament after the Return from Babylon. It would almost seem as if Calmet was right, that Ezra went originally with Zerubbabel and his father Seraiah to Jerusalem, and then returned to Babylon. We may observe that Bishop Patrick also leans to the idea that Ezra was twice at Babylon. An Ezra went up with Zerubbabel, but whether the Ezra, is uncertain. Dr. Oliver's solution of two Ezras may be correct after all. Ezra's account of his subsequent going up to Jerusalem does not exclude the possibility of a previous presence. But whether it be so or not, matters little. Ezra was the Scribe „ par excellence," and as such

attendant on the Jewish Sanhedrim, and his name and that of Nehemiah probably only point to that fact, and need not be supposed necessarily to be treated as chronologically correct.

F.A.J.—Delivered aTrauer Rede in the Lodge „Zuredlen Ansicht," Freiburg, in 1811.

Faber, J. K.—Delivered two „ Trauer Reden „ : one in 1784, to the memory of J. N. Vogel, P.G.M. of the English „ F. M. Logen," in Nieder Rhein und Frankischen Kreise in the Lodge „ Zur Ewigkeit," Frankfort A. M., March 21, 17S2, and another in memory of Bro. Sal. Bier, November 26, 1785, locality not named.

Fabre d'Glivet.—Wrote a Masonic romance called ,' Théophraste Paracelse," which was translated into German by Dr. Ed. Liber, Magde- burg, 1826, two vols., according to Kloss.

Fabre, M. le Comte.—Peer of France and Grand Officer of the Grand Orient of France in 1814.

Fabre-Palaprat, Bernard Raymond. —A French medical man, born in 1775, and died, it is said, 1838. He was a deputy to the Grand Orient of France of the Lodge „ Sincères Amis," in 1811, and was one of the founders of the Lodge Chevaliers de la Croix „ in 1805. He seems thenceforward to have devoted himself to the „ Ordre du Temple," of which he was elected Grand Master. He founded the society called „ Medico-Philanthropique," which seems to have been very helpful to the poor, and wrote a treatise on galvanism. Kloss mentions two pamphlets of his, one in verse, „ Epitre aux Templiers," date not given, and a circular letter also for the „Ordre du Temple," from the Pyrenees in 1837.—See TEMPLE , ORDE R OF, and CHARTER OF LAR- MENIUS.

Fabric.—Oliver quotes Bro. S. Jones as saying that the „Masonic system exhibits a stupendous and beautiful fabric founded on universal piety. To rule and direct our passions, to have faith and hope in God and charity towards man, I consider as the objects of what is termed Speculative Masonry."

Faisea u Ducondray. —The editor of the „Etrennes Historiques," in 1832, and in 1842 he issued a „ Carte Maçonnique et Routière de France."

Faith.—Oliver says Masonic teaching declares that faith is the foun- dation of justice, the bond of unity, the chief support of society ; that we live and walk by faith. It is the lowest round of the angelic ladder which leads from earth to heaven, and faith in God as well as faith in man are inculcated on all true Freemasons ; just as we must have faith in divine things, so must we have faith in worldly affairs, and faith on God and faith in man are equally indispensable for us. Faith, as we know, is the evidence of things not seen, the substance of things hoped for, and will one day be lost in sight when all is accom- plished and perfected for the faithful craftsman for evermore.

Faithful Breast, The.—The Craftsman's and the Mason's is a faithful breast, ever alive to a brother's lawful secrets, and to all the o/rroppy^To, of Freemasonry.—See BREAST, the FAITHFUL .

Faity (Commander of Dinant and Chaudsberg) left, Thory tells us, 4,500 francs to the Lodge of Luxemburg, and 50,000 francs to the poor. A worthy Freemason.

Falck, A, R, Baron von.—A Dutch diplomatist, and state official, born m 1776, died 1843. He saw a good deal of diplomatic service, and afterwards became Minister of the Colonies. He was

a zealous Freemason, and was for some time representative of the Grand Master in the northern provinces, and from 1830 to 1840 Deputy Grand Master.

Falcke, E. Fr. H.—Burgomaster of Hanover, and a distinguished lawyer; died in 1809. He was, from 1774, a zealous member of the Lodge „Friedrich zum weissen Pferde," in Hanover, a true Mason, and a patriotic citizen. Schroder says of him: „The soul there (Hanover) of Masonry is Falcke, a man who has inwardly learned all that one calls Freemasonry, and reverences truth with zeal." He was also a member of the Strict Observance, of the Illuminati, and the Asiatic Brethien. The Lodge in Hanover, in 1808, addressed him with a poetic greeting for his birthday, September 16, as our „beloved and honoured Bro. E. Fr. H. Falcke," and after his death, February 1809, the Lodge honoured his memory by a special funeral ceremony.

Falk.—See ERNS T UND FALK .

Falkenhausen , F. K., Count of.—A state official at Ausbach and Worshipful Master of the Lodge „ Zu den drei Sternen „ there He was also a member of the Strict Observance in 1765.

Falkenstein, Carl.—Wrote „Geschichte der Templer, Tohanniten Deutscherren und Schwertbriider : „ Dresden, 1828." ,

Fallet, Nicholas —A French littérateur, and one of the founders of the Lodge Les Neuf Sœurs," born in 1753, died in 1801. He wrote several theatrical pieces, and some poetry.

Fallou, F. A.—A German advocate and official, boni in 1794, was admitted into Masonry in the Lodge at Altenburgh, in 1821. His work „ Mysterien der Freimaurer," etc., is well known, which ap- peared in 1848 at Leipsic, a second edition also coming forth at the same place in 1859. It is a very interesting and important work, as he seeks to establish what may practically be termed „ The Guild Theory."

Familien Logen are so called in Germany, as also Conferenz Logen, in which the private affairs of the Lodge are discussed, strangers not being admitted. In France, as we shall see in next paragraph, under FAMILLE, LOG E DE, there is the same custom, and a „ tenue de famille „ is not uncommon. We have no such exact custom, but it is not altogether without precedent, and we think a very proper proceeding, to request strange Brethren to withdraw when private or special matters are discussed in a Lodge, only affecting the interests of the Lodge. We appre- hend that there is nothing in the Book of Constitutions to compel a Lodge to admit a strange Brother when private business is pending, though there is, and so the Board of General Purposes has decided, when work is going on, if properly vouched for.

Famille, Loge de.—A French term for a Lodge meeting, in which none but brethren of the Lodge are admitted, to discuss the private affairs of the Lodge—a matter of Masonic complaint. „Tenue de famille" is an expression often applied to such a meeting.

Fanaticism is one of those peculiar outbreaks of ill-regulated minds which seems periodically to affect humanity. It has marked human nature curiously enough from the first, and has even disgraced religion. Of course, to some, religion itself is fanaticism; but we are speaking of that hopeless and excited and intolerant spirit which denies to another the right of private judgment, which sees nothing good in any who happen religiously or politically to differ from it, and which bans instead

of blessing, and hinders instead of advancing, the progress of religious toleration and of the liberty of belief. Freemasonry has suffered much from fanaticism and fanatics in past times and at the present hour, but knows nothing of it itself, disavows it, and condemns it. Freemasonry avows toleration for all, and wishes ever to lay down the great though sometimes forgotten truth, that the world is wide enough for all religious bodies, and that instead of fighting with one another, and cursing one another, they had better join in one common crusade against evil, ignorance, suffering, sorrow, want, and wretched- ness, lying like Lazarus at their very doors.

Fantin, D. A. K.—Wrote „ Histoire de la Revolution de France, 1797." As Kloss cites this work under the head of the „Warfare against Secret Societies," we presume that Mr. Fantin, like some other wiseacres, mixes up Freemasonry with the French Revolution—a falsity and an absurdity against which we always protest.

Fasces.—The well-known term of the symbol of Roman executive authority. In France „ Faisceau „ is said to be used to denote a certain number of papers tied up in a bundle or roll, and deposited in the archives."

Fauchet, J . A. T., Le Baron.—A distinguished officer of state under Napoleon I. Born in 1763; filled various posts until 1815. He was a Freemason for thirt}^ years, and for some time Grand Orator of the Grand Orient, where Besuchet says the „ procès-verbaux imprimés de l'ordre rappellent, sous le titre modeste de discours, de precieux mor- ceaux d'érudition et d'éloquence."

Faulhaber, Joh.—Wrote „ Mysterium Arithmeticum, sive Caba- listica et Philosophica," etc., dedicated to „Patris R. C." Ulmeus, Calendris, Sept., 1615.

Faure, or Faurie.—A French Brother who delivered an address as the Venerable, or W.M., to the Lodge „Des Patriotes," Paris, 1S33.

Favori de St. Jean (Favourite of St. John).—Sixth grade of the chapter formerly attached to the Grand Lodge of Germany at Berlin,— at least, so says Thory.

Favori de St. Jean, ou du Cordon Blanc (Favourite of St. John, or of the White Cordon).—Eighth grade, 3rd division of the system of the Chapter of the High Degrees at Stockholm.

Favori de Salamon.—Favourite of Solomon.

Favori des Loges St. André (Favourite of the Lodges of St. Andrew).—These two grades form the 7 th and 9th of the same system respectively.

Fear God and Honour the King.—As Lord Moira well said of old, the foundation stone of an English Lodge, meeting under regular authority, is to fear God and honour the king.

Feasts of the Order.—The Winter and Summer St. Johns are generally looked upon as the feast days of the order, and no doubt are connected with some old usage probably arising from the fact that the guilds of old held their annual assembly on one of the two days. Since 1717, the two St. John's days have been appropriated as special festivals of our order. But they are not the only festivals, and our Grand Lodge considers St. George's day practically as its annual festival, just as the Scottish Grand Lodge does St. Andrew's. We are quite in favour of the social gathering, though Freemasons have been accused of sacrificing everything to the festival. In other days, like as with

society generally, the tendency of all meetings was to end in hilarious symposia, and with too much devotion to the good things of life. But that time has passed away, and though some may still think that more might be spent on charity and less on Lodge festivities, yet we have improved greatly of late years. See, however, SOCIALITY.

Feddersen, T. F.—Wrote „ Dreimal drei Reden uber die Ueberein- stiramung der Freimaurerei mit der Religion ; „ „ Drei Sammlungen Bremen, 1778, ^79 , 1781." The first Sammlung had, Kloss says, a second edition of it put out in 1779.

Feder, J. G. H.—Born in 1744, he died in 1821. He opposed Kant's well-known philosophy, and was himself Professor of Philosophy in Gôttingen for some time. He wrote some scientific treatises on human psychology. He was a member of the Lodge „ Augusta zu den drei Flammen," at Gôttingen, and was also one of the Illuminati.

Feeling. is one of the five senses; and, as Oliver well puts it—on the authority, he says, of our old Masonic lectures—is that sense by which we are enabled to distinguish the different qualities of bodies, such as hardness and softness, heat and cold, roughness and smoothness, figure, solidity, motion, and extension. All these, by means of corre- sponding sensations of touch, are presented to the mind as real external qualifications. Masonically also we know its value and importance.

Fees. are sums paid by the Lodges to the Grand Lodge and Prov. Lodges, and by candidates or members to the Lodges themselves, according to the Book of Constitutions, and for the purposes of Freemasonry. Formerly these payments were arbitrary and uncertain, and very small in amount, though fees had been prescribed from time to time. The present precise system does not date earlier than about 1813. Fees are also paid for certain dispensations (see as to Fees, &c.. Book of Constitutions).

Fees of Honour. are certain fees which Brethren pay on appoint- ment to certain offices in Prov. G. Lodge or Grand Lodge, according to Provincial Grand Lodge bye-laws and the Book of Constitutions, pp. us , Tl 6 (edi^ 1873).

Feld Loge. is the German name for Lodges attached to regi- ments or military corps. Many such at various times have existed in German armies, and it is said also in the French. It is also a custom in America ; and English regiments have been said to have Ambulatory Lodges attached to them.

Félicité, Ordre de la, ou les Félicitaires (Order of Felicity, or the Felicitous).—An androgyne coterie, says Lenning, founded in 1742, but according to Thory in 1743, by M. de Chambonnet and some sea officers. The society was not Masonic but social—some say too much so, though there is no proof of it. . They were supposed to make a voyage to the Island of Happiness, and the associates were divided into four grades : 1. Mousse, or Shipboy j 2. Patron, Patron; 3. Chef d'Escadre, or Commodore; 4. Vice Amiral, Vice Admiral. M. de Chambonnet was the Grand Master The sign of the order was an anchor suspended from three silken cords. It had a ritual and vocabu- lary, made up of nautical terms. It did not last long, for owing to a quarrel in 1745, a portion of the society formed a new society called „ Ordre des Chevaliers et Chevalières de l'Ancre." The first account or it seems to be given in „ LAntropophile, ou le Secret et les Mistères de l'Ordre de la Félicité, de'voile's pour le bonheur de tout l'Univers : „A. Arctopolis, 1746. Its word of greeting is said to have been the Hebrew „Shalom alechem," Peace be with you. It was one of those meaningless androgyne orders,

which did, we feel compelled to sa)', French Freemasonry much harm.

Felix, Comte or Graf.—A name taken by the impostor Cagliostro.

Feller, F. X. de.—Wrote a „Dictionnaire Historique, ou Histoire abrégée des Hommes qui se sont fait un Nom : „ 8 tomes, Liage, 1790. In the fourth volume, Kloss says, is an article in favour of the Templars.

Fellner, K., was made a Mason at Bordeaux, 1789, and became a joining member of the Lodge „Zur Ewigkeit „ at Frankfort-on-the- Main. He was a great friend of the Eclectic „ Bund „ and a great antagonist of the high grades. He was Worshipful Master of his Lodge for many years, and Grand Master of the Frankfort Grand Lodge from 1827 to 1834. The „ Handbuch „ gives him a high character as a Mason.

Fellow.—A word often used in the old Masonic MSS. It is spelt felow, felaw, and felowe, and is generally believed, on Spelman's autho- rity, to be of Anglo-Saxon derivation. It appears to be used sometimes generically for Masons, and sometimes for a secondary class—below the Master and above the Apprentice.

Fellow Craft.—In French „compagnon," in Italian „lavorante," in Dutch „medgezel," in Swedish „medbroder," is the 2nd grade in English Freemasonry, and is apparently of considerable antiquity. It is identical with the Scottish fallow, or fellow of craft, and the German gesell. Whatever may be the exact antiquity of the three grades, it is quite clear to us, that the argument is not really tenable which makes all Freemasonry consist until 1717 in one common grade. It seems to us that even by the evidence of the Scottish minutes, the Masters, the Fellows of Craft, and the Apprentice, have each distinct existence. Some difficulty is occasioned by the words „ Master and Fellow of Craft „ being apparently used as identical ; but still it is apparently the fact that the „Maisters" were a distinct body, and probably had meetings of their own. It may be a question whether there was not a distinction then as now, though somewhat different of course, as between the Master Mason and Master of the Lodge. The matter is however still far from plain or clear, and we do not think any one can dogmatize on the subject. The 2nd Fellow Craft's degree, says Bro. Archdeacon Mant, as Oliver points out, is rendered interesting by those scientific instructions and philosophical lectures which charac- terize later parts of the mysteries, though both of these degrees were made to tend to the glory of that God who had given such wonderful faculties to them, and to the welfare of their fellow-creatures. We may observe, that though the rule was not uniform, the 2nd or Fellow Craft degree was given only in the Grand Lodge, or Grand Assembly in England.

Fellow Craft Perfect Architecte (Compagnon Parfait Archi- tecte), Mackey points out, is the 26th of the Rite of Misraim, though Thory only says that is cited by Mr. Fustier.

Fellowship, Five Points cf.—A term of Masonic Ritual and teaching so well known by Master Masons as not to need dwelling upon here, even if it were desirable, which in our opinion it is not, in a cyclopaedia.—See POINTS, FIVE , OF FELLOWSHIP.

Female Masonry.—See ADOPTIVE MASONRY and ANDROGYNE MASONRY.

Female Masons.—As a rule females have been sternly excluded from Freemasonry, and we feel strongly that the rule is a right one. We utterly disavow the old foolish joke that a woman cannot

keep a secret, and Ave adopt rather Bro. Dr. Crucefix's words, as quoted by Dr. Oliver many years ago. The only reason why ladies cannot be present in an open Lodge of Freemasons is that our mysteries, being symbols of labour as performed by men, cannot in that case be shared by women. No honest-hearted man will for one moment believe that in mind she is inferior. If a man exists who thinks so, let him ask from whom he first imbibed lessons of piety, virtue, and honour. But if ladies cannot share our labours of work there is no reason why they should not enjoy our labours of love. Latterly a movement has been wisely made to invite ladies to attend our greater festive gatherings ; and we feel sure that, under proper limitations, the attendance of our sisters at our special festival assemblies will conduce greatly to the welfare of our fraternity.

Fendeur Cousin (Woodcutter cousin).—-This is the 2nd grade, says Thory, of the Forestal grades.

Fendeur du Devoir Maître (Woodcutter Master of Duty), is another Forestal grade.

Fendeurs, Ordre des (Woodcutters, order of), was founded, all seem to agree, August 17, 1747, by the Chevalier de Beauchaine, as an androgynous order. Some say that it sought to enforce equality ; others that it was a harmless social society. It took its phrases apparently from the operative woodcutting usages. Its place of meeting was called a „ chantier," the president Père Maître, the members, male and female, Cousins et Cousines, and the candidate Briquet, a steel—not, as some have said. Brique, a brick. The „ Handbuch „ says it was a harmless society—we think a very foolish one ; but then its founder had the character of a very perverse person.

Fenn, W. , Kev.—Preached a Masonic sermon, published in iSrg.

Fenouil, Frère.—Author of a „Projet d'un Établissement de Bienfaisance, lu et pre'se'nte aux Loges de la Fraternité à l'or du S 0 ^ re'gt. d'infant de ligne et des , Enfans de la Concorde fortifiée,' à Lux- embourg réunis pour la célébration de la Fête de St. Jean d'Hiver 1S03."

Ferber, F. W. , Count of.—Born in 1702, died in r8oo. Was a member of the Lodge „ Zum goldenen Apfel „ at Dresden, and one of the founders of the institution belonging to the Lodge for instruction of masonic orphans.

Ferdinand W.—King of the two Sicilies. Born in 1751; died in 1825. In 1775 he issued an edict against Freemasonry, which was renewed in 1781. By this he forbade all Masonic assemblies in his kingdoms. In 1783 his wife. Queen Caroline (see CAROLINE) persuaded her husband to withdraw the foolish order and to allow the meeting of Freemasons.

Ferdinand VI.—King of Spain, born in 1612, died without issue in a convent in 1756. He ascended the throne in 1746, being a son of Philip V. In consequence of the Bull-of Benedict XIV., 1751, and the complaint of the inquisitor Torrubia, he, July 2, 1751, forbade the assembly of Freemasons in his dominions. It is said that the Grand Inquisitor proposed to have a grand Masonic auto da fe, and to publicly burn all the Freemasons; but this the king objected to. _ But under this decree the order was openly denounced, and all officials ordered to suppress the Lodges and arrest Freemasons. Kloss, in his No. 340, gives an account of a work called in German, „ Torrubia Schildwache gegen die Freimaurer," translated by Rittmeister, K. A. von Soden Wallerstein, Ausbach, 1786.

Ferdinand VII.—King of Spain, the son of Charles IV., born in 1784, and died in 1833. In 1814, after his restoration to the Spanish throne, the Inquisition, by his authority, forbade the meeting of

Free- masons, and ordered the closing of the Lodges. On the 25 th of September. 1814, twenty-five Freemasons were arrested and conducted to the prisons of the Inquisition ; and for many years a regular persecu- tion was carried on against Freemasons in Spain. In 1824 a renewed order appeared against them, and Freemasonry suffered accordingly. This unwise spirit of intolerant persecution gave to .Spanish Free- masonry the untoward phasis often of a political secret s'ociety. We have ourselves spoken with a Spanish Freemason who escaped from the Inquisition at Madrid, by the aid of one of the Familiars, who was a friend and a brother in need.

Ferdinand , Duke of Brunswic k (see BRUNSWICK).—Wrote in 1785 a „ Denkmal," to his uncle, Duke Max. Jul. Leopold of Bruns- wick-Luneburg, who lost his life, April 27, 1745, in the river Oder, in trying to save a drowning person, and thence the term „ Menschen Freundes." The date of issue would probably be about 1786.

Fernig, L. J. C., Baron de.—A French general officer of some distinction, and a Freemason, He had seen much service, and was a brave soldier. He was, we believe, attached to the Rite Ecossais.

Fernow , R. L.—Bom in 1760, died in 1808. Was a painter and writer on decorative art. From 1795 to 1803 he lived at Rome; and died, in 1808, Professor and Court Librarian, under the patronage of the Duchess Amalia, at Weimar. He wrote „Rômische Studien „ in 1806. He was a member of the Lodge „Amalia," at Weimar, which honoured his memory in 1809 by a special assembly. In the Song Book of the Lodge „Amalia," No. 23, „I n Dunkelheit wohnen die Parzen, was written by him,

Ferreira, Alex.—Wrote a history in Portuguese of the „Templa- rios," or Knights Templar: Lisbon, 1735. He only published tomes 1 and 2, Kloss says.

Ferreira. —A Portuguese priest and Freemason, deputed in 1806 by the Grand Orient of Portugal to the Mother Lodge of the Rite Ecossais Philosophique at Paris.

Fervency. —Part of the Masonic triad well known to Freemasons— Freedom, Fervency, and Zeal.

Fessler, J . A.—A German Brother and writer, who played a very conspicuous part in .the history of Germanic Freemasonry. He was born at Czurendorf, in Hungary, in 1756, and he died in 1832, in his eighty-second year. He was educated in the Gymnasium of Raab, and was brought upas a strict Roman Catholic,—so much so, that he entered as novice in the Capucin order, 1773, in the Convent of Moa. He had also been taught by the Jesuits, especially the learned Antonius Mancini. He was ordained a sub-deacon in 1777 by Cardinal Mogazze at Vienna, and priest in 1779. It is said that even then he had doubts in his mind as to his religion, and that when, in t78i, he went to Vienna to complete his studies, he resolved to throw off the „manacles which bound him." He first began his new career, so to say, by attacking some irregularities in his own order, and apparently by an appeal to lay sympathies. His pamphlet „Was ist der Kaiser, verfasst von einem Kapuziner, heraus- gegeben von Fessler" (Wien, 1782), drew upon him the disapproval of his order and co-religionists; and he was appointed, in 1784, by the Emperor, Professor of Oriental Languages, and of the Hermeneutics of the Old Testament in the University of Lemberg. He seems to have left the Capucins wholly about 1785 ; but finding the hostility of the Roman Catholic clergy and monastic orders very strong, he left Lemberg in 1788, and settled at Breslau. It was said that in this interval he had read Spinoza, which would certainly have done him no good, and that he became weary of his theological studies,

and anxious to devote himself to secular literature. He wrote a tragedy called „Sidney" about this time. Soon after he reached Breslau, he became the tutor of Prince Schonaich Carolath's children at Wallisfurth, and he left Breslau in 1788. Here he issued his „ Marcus Aurelius," and in 1791 was received into the Lutheran Church by the preacher Kunovsky. He began anew work, „Aristides and Themistocles," which appeared at Berlin in 1792. He seems while at Wallisfurth to have been received into the „Evergeten," which some writers say he founded (see EVERGETEN). _ He no doubt assisted in the development of this .society, if not in its actual formation, though it did not last long. He was married in 1792, but divorced from his wife in 1802, and his marriage was not happy. Having been divorced in 1802, as we have just said, he remarried ; and though the educational institution which he set on foot some years before had failed, seriously affecting his pecuniary means, his office as legal adviser to the „ Neu Ost und Sud Preussischen Département" saved him from utter penury. He was, however, very busy for the next few years with literary work ; and a large number of pamphlets issued from his ready pen. He left Berlin, 1803, with his second wife, Caroline Wegels of Berlin, for a country seat, Kleinwall, near that capital. But here he suffered much, and received much kindly help from his brother Masons. In 1809 he was appointed Professor of the Oriental Languages in St. Petersburg, biit left in consequence of attacks on his orthodoxy, in 1810, to preside over an educational establishment at Saratow. In 1813 he left Saratow for Sarepta, where he had much to endure from personal sorrow for the loss of his daughter, and opposition of various kinds. In 1820, however, the Emperor appointed him President of the Lutheran Consistory of Saratow, and he was made Chief Superintendent of the Lutherans in that district. But here again he had difficulties to contend with. In 1827 he was recalled to St. Petersburg, made an • Ecclesiastical Coun- cillor, and having celebrated his fiftieth year doctor's jubilee in 1S33, died there in 1839* Such was his active career, of which for special reasons we have given so long an account. He was an eager and able man—whether always wise or consistent is another matter. He was made a Mason in Lemberg, in 1783, in the Lodge „ Phônix zurrunden Tafel and his Afasonic histoi"y centres in this—that he sought to improve, as he thought, and reform the Masonic system, and formed one of his own (see following article). He wrote many works on general, as well as on Masonic literature, and may be fairly said to have been what the Germans term a „gebildeter Mann," and a very striking Masonic writer, though his works are little known, and would be too mystical perhaps for English Masons. _ Kloss gives a long list of his works, and his „ Sàmmtliche Schriften „ have been published at Berlin. His „ History of Freemasonry „ is still unpublished.

Fesslers System.—Fessler, curiously enough, declared that his reform was not a system : but if we understand the word in its normal meaning, he certainly did form a system—whether the special grades he ai ranged are called, as the „ Handbuch ,J terms them, „ Initiatonen," or actual degrees as by 1 hory and Mackey and Ragon. The following appears to be the actual arrangement of Fessler's system :— The three craft degrees as the foundation ; some add the term theosophic, apparently on Ragon's authority. Das Allerheiligste. The Holy of Holies. Justification. Justification. Die Fier. The Celebration. Uebergang. The Passage. Die Heimath. The Home. Vollendung. Perfection. This last grade seems never to have been completed or conferred. Fessler says himself, later, that he considers these grades as „pure moral mysteries, and „ dramatic acts," he adds, which look upon the Lodges as a means of working on the moral feeling of the Brethren, and of influencing them in the aim of the Brotherhood. He also elsewhere declares them to be „ moral and aesthetic mysteries, by which the tendency of Masonry is sensibly represented, and the hearts of the Brethren warmed for it." This

system, despite its philosophical and learned arrangement, seems to have been too abstruse for its „ alumni „ and it was given up by the Royal York in 1800. Thoryand Ragon seem to think that these grades were taken from the various existing rituals of Hund and Zinnendorf and the Rose Croix, but we think they were fessler's own.

Fetscherin, R,—Wrote an historical „Versuch" in 1S3S, „ Ueber die Coiner Urkunde"—the „ Cologne Charter „ practically.

Feuillans, Ordre des.—1. There is said to have been a monastic order of this name after the rule of St. Bernard. 2. In the French Revolution the moderate party were termed „Les Feuillans," from a convent of „Feuillans," in which they met. 3. Thory cites an andro- gynous order, called „ Les Feuillans."

Fichte. J. G., is a well-known and widely celebrated German philosophical writer. He was born in 1762, and died in 1814. We have nothing to do here with his „ transcendental idealism," as has been said, but simply with his Masonic career. He was a zealous Mason, and member of the „ Royal York „ at Berlin, and for some time a great friend and supporter of Fessler, and heartily entered into his new system. Subsequently a disagreement arose between them, and which led apparently to Fichte's withdrawal from active Masonic membership. Fichte's views on Masonry, like philosophy, are to our minds very abstruse, and, in our humble opinion, unpractical; and we cannot help saying that great philosophers such as Fichte, like the Hermetic teachers, seem to like to have a jargon of their own.

Fidélité, Ordre des Chevaliers et Dame s de la.—Order of the Knights and Dames of Fidelity ; an androgynous coterie, instituted at Paris in 1746.

Fidelity.—One of the most distinguishing excellencies of the Masonic character.

Fiducial Sign—A term and sign well known to all R. A. Masons.

Fiedler, J. F.—A German Brother, who in 1821 was initiated in the Lodge „Sokrates zurStandhaftigkeit,"Frankfort O.M.,and became its Worshipful Master 1829. He filled this post with great zeal until 1834, when he was elected Grand Master of the Eclectic Grand Lodge of Frankfort. He was an earnest and skilful Mason, but was prematurely called away from his peaceful labours in 1836.

Fifteen. —A sacred number, especially among the Jews, because said to make up numerically the sacred name. Much, however, of this arithomancy is very trifling.

Finances.—The finances of a Lodge are generally under the control of the Treasurer, but constitutionally the Worshipful Master is responsible for the „cash," as well as all other items of Lodge property, during his year of office.

Finch, W. —A Masonic charlatan, born at Canterbury, and origin- ally a tailor; not that there was any harm in being a tailor, but that he was a deliberate impostor, being, as one Brother put it, a „ nondescript in his principles, and a cormorant in his appetite for plunder." He lived, in fact, on the credulity of mankind in general, and of Freemasons in particular. Being expelled by the Grand Lodge, he set up a Masonry of his own, founded on a wonderful cipher, to lend a show of mystery to his pretended revelations. He published several works, mentioned by Kloss and Oliver, such as „

A Masonic Treatise on the Religious and Moral Beauties of Freemasonry," etc., etc. ; Deal, 1800 ; „ An Elucidation of the Masonic Plates," etc.: London, 1802; „ A Masonic Key, with an Elucidation;" Deal, 1803; „The Lectures, Laws, and Ceremonies of the holy Royal Arch Degree of Freemasonry:" London, 1812 ; „ A New Set of Craft Lectures, for the Use of Lodges and the Brethren in General:" Lambeth, i8r4 ; „The Origin of Freemasons, etc. : London, 1816. He issued many other pamphlets. adds Dr. Oliver, respecting the high grades, which it would be tedious to enumerate, as well as several controversial attacks. As some of out- readers may like to have a key to his cipher, we transcribe from the pages of the „Freemasons' Magazine and Masonic Mirror" for 1859, page 490, the best explanation so far given—namely, that of our worthy and well-known Bro. Levander :—" In the first part of the book the cipher used is formed by reversing the alphabet, writing z for A, y for B, x for C, and so on— A B C de F G H I J K L M N O P O R S T U V W X Y Z z y x w v u t s r q p o . n m 1 k j i h g f e d c b a For the. title-page the cipher is different, Bro. Levander points out, and is as follows :— A B C de F G H I J K L M N O P Q R S T U V W X Y Z b d f h j In p r t v x z y w u s q o m k i g e c a „In the second part of the work a totally different system is employed. The words may be deciphered by taking the last letter, then the first, then the last but one, then the second, and so on ; two or three words are also often run into one in this cipher : for example, ,ereetemhdrdoh , is ,he ordered them.' The nine digits stand for certain frequently recur- ring words, the same digit repeated denoting the plural number : thus, 1 stands for Lodge, 11 for Lodges, 3 fellow craft, 33 fellow crafts, etc." • Finch was nonsuited in a court of law for endeavouring to extort pay- ment for Masonic ceremonies, and died, poor man, in ignominy and indigence—the sad, if merited humanly speaking, end often of those who make society their prey.

Findel, J . G.—A Masonic writer of this century, well known for his contributions to Masonic history and archaeology. He was admitted into Freemasonry at Baireuth in 1856, in the Lodge „Eleusis zur Verschwiegenheit." In 1858, together with Bro. Dr. Rud Seydel, he founded the „ Bauhiitte," an interesting periodical, at Leipsic. In 1861 he came to England to inquire into the York Evidences, and in 1862 his „Allgemeine Geschichte der Freimaurerei „ appeared, which for clearness and compactness of detail, for mastery of the subject and for its strictly critical character, is the most remarkable Masonic production of the century so far. He took an active part in founding the „ Verein deutscher Freimaurer" about i860, and has put forth one or two other able contributions to general and Masonic literature, such as „Die classische Periode der deutschen Nationalliteratur in i8ten Jahrh.": Leipzig, 1857; „Bausteine zur Diatetik der Seele : zweite Auflage," i860. He also, in 1874, published „ Geist und Form der Freimaurerei."

Fines.—Used in early days to be enforced by Lodges for many breaches of the bye-laws, but as a rule they are, not enforced now. Grand Lodges have the power, and the power is conveyed through its delegated authority to the Board of General Purposes by that most useful organization, to inflict fines on Lodges. Fines still levied on certain Grand Officers for non-attendance.

Finkenstein, Count K. W . Fink of.-—Bom in 1714, he died in 1800. He was Minister of Foreign Affairs in Prussia in 1760. He was also a Freemason, and „ Obermeister „ of a Scottish Lodge at Konigsberg.

Fiorello, J . Dom.—Seems to have been the engraver employed by Duke Ferdinand of Brunswick in 1785 to illustrate the „Denkmal" to his uncle, Duke M. T. Leopold, drowned in the Oder.

Fircks, E . J. von.—A well-known and active Mason, and member of the Strict Observance about 1770.

Fire Worship.—This old form of worship is said to have become Mithratic, and is preserved by the Parsees of India. The Mithratic ceremonies are said to have had an analogy to those of Masonry, though we doubt it very much. Many Parsees in India are Freemasons.

Firing.—A term applied to the drinking and greeting of a Masonic toast. „ Feu" is the French word also.

Firrao, Cardinal.—Said to have issued in 1738 the official notification of the Bull of Clement XII., which certainly was a wonderful exercise of irresponsible power, and very peculiar justice. By it all Freemasons were condemned to confiscation of their goods, the Inquisition, and death, and declared to be without hope even for the next world, simply because they were Freemasons. The houses in which Lodges were held were actually to be pulled down, and the names of those who sought to initiate Masons were to be given up by the candidates, or these very candidates were to be fined one thousand crowns or sent to the galleys. This is Roman ecclesiastical law with a vengeance !

First Degree.—As Preston truly says of the first degree of Masonry, „ Here we are taught such wise and useful lessons as pre- pare the mind for a regular advancement in the principles of knowledge and philosophy, and these are imprinted on the memory by lively and sensible images well calculated to influence our conduct in the proper discharge of the duties of life."

First Principles.—All societies have, so to say, their „first princi- ples. These first principles of Freemasonry may be fairly said to be, reverence of God, love for our brethren, loyalty to our Sovereign, and patriotism to our country. To these may be added, toleration, justice, sincerity, and moral rectitude. J* Born in 1750, died in 1797. A professor at Halle; wiote several able works, and was a zealous member of the Lodge „ Zu den drei Degen," at Halle, to which he was affiliated in 1780.

Fischer, J. K. A.—A Prussian official, a zealous Freemason, and a great friend of Fessler. He put out with him „Eleusinien des i9ten Jahrhundert „ (Berlin, 1S01), and also singly „ Notizen zur Geschichte' der F. M. Bruderschaft," which seem to have appeared in the „ Eleusi- men „ and in the „ Altenburgh Zeitschrift."

Fischer, Rev. Rich.—A German clergyman, born at Marienthal, near Zwickau, m 1801, and died in 1855. He was archdeacon of the church of St. Nicholas, Leipsic, and an able preacher. He was received into Freemasonry in the Lodge „Apollo," at Leipsic, in 1823, and became a useful member of it. As a Masonic writer he was active, editing first the „Zeitschrift fur Freimaurerei," (Altenburg from 1832 to 1841) which Kloss mentions (see Nos. 37 and 38) with much commendation. This work, which began in 1S23 and went on to 1827, constituted then five volumes. Fischer recommenced it in 1832, and up to the end of 1841 made up „ 13 Bande." He also commenced another series in 1842, terming it „ Neueste Zeitschrift fur Freimaurerei, oder die Maurerhalle ; „ Altenburg, 1842. In 1847 he founded the „ Freimaurer Zeitung," which afterwards passed into the hands of M. Zille. He seems to have been an enlightened and earnest Freemason.

Fish.-—The Ixûvs is a great feature of Christian symbolism, and was much used by the Operative Builders. Many believe that the „ Vesica Piscis," as it is called, was at one time a Masonic emblem. Bro. Moses Margoliouth is said to have declared that formerly our Grand Masters wore

a silver fish. If so, though we can find no evidence what- ever of such a custom anywhere, it would probably be a continuation of Christian symbolism, otherwise the fish has no connection that we are aware of with Masonic emblematology.

Fitz Peter, Geoffrey.—Said in Anderson's edition of 1738 to be Deputy Grand Master, or Chief Surveyor, under Peter de Rupibus Bishop ofDorchester, Grand Master,in the reign ofKing John, until 1216, his death.

Five.—According to the Pythagorean teaching, a sacred number, as composed of the first odd and the first even number, and according to Oliver and others," with much mystical teaching attached to it, e.g., the mingled lots of happiness and misery, order and disorder, life and death. To say the truth, a good deal of what has been written on this mystical subject has always appeared to us somewhat hazy. In Freemasonry, the numbers 3, 5. 7, have a special significance.

Five-Pointed Star.—An old Masonic symbol. It is found nearly everywhere, and is undoubtedly the same as the TrévraXcjM or the Pentach or the Pentangle, made use of in Hermetic figures. It is in all probability actually one of the oldest of our Masonic emblems, and is Hebraic.

Fixed Lights.—The fixed lights in olden teaching, Oliver tells us, were formerly represented by „ three windows supposed to be in every room where a Lodge is held, referring to the cardinal points of the com- pass according to the antique rules of Masonry." Their use was to light the men to, at, and from their work. There seems, however, to have been a little mistake both in their symbolism and locality, so to say, and they have subsequently been omitted. Their symbolism seems now to belong to the lesser lights.—See LESSER LIGHTS.

Flaming Sword.—Mackey says, and we agree with him, that this is the old and proper form of Tyler's Sword. Expense and carelessness have combined to make our Lodges less observant than they should be as regards the minutise of Masonic festheticism and observance. But we hope that we are improving in that respect.

Fleischer, A. S.—Wrote a „ Gedanken „ in 1785, published at „ Frankfurt und Leipzig," „ Ueber die Selbsterkanntniss nach dem Grande der Natur der hermet Wissenschaft in einem Sendschreiben an wahre Glieder des wiirdigen F. M. O."

Flendt. —A Freemason in Schleswick, whose name is cut on the plate of the first stone of the building erected for the poor by the Lodge in 1802.—See SCHLESWICK.

Flensburg , Wilh.—A Danish writer, on „St. Knut's Gild," 1743. Fleury.—Wrote „Dictionnaire de l'Ordre de la Félicité," 1745. Kloss calls him the Abbé Fleury; but in this we think Kloss is mis- taken. On the title-page of his work it is M. Fleury.

Floats. were used in the building of the Temple, to carry the wood to Joppa. See 2 Chron. ii. 16, where they are called „flotes."

Flocquet. —A celebrated French musician, and a Freemason. He composed the „ Te Deum „ which the Mother Lodge of the Scottish Philosophic .Rite sang at Notre Dame, in 1781, in honour of the birth of the Dauphin.

Floor-Cloth. — the covering for the floor of a Lodge. It is a mistake to suppose that it means a „

tracing board „ properly. Such is only a mistaken use of the word and of the Masonic accessory. It is true that the emblems have been represented on cloth or other stuff, for economy or convenience sake, but that did not change either their meaning or their names. The floor-cloth is the floor cloth proprie, whatever passing names or use may have been given to it -, and the carpet is the carpet—A superior floor-cloth.—See CARPET.—All these are entirely distinct, really and truly, from the Tracing Board and Trestle Board.

Floor of a Lodge. is properly alwaj's covered by a carpet, in equal squares of black and white, symbolically, and is said to represent the life of man, chequered with a strange contrariety of events. „ To-day," says Dalcho, „ elated with the smiles of prosperity, to-morrow depressed by the frowns of misfortune."

Florentinus de Valentia.—Of the Benedictine Order. Wrote a defence of the „ Roseœ Crucis Societatis Frankfort-on-Main, 1617 ; though some say the work was written by Valentin Andrea. Some think that Florentinus, and Schweighart, and Daniel Môgling of Tubingen are one and the same person. He wrote other Rosicrucian tracts, or rather took part in the Rosicrucian controversy.

Florian , J . P . C., Chevalier de, is one of those literary men who, as Besuchet well says, have the most honoured their goodly profes- sion by integrity of morals ; one of those whose glory is none the less for his modesty. He was descended from a knightly family of distinc- tion, and born at the Château de Florian, in the Basses Cevennes, i'.1 ïVSS" He died in 1794. He was a relation of Voltaire's b)'mar- riage, and first of all page of the Duc de Penthièvre. Florian, though in the army, is best known by his charming tales, „ Numa Pompilius,"" and many other works, and especially his „ Fables." He was a zealous member of the Lodge „Les Neuf Sœurs."

Florian, Squin de'.—Said to be the name of one of tlie persons wlio first accused the Knights Templar of France to Philippe le Bel. There is, however, great doubt as to the orthography of the name.

Florida.—Mackey tells ns that Freemasonry was introduced into this State of America in 1806, but that the Grand Lodge was not insti- tuted until July 5, 1830, at Tallahassee.

Fludd, Robert.—An English Dominican, born at York in the fourteenth century, who is said to have written various treatises, „ De Mirabilibus Elementarum," „De Magia Ceremoniale," „D e Impres- sionibus Aeris," etc.

Fludd, Robert.—A medical man and philosopher, born at Bearstcd, in Kent, in 1574, and died in London 1637. He is said to have studied at Oxford, and afterwards practised as a physician. He is, however, principally known by his Rosicrucian works, some say seventeen in number, which appeared in five or six folio volumes, at Frankfort-on- Main, from 1617 to 1638. He seems also to have used the name of „Robertus de Fluctibus," „ Rudolphus Otreb," and „Joachim Frizius." His first work appears to be „Apologia Compendaria," etc., 16x6, or his „ Tractatus Apologeticus," also 1616, and each printed at Leyden. Some have claimed for Robert Fludd a connection with Free- masonry, but so far that is „ non-proven." That he may have belonged to it is not improbable, and that is all one can fairly sa}'. He was no doubt a Rosicrucian.

Foelch, a Jesuit, was one of those who seem, with Hoffmann, Hofstaetter, and others, to have wished to attack Freemasonry with the Bulls of Clement XII. and Benedict XIV. But those Bulls

having never been published in Germany, the permission was refused for any such publication. ,oere, L'Abb é L. de.—Edited an account of the funeral honours paid to the memory of Frère W. Martin, Ancien Vénérable of the Lodge „Parfaite Intelligence," at Liege, December 28, 1818. This is printed in the „ Annales des Pays Bas." The Abbé de Foere was also the editor of the „Ephémère," and „Inconnu Spectateur Belge." at Bruges.

Folemon, Comte de.—Wrote with reference to the secret societies, „ Explication d'Enigme," etc.: à Veredesthal, Paris, 1797. Folemon seems also to have been called Rouzet, or Razet. He was an advocate at Toulouse.

Folger, R. B. A medical man mentioned by the „ Handbuch," but, we observe, not noticed by Mackey. Was initiated in 1825. it is said, in the , Fireman's Lodge," New York ; and from that time his was an active Masonic career. He was a zealous member of the A. and A. S. Rite, and seems to have been mixed up with the German irregular movement, which will account for Bro. Mackey's silence. He delivered an address to the members of „Benevolent Lodge" in 1852, in honour of the memory of General Washington, and wrote a „ Full and Com- plete History of the Ancient and Accepted Scottish Rite ; its origin, progress, and its present position in the United States:" New York, 1826.

Folkes, Martin, was born in 1690, and died in 1754. He was a distinguished scientific and literary man of his day, having been Presi dent of the Royal Society in 174r, member of the French Academy in 1742, and President of the Society of Antiquaries in 1750. He was also ·a numismatist, and wrote a „Table ofEnglish Coins." He is said to have been an intimate friend of Sir Christopher Wren, Dr. Desa guliers, anrl to have taken an active part in the Revival of 1717. His name is not, howeyer, Yery apparent in the proceedings of our Grand Lodge, though he was D.G.M. nnder the Duke ofRichmond, G.M. in 1724-5. After this nothing is heard of him. An address of his in 1724, or 1725, is mentioned, but nothing now is known ofit, and he has left uo Masonic writings. It has been said that a medal was struck in l1is honom- at Rome, or somewhere in Italy, where he was about 1733 until 1735, and the „Handbuch" declares that several medals exist bearing his likeness. The „Hanclbuch" moreover says that the Roman medal was struck by Hamerani. · It is a great pity th?t so little is known ofhis Masonic history.

Fondeveiile, De.-Author ofa Masonic address delivered in 1802, and of several pamphlets. He belonged to the Lodge „La Triple Unite," Paris, of the Rite Eeossais.

Fontarres, Louis de, The Marquis.-A French writer and statesman of some merit. He was President of the Corps Legislatif, Grand Maitre of the Imperial University, and a Senator under the first Napoleon. He was created by Louis XVIII. a marquis and a peer. He was a member of the Lodge „Les Neuf Sreurs." He was born in 1757, and died in 1821.

Fontelle.-Edited ,' Bibliothcque Historique de France, par Selong," in which many notices of the Templars occur.

Footstone.-Said by some to be the same as" Corner-Stone;" and to „ level the foot-stone „ means to lay the foundation-stone. Oliver may be quoted in support of this meaning and use of the word, but Oliver is not the first who used it. Anderson had used" cape-stone" in his editions of 1738 and 1746, and apparently alludes to another ceremony altogether. In the edition of 1769 we find the words, „level the footstone," clearly pointing to the foundation-stone.

Foraisse, M., was a Grand Officer of the „Grand Orient" in France, in 1814. He gave to Thory- which Thory has published at page 139, vol. ii., „Acta Latamorum"-a long „Notice sur l'Ordre du Temple et sa Doctrine."

Foreign Brethren are practically those who belong to another Masonic jurisdiction. They deserve, when they comply with the univer sal rules of caution and proving, to be welcomed with gladness, and treated with all courtesy.

Foreign Country.-An expression in a portion of our explanatory „lectures," so called, which has both a forcible and beautiful meaning ; hut which, in our opinion, ought to be explained to the faithful Master Mason in the Lodge, ancl not in a cyclopa!dia.

Foresters' Grades (Forestal Grades).-This name, says Thory, is given to the grades of some societies, which have borrowed these emblems from the employments of the workers in wood, such as the fendeurs, (the hewers), the charbonniers (the charcoal burners), les scieurs (the sawyers).

Forfeiture of Charters.—A Lodge charter, or, as we call it iu England, warrant, may become forfeited by default of returns, by erasure of the Lodge by sentence of the Grand Lodge. Tire warrant or charter is to be returned to the Grand Secretary's office.

Form.—The Grand Lodge is said to be open „in form" when pre- sided over by any officer under the rank of G.M., Pro-G.M., D.G.M., or Past G.M.—See AMPLE FORM and DUE FORM .

For m of the Lodge.—Masonic ritualists tell us that the Lodge ought properly to be due east and west,—a parallelogram ; others declare a double cube. It is supposed to represent the universality of Freemasonry, and also, like the Temple of old, is said to be a figurative representation of the universe.

Formula.—Properly, a little „forma," and means actually, a „set form of words." Some say that the word comes from the „formula;" or precise forms, of the Romans. But we think the more general derivation is preferable. All our proper „ formula; „ are unwritten—oral—except those which the Book of Constitutions enjoins, or long usage sanctions. We know of no other formula; properly, of any kind.

Forstemann, C. E.—Wrote „ Neue Mittheilungen," etc. (Halle, 1877), and „War Melancthon ein Freimaurer?" with reference to the so-called Cologne Charter.

Forster, J. R.—Born in 1727, died in 1798. He was a German preacher who accompanied Captain Cook in his famous voyage (1772—1775) round t'16 world. He then went to Halle as professor of natural history and mineralogy, and joined the Lodge „Zu den drei Degen" there. He was Orator and Warden, and some of his addresses are still, it is said, in MS. He fell into adverse circumstances, and had to leave the Lodge.

Forster, J . G.—Born in 1754, died in 1794. The eldest son of the preceding, he went with his father also on Captain Cook's voyage. He was teacher of natural history in Cassel and in Wilna, from 17 7 8 to 17 87. He became chief librarian to the Elector of Mayence in 1788; but was removed in 1792, owing to some personal hostility; and just as he was about to sail for India he died, in 1794. He wrote „ Reise um die Welt, 2 Bande," London, 1777 ; 3, in German, 1784. His „sammtliche Schriften" were edited by his daughter in 9 vols., Leipsic, 1843, 1844- He was a Freemason, and in

1784 the Lodge „Zur wahren Eintracht," at Vienna, held a Lodge festivity in honour of his presence there. This Lodge then boasted amongst its members, distinguished in the world of literature and art, Alxinger, Blumauer, Born, Denis, Eckhel, Haydn, Sonnenfels, and others. ,

Fortitude.— One of the four cardinal virtues especially commended to Freemasons, and necessary for them alike on their admittance into Freemasonry and during their passage through life.

Forty. is a sacred number, for many reasons ; and many remarkable events and acts might be named with which its number is for some reason connected. Beyond this, it has not, that we can see, any con- nection with Craft Masonry. Oliver dilates upon it more suo.

Forty-seventh Problem.—This striking and beautiful problem is said by some to have been arranged by Pythagoras, to whom some credit also the thirty-second. The 47th Proposition has been selected as the emblem of a P.M. Oliver mentions that in the old lectures a very scientific explanation of it was offered. But though eminent individuals sometimes are ignorant of the „ Pons Asinomm," we will suppose that our Brethren fully understand the proposition as contained in Euclid.

Fouché, Joseph, Duke of Otranto.—Born in 1763, died 1820. For a long time Minister of Police, under Napoleon I., and afterwards Louis XVIII. He was in 1814 Grand Conservateur of the Grand Orient of France.

Foul.—Mackey states that this is the term given to a ballot-box when black balls relating to a candidate, either for initiation or advance- ment, are found in it. We do not remember such a term in English Masonry, and we do not ballot for candidates on advancement in England. It is therefore, we believe, a purely foreign use of words.

Foundation Stone, The, is, as we know, generally laid in the N.E. corner of the intended building, and Oliver says that the Masonic days proper for laying the foundation stone of a Masonic Lodge are from the 15th of April to the 15th of May. Begging the good old doctor's pardon, we fancy this „dogma" is his own. It is impossible to lay down such a law, and we have no traces in Freemasonry of a „Dies fausta" or „nefasta."

Foundation, Stone of, is mixed up with old Rabbinical legends, and a good deal is said about it in a very disgraceful work, the „Sepher Tholedoth," etc.—But see STONE OF FOUNDATION,

Fountain. —In some high grades we are told a fountain is intro- duced.

Four. is also said to be a sacred number, and some writers affirm peculiar to the name of the Deity, in almost all the ancient nations. It is supposed to be the Tetrad of the Pythagoreans, or the Tetragram- maton of the Hebrews. Indeed, some say that the Tetragrammaton was known to the Pythagoreans. We as Freemasons believe that it has also been preserved in Freemasonry. Some go so far as to say that this was the great secret of the ancient mysteries.

Four Crowned Martyrs, The.—These words refer to one or the oldest legends of Freemasonry, most interesting to the Masonic student and archreologist. The „Quatuor Coronati," as they are called, and who are referred to in the Masonic poem under the head „Ars Quatuor Coronatorum," are four working masons, „ quadratarii," stone- squarers, who are said in the reign of Diocletian to have been cast into the Tiber in leaden coffins for refusing to make a statue to ^Esculapius. I heir names are, however, not always given the same, and the legend in the Roman Catholic service-

books is somewhat confused. In the Sarum. Missal, nt h century, under November S, and „Quatuor Coronati," they are named Claudius, Nichostratus, Simphorianus, Castorius, and Simplicius, being actually five in number. The breviary of Spires, 1478, and the Roman breviary of 1474, term them Claudius, Symphorianus, Nichostratus,-and Castorius. Some legendary books call them Severus, Severianus, Carpophorus, and Victorinus. In one of the Steinmetzen Constitutions the names thus run : Claudius, Christerius, and Significanus—three instead of four; just as in the Sarum Missal they are five instead of four, so here they are three instead of four. All this shows how uncertain they were about the actual names, though not of the feet itself; and this we think a strong proof of the truth of the legend per se in some form or another. Whatever their actual names may have been, they were in early times the patron saints of the Operative Guilds, and sspecially of the German Steinmetzen. Heideloff states in his „Bau- hutten des Mittelalters," that many of the altars erected by the mediœval German Steinmetzen were dedicated to the „ seligen vier gekrônten." Mrs. Jameson, in her „ Sacred and Legendary Art," Mackey appositely points out, tells us that on the other side of the Esquiline, and on the road leading from the Coliseum to the Lateran, is the church of the „Quatuor Coronati," the four crowned brothers. On this spot in the 4th century were found, she also says, the bodies of four men who had been decapi- tated, whose names being then unknown, they were merely designated the „ Quatuor Coronati"—crowned, that is, with the crown of martyrdom. This church, Mrs. Jameson says, is still held in much esteem and par- ticular respect by the builders and stonecutters of Rome. She has found allusions, she adds, not only in Roman art, but in Roman sculpture and glass, to the „Quatuor Coronati," where they are always to be distinguished by the fact that they stand in a row, bearing palms with crowns on their heads and various Masonic implements at their feet—such as the rule, the square, the mallet, and the chisel. As we have said before, the „ars Quatuor Coronatorum „ is found in our so far earliest Masonic document, the Halliwell MS. so-called, and where the Quatuor are treated as a well-known legend,—so much so that their names are not given, though we are told of Those holy martyrs four That were in this Craft of great honour ;They were as good Masons as on earth shall go. Who so well of their life will know, By the book he may it learn In the legends of the Saints, The names of the four crowned ones. Their feast will be without denial After All Hallows the eighth day. We have been somewhat lengthy under this head, because we think it is important that the whole matter should come clearly before us. Bro. Findel bases on this very „ars quatuor," etc., his" argu- ment for the derivation of English Freemasonry from Germany. But the fact that the „Quatuor Coronati" were in the Sarum Missal in the nt h century, is surely the best answer to that supposition. In all probability the „ ars quatuor" was originally an old Latin legend, and if « Pars Oculi" ever turns up, will probably be found in it. Thé legend is a beautiful one per se, and in our humble opinion casts, so to say, a ray of light on the actual history of the early guilds, which no doubt were guided and directed to a great extent by the religious confraternities, and had special Bulls for their incorporation and privileges from the Popes of Rome, as many writers affirm, which it is convenient for the Ultramontanes now to forget. Freemasonry has never been hostile to religion in any age, nor really antagonistic to the Roman Catholic Church in any country, until forced into an attitude of opposition by the bitterness and calumnies of its assailants. Indeed,, the later senseless charges of the Roman Catholic Church against Free- masonry are alike piously perverse and historically untrue.

Four Degrees.—Practically, the English system is a system of four degrees, though theoretically it is not so. But the present position of the Royal Arch Grade, under the Grand Chapter, and separate

entirely from the Grand Lodge jurisdiction, renders it correct to say that English Masonry has four grades.

Fournes, J. P., author of „ XXIV Maurerische Gesânge mit be- gleitung des Pianoforte in Musik gesetzt." He was a member of the Lodge „ Archimedes zumewigen Bunde," in Gera. Date not given of this- work, which Kloss says was in folio.

Français Rite.—The Rite followed by the Grand Orient of France- See MODER N FRENC H RITE .

France.—The history of Freemasonry in France is very important in itself, as not only has much of Masonic propagandism gone forth from France, but France is emphatically the mother of the high grades. But yet, when we seek to give a clear and consistent narrative of French Freemasonry, we soon find ourselves, so to say, lost in a maze of doubtful statements and conflicting evidence. The general theory is that Freemasonry came from England about 1725. It has indeed been said that a Lodge was formed at Arras in 1687, and in Bayonne, but such a statement is in our opinion more than doubtful. There seems to be a probability that a Lodge was held in Paris by Lord Derwentwater, Chevalier Maskelyne and Hegueerty, and others, somewhere about 1725, though not directly from England ; but nothing is certain as to this. There is evidence to show that in 1732 Viscount Montague granted a warrant to hold a Lodge at the Rue de Bussy, Paris, and that he also granted another for a Lodge at Valenciennes. In the „ Freemason's Companion" of 1736 this Lodge, No, 90, met in the Rue de la Boucherie in Paris every Wednesday, and is said to have been founded April 3, 1732. Lalande, in the „Encyclopédie Me'thodique," 1773, states that the Lodge was opened in 1725 by Lord Derwentwater and others, that other Lodges were formed, and that in 1729 several Lodges existed in Paris ; he also states that in 1736 Lord Derwentwater, who had been the first Grand Master, was succeeded by Lord Harnouester, elected as such by six Lodges. Some say, however, that a certain James Hector Maclean had been Grand Master before Lord Derwentwater. The French official account, as in 1783 in the „ Instruction Historique" of the Grande Loge de France, accepts Lalande's statement. The Due cl'Antin is said to have succeeded Lord Harnouestcr in 1738, and to h:we been succeeded by the Comte de Clermont in 1743. During this time t!ie police in Paris had interfered a good deal with the Lodaes and Freemasons. In 1737 the court of the Chatelet sentenced a certain Chapclet in- La Rapee, who was the landlord of an hotel, the „ Shield of St. Benedict," to a heavy fine, and the closing of his house for six months, on account of a meeting of Freemasons. So far the evidence seems to be plain, that in 1 J-lO the Masonic system was established and known and attacked in Paris. The year r 743 we arc inclined with others to consider as the epoch of the steady advance of French Freemasonry. In 1735 it is said indeed that the French Lodges had petitioned the English Grand Lodge for a Pro,·. Grand Lodge, and that it was granted in 1743, and esta blished as the ,' Gr.111de Loge Anglaise de France." But we fec;l bound to observe that we find no trace of such a proceeding in any English records. We read of no deputation being ·grantee! for a Prov. Grand Master in France, and not until 1768 do we hear anything of the Grand Lodge of France. When, on January 27 that year, the Grand Lodge of England was informed that two letters had been re ceived from the Grand Lodge of France, expressive of a desire for regular correspondence, it was resolved that a „mutual correspon<lence be kept up, and a Book of Constitution, a list of Lodges, a fonu of a deputation bound in an elegant manner, be sent to the Grand Lodge of France." At the same meeting two Lodges in Fra11ce were erased for „having ceased to meet or neglected to conform to the

laws o( the society." The French histories, however, have it that in 1756 the „Grande Loge Nationale de France" was instituted, and was ruled inefficiently by the Comte de Clermont until 1771, when the Due de Chmtres (Egalite d'Orleans), became Grand Master. For some time previeusly Masonry in Paris had been very disturbed. The ruinous appointment of Lacome as his deputy by the Comte de Clermont, the introduction of the „Loges d'Adoption," tht: conflict with the high grades, had rendered the position of French Freemasonry a -very difficult and delicate one. Some ve1y unwise provisions, moreover, of the Grand Lodge as regards immovable Masters and the oblivion of provincial interests, seem all to have combined to bring about a spirit of animosity and of faction, and to give rise to proceedings in which it becomes almost impossible to apportion properly the blame to those who so equally set at nought the first principles of Freemasonry. There can be no Joubt that the high grades consti tuted the most disturbing element of French Freemasonry, and the subsequent schism may fairly be traced to their partisans. In 1771 a movement was mad_e in the Grand Lorlge to amend the constitution, and to revert practically to symbolical Masonry. After many struggles and much recrimination, in 1773, October 22, the Grand Master, the Duke of Chartres, was installed with great pomp, and the Grand Lodge took the name of the „ Grand Orient." A section of the officials and others, h? wevcr, kept on the „National Grand Lodge" as a separate body. At this distance of time it seems difficult for an impartial spectator to say on what side most blame lay; perhaps it was pretty evenly divided, though we arc inclined to think that the supporters of the Grand Orient were, in the main, in the right. During the Reign of Terror the Lodges of both parties seem to have succumbed, the Grand Master of the Grand Orient having deserted the order, and having been guillotined. Previous to the outbreak of „evil days," in 1776, there were under the Grand Orient 228 Lodges, and in 1787, 613 ; under the old Grand Lodge in 1781, 136, and in 1788, 132 active Lodges. It is said that only three Parisian Lodges worked on through that agreeable period, inaugurated and illustrated by the mournful scenes of the French Revolution. These Lodges were—r. „ Guillaume Tell," formerly „ Le Centre des Amis," under Roettiers de Montaleau; 2. „ Les Amis de la Liberté," under Mercadier ; and 3. „ St. Louis de la Martinique," which after- wards became united with the „ Amis de la Liberté," and took the name of the „ Point Parfait." In 1795 these Lodges revived the Grand Orient, on December 27, and in 1798 it received the permission of the police. In 1798 Roettiers de Montaleau brought about a union with the old Grand Lodge,• revived in 1796, and on June 22, 1799, the Grand Orient was declared the one supreme authority of symbolical Masonry. I he Grand Orient had in 1782 recognized the high grades, governing them by a „ Conseil,"—and we venture to express an opinion that all the difficulties of French Freemasonry have arisen and still arise from this mingling of two incompatible and antagonistic systems. The high giades ought to be separated from the Grand Orient, and governed as Chapters only, by their own Grand Chapter, as with us in England. During the first Napoleon's reign French Freemasonry seems to have flourished ; and in 1805 Cambacères was appointed First Grand Maître Adjoint, the Prince Murat Second Grand Maître Adjoint, and Prince Joseph Lonaparte Grand Maître. In 1814 the authority of the Grand Orient was confined to three Grand Conservators, Marshal Macdonald, General Beurnonville, and Le Comte de Valence. Under the Restoration things remained pretty much the same, though with a good deal of contioversy with the Jesuits, and during Louis Philippe's reign. Free- masonry went on its way. In 1848 a new and ephemeral Grande Loge Nationale started into existence, properly suppressed by M. Cartier, Minister of Police, in 1851; and under the reign of Napoleon III. Freemasonry again enjoyed a friendly countenance from the powers that be. We cannot say that we think the present position of affairs in France satisfactory, and the suspension of the

Grand Master's office is, we hold, a great error. There are three Grand Bodies in France: the Grand Orient, the Supreme Council of the Rite Ecossais, and the Rite de Misraim. At present Freemasonry is neither so numerous nor so flourishing as it ought to be, and we cannot shut our eyes to the fact that numerous changes alike in the fundamental principles and landmarks of Freemasonry have weakened its position and impeded its progress. Some recent „excerpta'" of early English papers, published by Bro. W' J. Hughan, have seriously aflected the commonly-received history of French Freemasonry.

Francheville, De.—Author of „ La Consultation Philosophique de Boece, nouvellement traduite, etc., et une Dédicace Maçonnique, par un Frère Maçon, , à la Ha3'e et Berlin, Pierre de Hardt, 1744, 2 vols.

Franchi.—A French Brother, director of „ Le Compas Journal de Propagande Maçonnique philosophique, industrielle et morale," etc., under the editorship of Bro. Fortuné Lavigne.

Francis I. (Franz), Empero r of Austria.—Born in 1708, died in 1765. He was the eldest son of the Duke of Lorraine, and in 1729 succeeded his father in that dukedom. He was also Duke of Tuscany. He married tire famous Maria Theresa, Empress of Austria, and was elected Emperor of Germany in i74S- Fie was a zealous Freemason, having been initiated at the Hague in 1731, at a Special Lodge, at which Lord Chesterfield and Dr. Désaguliers and others were present, and was made a Master Mason at a Special Lodge held at Houghton Hall that year, while on a visit to England. He aided to found and was a member of the Lodge „ Drei Kanonen," at Vienna, constituted in 1742, and it was no doubt owing to his influence that during Maria Theresa's great reign of forty years. Freemasonry was tolerated in Vienna. It is averred that on one occasion, which is alluded to in the „Pocket Companion" of 1754,. one hundred Grenadiers were sent to break up the Lodge, and they took twelve prisoners, and the Emperor himself only escaped by a back staircase. He is said to have answered for his twelve brethren, who after a few days were set at liberty. His goodwill to Masonry re-appeared in his son the Emperor Joseph, and his daughter Caroline, Queen of Naples, and sister of poor Marie Antoinette. At the time of his death he was Grand Master of the Viennese Masons.

Francis II. (Franz), Empéror of Austria.—Born 1768, died 1835. He was as hostile to Masonry as his uncle Joseph was favour- able. ^ In i79S_, at the Diet at Regensburg, he proposed to suppress all Masonic, Illuminati, and Rosicrucian societies, but was successfully opposed by Prussia, Hanover, and Brunswick, as regards Germany generally, though he could, it was said, if he thought well, prohibit Freemasonry in his own State. Accordingly, April 23, I8OT, an imperial order was issued closing all the Lodges, and ordering all officials to leave them. This, until a very recent period, was the regulation still prevailing in Austria.

Franche. an ex-Jesuit and Confessor of Charles Theodore, Elector of Bavaria, was a great opponent of the Freemasons. The Bulls of Clement and Benedict could not be published in Germany, and never have been published in any countries except Spain and Italy. He persuaded the Elector to issue, March 2, 1785, a repetitive and ex- planatory order with reference to his rescript of June 22, 1784.

Franche, H. A.—Delivered an oration in the Lodge „Zu den drei Rosen," Halle, September 2, 1779, the anniversary of the Lodge, the 72nd birthday of the Worthy „ Meister von B." He was the „ Red- ner," or Orator, of the Lodge, and his subject was the Rose.

Francken, H. A.—The first Deputy Inspector General under the patent of Stephen Morin. Mackey says that he was made so at Kingston, Jamaica, by Stephen Morin, between 1762 and 1767. Soon after this he went to America, made Moses M. Hayes, of Boston, a Deputy Inspector General, and opened a Council of Princes at Albany. Mackey considers him the first propagator of the hi-gh grades in the United States.

François de Neufchateau, L e Comte.—Member of the Institute of France, a statesman and a litterateur. His real name was François, but in 1777 the „Parlement de Nancy" authorized him to take the name of Neufchateau. He wrote some „Poems" in 1765, and also „ Pamela, ou la Vertu Récompensée," in 1793. He was twice Minister of the Interior, under the Directory and Napoleon I. He was a mem- ber of the Lodge „Les Neuf Sœurs," and in 1806, together with Comte Lacepede, he resuscitated the Lodge first founded in 1776. He died in 1828, having been born in 1750.

Francs Régénérés.—This was a quasi-political order, which was founded in France apparently in 1815. According to No. 3642, Kloss, it called itself O.D.F.R. P.R.D.P., meaning „ Ordre des Francs Ré- générés, pro Rege, Deo, Patria." Its object seems to have been the inculcation of loyalty to the Sovereign. It was not Masonic.

Frank.—Published in 1842 some „Festliche Reden," delivered by him in the Lodge „Zu den drei Degen" there. He seems to be the same as „ Franke, K. C. L.," mentioned in the „ Handbuch." He was a schoolmaster and a „pastor," and afterwards became professor and doctor of theology. He was an able Mason, and many addresses of his are to be found scattered here and there, as in the „ Astraa „ and „ Fischer's Freimaurerzeitung."

Frankfort-on-the-Main.—Freemasonry seems to have been intro- duced here probably before 1740, and to have been greatly supported by the Marquis de Belleisle, Legation Secretary Steinheil, and the Marquis de la Tierce. Steinheil is said to have been the first W.M. A Lodge—a daughter Lodge of the „ Union Lodge," Loudon—is said to have been founded June 27, 1743, under a Patent of Lord Ward, Grand Master, dated February 7, 1743. A Lodge „Die drei Disteln," appears to have been in existence in 1742, in which Von Hund was initiated. The consecration took place under General de Beaujeu as Grand Master, pro tem., and the Marquis de Gentils and Baron von Scheli as the two Grand Wardens. An English Prov. Grand Lodge was founded in 1766 under J. P. Gogel as Prov. Grand Master, but, owing to various causes, since 1782 this union has been severed as between England and Frank- fort, and since about 1823 there has been a Grand Lodge at Frankfort erected, the „ Eclectic Grand Lodge."

Franklin, Benjamin. —The well-known American statesman, who was also, as our readers know, emphatically a self-made man, and as such deserves the commendation of all who value and believe the upward and onward movement of human self-elevation. He was bom at Boston in 1706, and died in Philadelphia in 1790. We need not follow the course here of his social struggles or his political career, as they are beside and beyond our work. As a Freemason he was a zealous and devoted member of our great order. When he was made a Mason is not quite clear ; indeed, there seems some little confusion, at any rate uncertainty, as to the exact position of early American Freemasonry, especially in Pennsylvania. It does clearly appear that at the time when Price received his patent from England, about which questions have been raised by Bro. Jacob Norton, a Masonic Lodge existed at Philadelphia. A Lodge was working in Philadelphia in 1730. Franklin himself is

said by some to have been made a Freemason in England, but we are not aware that any evidence of the fact has so far turned up. Whether Franklin set up the Lodge in Philadelphia on the authority of the Grand Lodge of Massachusetts organized by Price, or on the authority of some other existing body, is not to us quite clear, though it is said that he was appointed its first Master on a petition in June, 1734, by the Grand Lodge of Massachusetts. But in November, 1734, Franklin calls himself Grand Master of Pennsylvania, and applies to Price for friendly recognition. Franklin was clearly, according to Bro. C. P. McCalla, Master or member of a Lodge at Philadelphia before 1734. When in France, as ambassador of the United States, he be- came affiliated to the famous „ Loge des Neuf Sœurs," and during his stay at Paris he was present at the reception of Voltaire, February 7, 1778, and acted as Warder in the Funeral Lodge of November 30, for the new Brother only admitted in February, and who died in May that same year. The Lodge of the „ Nine Sister Muses „ also received Franklin in a Lodge of Adoption at Auteuil, in the house of Sister Helvetius, which was made the occasion, Besuchet tells us, of a brilliant fête. We are glad to think that Franklin belonged to our order. He reprinted the English Constitution of 1723 in 1734.

Franzen , A. W., professor of philosophy at Leipsic, was in 1776 made by royal rescript professor of eloquence in Halle, where he died in 1766. He was received in the Lodge „ Philadelphia," at Halle, in 1762, and was a member of the Strict Observance. He was Senior Warden of the Lodge „ Zu den drei Degen," founded under this system. He is the editor of the „ Geschichte der Welt und Natur," which came out at Berlin in 1765.

Fraser, George. Deputy-Auditor of the Excise, and W.M. Canon- gate, Kilwinning, was one of the witnesses to the resignation of William St. Clare of the Hereditary Grand Mastership of Scottish Masons, in 1736.

Frater.—Means, in Latin, „Brother," and is a term applied to the members of conventual institutions and eleemosynary hospitals, and the like. We believe that sometimes it is used in the high grades, as in the Priory of the Temple and the Rose Croix. Mackey points out the ungrammatical use of fraters for frat.-es ; but the truth is, that as we say brothers when we ought to say brethren, so we often familiarly say fraters instead of fratres proprie. Custom and convenience override often, not only the strict letter of the law, but the correct forms of grammar.

Fraternally. —A Masonic signatory expression in letters, which we ought always to use. „ I am fraternally yours," is as good an ending to a letter as one can wish, especially if it be sincerely penned.

Fraternity. which comes from the Latin „ fraternitas," and which word seems to be equivalent to the Greek aSeA^or^ç, is taken from the Roman guilds or sodalities, which were called „fraternitates." Subsequently the Roman Catholic Church made use of the word for its many religious associations or confraternities. The Anglo-Saxon use of „ Brotherhood „ is a representation, if not a translation, of the Latin „ fraternitas." The word „ fraternitas „ is found in classical writers, like Tacitus for instance. Its use Masonically is probably late.

Frederick II., the Great. —King of Prussia, bom in 1712, died in 1786. Was made a Freemason at Brunswick, secretly, at midnight, on the 14th-15th August, ^38 , at the Hotel de Korn. There were assembled three well-known Brethren from Hamburg, belonging to the Lodge called afterwards „ Absalom,"—Baron von Oberg, Master of the Lodge; Von Bielfeld, the Secretary; Baron von Lôwen; and some Brethren from Hanover—Graf von Kielmansegge and F. C. Albedyll. Graf Albert Wolf-

gang von der Lippe Bucksburg,—who, it is said, had been initiated in England, first defended the order before the King, then Crown Prince, at the Chateau of Loo, in Holland, in the presence of the King of Holland,'—was also present, as well as Graf von Wartersleben, seeking initiation. Bielfeld is quoted by the „ Hand- buch „ as saying amusingly, in one of his published letters : „ Nous ne comptons pas de faire encore un long séjour a Brunswick, parce qu'il y a ici une tête couronnée de trop, qui pourroit découvrir que nous avons reçu le Prince son fils dans l'ordre, et manquer dans sa mauvaise humeur de respect aux Très Vénérables." In consequence of the disapproval of Freemasonry by the Prince's father, King William Frede- rick I., the reception had to be secret ; and Graf von Wartersleben, a Prussian officer and friend of the Crown Prince's, was received into Freemasonry at the same time. Baron von Oberg is said to have been Master, Von Bielfeld Orator, and the Tyler was a servant of Von Oberg, of the name of Rabon. The work ceased at four in the morning of the isth, the Prince receiving the three degrees. Bielfeld also says distinctly, „ Enfin nous le reçûmes dans toutes les formes dues et requises." Frederick the Great took Freemasonry openly under his protection the moment he became King, in 1740, and remained its friend until his death. Pie opened a Lodge at Charlottenburg, over which he presided in person, and in which Bielfeld and Jordan were officers, and his two brothers. Prince William and the Margrave Charles, and the Duke Holstein, Von Beck, were members. His Master's hammer still remains in the Grand Lodge of the „ Drei Weltkugeln." at Berlin. He was also the founder and the Protector of the Prussian Grand Lodge of the „Three Globes" just men- tioned. On more than one occasion he spoke warmly of the order. In 1774 he said : „ Elle se fera toujours un plaisir bien sensible de co- opérer pour la puissante protection au but principal de toute vraie Franc- maçonnerie^, celle de rendre les hommes plus sociables, plus vertueux et plus bienfaisants." In 1777 he thus expressed himself in a letter to Delagaonere, W.M. of the Lodge „ De la Royale York de l'Amitié," at Berlin, in reply to a congratulatory letter on his birthday : „ Une société qui ne travaille qu'à faire germer et fructifier toutes sortes des vertus dans mes Etats peut toujours compter sur ma protection." In 1777 he also, when his nephew, Prince Frederick of Brunswick, was elected G.M of the „ National Mutter Loge „ at Berlin, thus addressed the G.M and members : „J e ne puis qu'applaudir infiniment à l'esprit qui anime tous les membies a foi nier de bons patriotes et de fidèles sujets." And in a Cabinet order of February 7, 1778, we find these words : „Sa Majesté est bien aise de 1 assurer à son tour, qu'elle s'intéressera toujours avec plaisir au bonheur et à la prospérité d'une assemblée qui, comme elle met sa première gloire dans une propagation infatigable et non inter- rompue de toutes les vertus de l'honnête homme et du vrai patriote." Of Frederick the Great's friendly feeling and protection towards Free- masonr}', which lasted until his death, there can be no possible doubt but a great and serious question has arisen—Did Frederick the Great also protect and reorganize the A. and A. S. Rite, whether in 1762 or in 1786. e fear that, despite the views and statements of some able Liethren, we must come to the critical and historical conclusion that the documents relating to this alleged revision are neither authentic nor genuine. The following opening sentence of May, 1786, always has struck 11s as, so to say, made up, not natural in itself; „Nos Fredencus, Dei Gratia Rex etc. supremus, magnus Protector, magnus Commendator, magnus Magister universalis et Conservator anti- qmssimfe et venerabilis societatis, veterum, liberorum, aggregatorum btractorum et Latomorum Aggregatorum fecerunt," etc. „Stractorum" is, no doubt, a clerical _ error for „ structorum," but „ structorum „ though of classic use, is not of mediteval use for masons. The French reading clearly takes us back to Ramsay's theory of knightly and military Freemasonry. Indeed, we are inclined to think that the document dates from the Council of Paris, 1787, and the French high grades. One question occurs—Who

has ever seen the original ? bo lar as we are aware, no contemporary witness of it is known to exist nor is the original producible. The names of the signataries are absolutely unknown, except Stark and Wôllner, and there is every leason to doubt their signatures. And though, as we have said elsewhere, we do not accept the Charleston arrangement theo™, as there is evidence of the 33rd Degree at Geneva before that time, we yet feel it to be our duty to say, on calm consideration, and in the interests of Masonic truth, that the document professing to be signed by Frederick the Great cannot be upheld as a real and historical document. The documents are French in origin and in manipulation, in our humble opinion, and though not fully developed in 1762, when Stephen Morin received his patent,_were known in Europe before the so-called addition of the eight grades in America. _ That we hold to be an utterly untenable view, and one entirely contradicted by recent evidence that might be adduced, of the existence of the 33rd Grade in the last years of the last century.

Frederick William II.—King of Prussia, bom in 1744, died in 1797- He was made a Freemason in the „Drei Degen" at Halle it is said about .,6 ? , bnt ,;o ..mate of i. re„ins; gethe Drei goldene Schlussel," in Berlin, October r, 1777. After his brother's death he became Protector of the Freemasons in Berlin

Frederick William III.—King of Prussia, born 1770, died in 1S40. He is said to have been made a Mason in a Russian Military Field Lodge, fourteen days after Easter, 1814. In this Lodge the Emperor Alexander I., of Russia, is said to have presided. Lieutenant- Count Lottum and Staft Colonel von Brehmer acted as Wardens, and the Prince of Hardenberg, and many other Prussian and Russian officers. Borck, a Prussian official, states, that Prince Metternich and Field-Marshal Prince Blucher were the two Wardens. The reception is said to have been kept secret by order of the King during his life ; but to be preserved in the archives of the Russian Lodges, taken posses- sion of by the Government in 1822, and still at Moscow. We confess that we do not believe it. In 179S the King issued an order against secret societies, but exempted from its operation the three Grand Lodges at Berlin. All other Lodges not under them were to be closed.

Frederick.—Duke of York. Born in 1763, died in 1827; was made a Mason November 21, 17S7, at the „Star and Garter" Tavern, Pall Mall—a Special Lodge, presided over by the Duke of Cumberland, Grand Master ; the Prince of Wales introducing his brother.

Frederick.—Prince of Wales ; was father of King George III. He died in 1751. He was made a Mason November 5, 1737, in a Special Lodge at Kew, under Dr. Désaguliers, and subsequently received the Master's Degree.

Frederick Henry Louis.—Prince of Prussia; was received into Masonry at Berlin by Frederick the Great, his brother, in 1740,

Frederick William Charles.—Prince of the Netherlands.—See NETHERLANDS .

Frederick William Nicholas Charles.'—The present Imperial Crown Prince; was made a Mason November 5, 1S53, at the Palace of his father, the present Emperor of Germany (see GERMANY), in the presence of the representatives of the three Prussian Grand Lodges. He became Grand Master, i860, of the German National Grand Lodge, and in 1861 his father gave over to him the Protectorate of the Prussian Lodges.

Free.—We call ourselves Freemasons, and as Gadicke well says, we are free or at least each of us

ought to be free—from the dominion of pride, of prejudice, of passion, and of other follies of human nature.

Free we should always be from the perversity of refusing obedience either to the law of the land or the constitution of the Craft. The word Free also clearly points out that Masons who were called Freemasons were free of their guild. But see FREEMASONS.

Free and Accepted.—See ACCEPTED, — The meaning seems to be free of, and accepted by, the guild.

Freeborn. —In all the old Constitutions free birth is a „sine qua non," and the reason is obvious. In those early days a serf, or a villein, was the properly of his master, and unless he had purchased or acquired legally his freedom—unless he was manumitted—could be reclaimed at any time by his master. More than one Act of Parliament relates to this very point. Now, though the old charge remains, our Grand Lodge only orders the declaration that the candidate is a freeman. A slave cannot be made a Freemason, on the ground that he is not free to attend on the Lodge, and is not in fact his own master. Freemasonry is incompatible with servitude of any kind.

Freedom, Fervency, and Zeal.—An old Masonic Ritual expres- sion, well known to all Freemasons. These are three quali6cations desirable and indeed essential in all true Freemasons.

Freemason.—Oliver's theory, which is followed by Mackey and others, that the name Freemason is meant to distinguish its possessors from operative masons, is, we apprehend, utterly erroneous. Neither does it refer in any way to the initiation of Freemasons, in contradis- tinction to the technical masons. Freemason is simply a Mason free of his guild. Some contend that it means a Mason who works in free stone, „ franche pierre," but we have little doubt but that is also a mistake. The use of the word Freemason is not before, apparently, the 15th century, and then in all cases it is attached to an operative Mason, or a Master Mason. From the early part of the 17th century the word is very common, and we feel sure always operative ; and though we cannot go so far as to say that all Masons were members of the operative guilds, yet nearly all were so, and the word Freemason merely means that such and such a person was a free guild brother. That he would be an initiate also is equally true; but the word Freemason cannot be said to mean initiate, as opposed to operative, but both operative and initiated, or received into the guild of Freemasons.

Freemason, Derivation of. — Many very learned derivations have been given to this word, from the Greek, Coptic, Hebrew—all, we believe, untenable. Freemason may come from Franc Maçon, as derived from the rights of the French operative Masons, but we are inclined to think that it is simply an English addition to a Norman- French word Maçon. In the early times, operative masons were termed csementarii, latomi, „les maçons," maceons, masouns, masouyns, and finally fremaçons, free masons. A suggestion that the word comes from frères maçons is, we feel sure, not philologically maintainable, as there is no good evidence of any such use in France sufficient to justify the use of this generic term. It is undoubtedly true that the use of „ Free- mason" is comparatively modern, and even the simple word mason but precedes in its use the compound word by an insignificant period. In the earliest records at present accessible, the members of the operative cider are called indifferently latomi or Cementarii, as we said above. Le loge latomorum," „le magister de la loge latomorum," „magister cœmentanorum," „magister," „ seniores," „guardiani," „apprenticii „ are expressions to be found, „mutatis mutandis," to describe various officers^ and members of the body

in the York, Durham, Exeter, and Westminster fabric rolls, m Exchequer rolls, and especially in the register of W. Molash, Prior of Canterbury in the reign of Henry VI. I he earliest use of the word maçon, I believe, occurs in Chaucer's -Komaunt de la Rose," and we have frequent examples of the use ot the different words maçoun, masouns, as in the contract with the Abbot of St. Edmundsbury, 1439, for the repairs and restoration of the great bell tower, „ on all mannere of tilings that longe to Freemasonry „ „maisoun," and even „masouyn." We also find constant references, as Lro. D. Murray Lyon says, to „Robert the Mason," „Henry the Mason. , We hear of „ Richard of Cracall, mason," in the contract to build Cattenck Church, 1412, which he contracts to make new „as workmanschippe and mason crafte will." The earliest use of the comP 0 ™d worc l Freemason, I believe, so far known, is in the contract to build Fothermgay Chapel, m 1435, where W. Horwood, master mason the Freemason, contracts with Richard, Duke of York, to „ neyther sett mas nor fewer Freemasons, rough setters, ne boys thereupon, but such as shall be ordeigned." We have also seen evidence of its use in 1430 From this time the word seems to be generally used in contracts, and is found m many still extant expense rolls. We see it in an Act of Parliament _ (Edward VI., 1548), and constantly find it in obituary notices, epitaphs, and the like. As yet, no genuine charter of an operative guild has been discovered, as far as we know : but the earliest connection of the operative guild with the use of the word reemasons is to be found m the MS. Charges and Constitutions, e onging probably to the Chester Guild of Freemasons, in the British Museum, of date about 1650 (Harleian MS. 2,054). The use of the word Freemason is a great deal earlier than any revival of Speculative Masonry, as Dr. Plot, writing m 1686, mentions the existence of the society for some time previously under that name, and mainly as an operative order, though admitting honorary and speculative members. Ine word mason comes, then, from the Norman-French word „maçon „ which is derived from the Latin „ mansio," just as „ le Loge," Norman- French, is derived from „logenum" in Low Latin; and the compound word Freemason is not derived from freestone, but is the term of a mason Iree of his guild or fraternity—in towns among the „ freemen masons „ in the country either belonging to some „ loge „ attached to a monastery, or to the loge, chapiter, or assemblye of that „ limitt."

Freemasonry.—Freemasonry, according to the general acceptation of the term, is an art founded on the principles of geometry, and directed to the service and convenience of mankind. It may also be termed a science as it teaches us alike the laws of self-government and self-restramt, and inculcates the abiding need of an intellectual culture and self-improvement, forbearance and fortitude, toleration and truth. It is also the setting forth of social harmony and personal virtue, and aims at the loving fellowship of brethren and the peaceful progress of mankind. Not only may we say, as Ramsay said in 1740, without adopting his erroneous views, „ Polliciti servare ficlem, sanctiunque vereri Numen, amicitiœ mores, non munus amare ; but, like our elder Brethren, neither saying nor doing anything that may hinder either the continuance or the renewal of brotherly love and friendship, which are the glory and cement of this ancient fraternity, that we may show to all the world the benign influence of Masonry, as all wise, true, and faithful Brethren have done from the beginning of time, and will do until architecture shall be dissolved in the general conflagration." We might add much more, but we stop here.

Freewill and Accord.—A well-known Masonic phrase, pointing out that freedom of will and undivided readiness which should ever characterize all those who seek to be admitted to the light of Masonry.

Frege, C. G.—A Saxon lawyer, and founder of the banking business called after him at Leipsic. He was a member of the Lodge „ Minerva," and highly respected, both for his utility as a member and his love of doing good. He was born in 1747, and died 1S16.

Freimaurer.—German for Freemason, as „ Freimaurerei „ is German for Freemasonry. It is quite clear that the word refers to the operative Mason free of his guild, though for some time the German Masons were called „Steinmetzen." Some wished to limit „Freimaurer" to a late use, in the sense of initiated, but the philology of the word is against them.

French , Benjamin Brown. —A distinguished Mason, Mackey says, of the United States, who was born in 1800, and died in 1S70. He was initiated into Freemasonry in 1825, and became subsequently an active member of the fraternity, and of the high grades. He was elected Grand Master of the District Grand Lodge of Washington—a post he filled more than once. He seems to have been an able man. His Masonic writings, which, adds Mackey, „ have never been published," consist of Masonic odes, eloquent addresses, and learned dissertations on Masonic law. He also wrote upon the Masonic history of General Washington.—See WASHINGTON.

French Rite.—This is also called „Rite Français," or „Rite Moderne," It consists of seven degrees :—

Apprentice. Apprenti. Fellow Craft. Compagnon. Master. Maître. Elect. Elu. Scotch Master. Maître Ecossais. Knight of the East. Chevalier de l'Orient. Rose Croix. Rose Croix. These grades are the result of a compromise in 1786, by which the Grand Orient became the patron, so to say, of the high grades,—a position, in our opinion, incompatible with the true position of symbolical Masonry. The present French Rose Croix is said by some to be a „grade philosophique," and not Christian. Some writers give a purely philosophical and even astronomical character, especially to the four last grades of the French Rite ; but we fancy that the „ wish is father to the thought," and such explanation seems to be very far-fetched.

Kierc Elu. Elect Li other. Seventh and last grade, as Thory says, of the system of the German Grand Mother Lodge of Berlin. See ELECT BROTHER ; ZINNENDORF.

Frèie Steuait. Steuart Brother. Sixth of the high grades of the Swedish system.

.F lei es Noirs.—Black Brethren.—See BLACK BRETHREN .

Fresenius, F., was a clergyman at Frankfort-on-the-Main, and was initiated in 1836 in the Lodge „Sokrates," and Worshipful Master of it fiom 1842 to 1646. lie was Grand Master 111 1847^ again in 18^3 to 1856. He published „ Cypressenzweige de Francfort A.M.," 1861.

Freteau, Baron de.—Wrote a circular relative to the Ordre du Temple : Paris, February, 1809.

Fieudentheil, H. G. W.—Brother of the foregoing. Was from 1815 to 1818 „ Abgeordneter Logenmeister," Deputy Master, and from 1818 to 1823 actual Worshipful Master of the Lodge „Zu den drei Rosen „ at Hamburg, and Provincial Grand Master of the Provincial Grand Lodge of Lower Saxony at Hamburg.

Freudentheil, W . V.-Bor n at Stade, 1771; died at Hamburg, 1833. Well known as a preacher and Doctor of Theology Was a member ot the Lodge „Zu den drei Rosen" at Hamburg, in which he was

for long „Logenmeister.".

Freyburger, Joseph.-Wrote „ Vier Stiicke aus den Papiereu eines P.M., betreffend den P.M. und Freidamen Orden Vienna, Kurzbach 1782.

Friccius, T. Geo. Wrote „De Druidis Occidentalium Philosophis •" Ulm, 1731.

Fricke, J.—Author of „ Preimaurer Lieder zum Gebrauche der Pilfer Loge, m Musik gesetzt von Joseph Fricke, Ceremonien Meister der Pilger Loge: London, im Monat October, 1779."

Friedlein.—Delivered, on St. John's Da}', 1S23, in the Lodge at Hof, an oration on Die Wurde der Freiniaurerei."

Friedmann, E.-H e wrote „Die Puriten und ihrBenehmen gegen geisthche und welthche Regenten," 1825. 0

Friedrich, C. J.—Wrote „Situationen von Carl Julius Friedrich-" Vienna, 17 86.

Friedrich, Gerhard.—A Doctor of Theology, bom in 1770 at Frankfort-on-the-Main, and) died there in 1862. He was admited into the Lodge Sokrates m 1S08, and was elected its Worshipful Master m 1823 Of him, the „ Handbuch „ says, „it can truly be averred that he fulfilled his duty, in every particular, from every point of view. He wrote a large number of Masonic pamphlets relative to the passing events of his time. Kloss enumerates 110 less than twelve and these axe not all which he put forth. He was a good Mason, and an able writer. ,

Friese, F. M.—In Latin Frisius, wrote a learned work, published at Leipsic, 1708 to 1716, concerning the „ Vornehmsten Kiinstlcr nnd Handwerker," relating to their outward and inward organization.

Frist.—A centenarian who was received into the Lodge „ Contrat Social „ in 1783.

Fritsch, J. F., Freiherr von, was a Freemason, and was Master of a Lodge under the Strict Observance in 1765. He it was who obtained permission from the Regent Duchess of Saxe-Weimar to pursue and apprehend Johnson, and confine him in the Wartburg, where he died, supported, through Von Fritsch, by his Brethren.

Fritsch, K. W., Freiherr von.—In the service of the Grand Duke of Saxe-Weimar. A man of much ability and worth. Von Fritsch, whose father had been Deputy Master of the Lodge „ Amalia „ in Weimar, while that Lodge was closed, was received in the Lodge „ Gunther zum stehenden Lôwen „ at Rudolstadt. He took a lively interest in the reconstruction of the „Amalia," and in 1808, at its opening, was present, and to the end of his life showed the greatest attachment to it, dedicating to it many addresses and odes. He was its Worshipful Master in 1818. Several of his addresses arc printed for special occasions, especially at the „ Trauer Feier zur Gedàchtniss Goethes ; „ and in the songbook of the „Amalia „ Lodge several of his songs are to be found.

Fritze, J . F.—A military medical man, received into Freemasonry in 1763. He was eminent in his profession.

Frohlich, C. E.—A zealous supporter of Schrepfer, and of the Templar system. He seems to have done no good.

Frondeville, Marquis de.—Published an apocryphal unedited MS., supposed to be found in a Lodge at Venice in 1787, with reference to a conspiracy against Louis XVIIL, Paris, 1820. We need hardly say that no such Masonic conspiracy existed.

Fugger, P. C., Graf von.—Translated „Die Harmonie oder Grand- plan zur bessern Erziehung, Bildung, und Besorgung des weiblichen Geschlechts," out of the English : Reublagen, 1788.

Fûlleborn, J. G.—Born in 1769, died in 1803. Professor of the ancient languages at Breslau, and Deputy Master of the Lodge „ Fried- rich zum goldenen Scepter," at Breslau.

Furniture of a Lodge.—Originally the Lodge furniture was very simple. The Holy Bible, the square and the compasses, the three lights, and the officers' jewels, with an altar and a tracing-board of some kind on the floor, seem from old prints to have been all the accessories our ancient Brethren made use of. But now the list of furniture is much enlarged, though it needs hardly dwelling upon here. There can be no doubt that well-furnished Lodge rooms add greatly to the effectiveness of Lodge ceremonial. Our Lectures also allude to the furniture of a Lodge in technical terms, which it appears to us inadvisable to reproduce here.

Fustier.—A Masonic writer at Paris, and a Grand Officer of the Grand Orient in the early part of this century. He is principally known from an essay, still in MS., on the „Nomenclature Alphabétique des Grades." He is frequently cited by Thory, and the „Handbuch" says that he had a collection of 400 grades, of which he sold „ tran- scripts „ for fixed prices. Some of the names of grades he gives seem more than doubtful.

Future Life, The, is undoubtedly set forth in our Masonic teaching. In this Freemasonry and the mysteries agree, though the mysteries were „ suorum generum," just as Freemasonry is „sui generis."

G.

G.—Kloss mentions eight anonymous Masonic writers under the letter G.

G.—The well-known letter and symbol, which may often be seen in- cur Lodges, and to which Burns no doubt alluded when he sang—

That hieroglyphic bright Which none but Craftsmen ever saw.

It may allude to geometry, as some have said, but it clearly is meant to remind us of God, the great Architect of the Lodge, ever in the midst of our proceedings, with us and around us, wherever we are, and what- ever we do. Some discussion has been raised concerning its exact date in our English system. It is impossible to-day to lay down any distinct epoch when it was first used in English Lodge decoration. It is appa- rently coeval with our present ritual, and in all probability was included in the symbolism rearranged and settled by Désaguliers and Anderson. At the same time, there is no reason why it should be confined to the 18th century, and we believe that examples of its use by the operative Masons occur much earlier. The representation of the sacred name by its initial letter was a use of pious symbolism common to many religions. In the Strict Observance the letter stood for Golgotha.

G. A. O. T. U.—Great Architect of the Universe.

Gabaon, Mount, is a word to be found in high grade terminology, just as Gabaac and Gabanon are to be met with in Adonhiramite expla- nations and earlier Masonic ritualistic MSS. The word refers in all probability to the „ Gibeon," „Gibeah," „ Gibeonah" of the Hebrew, the IV/Wiv of the Septuagint, and to the „Gebahho" of the Vulgate. Mackey states that Josephus used the word „Gabao," but we have not been able to find it in the fine folio edition of 1766, printed at Dundee, or Sir Roger L'Estrange's translation of ryoa. The word is doubtless an allusion to the place of abode of the ark while in the house of Abinadab at Kirjath-jearim, near Bethshemesh, or as it is also called Gibeah, or „the Well." It is somewhat curious to note, that in the particular passage of the book of Samuel (2 Sam. v. 4) where the word

Gibeali is used in tlie English version, h' rw fioww is nlonc made use of by the Septuagint, and „ Gebahho" or"'in ipso colle" by the Vulgate.

Gabaonne.—Mackey says that in French the word means the widow of a Master Mason. If so, it must be of an Adonhiramite Master Mason.

Gabilla, Philippe a.—Wrote a Rosicrucian work, „Sccretioris Philosophise consideratio brevis," etc.; Casellis, Guil. Wessel, 1615; Francfurti, Bartel Schmidt, 1716, according to Kloss.

Gabiiac, Desouchet P.—Born in 1762, was received in 1805 in the Lodge „Sainte The'rèse des Amis de la Constance," at Paris. He was also a member of the „ Phe'nix." Pie was also attached to the high giades, and Secretary of the Supreme Council of Rites under the Grand Orient in 1S25. Besuchet says that he was a learned Freemason, but never could be persuaded to publish any of his information or experience for the use of his Brethren.

Gabrino.—A person of this name is said to have instituted at the end of the 17 th century the order of the Apocalypse ; but the whole account is very confused and doubtful.

Gadicke, J . Christian, was a bookseller at Berlin, and born there in 1763. We do not know the date of his death. He was received into Masonry in 1792 in the Lodge „Joseph zur Einigkeit" at Berlin, and joined in 1804 the Lodge „ Drei Seraphinen" under the Grand Lodge of the „ Drei Weltkugeln." He is best known, however, by his work, Freimaurer Lexicon, , of which the first edition appeared at Berlin in 1818, the second at Friedlinburg, 1831. We have a copy of the first. It is a very useful little work; though, of course, it has been practically superseded by the „ Handbuch der Freimaurerei „ 3 vols, begun in 1863, and ended in 1867.

Gagarin, G., Prince.—Chief Procurator of the Senate at Moscow- was Grand Master of the Provincial Grand Lodge of Russia, opened May 25, 1779. He was also a member of the Strict Observance.

Gages, Marquis de.—According to the „Acta Latamorum," his name is among those in the list of Freemasons present at the Convent of Paris, 1785, as Chamberlain of the Emperor of Germany „ à Mons."

Gahlen, S. W.—Born at the Hague in 1706, was received in 1776 by the Landgrave Charles of Hesse Cassel into the Strict Observance and became Worshipful Master of the Lodge „Julian zu drei Lôwen „ m Altona, under that system. In 1777, he was at Hamburg as repré- sentative of the

Landgrave to bring about the union with the Swedish Pligh Chapter. He was also a member of the order of the „Asiatic Brethren," under the appellation Jethro.

Gaillard, G. H—Wrote „ Examen de la Conduite des Templiers-" Pans, 1786. He is m all probability the same Brother who in 1766 proposed to unite the high grades with the central Masonic authority the then Grand Lodge, and made a proposition to divide that Grand Lodge into three chambers, of which one was to regulate the symbolical grades, the second the Scottish grades, and the third the rest of the high grades. His proposition was, however, negatived. There is an- other Gaillard Laferrière mentioned as a Grand Officer of the Grand Orient in 1814, but he is, we fancy, a different person.

Galahad.—Supposed to be the same as „ Gilead „ Hebrew, TaAaaS Greek, and, as the „ Handbuch" tells us, the name of the keeper of the seals in the Ecossais grade of the Sacred Vault. It is just possible, also, that a reference may be made to the old knightly name of romance, „ Sir Galahad."

Galbert, according to the Strict Observance was a Frenchman and Grand Master of the so-called Templar Order from 1459 to 1500. We need hardly add that all such statements must be taken „ cum grano."

Gallard.—Said by Kloss to be author of „ Manuel Anacréontique des F.M., Hymnes, Chants, et Cantiques maçonniques. Paroles et Musique gravees." No date.

Gamb a de la Pérouse, J.—Count of Verona, says the „Handbuch," and a member of the Strict Observance, and a Provincial General Visitor.

Gand, Vicomt e de.—A Spanish grandee, it is asserted, and second Grand Master of the Philosophic Scottish Rite at Paris from 1788 to 1807.

Gantheaume , L e Comte.—-Grand Officer of the Grand Orient of France in 1814.

Gardane, J. T.—A French medical man and Brother. He was deputy of the Lodge „Jeanne dArc „ of Orleans, in the Grand Orient of 1775, and was one of its officers. He wrote several medical treatises.

Gargouillet or Gangouillet,—Wrote „ Fragmente zur Geschichte der schweizerischen Maurerei, Orient von Bern :" Berne, 1846.

Garinous.—Mackey says that this word, which is found in the grade of the Knights of the East and the West, is probably a corruption for Garimond, Patriarch of Jerusalem in 1182.

Garland.—Wrote „Masonic Effusions, Moral and Religious," with his memoir and portrait, 1819. Of him nothing more seems to be known.

Garon.—A French medical man and Brother, born in 1789, died in 1859. He was received into Masonry in the Lodge „St. Louis de la Martinique des Frères Réunis „ in 1821, and was for many years one of the most active of the Parisian Brethren. He was the representative of the Lodge in the Grand.Orient from 1826 to 1857, and medical adviser of the „ Maison de Secours."

Gartnerinnen, Orden der.—Order of the Female Gardeners. An Italian androgyne, or purely female political order, called „Ordine della Giardiniere," is supposed to have been founded in 1820

at Naples. It did not last loner. Its emblems were flowers.

Gartz, J . G.—Author of a „Rede „ in the Lodge „Zu den drei Degen" at Halle, on St. John's Day, 1832.

Gastebois. Secretary of the „ Mairie „ of the nt h Arrondissement of Paris, a Grand Officer of the Grand Orient of France in 1807—again in 1811. „Aumônier" of the Grand Orient in 1814.

Gaston, Giovanni. Ihe last Grand Duke of Tuscany of the house of Medici. Boni in 1670, he ruled over Tuscany from 1727 until his death in 1757- I'1 I737! issued a very angry edict against the Fiee-masons of Tuscany. At his death the Brethren began again to meet, and the I ope sent an Inquisitor to Florence who had many Free- masons arrested. They owed their liberty to Francis Stephen, Duke of Lorraine, the successor of Giovanni Gaston.

Gaudin, Theobald, or Gaudini, was Grand Master of the Templars from 1291 to 1295, when he was succeeded by Jacques de Molai or Molay. Some writers term him a monk, but he was a most ex- perienced knight, who succeeded William de Bragen and nobly defended Acre. He escaped after a most gallant sortie to Cyprus with a few of his devoted order, but is said to have died broken-hearted at Limoges alike foi the loss of the Holy Land and the destruction of the Templars. He was the 22nd Grand Master.

Gauge.—See TWENTY-FOUR INC H GUAGE.— A working tool.

Gaume.—A French Brother and Professor of Belles Lettres an officer of the Grand Orient of France in 17S7, and also again in 1814.

Gauntlets, properly a protection to the knight in armour are worn by members of the Grand Lodge and Prov. Grand Lodges in England, though they are not provided for in the Regulations and under other Constitutions.

Gaut, N. G. M.—A French officer of some distinction and who had seen much service ^ made a Mason in the Lodge of his regiment in 1806, he afterwards became a member of the „ Chapitre de la bonne Union value de Paris," and was in 1828 its deputy to the Grand Orient of France.

Gaveaux. Wrote for the words of a Frère Grenier the music of Manuel Anacreontique des F, M. with Bro. Fred Duvernoy, 1807.

Gavel. The common gavel is a well-known and useful working tool among operative Masons, and is also appropriated by the Worshipful Master, alike as a sign of his will over the Lodge, and as a moral emblem It is also sometimes called a Hiram, and is in this sense simply signifii cative of the Master's firm and absolute rule.

Gebal.—A well-known city of Phoenicia on the coast of the Mediter- ranean, and close to Mount Lebanon, or rather under the range of the hill country of Lebanon. It is said to be the Byblos of Phoenicia well known for the false worship of lhammuz. Its connection with Free- masonry arises from the fact that the „ Gebalim," or inhabitants of Gebal, were associated with the Hebrew work-men at the building of the Temple. °

Gedike, F.—Boni in 1754, he died in 1803. Was a well-known Director of Schools and writer at Berlin. He was co-editor with Biester of the „ Berlinischen Monatschrift," and Kloss mentions no

less than ten of his productions, partly poetic, partly controversial, and partly didactic. He was a member of the „ Drei Weltkugeln."

Gedike, L. F. G. E.—Brother of the foregoing. Born in 1761 and died in 1838. Was also a distinguished teacher and writer of school books. He was received at Halle in 1780, in the Lodge „ Zu den drei Degen," and aided to found a Lodge in Bautzen of which he was Wor- shipful Master from 1802 to 1813.

Gehler, J . A. O.—Wrote „ De inspectione suprema in societates occultas pendenter exercenda : „ Leipsic, 1786.

Gehrich.—He wrote a „Rede „ delivered by him in 1827, on the St. John's Festival of the Lodge „ Hercynia zum flamm. Stern," Goslar. He also published in 1833, at Hildesheim, „ Die Frage, Kami die Freimaurerei veralten ? Beantw. am Stiftungsfeste, 1832," of the same Lodge.

Geiger, Philipp.—Wrote „ Warnung fiir die Rosenkranzer," etc : Heidelberg, 1621.

Geisenheimer, S.—Born in 1774, died in 1828. A Hebrew mer- chant at Frankfort A. M., originally connected with the Rothschilds, who, being a Freemason, laboured hard to pave the way for a general admission of his co-religionists into Freemasonry, which proposal met with a good deal of opposition. He was first Worshipful Master of the Lodge „ Zur aufgehenden Morgenrôthe „ at Frankfort A. M., which he lived to see recognized by all its sister Lodges there.

Geitel, K. A. G.—Born in 1776, died 1832, in the Duchy of Brunswick ; was initiated in 1802, and was W. M. of the Lodge „ Karl zur gekrônten Saule," in Brunswick, from 1809 to 1818. He wrote, the „Handbuch" tells us, many ephemeral addresses and „ vers de socie'té."

Gemmingen, H. W. , Freiherr von.—Born in 1723, died in 1771, of Hesse Darmstadt; he became in 1771, at Frankfort A. M., a member of the Strict Observance, and with Prince Louis of Hesse Darmstadt seems to have given much time to alchemical studies.

General Grand Chapter.—The American term for Grand Chapter. Mackey tells us that on the 9th of January, 1759, this body was partly organized, and assumed the title of „ The Grand Chapter of Royal Arch Masons for the six northern States enumerated in the Preamble." On the 9th January, 1S06, the General Grand Chapter substituted the words „for the United States of America," for „the six northern Provinces." It then met septennial^. In 1816 the septennial meetings were given up, and the General Grand Chapter has since met triennially. The General Grand Chapter is composed of the present and past Grand High Priests, Deputy Grand High Priests, Grand Kings and Scribes of the State Grand Chapters, and the Past General Grand Officers. The officers of a General Grand Chapter are a General Grand High Priest, Deputy General Grand High Priest, General Grand King, General Grand Scribe, General Grand Treasurer, General Grand Secretary, General Grand Chaplain, General Grand Captain of the Host, and General Grand Roj'al Arch Captain. We confess that we prefer our own simpler nomenclature in England. Owing to the „vexata qusestio „ of State Rights, the General Grand Chapter possesses no power of discipline, admonition, censure, or instruction over the Grand Chapters, nor any legislative powers whatever, not specially granted by its Constitution. It is more a consultative than a legislative body like our Grand Chapter. It is not a General Grand Chapter like ours, but a grouping of Grand Chapters. The Americans have a Grand Chapter for each State, so the General Grand Chapter is not a name for Grand Chapter as

in England, but of a number of Grand Chapters grouped together. Some of the Grand Chapter still decline to join this body.

General Grand Encampment. —Name given to this body of Masonic Knights Templar in the United States, which, though partially formed in 1797 and 1806, may be said to date more properly from June 20, 1S16. In 1856 at Hartford, at its thirteenth meeting, the word General was renewed, and it now calls itself „ Grand Encampment of the United States." The State bodies are called Grand Com- manderies, and the Grand Encampment is more of a consultative than a legislative bod)', as we have before remarked of the Grand Chapter.

General Grand High Priest.—The presiding officer of the General Grand Chapter of the United States.

General Grand Lodge.—An attempt has been made more than once to establish a G. G. Lodge for America, but in vain. Since the last attempt at Chicago, in 1857, the idea has fallen into abeyance. Indeed, the difficulty arising from the State Grand Lodges is almost insuperable, unless some plan could be worked out by which, recog- nizing the State Grand Lodges as District Grand Lodges, one Grand Lodge for America could be established. But we doubt the feasibility of it under existing circumstances.

Generalissimo.—The second officer in the Commandery of Masonic Knights Templars in America. It is of modern origin.

Geneux.—Said by Thory to be „ Chef au Trésor Royal," and officer of the Grand Orient in 1801, and also „en exercice „ in 1814. Thory is wrong in saying that he was President of the Grande Loge Symbolique, as we can find no such fact in Thory's annals.

Gentil, Lud. Aug.—Published in 1813, apparently both in French and German, some „ Architectonische Abhandlungen," delivered by him in the Assembly of the Lodge „Zum Frieden," Fulda, September 5, 1812.

Gentil de Chavaignac, M. T.—Wrote „Le Banquet Maçonnique" (Paris, 1820), „dédié à toutes les Loges de France." ,

Gentleman Masons.—Mackey alludes to some old Masonic ex- pressions, which would seem to denote a difference between gentlemen and operative masons, the former learning „ secrecy, morality, and good fellowship," the latter to „ hew, square, mould'stone, lay a chisel, and raise a perpendicular." If this does not represent, as we fancy it does, the teaching of speculative Masons, superadded to that of the original operative Brethren, and an innocent attempt to combine the two, we utterly disavow it as in any way representing true Masonic principles ; indeed, we consider it subversive of our great and distinguishing charac- teristics. There is no caste in Freemasonry. In Scotland the term „Gentleman Mason" was in the 17th and 18th centuries used to distinguish the non-operative from the operative members of Lodges. In some instances, while the reception and advancement of operatives and non-operatives in Speculative Masonry were alike, the purely Speculative, the Gentleman Mason, could not as a rule be elected to the Mastership of a Lodge. This distinction was not wholly abolished at the beginning of the present century. „Geomatic" was a common expression among Freemasons in Scotland a century and a half ago, as applied to Gentleman Masons in contradistinction to the term „Domatic,"—i.e., practical stonemasons.

Geometrical Master Mason.—Some doubt exists as to the exact meaning of these words, which are, moreover, modern in use. They seem to have come into vogue about the middle of the last century, and after the question as regards the ll.A. had assumed a distinct position in the Order. Some think that they allude to the fact, that the Master Mason was made in a speculative Lodge, but we consider this to be an error. The name, we fancy, was first used by the „ Antient Masons," and so got into use.

Geometry.—Freemasonry was formerly called Geometry, as Halli- well's MS. begins „ Hie ineipiunt Constitutiones artes Gemetrite secundum Euclydem ; „ and in Matthew Cooke's MS., the „ Sciens of Gemetry „ ; and Lowland's MS., „ And thus was the syence grounded there, and that worthy Mr. Euclid gave it the name of Geometrie ; and now it is called through all this land, Masonrye." No doubt, too, as the geometrical figures necessary in the building art were the emblems of the Operative Masons, some Speculative Masons also adopt them, not only as the outward signs or symbols, from long usage, of our venerable Craft, but as also susceptible of much beneficial didactic exposition.

George.—Delivered a „discours" at the Lodge „L e Choix des Vrais Amis," August 7, 1S01. He was, it seems, a member of the French Lodge No. 73, „L'Aménité," of „Philadelphie," unless „ Philadelphie „ be an assumed name, probably for Paris.

George IV.—King of Great Britain. Born in 1762, died in 1830. As George Augustus Frederick, Prince of Wales, .he was, on the 6th of February, 1787, at a special Lodge, under the Duke of Cumberland, Grand Master, received into Freemasonry. The Duke of Cumberland died in September, 1790, and on November 24, 1790, George, Prince of Wales, was unanimously elected Grand Master, he appointing Lord Moira, afterwards the Marquis of Hastings, as acting Grand Master, or Pro-Grand Master. A medal seems to have been struck at this date in honour of the event. He was formally installed Grand Master May 2, 1792. When he became Regent in iSir, the Duke of Sussex was elected Grand Master, and the King assumed the title of Patron of the order. He was also, in 1S05, elected Grand Master and Patron of the order in Scotland, all of ?vhich distinctions he retained until his death.

George V.-King of Hancver. Born in 1819, succeeded his father in 1851. He was declared Protector of Freemasonry in IS52, and on the 14th of January, 1857, was initiated in the Lodge „Zum schwarzen Biir," at Hanover. He was aftenv-ards Grand Master of the Grand Lodge of Hanover.

George, Duke of Meiningen.--See SAXE-CoDURG MEINfNGEN. Georges, Chevalier de St.-A grade cited by Mr. fustier.

Georgia.-Freemasonry was introduced into this American State, Bro. Mackey tells us, between 1730 and 1735, a warrant, afterwards destroyed, having been granted Roger Lacey, first Prov.Grand Master, for a Lodge, „Solomon's Lodge," at Savannah. Anderson's Constitutions of 1739 and 1746 state that a deputation was given by Lord Weymouth, Grand Master in 1735, to Mr. Roger Latey, for constituting a Lodge at Savannah in Georgia in America. In Cole's List of Lodges, 1763, No. 75 is a Lodge at Savannah, in the province of Georgia, founded in 1735. The Grand Lodge was formed in 1786, Wm. Stephens being the first Grand Master.

Gerbe d'Or, Chevalier de.-Knight of the Sheaf of Gold. A grade cited by Mr. Fustier, and also in

the archives formerly of the Lodge of „St. Louis," etc., at Calais.

Gerber, C. D.-Wrote „Darstellung der Verhaltnisse der Frei maurerei zur Religion und zum Staate:" Heidelberg, 1819. He also published at Schmalkalden, 1821, „Die Freimaurerie betrachtet in ihren rnoglichen und vollwiirdigen Verhaltnissen zu dem Zeitalter der Gegenwart."

Gerber, J. C.; was born in 1785, died in 1850. Made a Mason in 1818 in the Lodge" Zurn schwarzen Bar" at Hanover; and in 1842 joined the Lodge „Zurn goldenen Hirsch" in CEdcnburg. He was a• disciple of Schroder's.

Gerbier, H. G. de W., was a physician at Paris, who pl;yed, in or about 1784, a very leading part as regards the high grades. Thory tells us that in 1785 there was at Paris a body of Freemasons called the „Grand Chapitre General de France." This was formed out of the remains of the older Council of the Emperors of the Easf and the West. and of some high grade Freemasons. It professed to be the most ancient Chapter in France. Gerbier attended one of its meetings, and told the members that he presided over a Chapter more ancient still, inasmuch as he had a Constitution, which he submitted to them, in Latin, of a Rose Croix Chapter, emanating from Edinburgh, 1721 ; and he seemed to have impressed the members with a belief in his state- ment. In 1786, the „Grande Loge Royale" declared the patent of the Rose Croix Chapter of 1721, put forward by Dr. Gerbier, spurious, and deserving of no confidence. His Chapter was the „ Chapitre Metro- politain de France," as it was termed.

Gerbinger, Johann.—Wrote more than one Masonic pamphlet, especially „ Der nach seinen gliicklich vollendeten Reise sich mit der wahren Geometricbeschâftigende F. M. : Berlin 1777;" and also „ Geist- liche Augensalbe fiir Freimaurer," etc., 1783.

Gerebzow, Alexr. von.—A Russian major-general, who, in 1S15, was Grand Master of the Grand Directorial Lodge of Russia, „Wladimir zur Ordnung."

Gerêts, Les.—See COMPAGNONS DU DEVOIR .

Gerlach, J . G. F.—Born in 1756, died in 1820. Was a bookseller in Berlin, of some merit, and a self-made man. He joined the Masonic Order at Freiberg in 1800. He was a zealous Freemason, and aided in the publication of Masonic works, especially Fessler's. He wrote „ Sarsena, oder der Vollkommene Baumeister," which appeared first anonymously at Bamberg, in 18 x 6, and with his name, in 1817, at Freiberg. He also wrote „ Logen Hierarchic : „ Freiberg, 1819. And the „ Handbuch „ says that .his autobiography in „Sarsena" is very interesting. „Sarsena" is sometimes called „der beleuchtete Sarsena."

Germain, Saint, Comte as he called himself, an alchemical adept and a charlatan, appeared in 1770, at Paris, stating that he was 350 years old, that he could make gold and precious stones, and that he pro- longed his life through an elixir. He seems to have been a Portuguese Hebrew by birth. Pie called himself various names, such as Comte de Wethlow or Woeldom, Prince Ragotzky, and managed to impose upon many. He said he was a Freemason of the 4th Degree, but had forgotten all about it. Landgrave Charles, of Hesse, took care of him at Gottorp until his death in 1795.

German Union of Two-and-Twenty.—See BAUHDT.

Germany.—The history of Freemasonry in Germany, to be properly and fully written, would

occupy the entire Cyclopœdia. Germany has the deepest interest for the Masonic student and archœologist, in that it has, so to say, two remarkable „phases" of Masonic history—that which relates to the „ Steinmetzen Bauhiitten," and that which concerns Speculative Masonry since 17x7. In the former portion of the history, though some of the documents are still inedited, enough has been pub- lished to convince us that the Steinmetzen of Germany in this organiza- tion, etc., bore a very remarkable likeness to our Speculative Masonry to-day. That there is an exact correspondence in all details is not perhaps to be expected, and we are not in possession of all the airopprjra of the German Bauhiitten. Bro. Findel, in his history, seems to think that their ceremonial was arranged on a Benedictine model ; and pro- bably as in England, for many generations at any rate, the Steinmetzen Lodges were under the direction and control of the monastic orders. The legend of the „ Quatuor Coronati," or the Crowned Martyrs, is constantly appealed to in the regulations still extant of the German Steinmetzen „Capitels Weise," or, as we should say, their General Assembly or Chapiter; and they were no doubt Christian alike in senti- ment, teaching, and aim, and under the protection of the Church. But the link which connects them with the revival of Speculative Masonry has yet to be found. The speculative movement in Germany came from England : that is to say, in 1730-3 1 the Duke of Norfolk, G.M, granted a deputation to Mr. Du Thain to be P.G.M. of the Circle of Lower Saxony, according to Anderson in 1738. But of this depu- tation the „Handbuch" takes no account, and Bro. Findel passes it over. He alludes to the appointment of Bro. H. von Marschall, also recorded by Anderson, 111 1737, by Lord Darnley, G.M., to be P.G.M. Upper Saxony, but apparently does not credit the appointment of Mr. Du Thain or Mr. Thuanus. Lord Strathmore granted a deputa- tion 111 1733 to eleven German gentlemen, good Brethren, for con- stituting a Lodge at Hamburg, as Findel says, „without a name," but which it appears was not opened until 1737 under Ch. Sarry, and in 1741 took the name of „Absalom," a name it yet bears. In 1740, Bro. Matthias Albert Luttman was named P.G.M. by Lord Kin tore of Hamburg and the circle of Lower Saxony ; and Findel tells us that m 1741 the proceedings of the P.G. Lodge of Hamburg and Lower Saxony were opened under the patronage of Frederick the Great. Fieemasonry soon obtained a footing in Germany which it has never lost. It has had _ difficulties to contend with, and trials to endure especially the unwise and Jealous struggles of the high grades, but it is now extended over the length and breadth of the land. There are at present m Germany eight Grand Lodges. 1. „Die Grosse National Mutterloge zu den drei Weltkugeln in Berlin." This was founded I11 ^4 4 af a Grand Lodge, and has under it 112 Johannite Lodges 6 1 Scottish Lodges, and 12,26 5 members. 2 . „Die Grosse Landeslogé von Deutschland zu Berlin." A Grand Lodge dating from 1770, with 8 0 Johannite Lodges, 25 Andrew Lodges, and 8,76 2 members. 3. „Die Grosse Loge von Preussen gen. Royal York zur Freundschaft in Berlin." n 1760 constituted a Grand Lodge, with 47 Johannite Lodges, and 7 Inner Orients and 5,38 7 members. 4 . „ Die Grosse Loge von Hamburg. Bounded 111 1740 as Prov. Grand Lodge, Grand Lodge of England, since 181 1 independent; 3 1 Lodges, and 3 ,62 9 members. 5. Die Grosse Loge zur Sonne m Bayreuth." Founded in 1741 with 22 Lodges and 1,268 members. 6. „Die Grosse Landeslogé von Sachsen in Dresden. Founded m 1811 , 18 Lodges, and 2,90 8 members ; . ^ s s e , ° g e de s ekletischen Freimaurerbundes in Frankfort A. M. Founded as a Prov. Grand Lodge in 1783 consti tuted a Grand Lodge in 1823, with 12 Lodges, and 1,396 members. J u ? ^ ros s , e ,L ?ge des Freimaurerbundes zur Eintracht in Darm stadt. Founded 111 1846, with 9 Lodges, and 896 Brethren. There also exist 5 separate Lodges in Germany—1 in Altenburg, 1 in Cera 1 in Hildburghausen, and 2 in Leipsic. There are various systems inuse in Germany, but the tendency of late years has been to make the ritual purely a craft ritual, with some differences from our recognized English

system, but, like ours, cosmopolitan in character and experience of the great principle of kindly and general toleration. Our Bro. Findel has kindly sent us the following statement. The German Grand Lodge League consists of eight Grand Lodges, whose Grand Masters annually meet in another Grand Orient with two other eminent Brethren, chosen from eacli Grand Lodge out of its Lodges, i. „ Grand National Mother Lodge of Three Globes at Berlin," founded in 1744 (112 Lodges). M. W. Grand Master : Bro. Franz Aug. von Etzel, General of Infantry. 2. „Grand Lodge (Grosse Landesloge) of Germany at Berlin" (Swedish Rite), founded in 1770 (Si Lodges). M. W. Grand Master: Bro. Gustav Adolph von Ziegler, General Major z. D. 3. „Grand Lodge Royal York of Friendship at Berlin," founded 1760 (48 Lodges). M. W. Grand Master : Bro. Christian F. Ludw. Herrig, Dr. Phil., Professor. 4. „Grand Lodge of Hamburg," founded 1811 (Prov. Grand Lodge of England, 1740), (31 Lodges). W. W. Grand Master : Bro. J oh. Heinr. Friedrich Glitza, School Director. 5. Grand Lodge of the Sun at Bayreuth," founded 1741 (21 Lodges). M. W. Grand Master : Bro. Jos. Caspar Bluntschli, Dr. Jur., Private Councillor and Professor at Heidelberg. 6. „Grand Lodge of Saxonia at Dresden," founded 1811 (18 Lodges). M. TV. Grand Master: Bro. Friedr. August Eckstein, Dr. Phil., Professor at the University of Leipzig. 7. „Grand Lodge of the Eclectic Union at Frankfort-on-the-Maine „ founded 1823 (17S3), (12 Lodges). M. W. Grand Master : Bro. Carl Oppel, Dr. Phil., Teacher (Schoolmaster). 8. Grand Lodge of Concord at Darmstadt, founded 1846 (9 Lodges). M. W. Grand Master : Bro. Adolf Pfaltz, Ober-Postmaster. Besides these eight Grand Lodges with their daughter Lodges, there exist in Germany five independent Lodges, belonging to no Grand Lodge at all: viz., 1. „Baldwin zur Lmde" at Leipzig; W. M. Bro. Dr. Oswald Marbach, Professor 2. „Minerva of Three Palms at Leipzig;" W. M. Bro. Dr. Victor Carus, irofessor. 3. „Archimedes zu den drei Reissbretern at Altenburg; „ W. M. Bro. Rich. Glass, ekonomie Rath. 4. „ Archimed zum ewigen Bunde" at Cera; W. M. Bro. Robert Fischer, Council of Government (Kegirungsrath). 5. „Carl zum Rautenkranz „ at Plildburghausen ; W. M. Bro. Anding, Teacher of the School Seminary. Gei mai, E. F.—Born in 1786, died in 1853. Doctor of Philosophy and professor of mineralogy at Halle. Pie was, in his twentieth year m 1806,_ admitted into Freemasonry at Freiberg, in the Lodge „ Zu den drei Bergen." In 1823 he joined the Lodge „ Zu den drei Degen; and m 1827 he became „ Meister von Stuhl" of the same, which post lie kept for twenty-six years until his death. Pie was a zealous Mason, and at a funeral assembly Francke delivered an address to his memory which he afterwards published.

Gersdorf, E . G. von.—Born in 1783, died in 1843. A Saxon omcial of some note. Was received into Freemasonry at the Lodge in Bautzen, 1804. From 1831 to 1833 was W.M. of the same; and from 1036 until his death, Grand Master of the Grand Lodge of Saxony.

Gersdorf, J. E. von.—A Saxon landowner and official. In 1766 both a Freemason and a member of the Strict Observance.

Gersdorf, J . E. von.—Once an active member of the Strict Obser- vance in 1754, but subsequently withdrew altogether.

Gersdorf. Von, was an official in Hesse Cassel, Grand Marshal of the Court, who in r77i was Grand Master of the Lodge „Josaphat" there. But the Lodge dissolving in that year, he resigned his appointment.

Gerstenberg, J. D.-—Wrote a „ Hymne" at the dedication of the new Lodge room at the Lodge „ Pforte zur Ewigkeit" at Hildesheim, December 18, 1805.

Gervais.—Together with Frères George and Badaraque, he pro- nounced an address at the Lodge „Le Choix des Vrais Amis," Mar- seilles, 1801, at the affiliation of Frères de la Grange and Chandron.

Gèvres, the Duke of.—Grand Conservateur of the Masonic Order in France, under the Duc de Chartres, and presided as such at the opening of the Lodge „ Re'union des Etrangers" at Paris in 1784, at which many distinguished French Freemasons were present, including the Comte de la Rochefoucauld and others.

Ghiblim. The, as Anderson has it, undoubtedly represents the „Gibelim" in thé Hebrew, or inhabitants of Gebal. When Anderson says John de Spoulée is called Master of the Ghiblim in Edward III.'s time, it is, we fear, more the idea of the good doctor than the historical reality. At any rate, of whomsoever used, it would be an afterthought, as the words would probably either imply Master Mason, or Magister Latomorum, or even Cœmentariorum. Mackey is hardly correct in calling „ Giblim „ the correct word from „Gibli." „Gibelim „ comes clearly from „ Gebal," and might even not unnaturally become „ Gibalim." Though in the English version the word „ Stonesquarers „ is used (1 Kings v. 18), yet in the margin we have the word „ Giblites," that is of Gebal, as in Ezekiel xxvii. 9. The „ Gibelim „ were no doubt, as the Jews, a secret guild, and their works still survive side by side with Hebrew workmen in the subterranean walls of Jerusalem. As we said before, the proper word is „Gibelim;" in the Septuagint they are termed ol JifiXioi, or inhabitants of Biblos.

Gibory.—Wrote an answer to Bro. Louis Mead Juge fils on his „ Discours sur le But de la Franche Maçonnerie," etc. ; „ Sur la Foi Maçonnique:" Paris, Belur, 1865.

Gichtel, J . G.—Bom March 14, 1638 ; an advocate at Regensburg, and died at Amsterdam in 1710. He seems to have taken up with the reveries of the „ Chiliasts," and to have been a zealous disciple of Bohme's. He professed to have spiritual trances and visions, and founded an .order, or mystic sect, called after him, Gichtelites, or Angelic Brethren. He published, it is said, an edition of Bohme about 1682. We fear that we can say little of him but that he was a weak, if amiable, enthusiast.

Giese, C. H.—A Lutheran minister at the Lutheran chapel, St. James's Palace ; was born in 1766, and died in 182g. He was received in 1795 in the Lodge „ Zum goldenen Hirsch." in Oldenburg; was in 1816 Worshipful Master of the London German Lodge „Zum Pilger," and Grand Secretary of the English Grand Lodge for German Cor- respondence. The „ Handbuch „ tells us that he was a man of great talent.

Gieseler, J. K. L.—Born in 1792, died in 1854. Professor of theo- logy, first at Bonn, afterwards at Gôttingen. In i8r7 he was received into Freemasonry in the Lodge „Zu den drei Degen „ in Halle. In Gôttingen in 1832 he became Worshipful Master of the Lodge „ Augusta zum goldenen Apfel." Many of his addresses are printed in the „ Astraa," the „Handbuch" tells us, especially „ Das Verhâltniss der Maurerci zum Christenthum," and „ Die drei Tempelsâulen." He also wrote on the „ Kôlner Urkunde," in the „ Mittheilungen „ of the „ Engbund." He was, we are told, a very zealous Freemason.

Giffard, Walter.—Archbishop of York; was according to Anderson Grand Master of the Masons during a portion of his primacy.—See MONTHERMER. —The tradition, in all probability, relates to his patronage of the Operative Masons.

Gilbert, L. W.—Born in 1769, and died in 1824. He was pro- fessor of chemistry and physics in Halle, and afterwards professor of physics at Leipsic. He was an active member of the Lodge „ Zu den drei Degen" at Halle, and contributed several addresses, the „ Hand- buch" tells us, to its Lodge life, though none we believe have been printed, as Kloss does not mention any.

Gilds, The, according to modern usage more generally written Guilds, constituted a most important element in the great social life of this and other nations for many years. The word seems to be derived actually from the Anglo-Saxon „ gyld," or „ geald," and was also called „gigild-schipe," just as the gild associate was called „gilda," or „gegelda." The word „gyld" seems to have been used originally in the sense of a tax or payment, and the early gilds were clearly fraterni- ties giving each a common share to the common charge. The gild system was, however, Roman in its origin, and found its equivalent in the „ societasj" the „ sodalitium," the „ consortium," and was adopted by the Anglo-Saxons in this country from the Roman guilds existing, just as in France and Germany the guilds were but the perpetuation of an older Roman association. In the Anglo-Saxon laws, the word gild is only once found in the sense of a fraternity, in the „ frio gild „ of Athelstan ; but when it is used it is merely like the „ ceap gild.es," a payment of moneif. The meaning is generally represented, as R. Schmid points out in his valuable „Gesetze der Angelsachsen," as „gegildscipe, geferriceden geferscipe." Therefore, all that we can say of them in those early times is that they existed. Gilds seem early to have been divided into four- classes—the gilds for mutual protection and aid under certain con- tingencies, and reimbursements of loss ; the purely religious gild ; the merchant gild ; and the craft or operative gild. There was also a class of gilds whose object was not very apparent, and which may be called, we think fairly, social guilds. With the craft gilds we have to do entirely, though all the history of the gilds is very interesting. There is no documentary evidence of the Operative Mason gilds, though we hear of tylers and bricklayers, and carpenters and blacksmiths. In the reign of Richard II. a return was made from all the then gilds in England, and it is possible that a record of an operative masonic gild exists among those mouldering documents. Toulmin Smith issued a collection of a few of them, but said that a large number of them still remained unedited. At one time the gilds assumed a great prominence in the customary existence of Englishmen, and such verified accounts as we have of them are most interesting. The craft gilds would no doubt more or less be governed by the same laws, and if so we have a pretty good idea of what the gild was. The gild was governed by a Master or Warden, and Assistant Masters or Wardens, and other officers, and had one great annual assembly at which all the members must be present, or pay a mulct, when the affairs of the gild were settled, regula- tions passed, and the annual festival was celebrated. This was generally preceded by religious services, most gilds having a chaplain. The pure trade or craft gilds seem to have regulated wages and the price of work, and though each local gild was more or less independent, a meeting of the gilds may also have been annually held, which we Freemasons call the General Assembly. We think this is proved by the Statutes of „ Chapiters and Congregacons „ of Masons. The Operative Masonic gilds were no doubt under the direction of ecclesiastics and the religious ordeg, and carried on all the church building and secular building in this country. The members of the gilds wore a „livery," or clothing. The dress of the Masons in Canterbury in the early part of the 15th century, connected with Christ Church, was murry cloth —a_ sort of red or mulberry-coloured cloth. Chaucer talks much earlier of the „ livery of a solempne and grete fraternyte," and probably the dress of the gilds varied in different localities. There can be but little doubt that careful study of the rules and regulations of the gilds already published, and those which we

hope may yet be discovered, will throw much light on the old customs and habits of our operative fore- fathers, and illustrate many of those quaint usages and terms we still preserve in our speculative order to-day. See SUPPLEMENT.

Gilkes, Peter W.—Born, it is believed, in London, in or about 1765, and died in ^33 . He was a famous teacher of our English Ritual, and was, as it were, the practical founder of what is called the „ Emulation-working." We have an old and interesting engraving of him . See EMULATION LODGE.

Gilliard was mayor of „ Mouchard „—if a real name—and wrote, „ à Urbans," in ^23 , „Reflexions sur les Sociétés Secretes," etc. The first part consisted of „ Ecueils et Dangers des Sociétés Secretes."

Gilly, David. Born in 1748, and died in 1808. Was a Prussian architect of much eminence, and member of the „ Grossen Landesloge „ at Berlin.

Gilowsky, J . E . von, was an officer of the Lodge „Behutsam- keit," at Munich, a member of the Strict Observance, and an active public official, about 1777.

Ginguené, P. S.—Born in 1748, lie died in 1816. He was a littérateur, a diplomat, and a Freemason, and in each department remarkable. He was a member of the Lodge „ Les Neuf Sœurs," at Paris.

Girard, Stephen.—Born near Bordeaux, France, in 1750, and died at Philadelphia in 1831. He was a successful merchant, and left a large sum in charity and other purposes, especially for the Girard Educational Institute, for the reception of necessitous orphans. He seems forcibly to have disliked all „ clericals,"—an evidence of great weakness in other- wise a clear understanding and charitable spirit. He was a Freemason, and left over twenty thousand dollars to the Grand Lodge of Pennsyl- vania for the relief of destitute Brethren. We do not know why Mackey does not allude to him, for unquestionably his munificent gifts will remain a monument of his Masonic heart as long as the Society exists.

Girardin.—Died in 1807, but delivered, in 1802, in the Lodge „La Paix à l'Orient," in Neufchateau, an oration, April 4, 1802.

Giraud, or Giraudes, Sebastian.—A medical man in Turin, born in 173S. and in 1774 P.G.M. and Grand Chancellor of the Grand Chapter of the Strict Observance at Turin. He was at the Convent of Paris, 1785.

Girls' School, The.—Founded in 1788, by Bro. Chevalier Ruspini, and now called the Royal Masonic Institution for Girls. It is one of the noblest institutions of our Order, and is in fact „ sui generis." It always appeals to the best sympathies of the Craft, and deserves the support of every Freemason. H.R.H. the Prince of Wales is the patron and president.

Girout.—A French medical Brother of Beaufort en Anjou, convoked to the Convent of Paris in 1785.

Girtauner, C.—Born in 17C0, died in 1800. Was professor of medical science in Gôttingen. Pie was an active opponent of Free- masonry, and, like Barruel, professed to see in it the origin of all

revolutionary proclivities.

Gladow, Fri.—Author of several remarks on Locke, in 1720, published at Halle, according to Kloss. It seems to have been trans- lated by Franz John Clerici, and to have received Gladow's additional remarks. Why Kloss mentions it we do not really see, but we have thought well to record it here, as he usually has a good reason for what he does.

Glaser, G. C. W.—Wrote „Maurerische Reden und Gedichte," Hanover, 1841.

Glayre, P. M., Chevalier de.—Said to have been a Swiss, and to have been in Poland, and attached to the household of King Stanislas and a leading member of the Masonic Order about ^64 . He is also asserted to have introduced a system there of seven grades, but we confess we do not find much substantiation of these statements. Thory calls him „Glaise," and says that he was author of „plusieurs écrits didactiques." He was apparently the first G.M. of the „Grand Orient National Helvétique Roman en Lausanne," as the „ Handbuch" says, in 18io, and Kloss gives us the name of two discourses pronounced by him in 1811 and 1812, in the latter of which he describes himself as „G.M. de l'ordre desF.M. dans le Canton de Vaud," etc.

Gleich.—Translated „Die Carbonari, oder das Blutbuch," from the French: Leipzig, 1821.

Gleichen, Baron von.—Commander of the Danish Dannebrog Order, and was in 1785 (Thory says also in 1787) Secretary of the Convent of Paris, convoked by the „Philalètes" for the German language.

Gleim, S. W . H.—He issued in 1786, at Halberstadt, „Diegoldeneo Pythagorâischen Spriiche."

Globe of Fire.—An old Masonic esoteric figure, but now obsolete.

Globe, Winged. —A symbol to be found in many Egyptian temples and the like, and said to be present „ Cneph," or the principle of the Creator, or Divinity, but we do not think having anything to do with our Masonic symbolism.

Globes, The.—Terrestrial and celestial globes are very proper emblems in a Masonic Lodge, for, as Preston points out, they practically enforce on us reverence of the duty, and we may add the universality, of Freemasonry. The theory that they represent the two „chapiters" of the two pillars is, though ingenious, we think a little far-fetched. The lily with which these chapiters or globes were adorned was among the Egyptians the emblem both of fertility and of innocence, while the pomegranate was also an emblem of abundance. There probably was, as Josephus is said to intimate, a good deal of mystical symbolism as regards the Temple and its various divisions, though curiously enough we have never been able to find the exact passage of Josephus. The two globes are, however, in themselves appropriate emblems in a Lodge- room.

Gloede, G. G. C.—Born in 1S04, a German „pastor" at Hamburg. He wrote „ De morale Hominis Conditione" (Leipsic, 1831), and some religious tracts, and also, under the name of Friedrich Anwald, published at Leipsic, in 1836, „ Bausteine zum Tempel des Menschenthums, die Johannes Maurerei in Logenreden dargestellt."

Gloeden, E. A. G., is well known as the possessor of certain MSS. belonging to the „Grossen Landesloge von Deutschland" at Berlin, which he had apparently found among the papers of a

certain „Loyers de Rorive," also „von Seelle," and which as a true Mason he ought to have given up at once to their rightful owners ; on the contrary, he unmasonically bargained for a large sum of money, and eventually obtained 7,000 thalers for them. We are glad to be told that he did not belong to any German Lodge.

Glogau, G. H.—Author of „ Der arbeitende und vollendete Mason," an address delivered by him December 10, 1778, in the Lodge „Friedrich zum goldenen Scepter," Breslau, 1778.

Glory in the Centre.—Identical with the „Blazing Star," and an emblem of the Deity. Ought to be in every Lodge.

Gloucester, W . H., Duke of.—A brother of King George III., who at an occasional Lodge, February 16, 1766, was initiated into Free- masonry by Lord Blayney, G.M. He received the three degrees the same evening. He did not take any active part in Freemasonry.

Gloves.—The giving of gloves was an old custom of the operative guilds, when, either on admission to the Lodge or once a year, gloves and aprons were given to the workmen. In Scotch Masonic Lodges of the 16th and 17th centuries it was a rule that intrants should present so many pairs of gloves on their admission. The custom is still said to be retained Masonically in foreign countries; but we have no traces of the custom in speculative Masonry, except that Freemasons are expected to wear white gloves in Lodge meetings. There are many payments re- corded for gloves to Masons in the old Fabric Rolls.

Gnostics, The.—The Gnostics, who derived their name from the Greekyiwt^or knowledge, seem to havebcen a sect whoprofessed the study of and acquaintance with the deeper mysteries of nature and of spiritual truths, but who soon fell away into various follies and false teaching. It has been said that their system, as yi/wcrts if/evScovv/jLog, is mentioned in St. Paul's first epistle to Timothy, vi. 20 ; but this does not seem to be quite clear, nor even that at that early time the school of Gnosticism had begun. Alexandria is generally held to be its seat of origin, and its teaching is said to have been founded on a mixture of the Jewish Cabbala and oriental mythology, together with erroneous Chris- tian teaching. The only connection of Freemasonry with Gnosticism arises from this—that many of the Gnostic amulets had Masonic emblems, and Roman Catholic writers have not been slow in accusing Free- masonry of being the perpetuation of Gnosticism. But Hermeticism entered also into the Gnostic system, and the Masonic emblems—such as the pentalpha, and the hexagon, and the triangle within a circle—were also used by the Hermeticists. But beyond this connection of adoption of symbols, Freemasonry never had anything to do with Gnosticism.

Goat.—One of the burlesque charges against Freemasons has been that they used a goat in their ceremonies, and rode on it. It is a matter for a hearty laugh.

Gbbel.—Wrote a Templar romance called „ Corezza : „ Berlin, 1799.

Gochhausen, E . A. A. von.—Born in 1740, died in 1824. At first an officer in the Prussian service, and afterwards in the State service at Eisenach, where he died. He wrote several works in general literature, and also more than one Masonic one, especially „ Frei- maurerischc Wanderungen : „ Leipzig, 1787. He was made in 1763, at Halle.

Gochhausen, K. E . K.—Son of the above. Born in i78t, died in 1855. Also first a Prussian officer,

and then in the Civil Service at Gotha. In 1805 he was made a Mason in the Lodge „Zu den drei Degen „ at Halle, and remained in it until his death.

Gochingk, L. F. G. von.—Wrote „Freidr. Nicolaus Leben," etc. : Berlin, 1820.

God, Belief in. is absolutely essential for reception into Free- masonry. In earlier days, the operative Masons required a profession of belief in the Holy Trinity, and during the last century Freemasonry was marked by many Christian formulas ; but since 1813 Freemasonry in England has simply required the assurance of belief in a universal and supreme God, Father of all men, great Architect of the universe.

Godefroy.—Wrote „ Traitez concernant l'Histoire de France suivant- la Condamnation des Templiers:" Bruxelles, 1713.

Goethe, Johan n Wolfgan g von.—A famous German poet and writer of the last century, and also a zealous Freemason. He was, as is well known, born at Frankfort-on-the-Maine in 1749, and died at Weimar 1822. We need not, as we cannot here, dilate upon his fame and excellency as a poet and writer. He was, at the time of his death, the „ first of living writers," and succeeding years have not lessened his fame, nor decreased the circle of admiring readers, as well abroad as in Germany. On the 23rd of June, 1780, Goethe was received into Free- masonry in the well-known „ Amalia „ Lodge at Weimar, Geheimrath von Iritsch being the Worshipful Master. He was crafted June 23, 1781, and received as Master March 2, 1782. He does not seem to have taken office in the Lodge, but when it became dormant he aided to revive it, and not only was always zealous for it and Freemasonry, but has shown his love for the Order in many friendly words, alike in addresses and poetry, and references to it as in „Wilhelm Meister." We give two specimens of his Masonic poetry, for which we are indebted to the „ Handbuch" ;—Heil' tins, wir verbund'ne Briider Wissen dpch was Keiner weiss ; Ja sogar bekannte Lieder Hlillen sich in unserm Kreis. Niemand soil mid wird es schauen Was einander wir vertraut, Denn auf Schweigen und Vertrauen 1st der Tempcl aufgebaut. And so again, as a proof of his unchanged fidelity to his Brotherhood and Lodge, is his St. John's Day „ Pœan," written in 1830, two years before his death :— Fiinfzig Jahre sincl voriiber Wie gemischte Tage floh'n ; Fiinfzig Jahre sincl hiniiber In das emst vergang'ne sclion. Doch lebendig stets auf Neue Thut sich edles Wirken kund, Freundesliebe, Mannertreue, Und ein ewig sich'rer Bund.

Kloss mentions also a George Wolfgang von Goethe, but he has given a wrong reference, and we can find nothing about him.

Goethem, T . P. von.^—A Dutch Brother and writer, who pub- lished „ Urania in ses Zangen ; „ Amsterdam, 1836.

Gofton is mentioned by Oliver as being one of the revival fathers of Masonry, but little else is known of him.

Gogel, J. P.—A merchant at Frankfort-on-the-Maine, born in 1728, and died in 1782. He is said to have'been made in an English Lodge, but became affiliated to the Lodge „ Einigkeit," in that town, in 1755. In 1761 he undertook the Mastership of the same, and in 1766 obtained a patent from the Grand Lodge of London as Prov. Grand Master of the Upper and Lower Rhine and the Circle of Franconia; and this post he filled until his death in 1782. He seems to have been a very worthy man, an able ruler, and a zealous Freemason.

Gobi.—A Brunswick officer, an active Mason, and member of the Strict Observance.

Gold Thaler, or Gold Giilden, is the St. John's offering, as it was called under the Strict Observance in Germany, and which amounted to one ducat, or, at the least, one and two-thirds of a thaler, which was paid by every member on St. John's Day. This practice is still kept up in many German Lodges for the benefit of the poor fund.

Golden Rule.—The golden rule of Freemasonry, as the golden rule of all life and religion is, to do unto others as you would have them to do to you.

Goldhagen, J. G. G.—A German medical man, and Brother born in 1742, died in 1788. He was made a Mason in 1762, and in 1778 became Worshipful Master of the Lodge „Zu den drei Degen" at Halle, which, under him, acquired much reputation.

Golgotha, in Greek ToXyo^S, and in Hebrew Gulegatha or Gule- galetha xpavtou TOTTOÇ, is said by Eusebius to have been on the north side of Jerusalem, a hill on which our Saviour was crucified, and has since been called Collis Calvariœ or Calvaria. It is a word of much importance in many of the high grades.

Gomperz.—Delivered an address, in 1799, at the Lodge „ Con- stantia zur gekronten Eintracht," in Elbingen, on St. John's Day.

Gonnermann.—Delivered Masonic addresses in various Lodges from 1814 to 1816. He was Orator of the Lodge „Acacia" at Eschwege.

Goodall. Said by Dr. Oliver in the „Discrepancies of Freemasonry „ a posthumous work, at p. 43, to be the reputed author of „ Jachin and Boaz, , He is also stated to have been W.M. of the old Lodge of St. Paul's, now the Lodge of „Antiquity." He is supposed to have died abroad m circumstances of distress and ignominy good Samaritan.—An American androgyne modern order.

Goose and Gridiron. —A house of entertainment which once stood m St. Paul's Churchyard, at which the revived Grand Lodge met June 24,, 1717.

Gordon James.—Mentioned both in the „ Handbuch „ and Thory. Was appointed, August 3-, 1S07, by the Grand Lodge of Scotland Prov. Grand Master over all the Lodges holding of the Grand Lodge in Scot- land, east of Balbos in Andalusia.

Gormogons.—A secret and ridiculous society established about 1724, in opposition to and ridicule of Freemasonry. The Gormogons are long since utterly forgotten. Their place knows them no more. The motto of Freemasonry is „Semper viret."

Gdrres, J. T., seems to have been the author of „Mythen Geschichte des Asiatischen Welt: „ Heidelberg, 1S10.

Gotha. The capital of the Duchy of Saxe-Gotha. Freemasonry is said to have been in activity in Gotha in 1741, when Count G. A. von Gotter, at his castle, Molsdorf, about twelve miles from Gotha, privately initiated the Duke Charles Frederick, of Saxe-Meiningen. But of this Lodge, „Zum Kompass," the accounts are not quite clear, though its existence is believed in. In 1774 the Lodge „Kosmopolit „ was founded under Eckhoff. In the same year, the then reigning Duke, Ernest, of Saxe-Gotha Altenburg, and his brother Prince August, en- tered the Lodge, and its name was

changed to „ Zum Rautenkranz." In 17^6 it again took the name of „ Zum Kompass," and after several vicissitudes in 1S06 assumed the name it now bears, „Ernst zum Kompass." The Lodge is now very flourishing, and since 1857 has been under the special protection of the reigning Duke Ernest II.

Gothic Architecture is a name given to a period and style of architecture under which more than one school or type is included. Why it is called Gothic Architecture is not quite clear. Clearly it had nothing to do with the Goths. Some have said that the name arose from an Italian expression, in contempt for the German or Gothic style, but which, ^ as Lubke says, has become a name of honour. In all probability it was but a development of the „ transition „ style of the Romanesque and Byzantine by the operative guilds in Gaul and Germany. The first appearance of what we are accustomed to term tne Gothic style is in the Isle de France, Paris, in the last thirty years of the 12th century. Thence it seems to have passed into England, and to be traceable 111 the choir of Canterbury Cathedral, 1174—1185 The first Gothic building in Germany is the nave of St. Gereon, Cologne 1212—1217; also in Madgeburg, 1211, and the Madonna Church at Ireves, 1227 1244. In England, as we know, the Conquest brought m a novum sedificandi genus," and that probably is what has been termed Norman, or what Lubke calls the Transition style. The de- velopment of that noble system of architecture generally called Gothic may be fairly credited to the operative guilds. We wish some better word could be devised for it than Gothic.

Gothic Constitutions.—Some writers term the older Masonic Constitutions Gothic, and in so doing refer mostly to those contained m the Masonic Poem, or perhaps somewhat later. The only possible connection between Freemasonry and such a term.is the fact that the early operative builders saw the beginning of the so-called Gothic system and elaborated it. See, however, YORK CONSTITUTIONS.

Gothic Mysteries.—-This term is a misnomer incur opinion. See, however, T he MYSTERIES , or SCANDINAVIAN MYSTERIES .

Getter, G. A. von, Count, is said to have established a Lodge at his castle, Molsdorf, near Gotha, there to have initiated the Grand Duke Charles Frederick of Saxe Meiningen, and on the reception subsequently of Prince Louis Ernest of Saxe-Gotha Altenburg, to have changed the name to „ Zum Kompass." But of this, as we said before, there seems some little doubt.

Gottsched.—Wrote some Vers adressés à sa Majesté le Roi de Prusse."

Gottsched, Fra u Louise A. V.—This lady translated into German in 1756 (Berlin), „Les Francmaçons Ecrasés" of the Abbé Larndan.

Gotz, H. G.—Born in 1785, died in 1847. He was a Government official at Leipsic, who in 1808 was received in the Lodge „ Zu den drei Pfeilen „ at Nurnberg, and from 1815 to 1827 was Worshipful Master of the Lodge „Baldwin zur Linde „ at Leipsic. He seems to have been a zealous Mason, and the founder of more than one benevolent and useful association.

Gotz, C. W . H. G.—Son of the above, an advocate and notary at Leipsic. Worshipful Master of the Lodge „ Baldwin zur Linde," 1863.

Goué, A. S. G. von.—Born at Hildesheim in 1742, died in 1789 at Wolfenbiittel. A Government

official. Was a member of the Strict Observance in 1770, and Worshipful Master of the Eclectic Lodge „ Ludwig zum flammenden „ in Steinfurth. He wrote several Masonic works, such as „ Ueber das Ganze der Maurerei," etc. ; Leipzig, 1782 ; „ Notuma nicht ex-Jesuit," etc.: Leipzig, 1788; „ Bemerkungen iiberSt. Nicaise und Ante Nicaise," and many addresses. Pie appears to have instituted a social order called „ Der Tafel runde," or the Round Table, and to have been of some ability, but flighty and uncertain. Goethe said he could find no „ ernster Zweck" (earnest end) in his words or ways ; and another writer declares of him „ dass er sieh auf nichts ernsthaftes appliciren wolte „ (that he would apply himself to nothing in earnest). The „Handbuch," which mentions all this, also records, however, a funeral oration to his honour at Steinfurth, in the Lodge „ Zum flammen- den Stern," in 1789.

Gouffé, A.—Wrote several pieces of Masonic poetry, Thory tells us, and a vaudeville called „Les Pas Perdus." In 1830 was published at Paris by Caillot, „ La Lyre des F. M. : Choix de Chansons nouvelles et anciennes d'auteurs connus," etc. Among the writers Arnland Gouffé's name appears.

Gouilîart, or Gouillard, M„ a French professor and Brother, was Grand Orator of the ancient French Grand Lodge in 1778, and wrote several didactic and polemical treatises, according to Thory. Thory specially mentions „ Le nouvel Exercice à la Prussienne," in 1773, which was directed against the Grand Orient, and Kloss, „ Lettre Critique sur la Franche Maçonnerie.d'Angleterre : Londres et Paris, 1774." In the- controversy he was attacked by „L'Art des Gargouillades „ in 1773, and „ Gouillard effaça cet écrit par un petit libelle qu'il dirigea contre le Frère Labordy, Ecossais d'Ecosse." No date. All these Masonic quarrels are very poor reading, and as controversial literature are a discredit to Freemasonry.

Gourgas, J. J. T.—A New York merchant, according to Mackey, born in France in 1777, and received a member of the Rite Ecossais 1806. He took an active part in the A. and A. S. Rite in America, and was for a long time the Secretary General of the Supreme Council in New York. He became afterwards S. G. Commander. He died in 1865. Mackey says that he had a large collection of Masonic MSS.

Gouy, Le Comte de.—A captain of dragoons, who seems to have been both a man of letters and a good Mason, as Besuchet points out. In mSjj n the presence of the Grand Maître and of the Grande Maîtresse of Adoptive Masonry, the Duchess of Bourbon, at a meeting of the Loge „ Candeur," addressing some fair initiate, he happily said ;— C'est ainsi que la vérité A voulu parmi nous établir son empire, E t qu'elle a pris les traits de la beauté, Pour nous charmer et nous instruire. In 1778, March 12, the meeting of this Lodge of „ Candeur," to which Bro. Gouy belonged, was marked by two interesting incidents. In consequence of an anonymous letter addressed to the Freemasons, the Marquise de Bercy, just initiated, made a collection for the wants of the suffering family ; and through the Lieutenant General of Police at Lyons, the same Lodge voted a sum of money to a Corporal Vincent Hervin, who had plunged into the Rhone, full of ice, to save the lives of three children, of whom he succeeded in rescuing two.

Gouzy.—He issued in 1840, at Berne, „ Devoirs généraux des anciens F. M. libres et acceptés, et Règles Maçonniques, rédigés par le Fr. Gouzy en 69 Articles."

Grabes, Ritter des (Knight of the Sepulchre).—The 6th grade of the old system of the Lodge „ Royal York," at Berlin. See also KNIGHT . Ritter des heiligen Grabes, Chevalier du St. Sepulchre,

Knight of the Holy Sepulchre, the 50th Grade in the Collection of the Metropolitan Chapter of France ; also a Templar grade, according to the „ Hand- buch, , conferred by a certain Bro. Chevalier at Paris in 1812. See also Knight.

Grabianca.—A Polish Starost, a landowner, who is said with Pernetti to have founded the Illuminés at Avignon about 1770, but of whom little for certain seems to be known. His name is sometimes written Gabrianca.

Grades, Masonic.—Originally there were only three grades, the third having two parts. When the present system of grades began is not at present very clear. But it was certainly previous to 1717. The evidence of Scotland is adverse to any formal recognition of the three- grade system before the 18th century; but still this may be so more in appearance than reality, as there is clearly traceable a sort of refe- rence to other well-known „ secrets „ and the like. In our opinion the threefold classification existed in earlier days, though of course with many needful differences of terminology and arrangement. Our present system, though the relic of an older one, does not date from before 1720. As regards those high grades so popular last century, and still prevalent, they must have their value for those who appreciate them. We do not consider them Masonic in any sense. Grade is not a pure English word, that is, though it comes from the Latin originally, it seems to be Norman-French or French, and is synonymous with degree. It is of modern use Masonically.

Graefe, K. T. von, the celebrated surgeon oculist, was born in 1787, and died in 1840. He was professor of „ chirurgie „ in Berlin in 1811' where he stood very high in his profession. His connection with Masonry only lasted three years—why we know not—having been made a Mason in 1808, in the Lodge „Zu den drei Degen," at Halle but he left it in 1811.

Graeme, W.—M.D. and Deputy Grand Master in the English Grand Lodge, under the Grand Masterships of Lord Raymond and Lord Kin tore, 1739 and 1740. He was also Deputy Grand Master in 1738, pro tem„ under the Marquis of Carnarvon.

Graff, J. W.—Wrote „ Geschichte der Tempelherren in Bohmen," etc. : Prague, 1825.

Graine de Séneve, Confrérie de la—Der Orden vom Senfkorn— Order of the Grain of Mustard—is said by the „ Handbuch „ to have been a Protestant knightly order, spread in England, Holland, and Germany, and to have been founded in 1708. We, however, know nothing about it in England. It is said to have been founded by Count Zinzendorf and some Moravian Brethren. Its days of meeting were 2 5 th of March (Lady Day), 16th of August (the day after the Assumption). Each of its members wore a gold ring, with the motto „ No one liveth to himself," and a green enamelled and golden cross, with a mustard tree in an oval on the cross, with the words „Quod fuit ante nihil." It seems to have been in existence at Budingen in 1740, as its rules then appeared in German there, and an account is given of it in a work „Ratio illustris Ordinis cui a Sinape nomen est:" Emden, 1790. There are many German works about it seemingly ; we know of no English writer who mentions it.

Grainville, De.—A French officer of the Regiment de Toise at the Convent of Paris in 1785.

Gramberg, G. A. H.—A well-known German poet. He was also a state official in Oldenburg. He was born in 1772, and died in i8r6 ; and was in 1802 received into Freemasonry in the Lodge „ Zum goldenen Hirsch," at Oldenburg. He served more than one office. Many of his Masonic songs

are still sung in Germany. He wrote „ Kränze," 5 vols., 1801; „ Gedichte," 2 vols., 1817; „ Poetisches Taschenbuch," 1803.

Grammar.—One of the seven liberal arts and sciences mentioned in all our old Constitutions.—See ARTS , LIBERAL.

Grand Architect of the Universe.—The term applied to the Most High in Craft Masonry, though as Craftsmen we also invoke the Grand Geometrician of the Universe. There is much simple beauty as well as expressiveness in the appellation for a society like that of Freemasons.

Grand Chapter is the aggregation of R. A. Chapters, just as Grand Lodge is the aggregation of separate Lodges. The English Supreme Grand Chapter governs R. A. Masonry concomitantly with the government of Grand Lodge over the Craft, but is an entirely separate body, has its own Book of Constitutions for R. A. Masons, and no business appertaining to the Chapter can be transacted in Lodge, or vice versa. The present Grand Chapter dates practically from 1813, though about 1766 a R. A. Grand Chapter, not in connection with the modern Grand Lodge, was virtually formed of members of that Grand Lodge. At York there is evidence of a Grand Chapter in 1769. The first Grand Chapter in America seems to have been formed in 1798. There is some little variation in the names of the officers of an American Grand Chapter and of an English one. We adhere to the three grand principals. In America they are termed High Priest, King, and Scribe.

—See ROYAL ARC H MASONRY.

Grand Conclave.—Formerly the title of the Great Central Body of English Templarism, now, however, styled Great Priory. All these names are modern, and have no warrant from knightly use.

Grand Consistory, The, is the governing body of the A. and

A. S. Rite, which is subject, we are told, to the supreme authority of the Council of the 33rd Degree. The government of the A. and A, S. Rite has always appeared to us, perhaps in our ignorance, to be somewhat involved, and in the nature of an „ imperium in imperio."

Grand Council.—Mackey saj's this is the name given to the first three officers of a R. A. Chapter. It may be so in America—it is not in England. We believe that it is also describes other high grades, and the Rite of Misraim.

Grand Director of Ceremonies.—A most important office in Grand Lodge, on which much of the order, etc., of the Grand Lodge depends. It is now very ably filled by our distinguished Bro. Sir Albeit Woods, Garter King of Arms. (P.G.W.)

Grand Eas t is a term derived from Grand Orient, signifying the locale, so to say, of the governing body of a Grand Lodge. Though used in America, we know nothing of it in Great Britain.

Grand Encampment.—A term no longer used in England, but still in the United States and elsewhere.—See GREA T PRIORY.

Grand Lodge.—A Grand Lodge is the aggregation of private Lodges, properly, i lie English Grand Lodge resulted from the union of those four Lodges which met in 1717, and is the governing body of the Craft. It is supreme in the matters of legislation and appeal, and under it the English Craft enjoys both Masonic liberty and constitu- tional rule. For its officers, see OFFICERS.

Grand Lodge Manuscripts are three rolls, and two manuscripts of one of the rolls, which are, in fact, the old Constitutions of the Order. Two of them originally belonged, with little doubt, to the York Grand Lodge—one is the manuscript given by the well-known Francis Drake, in 1736, and said to have been found in Pontefract Castle at its „ de- molishing,"—the other, York No. 6, with the latter part „ a-wanting." One of the Grand Lodge manuscript rules has the date 1132, but is more probably of the 16th century, and of this two transcripts were made for the Duke of Sussex. Bro. W. J. Hughan published it in extenso in „Old Charges," in 1872.

Grand Maître Architecte (Grand Master Architect).—See MAÎTR E ARCHITECTE.— the 12th of the thirty-three grades of the A. and A. S. Rite.

Grand Maître Vénérable (Venerable Grand Master).—See MAÎTR E VÉNÉRABLE, etc.)—The 24th grade of the A. and A. S. Rite. Mackey terms this „ of all the Lodges," but we generally find also „ad vitam." The grade is clearly modern, and probably derived from the high grade excrescences in the last century. It only shows how those who formed the high grades still based everything on the Craft foundation.

Grand Master.—As Oliver says, the Grand Master is generally a person of the highest rank, and we are now happily presided over by H.R.H. Albert Edward, Prince of Wales. The Grand Master is the chief of our Masonic hierarchy. He of course presides at all meetings of Grand Lodge, and is assisted by a Pro-Grand Master and a Deputy Grand Master. He is always nominated at the Quarterly Commu- nication in December, the „election takes place at the Quarterly Communication in March, and he is installed at the Annual Festival. His powers are so lucidly laid down in the Book of Constitutions, that we refer our readers to it (pages 29, 30, 3T, 32, edit. 1873).

Grand Master Mason.—A name given to the Grand Master of the Grand Lodge of Scotland.

Grand Masters of English Freemasonry, List of.—The following list may be said to be pre-historic. It was drawn up by Entick in 1767, and based upon Anderson's history, as his edition of 1738 is the foundation of all modern compilations of names. It is, of course, only traditional, though it probably represents the fact of the patronage of the operative guilds by certain eminent individuals, spiritual and lay. We do not give the dates, as they are clearly not reliable :— St. Alban. St. Augustine. Bennett Abbot of Wirral | i e be n c d i c t B i A b b o t o f St Smthm or Swithern ^remouth. Alfred the Great ) King Ethred. Prince Ethelward. King Athelstan. St. Dunstan. King Edward the Confessor. Leofric, Earl of Coventry. Roger de Montgomery, Earl of Arundel, and Gundulph, Bishop of Rochester. King Henry I. Gilbert de Clare, Marquis of Pembroke, the Grand Master of the Knights Templar under Henry II. Peter de Colechurch, and William de Alcmain, or William the German. Peter de Rupibus, and Geoffrey Fitz Peter. Walter Giffard, Archbishop of York, Gilbert de Clare, Earl of Glou- cester, and Ralph, Lord Monthermer. Walter Stapleton, Bishop of Exeter. John de Spoulée, Magister Latomorum. William Wickham, Bishop of Winchester. Robert of Burnham. Henry Yevele, the King's Freemason. Simon Langham, Abbot of Westminster. Thomas Fitz Allan, Earl of Surrey. Henry Chicheley, Archbishop of Canterbury. William Waynefleet, Bishop of Winchester. Richard Beauchamp, Bishop of Sarum. King Henry VIL, and under him, Robert Islip, Abbot of West- minster, and Sir Reginald Bing, Knight of the Garter. Cardinal Wolsey. Thomas Cromwell, Earl of Essex. John Touchet, Lord Audley. Edward Seymour, Duke of Somerset. John Royast, Bishop of Winchester. Sir Thomas Sackville. Francis Russell, Earl of Bedford. Sir Thomas Gresham. Charles

Howard, Earl of Effingham. George Hastings, Earl of Huntingdon. Inigo Jones. William Herbert, Earl of Pembroke. Charles I. Henry Danvers, Earl of Danby. Thomas Howard, Earl of Arundel. Francis Russell, Earl of Bedford. Inigo Jones (again). King Charles II. Henry Jermyn, Earl of St. Albans. Thomas Savage, Earl Rivers. George Villiers, Duke of Buckingham. Henry Bennett, Earl of Arlington. Sir Christopher Wren. King William III. Sir Christopher Wren (again). Historic List, according to Entick, Preston, Oliver, and Hughan. Anthony Sayer, Esq., 1717. George Payne, 1718. GXA 271 ‚J'. J. Désaguliers, 1719- George Payne (second time), 1720. John, Duke of Montague, 1721. Philip, Duke of Wharton, 1722. Francis Scott, Earl of Dalkeith, 1723. Charles Lennox, Duke of Richmond, 1724. James Hamilton, Lord Paisley, 1725. William O'Brien, Earl of Inchiquin, 1726. Henry Hare, Lord Coleraine, 1727. James King, Lord Kingston, 1728. Thomas Howard, Duke of Norfolk, 1729-30. Lord Lovel, i73r. Anthony Brown, Viscount Montagu, 1732. James Lyon, Earl of Strathmore, 1733- John Lindsay, Earl of Crawford, 1734- Thomas Thynne, Viscount Weymouth, 1735. John Campbell, Earl of Loudoun, 1736. Edward Bligh, Earl of Darnley, 1737. Henry Brydges, Marquis of Carnarvon, ^38 . Robert, Lord Raymond, 1739. John Keith, Earl of Kintore, 1740. James Douglas, Earl of Morton, 1741. John, Lord Dudley and Ware, 1742-43. Thomas Lyon, Earl of Strathmore, 1744. James, Lord Cranstoun, 1745-46. William, Lord Byron, 1747-48-49-50-51. John Proby, Lord Carysfort, 1752-53. James Brydges, Marquis of Carnarvon, 1754-55-56. Sholto Douglas, Lord Aberdour, 1757-58-59-60-61. Washington Shirley, Earl Ferrers, 1762-63, Cadwallader, Lord Blarney, 1764-65-66. Henry Somerset, Duke of Beaufort, 1767-68-69-70-71. Robert Edmund, Lord Petre, 1772-73-74-75-76. George Montague, Duke of Manchester, 1777-78-79-80-81. H.R.H. the Duke of Cumberland, from 1782 to 1790. H.R.H. George, Prince of Wales, from 1791 to i8r2. H.R.H. Augustus Frederick, Duke of Sussex, from 1813 to 1842. Earl of Zetland, from 1843 to 1869. Marquis of Ripon, from 1870 to 1873. H.R.H. Albert Edward, Prince of Wales, from 1874. List of Grand Masters of the York Grand Lodge.—According to the recent account of this body edited by our worthy Bro. W. J. Hughan, and Brothers Wm. Cowling, P.M., and John Joseph Todd, P.M., of the York Lodge, the regular minutes of those preserved began in a roll of 1712. But a minute-book of r7o5 is missing, and Preston, who seems to have seen it, tells us that in 1705 Sir George Tempest was President, and that he was succeeded by the Right Hon. R. Benson, Mayor of York. Sir William Robinson succeeded Mr. Benson, and he was succeeded by Sir Robert Hawkesworth in 1712. So from 1705 the list would run as follows ;— Sir George Tempest, 1705. R. Benson, 1706. Sir William Robinson, 1707. Sir Robert Hawkesworth, 170S. Sir George Tempest, 1709. Sir Robert Hawkesworth was President in 1711, 1712, 1713, and so probably had continued in the office. From this time till 1725 there appears a hiatus, but then the list continues, though up to that time the word President, not G.M., was used. Charles Bathurst, G.M., 1725. Edward Thompson, jun., 1729. John Johnson, M.D., 1733. John Marsden, 1734. [For some years Grand Lodge seems not to have met, but was revived by Francis Drake and others in 1761.] Francis Drake, 1761-62. John Sawry Merritt, 1763-64. John Palmes, 1765-66. Seth Agar, 1767. George Palmer, 176S-70. Sir Thomas Gascoigne, Bart., 1771-72. Charles Chaloner, 1773. Henry Stapleton, 1774-75. William Siddall, 1776-77-78-79. Francis Smyth, 1780. * Edward Wolley, 1792, when the York Grand Lodge seems to have died out ; it never was dissolved. Bro. Hughan, whose authority is A 1, has this note at page 9 of his „ Masonic Memorials," under „York Masons:" „The earliest roll of Masters preserved of the Annual Lodge held at York, commences 1705, when Sir George Tempest was the ! Chief Officer,' and down to the year 1724 the Chairman was either styled Master or President, in which capacity Lord Bingley, Sir William Robinson, Bart, Sir Walter Hawkes- worth, and others, served the Lodge j but it was not until

1725 that the members constituted themselves into the , Grand Lodge of All England, held at York,' at which date the list of their Grand Masters begins." The reader will perceive that there is in this statement of our esteemed and careful Brother, a slight discrepancy with Preston's history on the subject. Grand Masters, List of •' Ancient „ (or Seceders). According to^Bro. W. J. Hughan in his „ Memorials of the Masonic Union of 1813," a very valuable work, the succession is as follows ;— Robert Turner, 1753. Edward Vaughan, 1734-35. Earl of Blessington, i756-:;7-ç8-qo. Earl of Kelly, 1760 to ,1765. The Pion. Thomas Matthew, 1766 to 1770. John, 3rd Duke of Athole, 1771 to 1774. John, 4th Duke of Athole, 1775 to 1781. GJiA 273 Earl of Antrim, 1782 to 1790. John, 4th Duke of Athole, 1791 to 1813. H.R.H, the Duke of Kent, 1813 (Dec.). Thory in his „Acta Latomorum," i. 277, publishes a list of the Grand Masters of Scotland, which we cannot pass by without giving him the credit for the careful compilation which he so fully deserves. Indeed, too much praise cannot be accorded to Thory. But we print Bro. D. Murray Lyon's list for Scotland, by his kind permission. We fear that we must give up the Royal Grand Masters down to James VI. Patrons of Freemasonry in Scotland. George IV. William IV. H.R.H. Albert Edward, Prince of Wales. Grand Alaster Masons of Scotland. William Sinclair of Roslin, 1736. George, 3rd and last Earl of Cromarty, 1737. John, 3rd Earl of Kintore, 1738. James, 15th Earl of Morton, 1739. Thomas, 7th Earl of Strathmore and Kinghorn, 1740. Alexander, 5th Earl of Leven, 1741. William, 4th and last Earl of Kilmarnock, 1742. James, sth Earl of Wemyss, 1743. James, 7th Earl of Moray, 1744. Henry David, 6th Earl of Buchan, 1745. William Nisbet of Dirleton, 1746. Hon. Francis Charteris, of Aniesfield (6th Earl of Wemyss), 1747. Hugo Seton of Touch, 1748. Thomas, Lord Erskine, 1749. Alexander, 10th Earl of Eglinton, 1750. James, Lord Boyd, 1751. George Drummond, Esq., Lord Provost of Edinburgh, 1752. Charles Hamilton Gordon, Esq., Advocate, 1753. James, The Master of Forbes, 16th Lord Forbes, 1754. Sholto Charles, Lord Aberdour (16th Earl of Heaton), 1755-56. Alexander, 6th Earl of Galloway, 1757-58. David, 6th Earl of Leven, 1759-60. Charles, 5th Earl of Elgin and 14th of Kincardine, 1761-62. John, 7th Earl of Kellie, 1763-64. James Stewart, Lord Provost of Edinburgh, 1765-66. George, 8th Earl of Dalhousie, 1767-68. Lieutenant-General Sir Adolphus Oughton, 1769-70. Patrick, 5th Earl of Dumfries, 1771-72. John, 3rd Duke of Athole, 1773. David Dalrymple, Esq., afterwards Lord Westhall, 1774-75. Sir William Forbes, Bart., 1776-77. John, Duke of Athole, 1778-79. Alexander, 6th Earl of Balcarres, 1780-S1. David, 6th Earl of Buchan, 1782-83. 374 GXA George, Lord Haddo, 1784-85. Francis Charteris, Lord Elcho, 1786-87. Francis, 7th Lord Napier, 1788-89. George, 17th Earl of Morton, 1790-91. George, Marquis of Huntly, afterwards 4th Dulce of Gordon, 1792-93. William, Earl of Ancrum, afterwards 6tli Marquis of Lothian, 1794-95. Francis, Lord Doune, 1796-97. Sir James Stirling, afterwards 9th Earl of Moray, Lord Provost of Edinburgh, 1798-99. Charles William, Earl of Dalkeith, afterwards 4th Duke of Buccleuch, 1800-1. George, 5tli Earl of Aboyne, 1802-3. George, 9th Earl of Dalhousie, 1804. Francis, Earl of Moira, 1st Marquis of Hastings, 1806-7. The Hon. W. R. Maule, of Panmure Ness, 1st Lord Panmure, 1808-9. James, 2nd Earl of Rosslyn, 1810-11. Richard, Viscount Duncan, 2nd Earl of Camperdown, 1812-13. James, 4th Earl of Fife, 1814-15. Sir John Marjoribanks, of Lees, Bart, M.P., 1816-17. George, 8th Marquis of Tweeddale, 1818-19. Alexander, 10th Duke of Hamilton and Brandon, 1820-21. George William, 7th Duke of Argyll, 1822-3. John, Viscount Glenorchy (2nd Marquis Breadalbane), 1824-25. Thomas Robert, 10th Earl of Kinnoull, 1826. Francis, Lord Elcho, now 8th Earl of Wemyss, 1828-29. George William, 9th Baron Kinnaird and Rossie, 1830-3 r. David, 12 th Earl of Buchan, 1832. The Marquis of Douglas, afterwards nt h Duke of Hamilton and Brandon, 1833-34. Viscount Fincastle, afterwards 6th Earl of Dunmore, 1835. Lord Ramsay (roth Earl and 1st Marquis Dalhousie), 1S36-37. Sir James

Forrest, of Coniston, Bart., Lord Provost of Edinburgh,, 1838-39. George William, 10th Earl of Rothes, 1840. Lord Frederick Fitzclarence, 1841-42. Lord Glenlyon, 1843-45. George, Duke of Athole, 1846 to 1863. John Whyte Melville, Esq., of Bennochy, 1864-66. Francis Robert, 4th Marquis of Breadalbane, afterwards Earl of Dalhousie, 1867-69. Fox Maule, afterwards nt h Earl of Rosslyn, 1870-73. Sir M. Shaw Stewart, Bart, 1874. Thory also gives us a list of the Grand Masters of France elected by the Grand Lodge of France and the Grand Orient, though it is not in our opinion absolutely reliable. Lord Derwentwater, 1725. Lord Harnovester, 1736. Le Duc d'Artin, 1738. Le Comte de Clermont, 1743. Le Duc de Chartres, 1771. G/?A 275 L. Roettiers de Malcau, as Grand Venerable, 1795. Prince Joseph N. Bonaparte, 1805. Thory also subjoins a list of those who were Grand Masters of ihe Rite Ecossais Philosophique :— Le Marquis de Rochefoucault, 1776. Le Vicomte de Gand, 1785. Le Prince Cambacères, 1807. Gra?id Masters of Holland. According to Thory they are as follows ;— Vincent de la Chapelle, Le Comte de Wassenaer, 1734. Jean Cornelius Rademacher, 1735-. Le Baron van Aessern Beyeran van Hogerheidc, 1756. Le Comte Christophe F. A. de Bentinck, 1758. Le Baron de Boetzelaer, 1759. Van Teilingen, 1798. M. Byleweld, 1804. Jean Bousquet, 1S11. M. Barnaart, 1812. Prince Frederick of the Netherlands. Grand Masters in Germany. It is impossible to give a correct list, as none, we believe, is in exist- ence ; but we refer our readers to Bro. Findel's list of existing Grand Lodges and their Grand Masters, which he kindly sent us, and will be found under GERMANY.

Grand Offerings.—Alluded to in the R. A. Ritual.

Grand Officers.—In England nearly all these are appointed by the Grand Master. The two Grand Wardens, two Grand Chaplains, the Grand Treasurer, the President of the Board of General Purposes, the Grand Registrar, the Grand Secretary, the Grand Deacons, the Grand Superintendent of Works, the Grand Director of Ceremonies, Assistant Grand Director of Ceremonies, Grand Sword Bearer, Grand Organist, Assistant Grand Secretary, Grand Pursuivant, Assistant Grand Pur- suivant, Grand Tyler. In Scotland, all the Grand office-bearers are appointed by the Grand Lodge. With regard to the Grand Tyler some controversy has arisen, and it has even been contended that he is not an officer of Grand Lodge, whereas the Book of Constitutions devotes four sections to his duties, and he is a very important officer of that body. In our opinion he is as much qualified to vote as any other Grand Officer. All these officers are appointed annually except the Grand Secretary and Grand Tyler, who are appointed during pleasure. The same rule practically applies to the Grand Director of Ceremonies, and some other officers.

Grand Orient.—The name given to the Grand Orient of France, for instance. It is to us unmeaning, and we should much prefer to see „ Grande Loge."

Grand Pontife (Grand Pontiff,—see PONTIFF) , or Sublime Ecossais (Sublime Ecossais). The igth grade of the A. and A. S. Rite.

Grand Principals.—The three presiding officers of the Grand Chapter of England are so termed.

Grand Prior.—Said Mackey and others to be a terra connected with the old order of St. John at Malta, and that there were twenty- eight Priors. It is also said to be the name of the third officer in the Council of the A. and A. S. Rite in the Southern Jurisdiction of America.

Grand Rien.—The alleged „bon mot" of Frederick the Great, that „La Francmaçonnerie c'est un

Grand Rien,"—a great nothing. It seems most doubtful whether he ever said anything of the kind, as on all occasions his expressions towards the Craft were most flattering.

Grand Secretary.—A most important officer in the Grand Lodge, on whom much of the propriety of the Order depends. First appointed A.D. 1722. The post is now admirably filled by our very worthy Brother John Hervey, whose Masonic zeal is unquenched and whose personal courtesy is unfailing.

Grand Stewards. —We find first mention of the „Stewards" in 1720, and in 1732 twelve Grand Stewards were appointed by the Grand Master. There have been eighteen, nominated annually by eighteen Lodges, and approved of by the Grand Master, since the „ Union of 1813."

Grand Stewards , Lodge. founded in 1735, is composed of pre- sent and past Grand Stewards ; but it is not a pure working Lodge, inasmuch as it cannot initiate, pass, or raise. It is practically a Social Lodge.

Grand Treasurer. is elected annually. Nathaniel Blackerby seems to have been the first Treasurer, though when appointed is not quite clear ; but the „ Treasurer „ is mentioned both in the old and new regulations. Probably for many years the Secretary acted also as Treasurer. Bro. Blackerby cleared his accounts in 173S, when he was succeeded by Bro. Revis. We have not been able to find any confir- mation of Bro. Mackey's statement that Bro. Blackerby was appointed Grand Treasurer in 1727. The first mention of him is in 1731, when he is termed „The Treasurer." The first Grand Treasurer appears to have been John Jesse, appointed Grand Treasurer January 31, 1739. He succeeded Blackerby, but not in 1739, as Bro. Jesse held it then. For many years the post has been filled, greatly to the satisfaction of Grand Lodge, by our worthy and esteemed Bro. Samuel Tomkins. According to the authorized „Freemasons' Calendar" issued by the Grand Lodge during last century, N. Blackerby was the first Grand Treasurer, and was appointed A.D. 1730, holding the office until 1737. He was also Deputy Grand Master during 1728-30.

Grand Tribunal. is a name given, we are told, to the Judicial Council, so called, of the Ancient and Primitive Rite.

Grand Tyler, or Tiler.—A very needful officer of Grand Lodge, appointed during pleasure. He is a member of Grand Lodge, if a sub- scribing member to some Craft Lodge.

Grand Wardens. are appointed by the Grand Master annually, and are most important officers. In the absence of the Pro-Grand Master and Deputy Grand Master, they can summon a'Lodge to record the death of the Grand Master. Eut to this their powers in Grand Lodge are limited.

Grandidier, P. A.—Born and died at Strasburg in 1789. He was a protégé of Cardinal Rohan, archivist of the Bishop, Canon of the Cathedral, and a universal writer. He wrote an account of the Bishops and Bishopric of Strasburg, 1776, „Histoire Ecclésiastique d'Alsace," and „ Essais Historiques et Topographiques sur l'Eglise Cathédrale de Strasbourg," 1782. In this work he put forward the idea that the real origin of the fraternity was to be found in the operative guilds. He was not a Freemason. He also had published the same theory in the „Journal de Nancy," 1779, and the „ Journal de Monsieur," the same year. And though Anderson and Preston and Hutchinson all seemed to uphold the same theory, Anderson and Preston markedly, yet to Grandidier, a non-Mason, must be given the honour of first distinctly developing the proposition.

Grands Conservateurs, Le s (Grand Conservators, The).—The name in the history of French Freemasonry of three officials. Marshal Macdonald (Duc de Tarento), the Comte de Beurnonville, and the Comte de Valence, to whom, in August, 1814 (when, in. consequence of political troubles, the Grand Mastership was declared vacant, previously held by Prince Cambaccres), was confided the provisional government of Masonry in France, by the Grand Orient.

Grant, called also Baron Blaerfindy, or Blairfindy, of whom little is known, was mixed up with the history of the high grades in France.—- See BLAERFINDY.

Grapengiesser, C. A. H.—A German pastor, received into Freemasonry 1830, Worshipful Master of the Lodge „Ferdinande Caroline," and Deputy Grand Master to the Grand Master Dr. Buck in 1S47, and until 1859. He wrote some poetry on „The Sisters" in the „ Latomia Blumen," of Voigts, in 1858.

Grasse Tilly, A. F. A. de.—Born in 1766, the son of Admiral Comte de Grasse Tilly ; was for some time apparently in the service of America. He was made a Mason at Paris, it is said, in the Lodge „U n Contrat Social," and in 1796 affiliated himself to the French Lodge „L a Candeur." About 1804 he seems to have returned to Paris, where he is said to have re-established the Ancient and Accepted Scottish Rite, with the eight new grades, and to have formed the Supreme Council of the 330. He is also reported to have established in Milan and Madrid similar Councils, and to have been succeeded by Prince Cambacères as the head of the Rite at Paris in 1806. Mackey states that in 1815 he formed a new body at Paris, called the „Supreme Council of /Vmerica," but if anything, this seems to have arisen from the internal dissensions of the Rite Ecossais. We do not agree with that view which makes the present Ancient and Accepted Scottish Rite the composition of the Charleston arrangement of Supreme Council.

Grasshof.—His pseudonym was Condesyanus or Chortolasseus. Author of two Rosicrucian works—" Aperta area arcani Artificiosissimi Frankfort, 1617 ; and „ Responsum ad Fratres R.C. Illustres," 1618.

Giaupenstein. A distinguished German portrait painter, member of the Lodge „ Zum goldenen Kugel „ at Hamburg.

Grave.—Freemasonry teaches the resurrection from the grave and gate of death, and is entirely opposed to the mournful „annihilation" theory.

Gr'àvell, M. H. W.—Born in 1781 ; died in i860. Was a Prussian official and writer, and mixed up in the political occurrences of 1848 at Frankfort-on-the-Maine. He was for some time Worshipful Master of the Lodges in Liibben, and RIoss mentions four of his literary produc- tions ; „Was ist die Freimaurerei, und was ist von ihr zu halten?" 1S09 ; „ Was muss der Junge," etc. ? 1810. These are two titles of the same pamphlet. He wrote also one of the four replies to Professor Steffens's attacks, 1821; „Der Werth der Mystik," 1822; and also „ Bemerkungen," etc., 1842.

Greater Lights, The, are well known to all true Freemasons.

Grebe, J. M.—Born in 1775. A Hanoverian Brother and official received into Freemasonry at Hildesheim, in the Lodge „ Zum stillen Tempel," in 1804. In 1803, according to the „Handbuch," he was a Masonic pastor. He aided to found, in 1846, a new Lodge with the old name, and wrote a

history of Freemasonry in Hildesheim in 1812,

Grebe, C. A. G.—Son of the preceding. Also a Hanoverian brother and well-known writer. A member of the Lodge „ Zum stille" Tempel, , he was associated with many distinguished Hanoverian Freemasons and literary men, as Herren A. Wendt, Gieseler, etc. and wrote the life of Blumenhagen in the edition of his works.

Grecian Masonry— „ Griechische Maurerei," as.it is termed by the Handbuch, is a portion of the Rite of Memphis, namely, the i-uh and 14th grades—the Philosophic of Samothrace, and the Infant of the Lyre—"le Philosophe de Samothrace," „et l'Enfant de la Lyre."

Greece. It would almost appear as if Freemasonry had oririnallv come to Greece from Corfu, as in 1817 the Freemasons in Corfu, under French and English warrants, formed a Grand Lodge of Greece. This however, seems to have become dormant, and in 1867 some Lodges of Italian origin appear to have endeavoured to form a Grand Lodge, but unsuccessfully. In 1872 the Lodges organized the Grand Lodge of Greece, appointing Prince Rhodocanakis the first Grand Master. The Jrnnce is still Grand M^aster, having been reelected.

Green is not a colour in English Masonry, except that the evergreen of the acaoa^denotes immortality. It is, however, a colour in use and with a meaning in several of the high grades. The Scottish Grand Lodge wears green. Green is a Druidical colour.

Green, Robert.—Preached a sermon to the Craft on the Festival of St. John the Evangelist, 1775, termed „The Basis of Freemasonry displayed."

Greeting is an old English word, apparently, and means salutation, or welcome, and was originally spelt „ grete. „ In the Great Mystery, etc., 1724, we find these words—" The R. W1. W. Masters and W. Fellows of the R. W. Lodge from whence I come greet you well." And again, „ That Great God to us greeting be at this meeting," etc. A somewhat later form is, „ God's good greeting be to this our happy meeting." The letters S ⁚ S .•. S ⁚ are sometimes seen on older and later Masonic documents, and mean „Salutem, Salutem, Salutem,"—health thrice re- peated : thus be c o m In g P- threefold greeting, so to say. „"fr-

Grégoire, the Abbé, or Bishop, wrote „Histoire des Sectes Religieuses," etc. (Paris, 1828), in which he alludes to „Ordre du Temple „ at Paris. He is said to have written in the „ Eclair „ many articles against Freemasonry. Pie is also known as the conjoint editor with De FAulnaye, of Bouvard's „ Cérémonies et Coutumes Reli- gieuses" (i8o7'—1809), as well as an essay, „Recherches Historiques sur les Congrégations Hospitalières des Frères Pontifes ou Constructeurs des Ponts : „ Paris, 1818. 1

Gregorians,—The statement commonly made that this was a society formed in opposition to and ridicule of Freemasonry cannot be sustained. We have the original rules before us, in Bro. Munkhouse's writing, and nothing of the kind is discernible. Bro. Munkhouse was a well-known clergyman at Wakefield, and a distinguished West Yorkshire Mason, and appears, if not to have founded, to have revised, remodelled, and re-enacted the constitutional laws of Gregorian. This would be late in the last century. The objects of „ our order „ are stated to be „ the esta- blishment and permanent continuance of unity in society and Christian charity." They were, in fact, a loyal and social and Christian order, one of their principal officers being „ the Prelate." Though we find mention of the „ Regalia," we cannot trace any specific description of their emblems ; but we find

that they met in a Chapter, and had anni- versary and quarterly meetings. Their first toast was always „ The King, Family, and Friends," and they had certain constitutional and Gregorian songs. Most of the rules resemble those of a contemporary Lodge of Freemasons, and from Freemasonry they borrowed evidently both their outward and inner organization. The society had its origin at Wakefield. Political subjects were not to be debated after dinner or supper, nor „any subject thought likely to produce unseemly warmth of argument, or occasion dissension among the Brethren." A good rule still.

Greineisen, Dr.—Wrote against the „ Illuminati „ and secret orders in 179Û: Altona.

Greinemann. —A Dominican monk, who in 1778 endeavoured to stir up the people at Aix la Chapelle against the Freemasons by ridiculous and absurd incriminations. He and an equally ignorant and intolerant coadjutor, the Capuchin Schaff, or Schuff, were, it is averred, at length silenced by Frederick the Great, and those senseless diatribes from the pulpit put a stop to. Thory says his name was Griinsman ; but Thory seems to be wrong accordina; to the „ Hand- buch."

Grenier.—A French Brother, who wrote „ Manuel Anacre'ontique des F.M." (1807); „Code Récréatif des F.M. : Poésies, Cantiques et Discours," etc. (1807); „L a Guerre, la Paix, et le Héros: Scène Philosophique" (1807).

Gresham, Sir Thomas.—Said by Anderson, in 1738, to be Grand Master in the South in 1567, when the Earl of Bedford was Grand Master in the North. Preston says that the fraternity received „every encouragement" from Sir Thomas Gresham, who built the first Royal Exchange. But, so for, this is only a tradition of which we have no historical evidence.

Gretschel, K. C. L.—Born in 1803, died in 1848. Was editor of the „ Leipziger Zeitung „ from 1830 to 1848. He was received in the Lodge „ Baldwin zur Linde," at Leipsic, in 1830, and was its Worshipful Master from 1842 to 1848. He was a writer and an historian of some pretension, and wrote the „ Einleitung," or preface to Margraft's trans- lation of Halliwell's „ Early History of Freemasonry in England," in 1842.

Greuze, J . B.—The celebrated painter. Born in 1726, died in 1805. His paintings are well known, and possess a singular merit. He was a member of the Lodge „ Les Neuf Sœurs," at Paris, from the date of its foundation.

Gridiey, J.—Provincial Grand Master of the Provincial Grand Lodge of Boston, E.G., in 1753.

Griesmann, Valentin Getreuer Eckhart. —A writer on the Rosicrucian controversy : 1623, Gera.

Griffet, L e Père.—Wrote an essay, „De l'Abolition des Templiers „

Grimand.—A French Brother and „orator," who in 1827 issued „ Compte Rendu des Travaux pour l'Année 1826."

Grimmeisen.—Wrote, together with Dieffenbach, in 1750, „ Abbil- dung eines wahren F.M.," etc.

Grinsell, Thomas. —An Irish Brother, mentioned by Dermott, member of Lodge No. 3, E.G., who stated that he was a Freemason before 1717, and gave the names of eight Brethren as the „rusty com- panions „ alluded to by Dermott. But Dermott, though there may be a portion of truth in his

assertion, cannot be implicitly relied on for any statement, being loose and inaccurate in the highest degree.

Grip.—An old English word well known to Freemasons. It seems to be derived from Anglo-Saxon times, and is illustrated by the „Hands- werkgrûssé of the German Steinmetzen. The early German Steinmetzen are called „ Grussmaurer," „ Schriftmaurer," „ Wortmaurer," and appear to have had a „ Reisegruss „ for the „ Gesellen „ on their required journeys, called hence „ Wandergesellen." Its equivalent in modem German is „ der Griff;" in French, „ l'attouchement."

Grolman, L. A. C. von.—Born in 1742, died in 1809. He was Worshipful Master of the Lodge „Zu den drei goldenen Lovven," at Giessen, a great friend of Starck's, a member of the Strict Observance, and one of the „ Illuminati." He, however, is supposed to have written more than one tract against them, and to have taken up latterly a view unfavourable to secret societies generally. Except for the mere Masonic bibliographist, his works have no importance.

Gros de Besplas, J. M. A., L'Abbé.—Wrote „Le Rituel des Forts Esprits, ou le Voyage d'un Philosophe dans l'Autre Monde," a quasi-mystical work, 1760.

Grossing, F. R. von.—His real name was Matthàus Grossinger, and he was clearly a Masonic adventurer and impostor. lie is said to have been early connected with the Jesuits, and was originally a butcher's son at Comarn, Hungary. He invented the „ Harmonie Orden „ and the „ Rosen Orden „ for the mere purpose of gain, and appears at one time to have imposed on the „ Freiherr von Dalberg „ at Gotha, as well as on many others at Leipsic and Halle. He is said to have died in 1810. He is only mentioned as a Masonic impostor.

Groton.—A name in the so-called Locke MS., apparently a corrup- tion for Crotona, where was a famous school, established, it is averred, by Pythagoras.

Grotte.—The amanuensis of a certain „Father Hell," in Vienna, and who wrote or copied „ Frage was ist die Freimaurerei ? „ etc., for the warning of young persons, „cum Permissu Superiorum : „ Augsburg, 17S7. „ Hell „ was an early calumniator of Freemasonry. His name sounds cognate to the subject.

Ground Floor of King Solomon' s Temple.—This is said by some to have been a mosaic pavement of alternate black and white marble, surmounted by a tesselated border, but we doubt the fact very much. We have got into a little confusion on the subject. But see CHEQUERE D FLOOR, MOSAIC PAVEMENT, and TASSALATA. It is but fair to observe that Josephus declares the floor of the Holy of Holies to have been „overlaid with beaten gold," just as the Bible also says, we find (1 Kings vi. 15)—"he covered the floor of the house with planks of fir." The marble may have been in another part, or a later addition of Herod's, but we fancy that it is a modern Masonic tradition only.

Ground Floor of the Lodge.—The Temple was built on the holy Mount Moriah, and the Lodge symbolically has been said also to stand on „holy ground." This is, after all, harmless symbolism.

Grouvelle, P. A.—Wrote „ Mémoires Flistoriques sur les Tem- pliers, etc.," 1805 ; and was a member of the Lodge „ Les Neuf Sœurs." Besuchet says that he was „ mediocre en poésie et en littérature," but that in his „ Mémoires Historiques „ „l'on trouve des faits curieux et. des détails intéressans."

Gruber or Grubenfels, J.—Wrote „Fine Epist. Apolog. pro Tem- plariis," in answer to J. de Ham-

mer, in 1819.

Grumbach, Sylvester, or Grumspach, plays a part in the legends of the Strict Observance, and is said to have been G.M. of the real Knights Templar, from 1330 to 1332, and 22nd G.M. In all pro- bability he is the same person, as the „ Handbuch „ points out, with Hugo von Salm, Comes Sylvester, i.e., Wildgraf von Grumbach, who died „ Domherr" in Mayence, and certainly never went to Scotland.

Griinberger, Geo., in 17S4, together with Cosandey, Renner, and Utzschneider, wrote a pamphlet „ Ueber F.M., besonders in Baiern." This appeared in the „ Augsburger Sammlung" of 1785, according to Kloss. According to the same authority, in 1786, at „Miinchen," appeared „Grosse Absichten des Ordens der 111.," etc., by Geo. Griinberger, Sulpit Cosandey, Vitus Renner, and Joseph Utzschneider. .

Griindstadt.—A town in the principality of Leiningen, Germany, famous for an attempt made by W. von Assum and others, in 1785, with a new plan for Freemasonry and on a new system. As a lottery was mixed up with the original idea, we fear that Von Assum's motives were not altogether disinterested ; the more so as he is said to have been given to alchemy and other Hermetic studies. He was one of those restless spirits and adventurers who retarded the progress of true Freemasonry in Germany. His system has long gone the way of similar systems. See next article. 1

Grundstàter System.—So called from a system established at Griindstadt, in 1785, by Von Assum. They seem to have been called Equités Asmii Trinitatis." It was a high grade system, and consisted of seven degrees : The three Johannite grades, as usual ; 4. The Jung Schotte, Young Ecossais, or Scottish Apprentice; 5. Alt Schotte, Old Ecossais, or Scottish P.M. der Provencial Capitular vom Rothen Kreuz; 6. The Provincial Capitular of the Red Cross; 7. Ritter der Klarheit und des Lichts, Knight of Clearness and Light.

Griining.—Wrote two pamphlets relating to a Masonic „process" of his, in 1807 and 1811.

Guard of the Conclave.—This is also, Mackey tells us, Knight of the Christian Mark, and was formerly given in the United States to Masonic Knights Templar, in a body called a Council of the Trinity. It is clearly unhistorical and modern.

Guards.—The name given to certain appointed officers in the Red Cross and Templar grades.

Guerrier de Dumast, A. P. F,, a French avocat, was born at Nancy in 1796, but the date of his death is unknown. He wrote several poetical works, especially „ La Maçonnerie," as Besuchet says, „ouvrage d'un savant, d'un poète, et d'un homme de talent," which was published in 1820, under this description—"La Maçonnerie: Poème en trois chants, avec des notes étymologiques et critiques ; „ Paris, Bertrand. He also published two Masonic addresses as visitor of the Lodge „Les Frères Artistes," in which he originally saw the light of Masonry.

Guglielmus Tyrius.-—Wrote an account of the Crusades, in which many references occur to the Knights Templar. A folio edition of his work appeared in London, 1640.

Gugomos, Gottlieb, Baron von, or Freiherr, played the part of a Masonic charlatan, in Germany, towards the latter part of the last century. In 177C, with this remarkable title, „Theophilus a cygno triumphante, Presbyt, Wit. Nov., Can. Cup. in ^Edibus H. Dux. Xm. Conf. Rest. Subdel. Relig.

Temp, in Prov. Germ., Dan., Sued., et Pol., Prof. Emer. in Art. Dip., Nat., etc.," sent to all the members of the Strict Observance an invitation to a Convent at Wiesbaden, as he pro- fessed to have extraordinary power from some unknown Superiors in the Isle of Cyprus, under the protection of the Holy See, to promul- gate a pure and authentic Masonry. He is said to have been made a Mason in a French Lodge at Mannheim in 1773, and was at the Convent of Brunswick, in 1775» when he declared that his system was different. ^ Bode objected to him as an emissary of the Jesuits, and his „convent" at Wiesbaden happily came to nothing. He had eventually to decamp, though he kept up a correspondence with many dis- tinguished Masons in Germany, who seem to have believed in him. He told somebody, in 1786, that he was really an emissary of the Jesuits, though it is far more likely that as he lied in one tiling he lied in another, and that he himself concocted, as there seems to be evidence that he did, his patents and papers and everything else. According to Kloss and his_ own letter to Peter Leonhardi, he was the author of „ Linar, oder die Geschichte eines deutschen Grafen," which appeared in 1788. , „

Guibbs.—Jubilum Guibbs is a name which appears in the high grades, and which seems meaningless. See later ROMVEL. Bra. Mackey suggests that it comes from Adam Gibbs, a Presbyterian minister noted for his opposition to the Stuart Dynasty. But such, though ingenious, is, in our opinion, inadmissible. Whatever its origin or meaning may be, it is, as far as we know, purely French, and high grade ; but such a derivation is utterly uncritical, as in fact only arising Irom a similarity of sound, and the political proclivities of the Stuarts. I hough the^ Jesuits and Jacobites may have used Freemasonry in its secret organization as a means to an end, we can hardly suppose that they would descend so low as this. Guibbs, in our opinion, is a cant word or name, the meaning of which has now passed away.

Guichard, T. F-—A French littérateur. Born at Charbrette, near Melun, in 1731 j he died there in 1811. He wrote ï( Fables, Contes et Poésies," originally in two vols., but published in 1808 in one vol. He published also some comic operas and epigrams. He was a member of the Lodge „ Les Neuf Sœurs," and wrote what Besuchet calls „ son joli conte de FAncien Maçon." Kloss does not mention him.

Guiguinat, D.—Published in 1829 „Religions de l'Antiquité con- sidérés principalement dans leurs formes symboliques et mythologiques." This was a translation from the work of Fred. Creuzer.

Guillaume, B. M. T.—A French Brother and pharmacien, born in 1776, and who was well known for his zeal and philanthropy. When his pharmacy was destroyed by fire in 1817, his Brethren and the National Guard enabled him to restore it. He was a Chevalier of the Legion d'Honneur. He was received in 1818 by the Lodge „Les Sept Ecossais," and having filled many posts, was Grand Officer in 1826.

Guillemain de St.Victor, Louis, anagrammatically „Gaminville," was the anonymous editor of two Masonic Ritualistic works, widely spread and much read at the time, „ Recueil précieux de la Maçonnerie Adonhiramite"(Paris, 1781); and „LaVraie Maçonnerie d'Adoption," with the date of London, 1779. This work is sometimes entitled „Manuel des Francs Maçons, et des Franche Maçonnes," as Kloss points out in his number 2,118, dated Philadelphie, 1783. Indeed, „La Vraie Maçonnerie" had another title, „Amusement d'une Société innombrable dans laquelle on compte des héros, des philosophes, des sages, des grands princes et des rois, ou la véritable Maçonnerie, avec

de notes critiques, etc. Par un chev. de tous les ordres Maç., qui a signé de Gaminville."

Guilleminot, A. C., Comte. —A general of d ivision under Napoleon, peer and ambassador under the Restoration ; died at Baden-Baden 1840, having been born at Dunkirk 1774. He was in 1838 „ Lieutenant du Souveran Grand Commandeur," in the Supreme Council of France, which he held until his death. »

Guillotin, J. T.-—A French medical man who invented the Guillo- tine, which bears his name. Indeed, some have said that he perished himself by it, which is not the case. He died in 1814, and a Bro. Poisat delivered a funeral address with reference to him. He was a Freemason, and seems to have been a learned and amiable man, „lamented by his friends."

Gunther, Otto.—Wrote „ Aelteste noch existirende Denkmale der Freimaurerei in Deutschland ; „ Leipzig, 1824.

Giirlich, A.—A Prussian „ Kapelmeister," and member of the „ Royal York," Berlin. He was well known as a musical composer, and set some Masonic songs to music. He died in 1817.

Gurlitt, J. G.—Wrote „ Kurze Geschichte des T. H. Ordens : „ Hamburg, 1823. He also wrote a preface to C. A. Borger's „ Ueber den Mysticismus : „ Herborn, 182;;.

Giirtler, Nicolas.—Wrote „ Historia Templariorum," etc. : Amste- lod., Henr. Wetsleen, 1691.

Gustavus IV.—King of Sweden ; issued a Royal Rescript against all secret societies, but exempted the Freemasons by name. He was a member of our order.

Gutman, ^Egulius.—Wrote a remarkable Rosicrucian work, „ Offenbarung gôttlicher Majestât," etc. ; 1619, Frankfurt.

Gutman, Carl.—Wrote „Pythagoras und die Pythagonier," etc.; 1824, Halle and Leipsic.

Giitschen, C. A. G.—Wrote „ Das Bild eines F. M.," etc. : Rostock, 1767.

Guyon de Crochain, J. de.—Roman Catholic Archbishop of Avignon, who in 1751 fulminated a violent „ Mandement „ against the Freemasons.

Guzot des Herbiers.—A French avocat and judge, who cultivated „la poésie," as Besuchet puts it, and wrote „ Les Chats," „Les Heures," and several madrigals. He was a member of the Lodge „ Les Neuf Sœurs," in 1806,

Gymnosophist.—The 8th grade, Thorysays, of the Cabalistic Rite, in the collection of Mr. Peuvret, apparently.

Gypsies, The.—Some have contended that Freemasonry exists among the gypsies. We will not deny the fact, but merely say that so far this statement, like many others made by Masonic writers, is „ non proven."

H.—Kloss cites no less than nine contributions to Masonic literature under this letter.

Flache, Chapitre de la.—Chapter of the Axe, the 32nd of the 90 grades of the Rite of Misraim.

Hack, Jacob W . B. E. von (the name is also written „Haack"), was in 1762 a member of the Lodge „ Zur Einigkeit," in Frankfort A.M., and from 1764 until 1766 its W.M. Fie was also a member of

the Strict Observance. Kloss mentions two or three of his addresses, and especially one which he delivered December 27, 176S, at the admission of Louis VIIL, Landgrave of Hesse Darmstadt, when he appears to have been W.M. of the Lodge „ Zu den drei Disteln," at Frankfort-on-the-Main.

Hacquet.—A French Brother, formerly a „Notaire" at Port-au- Prince, and one of the founders of the General Grand Lodge of the „Rite Ancien et Accepté," in Paris, 1801. He was also a member of the Grand Orient in 1804 and 1810, and was President of the Royal Arch Chapter at Paris in 1814.

Hadamar , P. H.—W.M. of the Lodge „ Vereinigten Freunde," in Mayence, who delivered an address at the Winter St. John's, 1819.

Hadly, Benjamin.'—An English Brother present at the Special Lodge at the Hague for the reception of the Duke of Tuscany and Lorraine, afterwards the Emperor Francis I. Anderson and Entick and Noorthouck, in the Constitutions of 1738, 1756, 1784, mention the names of John Stanhope and John Hollzendorf as the Wardens. Preston, however (Oliver's edition, 1S61), states that Bro. Benjamin Hadly and a Dutch Brother were the two Wardens on that occasion. Of him nothing more seems to be known.

Hagar.—Bro. Dr. Oliver has used the difference as existing between the sons of Sarah and Hagar as significant in the teaching of older Masonry of the necessity of freeborn candidates. We believe, however, that such teaching is entirely modern, and the question of freeborn (see FREEBORN) rests upon an entirely different ground, the need of which has long since passed away.

Haggai.—The prophet, born in Babylon, and with Zerubbabel and Joshua aided to restore and dedicate the Temple at Jerusalem, u.c. 516. His name is given to the Second Principal in a Royal Arch Chapter. Curiously enough, Bro. H. Warren found his seal during his researches in subterranean Jerusalem.

Hague.—The capital of Holland, called also La Haye, and Haag ; in Dutch it is Gravenhage. Freemasonry was founded practically there, in 1731, by the Special Lodge which, under a dispensation from Lord Lovel, G.M., initiated the Duke of Tuscany and Lorraine. There is no trustworthy evidence, in our opinion, of the Lodge „ Het Vredendal," or „ Frederick Vredendal," which is said to have been founded by an Englishman in 1637, some even say from 1519 to 1601, on an English warrant, though, as far as we know, no actual warrants were given until the 18th century. A French Lodge seems to have been founded there in 1734, „ Loge du Grand Maître des Provinces Unies et du ressort de la Généralité," at the Golden Lion at the Hague, by Vincent de la Chapelle mainly. A Dutch Lodge was formed, it is said, in 1735, under the name of „Le Vénérable Zèle." There seems also about this time another Lodge, termed „L'Union," to have been formed by Von Dagran, and this, and the „Veritable Zèle," and the Lodge „L a Royale," the third in order of consideration, led to the formation of the National Grand Lodge, December 25, 1756. The Hague is also identified with the early- history of the Royal Order of Scotland—a warrant having been granted in 1758 (as shown in D. Murray Lyon's „History of Freemasonry") authorizing the erection at the Hague of a Provincial Grand Lodge of the Order. But there is no evidence that the warrant was ever acted upon.

Hahnemann , S. G. F.—The founder of the homccopathic system, born in 1755, died in 1843. Was a member of the Lodge „ Minerva," etc., at Leipsic, from 1817 to 1820.

Haiber.—A French Brother, who translated Kurtis's „ History of Pope Innocent III. : „ Paris,

Halbe, J . A.—Wrote a Cantata for the Lodge „Ferdinanda Caro- lina:" Hamburg, 1802.

Hale, more properly Hele, means to cover, to conceal, it is clearly an Anglo-Saxon word, and is derived, it has been often suggested, from the Anglo-Saxon „ helan „ (which is pronounced halan, it is said), to cover or conceal. The word still is in use in the west of England, we are told, and a „helliar" is said to answer to the Latin „tegulator." It has been, however, pointed out that as the word „ hillyer" or „ hilliar „ is also used it may come more properly from „ hilan," Anglo-Saxon, to conceal or cover, not „helan." There is another meaning to it, which probably comes from the Saxon „hael," exemplified in the old form, „ drinc hael," „ waes hael," or from the old word „ heyle," hale, healthy. We meet with „ heal," „heel," and „hool," in old Scotch, as signifying to conceal. It is a word well known to Freemasons. „ Hele," in the sense of conceal, was an expression in use among the old guild formucel, though the word „ heyle," health, was also written „hele," and is to be found in many of the guild ordinances. Some one has suggested thatthe word may be also a corruption of „ halde," to hold fast or firm, but we prefer the more obvious or Anglo-Saxon use. This is one among many little indicia; of the real antiquity of our usages and ritual.

Halem. —The „ Handbuch „ tells us that the family of Halem was very zealous in the promulgation of Freemasonry, in Oldenburg espe- cially, and mentions five „inter alios" of the same name and race, whom we therefore think deserving of remembrance in a Masonic Cyclopaedia.

Halem , A. W . von, was born in 1711, and died in 1771. He was one of the founders of the Lodge „Abel," its third and last W.M.

Halem, G. A. von.'—Son of the preceding, born in 1752, died in 1819. He was well known as a poet, and a writer of biography and history, as in his life of Peter the Great and the history of Oldenburg. He delivered several imprinted Masonic addresses and poems, but only published „Der Maurer Strom" in 1787, and „ Der Maurer Schwestern Lied," 1805. He was for some time W.M. of the Lodge „ Zum goldcnen Hirsch." It is somewhat odd that Kloss does not mention him.

Halem, L. W . C. von.—Born at Oldenburg in 1758, died there in 1839. He was received into Freemasonry in 1783, and was W.M. from 1793 to 1833, and was a zealous and active Mason. Two of his sons were Freemasons.

Halem , J . G. W . von, was born in 1792, received into Free- masonry 1810; an active Brother, who celebrated in i860 his fiftieth jubilee.

Halem, B. F . von.—Born in 1768, and died in 1823. Received in 1802 a member, until his death, of the Lodge „ Goldenen Hirsch," in Oldenburg. Such a love of Freemasonry is a good thing to note and remember.

Halenberg..—Either wrote or translated from the Swedish, „Die geheime Lehre der alten Orientalen und Juden Rostock, Ritter, 1806.

Hall, Masonic.—One of the most important adjuncts of, and requi- sites for Freemasonry. All the evils of, and nearly all the attacks on, the Masonic system have sprung from the meeting in taverns. No doubt, in former days such a state of things arose from the necessity of the case, where Lodges were sparse and Brethren were few. But „nous avons changé tout cela," and let us hope per-

manently for the better. The first Masonic Hall was erected in Philadelphia in 1754, which is clearly established in the Memorial volume, edited by Bro' C. E. Meyer and others. The second seëms to have been the one at Marseilles, in the year 1765, if Smith's description can be relied upon. Freemasons' Hall was first opened and dedicated May 23, 1776. But the Hall did not suffice for the wants of the Brethren, and in 1864 the foundation stone of the new buildings was laid, in the presence of our old and lamented Grand Master, Lord Zetland. That building, now completed, reflects the greatest credit on all concerned, and is fitly the head-quarters of English Freemasonry. During the last quarter of a century, the building of Masonic Halls has set in with commend- able zeal and great energy : Leeds, Liverpool, Manchester, Bradford, Sheffield, York, Plymouth, Devonport, Bristol, Birmingham, and innu- merable localities boast of buildings which say much for the skill of their designers, and are an honour to the craft. Nothing, we are certain, will so tend to elevate the condition of Freemasonry, and to raise it also in public opinion, as the fact that the fraternity is ac- customed to meet in private halls for all the work and all the gather- ings of Freemasonry. Of course, no rule is without its exception, and it is impossible to lay down even on this most important subject a law of the Medes and Persians which altereth not. But we feel sure of this—that the more Freemasonry is segregated from houses of public entertainment in Masonic Halls, the better will it be for Free- masonry in every respect. We need not go into Dr. Oliver's well-known description of what a Masonic Hall is, as that will more properly come under LODGE ROOM ; but there can be little doubt that a good deal of the present prosperity of English Freemasonry is owing to that movement in favour of Masonic Halls and aesthetic tastes, and a more ornate ceremonial, which, impossible in an hotel or public-house, however respectable per se, are the necessary concomitants of a Masonic Hall, solely devoted to Freemasonry, and simply destined to Masonic ceremonies. But see LODGE ROOM.

Hall, Thomas , of Darnhall, Cheshire, put forth, in 1763, „ Social Harmony"—a collection of songs and catches, to which are added several on Masonry.

Haller, Carl Ludwig von, seems, according to Kloss, to have written something about the book „ Les Francmaçons Ecrasés," or one of its German translations ; but we have not succeeded in tracing it out „nominatim." He wrote and published at Schaffhausen, 1840, „Die Freimaurerei und ihr Einfluss in der Schweiz," etc.

Halliwell, J. O., who took the name of Phillips„ subsequently, edited in 1840 „The Early History of Freemasonry in England;" or what is commonly called the „Masonic Poem,"which is the well-known MS., „Brit. Museum Bib. Regia 17 a ff 32." A second edition of this inter- estin g work appeared in 1844. It is somewhat curious that to Gran- didier and Halliwell, both non-Masons, Freemasonry owes the impetus given at separate epochs to the study of its archfeology and history. Mr. Phillips is a well-known writer on general antiquities, and has edited many very curious and important works.

Hamburg.—When Freemasonry was introduced really into Ham- burg is not quite clear. The Monsieur dé Thour, or Thuanus, or De Thou mentioned in our Constitution Books is not apparently verified in Germany ; neither is there any precise evidence of the depu- tation granted to eleven German Brethren, good Brethren, by Lord Strathmore, in 1733, for constituting a Lodge at Hamburg. The German writers rather lean to a French protocol of a meeting of Free- masons, December 6, 1737, as the formal foundation of Freemasonry in Hamburg, though we are inclined to think, knowing the irregularity of those early days, that the English account is substantially cor-

rect. Be this as it may, the „ Handbuch „ talks of a „Karl Sarry," English Prov. Grand Master of Prussia and Brandenburg ; but we can find no trace of such a Brother, and therefore rather lean to the theory that the practical development of Freemasonty in Hamburg dates from Matthias Albert Luttmann's P. G. Mastership in 1740. „ The Lodge, which had been working, some say from 1737, others from 1733, without a name, in 1741 took the name of „Absalom," and in the same year, according to Findel, the P. G. Lodge of Hamburg and Saxony was formed. It is however quite clear that in 1738 Freemasonry was active in Hamburg. Soon after this the high grades appear on the scene, and bring in much of confusion and controversy, conflicting systems and opposing rites. In 1789, the Grand Lodge of Hamburg was formed out of the old Prov. Grand Lodge of Lower Saxony, and revived in 1801, 1811,—and perhaps after the French occupation of Hamburg is still in existence. It has now three Lodges under it, and 2,629 Brethren. There is also a Provincial Lodge of Lower Saxony at Hamburg, founded June 4, 1777. It has apparently six Johannite Lodges and one Andrew Lodge under it, with a few hundred members. There is also the „ Eclectic System," or Schroder's „Fngbund," which is, we believe, worked in only two Lodges, „ Zur Brudertreue an der Elbe," and the „ Bruderkette," which between them have about 300 members. The system of the Grand Lodge is Schroder's ; that of the Provincial Lodge, Zinnendort's.

Hammer , Purgstall Joseph von.—The learned German orien- talist, who wrote and translated several able works on the Crusades— „ Mysterium Baphometis revelatum, seu Fratres Militia; Templi," etc. ; the „ History of the Assassins," and a „ Treatise on Gnosticism."

Hamonis. —A member of the old Grand Lodge of France in 1777, and author, Thory tells us, of „plusieurs écrits didactiques et vers Maçonniques," though we are not aware where they are to be found.

Hand.—The hand plays an important part in our Masonic economy. It also had a symbolical meaning in many of the earlier oriental and later systems of religious or mysterious teaching ; and one popular expression of such has been the old representation of firmly clasped hands, significative of trust, union, friendship, firm and indissoluble. It has no particular Masonic symbolism. The „ Handbuch „ says, and says truly, that the „hand-clasping" of Freemasons by the right hand is meant to be a proof of their agreement and inner friendship as Freemasons, just as the common handshaking of the world is a token of personal acquaintance and friendship.

Han d over Back.—A ritual expression. Han d to Hand.—Another ritual expression.

Hank, Theodore.—A native of the Palatinate, said to be mixed up with a secret society, which, under the guise of science, laboured for the return of the Stuarts, and adopted a Masonic organization. Such a statement is a chimera of chimeras. If Hank was mixed up with Dr. I . Goddard, Wilkins, Waters, and others, it was purely as a scientific society, though they may have shared in the taste for Hermeticism and astrology (of which, however, there is no evidence so far) with Ashmole and many more. They may have even taken part in the Astrologers' Feast.

Hanover.—Freemasonry seems to have begun in the old kingdom of Hanover by the formation of a Lodge at Harburg, in 1744, by a „deputation „ from the Lodge of Hamburg. On the 14th of January, 1745, the Lutheran Consistory objected to the entry of a preacher into the Brotherhood, and this opposition, which was kept up by some fanatics, hindered undoubtedly the first spread of Freemasonry. It is here that, in 1743, Luttmann, the Prov. Grand Master of Ham- burg and Lower Sax-

ony (E.C.), had conferred on one Simon the rank of D.P.G.M. for Hanover; but it was not apparently until 1746 that an officer of the Hanoverian Guards, by name Mehmet von Konigstien, founded a Lodge „Friedrich," called so after Frederick Prince of Wales, under the authority of the Hamburg Prov. Grand Lodge. A Prov. Grand Lodge seems to have been established about 1755, and in 1828 this Prov. Grand Lodge became the Grand Lodge of Hanover. This lasted until in 1867, when, on the incorporation of Hanover with Prussia, the Grand Lodge was dissolved by royal order, and most of the Lodges joined the Grand Lodge Royal York at Berlin. Some placed themselves under the „ Three Globes." Many eminent Masons have come out of Hanover, and some of the Lodges have distinguished histories, such as „Friedrich zum weissen Pferde," at Hanover; „Zum schwarzen Bar," at Hanover; „ Pforte zum Tempel des Lichts," at Hildesheim ; „ Zum helileuchtenden Stern," Celle ; „ Zum goldenen Rade," Osnabruck ; „ Pythagoras zu den drei Strômen," Miin- den ; „ Friedrich zur Unsterblichkeit," at Stade ; „ Zum stillen Tempel," also at Hildesheim, and many more. At one time, 1868, the Free- masons numbered a little over 2,000 members.

Hanover, Ernest. Augustus, King of.—Bom in 1771, and died in 1851. Became king in 1837. Entered Freemasonry as Duke of Cumberland in 1796. Was Grand Master of the Grand Lodge of Hanover.

Hansen , C. R.—Wrote in 1783, „StaatsMaterialien und Hist. Politi," etc., in which he makes some remarks on J. Morer's „ Gefdlite Urtheil iiber die F. M. Gesellschaften," as Kloss points out.

Hansen, G. C.—Wrote „ Lieder fur Brùder F. M. Hanover, 1789.

Haram, Grand.—According to Mackey, the 73rd grade of the Rite of Misraim, but, according to the „Handbuch," the name of the Presi- dent of the Superior Tribunal of the Sovereign Princes Talmudic, the 71st grade of the Rite of Misraim in the Superior Consistory of the 72nd grade, as well as the 73rd and 74th grade. Mackenzie adopts Mackey's view, and so does Bro. Yarker.

Harbinger.—An officer so called in some of the knightly grades. Harcken, J. W.—Wrote a Masonic song for the birthday of Ferdi-

nand, Duke of Brunswick: Hamburg, January 12, 1789.

Hardenberg, Von, was Master of the Lodge „ Minerva," etc., in Leipsic, in 1747, and delivered an address there on the St. John's Feast.

Hardenberg, Von, wrote an address in 1810, in which he is termed „ Ceremonien Meister : „ Bayreuth. Kloss thinks he is the same as the preceding.

Hardenberg, K. A. F.—Prince, Prussian Chancellor, and Minister. Born in 1750, and died in 1822. He was a Freemason, and in 1772 a member of the Strict Observance.

Hardie, James.—Mentioned by Mackey; a Brother in New York, who, in 1848, published a work entitled „ The New Freemason's Moni- tor, and Masonic Guide."

Harenberg, Abt J . Chro., was the cause of a pamphlet published about 1768, at Brunswick, Leipsic, and Dantzic, „ Beweis das die F.M. Gesellschaft in alien Staaten, etc., etwas gefahrliches, schadliches, mid verbietungswiirdiges sei." This work was in reply to an attack on the „Edict of Dantzic," in 1768, by Harenberg. It was translated into Dutch in 1768. Harenberg also wrote „ Prag-

matische Geschichte des

O. der Jesuiten," etc., in 1760.

Harleian MSS.—There are two MSS. in the British Museum— both very important in the archfeology of Freemasonry—Nos. 2,054, and 1,942. The earliest is 2,054, which is said to be transcribed by Randle Holmes, Chester Herald, who flourished about 1650. It, or the book in which it is contained, seems to have belonged to the Chester Municipality, and refers to Constitutions and Charters of Chester Guilds and Companies. It is not at all unreasonable to suppose that we have the old Constitution of the Chester Guild of Masons. There are two attached „folios,' 33, 34, though clearly part and parcel of the Constitutions, in which the names of initiates are given ; and allusion is made to the secrets of Freemasonry, „ severall words and signes," etc. Some of the amounts paid range from 5s. to ^,1, clearly showing that m or about the middle of the 17th century the Guild of Chester MS. admitted non-operatives, or speculative members. The Harleian MS. 1,942 contains the famous „New Regulations," from which Oliver, though erroneously, dated the admission of Speculative Freemasons. If the account of our historians be true, these regulations were agreed to in 1663, St. John's Day, 27th of December ; but there is no evidence of the fac*", and we are inclined to think them even somewhat earlier. Nos. 2,054 and 1,942 were reproduced in Bro. Hughan's „Masonic Sketches and Reprints," and „ Old Charges of British Freemasons," respectively.

Harmonie, Chevalier de la.—Knight of Harmony; a grade cited by Mr. Fustier.

Harmonie, Freres de 1 .—Brethren of Harmony; identical with the Freres Noirs, or Black Brethren.

Harmonie Universelle, Ordre de.—Order of Universal Har- mony; a mesmeric or magnetic order founded in 1783.

Harmonie Uniyerselle, Ordre de.—Founded in France in 1S06; partly mercantile in its organization, but probably with other views. It is said to have had 26 grades with military rank up to „Maréchal de l'Empire."

Harmonie Orden.-Orcler of Harmony. Founded in 1788 by n certain Grossinger, under the patronage of Augusta, Countess of Staff, -the „H1.11clbuch" says a dowager Duchess of Newcastle,- and was androgyne. It professed friendship and love. The account appears to be apocryphal.

Harmonie Orden.-Order of Harmony. A student order nt Jena in 1764.

Harnouester.-Who Lord Harnouester really was is now difficult to say, and the actual personage is very hard to realize, under what is clearly a travesty of his proper name. He plays a conspicuous part in the history of the French Grand Lodge, and is said to have succeeded in 1736 Lord Derwentwater as Grand Master. Besuchet tells us that he was elected by the four Lodges that then existed at Paris, and that the Chevalier Ramsay was the Orator on the occasion. Besuchet also declares that in 1737, being about to return home, he convoked the Lodges in a general assembly to elect his successor, and that the King, hearing of it, said he would send any Frenchman so elected to the Bastille. They elected, it is stated, nevertheless, the Due d'Antin. There seems to be a good deal of uncertainty about the early history of Freemasonry in Paris and in France.

Harodim.-The name given in the Hebrew to those who" ruled over the people that wrought over

the work," and as such, so to say, anglicized by Anderson, 1 Kings v. 16, E. V. In 2 Chronicles xi. 1 8, the word „ overseers ,' is a translation from „ menatzhim" in the Hebrew. What Bro. Mackenzie means by „bad Hebrew" we do not profess to understand. The word is perfectly good Hebrew and quite properly used by Anderson, who had, as we have seen, grounds for all that he advanced, and the names and words he used.

Harodim, Grand Chapter of.-An organization int,roduced by William Preston in London in 1787. It was apparently more' than anything else intended for the inculcation of the Prestonian System of working. It seems to have been an elaborate system with no practical good, and the encl sought for is now reached, educationally and ritually, by the Lodges and Chapters of Instruction. Some have seen in it a sort of high grade combirn::.tion, but we believe erroneously. We understand that the original Minute Book is in the possession of Rev. R. W. Little. Its publication is much to be desired. ,Preston undoubtedly says that this Grand Chapter of Harodim has mysteries of ·its own, but that is rather, we apprehend, what may be termed the „jargon „ of mystery than anything else.

Harodim, Prince of.-A name given to Tito, a traditional per sonage mentioned in some of the high grades, and chiefof the supposed 300 overseers or architects called Harodim. It is a pretty leg-end, hut nothing more.

Harokier.-A name given to the 13th Grand Master of the alleged Ternplar Resuscitation, after Malay's death, in the system of Von Hund. He i? also called Haruskier, and in one Templar record „ Hawkins, Scotus."

Harper , Edwards.—Joint Grand Secretary, with Bro. W. H. White, from the Union of December, 1813, until A.D. 1839, when the latter was the only Grand Secretary.

Harper , Thomas.—There is very little known particularly of him, except that he was an active official of the Athol Grand Lodge. In 1S00 he issued an edition of „ Ahiman Rezon," another in 1807, and a third in 1813. He was Deputy Grand Master at the Union Grand Lodge, but after that his name passes away. The „Handbuch," though we know not on what authority, represents him as intriguing against the Union, and as belonging to both systems at the same time.

Harpocrates. — A l^oman, Grecian, and Egyptian divinity, the God of Silence and Secrecy. His statue stood in the Temple of Serapis and Isis at Rome, with the finger on the lips. The Romans had a phrase, „reddere Harpocratem," meaning, to impose silence. He was called ,ApTroKpd-njç in Greek, and Ha-pa-kiut in Egyptian, and was originally, it is said, a Grecian philosopher, who taught the importance of silence. Some writers represent him as the God of Fruitfulness, and awakening nature. He has in truth little to do with Freemasonry, except as he symbolizes secrecy and silence. Masonic virtues.

Harris , Thaddeu s M., the Rev., D.D., was an American Brother and writer of some pretensions, and was born in 1767, and died in 1848. He was Grand Chaplain of the Grand Lodge of Massa-chusetts, and had been corresponding Grand Secietary, and also Deputy Grand Master. His first work was the editing the Constitutions of the ancient and honourable fraternity of Freemasons, a.t Worcester, Mass., 1792, of which we have a copy of the second edition for 1798- _ His volume of „Masonic Discourses," published in 1801, is a very inter- esting and very readable production. His addresses as Grand Chaplain are atso much prized, Mackey tells us, in America, though we have

only seen the volume of „Discourses „ for 1801. He was a zealous Mason, and an able and learned writer.

Harris. —The 21st Grand Master of the resuscitated Templars, from 1313 to 1330, according to the „Fable" of the Strict Observance. Whether any relation to „Mrs. Harris" does not dearly appear.

Hartitsch , J. F . von.—A Saxon officer in the regiment of Guards, „ Leib Grenadier Garde," a zealous supporter of the Strict Observance. In 1754 he was made Sub-Prior of Drossig, in Bohemia, and in 17Ô4 first „Socius et Amicus Provincise." He left it in 1773- Some say that he was W.M. of a Lodge in Dresden in 1754.

Hartung , August.—Wrote several „Cantata," as well as a „ Hymnus," and a „ Prolog," in 1808 and 1810, for the Mother Lodge of the „ Drei Weltkugeln," at Berlin. He was associated with Bach 111 one of his Cantata.

Harugari , Orde r of.—A secret society in the United States, founded at New York in 1848, with Masonic forms, for the purpose ostensibly of the spread of the German language, and the support of the suffering and widows and orphans of the order. It had thiee grades -a yellow, a red, and a black degree. In 1860 a printed book of its laws appeared, by which it would seem that it had then ninety Lodges in the United States.

Hasidim, So vereign Prince.-The 75th and 76th degrees of the Rite of Misraim. This word ought more properly to be Chasidim. It is in all probability the same name as that which Thory gives to a chapter of the Rite of Misraim, and which he terms Hazids. According to him, the 73rd degree is called Sovereign Princes of the ·Supreme Council of the Hazids; the 74th, Supreme Council of the Hazid Sove reign Princes of the „Grand Haram „; and the 77th, Supreme Council General of" des Grands Regularisateurs."

Haspelbach, L.-A Dutch writer upon Freemasonry ::md secret societies, and Jacobins. As he quotes largely from Barruel, Proyart, and Robison, though no elate is given to the work by Kloss, it was probably the latter encl of the last century.

Hastings, Geor ge.-Earl of Huntingdon, said by Anderson to have been Grand Master of English Freemasonry from 1588 to 1603. This is probably a tradition of the Order, for we know qo historical proof of it.

Hatch, John.-A Grand Warden in 1775, at the laying of the foundation stone of Old Freemasons' Hall in Great Queen Street.

Hauch, C.-Translat.ecl into German a Masonic romance, „Der Geldmacher," written by W. C. Christiani, in Danish: Kiel, 1837.

Haug.„itz, C. H. C., Co unt .-Bom in 1752, and died in 1832. He was a Prussian official, diplomat, and Minister of State. He was made a Mason at Leipsic, but received the 3rd degree at Frankfort 0.M. in I 77 5. He joined the Strict Observance, and then became a supporter of the system of Zinnenclorf. He then instituted a mythical system of his own, which he called „ der Kreuzfrommen," but subse quently took up with the system set up at Lyons,-which see. He wrote several Masonic treatises from 1774 to 1779, especiallya „Fromme Erklarung der Frcimaurerei," which is to be found in the „Signat Stern." vVe have an address „An unsere Briider," Breslau, 1779, said to be

written by him. In his later years he became hostile to Freemasonry, and at the Congress of Verona, 1822, is said to have presented a memorial against the Order.

Haupt, Joach L.-Wrote „Landsmannschaft und Burschenschaft," with reference mainly apparently to the Student Secret Societies in 1820.

Haupt Hiitte.-By the German Steinmetzen the Lodge at Stras burg was termed the „ Haupt Hi.itte," or Head Grand Lodge.

Hautes Grades.-The French for the" High Grades," and which may be said to have taken their origin undoubtedly from France, to which movement Chevalier Ramsay gave great impetus. See, however,

Havray, te Due de.-At the Convent of Paris in 1785.

Havre et de Croix, Le Due de.-A member of the Strict Observance.

Havré, Le Duc de.—Grand Officer in the Grand Orient of France in 1814.

Hay, Alexander.—Author of MS. memorials on Scottish families, which are extant in the Library of Advocates at Edmburgji;

Hay, Moses.—Prov. Grand Master of the Prov. Grand Lodge, Scottish Constitution, at Boston, in 1788.

Hecart.—Author of several literary and didactic essays on the Masonic institution.

Hedemann , H. J. C. von.—Born in 1756, died in 1816. Was a Hanoverian officer, and died, General and Commandant, at Hanover. He was Dep. Prov. Grand Master of the Prov. Grand Lodge of Hanover from 1812 to 1816. The „ Handbuch „ adds that he was also a well- known military writer.

Hees, H. H. Von.—A learned Dutch lawyer, who was G.S. of the Grand Lodge of the Netherlands, and in 1798 issued a new edition of its Constitution, etc. He was also the possessor, Thory adds, of a very curious manuscript collection of rituals and grades, which he had permitted Thory to see, which he often cites, and which he also prepared to publish, but never accomplished. According to Besuchet, his names were Gabriel Antoine Joseph, and he was Secretary of the Mayoralty of Valenciennes, and born in that town 1755. He published twenty- two works of various kinds, but they are now very scarce. The account of the fête given by the Freemasons at Valenciennes to the ladies, in 1785, was originally made public by him.

Heeren, A. H. L.—Born in 1760, died in 1842. Professor of history at Gottingen. Well known by his work „ Ideen iiber Politik." He was W.M. of the Lodge „ Augusta zum goldenen Zirkel," in Got- tingen.

Heguetty, or Heguerty. —In all probability an Irish supporter of the Stuarts who, together with Lord Derwentwater and others, in 1725, seems to have formed the first Lodge in Paris. But, as we said before, much doubt still rests on the early history of French Freemasonry.

Height of the Lodge, as Oliver puts it, based on the old sym- bolical teaching, from the earth to the heavens.

Heine, S. F.—Wrote „ Sechs Aufsàtze iiber maurerische Gegen- stànde." Secretary of the Lodge

„ Harpocrates zur Morgenrothe in Schwerin," 1814, and „Drei Reden gehalten in einem Vereine ver- trauter Freunde und zur einem wohlthâtigen Zwecke : „ Schwerin, 1819.

Heinsius, together with Bro. Leidel, arranged a Memorial Cantata at Berlin, 1810.

Helbig, J. Otto.—Wrote two Rosierucian works in 1679 and 1680. Held, Von.—Wrote in the „ Maurerisches Taschenbuch" in 1802, and in a controversy with Fessler.

Heldmann, F.—Bom in 1776, died in 1838. Was a professor of political science at Warzburg, at Aarun, at Berne, and finally at Darm- stadt. He was received into Freemasonry at Freiburg, in 1809, and founded a Lodge at Aarau called „ Zur Brudertreue." He was a very able man, and in 1S19 issued, at Aarau, „ Sauerlander," his well- known „Die drei altesten geschichtlichen Denkmale der deutschen Freimaurerbruderschaft." This is founded, to some extent, on Krause, but contains the valuable Constitutions of the Strasburg Steinmetzen. He wrote also, „ Acazienbluthen aus der Schweiz „ (Berne, 1819), and „ Mittheilungen iiber die Freimaurerei : „ Frankfort-on-Main, 1S36. He was one of the pioneers in the way of a true Masonic history, and he had thoroughly studied the subject, which some reformers in Masonry, as in other matters, have not done.

Heler, A., is the same as a Tyler, or Tegulator. It is from the Anglo-Saxon „ hilan." It is written „ Hillyar," „ Hilliar," „ Heler."

Helfrich, Bro.—Wrote a „Schreiben an die Hochw. Prov. imd Directorial Loge des eclectischen Blindes in Frankfurt-am-Main," January 31, 1817.

Helldorf, H. A., Count of.—Born in 1794, he died in 1862, Formerly in the Brunswick service, he was afterwards in the Russian and Prussian service. Fie wrote some military works, and the Life of the Duke Eugene of Wurtemberg. He was received into Freemasonry in his old age (namely, in 185S), dying, as we have seen above, in 1862, —a somewhat rare example of late reception.

Hellmund, Gunther Egid.—Wrote against Freemasonry and the „Sogenannten Freimaurer," in 174^ and 1746.

Hellwig, J . C. L,.—Born in 1743, and died in 1831. He was a professor of mathematics and natural history in Brunswick. He was made a Mason in 1776, in the Lodge „ Zur gekrônten Saule," and was for thirty years Secretary of his Lodge. He was an able man and a zealous Mason.

Helmers, Ja n Frederik. —A Dutch poet, born in 1767, died in 1813, and a member, from 1807, of the Lodge „ La Charité" at Amster- dam. Curiously, as in the case of Von Helling, also a late reception.

Helmet. —A part of knightly armour, covering the head. In the United States, where the Americans wear a recognized head-dress, Mackey gives us, as words of Templar drill, the commands, 11 Deposit Helmets, Recover Helmets." Such terms are not known in England.

Helmont, Jn. Bapt. von.—Born in Brussels in 1577, and died at Telvarde in 1644. His works appeared in T648, in three vols., at Amsterdam, and in 1659 at Frankfort. He was a well-known physician, alchemist, and theosoph, and no doubt of the Hermetic societies.

Helmont , Franc Mercur Bapt. van.—Son of the foregoing. Wrote the „Paradoxical Discourses of Franc Mercur van Helmont, con- cerning the Macrocosm and Microcosm, or the greater and

lesser worlds, and their union, set down in writing by J. B., and now published : ,' London, Freeman, 1685. We have never seen a copy of this work. Kloss tells us that it was translated into German from the English in 169^ and published by Liebernickel, at Hamburg, that year. A German transla- tion of a Latin work of his on the Hebrew alphabet was published at Sulzbach in 16C7. The name of the Latin work was, „ Franc Mercu- rialis Baptistœ ab Helmont, Alphabeti Hebraici brevissiraa delineatio Sulzbach, Abr. Lichtenthaler, 1667. He was, like his father, an Pler- metic adept, and lived as such with the Pfalz Graf von Sulzbach, and was versed in the Cabbala and alchemy. He died at Berlin, 1699.

Help.—A duty incumbent on Freemasons, not only to a Brother of the Order, but to a Brother of the dust.

Helplessness.—All Freemasons will call to mind the allusion and the teaching.

Helvetius, C. A.-—The son of a physician, born at Paris in 1715, and died in 1771. He was originally a „Fermier Général," or collector of taxes, but afterwards became Master of the Household to the Queen. Pie is known by his writings, „ L'Esprit, l'Homme," „ Le Bonheur," „ Le Progrès de la Nation," etc. His book „ L'Esprit „ was censured by Pope Clement XIII. and the Archbishop of Paris. He was happy in his marriage, and a benefactor of the district where he resided, the latter years of his life being spent on his estate of Vozé. Pie was a member of the Lodge „ Les Neuf Sœurs," at Paris.

Helvetius, J . H.—Born of a noble family in Anhall. In 1645 he went to the Hague as a physician, and attained great fame as an alchemist. He was born in 1625, and died in 1709. Among his many writings, „Vitulus aureus quem mundus adorat (Amsterdam, 1667, Nurnberg, 1668, in German), attracted considerable attention at the time, but is now forgotten.

Hemman , J. A.—Doctor of Laws, at Berlin, together with Hymmen, edited the first three volumes of the „ Freimaurer Bibliothek," which lasted from 1778 to 1803, in the whole eight volumes.

Hemming , Samuel, J. D,, the Rev. Dr., was S.G.W. at the Union, and subsequently appointed to revise our Lectures and syste- matic teaching. As finally revised by Williams, Hemming's system may- be said to be that of the Lodge of „Emulation." Curiously enough, beyond this, of Hemming very little appears to be known, except that Oliver terms him Revd. He gave evidence on the trial of Smith v. Finch at Westminster, in 1815, together with Bros. White and Harper, in which Finch was happily defeated in his mercenary charlatanism. He is said to have lost his reason before his death.

Henckel von Donnersmark, W . L. S., Count.—A Prussian General, and Grand Master of the „ Grosse Landesloge," and „ Ordens Meister" of Germany, born in 1775, died in 1849. He was received into Freemasonry, aged 18, at Kônigsberg, in i79r, in the Lodge „ Zu den drei Kronen," under the mother Lodge of the „Drei Weltkugeln." In r798 he joined the Lodge „Zur Bestandigkeit," in Berlin, and re- mained a member of it until his death. In the year 1838 he was elected Grand Master of the Landesloge, and as such received King William of Prussia into the three grades of Freemasonry. He was elected „ Ordens Meister „ in 1841. He was a zealous Freemason and a good soldier. He wrote „ Erinnerungen aus meinem Leben." Freemasonry in Prussia owes a good deal to him.

Hennig, Ernst.—Issued, in 1806, at Kônigsberg, „ Die Statisten des deutschen Ordens „ of the Templars—that is, as he says, „nach dem original Exemplar, und Anmerkungen."

Henr i de Cuvillers, E. F., Baron de.—Soldier and diplomat. Born in 17551 received as Freemason in 1804, and wrote several treatises. Masonic and profane. Kloss enumerates five. Among them may be mentioned „ Discours de Reception d'un orateur Franc Maçon, sur la Morak des F. M., des Je'suites," etc., etc. : Paris, Delaunay, 1827; „Régénération de la Francmaçonnerie," etc. : Paris, 1828; „Discours prononcé à Paris dans un séance extraordinaire de l'Ordre des Templiers, , 1826 ; and „ Portraits et Caractères des Jésuites anciens et modernes : „ Paris, 1824. He was a member of the high grades.

Henriett a Maria.—Daughter of Henry IV., King of France (Henri le Grand), and wife of our King Charles I. The theory that any portion of our Masonic legends are connected with the widowed Queen is too absurd to need any comment here.

Henrion de Pansey, L e Baron.—Born in 1752, died in 1829. Was a French judge, and President of the Cour de Cassation. He was, so far back as 1774, a representative of the Lodge „Les Frères Zélés," of Ligny, in the Grand Orient, and remained until his death a zealous member of the order.

nennquez , Christoph (Hortensis).—Edited, in 1630, „Régula Constitutionis et Privilégia Ordinis Cistercensis," in which occurs valu- able information, according to Kloss, relative to the Knights Templar.

Henr y VI., King of England. —He has been said, on the authority of the so-called Locke _MS., to have been a Freemason, and to have even written out the Masonico-hermetico Catechism, which has been so often quoted, and still is looked upon by some as a real document. That it may be in itself a form of Lodge Catechism or teaching we do not deny, but it is a factitious document per se, inasmuch as its archaisms are unnatural, and its glossary an evident compilation pro hâc vice. If Henry VI. was a Freemason, it was perhaps as ex-oflicio Royal Protector of the Guilds. It has been said that he was given to occult studies, and he may have belonged to a Hermetic association, between which and Freemasonry there always seems to have been a connection. But we ar e . disposed to relegate his supposed initiation in Freemasonry to the region of pure ^5(9os, just as we give up the claim of the Locke MS. itself to the antiquity which has been so improperly claimed for it. It has been said that „ the charges and laws of the Freemasons have been seen and perused by our late Sovereign, King Henry VI., and by the lords of his most honourable Council, who have allowed them," and this is stated on the authority of a „ Record in the Reign of Edward IV. „ though we do not know to what record allusion is made. A good deal seems to rest on the authority of Stowe, and this has apparently been amplified and added to „more Latomico." In the reign of Henry VI., the well-known Act against Masons, Chapters, and Congregations was passed, 1425. Henr y VII., King of England.—Anderson, in his 1738 Constitution, seems to assert that having been elected, as he says, by the Knights of St. John, or rather by the „ Grand Master and Fellows of the Order of St. John at Rhodes, now at Malta, assembled at their Grand Lodge," as their Protector, A.D. I 500, the Royal Grand Master chose for his Wardens of England or Deputies, John Islip, Abbot of Westminster, and Sir Reginald Bray. According to Anderson, the King summoned them to a Lodge of Masters in the Palace, with whom he walked in ample form to the east end of Westminster Abbey, and levelled the footstone of his famous chapel, June 24, 1502. But of this statement there is much doubt. According to Widmore („History of the Church of St. Peter, Westminster „), the first stone was laid January 24, 1502-3, by John Islip, abbot, and some of the King's Ministers. There is a MS. account of Islip's funeral extant, and no trace in it appears of the presence of the Operative Freemasons, unless

indeed the two conductors, John Gardyn and William Alene, and the four pall-bearers, Messrs. Hawkes, Jude, Andro, and Docarawe, and the banner-bearers, John Sheder, William Middleton, and Thomas Kemp, can be identified by the fabric-rolls as being among the Masons employed. Still the fact that Islip did not patronize the Masonic Guild is not by this disproved ; but we may assert its inherent probability, though not its positive and historical certainty. There were several Acts passed in the reign of Henry VII. about artificers, especially the xxii. chap, nt h year of Henry VII. (A.D. 1496), fixing the wages of all artificers. This, however, as to wages, was repealed in the following year, 12th Henry VII., cap. hi., 1497. By cap. nt h Henry VII., „No artificer, etc., shall play at any unlawful game but on Christmas, a provision incorporated in the guild regulations from Lowland's Con- stitution downwards." The prohibition took place in 1496. After a diligent search we cannot find, as often quoted, the nt h Henry ATI.

c. 3, 4, as against „unlawful assemblages," and the giving and re- ceiving of „ lyveries signes and tokens unlawfully," etc., „ contrary to the statutes of labourers and artificers." But we find in 3rd Henry VII„ 2nd Parliament, in the preamble of cap. 1, a declaration against „ un- lawful maintenances, giving of liveries, signs, and tokens," but nothing is said of the statute of artificers, so that this Act seems to refer simply to the retainers of the nobles. There is also another Act against „giving or taking of any livery," the 19th Henry VII., cap. xiv., A.D. 1504.

Henschen.—Published „ Sieben maurerische Festreden in der Loge Friedrich zum goldenen Scepter in Breslau : „ Breslau, Neubourg, 1827.

Hensler, W.—Wrote „ Handeln macht den Mann, oder die Frei- maurer :" Colin, 1782 and 1785. Whether he is the author of „ Der Freimaurer," etc. (Kaufbeweis, 1780), seems a little doubtful. Kloss apparently thinks that he is.

Hérault.—According to Kloss, the „ Polizei Lieutenant Hérault" put forth at Paris, in 1727, „ Das Geheimniss der Freimaurer in franz. : Sprache bekannt gemacht." This is a translation of Pritchard.

Herbart, J. F.—Wrote „ Ueber die gute Sache : „ Leipzig, 1819.

Herbst, J . F. W.—Born in 1743, died in 1807. Was a „ Prediger „ in the Marienkirche at Berlin. He was a member of the Royal York, etc. He was a learned naturalist, especially as regards „ insect life," and as a theologian made himself known by his „ Moralische Bestre- bungen zur Veredlung des menschlichen Herzens : „ Frankfurt and Mannheim, 1814.

Herder, J . G. von.—The well-known German philosophical and religious writer, poet and essayist, and at one time an eloquent preacher. In 1778 and 1779 he issued the „ Volkslieder," etc., and in 1780, „Briefe ûberdas Studium der Théologie," „Vom Geist der hebraischen Poesie," 1782. In i78r he also published „ Ideen zur Philosophie der Geschichte der Menscheit," and ten years later „ Brief zur Fôrderung der Humanitat." His works have been much read, and in Germany are thought very highly of. As a Freemason he issued a Masonic journal, „Adrastea," 1801, and three pamphlets. In „Adrastea" his „ Fama Fraternitatis," „ Freimaurer," „ Ueber den Zweck der Freimaurerei," and „Gesprache zwischen Faust, Horst, nnd Linda," appeared. He seems to have been made a Mason at Riga, in the Lodge „ Zum Schwert," in 1766. He was born in 1744, and died in 1803. In 1844, his centennial, addresses and memorial orations were made about him in many German Lodges. „ Herder als Freimaurer," by Heinrich Hiirtzel, is known to some English Brethren.

Heredom.—This is a name which occurs very frequently in the early history of the high grades, but the meaning of which is by no means yet clear. It is generally written H— R—• D— M—, and is interpreted Herodom, Hœredum, Harodim, Hœredom, Heredum. It is also written Heredon, Heroden. So too the terms Rose Croix of Heredom, or Herodom of Kilwinning, are often used. Some sup- pose that it is a Jacobite cant word for the heritage of the dethroned sovereign, from „hîeres"; others that it only means that the Scottish Masonry, as it was called, was the heir of the Kilwinning Masonry; while others would take Heredom from the Greek Upôs, holy, and Sôpos, a house,—in our opinion far-fetched and utterly inadmissi- ble. In all the early Scottish rituals the allusion is to the „Mon- tagne de Heredon," and which is said to exist in Scotland, near Kilwinning. The three mountains are Mount Moriah, Mount Sinai, and. Mount Heredon. We are inclined to think that it was a cant word, and possibly had a Jacobite double meaning. It may, however, be purely mystical after all. In the Rite itself allusion is made to Icolmkill in these words : „ En quel lieu le G. et S. ordre de H. D. M. fut-il premièrement établi? Sur le saint sommet du Mont Moriah dans le royaume de Judée. Où fut-il ensuite rétabli? A Icolm- kill, et ensuite à Kilwinning, où le Roi d'Ecosse présida en personne comme G. Maître." In this ritual nothing is said about the mountain. It seems that in 1778, when some Germans, Professor Lyungberg, Karl von Hessen, V. Exter, Von Lienan, and General Auditor Meyer, came to London, there was a Chapter of Herodom, according to the Rite of Perfection there, which professed to give this grade in London, at the head of which was Robert Lintot, whose Deputy was Dan Gottfried Hintze. The following grades were in use from a French system— Maitre parfait, Petit Elu, Elu de Quinze, Architecte, G. Architecte Seculaire Tribune, Juge et Prévôt, Compagnon de l'Arche Royale, Parfait Maître Sublime Ecossais, Chevalier de l'Epeè, Chevalier de l'Orient, Chevalier de l'Occident, Commandeur, G. Commandeur, Prince dé Jérusalem, Chevalier de Rose Croix, Chevalier de Triple Croix, Chevalier de Palestine, Chevalier du Soleil, Chevalier Kadosh. This Chapter professed to hail from the Grand Lodge of Heredom of Ed- inburgh. Our readers will note that this was a system of twenty grades—beyond sym- bolical Ma- sonry. It has been said that the original Order of Heredom only consisted of (1) Maçon d'Heredom, (2) Chevalier de la Tour(3) Chevalier Rose Croix de Heredom de Xilwinning.

Hericourt, Dutrousset d'.—President of the Parliament in Paris and m 1773 one of the founders of the Philalethes. (See.) He took an active part for some time in the Masonic movements at that capital.

Hermandad , L a Santa.—Some have considered this a species of Masonic fraternity, but erroneously. It was, we fancy, in reality an offshoot of the Holy Inquisition, as far as can be discovered from the somewhat confused account of Spanish writers. It has been likened to the Vehmgericht, but we know of no real authority for such a theory.

Hermann s Sohne.—Sons of Herman. A secret Germanic order in the^ United States, with an adaptation of Masonic forms; principally we believe, however, a charitable organization.

Hermes. Ihis is the name which appears in some of our Masonic Constitutions, especially Mat- thew Coke's MS., but which is also written m the later ones—in various ways, such as Hemarynes, Cuby's Sonne, Hermmerus, Hermarmes, Hermines, Hermaxmes, Hermenes Hermemes, Harmarines. In almost all these cases, the MS. Consti- tution adds, „ that was afterwards called Hermes." In Krause's MS Hermes is termed „ the Trismegistus of the sciences." This, therefore" would connect the Hermes of the Constitutions-whether exactly chro- nologically correct we say not—witli

the Hermes Trismegistus, of whom much has been written, but of whom little is known. He is said by some to have lived in Egypt, contemporaneously with Numa at Ko me. A great deal of fable, however, attaches to him. He is said bv llav e b . e e „ a celebrated priest, lawgiver, and philosopher, the chief of all physical and occult science, magic and alchemy : and hence the name Hermetics and Hermeticism. He is no doubt the person alluded to in the guild legends, as it is hardly likely that reference would be made to the Greek E^s , the Latin Hermes or Mercury, and the Egyptian Thoth.

Hermetic Art.—Alchemy is often so called, as we have just observed, from Hermes Trismegistus. It has been said that all the p nlosophies of the East and of Greece originated from the Hermeticism 1° the Pnest s , anc} t lla t the hieroglyphics were used to conceal this knowledge from the popular apprehension. But this is clearly a mis ate, and such a theoryis a late one. That Pythagoras and Plato derived much from the Egyptian mysteries and teaching, we may fairly concede ; but whether it was purely Hermetic, as we understand it, is another and a very different question, and one not at all easy to answer offhand. A great deal of nonsense has been written about the Hermetic origin of Freemasonry, though the Masonic student may admit that the connection, as between Freemasonry and Hermeticism, has yet to be fully explained.

Hermes le Grand. —A grade in the MS. of Mr. Peuvret.

Hermes Trismegiste. —A grade in what Thory terms the „ Rite Primitif."

Hermetic Brotherhood , The.—There is no exact history of this confraternity, that we are aware of (as, indeed, one hardly could be written) ; but it seems to be a pretty general opinion that from very early times there has been a sort of Hermetic, astrological, alchemical society in the world, which devoted itself to the „ occult sciences, to magical fomiulœ, to the Philosopher's Stone, to the transmutation ofmetals, to nativities and the like, and that it had a sort of mystic union, and means of recognition, etc. This Hermetic Brotherhood formed what is called creipà çpi-to-iKî'j, the Hermetic Chain. tC Hermetic comes from „ Hermes," the Hermes to whom was given the name of „ Trismegistus," or thrice greatest, and whom the Neo-Platonists especially looked upon as the chief of teachers in all that pertains to secret wisdom, and the mysteries of nature. The Hermetic MSB., in the early times, were highly prized, the first printed edition of the works of Hermes being apparently at Venice, by Patricius, under the title „ Nova de Universis Philosophia." These were translated into German about 1781," Hermes Trismegists Poemander, oder von der gottlichen Macht und Weisheit," etc.. and were eagerly taken up by the so-called theosophic high grades. About 1589, the alchemical and Hermetical works of Paracelsus ap- peared, who had apparently drawn his teaching from Hermes Trisme- gistus, and no doubt on these works many of the high grades founded their so-called Hermetic Masonry. Up to the present time we have always considered Hermetic Masonry not to be earlier than 1750, or there- abouts ; but Bro. Mackey has recently called attention to a book printed at London in 1721, in which distinct allusion is made to higher grades, and to a sort of Hermetic wisdom, which necessarily gives a new colour- ing to the whole question. The connection as between Freemasonry and Hermeticism has yet to be accurately laid down.

Hermétique Chevalier.—Hermetic Knight, or the Illustrious, Sublime, and Last Grade (l'Illustre, Sublime et Dernier Grade), Thory says in Mr. Peuvret's MS. collection of grades.

Hermétique Maçon.—Hermetic Mason; 73rd degree of 9th series of the Metropolitan Chapter of France.

Hermétique Rite de la Maçonnerie.—Hermetic Rite of Masonry. Founded at Avignon in 1770, and transferred to Paris, in 1776, and Montpellier in 1778.

Hermétiques.—The Hermetics ; Interprète Sublime aux Trois Nombres (Sublime Interpreter to Three Numbers). In Peuvret's collection.

Hermetic Masonry, or the Hermetic system, such as it is, seems to be of purely French origin, and has been generally understood to have been founded by Pernetti and others about 1770. If, however, „ Long Livers, , 1721, is to be depended upon, the Hermetic system is of very much earlier origin. If the fact once be substantiated, much of our Masonic history will have to be re-written.

Hermetic Philosophic.—In the Rite of Memphis „the Hermetic Philosophic," „Philosophique Hermétique," was the 42nd grade in the „ordo"of 1841 ; in the arrangement of i860, the 12th grade; and in the last organization, the nt h to rsth.

Hermetic Philosophy. —It is not quite easy to say what this term really implies. If it means anything,, it relates to the philosophical teaching of a supposed Hermetic Brotherhood, as derived from the works of Hermes Trismegistus originally, and subsequently of his followers, who practised alchemy and studied the occult sciences, and were believers in the Philosopher's Stone and the Elixir of Life. It is idle to attempt to cover this simple fact with a jargon of meaningless words and technical absurdities. The Hermetic Philosophy is, as far as we can reach into its profundity to-day, very questionable indeed ; and though there may be truth mixed up with its fallacies, it cannot be treated as a philosophy m any true sense of the word. Latterly a great deal of nonsense has been written about „ Hermetic Philosophy." Any scientific treatment of it is, we believe, impossible, as a good deal is attributed to it which it never professed to hold or to teach. As far as we can master the Hermetic treatises, the greater portion of their teach- ing turned upon the transmutation of metals, the Philosopher's Stone, the adaptation of Hebrew cabalistic forms and words" to magical cere- monies, the question of nativities, and the whole machinery of judicial astrology. That there may have been, in ignorant times, some teaching beneath all this paraphernalia of rubbish, we do not deny ; but, as far as we can see, that , residuum „ was very small, and now is no longer useful or valuable to man.

Herodem, or Herodom, Royal Order of.—See ROYAL ORDE R OF SCOTLAND.

Heroine of Jericho.—An American androgynous order, conferred Mackey tells us, on Royal Arch Masons, their wives and daughters. We cannot regard such „ associations,-" by whomsoever made, with ap- proval.

Herrig, C. F. L.—Born in 1816. Doctor of Philosophy and pro- fessor at the military cadet school, Berlin. He was received into Masonry m 1839, and from 1848 to 1851 was W.M. of the Lodge „Hermann zum Lande," at Elberfeld. He became affiliated in 1852 to the Lodge „ Friedrich Wilhelm zur gekrônten Gerechtigkeit," and in 1858 became its W.M. In i860 he was appointed Grand Orator in the Grand Lodge Royal York.

Herring.—An American Mason, born in London ; a portrait painter. Mackey does not mention him, we presume, because he ap- pears to have been mixed up with some separatist movements. He is said to have written an introduction to the study of Masonic juris- prudence, and to have begun „The National Portrait Gallery of Distinguished Americans."

Herrliberger, David.—Gave some essays to an edition of Picart's „Cérémonies et Coutumes," by Laforte : Paris, 17S3.

Heseltine, James, born in 1745, is said to have been made a Mason at the age of twenty. In 1767 he was a Grand Steward, and in 1769 became G.S., a post he filled diligently until 1784. In 1785 he was appointed S.G.W., and from 1786 to 1805 he became G.T. He was a very zealous Mason, and a good officer. He is said to have introduced the Royal Arch Grade in Germany, through a com- panion named Hanbury. The „Handbuch" says that in 1774 he wrote to Gogel, then P.G.M. of Frankfort-on-the-Mairie, and told him that there were no grades recognized by the English Grand Lodge but the three Craft. The Royal Arch Grade as such was not then recog- nized by the Grand Lodge until the „Union of 1813," and none of its emblems were permitted to be used in Grand Lodge. Undoubtedly this is quite correct, and in no way affects the question relative to the Royal Arch Grade.

Hesse Cassel.—The history of Freemasonry in this Electorate is a chequered one. Freemasonry seems to have been set up in 1743 by a Lodge at Marburg, called „Zu den drei Lôwen," which later took the name of „ Marc Aurel zum flammenden Stern." In Cassel itself a Lodge „Zum blauen Lôwen „ was existing in 1771 ; but even before that a Lodge „Zum Thale Josaphat „ seems to have been founded. In 1774 Von Hunde established the Lodge „Zum gekrônten Lôwen." In 1773 the Lodge „Friedrich von der Freundschaft," under the Royal York, Berlin, was opened ; and in Rotenberg a Lodge „ Houstanber zu den drei Krânzen." In 1794 all the Lodges were closed by Government until 1807, when, during the French occupation, the Lodge „Friedrich von der Freundschaft" reopened, and took the name of „Jerome Napoléon à la Fidélité." In 1808 the Lodge „ Chevaliers de Catherine la bien aimée „ was founded ; „ Des Arts et de FAmitié „ appeared in 1809 ; and „ Catherine de la Parfeite Union „ in 1813. About this time daughter Lodges from these were to be found at Hildesheim, Einbeck, Goslar, Osterode, Heiligenstadt, Eschwege, Gottingen, Nordhausen, Celle, Marburg, Hanover, Helmstedt ; and from these was formed the Westphalian Grand Lodge, at the head of which were the well-known Simeon, Von Battler, Graf Hardenberg, the Prince von Philippsthal, Professor Glass, thepreacherGôtz, andRuppersberg, etc. After the fall of the so-called Kingdom of Westphalia, the Grand Lodge fell with it, and two of the Lodges attempted to revive a new Provincial Grand Lodge of Hesse Cassel. In 1817, under Von Bardeleben, the Grand Mother Lodge of Hesse Cassel was founded, which lasted until 1821, when all Lodges were again closed by the Government. In 1849 General von Helmschwerdt became the Worshipful Master of a new reopened Lodge—"Zur Eintracht und Standhaftigkeit,"—but again definitely closed in 1S55. We see, from Van Dalen's admirable little „ Jahrbuch," that in 1866 this Lodge was revived, and we wish it and Freemasonry in Hesse Cassel all prosperity.

Hesse Cassel.—Freemasonry appears to have been founded in this Electorate in 1743, when on April 13 the Lodge „Zu den drei Lowen," later, „Marc Aurel zum flammenden Stern," was set up. In 1771 a Lodge „Zum blauen Lowen" appears to have existed, and a Lodge „Zum Thale Josaphat" flourished in 1778, but is said to have been of some antiquity even then. Under the Mastership of Von Gersdorfl, it counted among its members many of the nobility and officers, and officialty of the Electorate. In 1774, September 29, Von Hand also opened a new Lodge under the name „Zum gekrônten Lowen." The history of Freemasonry in Hesse Cassel, subsequently to this period, is very chequered indeed. Several Lodges of no little renown Masoni- cally existed in various parts of the principality,—such as „ Wilhelmine Karoline," at Nassau ; „ Chevaliers de Catherine," etc., at Cassel,

and many others,—either at the end of the last century or the beginning of this. In 1824 an Electoral rescript closed all the Lodges, which were not reopened until about 1849, when the Lodge „Zur Eintracht und Standhaftigkeit," under General von Helmschwerdt, was founded. In 1855 the Lodges were again practically suppressed ; but since 1866 they have again met, and are, we believe, at work. In 1817 a Grand Lodge of Electoral Hesse Cassel was constituted, which however was closed in 1824, and is not now in existence.

Hesse Cassel, Charles, Prince and Elector oi.—Also a Danish Field-Marshal and Governor of Sleswick; born in 1744, died in 1836. He was initiated in 1775, and became a zealous friend of the Order, and subsequently a member of the Strict Observance. He also attached himself to the high grades. In 1786 he became Prov. G. M. in Denmark, and in 1792 obtained a royal rescript of acknowledgment for the Freemasons under his jurisdiction alone. In 1817 he founded the Lodge „Karl zum aufgehenden Licht" in Frankfort-on-the-Main. In 1792 he obtained from the Prince of Wales, Grand Master of English Freemasonry, a Patent as Provincial Grand Master. He afterwards became successor to Duke Ferdinand of, Brunswick, under the Strict Observance, and sought to found a system of his own, called the Karlsche system ; but it soon came to an end. He published an essay, „La Pierre Zodiacale du Temple de Denderah,"etc. : Copenhagen, 1824.

Hess e Cassel, Christian, Prince of.—Said by Thory to have been at the Convent at Paris in 1785.

Hesse Cassel, Frederick, Prince of.—Born in 1747, he died in 1847. He was in the Dutch service as major-general, and became a member of the Strict Observance in 1779. The same year he founded a Provincial Chapter of the Order at the Hague, of which he became the superior and Protector, and induced many Dutch Brethren to join it. He - is in all probability the same person who, with Prince Louis of Waldeck, made with the Grand Lodge of Holland in 17 So a treaty of recognition and alliance, on the part of Duke Ferdinand of Brunswick, Grand Master of the Lodges in Germany.

Hess e Cassel, Louis, Prince of—Also said by Thory to have been at the Convent of Paris in 1785.

Hesse Cassel, William, Prince of.—Son of Frederick, before- mentioned. Born in 17S7, was a member of the United Lodges „Zoro- babel und Friedrich zur gekrônten Hoffnung," in Copenhagen, in which he was initiated in 1820.

Hesse Darmstadt. —It would almost seem certain that Free- masonry in Hesse Darmstadt takes its origin from the Lodge „ Zu den drei goldenen Lôwen" at Giessen, though mention is made of a Lodge „Zur weissen Taube" at Darmstadt, a daughter of the Grand Countries Lodge at Berlin. But of this Lodge doubts exist. The Lodge „ Die drei Disteln," at Mayence in 1765, afterwards removed to Frank- fort, may also be considered one of the earliest Lodges in the present Grand Duchy of Hesse Darmstadt. After many vicissitudes, the Darmstadt Lodges, which had at one time formed part of the Frankfort Eclectic Union, in 1845 formed the Grand Lodge „Zur Eintracht" at Darmstadt. At this present moment it has nine Lodges under it. Its actual German name is „ Die grosse Loge des Freimaurer Bundes zur Eintracht in Darmstadt."

Hesse Darmstadt, Louis VIII., Landgrave of.—Born in i6gi, died in 1768; was a very zealous member of the Masonic Order, and sought on all occasions to extend its influence and uphold its principles.

Hesse Darmstadt, Louis G. O., PrincejDf.—Born in 1749, and from 1773 to r774 Grand Master

of the Grand Countries Lodge in Berlin. He seems to have had something to do with the_ „ Philalethes „ at Paris in 1773, and to have been at the Convent of Paris in 1785.

Hesse Homburg, Frederick L , Landgrave of.—Born in r754, died in 1820; initiated in ^8 2 at Philippsruh by Prince Charles of Hesse Cassel, on the occasion of the meeting at Wilhelmsbad.

Hessemer, F. M.—Wrote several Masonic addresses or poems recorded by Kloss,—among them „Der Grundstein," in verse, in 1832; „Das Todtenopfer," a poem, 1833: Frankfurt am Main; „Naturund inneres Leben," r834. He is not mentioned by the „Handbuch."

Hesse Philippsthal Barchfeld, Frederick W., Prince of.— Born in r83i ; initiated in 1856, in the „ Urania zur Unsterblichkeit," Berlin.

Heulcke, H.—Author of „ Freimaurerreden Posen," 1827.

Heun, K. G. S.—A romance writer of much reputation in Germany, known under the name H. Clauren—as an anagram. He was born in 1771, and died in 1854. From 1793 he was a member of the Lodge „Minerva," etc., at Leipsic, and also was in r8o3 affiliated to the Lodge „ Archimedes," etc., at Gera, to which he belonged at the time of his death. He wrote a well-known Germanic Masonic song, „ Der Kônig rief und aile, aile kamen." This was set to music in i8r3 by

Philipsborn. He is not mentioned by Kloss nominatim.

Heureux.—A French Brother, who wrote „ Projet de Caisse Centrale de Bienfaisance du Grand Orient des Fr, et des Ateliers de Paris," in the „Abeille Maçonnique," 1830.

Hewitt, J., Dr.—Said to have been one of the astrologers and a friend of Ashmole's.

Hexagon.—A good deal of slipshod exegesis has been made use of with reference to this figure, which has been called Hexagram, Hexapla, „Solomon's Seal," and is in fact a very old Cabalistic Hebraic symbol, subsequently made into a Christian emblem. It plays a conspicuous part in all magical formulas. It has been said by some writers that it is a pure Masonic symbol representing universal creation, but this we doubt. It answers to the Pentalpha, or Pentagon, or Pentagram, has, no doubt, been a mystical symbol of very early use, and is found nearly everywhere. It is formed, geometrically, of six sides and six angles. There is another figure in use in some of the high grades, which is the junction properly of two triangles, but this is not the same as Hexagon or Hexagram.

Heydenreich, K. H.—A philosophical writer. Born in 1764, died in 1801. Wrote several works—such as „System der Aesthetik," 1790; „ Philosophisches Taschenbuch fiir denkende Gottesverehrer," 1796. He was a member of the Lodge „ Minerva „ at Leipsic.

Heydon,John , Sir.—Wrote „The Wise Man's Crown," etc., 1651, and also „The Glory of the Rosy Cross," 1661. He is credited with other like works.

Hieroglyphics.—Properly the art of sacred writing, practised mainly by the Egyptians, though not only by them. The word comes from the Greek lepoyXv^LKos, which again comes from tepos, and yXvcfxu, I engrave. For a long time the hieroglyphics of Egypt were a dead and unknown tongue ; now, thanks to the labours of a Young, a Cham- pellion, and many more, we are able to understand the mystic symbolism and language of departed ages. Freemasonry has often been connected with Egypt, and we are not prepared to say that no connection existed or can be traced.

Plierogrammatists (from tepoypa/x/iarews, a sacred scribe).—Appa- rently a lower order of the Egyptian priests, whose duties were to keep the sacred records, teach the forms and rites, and take care for their observances.

Hieromene (from Upo^vla).—The sacred lunar festival.

Hieromystic (from tcpo^wT^s).—One who assisted in the initiations of the mysteries.

Hierophant (from lepo^aimjs).—The presiding initiating priest at Eleusis. Some seem to think that his duties corresponded with those of the Up0ij.vri/j.u>v, the Sacred Secretary, or Recorder. He is not, how- ever, quite the same as the /xuo-raywyoç.—See MYSTAGOGUE.

Hierophylax (from the Greek lepo4>vXa£), the keeper of sacred vessels in the Temple, or of the Temple itself, answers to the Latin „ œdituus." Many words occur in Greek as to the officers of the mysteries : such as kpo8i8ao-KaA.oç, the teacher of holy things ; lepo'SouXos, the servant or slave of the Temple ; EepoXoyos, he who gives the blessing.

High Degrees.—We have already said a good deal on this subject under GRADES, HIGH , and we do not think it needful to dilate upon it here again. Suffice it to observe, that the High Degrees, „Les Hautes Grades," may all, we believe, be traced back to Chevalier Ramsay, though, such as they are, they are the amplification and development, of his more modest addition to the craft degrees. At the same time, it is but fair to observe that recent investigations seem to show that, before Eam- say, in England an Hermetic Society existed, though of its exact nature there seems some doubt. It may have been only an adaptation of the older Rosicrucian confraternity, the historical „ Fratres Roseae Crucis ; „ or it may even have been a quasi revival of the same. That the real Rosicrucians existed, is we apprehend incontestable ; what their connection with English Masonic Hermeticism, is another and very different question. We prefer, as we have said more than once, the simpler sys- tem of our English Grand Lodge, which limits true and ancient Masonry to the three degrees and the Royal Arch.

Highest Hills.—A term used in some of our old lectures, and com- mented upon by Oliver and Hutchinson. Freemasons' Lodges of old were said to be established on the highest hills or lowest val- leys, but upon „ holy ground," whether on the „ hill of the Lord," or in the „ Vale of Jehoshaphat"—the point apparently aimed at being secrecy and seclusion from the approach of man. Dr. Oliver quotes the so-called „York Lectures „ as declaring that if the Brethren were asked why they met so high, so low, and so very secretly, they replied, the better to see and observe all that might ascend or descend ; and in case a Cowan should appear, the Tyler might give timely notice to the W.M., by which means the Lodge might be closed, and the jewels put by, thereby preventing any unlawful intrusion.

High Priest,—The presiding officer in an American Chapter, repre- senting Joshua, or Jeshua, the son of Jozedek—a ritualistic arrangement entirely the reverse of ours.

High Priesthood, Order of.—Peculiar, we believe, to the United States of America, where it is conferred on the first principals of Chapters alone. It may be a continuation of an order of which some traces exist among the papers at York, and which seems to have come from Ireland,

High Priest of the Jews.—Some writers like to connect this hieratic officer of the Hebiêw wor-

ship, alike in dress and symbolism, with Freemasonry ; but though some coincidences occur, we believe that they are accidental, not designed. But there is probably preserved in the Hebrew symbolism, alike of Temple arrangement and ritual, a reference to primeval religion which seems to have formed the „ ground- work „ of the mysteries.

High Twelv e means, in Masonic language, the hour of noon, or midday, as we say, and is of very old use, inasmuch as „ hegh none „ is found in the York fabric rolls as a term familiar to the operative Masons of the 14th century, at any rate, and probably much earlier. Some think that it is opposed to „ low twelve," midnight, but we are not aware of any Masonic use of such an expression. In the old catechetical

questions and answers, we often find—Q. „ What's o'clock ? „ A. „ High twelve."

Hilarion, Benedict.—A Rosicrucian, who wrote, in 1622, „Echo Colloquii Rhodo-Staurotici," as an answer to a work entitled „ Collo- quium Rhodostauroticum trium personarum, per fumum et confus, quodammodo revelatum de Fraternitate R. C published February 13, 1621. This work was first published in Latin, as translated from the German by Michael Maier Frankfort-on-the-Main, 1624. Hilarion states that he wrote his work „ auf Befehl der Obern," practically „ permissu superiorum." It is just possible that the Jesuits may have commingled with the earlier Rosicrucians.

Hilarity.—In all Masonic festivals, as Oliver well has it, hilarity should be tempered with thoughtfulness and circumspection ; and although we have no objection, in the words of an old Masonic song, to Crown the bowl and fill the glass To every virtue, every grace ;To the Brotherhood resound Health, and let it thrice go round ; yet we would not forget, in the hours of relaxation, to retain decorum in festivity and innocence in mirth ; for when pleasure is chastened by virtue, its relish will be increased and its zeal improved. We cannot add anything to the appropriate remarks of the good old Doctor.

Hildebrandt, Fri.—Delivered an address upon „ Standhaftigkeit," in the Lodge „Lebanon zu den drci Cedern," St. John's Day, 1808; published by George Erlangen.

Hildebrandt, Phil. Jac.—Edited „Taschenbuch fur Br. F. M. : „ Hildesheim, 1794 and 1796. Kloss somewhat doubts whether an oration delivered in the Lodge „ Ferdinand zur gekrônten Saule," by the „Br. Redner H.," on the „Verhalten des rechtschaffenen Mannes gegen den Tod," was delivered by him.

Hillmer, Glo. Fri.—Author of „ Oden und Lieder moralischen Inhalts," dedicated to Prince F. A. of Brunswick, and published with the music, at Frankfort-on-the-Oder, by Straus, 1781.

Hinc labor, hinc merces.—Motto of the grade of the Rite of Palestine. Which see.

Hindostan, Mysteries of.—Much has been written about them, and a good deal more advanced on a very slender foundation, as it seems to us, and based rather on an active imagination than absolute fact. It is sufficient to say that the mysteries of Hindostan were very ancient, though what they were is by no means clear. Whether they are anterior or subsequent to, or synchronous with, the Egyptian mysteries, is also a matter of much doubt, and is a point which we fear can never be satisfactorily settled. There seems good evidence to warrant the belief that the Brahmins, or Brahmans, have a form of „secreta receptio „ somewhat akin to Freemasonry ; and there is a society, ot curious

name, which professes to preserve a portion, at any rate, of the old Brahminical mysteries. Some have said that the Hindoo gods, Brahma, Vishnu, and Siva, forming a triad, were represented as presiding over the mysteries, which were celebrated, it is averred, in the famous Cave of Elephanta, and also that of Salsette ; and no doubt there has always been a statement, correct or incorrect we know not, that Archdeacon Robinson was acknowledged in his capacity as a Royal Arch Mason by the chief priests of a Hindoo temple. But the chief difficulty in all such matters and inquiries is, to separate the colouring of ardent- imagination from what is positively true and historically correct. If the accounts of some writers be correct, the Hindoo mysteries were very much like the alleged descriptions of Egyptian and Greek mysteries, although, as we have before pointed out, much has been written about the mysteries which is clearly more figurative than real.

Hinrichs, J . B.—Wrote two Masonic addresses, published at Hamburg in 1818.

Hintnem, John.—Wrote a Rosicrucian work called „Speculum Ambitionis," 1620.

Hippel, Theod. Gli von.—A judge at Kônigsberg, who wrote several Masonic addresses recorded by Kloss.

Hiram, An.—A name given sometimes to the Master's Gavel, but, as far as we know, not used in English Masonic terminology.

Hiram Abiff, as we call him, is also called „ Hiram „ and „ Huram „ in the Hebrew. Much controversy has been raised about Abiff, which clearly comes from the Hebrew „ Abi," or „ Abiv." In 2 Chronicles13, the Hebrew, „le Huram Abi," is translated „of Huram my father's ; „ and it is fair to note that in the English version, as in the Spanish Hebrew version, the sense seems to be that the Huram men- tioned is the father of the then king of Tyre. The Septuagint, however, would rather seem to express a different meaning, for it says, KCÙ VVV (xTreoTetXa crot civSpa frochov /cat etSora crvvecrw, Xtpà/x TOV TTtiréPA i/iov, and that TOV Trarépa èfiov was an appellation of respect to Hiram the architect. The Vulgate is in exact accord with the Septuagint: „Misi ergo tibi virum prudentem et scientissimum Hiram patrem meum." The point is confessedly a difficult one, but we are inclined to think that „ le Huram Abi" is applied to the builder, not to the king. In 2 Chron. iv. 16, where the word is not „ Abi „ but „ Abiv," „ his father," the Spanish Hebrew version translates it as „como su padre," „as his father," but puts the „como" within a parenthesis. In the Septuagint version, in the same place, all we find is «ronyo-e Xtpa//„ etc. ; in the Vulgate, „Hiram pater ejus." The English version has, as we know, „Huram my father's," and „ Huram his father," which latter reading seems to show that the word father or „Abiv" was a term of honour. In a fine Latin Bible of 1585, published by Henry Middleton for T. H , „ recently translated from the Hebrew," we find that the names Chiram and Churam are both used, that the translator understands „Hiram my father's" to refer to the king's father, and that in 2 Chron. iv. 16 he introduces a new reading, for that he understands „ Churam „ made all the work mentioned „cum Churamo patre suo regi Salamoni." And here we must leave the question, though we may add that we see no objection to the use of the usual name Hiram Abiff. To all Freemasons the name of Hiram is well known, alike in our traditional history and our didactic expositions, and is indissolubly bound up with our Masonic legends and ritual There is no a priori reason why our annals should not be correct, and why our Masonic legend should not be founded on fact Ih e various attempts to explain away the „ Hiramic myth, as it has been hastily termed, always have appeared to us to be unwise and unreal and we see no good

in dilating publicly on the oral traditions of our Craft Far 00 m u c h has been written of late years on what ought to be more befitting atmosphere of the Lodge and Chapter, ^ and faithful craftsmen may still well say, to all such curious critics, Procul este profani."—See Supplement : HIRAM .

Hiram the Builder.—A name given to Hiram Abiff. Some modern writers have contended that Hiram was not an architect, but simply a metallurgist ; but such writers are entirely mistaken. Josephus especially records on the contrary that he was „an eminent architect, over and above" his fame for „working m gold silver, and other metals „ The Bible also expressly declares that he was skilful to work" in „stone" just as in „gold and silver," in „brass and in iron, in „purple, blue, and fine linen, and in crimson," as well as to grave anv manner of graving, and to find out any device which shall be put to him with thy cunning men." Thus it is perfectly clear that, artistic- ally and intellectually, Hiram was ahead of his contemporaries, and well fitted to build that glorious Temple of the Most High. In reading the accounts in the Books of Kings and Chronicles, we must bear 111 mmd that they are repetitive, containing the same statement more than once, and must be taken as a whole. The argument that Hiram Abiff was not a builder is a perverse chimera in our humble opinion _ Some have confounded him with „ Abdemon," mentioned by profane historians, but quite erroneously.

Hiram , the King of Tyre.—He is also called Huram in the Hebrew and English version. The Spanish Hebrew version seems also to make a difference, as it terms him Hiram and Hyram, and the Latin Chiram and Churam. It has long been a question whether Huram Abi „ „ Huram Abiv" in the Hebrew refer to the king or the architect, and' as it is still a moot point we leave it here, only remarking that a good deal may be said on both sides of the question, as generally happens in this world. In the Septuagint the name is always Xtpa^.. We do not think it needful to allude to his alleged connection with Iree- masonry, as that is a subject best reserved,_we think, for Lodge and Chapter. Josephus gives us the letter of King Solomon to him, and his reply to King Solomon, of which much use was formerly made by Masonic writers, and which are no doubt based on the Bible record. It has always struck thoughtful persons as a strang e fact, that a heathen kins and heathen workmen should labour side by side with the Jews at the building of the Temple -, and that fact is rendered still more striking by the discovery of Tyrian marks by Lieutenant Warren on the veiy stones of the Temple itself. Our Masonic traditions seem to give the only natural account of the matter, and there is no reason to doubt or discard them.

Hiramit e Rite.—The same as the Adonhiramite : which see.

Hiramites.—Freemasons are sometimes called Hiramites, as con- nected with Hiram Abiff ; and it is also said that in one of the Noachite grades a distinction is made between those who were Noachites descended from Noah through Peleg, and those who were Hiramites descended from Hiram. It is a little harmless „ jeu de mots."

Hirsch, Christoph.—" Magister Christopher Hirsch," preacher at Eisleben, is said to have written „ Pegasus Firmamenti," etc., a Rosicru- cian work, in 1648, as well as the two following tractates, no date given, „Astronomia Supracelestis," and „Gemma Magica."

Hirschau, Wilhel m von, was Count Palatine of Scheuren, and Abbot of Hirschau. He is said to

have been Master of the Lodge at St. Emmeran Ratisbon, or rather of the Bauhiitte of the Steinmetzen, and when he increased and restored the abbey, is averred to have incor- porated the brethren as lay brethren, and to have given them rules for their guidance and government, their social and individual life, their unity and concord, which were long observed by the German Steinmetzen. Findel seems to credit and acccpt the statement.

Hirschen, Leopold, Baron von.—Wrote „Anti Thomas Acatho- licus," 1788.

Hirschfeld, Von.—Wrote „ Ehrengedâchtniss des Bru. von Zinnen dorf," 1768.

Hirschfeld or Hirschel, J. E. Pascal.—-Wrote „ Biblisches Organon," etc., in 1796. Kloss draws attention to a work, No. 2703, which relates to his exclusion, about 1790, apparently from the Strict Observance.

Hitzig, Ed.—Wrote „ Lebens-Abriss Fri. Ludw. Zach. Werners ;" Berlin, 1823.

H. K. T.—Hiram King of Tyre.

Hoberveschel v. Hobernwald, Andr.—Wrote an answer to the Rosicrucian work „ Fama Fraternitatis oft ondekinge van der Broder- schape des loftichen ordern des Rosen Cruyces," 1615. His answer appeared in 1617, bound up with it.

Hock, J.—Translated Llorente's „Critical History of the Spanish Inquisition," 1819.

Hody, Edw., Dr.—Deputy Grand Master under James Lord Crans- toun in 1745. He was also Deputy Grand Master in 1746.

Hoerner, Johann.—Wrote „Problema Summum Math, ct Cabalis- ticum," 1619. It is connected with Rosicrucianism.

Hofacker, Ludw.—Wrote „ Neu-Salemiten und Freimaurer : ein Bruder-Ruf," 1840.

Hoffmann.—Bro. Hoffmann, Albany, U.S., published the „ Masonic Register" from 1840 to 1842.

Hoffmann, Heinrich, Dr.—Delivered an address termed „Die Ideale und das Leben „ in the Lodge of „ Einigkeit „ at Frankfort-on- the-Main, September 16, 1837.

Hoffmann , H . A.—Edited and wrote „ Sechs Gesange fiir F.M. Berlin, 1814.

Hoffmann , Leopol d Aloys. —A professor at Vienna, who wrote, towards the end of the last century and the beginning of this, many tracts against the Freemasons. He is the same Professor Hoffmann mentioned by Thory, who proposed in 1814 to publish the Bulls of Clement XII. and Benedict XIV., with the notes of the Jesuits Hofstaetter, Foelch, and Husckha; but as the Bulls had never received the „ Placitum Regium," and had not been published in Germany, the work was prohibited.

Hoffstadt , Friedr. —Wrote „ Gothisches A B C Buch," 1840.

Hofstaetter. — A Jesuit who published in Germany, on his own authority, the Papal Bulls against Freemasonry, with notes of his own.

Hoge r or Hoyer. —A Prussian official and member of the Strict Observance.

Hohenlohe , the Princ e Hereditar y of.—Initiated in the Lodge „Phénix" at Paris, 1808, together with Alexander, Grand Duke of Wurtemberg.

Hohl , A. D.—Wrote a song called „Opfer der Ehrfurcht und Liebe," for the 2 6th foundation feast of the Lodge at Weissenfels, March 17, 1811.

Holberg , Ludw . von.—Wrote an account of the guild system in Bergen ; date not given.

Holden.'—Author of Holden's selection of Masonic songs, etc., set to music.

Holder , H . E. , was the author of a brief, but, it is presumed, a sufficient, answer to „ The Philosophy of Masons. By the Rev. E. H.

Holder. Bristol, 1791. „ The original tract which he answered is termed „ The Philosophy of Masons : in several Epistles from Egypt to a Noble- man. Written by Thomas Marryat, M.D., Bristol. London, Ridgway, 1790." This letter of Bro. Holder's was answered by „ A Letter to the Rev. H. E. Holder on his Brief and Sufficient Answer. By a Layman. Routh, Bristol, 1791. „ „An Answer to the Layman's Letter, by H. E. Holder : Bristol, 1791, „ was also published by our Brother.

Holderrieder , J . Laur. —Wrote in 1750 „Historische vachricht von Weissenfelsischen Alethophilotischen Gesellschaft ; „ Leipsic, Laukirch.

Holland.-—Freemasonry was, as we have already said, we believe, founded in Holland, from England, about 1731; but we will go more fully into the matter under the head NETHERLANDS . It is, however, but fair to observe, that the true history of Freemasonry in Holland is yet still in obscurity. The following passage from the „ Evening Post," reproduced by Bro. W. J. Hughan, will suggest many questions ;— „November 4, 1735. Besides the Lodge of English Freemasons at Rotterdam, another is erected at the Hague, depending on the Grand Lodge in London, where six members were admitted on the 19th instant (N.S.)."—See NETHERLANDS , ROTTERDAM .

Holmann , F.—Wrote „ Blicke in die Harmonie der Menschenwelt Hamburg, 1810; „ Bundesgesange der Freimaurer Freundschaft und Liebe und Freude : ein Gesellschaftsgesang fur gute hohe Menschen, von ihrem Freunde Holmann Hanover, 1801.

Holscher.-—Delivered an address as Master of the Lodge „Zur Ceder „ at Hanover on the New Year's Feast, 1831.

Holstein-Beck, Frederick William, Duke of.—Initiated by Frederick the Great in 1740. He was afterwards Grand Master of the Mother Lodge of „The Three Globes" in 1747. He revised and improved the Constitutions of the same in 1748.

Holt, Rowland.—Deputy Grand Master of England from 1775 t o 1786. He was the Deputy Grand Master under the Duke of Cumber- land in 1782, and was succeeded in 1787 by Sir Peter Parker, Bart.

Holtrop, William.—A Dutch literary Brother of high merit. He founded an institute for.the blind. He published an address in 1808 delivered before the Grand Lodge.

Holy Ground.—A Masonic ritualistic term, which needs not to be dilated upon here. A Masons' Lodge may fairly be said to be holy ground when dedicated, in the name of God Most High, to the

religious use and service of Freemasonry.

Holy of Holies.—The innermost and most sacred part of the Temple of Jerusalem was called the Holy of Holies, and sometimes the Most Holy Place, and was made for the reception of the Ark of the Covenant. It was of an exact cubic form, thirty feet square, thirty feet high. If, as some suppose, the Temple was intended to be symbolical of the universe, and the Holy of Holies especially, we have a sort of connection with the mysteries in their earlier and purer state.

Holy Lodge.—One of the Masonic triad, made up of the Holy Lodge, the Sacred Lodge, the Royal Lodge.

Holy Name, The, answers to what Dermott calls in his „ Ahabath Qlam the „holy, great, mighty, terrible name." It is needless to say that Dermott had no authority for the statement he makes, and that Hebraists know nothing of „ Ahabath Clam," which seems to be an invention of his own. In Freemasonry the holy name of God is always mentioned with reverence and piety, and we close all our work, just as we begin it, under all circumstances, in the holy name of the true and ever-living God Most High.

Homilius.—Wrote, together with Raumann, Schuster, Seydelmann, Tag, and Weinlig, nine songs for Masons : Dresden, 1782.

Homme , L'—The man : 2nd grade of the German Union of the Twenty-two.

Homme-Roi, L'—The man king: 2nd grade of the Grand Mys- teries of the Illuminati, according to Thory.

Honey was formerly used as a symbol of death. The ancients made libations to the dead of honey and wine. Funeral cakes were placed in the mouths of deceased persons to appease the wrath of Cerberus. „ Melle soporatam et medicatis fragibus offam," Oliver quotes Virgil as saying. But we do not know that Freemasonry has anything to do with these, or with the iroirava, except as a connection exists, if any, between them and the mysteries generally.

Honorarium.—Mackey states that in the high degrees of the Scottish Rite it is not unusual to grant honorary grades to distinguished Masons, and that these are termed as Honorarium. We have no such use in Craft Masonry, wisely, as we should think such a system liable to grave abuses, save that of Past Rank to Brethren in recognition of important services on behalf of the Craft.

Honorary Degrees.—The conferring of honorary degrees, such as the „ Honorary Degree of Mark Master," is apparently a purely American usage, and has no counterpart in this country. But in the high grade system there appear to be certain side or honorary grades, which are usual and for which no fee is required. The High Priesthood in the American Royal Arch System may also come within the meaning of honorary degrees. It is, however, quite incorrect to consider the P.M.'s grade, as we have it, as an honorary degree, inasmuch as it is rank the consequence of office ; and there is no admission to the grade of P. Master. It is a misuse of words, and not a little „ slipslop," to say the truth—one of the great evils from which Masonic history and archaeology have direfully suffered in the past, and still suffer at present.

Honorary Masons. —An order of Masons said to have existed in the last century, though of them little is known, except by name. They appear to have been schismatics, if anything, from the

„ original plan of Freemasonry." Mackey alludes to a song of theirs preserved in Carey's „ Musical Century."

Honorary Member s are those whom a Lodge, for some good and sufficient reasons, admits by acclamation, or ballot, as honorary members. They pay no subscriptions, and cannot vote in the Lodge, though they can be present at all Lodge proceedings and festivals, subject, of course, to the bye-laws. If any Brother be excluded or expelled, he forfeits „ ex necessitate „ all honorary privileges.

Honorary Thirty-third. —A high grade usage, it seems, which Mackey perfectly explains, but which we do not quite understand. It appears that in America they confer this grade sometimes as an honorary one (not a good system per se under any circumstances), and „ though they possess none of the rights of inspectors general or active members," they have the privilege of „being present at the meeting of the Council, and taking part, to a limited extent, in their deliberations."

Honoré, André.—Wrote a comedy called „ L'Ecole des Francs Maçons, ou les Francs Maçons sans le savoir : „ Paris, 1779-

Honours , Grand.—We do not see the propriety of alluding to these in a cyclopaedia, as they are simply a matter of Masonic ritual—not that it matters much one way or the other. It has been contended, with great ingenuity indeed, that our Grand Honours are of „ classical origin," but we cannot say that we are convinced. We prefer our own traditions on the subject, and to claim them as simply Masonic. At the same time, we speak with all deference to those able Brethren who hold a different view. All Grand Honours, be it remembered, are not the same, and they are given in various ways. L>ut, as we said at the outset the matter is one of those about which we cannot ^ell i itc in a cyclopaedia.

Hoodwink. —A Masonic term too well known by all Freemasons to need explanation here.

Hoor n van Vlooswyck, Le Baron P . N. van.—He died in 1809 at Paris, and was a learned Mason and archreologist. He had made a curious collection.

Hoorn, Van.—Nephew of the preceding, and also an educated Mason.

Hope makes the second of the Masonic triad. Faith, Hope, and

Charity, and has been termed by some writers the second round of Jacob's ladder. It is represented, as we all know, whether as a purely Christian or Masonic symbol, by a graceful maiden leaning on an anchor. In the classical iconology, Hope (Spes) seems to have been portrayed by a nymph holding in her hand a basket of flowers indicative of the opening year of a coming fruitful season. In the Masonic and Christian symbolism, the anchor itself is sometimes looked on^ as an emblem of hope a hope that is of immortality. Hence, as it has been said, hope springs from faith, and leads to charity. „Hope," Dr. Oliver tells us, „is an anchor of the soul both sure and steadfast, and that the old lectures instruct us thus ; „ Let a firm reliance on the Almighty's goodness animate our endeavours, and enable us to fix our hope within the limits of His most gracious promises,—so shall success attend us.1' Hope is one of the greatest blessings ever given in the good providence of T. G. A. G. T. U. to weak and mortal man.

Hop e Manuscript. —This is a copy of the Old Constitutions, which is preserved among the papers of the well-known Lodge of „ Hope „ at Bradford, West Yorkshire. A certified copy was lent

to Bro. W. J. Hughan by Bro. Woodford (Masonic student), frtf his valuable work, „ oîd Charges," etc., which was kindly made for him (Bro. Woodford) by consent of the W.M. and Brethren of that distinguished Lodge. It is a very valuable document. It is written on parchment, is six feet long, and six inches wide, but is defaced and worn away towards the end of the „ Apprentice Charge." Be it noted this „ Apprentice Charge „ is only found in three known MSS., though one somewhat similar is found in the Minute Book of the Old Lodge at Swalwell.

Horn , Wm.— A Doctor of Medicine, born in Brunswick in 1803, and D.G.M. of the Grand Lodge of the „Three Globes „ at Berlin.

Hor n of Plenty. —The jewel of the Lodge Steward, from „cornu copia," the classic horn of plenty.—See CORNUCOPIA.

Horne, G.—Translated a life into German of John the Baptist from English, in 1774. Kloss inserts it amid the writings for and against Freemasonry.

Horn s of the Altar.—A scriptural expression, referring to the four corners of the Jewish altar of „ incense," and some say „ burnt offer- ings" as well, which were made of Shittim wood. Any one taking holdof the horns of the altar, fleeing from human wrath, ,was deemed to be divinely protected, and no doubt this was the origin of the subse- quently much-abused usage of „ sanctuary." We do not know that the matter has much to do with Freemasonry, as we are not quite prepared to say that a Masonic altar has anything to do necessarily with the Jewish one. «

Horstmann , J . C.—Born in 1804. Member of the Lodge „ Boanerges zur Bruderliebe," in Hamburg, With Strauss he issued in 1841, „ Archiv fiir Freimaurerei."

Hoschea.—Appears to be the French use, in the Scottish rite, of our Huzza, though doubts may fairly exist about it, as it is also written, it

would seem, sometimes Ozee, as Mackey points out. It may refer to an older usage of some kind, though we must always be on our guard against • fanciful derivations—the „ post hoc propter hoc."

Hospitalières de Mont Thabo r (Hospitalerinnen vom Berge Tabor).—The „ Hospitaler Dames" of the Scottish Rite, called of Mount Tabor, in Paris.

Hospitality.—x\ perpetual grace, so to say, of Freemasonry, and which was always practised largely by the guilds, just as it is by us speculative Masons. In classical times the „ tesserae hospitalitatis „ were very common ; and no doubt the Roman guilds, in this way, aided their members, just as in later times each Lodge or guild is to help the travel- ling guild-brother. Hospitality is a scriptural as well as a Masonic virtue to be highly commended, and duly kept up, within proper bounds, and under fitting conditions.

Hottinger, Joh. Jak., was the first Grand Master of the Swiss Union of Lodges, called the „Alpina." He was the son of a merchant at Zurich, and was born in 1783. He was a volunteer, and served for some time in the Swiss army. He afterwards became a tutor, and subsequently wrote several tales for youths, and poems. He became a Mason in 1816, and was from 1817 Orator of the Lodge „Modestia cum Libertate," at Zurich. In 1836, at the 25th jubilee of the Lodge „ Modestia," at Zurich, he delivered an address, which paved the way for the formation of the „Alpina" in 1S44. He was elected its first Grand Master, and remained as such six years. He died in 1861, in his 78th year.

Houdon, N.—A well-known Parisian sculptor ; born at Versailles in 17 41, and died at Paris in 1828. By some French writers he has been called, as Besuchet informs us, the modern Phidias—" Moderne Phidias, dont le ciseau magique imprime à son choix tantôt la mollesse, et les graces de la beauté, tantôt la vigueur et le feu du génie." Many of his statues are famous. In 1806 he assisted at the revival of the Lodge „ Les Neuf Sœurs," whose labours had been suspended during the French Revolution.

Houel—Painter and engraver; born at Rouen about 1735; he studied the „beaux arts „ in Italy. He published, in 4 vols., fol. (Paris,



iySa-â), his „Voyage Pittoresque de Sicile, de Malte, et de Lipari," with 64 plates. He was a member of the Lodge „Les Neuf Sœurs." He died at Paris, 1813.

Houel.—Grand Officer of Grand Orient in France, 1804. Grand Orator of the Grand Chapitre in 1814.

Hour Glass.—Said by some to be a Masonic symbol, Oliver inter alios, as an emblem of human life ; but in our opinion not strictly speaking so.

Hours of Masonic Work. are generally now in the evening, though formerly no doubt much earlier. But it may be fairly assumed, as Mackey well puts it, that to a great extent our hours are mystical. High twelve, high none, is a marked feature in all our old formate, and it may refer to the older rules when the operatives were dismissed from their work at midday.

Houssement. — A member of the Grand Lodge of France, and one of the Commissaries for the Concordat of rygo, with the Grand Orient.

Howell , James.—Wrote „Londinopolis, „etc., folio: London, 1657.

How Go Squares ?—Found in the Grand Mystery of 1724 (in folio), and is clearly an old catch question. Its actual meaning seems to be lost. It is probably of much earlier date Masonically, and Mackey refers us to a profane use of it in 1658, in Thomas May's comedy of the „ Old Couple." It would be very noteworthy if it could be found to be then used as a Masonic formula.

H.R.D.M. —An abbreviation of Heredom, Herodem, Harodim.

Hu.—Said to be the name of the Divinity among the Druids. Some writers also assert that the Druidical name was „ Hu Gadaru—the Mighty, the Great, the Beautiful—and wish to trace it back to Ta, Jah, Jehovah, which is not impossible or improbable.

Hubner , Br.—Delivered an address to the Lodge „ Pforte zur Ewig- keit," at Hildesheim, August 3, 1803, entitled „ Der Vernunftstaat ist das Ideal aller Staaten."

Hughan , W . J.—This worthy and zealous investigator of Masonic history is so linked with the history of English and American Free- masonry for the last quarter of a century, that he deserves a^ befitting notice here. His Masonic career has been as follows :—" Initiated at the St. Aubyn Lodge, No. 954, Devonport, on the 14th day of July, 1863. Progressed most rapidly through all the degrees, and gave himself most thoroughly to Masonic studies and researches. Taken most of the degrees

worked in England and Scotland, but has sympathy especially with the Craft. From Plymouth went to reside at Manchester, and finally settled at Truro (Cornwall), where he joined the Lodges , Fortitude,' No. 13T, and , Phœnix,' No. 33r. He acted for some little time as secretary of the latter Lodge, but of the 1 Fortitude , he was appointed S.W. in 1867, and was elected W.M. unanimously in 1868. On the completion of his most successful Mastership, he was presented with a gold Past Master's jewel and gold lever watch at a festival banquet. On completing the history of the Lodge, and obtaining for the members the right to wear the centenary jewel by his re_- searches (the records having been lost prior to 1807), the Brethren presented him with a magnificently illuminated address, splendidly framed, and a gold centenary jewel. In 1869, under the Prov. Grand Mastership of the late R. W. Bro. Augustus Smith, he was appointed Prov. Grand Secretary, and occupied that arduous chair for two years, when he retired, and a vote of thanks passed by acclamation for his services. At the Grand Lodge held on the 29th of April, A.D. 1874, theM.W. the Grand Master informed the Brethren that he , had appointed . William James Hughan to take the rank and wear the clothing of a' Past Senior Grand Deacon in recognition of his literary labours in the service of the Craft.' The appointment has been most popular, espe- cially in his adopted county ; the Lodge of , Fortitude,' Truro, and the , Druids' Lodge,' Redruth, immediately decided to present Bro. Hughan with a complete suite of full-dress clothing and jewel of office ; and many Lodges in England have presented him with votes of congratula- tion. Bro. Hughan has also received a patent as Past Senior Grand Warden from the Grand Orient of Egypt, dated 30th January, 1876, and was the first so honoured by that rising Grand Lodge. The Grand Mark Lodge, in consideration of his services, especially with respect to his attention to the interests of Masons in the United States, conferred upon him, by patent, the rank and distinction of Past Junior Grand Warden. On the 2nd day of February, 1872, the First Grand Principal of Pennsylvania appointed him (as P. Z. No. 80 Chapter, Scotland) his Grand Representative in England, at the Mark Grand Lodge, which was the first of its kind ever made. In other degrees his advancement has been equally pleasing ; but in accordance with Bro. Hughan's evident leanings, we confine the sketch mainly to the Craft. He is honorary member of a great number of Lodges, Chapters, etc., in England, Scotland, Ireland, and the United States; especially we should mention those of the Lodge of Edinburgh (Mary's Chapel) and Mother Lodge, Kilwinning, Scotland ; Jerusalem Royal Arch Chapter, No. 3, Philadelphia ; and the , Lafayette Chapter of Royal Arch Masons,'No. 5, Washington City, U.S.A., in the latter of which he was made a life member at the same time that a similar honour was conferred upon the Marquis of Ripen, M.W.G.M., Sir John McDonad, and Lord Tenterden. He is a correspondent for several Grand Lodges and Grand Chapters abroad, who are anxious to confer honours upon him, which, however, Bro. Hughan uniformly declines, unless under special circumstances, as he prefers the quiet life of a student, though he recognizes the international character of Freemasonry. Bro. Hughan is a Vice-Patron of the Royal Masonic Institution for Boys, and a Life Governor of the Royal Masonic Institution for Girls and Aged Freemasons and Widows, and also of the Cornwall Masonic Annuity and Benevolent Fund ; and has served as steward of all the Masonic Charities, being a most energetic supporter of these excellent Institutions." His chief works are, „ Constitutions of the Freemasons „ (1869), „Masonic Sketches and Reprints" (1871), „Old Charges of British Freemasons" (1872), and „Memorials of the Masonic Union of A.D. 1813" (1874),—some of which have been translated into German and Italian, and reproduced also in the United States. Pie has been an editor of Masonic Calendars from 1865 to the present time.

Hugy.—A Swiss by birth, but in the French army. In 1814, he saved from pillage and fire the Lodge at Leghorn.

Hulsen, Joseph, Graf von.—A very active Brother in Polish Free- masonry, and one of the founders, about 1780, of the Lodge „ Chevaliers de St. Charles Amis à l'Epreuve."

Hûltz, Johann.—A famous architect of Cologne, who on the death of the son of Erwin von Steinbach, in 1338, continued the building of Strasburg Minster, which was finished by his uncle Johann Hûltz in 1439. He was connected with the Steinmetzen.

Humanity is a Masonic attribute of enduring delegation. As Giidicke well says, „ to Freemasons it must be a thing of the heart." All Lodges and all Brethren must exercise it towards each other habitually and truly. It is of the very essence of true Freemasonry.

Humanity, Progress of.—In its wider sense, and its more philo- sophical bearing, it refers to the human race in its actual and relative condition. As Freemasons, children of the light, brethren of the mystic tie, we are bound to uphold and to aid all that fairly tends to the real enlightenment and peaceful progress of our race. But in so doing, and in advocating this great and general and binding truth in the abstract, we are to be on our guard lest, lured into error by the deceiving lights of a fictitious sentiment or of a pseudo-philosophy, we fall, in the concrete, into any of those hurtful mists which have brought such delusions upon the minds and strivings of men. At this present time we often hear „ humanity „ spoken of as almost a religion per se ; and on this mistaken theory of humanity has been built up the dangerous teaching of an in- dependent morality of human perfectibility in itself and by itself. But the well-instructed Freemason avoids carefully the „ facilis descensus Averni," and basing. all his religious faith and practice in God's Word, avoids the two extremes of hyper-dogmatism and hyper-idealism.

Humbert.—A French Brother, who in 1819, as Orator, pronounced an address at the anniversary of the Lodge (not named), and the conjoint festival of St. John.

Humility.—A true Masonic virtue, to be always practised by all our Brethren in Lodge, and out of it.

Hummel, Joh. Nepomick.—The famous pianoforte • player and composer; born at Presburg in 1778, and died at Weimar in 1837. He was a pupil of Mozart's ; made, in the interest of his great art, journeys in 1788 through Germany, Italy, France, and England, and was for some time „Capel Meister" to Prince Esterhazy. Afterwards he went to Stuttgardt and Weimar. In 1820 he was received in the Lodge „ Amalia," at Weimar, and wrote for it several noteworthy compositions. In the music book of the Lodge for 1851, are two songs of his, one being the music to Goethe's words, Lasst fahren hin das Allziidiichtige.

Humphry, John.—The famous astrologer mentioned by Anthony Wood, contemporary with Lilly and Evans and Ashmole.

Hund, G. G., Baron von.—A person who played a great part in the history of Freemasonry and of the high grades, especially in Germany. He was born in 1722, and died in 1776. He was a landed proprietor by birth in the „ Oberlausitz," and originally a Protestant, though he subsequently became a Roman Catholic, and was buried before the high altar in the Roman Catholic church

of Melrichstadt. In his twentieth year he was made a Mason at Frankfort O.M., March 20, 1742, and is supposed during his residence in Paris the following year to have received the high grades, though he is also said to have visited England and Holland. Some have declared that he received the Templar order especially from Charles Edward Stuart ; but this seems very doubtful. It is averred that he returned to Germany in or about 1743, with a patent of Prov. Grand Master; but this also is very problematical. About 1749 he founded, it is stated, the Lodge of the „Drei Saulen" at Kittlitz, and laid the foundation of a Protestant church with Masonic honours. About 1754 he appears to have been again in Paris, and mixed up with Bonneville's Chapter of Clermont, which had incorporated the Templar grade and the pseudo-tradition of the Scottish continuation. From this system, as Thory says. Von Hund learnt his subsequent teaching, and on this basis built up his structure of the Strict Obser- vance. In fact, he held that Freemasonry was the successor of Templary, and that each Freemason was a Templar. With the progress of the Strict Observance we have nothing to do here (see STRICT OBSER- VANCE), but will merely add that the effect of Von Hund's proceedings was to throw an apple of discord among the German Freemasons, which has undoubtedly been productive of grave consequences. We do not agree with the censures cast on Von Hund, otherwise than as fairly directed to his want of judgment and discretion. We believe him to have been an honest visionary, an impulsive enthusiast, who thought that he was going to reform and regenerate the Order. We can fully conceive that he believed in what he put forward, though historical correctness and careful criticism have long since given up the untenable hypothesis of a Templar perpetuation. Like all labours and visions built up on historical falsity, the edifice he erected at so many sacrifices has long since crumbled into dust. After long contests and many vexations, and with the full knowledge that confusion, not order, that opposition, not success, had attended his laborious schemes, honestly traced out we believe. Von Hund died at Meiningen in his fifty-sixth year. The accounts of his personal and mental and moral qualities are most favourable ; and, despite some later depreciatory criticism, if, as Lenning points out, the writer of Anti-Nicaise may be trusted, as he probably may, the verdict of posterity must and ought to be kind and gentle to Von Hund. His Brethren of the „ Minerva „ Lodge at Leipsic struck a medal to his memory, which has often been described ; and no history of Freemasonry in Germany can be written without remembering the remarkable part he played in it for so many long years. Von Hund, despite his love for the Strict Observance and high grade lore, never seems to have lost his attachment to the pure craft system ; and while we deplore the „will-o'-the-wisp" he followed and the great mistakes he made, we are not prepared to deny him the character of a zealous and attached Freemason.

Hungary,—Freemasonry seems to have existed in Hungary from about the middle of the last century, though so far its early history is not quite clear, and it had to undergo various vicissitudes of favour and disfavour, of support and opposition. In 1870 the Grand Lodge of Hungary was formed. It is also called the Grand Orient. It has now about twenty-two Lodges under it. There is also a Gi- and Scottish Orient in Hungary, with also about twenty Lodges under it.

Hunnius, Nicolai.—Wrote, in 1622, „Betrachtung der neuen Paracelsischen mid Wiegelianischen Théologie „

Huntly, The Marquis of.—Grand Master of Scotland in 1792 and 1793-

Huot.—Wrote „ Ordre du Temple : Déclaration Individuelle signée Huott" Paris, 1827.

Hupeden was W.M. of the Lodge „ Constantia zu den drei Krânzen" at Rettenburg, and delivered an address to the Lodge 1784.

Hure.—Said to be an English hotel-keeper, at whose house, in 1725, in the Rue des Boucheries, the first assemblies of the Freemasons in Paris were held ; but, as we have before said, the early history of Freemasonry in Paris is involved in much obscurity, and the „ textus receptus „ of the French Masonic annals will have, we think, to be yet much altered. We do not at all feel satisfied with the evidence as regards Lord Derwentwater and Lord Harnouester or the French account generally of the early state of Freemasonry at Paris. Bro. W. J. Hughan, in his indefatigable industry, has disentombed from the dusty pages of the „ St. James's Evening Post," where they have long lain unnoticed and unknown, because forgotten, the following passages which throw quite a new light on the French Masonic chronicles. „ St. James's Evening Post," September 7, 1734.—"We hear from Paris that a Lodge of Free and Accepted Masons was lately held there at her Grace the Duchess of Portsmouth's house, where his Grace the Duke of Richmond, assisted by another English nobleman of distinction there, President Montesquieu, Brigadier Churchill, Ed. Yonge, Esq., Registrar of the most honourable Order of the Bath, and Walter Strickland, Esq., admitted several persons of distinction into that most ancient and honourable society." September 20, 1735.—"They write from Paris that his Grace the Duke of Richmond and Dr. Désaguliers, formerly- Grand Master of the ancient and honourable Society of Free and Accepted Masons, and now authorized by the Grand Master (under his hand and seal and the seal of the Order), having called a Lodge at the Hotel Bussy in the Rue Bussy, his Excellency the Earl of Waldegrave, his Majesty's Ambassador to the French King ; the Right Hon. the President Montesquieu, the Marquis de Lomuren, Lord Dursley, son to the Earl of Berkley ; the Hon. Mr. FitzWilliams, Messieurs Knight, father and son -, Dr. Hickman, and several Other persons, both French and English, were present ; and the following noblemen and gentlemen were admitted to the Order ; namely. His Grace the Duke of Kingston, the Hon. the Count de St. Florentin, Secretary of State to his most Christian Majesty ; the Right Hon. the Lord Chewton, son to Lord Waldegrave ; Mr. Pelham, Mr. Armiger, Mr. Colton, and Mr. Clement ; after which the new Brethren gave a handsome entertainment to all the company." All this is quite new to Masonic students. ^

Hurka, Fried. Franz , Dr.—Bom in 1761, he died in 1805. He was a leading singer at Berlin, and member of the Lodge „ Friedrich Wilhelm," etc. He was a very talented composer ; and many of the most popular Masonic melodies, says Lenning, are owing to his skill and taste.

Hurter , Friectr.—Wrote the history of Pope Innocent III. and « Durchwindigkeiten aus dem letzten Decennium des i8ten Jahrhun- derts."

Hutchinson , William, may be fairly termed the father of Masonic symbolism. No one writer has endeavoured more than he did to give an elevating, and classical, and philosophical tendency to all our Masonic researches and disquisitions. His is a name which ought always to be held in reverential regard by all Anglo-Saxon Freemasons. He was born at Barnard Castle, Durham, in 1732, and died in 1814. He was a solicitor by profession, but an antiquary and archaeologist by taste—and conviction. He wrote that well-known work „ The History and Antiquities of the County Palatine of Durham," and several other works, being a zealous member of the Antiquarian Society. His „ Spirit of Masonry," his well-known work, was first published in r 7 7 5 ? with the especial sanction of Grand Lodge, and a second edition was issue in 1795. Dr. Oliver edited one of the many later

editions. Hutchinson had his own peculiar theories, which a later and sounder criticism and a truer exegesis have compelled Masonic students to discard. His ety- mology and his symbolism are both somewhat strained, though there will be always a large school in Anglo-Saxon Freemasonry which will adhere to the Christian sympathies and sentiments of Hutchinson, But though we cannot fully agree with all his views, we can admire truly the general groundwork of his admirable work, which will remain a lasting monument, both to his learning and ingenuity, a fitting epitaph, so to say, on the long career of a man and a Mason, whose head and heart went in unison, whose life was blameless, and whose memory is still fondly regarded by Freemasons, wherever the English language is spoken, and as long as Freemasonry itself endures.

Huzza. —The acclamation in the Rite Ecossais—which, as we have before observed, is sometimes written also Houzé.

Hyde, Thomas.—Given by Kloss as writing a history of the „Persian Magi:" Oxford, r7oo.

Hymmen , J . W . B. von.—A Prussian judge who wrote several juridical works. He was born in 1725, and died in 1785. lie was a member of the Strict Observance, and issued several Masonic tracts recorded by Kloss. Among these especially may be cited the „ Frci- maurer Bibliothek," 8 vols.; Berlin, 1778 to 1803, which he edited together with J. A. Hemmann ; five Masonic songs dedicated to Prince Louis of Darmstadt, in 1777; „ Der flammende Stern," i779 i Crata Repoa," in 1770. There are four other musical works given to Hymmen, which, for some reason, Kloss seems to question, though why we know not.

I.

I.A.A.T.—These letters are said, on the authority of Reghellini de Schio, as quoted by Mackey and others, to be engraved on rings of gold worn by the German Rose Croix Masons, and to represent the initials of Ignis, Aer, Aqua, Terra. But these words are also referred to the actual Rosicrucians by others, and to connect themselves with the elemental doctrine which is said to come from the Egyptian mysteries. They were, in all probability, borrowed from the „ Fratres Roseœ Crucis „ by the Chevaliers Rose Croix—two distinct organiza- tions, be it ever remembered, though we do not deny the possibility of the perpetuation, by the modern Rose Croix, of some of the formulas of the older body.

I am that I am.—Answering to „Eheyeh Eheyeh"in the Hebrew— the well-known and holy name of God communicated to Moses (Exod.

14), and which seems to represent the Eternity of the Most High. This peculiar form of the name of God is not so much connected with Craft Masonry as with the high grades.

Iatric Masonry comes from the Greek iarpela, a healing, or 7j rix^V la-rpiaurj, the healing art, and hence the adjective larftiKos, belonging to medicine or skilled in medicine. If Ragon may be credited, he tells us that such a system under such a name was instituted in the 18th century, and

that its adepts were occupied in the search for the universal medicine. One of its grades was called the „ grade of Cos." According to old Lemprière, Cos was an island in the iEgean Sea, one of the Sporades, and said to be the birthplace of Hippocrates, the eighteenth in descent from ^Esculapius, a famous physician, who wrote many medical treatises. Such as are still extant were published at Geneva in 1657, by Efesius, in folio ; and this is said to be the best edition. In all proba- bility this is one of the Hermetic or rather mesmeric grades which sprang up like mushrooms towards the end of the last century, and which are now happily forgotten. We note that Bro. Kenneth Mackenzie, in his R. M. Cycloptedia, states expressly that „ iatric Masonry is still professed, by the Brotherhood of Light," a mystic order, Fratres Lucis, established at Florence in 1498. Among its members named by Bro. Mackenzie, we observe the names of more than one charlatan, according to our notions.

Icolmkill.—An island near the Hebrides—some consider it one of them—where the monastery of St. Columba was built about the middle of the 6th century, and a home of the Culdees. The Rite of Heredom Jiere was said to take its origin. Many able writers have liked (see CULDEES) to connect them with Freemasonry both in its operative and speculative character. One of the most skilful antiquarians and archfeo- logists that we have known, Mr. Wallbran of Ripon, always held that there was „ a good deal „ in the Culdee theory, though he equally realized the Roman derivation. He seemed to think that Freemasonry was both Roman and Phoenician in its foundation in these islands.

Idaho.—The Grand Lodge of Idaho, U.S., was established in 1867, and the Grand Chapter in 1870. It now contains ten Lodges and 285 members of the Craft.

Idolatry —We should not introduce this subject here, as it is not Masonic, were it not that Dr. Oliver, in order to escape from a grave dilemma in his theory of Masonic history from the darkest times, had to put forward his twofold division of true and spurious Freemasonry. But he was confronted by this great difficulty that the known Tynan worship was idolatrous, or spurious Freemasonry, as he termed it, and his explanation-hopeless in itself-critically failed „ab initio. The connection of the mysteries with Freemasonry is still a crux for the Masonic student.—See MYSTERIES.

Iffland Aug. W.—A German poet and dramatic writer, who was born at Hanover in 1759, and brought up under Eckhof at Gotha. He died in 1814. His dramatic works were published with an auto- biography at Leipsic, 1798—1802, in 16 volumes, and subsequently two further volumes appeared at Berlin 1807-9. He was received into Freemasonry by Fr. L. Schroder in Hamburg, but only received the Apprentice grade. He published a Masonic play called „ Der Magnetis- mus Mannheim, 1787.

Igne natura renovatur intégra.—Said to be an old Rosicrucian formula. But see also I.N.R.I.

Ihlée Job. Jak.—Born in 1762, he died in 1827. He was a. director of the theatre at Frankfort-on-the-Main, and a poet. He was for a long time Orator of the Lodge „ Ewigkeit „ at Frankfort. Kloss. mentions no less than seven addresses and songs by him.

Ihrink, Diet. C.—Born in 1727,116 died towards the close of the last century. An active member of the Strict Observance. In 1749 he was W. M. of the Lodge „ Zu den drei Lôwen „ at Hamburg, and helped to found more than one Lodge.

I H S Said to represent the abbreviation of „ In Hoc Signo," though that is most doubtful. The true

explanation seems to be „ Jesus Homi- num Salvator," just as J. H. C. is „ Jesus Hommum Consola or. I he Jesuits have taken it as their monogram, as is well known, and it is most common in Christian symbolism and art. The Camden Society ap- peared wishful at one time to contend that its origin is Greek and comes from IH20YS, and so perhaps it may, but the Latin form is of very ancient use. The theory that it comes from IUS,_ a supposed name of Bacchus, is inadmissible. Some Imve said that it was derived from IX®YS, though that is equally objectionable. It is used m the Templar order.

Illinois.—A Grand Lodge was founded in this State of America, Mackey tells us, in 1822; but in the an t i - M a s on i c excitement it sus- pended its labours. In 1840 a convention ot six Lodges was held at Jackson, when the Grand Lodge was formed an f ^ r A 1 Gian d , ,7 and Grand Commandery, and Grand Council, Mackey add s , were „subsequently established." It at present contains 7^5 0 o"b 46,468 Masons.

Illiterate Masons. —No Masons ought to be illiterate—that is without knowledge of letters—as no one properly can be admitted into Freemasonry under any circumstances, who cannot read and write.

Illuminated Theosophist s (Théosophes Illuminés).—This seems to be a modification of Pernetti's system introduced at Paris by Benedict Chastannier, and who also sought to institute it in London. It consisted of nine so-called grades.—See CHASTANNIER and THÉOSOPHES ILLUMINÉS.

Illuminati. —A name often given wrongly to Freemasons, who have nothing to do with the Illuminati properly. In one sense only is it true, as enlightened illuminated Sons of Light. It has been used in its innocent sense of Freemasons undoubtedly and correctly.

Illuminati, The.—This mischievous association seems to have been actually founded by Professor Weishaupt at Ingolstadt in Bavaria about the year 1776. Weishaupt, who was Professor of Canon Law at the University there (see WEISHAUPT), was not a Freemason when he established this order, for he was first initiated in the Lodge „ Theodor zum guten Rath" at Munich in 1777. Now, in order to understand what Weishaupt really purposed by this elaborate and secret society, which to some appears a Jesuit organization with Masonic grades,. as Lenning fairly puts it, we must hear what he says. Weishaupt tells us in his „ Pythagoras „—which appeared, according to the „ Handbuch „ and Kloss, in 1790—that hefounded the order himself May 1,1776, and called his first rules „Statuten der Perfectibilisten," Statutes of the Perfectibilists. The name „ Illuminati „ was of later use. Weishaupt states distinctly in „ Pythagoras „ that his first idea by the union of independent-minded men from all parts of the world, of all conditions and all religions—and notwithstanding all differences of personal opinion—was to labour together as equals and as one man (what for is not clearly stated), inasmuch as such an union would be the masterpiece of human reason, and in this way the art of ruling would receive its highest perfection. In another place, in a letter to Zwack, March 10, 1778, he writes: „Eloquent Platon, sage Morus, vertueux St. Pierre, vous voulez ramener ce globe entier à la paix universelle. Si une reverie aussi sublime peut jamais se réaliser, c'est en ramenant tous les hommes au culte de la nature. Voilà le dernier but de mon ouvrage." Lenning, who is favourable, as we shall see later, to Weishaupt alike as to his motives and aims, gives us one other passage in which Weishaupt thus speaks in the same letter apparently to Zwack,—" The clear entire object was moral cultiva- tion through purification of the ideas, to which the separate efforts—reli- gious and

political enlightenment, through the undermining of the Church dogmas of belief and worship, through a spread of deism, or the religion of nature, £ naturlichen Religion,' and through civilization, to arrive at a Republican manner of thought and character as secondary aims and means in all ways—then appeared serviceable to the majority of the Illuminati." Plain-speaking Professor Weishaupt ! lie is said to have been originally a Jesuit, and when he became a Mason to have thus com- bined the organization of both these great secret societies for his own purposes. For it is quite clear, on Weishaupt's own showing, that the order had no Masonic aim, and ought not to be confounded with Freemasonry, and that his professions of morality and education and the good government of man, were equally masks to cover his real aim - that of political dominion. It is idle to attempt to surround the Illumi- nati either with the fascinations of secret association, or the claims of intellectual aspirations, as they were purely a political, and dangerously political, secret society, inasmuch as in their very principles they sapped the foundation of all existing government, and reduced everything to the hopeless despotism of a pretentious republicanism. It may seem strange to some' to see such destructive principles under the guise of philan- thropy and human solidarity, accompanied with a „ morale indépen- dante," thus openly avowed by Weishaupt ; but this is by no means a singular instance in the history of similar perverted views and dangerous theories. When the Ultramontanes attack the Illuminati, however, they should remember that Weishaupt was originally a Roman Catholic and probably a Jesuit, and that he is not the first Jesuit by many who has preached revolutionary socialism and the overthrow of kingly power, under the specious name of liberty, civilization, and universal fraternity. Weishaupt was joined by Baron von Ivnigge, an enthusiast and a person of some ability, in 17 So, and fiom that time the order seemed to spread in all directions, though it never really haci the influence or importance which some agitated Ultramontanes have hastily ascribed to it. It did a good deal of mischief, no doubt, in its time, by the perversion of many otherwise estimable persons to its hidden and dangerous views ; but it soon passed away, leaving only a painful memory and unwelcome associations. _ That some Freemasons joined in this baneful movement, and that it influenced some Lodges abroad, is possibly and probably true ; but the difference as between Freemasonry and Illuminatism, is simply the contrast as between light and darkness, truth and falsehood, right and wrong, order and confusion, law and illegality, revolution and loyalty. No true Anglo-Saxon I1 ree- mason can sympathize with or approve, more latomico, the aims or organization of the Illuminati, altogether the creation of a stormier past, now forgotten amid a happier reign of peace, legality, and good govern- ment. We feel bound, in emphatic terms, to repudiate any morbid feel- ings as regards such insidious and un-Masonic associations, and always prefer plain speaking. It has indeed been ably contended that the aims of the leaders were good, and that they were elevating in sentiment, wishing the welfare of their kind, and, above all, were virtuous and consistent in their moral lives. Be it so. Let us accept Weishaupt s own statement of his own objects, and he must be very blind or very dense who does not perceive that, even with well-intentioned people, such propositions, unsound in themselves, might, and probably would, lead to mistaken action ; but in the hands and minds of evil-disposed persons must be productive of the most dangerous consequences. And such, no doubt, is the popular view of the dogmata and doings of the Illuminati; and who can say that the popular view is_ er- roneous? Lenning, no doubt, says that Weishaupt was specially endowed with an enlightened and enthusiastic desire^ for the good of humanity. Perhaps he was abstractedly; but practically his prin- ciples put into action led to universal revolution and the_ overthrow of revealed religion. It has been asserted that Von Kmgge was a religiously-minded person, and would never have been led into de- liberately hurtful

schemes and teaching; but we must remember that Von Knigge, apparently alarmed, separated himself from Weishaupt and the Illuminati, as did many others, in 1784, and that Weishaupt altered the ritual of the „ Illuminatus Dirigens," founded by Von Knigge, because it was „too religious." Von Knigge, like Von Hund, is said to have died a Roman Catholic. Lenning has an interesting account of the Illuminati, whose name, he says, was derived from the early Christians, who were termed „Illuminati Divina Gratia," and from previous secret Christian orders of Illuminati. He mentions first the Adombrados of Spain, the end of the 16th century ; the Guerenets in France, 1634, given up to fantastic spiritualism and demonism, and a Mystic Society in Belgium, name not given, from 1750 to 1788. The Illuminati appear to have had nine so-called grades, founded more or less doubtless on existing Masonic nomenclature—an apparent union which did Freemasonry much harm in the past, and still does it harm in the minds of many people. Das Noviziat. The Novice-hood. Der Minerval Grad. The Minerval Grade. Illuminatus Minor. Lesser Illuminate (Minor). This entire class was also called the Pflanzschule, a nursery properly „ of plants." For the 2nd Division the name was Symbolische Freimaurerei, Symbolic Freemasonry, and consisted of two grades, viz.,— Illuminatus Major, oder der schottische Noviz. Greater Illumi- nate (Major), or Scottish Novice. Illuminatus Dirigens, oder schottische Ritter. Directing Illumi- nate, or Scottish Knight. In the 3rd Division were two classes of the mysteries so called. The Lesser Mysteries. Presbyter or Epopt, or the Priestly Grade. Princeps, Prince, or the Regenten Grade. Regent Grade. The Greater Mysteries. Magus. Rex. We hear also of the „ Areopagites," who appear to have been a secret council. The three symbolical grades appear to be interwoven with this system, and when given to have led up to No. 4, or Scottish Novice. If they were habitually given we should reach the number of 14 grades. The Illuminati seem to have called themselves by various names—as Cato, Philo, Spartacus, Plato, Morus, Diomede, and even St. Peter. They gave special names to the towns where they assembled—as Ingold- stadt, Eleusis ; Echstadt, Erzeroum ; Munich, Athens, etc., and they had an alphabet of „secret hieroglyphics." At one time the society was popular, though how it worked we are not exactly told—probably, so to say, beyond Freemasonry, and at one time also it seems to have spread in all directions,_ except in Great Britain. The number of its associates was for a short time large, but it never was so numerous or powerful as some seem to think. We do not identify ourselves for one moment with the coarse language of Barruel, or the exaggerations of Professor Robinson, or the excited utterances of Roman Catholic assailants of active Freemasonry. We do not even believe that it had anything to do with the French Revolution, as is so often said; as we think Mounier's remarks in his work, „ Influence attribuée aux Philosophes Francmaçons, etc . . . . sur la Révolution de France" (1801), are perfectly conclusive on the subject. At the same time we cannot honestly deny that much of the Illuminati teaching was most mis- chievous, and of evil tendency. In 1784 the Elector of Bavaria formally suppressed the- Illuminati as dangerous to the State, arrested many of its prominent members, a large quantity of papers, and imprisoned several of the leaders. Weishaupt escaped into Coburg Gotha, where he was kindly protected by the reigning Grand Duke, a Freemason, though he seems to have wiselygiven up all his questionable teaching. From 1786, as Lenning points out, the German Illuminati pass away completely from the scene. No subject has probably caused so much controversy, and the numerous treatises on the subject which Kloss enumerates, pro and con, seem to show how animated at one time the paper warfare was. It will be seen that we take an unfavourable view of the Illumi- nati ; but we think it is always better to show our colours, and avow an honest opinion. But there are two sides to every earthly question, and we do not wish to seem to speak too dogmatically, or to lay down the law too pretentiously, on a confessedly difficult subject—the more so as we are

bound to admit that it is one on which there may be fairly a difference of honest opinion, without blame to either side in the con- troversy.

Illuminés de Bavière.—Illuminate of Bavaria, or rather the Illu- minati founded by Weishaupt, Roman Catholic professor of canon law in the University of Ingoldstadt, whose history we have just given.—See ILLUMINATI, THE .

Illuminés de Stockholm, Ordre des (Order of the Illuminate ot Stockholm).—Thory tells us that this order was instituted for the propa- gation of Martinism.—See MARTIN , or ST. MARTIN. —Thor y adds, „ II est peu connu," though it is also mentioned by Ragon.

Illuminés Théosophe s (Illuminate Theosophists).—One of the grades of Benedict Chastanier, and Swedenborgian, seemingly, in its scope.

Illuminism, or Illuminatism. —The name given to the system of the Illuminati.

Illustres, Le s (the Illustrious).—See LE S TEMPLIERS, or the Templars ; 2nd grade of the ancient Chapter of Clermont.

Illustre Chevalier (Illustrious Knight).—The 13th grade of the ninety degrees of the Rite of Misraim.

Illustrious Elect of the Fifteen.—Answers to the Elect of Fifteen, the 10th degree of the A. and A. S. Rite, and it is found in the Chapter of the Emperors of the East and West, and in the Rite of Misraim.

Illustrious, Mackey says, is a name given, in the A. and A. S. Rite, to all possessors of the 32 nd degree.

Imbaulhus, Bernardus.—Said by Thory, and the history of the „ Ordre du Temple," to have been elected Regent and Magistrat-Vicar of Africa, in 1472. We need hardly add, that the whole history and chronology of the Parisian „Ordre du Temple" are more than doubtful.

Imitative Societies.—Certain societies, with the condition of secret reception and special recognition, may be fairly called imitative of the Free- masons, such as the „ Bucks," the „ Gormogons," the „ Gregorians," the „ Carbonari," the „ Illuminati," and many others, which, to some extent at any rate, borrowed the forms of Masonry to cover their special aims, whether innocent or social, political or baneful. Other orders exist, such as the „ Foresters," „ Odd Fellows," „ Good Templars," „ Grangers," „ Knights of Pythias," „ Ancient Shepherds," the „ Society of the Ark," „ Free Gardeners," and many more, which call their assemblies Lodges, and wear collars and jewels as we do. Many of them are very useful and valuable, as we personally know.

Immanue l is from the Hebrew, „ God with us," and was applied prophetically, by Isaiah, to the Child of the woman, the Messiah. It is a name of Christ the Saviour, and is used in Templarism. It is some- times written, though wrongly, „ Emanuel."

Immemorial. —An epithet too often given, in Masonic writings, to Masonic bodies, but which careful criticism condemns. The „ Antiquity Lodge" meets from „time immemorial." What the legal meaning really is, is a matter of some doubt ; but few Masonic bodies can fairly use the word „ immemorial," except unhistorically.

Immortality of the Soul.—This truth is most undoubtedly set forth in our esoteric lore most distinctly, so much so that it is almost needless to repeat the dictum. We learn it both symbolically and of direct inculcation, and no disbeliever in it can fairly have realized the force and meaning of our Masonic instruction.

Immovable Jewels. —The Immovable Jewels are the tracing board, the rough ashlar, the perfect ashlar. Oliver says they were formerly called the „trasel board, the rough ashlar, and the broached thurnel."

Implements, Masonic.—Speculative Masonry has adapted the actual implements of the operative Masons to symbolical teaching and spiritual application. We have evidence, in England at any rate, that this catechetical instruction dates from the middle of the 17th century; but though we have Scottish Lodge minutes to 1600, we have no trace there of any known similar form, so far, of inner teaching. It is need- less here to go into the details of our allegorical and didactic exposition on this head, as such would be foreign to the object of this work. But see WORKING TOOLS.

Imposts.—According to Oliver, Husenbeth gives this name to „ members of the Secret Society of Tyrian Artists, who were hired by King Solomon to erect the sacred structure, in order to distinguish them from the Jews, who performed the more humble labours." We need hardly remark that Husenbeth sins against every known portion of sacred history, in making such an unauthorized statement. He adds, equally erroneously, and without a shadow of proof or justification for so gratuitous an assertion, that these „ Imposts „ were „ honoured with the epithet of , Free , annexed to the name of builder or mason ; and being talented foreigners, were freed from the imposts paid to the state by the subjects of Solomon." A very pretty little fable. Impost properly means a tax or tribute, a payment placed on an individual or a state.

Impostors.—Impostors have existed among Masons, especially during the last century, like Cagliostro, Johnson, and many more ; and the breed, as we took occasion to say before, is not extinct amongst us. Lodges and Brethren are often the dupes of vagrant Freemasons, of travelling impostors ; and too much caution, following our ancient custom, cannot be exhibited in the examination, reception, and relief of strange Brethren.

Imputations. —It is most unmasonic to cast imputations on a Brother's character, especially behind his back. We are bound manfully to defend him in his absence as well as in his presence.

Inactive. —A Lodge meeting regularly paying its contributions, and making its returns to Grand Lodge, is said to be active ; whereas, when in the contrary state of affairs, it is said to be dormant. The word is no doubt in the terminology of Freemasonry, but not in very common use. We very often say that a Lodge is in work, or in abeyance, as the case may be. Inactive is hardly in use in England.

Inauguration. comes from the Latin „ inauguratio," which again is derived from the Roman custom of augury, „ augurium," olwLcr/j.a, and to the consecration of a place by augury, or after augury, „ locum inaugurato consecrare." Hence by common use we often apply it to the commencement of a special undertaking of some kind ov another. For our Masonic inauguration of Lodges, we have, however, a special word, and so generally apply it, if wrongly, to the beginning of Lodge work, on some festival or other occasion.

Incense. is used in the consecration and dedication of Lodges. Mackey says that it is used in

America in the ceremonial of the 3rd degree.

Inchoat e Lodges. —An American rather than an English term.

Incommunicable Name , The.—Held generally to be the rerpa- ypâ/x/xaroy, the sacred name Jehovah. Incommunicable apparently comes from a mediaeval or scholastic word, „ incommunicabilis," which Facciolati will not admit to be of classical use. It has two meanings, —that of not being communicated, and that of not being shared with. To this day the Hebrews, whenever in reading the Bible they come to „Jehovah," substitute „Adonai." They sometimes say „Aelohim," and sometimes „ Shem," the Name. Oliver also says „ Hashem." They call it themselves „ Shem Hamphorash," or Hamphoresh.

Incorporation.'—Incorporation is a special act, by which in England the Crown incorporates an institution/gives to it corporate powers—in fact, makes it a perpetual corporation, a body politic for its own purposes. It can sue and be sued, can hold property, and lease and alienate it, as a corporation. The Grand Lodge lias never been incorporated, and though attempts were made about a hundred years ago to incorporate it by Act of Parliament, the general sense of the fraternity was adverse to such a proposal, as it would probably be still.

Inchiquin, W . O'Brien, Earl of, was Grand Master of the Grand Lodge of England in 1726-7.

Indagine, Innocentius Lib. ab.—Wrote „ Chemisch-physical- ische Nebenstunden," etc., 1780. He appears to have been a member of the Rose Croix, as the „ Kurzgefasste Geschichte der Rosenkreuzer," etc., 1784, Kloss tells us, is simply a reprint of five of his original works in 17 So.

Indefeasible. is a law term, which means, actually, a .right 01^ title which cannot be shaken or taken away. In the Charges published March 25, 1721, there is a curious passage concerning „rebellion against the State," which. in all probability dates from the Civil Wars, and of which the reason is obvious. It has long been removed from our Charges, as rebellion is now a disqualification for Freemasonry.

Indelible. from the Latin „ indelibilis," equivalent to the Greek dveiaXenrros, means properly what cannot be blotted out or effaced, and hence is perpetual. Old Ovid sang of old in the Met. : „ Nomenque erit indelibile nostrum." It in fact embodies the old Masonic adage, „ Once a Mason always a Mason."

Indented Tarsel.—Oliver tells us that this is an old name for the ornamented order which surrounds the mosaic pavement, now called the tesselated border. It is sometimes written Tessel, but that is clearly a corruption, though some have thought that it was an abbreviation of tesselated.

India.—See also HINDOSTAN. Freemasonry may be said to date in our Indian Empire from 1728, when Lord Kingston, Grand Master, granted a deputation to George Pomfret, Esq., as Prov. Grand Master for Bengal. It was not, however, seemingly, until about 1740 that the Lodge „ Star in the East „ was in active working at Calcutta. A Lodge seems to have been established at Madras in 1752, another at Bombay in 1757. There are now District Grand Lodges for Bengal, Madras, Bombay, Punjab, Burmah, with numerous Lodges under the English Constitution as well as under the Scottish and Irish.

Indiana.—Freemasonry, Mackey tells us, was introduced into Indiana in 1807. The Grand Lodge

was established January 12, 1818. It contains 444 Lodges, and 27,584 members. The „ Handbuch „ says that in 1730 Freemasonry was introduced into. Indiana by the French, but gives no further proof.

Indian Freemasonry.—There has always existed a school which has contended that you can find indigenous Masonry among nations civilized and even uncivilized, and there is probably some truth in the theory. Clavel gives us a well-known picture of Brandt saving Captain McClinstry. From time to time statements have been made that the Indians in North America possessed a secret system of initiation and re- ception akin to Freemasonry, but we are not aware of any actual proof of the fact. The North American Indians are also said by some travellers to retain customs and traces of the primaeval mysteries.

Indifférents The. or Indifferentists, apparently from „ Les Indiffé- rens," an androgynous society said to have been set up at Paris about 1738. Mackey says that its jewel was an icicle, and its object was to protect its members from the influence of love. We find no trace of it in Clavel or Thory, and we only record it to note its absurdity and un- masonic character.

Indissoluble Tie.—Oliver quotes Daniell as well saying, that Masonry annihilates all parties, conciliates all private opinions, and renders those who, by their Almighty Father, were made of one blood, to be also of one heart and one mind, brethren bound firmly together by that indissoluble tie the love of their God and the love of their kind.

Induction.—A Worshipful Master is often said to be „inducted" into his chair of office. Mackey also points out that the word is used in the sense of initiation into the high grade termed Thrice Illustrious Order of the Cross.

Inductor.—The Lower and Junior Inductors, the same Masonic authority informs us, are officers in a council of the Thrice Illustrious Order to the Lower and Junior Deacon in a Craft Lodge.

Industry. —A Masonic virtue inculcated more than once. As the old Charges of 1722 say, „all Masons shall work honestly on working days that they may live creditably on holy days." Some say that the beehive is the Masonic symbol of industry ; but though we certainly see it on many Masonic charts, we are not aware of any actual authority for its use in this country.

Ineffable Degrees.—The word ineffable comes from the Latin „ ineffabilis," and which answers to the Greek âveKijWijToç, and some have thought that the word and derivation of use came from the mys- teries. We have previously pointed out the Hebrew use and custom. —See INCOMMUNICABLE. The term is applied to certain degrees of the A. and A. S. Rite.

Ineligible.—Men of notoriously bad character, in a state of slavery, under twenty-one, atheists and immoral persons of bad reputation are ineligible. Women are also ineligible. The particular bye-laws of Lodges may make persons specially ineligible for that particular Lodge ; but that is a Lodge ineligibility, and not an ineligibility of Freemasonry.—See alsc QUALIFICATION FOR FREEMASONRY.

Information, Lawful.—The test of „lawful information" as to Masonic membership is one which requires to be carefully guarded and often regularly sifted. Masons, like other persons in this world, are often careless and unreliable as to their opinions and statements re- specting others,—imprimis,

because they too often take everything for granted without inquiry, and secondly, because they do not always realize the abstract importance of truth. The laws of our Grand Lodge provide for a proper testing and vouching of all Brethren who visit Lodges or announce themselves as Brethren, and we cannot ever too rigidly adhere to them.

Ingelheim, K. P., Count of.—An earnest member of the Strict Observance.

Ingenhaff, J . E . A. von.—Born in 1778, died in 1847. Admitted into Freemasonry at Bauzen in 1810. A German official.

In hoc signo vinces. answers to the well-known èv TOVTW VIKO., and is bound up with the history of Constantine the Great, and the „ Vision of the Cross." He apparently firmly believed in the supernatural aid and visitation, and, as is well known, gave up the ancient Roman banner and substituted his „ Labarum," which seems to come from the Eretagnic „ lab" to raise, or from „labarva," which in the Basque language still signifies a standard. But the derivation of the word is very doubtful, as some have thought that it is taken from the Greek Xiîcfivpnv, to represent the spolia opima—but this is far-fetched. The Greek Xafiafiov is not recognized by Liddell. It was called the standard of the Cross, and the following is Eusebius's description of it, which we give in extenso, as most writers, Mackey included, strangely confound the Labarum, which was a „vexillum," with a portion of it:—"Now it was made in the following manner. A long spear overlaid with gold formed the figure of the cross by means of a piece transversely laid over it. On the top of the whole was fixed a crown formed by the intertexture of gold and precious stones ; and on this two letters, indicating the name of Christ, symbolized the Saviour's title by means of its first characters ; the letter p being intersected by x exactly in its centre, and these letters the Emperor was in the habit of wearing on his helmet at a later period. From the transverse piece which crossed the spear was suspended a kind of streamer of purple cloth covered with a profuse embroidery of most brilliant precious stones, and which, being also richly interlaid with gold, presented an indescribable degree of beauty to the beholder. This banner was. of a square form, and the upright staff, which in its full extent was of great length, bore a golden half-length portrait of the pious Emperor and his children, on its upper part beneath the trophy of the cross, and immediately above the embroidered streamer." Facciolati specially points out that the Labarum was a „ vexillum militare intextum gemmisque intermicantibus splendidissimum quod imperatiori praeferre ac a militibus pœne adorari solebat." The Masonic Knights Templar have used this motto, but without any warrant ; and we believe , it has been adopted by the modern Order of the Red Cross of Rome and Constantine. The motto never was used by the real Knights Templar.

Initiation.—From the Latin „ initiatio," which answers to the Greek jxvyjo"tç, and means simply admission to the mysteries. It may come from the word „ initium," a beginning (âpxv)) but it is not clear that it does so.

Initiate, An.—The profane who is admitted into the first grade of Freemasonry is called an Initiate.

Initiés, Les.—The Initiated; the irth class of the Philalethes.

Initiés de l'Asie.—The Initiated of Asia : the first of the grades of the Brethren of Asia, „ Frères d'Asie."

Initié dans les Mystères.-—Initiated in the mysteries : 25th grade, 3rd series, of the collection of Metropolitan Chapter of France.

Initié dans les Profondes Mystères.—Initiated in the Profound Mysteries : 62nd grade, 7th series, of the same collection.

Initié aux Sciences L'.—The Initiate in the Sciences ; the 2nd grade of a system, Thory tells us, instituted according to the teachings of Pythagoras.

Initié dans les Secrets Egyptiens.—Initiated in the] Egyptian Secrets ; the name of the 2nd grade of the African Architects.

Inneres Orden, or Inneres Orient.—Inner Order, or Inner Orient, was a name for the 6th grade of Von liund's Templar System. In some foreign constitutions the highest grades of all form an „ Inner Orient," so called, and which name seems to have been put forward by Fessler in 1797, who calls them a „Doctrinal Collegium, rein maurerisch wissenschaftliche Lehranstalt," or „ Doctrinal College, a pure Masonic Scientific Educational Institute."

Inner Guard, The.—The officer who guards the interior of a Lodge from all profane intruders. His proper duties are too well known to all Masons to need further allusion here. Mackey tells us that the office is unknown in the American Lodges, where the Junior Deacon fulfils the duties of an Inner Guard with them.

Innovation. —In the Antient Charges read to every Master on his installation we find these words : „ You admit that it is not in the power of any man or body of men to make innovations in the body of Masonry." Despite some small changes and modifications, in England we have kept very faithful to the original plan of Freemasonry, and we trust that as Freemasons we shall long continue manfully and unitedly „stare super vias antiquas."

Innommable, L.—The Unnameable. A grade in the collection, Thory says, of Bro. Le Rouge. It answers apparently to the Incommuni- cable, the Ineffable.

In Perpetuam Rei Memoriam. —"In perpetual memory of the thing," literally ; also used of an event, and sometimes even of a person. It is properly a remnant of Roman Funerealism, and the words are to be found in lapidary inscriptions, alike in Roman and in later times. They are sometimes found in Masonic documents.

Inquisition, The.—In the famous Bull of Clement XIL, April 28, i738> Freemasons were kindly recommended to its tender mercies, „ whoever they „ (the Freemasons) „ might be." Though much has been said of the cruelties of the Inquisition against Freemasons, except the known cases at Lisbon, we are not aware of any authentic narratives ot such acts. As Freemasons, we should always avoid èxaggeration. No doubt Torrubia, the well-known Inquisitor and a Franciscan, in 1751, at Madrid, issued a complaint against the Freemasons as a most pernicious and damnable sect of heretics, and that holy man was quite prepared to have a nice little auto da ft. The King, however, is said to have objected, and by a royal decree, 2nd of July, 1751, suppressed all Lodges in Spain. 1 here are later stories of the persecution of the Inquisition and suffer- ings of Freemasons at Seville, but we do not feel satisfied as to their accuracy. As we have said before, we have spoken to a Brother in the flesh who escaped from the Inquisition at Madrid, by the aid of a friendly and fraternal famil-

iar. (See SANDOVAL THE FREEMASON.) In Italy, at various times, the Inquisition imprisoned Freemasons ; and Caghostro the charlatan was arrested by the Inquisition,^ and died in a Roman prison. There seems to be a wish in some violent Ultramontanes to revive the „ fiery mercies „ of the Inquisition. I.N.R.I., or more properly J.N.R.J., from the well-known inscription „ Jesus Nazarenus Rex Judseorum." In later use the j has become an I, from the Greek. There are also other meanings attached to these words, in various forms. The Rosicrucians are said to have made them represent Igne Natura Renovatur Integra—By fire perfect nature is renewed. It is also averred that they kept some of their Hermetic secrets of trans- mutation of metals under these formularies—Ignem Natura Regenerando Intégrât—Nature renovates fire by renewing it. They also seem to have had another formula, whatever it may really mean—Igne Nitrum Rons Invenitur. Ragon has liked to see in these initial letters, as used in many of the high grades, the four Hebrew words Jammin, Nur, Ruah labescheh—Water, Fire, Air, Earth—which is, m fact, a reproduction of the Elemental Theory. They also represent, in the Rose Croix grade, Judsea, Nazareth, Raphael, Judah. In an old Rose Croix ritual is this little bit of catechism found :— Q. Whence come you ? A. Out of Judsea. Q. Through what city have you travelled? A. Nazareth. Q. Who accompanied you ? A. Raphael. Q. From what tribe are you ? A. Judah.

Insect Shermah.—This is a rabbinical legend, which Oliver refers to, but which is almost too ridiculous to allude to here.. The supposed building of the Temple by a supposititious worm, Samis, belongs to the region of the grotesque.

Inspecteur Attentif (Attentive Inspector).—The name of a grade of the Jacobite Rite of Arras, Thory says.

Inspecteur Commandeur (Commander Inspector) is the name of the 7th and last grade of the Philosophic Rite. In 1804, Thory assures us, this was arranged by the Supreme Council of the 33r(i degree to make up degree 31, though it had been in use previously, as the Metropolitan Chapter possessed one of the same name, No. 71, 8th series, in their collection.

Inspecteur, Grand, or Grand Elu (Grand Inspector, or Grand gleet).—Name of the 65 th of the original 90 of the grade of Misraim, and also the 18th of the revived grade of Memphis, called Antient and Primitive Rite.

Inspecteur Souverain Général, Grand (Grand Sovereign In- spector General).—The 33rd and last grade of the Antient and Accepted Scottish Rite.

Installation is that ceremony by which the Grand Master, the Deputy Pro and Grand Masters, the Grand Officers, and the Prov. G. Masters and Masters of private Lodges are placed in their seats of office. It seems to come from „ in stallum," as Mackey points out, being the same as the ceremony by which knights were placed in their stalls, and deans and abbots and prebendaries and canons were also seated in their proper stalls. We generally apply it to the annual installation of a Worshipful Master in the royal chair in the private Lodge, which act can only be done „ according to antient usage," and which by old custom, „mos est lex," requires presentation to a Board of Installed Masters. The first Worshipful Master of a Lodge must be installed by the Grand Master or his deputy, or by „ some other Grand Officer or Master of a Lodge," appointed by the Grand Master „ to act as Deputy pro tempore." The ceremony of installation was in use in 1722, as provision is made for the ceremony according to a form of constituting a Lodge, which some have said was probably drawn

up by Désaguliers, though it is clearly an older compilation.

Installation in French is the ceremony by which a deputation from the Grand Orient consecrates a new Lodge.

Installator, Grand.—The 21st grade of the so-called Antient and Primitive Rite, being the resuscitation in this country, as we have before pointed out, of the Rite of Memphis.

Installed Masters, Board of.—The Board to which the Master elected is presented, pursuant to Masonic custom, previous to installation in the chair of King Solomon. Mackey states that in the United States the name is „ Emergent Lodge of Past Masters."

Instance, Une Loge en, is a French term, Bazot tells us, for a Lodge which awaits the sanction of the Grand Orient to commence its work regularly.

Instructed.—A ritual expression well known to all Masons.

Instruction.—No initiate can become a „bright Mason" without instruction, and every Master is bound to see that the members of his Lodge receive due instruction in the royal art.

Instrumental Masonry.—Duckerly states, inter alia, that „ the instrumental consists in the use and application of various tools and implements, such as the common gauge, the square, the plumb-line, the level, and others that may be called mathematical," in order „ to find the size or magnitude of the several parts or materials whereof our buildings are composed." He also says, „ To this part also belongs the use of various instruments or machines, such as the lever, the wheel and axle, the wedge, the screw, the pulley," etc. As we do not see how the use of such mechanical appliances can be called „ instrumental," we leave the somewhat fanciful explanations of a good old teacher to the appreciation of our readers, „ quantum valent."

Instruments.—Oliver states that certain of our working tools called „ instruments „ technically have been changed as to their names more than once since 1717. They were then called setting maul, setting tool, and setting beetle. Later in the century they had the names of setting tool, square, and rule; and at the union in 1813 these were re-named plumb-rule, level,, and heavy maul.

Integrity.—A golden virtue for all, especially Freemasons. It is symbolized, as we know, by the plumb-rule.

Intemperance.—A vice too common not to be passed over without a word of warning. Sincce he time that Hogarth depicted the Worshipful Master, with collar and jewel, reeling home from his Lodge (said to be a Sir Thomas Veale), a great change has come happily over society and Freemasonry. No doubt in other days a popular theory regarded Freemasons as members only of a good fellows' club ; but the tendency of our generation has been adverse to late hours and too proti acted sittings. Intemperance is a vice which is injurious as well to the in- dividual as to all concerned ; and we should never forget the monitory lesson of our excellent order, at all times and under all circumstances Let Temperance restrain you !

Intendant des Bâtimens (Intendant of the Buildings). The name of the 8th grade of the A. and A. S. Rite, 7th grade of the 2nd class of the Chapter of the Emperors of the East and West, and 6th grade, 1st series, of the collection of the Metropolitan Chapter of France, according to Thory.

Mackey says that it is also called sometimes „ Master in Israel."

Intendant Grand is said by some to be the same as the 20th grade, Antient and Primitive Rite, but we know of no authority for the statement.

Intérieur, Chevalier de 1' (Knight of the Interior).—According to Mr. Fustier, the name of the Sth grade of the Rite d'Orient.

Internal Justifications are too well known to be dilated on here; indeed, the explanation of their proper qualification is to be found in the Constitutional questions asked of every candidate.

Interprèt e Général des Illustres Philosophe s Maçon s (Interpreter General of the Illustrious Philosophers Masons, Grand).— In the collection of Mr. Peuvret.

Interprète Hermétique , Grand (Hermetic Interpreter, Grand).— In the same collection : Thory.

Intimat e Initiate.—Said by Mackey to be the same as „ Intimus Initiatus Intimus," the 4th degree of the Order of the Temple. AVe confess that we do not know to what grade or order our able Brother refers here.

Intolerance. —A grave vice always opposed to the true genius and real teaching of Freemasonry. Intolerance is not confined to any one age or sect, and seems to be, alas ! the common heritage of us all alike. As Freemasons we should always be above intolerance, and learn to be tolerant in word and deed and thought. Freemasonry has often to con- tend with the intolerance of a pseudo-religionism, which seems to think that orthodoxy and the true faith are best shown forth by cursing and anathematizing those who differ from us—that awful mistake which has led to so much suffering, sorrow, cruelty, persecution, and bloodshed in the world. The Roman Catholic Church has always been very in- tolerant against Freemasonry, and some minor Protestant sects have followed suit. _ The Masonic body in England has always boasted of its great teaching of J oleration as the key-note of all its public pro- fessions and piactice, as well as of its inner code of ethics^ and we trust that nothing will ever induce it to become insensible to the ceaseless duty of a kindly and tolerant treatment of all men. There is a ten- dency in the age to revive intolerance in its most mournful guise, persecution for conscience' sake, especially on the part of the Ultra- montanes and othei insignificant bodies j but as Freemasons we can never allow the word Toleration to be erased from our banners.

Introductor and Introductress—Said by Mackey to be officers in a Lodge of Adoption, whose functions resemble those of a Master of Ceremonies. We have been unable to find any authority for these names, which would be in French—Introducteur, Introductrice. Ac- cording to the ritual, in the ist degree the candidate was introduced by the 2nd Inspector, in the 2nd and 3rd by the ist. It has, however, been said that „ La Maçonnerie d'Adoption „ had six grades, the last being called „ Princesse de la Couronne," Princess of the Crown.

Intrusting, A portion of our Masonic ritualism, needless to explain here.

Inversion of Letters. —In many of the French Masonic docu- ments, especially, as Mackey reminds us, from Thory, and above all in the high grades, a system was adopted of inverting letters, either to conceal the word from the profane, or, as Thory says, „ Inversions infantines „—infantine inversions, childish, meaningless. Thus „ Rosœ Crucis was written, „gosua ojnois, Nomolos for

Solomon, Marih for Hiram. It will be seen that there is a difference between these two systems, and it is iiot necessary to endorse Thory's opinion that it was capiice or folly which dictated such an arrangement j it was part of an earlier desire to restrict the knowledge of certain things to the Initiated. 1 he system is based, no doubt, on that of the Cabalists and the Hermetic School. Many other examples might be cited of this system if space permitted.

Investiture. —A portion of our Masonic ceremonial well known to us all.

Invincible.—Mackey tells us that the degree of Knights of the Christian Mark, formerly conferred in America, was called the Invincible Order, and the title of the presiding officer was Invincible Knight. We know nothing of it in this country—at least, we have never met with it.

Invisibles, Les ( ihe Invisibles).—This is a secret order, of which little is known. A German writer quoted by Thory assures us, „ C'est la secte la plus dangereuse j les réceptions des initiés se font la nuit, sous une voûte souterraine, et la doctrine des initians prêche l'athéisme et le suicide." A very charming association, whose description we prefer to leave in French. We have no reason to believe that it exists now; if it does, the sooner that it is suppressed by the strong arm of the law, the better.
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Inwood , Jethro, was, Oliver tells us, initiated in 1785, and after- wards became P.G.O. for Kent, which office he is said to have held for twenty years. He preached many sermons, of which a selection was published by Delahaye at Deptford in 1799, and 111 which volume a portrait of the author is given. Two other sermons were singly and separately published : viz., „A Sermon preached at the Anniversary Grand Prov Meeting at Chatham in Kent, June 3, 1797 (Chatham, Ethermg- ton) • and „ A Sermon preached at the Anniversary Grand Province Meet- ing, Maidstone, May 27, 1799;" an d another sermon m 1802. The date of his death is unknown, and he does not seem to have written anything else. Oliver gives a high character of his Masonic zeal? and his sermons are alike simple and sensible, forcible and feeling. Our Brethren may yet advantageously study them.

Ionian Islands, The.—Freemasonry seems to have been founded at Corfu by a Lodge called „ Loge de St. Napoléon," under^ the Grand Orient of France, in 1811. Another Lodge, called „ Le Phénix, under the same authority, is still active, constituted in 1843.^ The Lodge „ Pythagoras," under the English Grand Lodge, was constituted together with a Royal Arch Chapter in 1837. About 1842, a Grand Lodge of Greece was, we understand, set up under a certain Angelo Cahchiopulo as Grand Master ; but we believe that it is now absorbed in the Grand Lodge of Greece at Athens.

Ionic Order, The,—One of the three famous Grecian Orders of Architecture, and so called from Ionia in Asia Minor, it is averred. It is distinguished by what architects term the volute of its capital, and is, as Mackey well puts it, more delicate and graceful than the Doric, and more simply majestic than the Corinthian. Preston preserves a tradition that it was formed after the model of an agreeable young woman of an elegant shape, with her hair carefully dressed, as a contrast to the Doric, which was said to be formed after the model of a robust young man. We doubt our old historian in this instance much. _ It has been^also pointed out that the distinguishing features of the Ionic order are these—the body of the pillar is usually channelled or furrowed with twenty-four gutters, and its length with the capital and base is twenty- nine modules, the chapiter being chiefly composed of volutes or scrolls. It represents with us symbolically the W.M., and is supposed to be an emblem of wisdom.

Iowa.—Freemasonry was introduced into Iowa in 1840. Ih e Grand Lodge was formed in 1844, and a Grand Chapter was organized in 1854. Iowa has also a Grand Commandery and Grand Consistory. At present under the Grand Lodge of Iowa there are 306 Lodges, and 17,214 members. The Grand Lodge has also a fine Masonic Library.

Iphofen, K. H.—Wrote „ Kurze Nachricht von der Schul- und Erziehung's Anstalt der F.M. zu Fricdrich-stadt bei Dresden," 1810. He appears to have been the Director of the School. He also issued „ Jubelfeier der Freimaurerschule in Dresden gehalten am Tage ihrer 50 jahrigen Dauer :" 1st of December, 1812.

Ireland. —The history of Freemasonry in Ireland is still very doubt- ful and obscure. Anderson, in his Constitutions of 1738, though he mentions St. Patrick, A.D. 430, and his building of St. Patrick's Cathedral and the Priory of St. Avog at Lough Derg, says nothing about the Masons, though he would, by implication, have us infer that St.. Patrick was connected with the Operative Masons. His first mention of a Grand Lodge in Ireland is under Lord Kingston in 1730. There is a state- ment to which Mackey calls attention in the Irish Book of Constitutions of 1730 in Spencer's „Constitutions of the Freemasons," p. 39, that „about 370 years before the birth of Christ, the four sons of Milesius the Spaniard, with a fleet of sixty sail, came to Ireland, subdued the king- dom, settled themselves in several parts of it, planted colonies, and erected Lodges." This statement we may fairly relegate at once to the tî^os of prehistoric times. There is evidence to show that a Grand Lodge of Munster was in existence about 1726, and it probably will have dated from about 1720. But the earliest historical evidence, so far incontestable, is, that in 1729 a Grand Lodge was formed in Dublin, with Lord Kingston as Grand Master. We may observe that some have contended that it was a Prov. Grand Lodge in Munster—not a Grand Lodge—which was set up ; and that its records exist from 1726. In 1749 the Grand Master's Lodge was formed, and in 1779 the Grand Lodge of Ireland recognized the schismatic Atholl Masons in London, as also did the Grand Lodge of Scotland. In 1779 Mother Kilwinning Lodge gave a warrant to some brethren „in Dublin to form a Lodge to be called the „ High Knights Templar," to confer the three degrees ; and though it is quite clear that the warrant of constitution only ex- tended to the Craft degrees (though why we know not, as there was a Grand Lodge in Ireland), yet this afterwards became, no doubt, the origin of the Grand Encampment of Ireland. Freemasonry has spread gradually, though deeply, in Ireland, and there are under the Irish G Lodge over 1,000 Lodges (not all active) on the roll, and the high grades also flourish in Ireland. The Irish system somewhat differs from the English, and we confess that we prefer our own arrangement. Free- masonry in Ireland has had much to contend with in consequence of the open opposition and anathema of the Roman Catholic Church, Arch- bishop Cullen, now Cardinal, having declared it to be a „deadly sin" to be a Freemason. In 1850 the Roman Catholic Synod at Thurles promulgated a Brief against the Freemasons, which, after declaring that as Clement's Bull „In eminenti," confirmed by Benedict's „Providus," 1751, by Pius VII.'s „ Ecclesiam „ in 1821, and by Leo's „Quo graviora" in 1826, had condemned Freemasonry and Freemasons, they practically excommunicated all Roman Catholic Freemasons. Since then the Allo- cutions of Pius IX. have been used against the Freemasons in Ireland. But they have not lost heart, and are still a numerous, intelligent, charitable, loyal body of men. The list of Irish Grand Masters is as follows ;— Viscount Kingston, 1730., Colonel Maynard, 1730., Viscount Nettcrville, 1732., Lord Kingsland, 1733., Lord Kingston, 1735, 342 1RE—1RI, Lord Tyrone, 1736., Lord Mountjoy, 1738., Arthur St. Leger, Viscount Doneraile, 1740. Lord Tullamore, 1741., Lord Southwell, 1743-, Viscount Allen,

1744-, Sir Marmaduke Wyvill, 1747., Lord Kingsborough, 1749 (a Baron). Hon. Thomas Southwell, 1753., Earl of Lanesborough, 1757 (as Lord Newtownbutler). Earl of Drogheda, 1758., Sir Edward King, Bart., 1761 (Earl of Kingston). Earl of Westmeath, 1764., Earl of Cavan, 1768. Marquis of Kildare, 1771. Lord Dunluce, 1772., Viscount Dunluce, 1773 (Earl of Antrim). Earl of Mornington, 1777., Duke of Leinster, 1778., Earl and Marquess of Antrim, 1779 (2nd time). 2nd Earl of Mornington, 1782., Baron Muskerry, 1783., Marquess of Downshire, 1785 (as Viscount Kilwarlin). Viscount Glenawley, 1787., Earl of Donoughmore, 1789 (as 2nd Baron). Lord Donoughmore, 1792,, in whose Grand Mastership the Irish Female Orphan School was esta- blished. In 1813 the Duke of Leinster was elected Grand Master, and held it over sixty years, when he was succeeded by the Duke of Abercorn, the present distinguished Grand Master.

Irenaeus Agnostus.—Probably a pseudonym for Arthusius, a writer of fourteen Rosicrucian tracts mentioned by Kloss. His first certain work is „ Fortalicium Scientise," 1617; but Kloss thinks that possibly he is also the author of „ Ad Venerandos, doctiss. et illuminatos Viros Dom. Fratres S. Divinte Crucis Epistola J. Etpvjvatoi), J. A. divin» Sophias alumni : Datse 3 Decembris, 1616.

Iris, Chevalier de 1'.—Knight of Iris (see KNIGHT) ; 4th grade, 2nd class of the Hermctic system called Academy of True Masons, established at Montpellier.

Irish Chapters.—See IRLANDAIS CHAPITRES.— the same as Irish Colleges.

Irish Colleges (Collèges Irlandais).—See COLI.EGES, IRISH. — Th e

same as Irish Chapters.

Irish Degrees (Grades Irlandais).—Seem to have arisen in Paris between 1730 and 1740, and seem to have been political, in the Jacobite interest. They were—Irish Master, Perfect Irish Master, Sublime Irish Master. They did not last long.

Irlandais Chapitres.—Irish Chapters, or Colleges. Existed at Paris in 1730, and professed to hail from Dublin, but which, of course, was not the fact. They are of pure French invention. These Irish Chapters gave way to the Scottish Chapters, and to the grades of the so-called Scottish Rite.

Iron Tools.—Freemasons will remember our traditional teaching under this head, which corresponds exactly with the Bible account.

Isenbiehl, Job. Lor.—Wrote „Anti Illuminaten Gift;" Mainz, June 24, 1794.

Ish Hotzeb.—Called by Anderson „ Ish Chotzeb „ (it is H with an aspirate properly), men of hewing, and said to be 80,000. It has been stated that the word „ish hotzeb" is not in the Hebrew, but the state- ment is inaccurate. The words in the Hebrew, „ ish hotzeb bahar „ are found in 2 Chron. ii. 1 in the Spanish Hebrew version, corresponding to 2 Chron. ii. 2 in the English version. Anderson himself gives the reference to 2 Chron. ii.

Ishmael, Order of.—Bro. Kenneth Mackenzie gives a long account of this order, which he calls „ this very ancient Eastern order," and says that it has 36 grades. According to Bro. Mackenzie, the first 18 relate to the history of Ishmael and his mother, and that of Jacob and Esau. With all due deference to Bro. Mackenzie we cannot accept its antiquity as an historical fact. Its arrangement is most modern.

Ish Sabal.—Called by Anderson the men of burdens, 70,000 in number. The words „ ish sabal „ are found in Hebrew, and in the same verse as „ ish hotzeb,"—namely, as we have just said, in 2 Chron. ii. 1, Hebrew Spanish Bible, 2nd verse, same chapter and same book, English version. Anderson says they were the remains of the Canaanites. The Spanish version calls them „varones bastajes," the English version „ to bear burdens."

Ish Sodi.—A name given to the „ Select Master," a high grade. Isiac Table, The—called also Tabula Isiaca, Mensa Isiaca, Tabula Bembina—created great discussion, as it was supposed to represent the Egyptian or Isiac mysteries. It was once in the possession of Cardinal Bembo in 1527, and is now, it is stated, in the Museum at Turin. Many learned works have been written about it, the „ Handbuch „ tells us, as by Pignorius, „Mensa Isiaca," Amsterdam, 1669; by Kircher, Caylus, Scyffurth, and the Encyclopaedia of Erirsch and Griiber. We have seen one or two treatises on it, and at one time Hermetic mysteries were said to be traceable in it. The table or tablet of copper, with silver chasings let in, is divided into thfee compartments ; in the middle one is Isis. It is not now, we believe, considered to be of the great antiquity formerly ascribed to it.

Isis was the famous goddess of the Egyptians, the sister and wife of Osiris. According to Apuleius," Isis is identical with Ceres, and was the real object of the ceremonial worship of the Eleusinian Mysteries. It is said to be the distinguishing character in the Egyptian mysteries, and as Freemasons we are interested in hearing of a mythic character who is said to be bound up with the secret system of Dionysian Artificers,and the Stoné Masons of Gebal, and who is the central figure, so to say, in Egyptian mysteries.

Islip, John.—Abbot of Westminster. He is said to have been Warden or Deputy with Sir Reginald Bray over the Lodge of Masters, and to have assisted the King as Grand Master to lay the foundation stone of Henry VII.'s Chapel, June 24, 1502. But see HENR Y A'II., KING^-where the true account of Islip is given. Sir Reginald Bray, to whom the plan has been attributed of Henry VII.'s Chapel, died in 1503. As, however, Widmore says that several of the King's ministers were present when Islip laid the foundation stone, January 24, 1502-3, Sir Reginald Bray may have been present, though the King apparently was not. It is curious to remember that King Henry III. laid the founda- tion stone of the Eastern Chapel in 1220, Matthew Paris expressly saying „ Rege Henrico Tertio existente ad hoc persuasore, fundatore et primi lapidis in fundamento operis positore." Islip died May r2, 1532, and was buried with a very sumptuous funeral, but nothing is said of the Masons by name. As Widmore states, he was a very wise and notable man.

Ismailites, Order of.—According to Bro. Kenneth Mackenzie, a Mohammedan secret order of nine degrees, now extinct.

Israelite, Le Trè s Sage.—The Very Wise Israelite : 70th of the Rite of Misraim.

Isselt, E . W . van Dan van.—Bom in 1796, and died in i860. A Dutch statesman, orator, and poet. He also served in the army. He published several poetical and other works, among which may be mentioned „ Chaltaim," which appeared at Haarlem 1858—a historic poem. Though it is not exactly known when and where he entered into Freemasonry, he was elected in 1S38 Grand Orator of the Grand Orient of the Netherlands, and this post he held for twenty-two years until his death. He was elected in 1S43 Worshipful Master of the Lodge „ Eendraght macht Magt," at the Hague ; and at the union of the three Dutch Lodges at the Hague, in 1847, he became Deputy Master of

the Lodge „L'Union Royale,"—which, however, on the death of its Master, Vermay Majan, 1S50, he left, and joined the Lodge „Silentium" at Delft, the same year. Of this he was elected the Honorary Master in 1850, its Deputy Master in 1851, and its actual Master in 1852. This latter post he retained until 1856. He was President of the „ Rédactions Commission „ of the „ Nederlansch Jaarboekje voor Vrijmetselaren."

Italy.—As the „Handbuch" truly says. Freemasonry has had in Italy a very changeful lot. At first warmly received, and firmly grounded, it was afterwards maligned, persecuted, and suppressed. The earliest traces of speculative Freemasonry—for earlier operative bodies are said to have existed—appear about 1729, at Florence, where Charles Sackville, Duke of Dorset, is said to have founded a Lodge. A medal is said to have been struck about this time, though some put it later; and Lodges are asserted to have existed in various parts of Tuscany, and in Upper Italy, as Milan, Verona, Padua, Vicenza, and Venice. At Rome, from 1735 to 1737, a Lodge in the English language was working, or rather a Lodge under the Scottish constitution. In 1737, Clement XII. issued an Allocution, together with the Cardinals Ottobone, Spinola, and Zadeduric, authorizing the mission of an inquisitor to Leghorn, where (unheard-of wickedness !) the Lodge was said to receive Roman Catholics, Protestants, and Jews. Gaton de Medici, the last_Grand Duke of his family, towards the end of 1737, issued an order against the Freemasons, and some were arrested. But on his death the new Grand Duke, and afterwards Emperor Francis (himself a Free- mason, afterwards husband of Maria Theresa), took the Freemasons of Florence under his protection. In 1738, April 27, the famous Bull „ In eminenti „ appeared, and soon after, a French writer on Free- masonry was burned at Rome by the hangman, and a Dr. Crudeli, of Florence, escaped with difficulty from the pursuit of the Inquisition, which, however, thanks to some English Brethren, he did. In 175r, Benedict XIV.'s Bull „ Providus „ appeared in March ; but Benedict is said to have been a Freemason, and no persecutions followed in Rome. Charles III., King of Naples, issued also an order against the Free- masons this year, but is said to have appointed a Freemason as tutor to the Crown Prince. At Naples a Lodge seems to have existed from 1754, an offshoot from a Marseilles Lodge, which was followed by a Lodge in 1760, constituted under a Dutch warrant of some kind ; and in 1762 an English Lodge appears to have existed, while at the same time, or thereabouts, a Grand National Lodge seems to have been created, and which professed to have eight daughter Lodges. In 1775, the minister Tanucci is declared to have persuaded the young King' Ferdinand IV., to renew the edict of 1751. The Queen Caroline^ sister of poor Marie Antoinette, and daughter of Maria Theresa' herself the daughter of a Mason, persuaded the King to recall the order, February 7, 1777. So for many j^ears the Freemasons had peace in Naples, though in 1781 the prohibition was renewed, again to be withdrawn in 1783. In Upper Italy, Freemasonry, despite the Papal Bulls, had existed and flourished more or less. About 1762, a Prov. Grand Master was appointed from England, by name Manucci ; and in 1772 an English Lodge „Union" was set up at Venice' As Masonic students know, there are several Masonic works published at Venice, about 1780. The Strict Observance in 1775 established also a Grand Chapter of Lombardy at Turin, under Von Weiler, over eight Provinces, at whose head was Count Bernez, major domo to the king. It is said that this body had subordinate Chapters at Modena, Verona, Ferrara, Carmaguola, Borgoforte, Padua, Vicenza, Mondovi^ Tortona, Cherasco, Aosta, Vogliera, Alagno, Savona, Trino, Mortara, Alba, Messala, Bondeno, Trcvero, Milan. There is some evidence of a^ Prov. Grand Lodge of Lombardy at Milan, about the end of the eighteenth century, as well as a Grand Directory of the Scottish Rite. The Neapolitan Freemasons had during the latter part

of the eighteenth century, after many struggles and various episodes impossible to detail here, practically become more or less dormant. With the French successes in Italy, Freemasonry again comes to the fore. In i8or, the.Lodge „L'Heureuse Rencontre" appeared at Milan, and another at Mantua in 1803. „Les Amis de la Gloire et des Arts „followed; and in 1805, June 10, a Supreme Council for Italy, under the A. and A. S. Rite, was founded. The Constitution was elaborated by Grasse, Tilly, Pyron, Renier, and Vidal, and Prince Eugene Reauharnais was nominated Grand Master, with Calepio as D.G.M. or „Adjoint." Murat, when King of Naples, formed a Grand Orient and Lodges at Naples and Capua, and other places, for the kingdom of Naples. In 1814 and 1821, several edicts came out from Pius VII. against the Carbonari and the Freemasons; and though in 1820 three French Lodges are said to have still existed in Messina, yet for thirty years and over, Freemasonry was suppressed in Italy. In 1848, a movement began at Palermo, to be again put down. In 1856, a Lodge „ Trionfo Ligure" was founded at Genoa, under the Grand Orient of France, and in i860 a Lodge „Amici Veri Virtuosi" was set up at Leghorn. In 1859, a sort of Grand Lodge, called Armorica, was formed at Turin. On the 1st of January, 1862, Count Nigra was elected Grand Master of the Grand Lodge of Italy, at Turin ; and on the 1st of March, 1863, the minister Cordova was elected Grand Master by a small majority, his opponent being Garibaldi. This Grand Lodge suffered from internal dissensions, and was removed to Florence, where at a meeting August 1, 1863. a change of officers and regulations took place. In the mean- time a Grand Lodge of the A. and A. S. Rite had been formed which nominated Garibaldi as Grand Master, and a Supreme Council was called into activity at Naples. At the present moment, the Grand Lodge of Italy is seated at Rome, in pursuance of the resolutions of a Constituent Assembly holden there April 28, 1873, and we wish it all possible success.

Itratique, L'Ordre.—The Itratic Order; no doubt derived from the Greek larpevtLv, to heal, inasmuch as 1 hory tells us that it was a reunion of adepts, who sought for the universal medicine. It is mentioned by Mr. Fustier, but no longer exists.

J.—Kloss mentions three anonymous writers under the initial J. Jablonski, P. E.—Wrote the well-known „ Pantheon ^Egyptiorum,"

etc. : Frankfort, 1750-52.

Jachin.—Jachin in Hebrew seems to be a compound word, as Mackey points out—" Jah," God, and „ iachin," will establish, though some write the word „ ichin." It is on the right-hand pillar of the porch- way of the Temple of Solomon, and no doubt refers, as the Targums and our Masonic traditions agree, to Jachin, the assistant high priest at the dedication, just as Boaz on the left side takes us back to the great-grand- father of David. Later writers have seen perversely an allusion to Molay, as Jacobus Burgundius in the two pillars, but such a theory is a simple absurdity. Some have indeed contended, like Gesenius, that the name refers to some master of the work, or giver of gifts to the Temple, but we think wrongly. Stieglitz, in his „ Zeitschrift fur Freimaurerei," 1824, asserts that the two pillars in the Cathedral of Wiirtzburg, marked J and B, which stood originally at the entrance of the cathedral, as we have elsewhere noticed, though they now are in the cathedral at a side door, were put up about 1042 by the Steinmetzen, but sees in them a symbol of the powers of Nature, of the duality which exists in all cosmogonies. The children of Seth, according to' Josephus, he adds, built two pillars, one of stone, the other of brick, on which they engraved their knowledge as OeoSiSaKToi. He declares that two similar pillars stood at the entrance of the Temple of Hercules at Gades, and that at the entrance of the Temple of Carlis in India, hewn out of the rock,

two pillars twenty-four feet high remain. He further assures us that before all the Egyptian temples two obelisks always stood, symbolizing the same truth. But he also ascribes these two pillars to the Steinmetzen as symbols of their Craft. Another view has been that they represent God and man, and also refer us to the doctrine of the Holy Trinity. We, however, believe that they are simply the expression of Masonic operative traditions akin to our own. In Masonic language, Jachin is called sometimes the Pillar of Establishment. See PILLARS.

Jack, Karl.—A German engraver at Berlin, born in 1763, who died in 1809, and who was member of the Grand Countries Lodge of Germany.

Jackson, Andrew. —The well-known President of the United States, and an officer in the army, who defended New Orleans, and compelled General Packenham's army to retreat. Pie was elected President in 1829. He is said to have been made a Freemason in 1805 at Savannah, though some say that he was initiated in the Cumberland Lodge No. 8, in Nashville. By the records of the Grand Lodge of Tennessee, he was apparently a Past Master in 1822, and in 1833 he was elected as Grand Master. But he seems to have withdrawn from Freemasonry soon after this. We do not know why Mackey does not mention him.

Jackson, John, under the name of „Philanthropes," wrote „An Answer to a certain Pamphlet lately published under the solemn title of , A Sermon, or Masonry the way to Hell,' „ 1768. This sermon, of which we have seen a copy in the British Museum, was called „ Masonry the way to Hell ; a Sermon wherein is clearly proved, both from Reason and Scripture, that all who profess the Mysteries are in a state of Damnation:" London, Robinson and Roberts, 1768. This, from its peculiar phraseology, was probably from an Ultramontane or Jesuit pen, and is as charitable as it is truthful and enlightened in its theory and assertion. It has been translated into French and German.

Jacob, Le Chevalier Gerard.—Wrote „Recherches Historiques sur les Croisades et les Templiers, l'Origine de la Noblesse et de l'ancienne Chevalerie:" Paris, 1828.

Jacobi, K. H. L.—A member of the Strict Observance, and a secretary of Von Hund. He is supposed by Kloss to be the author of an anonymous work, „ Meine ohnmassgebliche Meinung iiber Dr. Starch's Tonsur," etc. : Frankfort, 1788.

Jacobi, J. D.—A notary public, who held office in the Strict Observance under Von Hund.

Jacobins. —A section of Parisian Republicans, who used to meet in an old and well-known „Couvent des Jacobins," and so were called Jacobins. From the original society many Jacobin clubs arose, which took a violent part, and exercised an unwholesome influence over many of the actors, in the dreadful tragedy of the French Revolution. Many writers a hundred years ago, and Ultramontane writers latterly, have sought to make the Freemasons synonymous with Jacobins, Illummati, revolutionists, and communists of the deepest dye. But such a statement is a parody of history. The Revolution in France and the Reign of Terror were alike fatal to Freemasonry, and led to the closing of all the Lodges. Whatever use soi-disant Illuminati or other secret societies made of the organization and framework of Freemasonry, there is every evidence happily to prove that the Freemasons had nothing to do with, and greatly suffered, in common with countless persons ot all gracies, from" the excesses of the French Revolution, which they equally dis- avowed and deplored. Freemasonry in its true character has nothing in common with, and never can have anything m common with.

Revolution.

Jacob's Ladder.—When this symbol, which is taken from Jacob's Vision (Genesis xxviii,), was introduced into English Speculative Masonry is not exactly known. But we find allusions to it a little after the middle of the last century. It apparently was not originally a symbol ot Speculative Masonry, but was probably introduced from the Hermetic Masonry, which seems to have been in some way based on the Ivosi- crucian Society, or at any rate adapted its symbolism. Mackey credits Dunckerly with the introduction of this symbol into Craft Masonry, and seems to think that he borrowed it from Ramsay. We have the date as about 1776, But we fancy that it came from Hcrmeticism, of which it was a favourite symbol. Certain it is that we do not find it „ nommatim in any of our so far oldest known rituals, if indeed they can be depended upon. It was known to Krause, and was familiar to Browne. Gadicke savs of it „Either resting upon, the floorcloth, or on the Bible, the compasses, and the square, it should lead the thoughts of the Brethren to heaven If we find that it has many staves or rounds, they represent as many moral and religious duties. If it has only three, they should represent Faith, Hope, and Charity. Draw Faith Hope, and Chanty from the Bible ; with these three encircle the whole earth, and older all thy actions by the square of truth, so shall the heavens be opened unto thee „ Curiously enough, in Germany, the „ Handbuch „ tells us, this symbolism is not used, nor on the Continent generally. It has been pointed out by Oliver, by the „ Handbuch," and others, that this is a mystical ladder to be found in the teaching of most other occult systems. Thus in the Mithraic mysteries the seven-runged ladder is said to have been a symbol of the ascent of the soul to perfection. Each of the rungs was termed a gate, and the „ Handbuch „ declares that the aspirants had to pass through a dark and winding cavern. The last, or Adytum, was full of light. The following were the Mithraic steps of perfection : 7. Gold—The Sun—Truth. 6. Silver—Moon—Mansions of Bliss. 5. Iron—Mars—World of Births. 4. Tin—Jupiter—Middle World. 3. Copper—Venus—Heaven. 2. Quicksilver—Mercury—World of Pre-cxistence, 1, Lead—Saturn—First World. The „ Handbuch „ also assures us that in the old Hebraic Cabala the number of steps, (for they had a cabalistic ladder also,) was unlimited, until the Essenes reduced the number to seven. The latter cabalists are said to have made ten Sephiroth—the Kingdom, the Foundation, Splendour, Firmness, Beauty, Justice, Mercy, Intelligence, Wisdom, and the Crown, by which we arrive at the Infinite, as Mackey and others put it. According to the „ Handbuch," however, the seven older Sephiroth are Strength, Mercy, Beauty, Eternity, Fame, the Foundation, and the Kingdom. It is alleged that in the mysteries of Brahma, in the mysteries of the Edda (Scandinavian), in the three greater Ydrasil, and in the Egyptian mysteries, this ladder is also to be found. But this fact seems a little doubtful, especially as regards the Edda,—and of the Egyptian mysteries little is really known. The ladder is, however, to be seen among the hieroglyphics. In the Brahmanic mysteries there is, we are distinctly told, a ladder of seven steps, emblematic of seven worlds. The first and lowest was the Earth ; the second, the World of Pré- existence -, the third. Heaven ; the fourth, the Middle World, or inter- mediate region ; the fifth, the World of Births ; the sixth, the Mansions of the Blessed ; the seventh, the Sphere of Truth. Some little difference of opinion exists as to the exact representation of the Brahmanic teaching ; but we concur with Mackey in thinking that this is the best description we can give from the leading authorities. It has been stated that in Hermetic or higher Masonry, so called, the seven steps represent Justice, Equity, Kindness, Good Faith, Labour, Patience, and Intelligence. They are also represented as Justice and Charity, Innocence, Sweetness, Faith, Firmness and Truth, the Great Work, Responsibility. But this is quite a modern arrangement of the French high

grades, in all pro- bability. In Freemasonry it has been said that the ladder with its seven rungs or steps represents the four cardinal and the three theological virtues, which in Christian symbolism seem to answer to the seven grades of Hermetic symbolism. There is no à priori reason why the' guilds should not have held such teaching and used such symbolism when Christian, or that the Speculative Masons of 1717 should not have obtained such representations from the old operative rituals. It must be remembered that we have no actual old operative ritual before us yet, unless the Sloane MS. 3329 be, as some contend, a relic of such ; and, on the other hand, we must not lay too much store by the negative evidence of later rituals—that is, because we do not find until then actual mention of certain words and symbolisms, therefore conclude they did not exist earlier. On the whole, Jacob's Ladder in Freemasonry seems to point to the connection between earth and heaven, man and God, and to represent Faith, Flope, and Charity; or, as it is declared, Faith in God, Charity towards all men, and Hope in immortality.

Jacobus de Vitriseo.—Wrote a history of Jerusalem („Historia Hierosolymitana") and of the Templars. Date uncertain, but the work is quoted in r64o.

Jacquelin, Le Chevalier.—Lived at Paris, and issued „ La Lyre Maçonne," and several fugitive pieces of poetry in 1809 and 1814. He wrote also „Histoire des Templiers," par J. A. J., 1805. He publishedbesides „Le Chansonnier Franc Maçon" in 1816 ; and in 1830 a new edition of „ La Lyre Maçonne „ appeared under the title „ La Lyre des Fr. M." and with the names of the „ Collaborations „ of his original work repeated—Armand Gouffé, Arm. Seville, Bragier, Desangiers, Coupant, Bazot.

Jacquemin, L'Abbé.—Edited „Un Abrégé des Mémoires pour servir à l'Histoire du Jacobinisme par l'Abbé Barruel London, 1798; Hamburg, 1799-

Jadot.—R. C. Curé of Luneville, was cited by the Freemasons of Luneville before the French courts of law for refusing to read the funeral service, or celebrate a religious ceremony, for Monsieur Duverey, Curé de Couvas, a Freemason. Monsieur Jadot was ordered to per- form the service. This was just about a century ago, July 1770. The Bishop of Toul was also required to cease from persecuting the Freemasons.

Jaenisch, G. F.—A Doctor of Medicine in Hamburg, born in 1707, died in i78r. He was received into Masonry in the Lodge „Absalom" in 1743, and was made in 1759 Provincial Grand Master of Hamburg and Lower Saxony. He seems subsequently to have taken up with the Clermont and Templar systems, and to have become a warm supporter of the Strict Observance,—so much so, that in 1765 he separated him- self from the English system at Hamburg, and was installed by Schubart Commendator and Pnefect under the Strict Observance m 1773. He however seems to have reassembled the Prov. G. Lodge, and did not actually or finally sever himself entirely from the English system. During his régime many high grade bodies seem to have been formed in Hamburg, some of which afterwards attached them- selves to the system of Zinnendorf. Mossdorf tells us that a medal was struck in his honour.

Jaenisch, Rudolph.—Born at Hamburg, 1750, died in 1826. He was a clergyman attached to St. Catharine's Church, and was a member of the Masonic order. He is known by his work „ Cogitationes de animi humani libertate" (Hamburg, i770)> anc l als o l jy a Treatise on the recognition of our friends after death,—" Der Wiederkennen unserer Freunde nach dem Tode."

Jagemann , Bro. J.—Translated „Leben und Thaten „ from the Italian; Weimar, .1791. It relates to magic and Freemasonry com- bined.

Jager, L'Abbé.—Wrote an introduction to Hurler's „Histoire du Pape Innocent III.," which contains the fall of the Templars. Ihere was practically a new edition published in 1840.

Jah.—In Hebrew Jah, Yah, is one of the names of God ; as such, it is mentioned in the 68th Psalm. It has been held by some to be the same as I A W—often seen on gnostic amulets and old inscriptions. Some think it an abbreviation of Jehovah.

Jalay. —A Bavarian engraver, who issued several beautifully executed Masonic medals. He was the engraver of the Bank of France, and issued a medal in honour of the return of Louis XVIIL, struck at Paris, 1814.

Jamblichus.—A philosopher who is said to have lived about the beginning of the fourth century, and is supposed to have died about 333, being a native of Chalcis in Cœle-Syria. But the truth is that there were two persons of the same name, who are often confounded with each other. The first is the Jamblichus who was of Chalcis, and died in the reign of Constantine ; the other of Apamea, in Syria, a correspondent of Julian the Apostate, and who died in the time ofValens. It is not quite clear who wrote the account of Pythagoras and his system, Ilept VlvOayofiumv Biou, but it is generally attributed to Jamblichus, the pupil of Porphyry and Anatoli us. The work is said to have been composed of nine books, of which only four are extant. Villoisin published the third in his „ Analecta Graeca," and there is an edition of the four published at Amsterdam, 1707. Pie is also said to have written on the Mysteries of the Egyptians, an edition of which was published at Oxford in 1678; and certain philosophical treatises attributed to him were published at Venice, 1497. In this work Christianity is adjusted to Platonism—or perhaps rather Platonism is found in Christianity—and Jamblichus is therefore regarded as what has been termed one of the Neo-Platonic school. Some writers have even confounded him, whoever of the two he be, with another Jamblichus, the writer of the Babylonian romance of „Rhodanis and Simonis," who lived under Marcus Aurelius and L. Verus. In all probability Platonism and Pythagoreanism, which he seems- to have represented, had their origin in the Egyptian or other Eastern mysteries.

James , John.—Translated from the French of Claude Perrault, a treatise on „The Five Orders in Architecture the second edition, London, for J. Senex and Hooke, 1723 (fol.).

James , Sainte de.—Assisted to found the system of the Philalethes at Paris in 1773. Thory tells us that this took place on August 18, that year, and that Savalette de Langes, de Sainte James, Court de Echelon, and others then brought about the „ foundation „ of the „ Régime des Philalethes, ou Chercheurs de la Vérité." Later de Sainte James appears to have become mixed up with Cagliostro's rubbish of so-called Egyptian Masonry. This was in 1785.

Janin.—Pronounced an oration, March 18, 1831, as „Orateur," „ à l'occasion de TAbbé Châtel : „ Paris, 1831.

Janitor.—From the Latin „janitor," „januœ custos," which answers to the Greek Ovpupos. It seems to be derived from Janus, for Ovid says, „Cceli janitor est Janus," „qui januis praeesse creditus est," as Facciolati points out. Cicero in his „ Nat. Deorum „ asserts the same fact. Janitor is the word synonymous with Tyler used in the Royal Arch. It is also used for the same officer in some of the

high grades. Mackey states that Sentinel is the proper equivalent for Tyler in the Lodge, and that there is no good authority for the use of Janitor. We must beg to demur to our able Brother's opinion, as Sentinel is more modern even than Janitor.

Janvier, Antide.—Delivered an address to his Lodge „Sur l'Eta- blissement de la F. M. en Angleterre et en France," April 27, 1825. Pie also delivered an address at the Scottish Lodge (Rite Ecossais) „Amis constans de la Vraie Lumière," November 22, 1824, „Du pouvoir des Sciences sur le Bonheur des Hommes."

Japan.—Speculative Freemasonry was set up in Japan in 1868 by the Lodge „ Rising Sun," under the English Constitution at Kobe. A Masonic Hall has since been built. It has been said that there is an indigenous Society of Secret Initiation among the Japanese, but we hardly know on what authority.

Jaquotot. —A French judge, officer of the Grand Orient of France, 1804.

Jardin, L'Abbé.—A Deputy to the Grand Orient of France from the Provincial Lodge of Lyons in 1778.

Jarrhetti.—Author of „ L'Orateur Francmaçon, par le père Jarrhetti Berlin, 1766. Whoever he may have been, both Kloss and Thory mention the work.

Jarrique, M.—Wrote „Noblesse des F. M., etc. ; Poëm par un Profane M. Jarrique:" Frankfort S. M., 1756.

Jasmundt, A. von.—Wrote „Versuch das Wirken der Jesuiten in polit, und staatsbiirgerl Hinsicht zu bestimmen," etc. : Leipzig, 1829.

Jaucourt, Le Comte de.—A Peer of France, and Grand Officer of the Grand Orient in 1814.

Jaure, J. S. S. de.—Marquis de Pourroquelaure Ligardes, Seigneur of 1'Espinassat, Bordeaux, an active member of the Strict Observance, and administrator of the third Province, and Grand Prior of Rochelle.

Jay, Antoine.—A French advocate and-"man of letters," who was born in 1770 and died about 1840. He issued several literary works of note, such as „Tableau Littéraire du Dixhuitième Siècle Paris, 1840 ; „L'Eloge de Montaigne," soon after; and in 1812 he became editor of the „Journal de Paris." In 1815 he wrote „ Histoire du Ministère du Cardinal Richelieu," and was one of the four authors of the „ Biographie Nouvelle des Contemporains," 20 vols., 1820—1825. He was for some time Venerable of the Lodge of „ Mount Thabor," and for many years Grand Officer of the Grand Orient of France.

Jehoshaphat, the Valley of.—This valley is a deep and narrow ravine which extends from north to south between the Mount of Olives and Mount Moriah, the brook Kedron running through the midst of it. In the Hebrew the word Jehoshaphat seems to mean „ the judgment of God," and it is this valley which is supposed to be alluded to by the Prophet Joel in the 2nd and 12th verses of his third chapter. It is not, however, at all clear that the Hebrews ever gave this name to it, and the Prophet Joel's use of the name may be mystical and symbolical, just as he speaks of the valley of decision or concision, or threshing, in the same chapter. Some' writers have identified it with the Valley of

Berachah, famous for the victory gained by Jehoshaphat there over the Moabites and Ammonites. This „ very great valley „ is also alluded to, in Zech. iv. 14. Many Hebrew and Christian writers have said that the Valley of Jehoshaphat is locally or generally typical of the last judgment. Ma- sonically the expression is found in some early rituals as the place of Lodge meeting, and Hutchinson alludes to the symbolical teaching derived from this position of the Spiritual Lodge.

Jehovah.—The great and incommunicable name of God Most High to the Hebrews. It is in Hebrew, Jehovah, not Jahue or Jahve, as some have said, which seems like the Samaritan pronunciation of the name. It has been asserted that since the Babylonish captivity the true pronunciation of the name has been lost by the Hebrews, and some of the early fathers assert that in the third century after Christ the Hebrews in their rolls left the name in Samaritan characters and would not write it in Hebrew. But this statement seems somewhat doubtful. The ignorance of the true pronunciation is dated by some from the destruc- tion of the Temple by Titus. Josephus seems to indicate that this same name was contained in four letters, J, H, V, H : hence called also the T^Tfiaypa/xiMarov or TO âpfrriTov, the unspeakable name. This name of God first occurs in Gen. ii. 4, where we read Jehovah Aelohim, Lord God—the name in the first chapter being only Aelohim. Bishop Patrick points out that the Hebrew doctors consider Jehovah Aelohim the perfect name of God. The exact meaning of the word seems to be He who is, and who was, and is to come," and to be derived from „ Jah," and „ Havah," or Haiah—living, existing, vivus ; though some say that Jah is but a contraction of Jehovah. It has been contended that this holy and sacred name was known to the heathen world, and was preserved in the mysteries under the various names of Jeho, Jao, ,laco Jovis Pater, Jehaho, and that even the inscription of Isis among the Egyptians was taken from the knowledge of this aTropprjrov, „ I am what- ever is, was, and will be." It has also been said that it was known to the Essenes, and that it was pronounced in a whisper. It was also termed Shem Hamphorasch, the incommunicable name, by the Cabalists. The Plebrews, as we have before pointed out, pass it over when reading the Bible, and substitute Adonai, the Lord, just as the Septuagint translates it Kuptos, the Lord. The Hebrew Cabalists have, to say the least, refined much upon this name of God. They affirm that every letter of it abounds with mysteries—that a sovereign autho- rity resides in it, and that, in fact, it is most powerful, whether against men or demons. This great name by some Hebrew scholars is said to have been also represented by characters such as three J's or yods in a circle, and with or without the vowel point kametz. We have said above that its first use is Gen. ii. 4, though in Exod. vi. 3 it is said that though God was known to the patriarchs by the name of El-Shadai, the Almighty, „ By my name Jehovah I was not known unto them." Moses uses the great and mysterious name, writing after this declaration of God and the events recorded in Egypt, in detailing the history of the patriarchs. There are various compound uses of it in the Bible, to which it maybe well to allude—such as Jehovah-Jireh, God will see, Gen. xxii. 14; Jehovah- Nissi, Jehovah my banner, Exod. xvii. 16; Jehovah-Shalom, God send peace, Judges vi. 24; Jehovah-Shammah, God is there, Ezek. xlviii. 35; Jehovah-Tsidkenu, God our righteousness or justification—" justidad „ in the Spanish. We need not here dilate on the interest of this great name for Freemasons, especially in the R. A. Degree. Some writers have asserted that the delta, or equilateral triangle, represents the same name for Freemasonry, and in magical formulas it is declared to be preserved also hv a vod or a ray of light in an equilateral triangle. There can be little doubt, we apprehend, that this sacred word was known to the old operative Masons, though we confess that we are aware of no ac ual evfdence on the point. It is, in truth, a matter rather of supposition and inference than of proof or certainty. Dr. Oliver is

quite clear that thS „ omnific word," as he calls it, and elsewhere the Adyo. was known to ,the earlier English Masons, as it certainly was to Anderson, and Hutchinson, and Dunckerly. But we are not aware of any authority which can be alleged, that could speak decisively as to its exact use, either in operative or speculative Masonry. Ihe earliest evidence we kno t of in actual speculative use, ritually, rests on Olive r s statement Mackey's theory that Dunckerly is the author of the present Ivoyal Arch svstem is not correct, as we have seen the MS. Dunckerly used, and his arrangement was at the best but fragmentary and imperfect. But see ROYAL ARCH.

Jehovah le Sublime. ou les 55 Clefs Hermétiques et Cabalistiques (The Sublime Tehovah of the 55 Keys Hermetic and Cabahstic),-A grade mentioned by Mr. Peuvret, but of which nothing is known. It almost seems to be profanity.

Jekson. A name found in some of the French high grade rituals, though it is also written I£ Jackson," and said by the „ Dictionnaire Maçonnique" to be „fils de James V." and to be attached to the „Vene- rable Grand Maître de toutes les loges regulieres. Macke y and others seem to think that it is a Stuart catch or password, and refers to Charles Edward Stuart, and is significative ot the attempts made to adopt Freemasonry for Jacobite purposes at Paris. Whatever use may have been made of it by the Stuart partisans we are of opinion, how- ever, that the word is only a corruption of the Hebrew leksan 01 Jeksan, a name used in the Scottish Rite.

Jena Congress of.—Jena in Saxe Weimar is a city famous for its university, with 7000 inhabitants. In 1763 an impostor called Johnson, nroperly Leucht (see JOHNSON), who had erected a high grade Chapter there in 1758, commenced a congress which appears to have lasted more or less from September 1763 to May 1764- Johnson lived there in the meantime with his followers. He declared that Freemasonry was Templarism perpetuated. He left for Altenburgh m May 17Û4- Von Hund after his departure, through Baron von Lyncher, had the Chapter and the Lodge „ Zu den drei Rosen „ closed. For Johnson's fate, see JOHNSON.

Jephtha, as all our readers of Masonic tradition know, refers to a portion of the history of Jephtha.

Jerocades, Antonio.—Wrote „ La Lira Focense ; „ Neapoli, 1783- Terome Buonaparte, brother of the Emperor Napoleon, founded the Grand Orient of Westphalia in 1811, of which he became the Grand Master.

Jerrold J J Br.—Wrote the „Grey Head," set to music by A. Reeve, and sung by Br. Col Iyer in aid of the Asylum for Aged and Decayed Freemasons : London, 1838.

Jerusalem. —The well-known capital of the Holy Land, famous in the history of the Jews, on the borders of the tribes of Judah and Benjamin, and celebrated as the spot where Solomon, on Mount Moriah, erected the glorious i emple of the Most High. In Hebrew its name is „ lerushalayim," and it is called lepovcraA^yu, in .Greek, in Latin Hiero- solyma, and in Arabic El Ivuds, or the Holy. In Hebrew it probably means the liouse of Peace, and Shaalah Shalom leroushalayim, „ Pray for the Peace of Jerusalem," is still a local expression of Hebrew piety. Josephus tells us that it was thirty-three furlongs in circumference before Titus destroyed _it, and Maundrel calculated that it was two miles and a half in circumference. But changes have taken place in its general appearance, externally and internally, and it is impossible to-day to dogmatize on matters which so many circumstances have conspired to^ vary and modify. Neither would it be possible in a work like this to go into de-

tails as to its history or its „ memorabilia,"—the more so as the interesting and later records of Bro. Lieut. Warren's researches are accessible to all, and the annals of the world proclaim its vicissitudes and its abasement. Its interest for Freemasons consists in the alleged connection of Freemasonry with the Temple of Solomon, which Dr. Oliver seemed to fancy was a Rosicrucian theory. We, however, believe that the Temple connection with Freemasonry is very ancient indeed, and our learned Brother J. G. Findel appears to admit that its Hebrew and Scrip- ture terminology, which are very remarkable, may date from the early usages of the German Steinmetzen. We believe, as we said before, that this very striking characteristic of Freemasonry, which has struck the ob- servant much, is of very early use among the operative Masonic Guilds. Were it not so, we must accept the 1717 theory, (which is an absurdity,) or be compelled to go to Ramsay for a Templar origin. We prefer the historical and critical and simpler view of the teaching and traditions of the Operative Guilds ; and one thing is certain—that the Temple con- nexion^ however it arose, was known in England long before 1717. Theie is now a Masonic Lodge at work at Jerusalem under an American constitution, which seems to be most cosmopolitan in its character, and includes among its members properly, Hebrews as well as Christians.

Jerusalem, Chev. de.—The 65th grade, 8th series, of the collection of the Chapter Metropolitan of France.—See KNIGHT .

Jerusalem the Heavenly. —The city of God, which is above, plays in seveial of the high grades, especially of Heredom, an important part. In one the „ Thersata „ says—in a fragment of the fifth section of the 2nd grade, where reference is made to the Heavenly Jerusalem - uissions-nous, vous et moi, et tous nos frères, tant présents qu'absents travailler de façon que nous parviendrions à Mont Sion, à la ville du Dieu vivant, la Jerusalem céleste, en compagnie d'une infinité d'Angels, à 1 assemblée générale et l'église du prémier-né, qui sont écrits au ciel, à i u ,:ou s , a u médiateur du nouvel alliance, enfin aux esprits des hommes justes, devenus parfaits, oit le soleil ne se couchera plus, où la lune ne nous privera de sa lumière, où les jours de notre affliction et les fatigues de notre pélérinage seront terminés." In the 19th grade of the A.^ and A. S. Rite, reference is also made to the apocalyptic mysteries of the Heavenly Jerusalem.

Jerusalem the New.—The followers of Swedenborg seem to have first brought this expression into Masonry in or about 1783, and also made use of it in B. Chastanier's system in London in 1786. That was, as we have already pointed out (CHASTANIER), a mystical and Hermetic society, which seems to have originated at Stockholm.

Jerusalem Orden.—Jerusalem Order. This, the „ Handbuch „ says has also been called „Der Freimaurer Orden a Priori"—the Freemasons' Order a Priori. The „Handbuch" further informs us that this was an alchemical order founded in 1791' an d transplanted to" Germany in 1793. It has been contended, the „ Handbuch „ further assures us, that it was founded in North America, and then spread through England, Holland, and Russia. We know nothing of it in England unless it be mixed up with Chastanier's Rite, as it is termed, and do not credit the statement. It is said that it admitted none but Christians, and that its view was „union with God and love of man." The order is said to have had the following honours, dignities and officials :—1. Commander, or Jehova Zebaoth ; 2. Grand Master—supposed to reside in Jerusalem with the Mother Lodge, with Vicars under him , 3. The Masters of single Lodges 3 4- 1 Secretary 5c. The Priests of the Order ; 6. The Correspondents ; 7. The Conven- tual, summoned to the Convent; 8. Apprentices. Ihis order seems to have had some

connection with the secret order of „ Wahren Patnoten," or true patriots. In our opinion they are purely German societies.

Jerusalem Word.—In the „ Grand Mystery Revealed," published in 1724—which is apparently founded ôn some Masonic Catechism— we have allusion to the Jerusalem Word, which is called Giblm. This would probably mean „ Giblim." There is a somewhat similar form to the „Grand Mystery Revealed" among the Essex MSS., British Museum, and it is probable that they both come from the same souice.

Jeshua, the High Priest, was descended from Seraiah, and was associated ,with Zerubbabel and Haggai in the restoration of the second Pemple after the Babylonish captivity. He is the third principal in the Royal Arch Chapter in England, though in America he is the first.

Jesu Christi, Orden von.—The „ Handbuch „ tells us that in the „ Berliner Monatschrift," 1788 (vol. xii. § 565), mention is made of this secret order, and which was communicated by a certain Fieiheu von Stein." But of this order and of „ Von Stein „ little more seems known. It is however stated that a Saxon medal or token in silver exists of 1615, which has the Elector John George the First on one side, and on the other the smaller likeness of Prince Augustus ; and appended to a little chain which could be hung round their necks were two silver dice or cubes. As the „Handbuch" truly puts it, as to this order and as to its aim great obscurity exists.

Jesuits, Order of.—This order, as is well known, was founded by Ignatius Loyola, a chivalrous Spaniard, and a sincerely religious man, with no doubt a spiritual end and object, and was authorized by Pope Paul HI. in 1540. It is not for us to go into its history or the perver- sion of its aims and efforts on one side or the other brought about by Launez and Acquaviva, the two Generals of the Order who succeeded Ignatius. Neither need we dilate here on its subsequent fortunes or its peculiar characteristics, as if we did so we might have to advance much altogether foreign to the purpose of this work. But it has been contended that it has a connection with Freemasonry, and even that the grades of Jesuitism find their counterparts in Freemasonry. Any such theory is now looked upon as unreal and uncritical. Indeed, the analogy of the grades is more than questionable in itself, as there is apparently a 5th grade in Jesuitism, and indeed the suggestion that there is any similarity between the two systems is in our opinion a purely imaginative one, and founded on no reliable data, or even knowledge of the facts of the case. But have the Jesuits ever had anything to do with Freemasonry? Have they ever sought to turn Freemasonry to their own purpose or any purpose ? We confess that, after having studied the subject carefully, we do not think there is any good evidence of their having done so, despite the positive affirmations of some German and other writers. That at one time at Paris the Jacobites may have used Freemasonry, with its secret meetings, for political purposes, is, we think, possible and probable ; indeed, we may add, certain. It has been averred that James II. of England, when in exile at Paris, was permitted by his Jesuit confessor to join the Masonic organization, and that the reverend father himself was a Freemason. It has been ably contended that the Chapter of Clermont was of Jesuit origin, and that finding Craft Masonry unsuitable to their views, the High Grades of Clermont and Templary were invented in order to give a Christian and Roman Catholic colouring even to Freemasonry, and to enlist the sympathy of the Jesuits. But much of this argument rests only on assumptions and probabilities, and we confess that we can find no traces of Jesuit membership, and we do not profess to understand how Jesuitical and Masonic principles can accord. As regards the Illuminati, the evidence is not so clear, as Weishaupt, it is said, was a Jesuit,

and Von Kingge was first a Protestant and died a Roman Catholic, and other members of the Illuminati are said to have been connected with the Jesuit Order. But on the whole—with our able Bro. Mackey—we agree with Barruel for once, in considering the „ Francmaçonnerie Jésuitique" a „fable." We also concur with Bazot : „On ne saura gré sans doute de ne fairè aucun rapprochement entre la Franche Maçonnerie et la secte Jésuitique."

Jetons de Présence.—It seems to be the custom of the French Lodges to give to those present a medal or token, as we do to Brethren entering Grand Lodge. Mossdorf preserves us one or two specimens.

Jetsirah, Book of.—"Seher Jetsirah „ proprie in Hebrew, is a Cabalistic book, and said to have been written by the patriarch Abraham by the Jewish Cabalists. Its date is, however, very much later, and posterior, it is believed, to the Christian era. It is in all probability a revival of Pythagorean teaching in an Hebraic form. It has nothing to do with Freemasonry.

Jeudi, M.—Wrote „Les Gaux Frères, ou la Vérité dans un plus grand Jour:" Amsterdam et Paris. This work was translated into German by an anonymous Brother, and published at Berlin 1784.

Jewel of an Ancient Grand Master.—A Masonic tradition states that the jewel of our ancient Grand-Master, Solomon, at the Temple, was the square and compass with the letter G between. It is, however, a modern „ gloss," so to say, as the tradition is not likely to be his- torically true." If any letter was used, it would have been J, not G.

Jewel Members.—The „ Handbuch „ informs us that in Germany members of Lodges wear medals or tokens, called „ Mitgliedszeichen, ^ „ Logenzeichen," and which answer to the French „ Bijoux de l'Ordre, and „Bijoux des Grades." It seems that they were introduced into Germany about the middle of the last century, and are worn either attached to a ribbon or chain of metal, and round the neck or at a button-hole of the coat. As a general rule, these are worn at a button- hole of the coat if the members only belong to private Lodges, but round the neck if the members belong to a Grand Lodge. The colour of the ribbon is generally blue, though not uniformly so.

Jewels of a Lodge.—Every Lodge, according to our English teaching, has three movable and three immovable jewels. The three movable are the square, level, and plumb-rule ; the three immovable, the rough ashlar, the perfect ashlar, and the tracing-board. In America, Mackey tells us, the arrangement and teaching are the exact reverse to this.

Jewels, Official.—In the Book of Constitutions there are three special regulations relative to, the wearing of jewels, which require careful attention, and which are to be found at pages 18, 68, and 118 respect- ively of the Book of Constitutions, edition 1873, and which are covered, so to say, by this summary : „ None to be worn of degrees not recognized by Grand Lodge." By the first provision, page 18, „ No member of the Grand Lodge shall attend therein without his proper jewel and clothing ; nor shall any member be permitted to wa r in the Grand Lodge, or in any private Lodge, any jewel, medal, or device, belonging or appertaining to any order or degree not recognized by the Grand Lodge of England as part of pure antient Masonry." By the second, page 68, § 22, „N o jewel shall be worn in a Lodge other than those specified for the officers except such honorary or other jewel as shall be consistent with those degrees recognized by the Grand Lodge as part of antient Freemasonry. By the third, page 118, § 2, „No honorary or other jewel or emblem shall be worn in

the Grand Lodge or any subordinate Lodge which shall not appertain to or be consistent with those degrees which are recogniîjpd by and are under the control ofthe Grand Lodge as part of pure and antient Masonry." Jewels properly, thus it seems, are those which are ordained by the Grand Lodge or the Grand Chapter (and which can be worn in a Craft Lodge), either to mark an officer or the grade itself, as in the Royal Arch. The Craft Jewels are as follows, as taken from the Book of Constitutions, page „The Grand Master—The compasses extended to 450, with the segment of a circle at the points and a gold plate included, on which is to be represented an eye irradiated within a triangle also irradiated. The Pro Grand Master—The same. Past Grand Masters, and Past Pro Grand Masters . Deputy Grand Master Past Deputy Grand Masters. Senior Grand Warden . Junior Grand Warden. Grand Chaplains. Grand Treasurer. Grand Registrar . President of the Board of General Purposes Grand Secretary . Grand Deacons .Grand Superintendent of Works . . . .Grand Director of Cere- monies . . . .Assistant Ditto . Grand Sword Bearer . Grand Organist . Grand Pursuivant A similar jewel, without the gold plate. The compasses and square united, with a five-pointed star in the centre. The compasses and square only. The level. The plumb. A book, within a triangle. A chased key. A scroll, with seal appended. Arms, crests, and supporters of j Grand Lodge. Cross pens with a tie. Dove and olive branch. A semicircular protractor. Cross rods. Ditto.Cross swords. A lyre. Arms of the Grand Lodge with ( rod and sword crossed.The jewels of the Grand Chaplain, Registrar, President of the Board of General Purposes, Secretary, Deacons, Superintendent of Works, Director of Ceremonies and Assistant Director of Ceremonies, Sword Bearer, Organist, and Pursuivant, are to be within a wreath composed of a sprig of acacia and an ear of corn. The Grand Stewards of the year wear silver gilt jewels pendent to collars of crimson ribbon four inches broad, and bear white wands. The jewel of a Grand Steward (the design of which is said to be by Bro. Hogarth) is—A cornucopia between the legs of a pair of compasses extended upon an irradiated gold plate within a circle, on which is engraved „ United Grand Lodge of Antient Free and Accepted Masons of England." Past Grand Stewards, so long as they continue to subscribe to some Lodge, wear jewels pendent to collars of crimson ribbon, four inches broad, with silver cord on each edge. The jewel of a Past Grand Steward is oval in form, and of the same device as the jewel of a Grand Steward, but on crimson enamel instead of the irradiated plate, and of smaller size. The compasses and square, with Provincial Grand Master .

Deputy Prov. Grand Master a five-pointed star in the ( centre.The square.All other Officers of Prov. ? Jewels of the same description Grand Lodges . Provincial Grand (not Past) as those worn by the officers ( of the Grand Lodge. n, i f Jewels similar to those worn by ew ar s steWards of the Grand , Lodge. The jewels of the Prov. Grand Master and other Prov. Grand Officers and Prov. Grand Stewards arc to be placed within a circle, on which the name of the province is to be engraven. All Past Grand Officers, and Past Prov. Gmnd Officers, may wear the jewel of their respective offices on a blue CQamclled oval medal. All the above jewels to be gold or gilt. Past Masters The square. The square and the diagram of the 47th prop., 1st Book of Euclid, cngraven on a silver plate, pendent within it. Senior Warden The level. Junior Warden The plumb. Treasurer The key. Secretary The cross pens. Deacons The dove. Inner Guard Cross swords. Tyler . The sword. the above jewels to be in silver, except those of the officers of the Lodge of Antiquity No. 2, and of the British Lodge No. 8, which are golden or gilt. · The collars to be light-blue ribbon, four inches broad ; if silver chain be used, it must be placed over the light-blue ribbon."

_ There are, it seems, ? jewel, an emblem, a medal, a device, and an honorary jewel, recognized by

the Grand Lodge, so long as they .are each and all consistent with the three grades of Masonry and the Royal Arch; for, as we have said before, the jewels of the Royal Arch can be worn in the Lodge, but no jewel or decoration of any other body, or quasi-Masonic order. High grade and Mark Grand Lodge emblems cannot be worn. The jewels of the Royal Arch arc as follows :-The First Grand Principal wears a jewel, a crown rayonne between a pair of compasses with a figure whi?h makes up three equilateral triangles. The Second Grand Principal the same, with an eye also rayonne. And the Third Grand Princip'al, with an open Bible rayonne. The Grand Super intendent, two interlaced equilateral triangles, within a circle, on an equilateral triangle within another. Within the interlaced double triangle is a delta rayonne. The First Principal of a Chapter, a crown rayonne within an equilateral triangle. The Second Principal, the eye rayonne within an equilateral triangle. And the Third Principal, an open Bible rayonnc within the same. A Past First Principal of a private Chapter wears as a jewel the same as the actual First Principal, but the crown is differently marked, and is within or upon an equilateral triangle rayonne. The same variation applies to the jewcls of a Past H. and a Past J.' The jewels of the officers of the Grand Chapter are the same. The two Scribes, cross pens on an equilateral triangle. The Principal Sojourner, a square rayonnc on an equilateral triangle. The two Assistant Sojourners, a square within a triangle without rays or not rayonnc. The Treasurer, a key on an equilateral triangle. The Registrar, a pen and a scroll with a trinle-tan seal to a deed, on an equilateral triangle. The Standard Bearer, a standard with a triple tan within a six-pointed star on a banner, within an equilateral triangle. Sword Bearer, crossed swords on a triangle. Master of Ceremonies, cross rods within a wreath upon an equilateral triangle. Organist, a lyre on an equilateral triangle. Stewards, an equilateral triangle. Janitor, a short sword. The medal of the order is worn on the left breast, appended by a narrow ribbon, for Grand Officers tricoloured ; for Principals and Past Principals, crim- son ; for other companions, white. The medal itself is two interlaced equilateral triangles within a circle, with this motto on one face of the circle—11 At si talia jungere poscis sit tibi scire satis." On the reverse— „ Deo, Regi, Fratibus, Honor, Fidelitas, Benevolentia." On the triangles appear these words on the respective faces—" Eurekamen, Invenimus, Cultor, Dei. We have found—" Civis Mundi—wisdom, peace, strength, concord, beauty,truth." Within the interlaced triangles is a small triangle, with a human face and rays, and the two compasses enclosing a globe. At the base of the circle is the triple tan within a circle, and another motto, „Nil nisi clavis deest." All these jewels are to be gold or gilt. „The jewels of the high grades are numerous and multiform, as are the ribbons to which many of them are appended." But many of the high grade jewels assume the form of a star or a cross, and cannot, as we said before, be properly worn in a Craft Lodge. There are also the „Centenary" and other special jewels authorized by the M. W. G. M., which are too numerous to particularize here.

Jewels, Precious.—A term of esoteric meaning, known to students of the Lectures.

Jews, Exclusion of.—The exclusion of Jews from Freemasonry has always been, in our opinion, a mistake, a folly, and an injustice. It has happily never existed in England, though in some parts of Germany —owing mainly, we believe, to the high grade teaching, and the theories of a mystical Christian school—that exclusion was maintained in former years, and has not yet altogether ceased. We trust, however, that the true principles of Masonic toleration will yet prevail everywhere, and that this meaningless and unjustifiable exclusion of those who are excellent Masons will soon be a thing of the past. It is impossible, in our opinion, to justify the exclusion of Jews on any ground whatever from Craft Masonry.

J. N. R. J.—See I. N. R. I.

Joachim, Order of (Joachim St., Orden von), is of German origin, and has borne various names. It seems first to have been called „ Orden von St. Jonathan," about the middle of the last century, June 20, 1755, and was composed of nobles, who could, it appears, introduce their wives and children ; so that it was androgyne, and received equally Roman Catholics and Lutherans. Its chief seat seems to be Bamberg, in Bavaria. The first Grand Master was Christian Francis, Duke of Coburg, who was elected June 20, 1756. In 1767 the name was changed to „Zur Elire der gôttlichen Vorsehung, L'Ordre de la Providence Divine." The Duke of Coburg resigned the Grand Mastership in consequence of his dislike to certain Roman Catholic practices. In 17S5 this order took the name of the „ Ritterliches Weltliches Ordenshospital von St. Joachim, dem gebenedeiten Vater der heiligen Jungfrau Maria, der Mutter unsere Herren und Heilandes Jesu Christi,"the knightly worldly chapter of the order of St. Joachim, the blessed father of the holy Virgin Mary, etc. In 1806 Joachim Murat became Grand Master of the order. It has been said by Oliver and Thory that the constitutions of the order in 1772 proclaimed belief in the Holy Trinity, and forbade waltzing. It seems also that they prohibited childish amusements and the game of hazard. The cipher of the order was at first O. J. (Orden Jonathan); later, O. P. (Ordo Providentife) ; in 1780, S. A. R. P. (Stanislaus Augustus Rex Poloniîe). The motto of the order was F. S. C. V. (Fide sed cui, vide), and on the jewel of the order, „ Junxit amicus amor." The order is said to have been dissolved peaceably in the early part of this century.

Johannes, St., Vertraute der.—See FAVORI DE ST. JEAN, and JOHN. Favourite of the 7th grade of the Swedish system, and Oliver says the 6th grade of the Knights of the East and the West.

Johannis Dukaten.—Ducats of St. John. These are also called Johannis Opfer, Johannis Pfennig, and are a gift to the poor, introduced by the Strict Observance, and still kept up in many of the German Lodges.

Johannis Grade.—A name given in Germany to the three sym- bolical degrees.

Johannis Loge.—A Lodge in Germany often so called, because in it the three symbolical grades are alone conferred.

Johannis Trank.—John's Drink. This is also called „ Johannis- wein, Johannissegen, Poculum, Haustus, Amor Johannis, Benedictio Johannis." It is said to have been taken from a Roman Catholic ceremony on St. John's Day, and so the German Freemasons used it for the „ loving cup," so to say, on St. John's Day. Rosa, in his ritual, mentions the Poculum Johannis, or Poculum Hilaritatis.

Johannite Christians, called by German writers Johannes- schiiler, Johannes-christen, are said to be a sect still existing in Asia Minor, called also Nazarenes, Nasorites, Nezorites, Zabiens, Sabiens, Sabaens, and other names, who look upon John the Baptist as the only true prophet. Of them little is actually known. Some marvellous stories are told about their legends, and some have said that those legends were made known to the Knights Templar ; but all this is best relegated to the region of pure in our humble opinion.

Johannite Masonry.—A name given, and we believe invented, by Bro. Dr. Oliver, to designate the dedication of Freemasonry to the two St. Johns ; which, though still clung to by some in England, is not now officially recognized. Dr. Oliver disapproved of the substitution in 1813 of Moses and

Solomon, and wrote his „ Mirror for Johannite Masons „ to uphold his views. St. John's Masonry is, however, still the rule in the United States.

Johannites, Les.—The Johannites, said to have been founded in 1814 by Fabre Palaprat, and attached to the pseudo Order of the Temple.

John of Jerusalem, St.—In many of the early evidences we hear of the „ Lodge of the Holy St. John of Jerusalem ; „ and in the „ Grand Mystery Revealed," 1724, are these words, „The Lodge of St. John,'" which is said to have met in Solomon's porch, at the west end of the Temple, where the two pillars were set up. When this expression was first used is not quite clear.

John the Eleemosynary. — Johannes Eleemosinarius was patriarch of Alexandria from 606 to 616. He was born at Cyprus in 550, and some say he was the son of the King of Cyprus. He also died there in 616. Some have thought that he is the real patron saint of Freemasonry, and have said that he was canonized as St. John of Jerusalem, and that he was the patron saint of the Knights Templar. Indeed, in one of the high grades, by a wonderful anachronism, he is declared to have been a Grand Master of the Order of St. John of Jerusalem in the thirteenth century. But the whole theory rests on an error; and Bazot, who supports the view, has clearly no foundation to rest upon, as our Bro. Dr. Oliver pointed out years ago. The Masonic Templar use of his. name is quite modern.

John' s Brothers.—So called seemingly from the Charter of Cologne, A'hich mentions that „Joannseorum Fratrum" is the name by which Freemasons were known until 1440, and that, from that time, they had aided in various parts of Flanders to build and support hospitals for those affected by „St. Anthony's Fire." This statement, like all of the Cologne charters, is very apocryphal.

Johnson. — The name of an impostor, whose real name appears to have been Leucht, though he also called himself Becker. He gave himself the name of Johnson à Fiinen and George Friedrich von Johnson. He seems to have appeared at Jena from Bernburg in 1758, and for some time was very friendly with Von Hund. He professed to have authority from the so-called Scottish Templary to extend its system in Germany, and set up a Chapter at Jena, over which he placed Dr. Teichmeyer. He had, it appears, as Master of the Mint, swindled the Duke of Anhalt Bernburg out of considerable sums, and entered the Wurtemberg service and came back to Jena as captain, and recom- menced his operations in 1763. He called himself Rittmeister yon Johnson, a born Englishman, though he could not speak English, and was apparently a Hebrew who had mixed himself up in occult studies and illegal pursuits. He gave himself these names : „ Gross Prior „ and „Commissarius Generalis Ordini „ (that is, of the Templars of Jerusalem). He generally signed himself, Der Gross Prior, S.G.C.C. de l'Ordre Sublime et Frère R.L„ or L.G.F.C.G.P. or L.G.C.L.C.S. de St. J.„ whatever these letters may mean. For a time all went well with him, and he propounded with success his high grade teaching and mysterious Hermetic declaration. But at the Convent of Altenburg, in 1764, he was exposed, and he was arrested by Von Hund's wish in Alslcben in 1765, by Prussian soldiers, having taken to flight, and conducted to the Wartburg, with the full approval of the Grand Duchess Regent Amalie of Weimar. There he remained under the care of Von Fritsch until her death, kindly treated, in 1775, when he died. He was fed at the expense of the order, at some cost. He is said to have been of a forbidding countenance, and little education.

Johnson, Thomas.—Wrote in 1783 what Kloss calls „ ein unbe- deutendes Werk"—a „ Brief History of Freemasons." A second edition appeared in 1784, which we have. It is not an important

work. He was Grand Tyler and Grand Janitor to the Grand Royal Arch Chapter.

Joining is that art by which a Mason becomes affiliated to a Lodge of which he was not originally a member. The rules as to joining members are laid down at pages 65, Br, 82, 83, Book of Con- stitutions, edit. 1873. Lodges have special bye-laws as to the admission of joining members. Fees are payable in this countr}', but not in the United States.

Joly.—Issued in 1818 the 1st vol. of a „Bibliothèque Maçonnique, ou Recueil de Matériaux propres à l'Histoire de la Maçonnerie." He also gave out a prospectus of the same, which only reached five parts, in consequence of his illness. He is only termed „ Mr. Joly."

Jonathan und David, Orden von.—This Order of Jonathan and David seems to have been a Dutch Roman Catholic order for the purposes of proselytism ; at any rate, they issued, in 1773, the statutes at Amsterdam. They are supposed to date from 1770. In Dutch they were termed, „ Algemeene Statuten en Formuliren van de orde j, e t d."—Jonathan and David. There were seven grades, but there are no traces of Freemasonry in them. 1. Ostearius ; 2. Lector; 3. Exorcist ; 4. Acoluthus ; 5. Subdiaconus ; 6. Diaconus ; 7. Summus Superior, or S.S. The members of the 6th and 7th grade were also called Confederati, and they seem to have been governed by a Regent Vicarius Summus ; nothing more seems known of it.

Jones, Inigo.—A celebrated architect, who was born in 1572, and died in 1651. Anderson, in his Constitutions of 1738, declares, ap- parently on the alleged authority of Nicholas Stone, in a MS. burnt in 1720, that he was Grand Master of the fraternity, and present as such at the levelling of the footstone of the new Banqueting Hall, Whitehall, in 1607, before King James I., and that then the Masons drank to the „ King and the Craft." Anderson further says that he held annually the quarterly communications and annual general assembly and feast on St. John's Day until 1618. He is said to have been reappointed Grand Master, and to have died in 1652. Of his connection with the order we have no further proof than what rests on the authority of Stone and Anderson. All that we can say is, that this tradition is both probably and possibly true.

Jones, Stephen, was born in London in 1764, and died in 1828. He was originally a printer, then corrector for the press, and eventually became editor successively of the „Whitehall Evening Post," of the „General Evening Post," and of the „European Magazine." _ In addi- tion to one or two other works in general literature, he edited in 1798 a pronouncing and explanatory dictionary of the English language. He was a distinguished Mason, and contributed much to Masonic literature. He was a P.M. of the Lodge of Antiquity, and the intimate friend and executor of William Preston. He published in 1797 „ Miscellanies," in prose and poetry, which has gone through several editions. The best part of this work, in the original edition, consisted of the well-known „Muse of Masonry." He wrote the article on Freemasonry in the „ Encyclopaedia Londinensis," in 1817, and in 1821 he edited a new edition of Preston's „ Illustrations."

Jonghe, T. B. Theodor de.—Born at Brussels in 1801 ; died there in i860. Was a learned antiquary, and made a remarkable collection of coins and books. The catalogue of his library and coins made up three vols, for the sale at Brussels in i860. That of his Masonic works went to the Grand Lodge of Holland. Jonghe was Grand Secretary of the Grand Lodge of Belgium, and signed the Statutes in 1839.

Joppa.—The seaport of Jerusalem, from which it is distant forty miles. Alluded to in our traditions.

Jordan, The.—The famous river of the Holy Land, also alluded to in our Masonic traditions.

Jordan, K. S.—A Prussian official and president of the „Akademie der Wissenschaften," at Berlin. He was a great friend of Frederick the Great, and under his patronage, together with the Baron von Bielfeld, established in 1740 the „Lodge of Three Globes," at Berlin, now the Grand Lodge of the same name. He was born in 1700, and died in 1745, much regretted. He was Secretary of the „ Three Globes „ at his death.

Joseph II.—Sou of the Emperor Francis I. and Maria Theresa. Emperor of Austria. Born in 1741, died in 1790. From 1765 „Mit- regent „ with his famous mother, though his real authority only dated from her death, 1780. Though the son of a Freemason, he was not a Freemason himself; but, to a great extent, patronized and protected the Craft. In 1785 he issued certain regulations for the order in his dominions, under which Freemasonry might have progressed and flourished; but at his death, in 1790, the imperial toleration of Free- masonry was withdrawn, and henceforth it was looked upon with suspicion, and practically suppressed and declared to be illegal. Free- masonry in Germany must always have a grateful remembrance of the Emperor Joseph II.

Josephine.—Wife of Napoleon L, née Rose Tascher de la Pagerie, and widow of General Vicomte de Beauharnais, a gallant soldier, who perished by the guillotine. After the 13th Vendemiaire, the young General Buonaparte married Madame Beauharnais; and among the greatest of his mistakes was his subsequent repudiation of his wife. Josephine, who after her divorce lived and died at Malmaison, was most friendly to the Masonic Institution, and herself a member of the „Maçonnerie dAdoption." In 1845, at Strasburg, she was present at a „ Loge dAdoption," when the Lodge „ Des Francs Chevaliers," Orient de Paris, united with the Lodges at Strasburg for a tête. Madame la Baronne de Detrich, wife of the major, presided over the Lodge, and the Empress witnessed the initiation of Madame de Cunisy, proposed by herself. The Lodges „St. Josephine/' of Paris, and „Josephine," of Milan, were named after the Empress.

Joseph Napoleon (King of Naples and King of Spain, „ Fratris gratia") was a Freemason. In 1804, with the approbation of the then Emperor Napoleon, he was elected Grand Master of the Grand Orient of France. But, with his usual weakness, he does not seem to have cared much for the order, as there is no evidence of his ever having actually presided over the Grand Orient.

Josephus, Flavius.—A Jewish historian, contemporary with the fall of Jerusalem, and a friend of Titus, who wrote in the first century after Christ the „History of the Jews." It is still a valuable repertory of fact and detail respecting the history of that wonderful people. We do not know that he has much to do with Freemasonry, except that he is often appealed to and quoted by Masonic writers.

Joshua—or more properly leshua—means in Hebrew „saviour," and is a name used in some of the high grades. He ruled the children of Israel after the death of Moses.

Joshua, or Jeshua, or Hebraice leshua, was the son of Josadek the son of Seraiah, and, together with Zerubbabel and Haggai, laboured at the building of the second Temple. He represents the Third Principal in an English Chapter; in an American he is personified as the First.— See JESHUA.

Jouffroy Achille, Le Comte de.—Wrote in 1820, „Sur les Sociétés Secrètes, Corporations des Artisans, Compagnonnage des Maçons." His treatise appeared in the „Observateur," edited by Nodier and Royon, Paris.

Journals, Masonic.—To Germany seems fairly to belong the honour of being the first in the field with Masonic journals. „ Der Freimaurer," by J. J. Schwabe (of which we have a copy) was published in 1738, a weekly paper, B. C. Breitkopf, at Leipsic, and was followed in r742 by „Der bedachtige Freimaurer," Hamburg, by Tr Fr Tentzel, 1742. In 1743 the „Aufmerksame Freimaurer" appeared at Gorlitz, and subsequently several others, purely Masonic, all mentioned by Kloss. Many new Masonic journals also, beginning with the „Neue europaische Fama," in r737, and „Des europaische Staats Secretàr, 1740, con- tained articles relating to Freemasonry. In England the first Masonic magazine was of 1793, and hardly a journal ; and an English Masonic journal appeared first quite late in this century, though „ The Free- mason," published by Bro. Geo. Kenning, worthily now upholds the fame of English Masonic journalism. Pine's Lists, official, but not journals, seem to have begun in 1723. But although we had no English Masonic Journal to boast of, many of the London papers alluded to Free- masonry, such as the „St. James's Evening Post," quoted lately by Bro. W. J. Hughan, so early too as 1734; and probably later „excerpta" lareting to Freemasonry may be discovered. The first official calendar, as we have said before, in England was 1777. In France the first official journal seems to have been „ Etat du Grand Orient de France," in 1778; while the „Etrennes Intéressantes" were published in 1797. There is„ however, in the „St. James's Evening Post," dated from Paris, January 2, 1738, reprinted what is the Paris letter, first published, we believe, in the so-called „Secrets of Masonry," by S. P., London, 1737, as Brother Hughan points out, and which is also dated Paris, January 13, 1737. Plow far this is original or factitious is not now very easy to say. In Holland the „ Almanach des Franc Maçons en Ecosse," à la Haye, 1752-54, appears to be the first, though Kloss mentions „Almanach des Franc Maçons et des Franches Maçonnes en Ecosse," a la Haye, 1753, and „Almanach des Francs Massons," from 1757 to 1779, yearly. In Sweden, in 1777, appeared at Stockholm, „Almanach portatif pour rAnnée 1777, à l'usage des Sociétés qui assemblent dans l'Hôtel des F.M. au Riddarholm à Stockholm," The earliest American journal seems to have been „ The Freemason's Magazine and General Miscel- lany," Philadelphia, 1811, according to Mackey. All the works mentioned above are not strictly Masonic journals, no doubt, though Masonic publications ; and in France the first actual journal seems to have been the „ Annales Maçonniques," in 1807. Indeed, it is somewhat difficult to decide what is properly a journal, as in its strict meaning it is a daily paper. At the present moment journalism is well represented in the Old and New World, and we can especially commend the „ Voice of Masonry „ and the „ Keystone „ as ably edited and truly Masonic papers. There are many excellent Masonic journals, such as the „Bauhiitte," „Plajnal," „Freimaurer" of Vienna, the „Acacia," and the „ Colmena Masonica ; „ but now, as in times past, Masonic journalism, to use a commercial expression, with very rare exceptions „ does not pay." Among the papers which, not entirely Masonic, also devote a portion of their space to Freemasonry, we may mention the „ New York Dispatch."

Journeyman.—A question has arisen whether the name was given from the old custom of journeying Freemasons, or from „journée," a day—a day's man, in fact. We think that there can be no doubt that the word came from „ journée," and not from a journey, or journeying man. As Bro. Mackey points out, the evidence of the minute books of Mary's Chapel, so ably edited by Bro. D. Murray Lyon, seems decisive on the subject. An apprentice in Scotland, having served his time,

was called a „journeyman," but it was understood that within two years (in Scotland) he should be openly received in a Lodge, and „ proceed „ to the degree of Fellow or Fallow of Craft. Up to this time he was only „booked," „bui&et,"—i.e., registered,—and at the Swalwell Lodge paid a small fee of is. or is. 6d. at his registration, and 5s. on his reception, or the balance. We do not quite agree with Mackey that craftsmen and journeymen became opposite terms, im- plying legal and illegal associates of the Lodge, for it is quite clear from Bro. D. Murray Lyon's history, that so early as 16S2, „journeymen" who did not belong to the Lodge were permitted to work along with regularly passed Fellows (journeymen or masters, as the case might be) on payment of twelve shillings scots yearly, deducted from their first month's wages. No doubt, 1681, December 27, the „ Deacon and Masters „ had niiide „ an act „ „ that whereas there are several entered prentices con- tinues in their employment as journeymen without passing of themselves, from that date no masters shall employ one of the foresaid persons, they being two years after the date of their discharge unpast ; the master that employs them shall pay in to our Warden, for each day they employ them, 20 sh. scot." In the records of the Aitcheson Haven Lodge, 1719, it was made imperative on entered apprentices, those who „ take work," and those who „ do not take work," to make themselves fellow crafts not later than the third St. John's Day after the expiry of their apprenticeship, and it is urged that compliance with this order is necessary „ in consequence of the Lodge's poverty, a condition into which it had been brought through the increase of unpassed journeymen." And, therefore, though Mackey is right in stating that journeymen who had not „passed" were not Fellow Crafts, and vice versa, there is also evidence to prove, as on the minute at Maries Chappell, December 27, 1712, that the journeymen were in some way members of the Lodge, as they are expressly said to have deserted the deacon and masters, except two of them, named James Mack and Alexander Baxter. But it is quite correct to say that those who did not pass did not become actually „ free of the guild," freeman Masons. It is most important, even on what seem trifling matters of difference, to be absolutely correct.

Journey Work is proprie work by the day, not by the piece, or, as they used to say, „ task work „ ; and so in the old constitution called Dowland's MS. we find this operative enactment, „ that no Maister nor Fellowe put no lord's work to taske, that was grant to go to jôrnaye." The derivation is, no doubt, from the Norman-French, „journée," a day.

Jubé, Charles.—Wrote in 1831 „Recueil des Actes des S.C. de France, ou Collection des Décrets, Arrêtes et Décisions de cet illustre corps de 1806 à 1830."

Jubela, Jubelo, Jubelum.—Words familiar to Masonic students, but about which little can be now said distinctly. Some suggest that they are an old talismanic form, others that they are a play on the words Jabal and Jubal, while others think that they are catch words or cant words. In our opinion they are a play on words.

Judge, Grand.—According to the official statement not long ago put out, the presiding officer in a Grand Tribunal of the so-called Antient and Primitive Rite.

Judith.—Stated by Bro. Kenneth Mackenzie to be used in French Adoptive Masonry, in the 5th degree of „Sovereign Illustrious Ecossaise." This is, however, a development of the original „ Maçonnerie d'Adop- tion."

Jug Loges.—A name given to certain spurious Lodges, Mackey tells us, in the anti-Masonic excitement in the United States. These Lodges were to be found in the mountain regions of North and

South Carolina and Georgia.

Juge des Ouvriers (Judge of the Workmen).—A grade which Bro. Fustier says is found in the archives of the „ Mère Loge Philosophique^" at Paris.

Juge, Grand (Grand Judge).—The same as the one alluded to above, and the 66th of the Rite of Misraim.

Juge, Louis Theod.—Edited „ Le Globe," published at Paris in 1839-42, He is credited by Kloss with eight other pamphlets. He was much mixed up in the disputes of the Ordre du Temple in 1836, and wrote „ Histoire curieuse de la Démission d'un Grand Chancelier de l'Ordre du Temple."

Jullien.—Published the „Statuts et Règlemens de la Loge.de la Paix," of which he was Venerable, 1800.

Jung.—A mathematical teacher at Hamburg. Said to be the editor at any rate of the well-known „Fama Fraternitatis, R.C.," by Philomago : Cassell, 1615.

Jung, T. H., by name Stilling, a well-known German writer. Born in 1740 and died in 1817. He was a Freemason, but withdrew from the order, owing to some of the contests at the end of the last century.

Junior Adepten (Junior Adept).—One of the grades of the German Rose Croix.

Junior Entered Apprentice.—Mackey gives this member of the Lodge the duty of the Junior Deacon, according to the rituals of the early part of last century. Probably in this we have a remnant of pure operative customs.

Junior General.—An officer in the Red Cross of Rome and Con stantine, we are informed.

Junior Overseer.—Said to be, by Mackey, the officer of the lowest rank m an American Mark Lodge, but answers to the Inner Guard or Time Keeper in an English Lodge.

Junior Warden. Ihe third officer in rank in a Symbolical or Craft Lodge. He calls the Brethren from labour to refreshment by command of the W. M. His emblem is the plumb-rule, and his special duties form part of our Lodge ritual. His seat is in the south, and he represents the „pillar of beauty." He has also a column, which answers to the left hand pillar in the porchway of King Solomon's Temple. Pie rules the Lodge in the absence of the W.M., and every P.M. of the Lodge, and the S.W. ; but, as we have said before, unless an installed Master, cannot take the chair of the Lodge.

Jupiter, Knight of.—In the collection of Mr. Peuvret.

Jurisdiction of a Lodge.—A Lodge has jurisdiction Masonically, and according to its bye-laws, over all its members. Jurisdiction of the Grand Lodge.—A Grand Lodge has jurisdiction in the country or State where it exists, supposing it to exist lawfully. The jurisdiction it exercises is Masonic, territorial, but not personal, as some have supposed. By a commonly understood and acknowledged law of Masonry, no Grand Lodge can exercise juris- diction m that State or land where another lawful Grand Lodge exists ; unless, indeed, any Grand Lodge so far departs from the landmarks of the Order as to be practically not a Grand Lodge according to all Masonic law and precedent, or to have forfeited its right to the allegiance of its members. Otherwise, the rule is invariable,

that no Grand Lodge has jurisdiction in the jurisdiction of another Grand Lodge. A Grand Lodge can grant a warrant for a region where Masonry does not exist, and'under old arrangements, and by mutual consent, the connection between the original Mother Grand Lodge and its Masonic offspring may be perpetuated. But then, it is not every Grand Lodge which so terms itself, that is such a Grand Lodge; and abroad, too often, a Private Lodge assumes the name of a Grand Lodge, which it is not 01 cannot be, as a Grand Lodge must be an aggregation of Lodges, governed by a head, and composed either of delegates on the pure representative system, or a partial representative system, or as with us on a hierarchical system. Of course it must be conceded, that when Lodges exist in an independent district, chartered by several Grand Lodges, in the event of a Grand Lodge being formed hereafter, any Lodge may elect to remain under its Mother Grand Lodge, as heretofore.

Justi, Carl Wm.—Edited „ Die Vorzeit : Taschenbuch fur das Jahr 1821."

Justice.—One of the four cardinal virtues, and especially taught in, and expressive of, a Masonic Lodge. Freemasons are taught always to be just, and justice, as Preston puts it, is the boundary of light, and constitutes the cement of civil society.

Justification.—Harris, the American Masonic writer, well puts it — „We do not hesitate to appeal to the world in justification of the purity of our moral system—our constitutions are well known—we have sub- mitted them freely to general investigation. We challenge the most severe critic, the most practised moralist, the most perfect Christian, to point out anything in them inconsistent with good manners, fair-morals, or pure religion."

Justification, La.—Name of the 2nd grade of the six „ Hautes Connoissances," as Thory calls them, of Fessler's system—in fact, the 5th : it had nine grades, if they may be called grades.

Just Lodge.—A Lodge is said to be just, perfect, and regular, in our Masonic ritualism, for réasons known to all „bright Masons," and unnecessary to repeat here.

K

K. Kloss gives us four anonymous writers under this letter of the alphabet.

Kabbalistic Companion.—See COMPAGNON CABALISTIQUE.

Kadiri or Kadirijah, Order of.—A secret oriental order into which the well-known traveller. Captain Burton, was admitted. It has three grades, and seems much akin to Freemasonry.

Kadmea, or Cadmia, Priest of.—The name of the s6th grade of the Rite of Memphis, according to the organization of 184.9.

Kadosch or Kadosh—taken from the Hebrew word Kadosh, holy—is an important word in the high grades. In England we generally spell it Kadosh, abroad Kadosch, and as it is of foreign origin, we apprehend without a doubt, we keep to the foreign spelling. Thory says that it was invented at Lyons in 1743, but the „Handbuch" and Kloss doubt the statement. It seems to have been mixed up with thé revived Templarism and the Strict Observance. The „ Handbuch „ tells us that three rooms were required for its original working. In the second, the areopagus, three judges sat ; and in the third, the senate, was the throne, with the double eagle, and the mysterious Jacob's ladder, with the inscription N. P. U., ne plus ultra. Full accounts of the ritual are given in many works, such as „ Le

Soleil Mystique," and in the „ Kothener Taschenbuch fur Freimaurer," 1800. Oliver gives us six of its grades, which are generally followed, and which we shall deal with in detail. Like as in the so-called Scottish system it was the 30th grade, so with the Martinistes, it is the 10th; in the Council of the Emperors of the East and West, the 9th; the 29th of the R. A. Ecossais Philosophique; the 29th of the Rite of Misraim; the 30th of the Rite of Memphis, according to the arrangement of 1849, and the 10th according to the arrangement of i860. According to Bazot, the Kadosch was a Templar grade which professed to have originated in the Thebaid, among the hermits, ot Oepairevrat, Knights of Palestine and the East. Alexander, Patriarch of Alexandria, was one of the early members of this order. In the 7th century they made their vows to Simon, Patriarch of Jerusalem, and in the nt h they founded the Order of the Temple. Such is the legend as Bazot gives it, but he adds, „Au commencement du quatorzième Siècle, l'ordre fut aboli, mais il s'est secrètement perpetué jusqu'à nos jours." If so, all we can say is ;— „lis true, ,tis pity, Pity ,tis, ,tis true.

Kadosch des Jesuites (Kadosch of the Jesuits).—Thory tells us that this grade was invented by the Jesuits, and was for the purpose of aiding the Templars and restoring to them their possessions. Why De Bonneville called his system the „ Chapitre de Clément „ is not clear, and it may have had its origin with some Jesuits of that College. We confess that we doubt the story.

Kadosch Grand, Le, ou le Chevalier Elu.—The 65th grade of the Rite of Misraim; according to Lenning the 39th.

Kadosch Knight, called the Holy Man (Chevalier Kadosch, dit l'Homme Saint).—The roth and last grade of the „Reform of St. Martin," or the Rite of Martinism.

Kadosch Philosophique, Le, ou Grand Elu Chev. de l'Aigle Blanc et Noir (The Philosophie Kadosch, or Grand Elect of the Black and White Eagle).—This is a grade in the collection of M. le Rouge. But there is also a modified Philosophical Kadosch which is recognized still in France.

Kadosch, Prince.—Prince Kadosch, a grade in the collection of M. Pyron.

Kadosch, Prince de la Mort.—Kadosch Prince of Death, 27th of the grade of Misraim.

Kaiselreuter.—Delivered a „Rede iiber Freimaurerei und ihren Zweck," etc., in the Lodge of „ Vereinigten Freunde," Kreuznach, 1810.

Kaiser Christoph.—Published nine „ F. M. Reden „ delivered in the Lodge „Zur Bescheidenheit : „ Zurich, 1780.

Kaland's Briider, Die—The Brethren of the Calends—were a German Brotherhood, which existed in the middle ages, with much akin, as the „ Handbuch „ points, to Freemasonry, at any rate in their teaching. They take their name from the Latin Galendœ, the Calends. The Calends were the first of each month ; and on the first of each month the Kalands-Bruderschaft or Kalands Gilde met for pious purposes, for religious memory of others according to the rites of the Roman Catholic Church, and to increase their Christian love and friendly union. They had a common „ Fest Mahl," and devoted their funds to charity. They had also our yearly assembly. The earliest traces of them, the „ Handbuch „ tells us, are to be found at Oschers- leben and Hornhausen, where their foundation laws, in Latin, dated, it was alleged, from 1210. One of these Brethren, belonging to a religious order, turned them into German verse ; and it is curious to observe they too go up to Solomon

:— Des Leibes Wohl-falirt liegt daràn, Soviel ich mich besinnen kann, Das fromme gate Freunde unterzwischen Sich scliaaren in Hânsem und an Tischern, Als das sie zu rechter Lieb erkoren Als Zwillingsbriider, von einer Mutter geboren, Sich desto lieber haben wie davon Ernst sprach der weise Solomon ; Ein Mann, gesessen nahebei„ Der n'aher als ein Brader sei, Der von dir wohnet ferne. Das rnachst du merken gerne. Ich habe mit sinnreicher Macht Manchen Tagen daran gedacht ; Drum mit sorgfàltigem Fleisse Das gute Werk ich preise. This extract will give our readers an idea of the Masonic character of the order,

Kalb, J.—A German, the son of a peasant in Hiittendorf, in Bavaria, whose life was a somewhat remarkable one. Fie was first a waiter in his fifteenth year, after he had left his Fatherland, and then became a lieutenant in the French infantry regiment of Lôwendal. Pie served in several campaigns, and in 1760 became lieutenant colonel, and was placed on the staff of the army. He was sent, in 1767, on a mission to America, by the Duke de Choiseul, and being a friend of Lafayette's, was in 1776 entered the American Service with the rank of Major General. He fought in several actions, and as second in command at Camden, South Carolina, August 16, 1780, but was badly wounded and died three days afterwards. Pie was carefully tended as a brave prisoner and a Freemason, by the English officer commanding, who issaid to have been a Freemason, and was buried with military and Masonic honours. In 1825 the Masons of Camden erected an obelisk to his honour, though we believe it is not known when or where he was made a Mason.

Kalchberg, J. N. von—Wrote „Die Tempelherren," a dramatic poem : Gratz, 1795.

Kalm, J. P. von.—Amtman and senator in Brunswick, born in 1720, and who died in 1770, was made a Mason in 1748, in the Lodge „St. Martin," at Copenhagen. In 1760, he was, however, reinitiated apparently in the Lodge „Jonathan" at Brunswick. He became an active Mason in his own Lodge, and officer, and also in the high grades. His name occurs often in the annals of the Strict Observance.

Kamia.—A Hebrew word applied to amulets or talismans, to parch- ment charms, and what are termed magic squares : which see. It has. properly no connection with Freemasonry.

Kandler, Caspar von.—Wrote „ Hôchstnôthige Beilage zu den Vollstandigen Gesch. dcr Illuminati," „geschrieben zu Ephesus," 1786.

Kane, Dr. Elisha Kent.—Born in 1822 at Philadelphia; died in 18C7 A medical man who is famous for two voyages to the Arctic regions in search of Sir J. Franklin. He was a Freemason. The „Handbuch" says that he was feted by „Willard's party" in York Grand Lodge. He seems to have been a zealous and able man, and courageous sailor. He was made a Mason in the Franklin Lodge, No. 134, Philadelphia.

Kanne, Jaru.—Wrote the romance „ Samundi's Fiihrungen: „ Niirnberg, 1826.

Kansas.—Mackey tells us that in 1853 there were three Lodges in Kansas holding warrants from the Grand Lodge of Missouri. I here are now 124 Lodges, and 6,146 members. The Grand Lodge was organized finally in 1856, W. R. Reece being the first Grand Master. The Grand Royal Arch Chapter was established in 1866, the Grand Commandery in 1868, and the Grand Council of Royal and Select Masters in 1867.

Karschin, A. L.—Wrote „ Loblied auf der Freimaurerei auf Kosten der Gesellschaft : „ Berlin, 1765. Anna Luise Karschin was a female, poet of Masonry. She issued also „Auserlesene Gedichte." She was born in 1722, and died in 1791.

Kasidim, or Kasideans.—See CHASIDIM.

Katharsis.—From the Greek «aétapcm, or more properly from Ko.eapiJ.os, which was the lowest step in the Eleusinian mysteries, and related to the ceremony of purification. Thence Ka0ap/xot were the „Songs of Purification."

Kawi, Grand or Sublime.—26th grade (Indian Masonry) of the Rite of Memphis, i860 ; the 66th of 1849.

Kazauer, Chr. S.—Wrote with reference to the Rosicrucians : Wittebergfe, 1715.

Kean, Edmund, the famous actor, was a member of the Masonic order, and belonged, we believe, to the Lodge „ St. Martin „ at Glasgow.

Keber, W , G.—Wrote the biography of Theodor F. Gli von Hippel, 1802.

Keeper of the Seals.—An officer in some of the high grades. The office is apparently of French origin, from Garde des Sceaux.—See GARD E DES SCEAUX.

Keil, Carl Fri.—Wrote „Der Tempel Salomons: eine archaol. Untersuchung : „ Dorpat, Swerm, 1839.

Keith, James. — In the Russian service from 1728 to 1744; after- wards in that of Frederick the Great. He is commonly called Marshal Keith, and was for a long time Governor of Berlin. He was a distin- guished general ; and a marble statue, erected by Frederick the Great, is in the Wilhelms Platz at Berlin. He was a Freemason.

Keller, Wilhelm. — A German Freemason, who has written (1856) „ Geschichte des eklektischen Frcimaurerbundes," with an introduction or preface, „Einleitung in die Allgemeingeschichte der Freimaurer." In 1859 appeared „ Geschichte der Freimaurerei in Deutschland." He also contributed to the „ Freimaurer Zeitung „ „ Anderson als Geschicht- schreiber," and propounded a view of his work in which we heartily concur.

Kellermann, Marshal.—" Duc de Valmy, Pair de France," a grand officer of the Grand Orient of France in 1814.

Kelly, Christopher, is the author of a work called „ Solomon's Temple Spiritualized," etc., which was published at Dublin, 1803, by Bro. Wm. Folds. It has been said that he plagiarized his work from Samuel Lee's „ Orbis Miraculum ; or, the Temple of Solomon pourtrayed by Scripture Light," etc. Bro. Neilson has a copy of this scarce work. Whatever may be Kelly's faults in this respect, all such works seem to be founded more or less on John Bunyan's „Solomon's Temple Spiritual ized," of which the eighth edition appeared in 1727.

Kelly, Edward.—Frequently mentioned by Dee, and like him given to alchemical pursuits.

Kent, Edward Duke of, and Strathearn, H.R.H.—Born in 1767, died in 1820. He was the father of Her Majesty the Queen, and grandfather of His Royal Highness our Grand Master the Prince of

Wales. He was initiated at Geneva in 1790. He was elected Grand Master of the Antient or Athole Masons in Dec. 1813, and did much to bring about the Union, under which the Grand Lodge and Freemasonry have so much flourished in England.

Kentucky.—Speculative Freemasonry, Mackey tells us, was intro- duced into Kentucky in 1788, when the Grand Lodge of Virginia granted a warrant to Lexington Lodge No. 25 at Lexington. Three other Lodges were warranted by the Virginian Grand Lodge, at Paris, Georgetown, and Frankfort, and a fifth received a dispensation in Shelbyville. ^ In 1800 these Lodges met at Lexington, and form the Grand Lodge of Kentucky, W. Murray being the first Grand Master. Kentucky now has 586 Lodges, and 21,594 members of the Order. A Grand Chapter was formed in 1816, a Grand Council of Royal and Select Masters in 1827, and a Grand Encampment in 1847. A Grand Consistory of the Antient and Accepted Scottish Rite was formed in 1852 by Bro. Albert Mackey, the distinguished cyclopredist, as Secretary-General of the Supreme Council for the southern jurisdiction.

Kephallos d'Olympe, Theocar, Baron, was admitted in 1798 in the Lodge „Minerva" at Leipsic, and aided to found the Lodge „ Morgenstern „ at Hof; but in 1822, when he sought to found Lodges in Greece, was accused, justly or unjustly we know not, of political objects.

Kerndorfer, U. A.—Born in 1769, died in 1846. He was then Doctor of Philosophy, and Teacher of the German Language and Declamatics at the University of Leipsic. He was admitted in the Lodge „Apollo" at Leipsic in 1805, and was twice its Worshipful Master. He wrote „ Handbuch der Freimaurer," 1806, Leipsic;

Trauer-Gesange," and „ Gesànge fiir Freimaurer," 1814.

Kerr, Lord Robert.—U. G. M. of Scotland, in 1767-68, according to Thory, but we doubt the statement.

Kersler, C. F.—Called Sprengseisen.—See SPRENGSEISEN.

Kestaer, Chr. A.—Wrote on the „Agape:" Jena, r8i9.

Kette, Gesellschaft der.—Society of the Chain (also called Orden der Kette der Pilgrime, Order of the Chain of the Pilgrims). Was an androgyne order founded at Hamburg in r7s8, and is said to have also existed in Jena and Helmstadt. It is said to have still existed at Copenhagen in this century, and to have established and to maintain the Institute for the Blind. It seems to have been composed of persons of high social position. Three letters—W, B, S—were used by the members in their letters as signs of recognition, and were intended to represent Willfahrigkeit, Bestândigkeit, and Stillschweigen—Complais- ance, Constancy, and Silence. „The jewel was a chain of three links with the three letters above, worn attached to a white ribbon at the top button-hole of the waistcoat. The members were called Knights of the Chain, Ritter von der Kette ; their meeting was called „ Union," and the*"assembled members „ Favoriten." They took all their teaching from the habits and usages of pilgrims. It was not apparently Masonic.

Key.—Bro. Dr. Oliver has said that the „ Key is one of the most important symbols in Freemasonry," and no doubt much use of it has been made in our earlier ritualism, and it now symbolizes the important office of Grand, Provincial Grand, and Lodge Treasurer. It is said to have been used as a symbol of silence among the ancients, but we hardly know on what authority, as the quoted verse

of the „ CEdipus Coloneus" hardly bears out that theory. It is a mistake to say that the icAetSoûxoî was an officer among the Greeks. ^aSoîxos is an adjective, and the proper word appears to be KXa-SucfrvXas. If anything, it was an emblem of authority. 1 here seems to have been an Egyptian symbolical use of it, as if it pointed to an opening out of the secrets of the heart and life. In the „ Great Mystery" we have these words :— Have you the Key of the Lodge ? Yes, I have. What is its virtue ? To open and shut, and shut and open. Where do you keep it? In an ivoiy box, between my tongue and my teeth j or within my heart, where all my secrets are kept. Have you the Chain to the Key ? Yes, I have. How long is it ? As long as from my tongue to my heart. In the Sloane MS. 3329, we find these words :—• What is the Key of your Lodge doore made of? It is not of wood, stone, iron, or steel, or any sort of metal, but the tongue of good report behind a brother's back as well as before his face. Other passages might be cited, but these will suffice to show the old symbolical teaching of Masonic ritual on the point. In some of the German Lodges the Key is used as an emblem of silence, it is said, and worn by the Lodge members ; but we find no such custom alluded to m the „ Handbuch," though it is alluded to by Lenning in his edition of the Encyclopadie of 1828.

Key, Knight of the Golden (Chevalier de la Clef d'Or)—the name of the third grade of the Hermetic grade of Montpellier —See MONTPELLIE R and KNIGHT .

Keystone.—Architecturally the name for those stones which form the sweep of an arch, particularly the last or middle stone placed on the top of the arch or vault. It has been said, erroneously, that the arch was not known in King Solomon's time. ; but that theory has long since been proved to be untenable by the discoveries and remarks of travellers and specially by the recent researches in subterranean Jerusalem bv Bro. Lieut. Warren. 1

Khunrath H.—Born in 1560 at Leipsic, and died between 1604 and 1609. He was a medical man and an alchemist, and apparently a Rosicrucian. He wrote several works, which appeared after i6^o, and among them the „Amphitheatre of Eternal Wisdom."

Kiehl. delivered two Masonic addresses, one in 1840 at the Lodge Zur Bundeskette" in Soest, on St. John's Day in winter; the other at a Iiauer-Kede on Frederick William III., at the summer St. John's the same year.

Kxelmansegge, K. R. A., Graf von.—A Hanoverian official of ingli rank, who was born in 1731 and died in 1810. He was made a Mason in 1752, in the Lodge „Friedrich" in Hanover, and became its Worshipful Master from 1759 to 1761. He was a member of the Strict Observance.

Kielmansegge, Fried., Graf von.—Born in 1728, was Warden Master of the Lodge „Augusta" in Celle in 1758, and from 1761 to 1763 Worshipful Master of the Lodge „Friedrich" in Hanover. He was also a member of the Strict Observance.

Kielmansegge, L. P., Graf von.—Was in 1807-8 Worshipful Master of the Lodge „ Friedrich zum weissen Pferde," in Hanover.

Kiesenwetter, E. G. von.—A German Mason, a member of the Strict Observance, and a friend of Schubart's, who in 1772 at the Convent of Kohle gave up his high rank in the Order, and retired from active Masonic membership.

Killick, Bro. — Delivered, in conjunction with Bro. Bryan, two Masonic addresses in the Lodge

of „ Freedom," Gravesend, December 17th, 1803. These were published at the request of the Lodge: London, J. Aspern, 1804.

Kilwinning.—Kilwinning is a place of no great note, about three miles from the Royal Burgh of Irving, and sixty west from Edinburgh, near the sea ; but famous for the noble abbey, of which only ruins now remain. Built in 1140 by Hugh Morville, and dedicated to St. Winning. It has been said that in the reign of King Alexander III., but more correctly King David I., Hugh de Morville, M. Maurer. of Cologne, who built Kelso Abbey, also built Kilwinning „with foreign builders, who spoke in another tongue," and that this was the beginning of the Scottish Freemasonry, just as York is considered the chief place of English. It is very probable that the Mother Kilwinning Lodge is the successor, so to say, of an Operative Lodge, which worked at Kilwinning. But, as is the case with other pre-eighteenth-century Lodges, its original minutes have been lost. Bro. Murray Lyon shows that on the re- organisation of the Scotch Lodges in 1598-99, the Lodge of Kilwinning was confirmed in its position as one of the ancient „ head „ Lodges— being at,the same time placed second in rank-to the Lodge of Edin- burgh (Mary's Chapel). Though in 1677 issuing a warrant to certain craftsmen in the Canongate of Edinburgh to enter and pass Masons in the name and behalf of the Lodge of Kilwinning, it was not till 1729 that Mother Kilwinning began to grant charters of erection. And when in 1736 the Grand Lodge was formed, Kilwinning was placed second on the roll, in respect that its oldest minute-book was of more recent date than that of the Lodge Mary's Chapel. Dissatisfied with its secondary position, the Kilwinning Lodge separated from the Grand Lodge in 1744, and continued to issue warrants,—among them one to the Lodge of „High Knight Templars," Dublin. In 1807, however, all differences were adjusted, and it became No. o on the list of the Grand Lodge of Scotland, and one of its offshoots became No. 2. It is in itself a very famous and distinguished Lodge, from its long roll of worthy associates, and eminent members of the Scottish Masonic Order, who from time to time joined its ranks, or were received into its sodality. As regards its connection with Robert Bruce and Heredom, etc., we cannot accept it. Though the so-called Charter of Cologne talks of the Grand Lodge of Scotland under the Grand Master- ship of John Bruce, and purports, as our readers are aware, to be dated 1542, yet no one, we apprehend, can safely rely on its authority. In all probability the whole fabric of „ Heredom Kilwinning," etc., is built up alone on the fertile imagination of Ramsay. We quite concur with Bro. D. Murray Lyon in his remarks on the subject.

Kilwinning Manuscript.—This is a copy of the „ Constitutions," vhich belongs to the Mother Kilwinning Lodge, and is transcribed, as Bro. D. Murray Lyon points out in his History of the Lodge of „ Mary Chapel," Edinburgh, by the same scribe who wrote the minutes of that Lodge from 1675 to 1678. Hence the date of the transcription is about that time probably. The MS. is clearly not an indigenous Scottish MS., but is a copy of an English form, and, as' Bro. W. J. Hughan has previously pointed out in „The Old Charges," an „in- different copy „ of the Grand Lodge MS. F. It was first published by Bro. W. J. Hughan, from a copy by Bro. D. Murray Lyon in „ Masonic Sketches and Reprints," and subsequently by Bro. D. Murray Lyon himself in his History of the Lodge „ Mary Chapel," Edinburgh.

Kilwinning Mother Lodge.—The name given to the well-known Lodge at Kilwinning, No. o, Scotland.

Kilwinning System.—So called from the theory that Scottish Ereemasonry originated at Kilwin-

ning.

Kinder der Witwe (Children of the Widow) is a common ex- pression, as all know. In France they say „Enfans de la Veuve."

King.—In England the Royal power is represented as first in a Royal Arch Chapter ; in America, Mackey tells us, he is the second and is, as we know, typified by Jerubbabel.

King, Erasmus.—A mathematician, of whom little now is known, except that he acted as Grand Junior Warden at the reception ofH.R.H. Frederick, Prince of Wales, Nov, 5th, 1737, at the Palace of Kew. On this occasion five brethren are named besides,—W. Gofton, Attorney- at-Law, Charles Calvert, Lord Baltimore, the Lion. Major Madden, Mr. De Noyer, Mr. Vraden,—who are said, on the authority of Dermott, and repeated by Oliver, to have aided Dr. Désaguliers (also present on that occasion), in developing and perfecting the revival of 1717.

King Shepherd of Uz.—The 46th of the Rite of Memphis accord- ing to the arrangement of 1849. B is the same as the German „ Kônig Hirt der Hutz."

Kinker, J.—A Dutch Bro., who wrote a pamphlet, „ Mijne innigste gewaarwordung," etc., 1817.

Kirchmann.—A German Bro., who delivered, as orator of the Lodge „Zum neuen Tempel," in Hildesheim, 1808, an oration in a

-"Trauerloge „ to the memory of Bro. M. J. Renter.

Kirchner, D. C.—Wrote a „ Beschreibung" of „ Jiidisches Ceremo- niel," Niirnberg, 1726.

Kiss Fraternal.—This is a custom preserved still on the Continent, where it is termed „der Briider-Kiiss,"or „le baiser fraternal." It is no doubt taken from the «/xXij/icmoi/ of the early Christians, „ The kiss of Peace," and was probably introduced by the high grades. The „ osculum pacis „ of the old Templars and other religious orders is derived from the same source.

Klaproth, G. A. L.—A Prussian Freemason and official, who died in 1812, and to whose memory as Worshipful Master of the Lodge of the „ Drei Seraphim," and as a member of the Directory of the Grand Lodge of the „ Three Globes," a column is erected in the Lodge garden.

Klaproth, M. H.—Born in 1743, and died in 1817. Well-known as one of the first authorities of chemistry in Europe ; was also Worshipful Master of the Lodge „ Zur Eintracht," at Berlin, and Deputy Grand Master of the Grand Lodge of the „Three Globes."

Klein, E. F.—Born in 1743, died in 1810. Was a Prussian judge of some celebrity, who was also a zealous Mason. Elected Grand Master of the Grand Lodge „Royal York," in iSoi; he continued as such until his death. Kloss states that in 1787 he issued „ Denkmal Herzogs Leopold von Braunschweig."

Klein, Anton von.—Bom in 1747, died in 1820; was the author of „Leben und Bildnisse grosser Deutschen." He was member of a Lodge at Mannheim.

Kleist, E. C. von.—Born in 1715, died in 1759. Was a Prussian officer and poet, who perished in consequence of wounds received in the battle of Kunersdorf. He wrote „Fruhling" in 1749, and his „ Sàmmtliche Werke „ in two volumes was published by Ramier, Berlin, 1760, and a 5th edition

appeared in 1853. The Lodge „ Zum aufrichtigen Herzen „ at Frankfort A.M. placed a memorial to the Soldier Poet and Freemason in 1779.

Klemm, K. C.—Born in 1792, died in 1863. Was installed in the Lodge „Zum goldenen Pflug „ in 1828, and was subsequently an officer of the same. He was Grand Secretary, Grand Junior Warden, and subsequently Grand Master of the „ Grand Countries „ Lodge, which office he filled until his death. Pie was a Prussian official of high character, and who had been in the service of his country but five days short of fifty years at the time of his decease.

Klerikalisches System.—See CLERICAL SYSTEM.

Klerikat, Das.—The membership of the Clerical System.

Kleriker, Die.—The Clerici ordinis Templariorum (see CLERICAL SYSTEM) were those German members of the Strict Observance, Starck, Von Bohnen, Giinther, Von Raven, and others, who, as we have said before, sought to reform the Rite of the Templar observance and to render it more • spiritual, more mysterious, and more abstruse. They only lasted a few years. They called themselves „ Fratres Clerici," and talked of the „ mysterium fratrum Clericonnn," but which, practically, was no mystery at all. It seems to have been a mixture of knavery and silliness, of affectation and folly.

Klinglin, F. M. A.—A canon of Neuwiller, near Strasburg; a zealous member of the strict observance there.

Klinkarstrom, L. Von.—A Saxe Weimar official, very active on behalf of the German Templar System, and at the Hamburg Con- ference in 1775.

Khnker, T. F.—Wrote alike on Eastern antiquities and Cabalistic and Solomonic lore about 1786. His earliest work is dated 1776.

Klinkmiiller.—Wrote „Etwar ùber Symbole:" date not given.

Klisching, G. F.—Delivered a funeral oration on the death of Frederick William IL, in the „Royal York," at Berlin, 1798, and also a portion of the psychological romance „Anton Reiser," Berlin, 1794.

Kloss, T. G., B. F.—Born in 17S7, died in 1854. Was a medical man at Frankfort A.M., of high skill and worth. Fie was also a dis- tinguished Freemason, and may be fairly termed the Father of Masonic Bibliography, and one of the most clear and intelligent of Masonic writers. He was initiated in 1805, and from that time forwards devoted himself to the study of Freemasonry, alike in its historical, intellectual, and archfeological position. Besides many pamphlets and addresses, he wrote „ Die Freimaurerei in ihrer wahren Bedeutung," 1846 ; „ Ge- schichte der Freimaurerei in England, Irland, and Schottland," 1847 ; „ Geschichte der Freimaurerei in Frankreich," 1852. His most remark- able work, perhaps, is „Die Bibliographie der Freimaurer," 1844, which is a most excellent work alike for research and correctness, and is in fact the foundation of these humbler labours, as we have pointed out in the preface. On this his fame as an accurate, painstaking writer rests to a great extent, though all his works are valuable, as he belonged to that tiuer school of criticism which, rejecting /xvOos, and anachronisms, and old wives fables, and childish repetitions, sought simply for historical certainty and evidential accuracy. He may be said to have adopted the opeiative guild theory. He left, we believe, materials for a „ Ge- schichte der Maurerei vor 1716," but which

has not yet been published. I o him true Masonic criticism owes lasting gratitude, and cherishes his honoured memory.

Kliiber, J. H.—Translated, in 1791, into German the „Mémoires sur l'ancienne Chevalerie, par la Curne de Sainte Palaye."

Klugel. Born in 1739, died in 1812. A well-known writer on mathematics and Professor of Mathematics at Halle. His „ Mathe- matisches Wôrterbuch," three vols., appeared at Leipsic in 1803 He was for a long time Orator of the Lodge „ Zu den drei Degen," at Halle.

Knapp, Samuel L.—Author of „ The Genius and Defence of Masonry," Providence: Crampton and Marshal, 1828.

Knee to Knee.—A well-known point of the ritiial, etc., of the M.M.

Kneeling.—To bend the knee in prayer to T.G.A.O.T.U., is an universal custom, and a proper mark of reverence from the creature to the Creator. This childlike and adoring attitude is very properly retained in Freemasonry, though, like the Hebrews, as our readers will remember, Freemasons often stand during prayers.

Knigge, A. F. F. L,., Freiherr Von.—Born in 1752, and died in 1796, in his forty-fourth year, it would almost seem at Bremen. He is said to have been made a Mason at Cassel, in 1772, and to have been received into the high grades at Hanau in 1777. He joined Weishaupt's Illuminati in 1780, induced to do so, it is stated, by the Marquis of Costanzo. In that order he was known by the name of Philo. At the convent of Wilhelmsbad, in 1782, he sought to obtain a recognition of the new order, but in vain ; and he himself quarrelled with Weishaupt, and left it in 1784. Kloss credits him with ten literary works of one kind and another, among which may be noticed „Roman meines Leben," 1781-83; „ Ueber Jesuiten Freimaurer und Deutsche Rosen- kreuzer," 1781; „Beitrag zur neuesten Geschichte des Freimaurer Ordens," Berlin, 1796; „ Abhandlung des hochw. Br. L. a Fascia iiber die allgemeine Zusammenkunft der Freimaurer zur Wilhelmsbad," 1784, etc. A non-Masonic work of his, „ Ueber den Umgang mit Menschen," has been much admired. Though a man of many gifts, he seems to have been versatile and unstable, and is said to have ended his life in hostility to the Order.

Knight.—It is veiy difficult to lay down any proper derivation of this word, though some have contended that it comes from the Anglo- Saxon Cneht or Cnecht. It seems, however, very doubtful, as the German word Ritter, originally Reiter, preserves the older idea of Eques and Chivaler, Chevalier. _ We need not go through the details of the creation or uses of the knightly order or of the system of knighthood in itself, as such lucubrations seem almost out of place in a Masonic Cyclopasdia, and there is no difficulty in finding the whole facts of the case clearly set forth in more than one masterly treatise on the subject. Without, then, entering on this wide and important subject, it will suffice to say- that there were two kinds of knights principally—the Knight Bachelor and the Knight Banneret. In former days the honour of knighthood was conferred by the sovereign or some military commander on the field of battle, and sometimes under the banners.

Knights, Masonic.—From the day that Ramsay propounded his knightly theory, there has been a great desire among some Masons to appropriate the names of dormant, defunct, or even existing orders of knighthood—too often, we feel bound to observe, without warrant or authority. Whatever may be the case of an Hermetic Rosicrucian Order existing in 1717, it is quite clear that knightly

orders or names were then not known. In fact, as we have said, they all date from 1744. We give them, then, to-day, not for their intrinsic importance or historical reality, but because their names are found in Masonic and quasi-Masonic publications, and the object of a Cyclopaedia is to give all possible information as to terms, names, and facts, to the student and archfeologist. Many of these names, we cannot avoid remarking, are peculiar to the French Fligh Grade Chapters. We give them here, forthe purpose of easy reference, rather than under Chevalier, where they would most properly come.

Knight Commander. Illustrious, of the Whit e and Black Eagle (Illustre Chevalier Commandeur de l'Aigle Blanc et Noir).— Twenty-fourth grade, 7 th series of the Metropolitan Chapter of France.

Knight Crusader (Chevalier Croise.)—Mentioned by Thory, and apparently by no one else.

Knight Elect of Fifteen (Chevalier Elu des Quinze).—1. The i5th grade of the A. and A. S. Rite. 2. The 10th grade of the 3rd class of the Emperors of the East and West. 3. nt h of the Rite of Misraim.

Knight Evangelist (Le Chevalier Evangeliste).—A grade, Thory says, in the archives of the Lodge „ St. Louis," at Calais.

Knight Grand Cross of the Choice (Grand Chevalier du Choix).

—Is said by Thory to be the 34th of the Rite of Misraim ; but he appears to be wrong, and to have confounded it with the grade of Chevalier du Choix Sublime.

Knight Jupiter (Le Chevalier Jupiter).—Thory tells us, in the col- lection of Bro. Peuvret.

Knight Kadosh.—Is the 30th grade, A. and A. S. Rite. It is also called Grand Elu Chevalier de F Aigle Blanc et Noir, by Thory. It is the 10th of the Rite of Memphis, and the 16th of the Ancient and Primitive modern Rite in England.

Knight Kadosh of Cornwall, or Kornwell.—Is a pretended grade, of no authority.

Knight Mahadou (Chevalier Mahadou).—A grade mentioned by Thory, in the Archives of the Lodge „ St. Louis," at Calais.

Knight Noachite, or of the Towe r (Chevalier Noachite, ou de la Tour).—The 21st of the Rite of Memphis in the arrangement of 1849.

Knight of Asia, Initiated.—The 6th grade of the ephemeral order in Germany, Knights and Brothers of Asia.—See.

Knight of Athens (Chevalier d'Athènes).—Thory tells us, is a grade in the Archives of the Mother Lodge of the Philosophic writers. Many writers say that it is the 5 2nd of the Rite of Misraim, but we cannot find it either in the nomenclature of the Tuileur, of 1820. nor in the „ Handbuch."

Knight of Aurora (Chevalier de l'Aurore, ou d' l'Espérance).—It belongs, Thory tells us, to the Rite of Palestine, and is mentioned by Mr. Fustier. It is also the same, apparently, as the Knight of Palestine, Chevalier de la Palestine, in the collection of Mr. Viany; alluded to also by Thory. It is the 63rd also of the Rite of Misraim, as Chevalier de la Palestine.

Knight of Beneficence, or Benevolence (Chevalier de la Bien- faisance, ou de Parfait Silence).—The 49th grade of the Metropolitan Chapter of France, and the 67th of the Rite of Misraim.

Knight of Brightness, or Clearness.—Seems to be the same as the „ Rittcr vom wahren Licht," which was founded apparently in rySo, in Austria, by Bros. H. Freiherrn von Ecker and Eckhoffen. It appears that Lenning was wrong in giving such a name to the arrangement of the „ Kleriker," or Clericals, though we have followed him under that head. The „ Handbuch „ clearly points out that they had no such grade ; but see Starck.

Knight of Christ.—See CHRIST, ORDE R OF.

Knight of Constantinople.—A side degree, but has, Bro. H. Mackenzie tells us, a Grand Council at Devonport.

Knight of Elysium, or the Order of Death. Knight of Friendly Brothers.

Knight of God and His Temple.

Knight of Harmony.—These four grades are mentioned by Bro. H. Mackenzie. We confess our ignorance of them.

Knight of Iris (Chevalier de l'Iris).—Thory tells us, is the 4th grade of the Hermetic Rite of Montpellier.

Knight of Jerusalem (Chevalier de Jérusalem).—The 65th grade of the Metropolitan Chapter of France, according to Thory. It is also the 9th of the modern English A. and P. Rite.

Knight of Justice.—See MALTA, KNIGH T OF; or ST. JOH N OF JERUSALEM, KNIGH T OF.

Knight OÏ Masonry, Terrible (Chevalier de la Maçonnerie, Terrible).—Thory assures us, is a grade in the collection of Mr. Le Page.

Knight of Melchizedek.—Seems to be referable to the „Asiatic Brothers," or one of the Hermetic grades. Not much is known about it.

Knight of Palestine (Chevalier de la Palestine).—As Thory points out, this is the 9th grade of the „ Re'forme de St. Martin," and is also called „ de l'Aurore." It is the 63rd of the Rite of Misraim. It is also a side degree, and Mackey states was formerly given in the Baldwyn Encampment, Bristol, and to have been introduced into England by some French brethren in 1800. 0

Knight of Patmos.—Oliver mentions this as an Apocalyptic grade m his „Historical Landmarks," 1828, which was worked by the early Grand Encampment of Scotland, and which related to the banishment of St. John to Patmos.

Knight of Perfume s (Chevalier des Parfums).—The 8th grade of the Rite d'Orient, Thory tells us, according to Mr. Fustier's nomen- clature.

Knight of Purity and Light.—Said by some to be the 7th and last grade of the Clerks of the Strict Observance, as Ritter der Klarheit und des Lichts, but rather of the system of Eckhoffen, and afterwards of the Asiatic Brethren.

Knight of Pythias. —A modern American organization, quasi- Masonic.

Knight of Rhodes.—A name given to the Knight of Malta.— See.

Knight of Rose Croix (Chevalier Rose Croix).—Is the 3rd grade of the Order of Heredom Kil-

winning, the nt h Ancient and Primitive Rite, and is the same practically as the 18th A and A. S. Rite.—See Rose CROIX, PRINCE.

Knight of St. Andrew , Fre e (Chevalier Libre de St. André).— Said by Thory to be in the collection of Mr. Pyron.

Knight of St. Andrew , Grand Scottish (Chevalier Grand Ecossais de St. André).—Is the 2gth of the A. and A. S. Rite, and is said to have been formed by Chevalier Ramsay, but Thory says Tschandy. It is the 63rd of the Metropolitan Chapter of France, and in all probability the same as the 21st of the Rite of Misraim.

Knight of St. Andre w of the Thistle (Chevalier Ecossais de St. André du Chardon).—Seventy-fifth grade of the Metropolitan Chapter of France.

Knight of St. Andrews, Grand Scottish, of Wallachia, Copenhagen, and Sweden (Chevalier de St. André, Grand Ecossais, etc.—" Un grade de l'Intérieur," mentioned by Thory as cited by Mr. Fustier.

Knight of St. George.—An old order, it is said, of the Byzantine Empire, and afterwards re-established under various forms. The original order seems to have been the Order of Constantine, established in 317, and reformed by the Emperor I. A. Comnenus in 1190.

Knight of St. Joh n of Jerusalem.— 1 . See MALTA, KNIGH T OF.A mystical grade in three divisions, said by Thory to be in the collection of Lemonceau.

Knight of St. Joh n of Palestine (Chevalier de St. Jean de Palestine).—According to Thory the 48th grade of the Metropolitan Chapter of France.

Knight of the Altar (Chevalier de l'Autel).—The 12th of the Rite d'Orient, Thory assures us, according to Mr. Fustier.

Knight of the American Eagle.—An American side degree, invented some years ago in Texas, alluded to by Mackey, but now obsolete.

Knight of the Ancho r (Chevalier de l'Ancre).—r. An androgynous grade, Thory informs us; as see ORDE R OF THE ANCHOR. 2. The 21st degree, he also mentions, of the Metropolitan Chapter of France. There was also a Chevalière de l'Ancie.

Knight of the Ape and Lion (Affen und Lôwen Ritterorden mid der Verschwiegenheit—Silence).—Gâdicke tells us, was formed in 1780, but it soon disappeared. It pretended to guard the secrets of the old Knights Templar.

Knight of the Arch (Chevalier de l'Arche).—Mentioned by Thory as in the collection of Mr. Fustier.

Knight of the Argonauts (Chevalier des Argonautes).—Is the name, Thory tells us, of the first point of the Knights of the „ Toison d'Or „ (Golden Fleece), in the Hermetic Rite of Montpellier.

Knight of the Banqueting Table of the Seven Sages (Chevalier de la Table du Banquet des Sept Sages).—Thory points out, is in the archives of the Mother Lodge of the „ Rite Ecossais Philosophique."

Knight of the Black Cross (Chevalier de la Croix Noire, Ritter vom Schwarzen Kreutze).—Is a

foreign grade, of which little appears to be known. Bro. Mackenzie says that it refers to the death of Abel.

Knight of the Black Eagle (Chevalier de l'Aigle Noir).—Is, as Thory declares, istly, the 76 th of the Metropolitan Chapter of France; andly, it is found in Bro. Le Morge's collection, he adds, where it is also called Grand Inspecteur, Grand Inquisiteur, Grand Elu; and is moreover the 38th of the Rite of Misraim.

Knight of the Brazen Serpent (Chevalier du Serpent d'Airain).— The 25 th of the A. and A. S. Rite. It has also been said to be the 25 th of the Rite of Misraim, though we cannot find any trace of it ; and it is the 15th of the modern English Ancient and Primitive Rite, apparently. Mackey mentions that its legend is that it was founded in the times of the Crusades by one John Walsh, and was for the purpose of receiving sick travellers, and protecting them from the Saracens. However pleasing a /xvOos, it is still only, we fear, a pure fi-vOos.

Knight of the Burnin g Bus h (Chevalier du Buisson Ardent).— A grade in the collection of the „ Mère Loge du Rite Ecossais Philo- sophique."

Knight of the Cabala (Chevalier de la Cabale).—Eightieth grade of the Metropolitan Chapter of France.

Knight of the Chanuca (Chevalier de la Kanuka).—Is also called Chevalier der B., (?) oder la Ranuka, dit Unaroth, says the „ Hand- buch." It seems, as Mackey states, to come from the „ Hanucha" or Feast of Dedication of the Jews, kept commemoratively by them in honour of Judas Maccabseus and his great achievements. It is the 69th of the giade of Misraim. I here is in the Grande Librairie at Paris a curious MS. relating to the Knights of Judas Maccabœus, the Maccabtean Chivalry. —See MACCABEES, KNIGH T OF THE.

Knight of the Choice, Simple (Chevalier du Choix, Simple).—- Thirty-third of the Rite of Misraim.

Knight of the Christian Mark (also Guard of the Conclave).—Is a grade formerly conferred, Mackey says, in the United States on Knights lemplar, on a body termed the Council of the Trinity. It is said to have been founded by a Pope Alexander, as a defence for his person—to which statement the „ Handbuch „ well puts a mark of interrogation.

Knight of the Columns (Chevalier des Colonnes).—Ihe 7th grade of the Rite d'Orient, according to Fustier, quoted by Thory.

Knight of the Comet (Chevalier de la Comète).—A grade, as Thory states, in the collection of Bro. Hecart.

Knight of the Cork (Chevalier du Bouchon).—Thory says that this order was founded in Italy, after the publication of the Papal Bulls ; but this is very doubtful. Clavel says that it was instituted 111 Germany m the last century, and that its laws and secrets were printed m French in octavo, without date; but this statement is equally questionable. It is apparently, (whatever it was really) a French society, in all probability convivial.

Knight of the Courts (Chevalier des Parvis).—The 3rd of the grades of the Rite d'Orient, accord-

ing to Mr. Fustier.

Knight of the Crown (Chevalier de la Couronne).—A grade mentioned in Thory as in the collection of Mr. Pyron.

Knight of the Door (Chevalier de la Porte).—Fourth of the Rite d'Orient, selon Mr. Fustier.

Knight of the Dove (Chevalier de la Colombe).—An androgyne order of short duration, instituted, it is said, at Versailles in 1784- There were Chevalières attached to it as well as Chevaliers.

Knight of the Eagle (Chevalier de l'Aigle).-(1) The 1st of the Chapter of Clermont. (2) The 37th of the grade of Misraim. It seems also (3) to have been a g?ade_of the Metropolitan Chapter of France (the 57th), though Thory is a little confused on the subject; and it appears to be identical (4) with the „ Maître Parfait en Archi- tecture," or, as the Germans term it, „ der vollkommene Baumeister," the 37th of the Rite of Misraim, as we have before pointed out.

Knight of the Eagle and Pelican.—A name given to the grade of Rose Croix, 18th A. and A. S. Rite. Knight or Prince Rose Croix.

Knight of the Eagle Reversed (Chevalier de l'Aigle Renversé).— Thory states that this is a grade which was to be found in the archives of the Lodge „ St. Louis," etc., at Calais.

Knight of the East and the Wes t (Chevalier de l'Orient et d'Occident).—The 17th of the A. and A. S. Rite, the 17th of the Council of the Emperors of the East and West.

Knight of the East, or of the Sword (Chevalier de l'Orient, ou de l'Epée).—A name often found in the old high grade systems, and a true copy of its ritual exists in the Grande Librairie, at Paris. It is the 15th of the A. and A. S. Rite; it is the 6th grade of the French Rite, the 1 sth of the Chapter of the Emperors of the East and West, the 41st of the Rite of Misraim, the 6th of the Philalethcs, the nt h of the Adonhiramite Rite, and may be said to be found in other grades, as Knight of the Orient in the English modern A. and P. Rite.

Knight of the Easter n Star (Chevalier de l'Etoile d'Orient).— The 57th of the Council of the Emperors of the East and West, as Thory points out.

Knight of the Easter n Star, Grand Commande r (Chevalier de l'Etoile, Grand Commandeur).—A grade in the collection of Mr. Pyron.

Knight of the East , Victorious (Chevalier Victorieux de l'Orient).—A grade, Thory says, in the collection of Bro. Hecart.

Knight of the East , Whit e (Chevalier de l'Orient, Blanc).— The 40th of the Rite of Misraim.

Knight of the Golden Eagle (Chevalier de l'Aigle d'Or).— A grade, Thory says, in the collectien of Mr. Pyron.

Knight of the Golden Fleece (Chevalier de la Toison d'Or).— Sixth grade of the Hermetic Rite of Montpellier.

Knight of the Golden Key (Chevalier de la Clef d'Or).—Third degree of the Hermetic Rite of Montpellier.

Knight of the Golden Star (Chevalier de l'Etoile d'Or).—A grade, Thory states, in the collection of Mr. Peuvret.

Knight of the Grand Arch (Chevalier de la Grande Arche).— According to Thory, this grade was to be found in the archives of the Lodge „St. Louis," etc., at Calais.

Knight of the Hol y City, Beneficent (Chevalier Bienfaisant de la Cité Sainte). The „ Handbuch „ maintains that at the Convent of Lyons in 1778 the French provinces of Von Hund's Templar system took the name of „Chevaliers Bienfaisants de la Sainte Cité," and preserved their appellation until the Convent of Wilhelmsbad, when many of the German brethren also took the name of Ritter der Wohlthàtigkeit. Ragon says that the name was first given at the Convent of Lyons in 1782, Thory at the Convent of Wilhelmsbad. We prefer the account of the „Handbuch," and Ragon is clearly wrong in his date. The system seems to be the same as the Rite or Régime Rectifié, and to consist of five grades: 1. Apprentice; 2. Fellow Craft; 3. Master; 4. Ecossais; 5. Chevalier de Bienfaisance. This last grade is said to divide itself into three sections further : 1. Novice ; 2. Knight; 3. Professor. It is also the 67th of the Rite of Misraim.

Knight of the Holy Sepulchre.—Is a side grade, formerly given in the United States, and still in this country, under the wing of the Red Cross of Rome and Constantine. Its Masonic history is clearly apocry- phal. Its actual history is somewhat doubtful. Some say that it was insti- tuted in 1099, others earlier, others later. In i746,Pope Benedict XIV. confirmed the parole order of Alexander VI„ by which the exclusive privilege of the accolade was given to the Head of the Franciscans at Jerusalem ; and in 1847 Pius IX. conferred it on the Latin Patriarch of Jerusalem. Travellers tell us that the knighthood is conferred in ths Church of the Holy Sepulchre, with the sword of Godfrey de Bouillon. Thory tells us that it was also the 40th grade in the Metropolitan Chapter of France. The „Handbuch" mentions that in 1812 the grade was conferred at Paris by a certain chevalier, and connected with Templary.

Knight of the Holy Tabernacle. —Was at York in 1780, where, the draft of a Templar warrant with interlineations and amendments still exists in the archives of the York Lodge, synonymous with Knight Templar. They are called Knights of the Holy Tabernacle, etc.

Knight of the Inextinguishable Lam p (Chevalier de la Lampe Inextinguable).—According to Thory, and Fustier.

Knight of the Interior (Chevalier de l'Intérieur).—The 5th of the Rite d'Orient, Thory tells us, according to Bro. Fustier.

Knight of the Lilies of the Valley.—According to the „ Hand- buch," this was a grade formerly conferred by the Grand Orient ot" France as an appendage to Templarism. This statement seems some- what doubtful.

Knight of the Lion (Chevalier de Lion).—The 20th grade of the Metropolitan Chapter of France, as Thory tells us.

Knight of the Luminou s Ring (Chevalier de l'Anneau Lumi- neux).—The 5th grade, Thory assures us, of the high degrees of instruc- tion in the Philosophic Rite.

Knight of the Magnetic Rose.—Oliver tells us, in his „Historical Landmarks," that all those who

had received the 12th grade of the „ Philaletes „ were so termed 3 but we think that Oliver has made some mistake.

Knight of the Mediterranean Pass. —It is also called by some „ Knight of St. Paul," and is a side degree, sometimes used in Templar encampments in England and America, but practically obsolete in both countries. It is connected with the history of the Knights of Malta, and is said to have taken its rise from a conflict between the Knights of Malta and the Saracens, near Aufanto (Aufidio), or Offarto, the „Handbuch" says, in 1367. The legend is, however, we apprehend, not reliable, though very pretty in itself. There was a pure Papal Order of S. Paul, Ordo S. Pauli Pontificius, established in 1540, to aid in the collection of Peter's pence. Whether it exists now, we know not. The „Handbuch" talks of a grade of the Mediterranean Pass connected with the Royal Arch, but of this we know nothing in England.

Knight of the Moon. — A mock Masonic Society, Mackey informs us, established in London in the last century, which ceased to exist in 1810.

Knight of the Morning Star.—The „Handbuch" says that this grade, which it calls „ Ritter vom Morgenstern," is to be found, according to Fustier, in the archives of the Lodge of the Philosophic Rite, and to be a modification of the „ Kadosch," but we cannot find it in Thory. Mackey says that it is called also „ Knight of Hope," of which fact we are quite ignorant, and can find no authority for it.

Knight of the Nint h Arch.—This is the 13th of the A. and A. S. Rite, and is sometimes called the „Arch of Enoch." We cannot, however, agree with Mackey, that it is the foundation of our „ Royal Arch," though it may have been invented by Chevalier Ramsay. That when the Christian grades were in their full swing towards the end of the last century, its ceremonial and terminology may through careless- ness have been intermingled with the ritualism of the „ Royal Arch," we do not deny, but no old „ Royal Arch Ritual," Dunckerley's included, countenances such a theory. The teaching and grouping are altogether different.

Knight of the North (Chevalier du Nord). Thory tells us that this grade is in the archives of the Lodge of „St. Louis," etc., at Calais.

Knight of the North, Sublime (Sublime Chevalier du Nord).— Thory declares that this is to be found in the MS. collection of Peuvret, with the additional title, „ Le Point du Jour de la Pierre Brute," Day- break of the „ Rough Ashlar."

Knight of the Pelican (Chevalier du Pelican, Ritter vom Pelikan). —A name sometimes given to the Rose Croix.

Knight of the Phoenix (Chevalier du Phénix).—A grade, Thory tells us, in the „Régime des Philaletes," as also does Oliver; but Thory and Oliver appear to be wrong. Clavel states that it is the 3rd of the Philosophic Scottish Rite, and Clavel seems to be right. A similar grade is in the Rite of Memphis (not Misraim), the 51st in the arrangement of 1849, the 17th in that of 1S60.

Knight of the Prussian Eagle (Chevalier de l'Aigle Prussien),— A grade, Thory states, in the collection of Neart.

Knight of the Purificatory (Chevalier du Purificatoire).—In Thory's list, is the 16th of the Rite d'Orient, according to Fustier. Purificatoire is said, in Landais' Dictionary, to be the „linge pour es-

suyer le calice."

Knight of the Pyramid (Chevalier de la Pyramide).—Said by Thory to be the 7th „ des grades du Rite Cabalistique," but what the „ Rite Cabalistique „ is, he does not tell us.

Knight of the Rainbow (Chevalier de 1'Arc-en-Ciel).—Sixty- eighth of the Rite of Misraim.

Knight of the Rainbow of Seven Colours.—The 19th of the Rite of Memphis.

Knight of the Red Cross.—This is also termed „Red Cross of Babylon," and some have seemed to think that it has some connection with the Royal Arch Degree. In this, however, they are clearly in error. Its history in England is very modern, and it seems to have been taken to America and brought back thence. There is also a Red Cross of Rome and Constantine—quite a distinct body.

Knight of the Red Eagle (Chevalier de l'Aigle Rouge).—Thory says that it is found in the collection of Mr. Pyron, and it is the 39th of the Rite of Misraim. It is the 12th of the English A. and P. Rite. It has always appeared to us excessively absurd thus to appropriate, without any authority, the names of existing state orders.

Knight of the Rose (Chevalier do la Rose).—This was an andro- gyne order, invented at Paris, according to Thory, in 1778, by M.Chaumont, secretary to the Duke de Chartres. It was one of those ridiculous organizations and foolish adaptations which caused such injury to French Freemasonry. It did not last long. It included „ Nymphes de la Rose," as well as „ Chevaliers." Mackey says that in 1784 a F. B. von Grossing founded an order of the same name in Germany, but the „ Handbuch „ ignores it.

Knight of the Rose Cross (Chevalier Rose Croix).—The 3rd of the so-called order of Heredom Kilwinning.

Knight of the Rosy and Triple Cross (Chevalier de la Rose et 1 riple Croix).—The manuscript of the grade, Thory assures us, was in the archives of the Lodge „St. Louis," etc., at Calais.

Knight of the Rosy Cross.—See ROYAL ORDE R OF SCOTLAND.

Knight of the Round Table (Chevalier de la Table Ronde).— A grade, Thory states, which was to be found in the archives of the Lodge „St. Louis," etc., at Calais.

Knight of the Round Table of King Arthu r (Chevalier de la Table Ronde du Roi Arthur).—Thory says that this is one of the grades of the Primitive Rite, but like Mackey we cannot find any trace of it, and think with him that Thory, though generally so correct, is here mistaken. Mackey, however, adds that he has seen a MS. of a degree of this name, in the possession of Bro. C. W. Moore, of Boston, which was an honorary degree, and referred to the poetic legend of King Arthur and his Knights.

Knight of the Royal Axe (Chevalier de la Royale Hache).—The 22nd of the A. and A. S. Rite, called also Prince of Libanon, or Lebanon, or Libanus. Thory states that Pierre Riel, Marquis of Beurnonville, founded this grade in 1778 in the Island of Bourbon. But in this Thory is clearly wrong, as there was a grade of the same name in 1758, in the Chapter of the Emperors of the East and West, at Paris. The „ Handbuch „ tells us, that in the fourteenth century there was in Silesia an order of the „ Alten Hacke," for mutual support in danger; and that in iT4g there was in Spain

a ladies' order called „ Dames de la Hache," founded by Raimund Berengar, Count of Barcelona.

Knight of the Sacred Arch.—The 6th of the English A. and P. Rite.

Knight of the Sacred Bucket, or the Magnetic Rose (Cheva- lier du Baquet Sacré, ou de la Rose Magnétique).—A magnetic grade, Thory tells us, and refers us to the „ Système de la Rose Magnétique Paris, ou de la Rochelle," 1789.

Knight of the^ Sacred Mountain (Chevalier de la Montagne Saciée). A grade, Ihory assures us, to be found in the archives of the Lodge „ St. Louis," etc., at Calais.

Knight of the Sanctuar y (Chevalier de la Sanctuaire).—Thory says was the nt h grade of the „ Rite d'Orient," according to Fustier.

Knight of the Sepulchre.—Formerly a grade of the Royal York at Berlin.

Knight of the South (Chevalier du Sud).—Thory says, is the same as the „ Favori de St. Jean," in the Swedish system, and the „ Magister Templi," the 8th grade of the German Rose Croix, as well as the Knight of the South and Magnetic Temple in the earlier system of the Royal York, which, the „ Handbuch „ states, was founded on the Chapter of Clermont. It has been said by Thory and others, as we have just remarked, that the Magister Templi was a grade among the German Rosicrucians. But this seems doubtful, as the real name appears only to be Magister.

Knight of the Sphinx.—The 53rd of the arrangement of the Rite of Memphis, in 1849.

Knight of the Star (Chevalier de l'Etoile).—In the collection of Mr. Pyron, Thory tells us.

Knight of the Star of Jerusale m (Chevalier de l'Etoile de Jerusalem).—Cited in the nomenclature of Fustier, according to the same authority.

Knight of the Star of the Eas t (Chevalier de l'Etoile _ de l'Orient).—Thory points out, the 57 th grade of the Metropolitan Chapter of France.

Knight of the Star of the Lyrian Knights (Etoile du Che- valiers Lyriens).—Apparently a knightly grade, according to Thory, in the collection of Mr. Pyron, consisting of three grades ; 1. Novice 2. Professed; 3. Grand Patriarch.

Knight of the Sublime Choice (Chevalier du Choix Sublime).— Thirty-fourth of the Rite of Misraim.

Knight of the Sun (Chevalier du Soleil).—(1) An Hermetic grade of Bernetti. (2) The 28th of the A. and A. S. Rite. (3) 72nd of the Metropolitan Chapter of France—51st of the Rite of Misraim.

Knight of the Sword (Chevalier de l'Epée).—One- of the names, as Thory points out, of the Knight of the East, 15 th grade in the A. and A. S. Rite. It is also the 41st of the Rite of Misraim, and the 10th, as „Knight of the Orient," of the English A. and P. Rite.

Knight of the Tabernacl e of the Divine Truth s (Chevalier du Tabernacle des Vérités Divines).—A grade, Thory tells us, in the collection of Fustier.

Knight of the Templ e (Chevalier du Temple).—As Thory truly points out, this degree belongs generally to all the Rites of the Templar system. It is the 8th grade of the Philaletes, the 69th of the

Metro- politan Chapter of France, the 9th grade of the Rite d'Orient, according to Fustier. It is the 36th of the grades of Misraim.

Knight of the Thre e Kings.—Mackey tells us is an American degree of little importance.

Knight of the Thron e (Chevalier du Trône).—Thory tells us that according to the nomenclature of Fustier this is the 2nd grade of the „ Rite d'Orient."

Knight of the Triple Cross (Chevalier de la Triple Croix).—The 66th gradé of the Metropolitan Chapter of France, according to Thory, and 8th Series.

Knight of the Tru e Light (Ritter vom wahren Licht).—A mystical system, according to the „Handbuch," founded in 1780, in Austria, by Hans Heinrich, Freiherr von Ecker and Eckhoffen, which seems eventually to have been mingled with the system of the Asiatic Brethren. It was composed of—1. Ritter Noviz vom dritten Jahre (Knight Novice of the 3rd year); 2. Ritter Noviz vom fiinften Jahre (Knight Novice of the 5th year); 3. Ritter Noviz vom siebente Jahre (Knight Novice of the 7th year) ; 4. Levite ; 5. Priest. Its ritual appears in the „ Signat-Stern." It is said only to have existed about two years.

Knight of the Tw o Crowned Eagles (Chevalier des deux Aigles Couronnés).—The 22nd grade, Thory tells us, of the Metro- politan Chapter of France.

Knight of the Tw o Eagles (Chevalier des deux Aigles).— Said by Thory to have been instituted at Mohilour. The symbol, Thory adds, a nine-pointed star—" e'toile à neuf pointes."

Knight of the Wes t (Chevalier d'Occident).—Sixty-fourth grade, Thory says, of the collection of the Metropolitan Chapter of France and 47th of the Rite of Misraim.

Knight of the Whit e and Black Eagle (Chevalier de l'Aigle Blanc et Noir).—One of the names of the 30th grade of the A. and A. S. Rite, or Knight Kadosh.

Knight of the Whit e Eagle.—Sixty-fourth of the Rite of Mis- raim.

Knight of the Whit e Orient (Chevalier d'Orient Blanc).— Fortieth of the Rite of Misraim.

Knight of Unction (Chevalier d'Onction).—The srst of the Metropolitan Chapter of France.

Knight Perfect (Chevalier Parfait).—A grade of the Chapter of Clermont.

Knight Philalete (Chevalier Philalète).—Thirty-ninth of the Rite of Memphis of 1849.

Knight, Professed. —The „Eques Professus „ of the Strict Observance.

Knight, Prussian (Chevalier Prussien).—Thirty-fifth of the Rite of Misraim. See also NO-ACHITE.

Knight Royal Victorious (Chevalier Royal Victorieux).—A grade according to Thory, of the Chapitre attached to the 90th of Bouillon. ,'

Knight Sacrificing (Chevalier Sacrifiant).—A grade, Thory savs m the archives of the Lodge „ St. Louis," at Calais.

Knights Feuillants.—Not Masonic. Were members of the"Ordre des Chevaliers Feuillants et des

Dames Phileides," instituted in Brittany in the last century.

Knights of Amiable Commerce.—Were members of a Chevalerie Sociale d'Aimable Commerce, established at Verdun, J 734 .

Knights of Joy.—Belonged to the „ Ordre des Chevaliers de la Joie." The statutes of the society, Clavel says, were printed in 1696. Not Masonic.

Knights of Pure Trut h (Chevaliers de la Pure Vérité).—A secret order, which Clavel says existed among the Jesuit students of the College of Tulle.

Knights of the Cluster (Chevaliers de la Grappe).—A dining order of Aries in Provence, in 1697, says Clavel.

Knights of the Diamond.—Formed part of the „Ordre du Dia- mant," whose statutes have been printed, Clavel tells us, without date, under this head : „ Le triomphe de la Constance dans l'Ordre Héroïque des Illustres Seigneurs, les Chevaliers Invulnérables, ou du Diamant.

Knights of the East.—Said to have formed part of a Conseil des Chevaliers d'Orient, established at Paris in 1762, but an obscure body.

Knights, Rowing (Chevaliers Rameurs).—An androgynous so- ciety founded at Rouen, Clavel says, in 1738.

Knights Victorieux (Chevaliers Victorieux).—Thory says in the collection of Bro. Hecart.

Knocks, Thre e Distinct.—A well-known so-called exposition of Masonry. All such are per se worthless. It is said to be written by „W-o-v, M &c." Its sixth edition, probably a trick of trade, is said to have been republished in 1767, by H. Sergeant, Without Temple Bar. Dermott says that Daniel Tadpole was the editor, but this is probably a pseudonym.

Knorr von Rosenrath, Chris.—Wrote „Kabala Denudata, seu Doctrina Hebneorum Transcendentalis metaphysica ac theologica ; „ Sultzbach, 1677.

Kobbe, Theodor von.—Wrote „Humoristische Blatter fiir Heimath und Fremde;" Oldenburg, 1842. They seem to be a development of the question, „ Hat die Freimaurerie noch eine zeitgemasse Be- deutung?" It is mentioned in „ Archiv fiir Freimaurerei," 1842.

Kockheim, von Hollrieden, J . H.—Wrote a Rosicrucian pamphlet, „Tractatus errantium in rectam et planam viam reductio:" Strasburg, 1626.

Koelle, F. von, or Kolle.—Wrote at Frankfort A. M., 1841, „Stellung der Freimaurerei zur der Hauptfragen unseren Zeit," which the „Handbuch" terms „eine kleine aber gehaltreiche Schrift." Koelle was a Wurtemberg official who was Worshipful Master of the Lodge „ Zu den drei Cedern „ at Stuttgard, and did much for Free- masonry. He was born in 1781, and died in 1848.

Kohler, A.—Wrote „ Versuch einer consequcnten Beantwortung der Frage, Ziemt cs cinem Prediger Maurer zu werden ? „ This was directed against a certain Pfarrer Brumleu, who had denied the propriety of such an act.

Kohler, J. D.—Was the author of „ Historische Miinzbelustigungen," 1736, a translation of Anderson's Constitution Book of 1723.

Kohlo.—A possession of Count Aloys von Briihl, on the „ Nieder Lusitz," tvhere the first Masonic Convent in 1772 was holden.—SeeCONVENT.

Kolding' s Orden.—An association in Denmark and Sweden, which seems to have been founded on the Masonic system in the last century, and is said still to exist, though not much is known about it. The well-known Baron Knut H. Lejonhufvud, born in 1730, and who died in 1816, was avowedly a member of it.

Kollowrath, the Counts of.—Three counts of this name, Franz, Joseph, and Vincentius, were all Freemasons, and members of the Strict Observance. The first-named was at the Convent of Kohlo.

Konx Ompax.—Koyf ,0/x?raf.—Often so written, but of doubtful Greek. Said to be used in the old mysteries by Bishop Warburton, Potter, and others, as the Form of Dismissal; and various explanations have been offered by the learned respecting them. Le Clerc thinks that they are Phcenician, and mean Kots Omphets, „ Watch and abstain from evil," paraphrastically. Some say that it was used as a familiar exclama- tion, as regards the termination of the ballots, etc., and that the Athenians used the word „blops;" but both statements are very doubtful, and there seems to be no trace of such words in classical Greek. Captain Wilford, in the „ Asiatic Researches," suggested that these words are a variation of „Kandscha om Pachsa," which are actually Sanscrit, and still used by the Brahmins at the close of their religious rites. Most later writers on the Mysteries approve of the explanation, like Ouvaroff, in his treatise „ Sur les Mystères d'Eleusis." Lobeck, however, who is hostile to the whole theory of the Mysteries, declares that it is a mistake to say that these words are used by Heyschius, from whom the statement appears to be derived ; that the Koy£ ,0/«ra£ should be Koy£ o/x vrà^, Koyf o/Wa Tmf, for he says that Heyschius makes /coy^ and ira^ to signify the same. Koy£ is the sound of the voting pebble as it fell into the urn. Liddell makes Traf in Greek to be the same as pax in Latin, and _ to be an exclamation meaning. „ hush, still," also to end a dis- cussion, as „ well !—enough ! „ On the whole we are inclined to think that Warburton was right, and that we have in these words a clue, if a faint one, as to the undoubted Oriental origin of the Mysteries.—See MYSTERIES.

Kopki, Balthasar.—Wrote „ Dialogus de Templo Salomonis, sive de Tribus Sanctorum Gradibus : „ Amstelod., 1696 and 1698.

Kopp, Erasm . or Carl.—Issued a new edition of „ Der Tempeî Salomons," Stuttgart, 1839, and which seems to have some likeness to Meyer's „DerTempel Salomonis, gemessen und geschildirt," Berlin, 183 r, probably founded on Nao/xerpi.a, mentioned by Oliver.

Koppe.—Bro. Koppe delivered, on November 27th, 1782, a poetic funeral address to the memory of F. A. C. jEgldius, Marschall von Ortheim, in the Lodge „ Augusta zu den drei Flammen," at Gôttingen.

Kophta, Le Grand, or Der Gross.—The Grand Cophta is the name which the charlatan Cagliostro gave to himself in the Egyptian Masonry, discovered by himself. According to him the Grand Cophta was the restorer of Egyptian Masonry, which had been originally founded by Enoch and Elias. (Sic !) Goethe, the „Handbuch" reminds us, alludes to this in his comedy „ Der gross Kophta." Cagliostro pretended to have obtained his MS. while in London, from a certain George Cofton, Coston, or Cotton.

Koppen, G. F.—A Prussian official, born at Berlin 1734, and died there in 1797, according to Schroder, and in 1798, according to Findel. As the „Handbuch" says, he is best known in Freemasonry as the founder, or great supporter at any rate, of the Afrikanische Bauherren, or African Builders, to which order he devoted, as the „ Handbuch „ also points out, a greater portion of his time and property. In 1766 he issued „ Les plus secrets Mystères des hauts grades de la Maçonnerie dévoilés, ou le Vrai Rose Croix," of which several editions appeared, and to- gether with Hymmen published in 1770 the work Grata Repoa. He wrote some other controversial tracts with reference to the Strict Obser- vance ; and Kloss seems to think that he is the author of the „ Essai sur les Mystères, et le Véritable Objet de la Confrérie des F. M. A la Haye (Paris), 1776. Second edition, Amster, 1776. The same work appears in the Abrégé de l'Histoire de la Franche Maçonnerie," etc. ; à Londres, et se trouve à Lausanne, Grasset, 1779. Londres et Lausanne, Grasset,

Koran, The.—The Mohammedan book of sacred laws put together by Mahomet. The theory, however, that the Koran could take the place, in a Lodge under the English Constitution, of the Bible, is a great mistake. We receive Mohammedans, Parsees, Hindoos, Buddhists, Chinese, etc., in the way most binding on their conscience, as our law does in a court of justice; but the Bible ever remains in an English Lodge as one of the great lights of Masonry, and without it no Lodge under the English Constitution could properly be holden at all.

Korn.—Thory mentions a Comte de Korn, at whose hotel, he says, Frederick the Great was initiated ; but Thory is mistaken, as the hotel was the „ Hotel de Korn," where the brethren from Hamburg had alighted.—See FREDERICK THE GREAT.

Korturn, E. Traugott von.—A Polish official and „ Starost," who was born in Silesia in 1742; the son of a „ prediger," and afterwards ennobled. In 1774 he became active in the Strict Observance, and was at Brunswick in 1777, and at the Convent of Wilhelmsbad in 1782. Kloss seems to think that he was the author of a work entitled „ Projet d'un Code Général de Police pour l'Ordre des Francs Maçons réunies, rectifiés. Œuvre Manuscrit à l'Usage des Frères," 1783; but this the „Handbuch" contests, and says that a Comte von Virieu, of Lyons, is more likely to have been the author. The Handbuch," however, states that he was probably the author of „Beitrâgezur philosophischen Geschichte der heutigen geheimen Gesell- schaft," Lemberg, 1786, which Lenning attributes to Von Hund, though Kloss agrees with the „ Handbuch." The „ Handbuch „ and Kloss seem also to agree in the statement that he was the author of „ Drei Freimaurerreden nicht in Freimaurerischen Style gehalten, von den 12 December, 1786, in der Loge ‚Zum Biedermann,' in Lemberg."

Koster, H. M. G.—A professor in Giessen who edited, in 1778— 1797) „Die neuesten Rcligions-Begebenheiten, mit unparteiischen Anmerkungen."

Kotzebue, A. F. F. von.—Wrote „ Der Freimaurer," a play : Leipsic, 1818.

Kratter, Franz.—Wrote „ F. M. Auto-da-fé in Wien : „ Wien (Wucherer), 1786.

Kraus, C. J.—Born in 1753; he died in 1807. A professor of practical philosophy at Kônigsberg. His fame rests upon his post- humous works, edited by „ Oberprâsident von Auerswald, in 5 vols., in 180S, and the Sammlung vermischter Schriften, 7 vols., Kônigsberg, 1808, 1812. Kloss mentions that he wrote „Der geistliche Aben- teuerer," Kônigsberg, 1784. He was a zealous Mason.

Krause, J. C. H.—A German Lutheran clergyman at Gôttingen, bom in 1757 ; he died there in

1828. He was well known as a preacher and a scholastic. He was a member of the Lodge „ Zum silbernen Schliissel," in Jena, in 1772, and in 1779 joined the Lodge „Zum weissen Pferde," in Hanover, of which he was Orator and Warden. The „ Handbuch „ says that his clerical and Masonic discourses, though still in MS., were excellent.

Krause, K. C. F.—Well known in the archfeological and literary history of Freemasonry; was born in 1781 at Eisenburg, and died at Munich, not in prosperous circumstances, in 1832. Krause, who was educated first at Donndorf, the „Handbuch" tells us, from 1797 studied philosophy under Schelling and Fichte in Jena, and left the university in 1802, intending to devote himself to private tuition. He was initiated into Masonry in April, 1805, in the Lodge „Archimedes zu den drei Reisbretern," in Altenburg, and affiliated in October, 1805, to the Lodge „Zu den drei Schwerten," etc., at Dresden. He seems to have become the Orator of the Lodge, as in 1809 he published „Vier Reden, nur fiir treue Briider," at Dresden, as the „ Redner „ of the Lodge. In 1811 he issued „ Hôhere Begeisterung, etc., in zwôlf Logen Vortragen, so wie sie in den Jahren 1808, 1809, 1810, gehalten geworden sind," and „ In den beiden vereingten Logen z. d. 3 Schw. und der vereingten Fr." He also in 1810 published his „ Idee der Menschheit;" in 1811 „ Das Urbild der Menschheit f and he also edited in 1811 a „Tagblatt des Menschheitlebens," which lasted to the fifty-second number. In 1810 he had put forth his very remarkable work, „ Die drei àltesten Kunsturkunden der Freimaurer Briiderschaft," which marks a new era in Masonic archseological investigation and historical research. At least, the first part appeared in 1810 (Arnold, Dresden), the second part in 1813. We may observe that we have the 2nd edition, of which the first volume was published at Dresden in 1820, and the second in 1821, and which we have used all through this work. The publication of the first part appears to have aroused the wrath of the German Masonic Dryasdusts and the partizans of the uncritical school (like as with us"), and Krause and Massdorf were excluded from the Lodge „Zu den drei Schwerten," etc.—a most unwise and intolerant proceeding. Indeed, Krause seems to have suffered for the rest of his career from this outburst of ignorance and bigotry combined. We to-day, who have profited by Krause's labours, and learning, and scholarship, and scientific study of evidences,—we feel bound to record the gratitude and respect which all Masonic students feel for Krause's memory. Whether Krause was right or wrong in his theory, is not the question; as to whether the system of publication he adopted was ipso facto justifiable, we do not think it needful to express an opinion. It is evident that Krause looked on the matter as an archfeological and historical question alone, and sought to give clearness and consistency to the hopeless dulness of meaningless exposition, and the mournful anachronism of perverted tradition. So let us honour his name, and speak kindly of his works, in the scientific and intellectual interests of the Order to which we belong. We can safely assert, from long study, the great artistic value of Krause's Masonic researches.

Krebs, J . B.—Born in 1774; he died in 1851. He was the founder and primary Worshipful Master of the Lodge „Wilhelm Zur aufgehenden Sonne „ at Stuttgart. Findel speaks highly of his winning personality and his high intellectuality. He wrote his two chief Ma- sonic works anonymously ; (r) „ Maurerische Mittheilurigen," 6 Bande, Stuttgart, 1831, under the name J. M. Gneiting; (2) „ Der Freimaurer," Dresden, 1841, under the name J. C. Kerning. The last was attacked in the „ Latomia," but his reply, „ Geschichtliche Ueberblick der Frei- maurerei," 1S60, is not highly rated by the „ Handbuch." He was ably defended by Bromme in the Bauhutte of 1862.

Kreitmayer , W . A. X., Freiher r von.—Born in 1705, and died in 1750. He was a Bavarian. He

was, more or less, the author of the reformed „Codex Juris Bavarici Criminalis," 1751, „Codex Judiciarius," 1753, and „Codex Juris Civilis MaximiHanus," I755"(5- In I^45 a statue was erected to his memory in the „ Parade-Platz „ at Munich. He was an eager enemy of the Freemasons, and specially of the Illu- minati, and caused the Lodge „Theodor zum guten Rath" to close its work in 1784, after the edict of June 22, 1784.

Kretzschmann , dir . G.—Issued in 1784 „Neues alphabetisches Verzeichniss," etc. ; „ Stehender und nicht stehender F. M. Logen fiir reisender Br. F. M. Leipsic, Sommer. He also published in 1790, (Leipsic, Biickel,) „ Beantwortung einiger Stellimg nâhern Beleuchtung der Deutschen Union, denen die meine Kenntniss von der Freimaurerei haben gewidmet."

Krieg, Dr.—Wrote „ Bemerkungen eines F. M.," etc., 1S41. Kriegh, G . L.—Delivered seven Masonic addresses from 183.1. to

1838, mainly delivered in the Lodge of „ Einigkeit," at Frankfort A.M.

Kriegsmann, W . C.—Wrote „Der vvahre und richtige Cabalah Frankfort, 1774.

Kudrass, Br.—Delivered the address in 1S40 to commemorate the centenary of the Grand Lodge of the „ Three Globes," at Berlin.

Kuenen, J.—D.P.G.M. in 1735, under the Grand Lodge of England, of the Dutch Lodges. He published at the Hague, in 1736, „ Constitutions, Lois, Charges, etc., de la très Ven. Confrérie des acceptésF. M. This was a translation of Anderson's Constitutions of 1723. A copy of the same work was printed at Frankfort A. M. in German, in 1741 and 1743, which, as Kloss points out, contains an interesting collection of tracts on Freemasonry.

Kul, A.—Issued „Taschenbuch fiir Freimaurer," 1826, 1827; and „ Minerva Taschenbuch fiir Freimaurer," r828.

Kiinz, Fri.—Author of the well-known work, „Sarsena, der.voll- kommene Baumeister, etc. :" Bamberg, r8i6, of which more than one edition has appeared. It has been attacked severely by some, as not original.

L.

L.—Kloss mentions four anonymous writers under the letter L.

Labady, or Labadie.—Appears to have been one of the members of the Grand Loge de France, banished from it in 1766 in consequence of alleged libels. He was arrested, imprisoned, and exiled to Blois, October, 1767, for having received in his house assemblies of Free- masons contrary to the orders of the Government. Already, Thory says, in 1766 the police had sent him from Paris for the same offence. One or two publications relative to him and La Chaussée, signed by Pyron, appeared in 1773 and 1775.

Labarum.—The famous banner of Constantine, which was fastened to a transverse staff or pole underneath the imperial crown and the sacred monogram XP. It was of purple, ornamented with rich jewels, as Eusebius tells us. It was adopted by Constantine after the „Vision of the Cross," as

recorded in Eusebius. The motto was kv TOOT-M VLKO..

Labiée, Jacques.—A French „littérateur," born in 1751 ; he was also an avocat. He wrote both poetry and romance, and was at one time much read. He was a Freemason, and at the union of the Grand Loge and Grand Orient in 1799. He wrote a poetic and effective „ Cantique „ for the occasion.

Laborde.—The Grand Inspector of Cagliostro's so-called Egyptian Masonry, who signed a letter addressed to the „Convent" of the 13th April, 1785, together with Cagliostro, Montmorency, Sainte Tames, and De Vismes.

Labour.—A word specifically and technically Masonic in its sense, as usually received among Freemasons. The labour of a Lodge is that portion of time occupied by the performance of its ceremonial. During its hour of work or labour all English Freemasons properly vouched for have a legal right of admittance to any Lodge under the English

Constitution, who claim admittance according to the provision of the Book of Constitutions on the subject, and above all comply with the requisite formulœ.

Labourers, Statutes of.—These were statutes which refer to the regulation of the craftsmen of various handicrafts in olden days. The earliest statute which we have been able to discover is that of the 23rd Edward III., 1349. Mackey's allusion to the statutes of Edward III. in 1360 we do not find to be exactly substantiated. True it is that in that year, the thirty-fourth of Edward III., several provisions were passed concerning labourers, and confirming the statute passed in the 23rd Edward III., 1349, and the 25th Edward III., 1350. But we cannot find the exact words quoted by Mackey, though he is probably correct in his reference. We have used Keble's large folio edition of the statutes, 2 vols., 1695. All these statutes were repealed by the 5th Elizabeth, in or about 1562. The heads of the provisions of the statutes of 1360 are as follows : Cap. IX.—1. The statutes of 23rd Edward III. and 25th Edward III. touching labourers confirmed; 2. Lords of towns may take and imprison them fifteen days, if they do not justify themselves; 3. The wages of carpenters and masons, and in what manner they shall serve. The famous statute of Henry VI. is the 3rd Henry VI., A.D. 1424, and is cap. i.

Labrousse, Fabien.—A modem French writer and Freemason, well known by his dramatic poems, „ La Bastile „ and „ Le Général Marceau." He also delivered three Masonic addresses—in 1828, 1832, and 1833.

Labyrinth, Sage of the (Sage du Labyrinthe, Weiser des Laby- rinthes).—Is the 18 th grade of the Rite of Memphis, according to the order of i860.

Labyrinth, Sage Sublime of (Sage Sublime du Labyrinthe, Erhabener Weiser des Labyrinthes).—The 55 th of the old organization of the Rite of Memphis.

Lacagni, Luigi, the Abbé.—Wrote a treatise at Rome in 1791, estimable and judicious man, which he termed „ Breve Divertazione del Abbate Luigi Lacagni (or Lucagni) Lettore del Collegio Ibernese di Roma, nella quale si prende a provare che la Setta regnante dei Liberi Muratori è una Diramazione, una Propagine della Setta dei Manichei." Curiously enough, this foolish charge is still made by Roman Catholic writers, though all Freemasons will laugh at the idea that they have

anything to do with Manichseanism.

Lacepêde, B. G. E. de la Ville, Comte de.—A French savant, famous in his generation, and whose reputation as a naturalist still sur- vives the „encroaching hand of time." He was born in 1756, and died in 1825. He was the pupil of Buffon and Daubenton. He was Presi- dent of the Legislative Assembly, November 28, 1791, and soon after returned to his scientific studies. He wrote one or two romances, and an essay on Electricity in 1781, but he is best known by his „Histoire Naturelle des Quadrupèdes ou Ovipares," 1788; „Histoire Naturelle des Reptiles," in :i:789; „Histoire Naturelle des Poissons," in 1798. He wrote also many other works, not necessary to be recorded here An edition of his works, in ten vols., was published in 1828, or 1832, 1833. He was a Freemason, and W.M. of the Lodge „D e St. Napo- leon" in 1805, as an account of the ceremony of his installation is recorded by Kloss. Besuchet adds, „ Il suivait les travaux Maçonniques avec zèle, et a présidé souvent les loges de Paris, et le Grand Orient de France, tant sous l'empire que depuis la restauration."

La Chanterie, de, or De la Chanterie.—A French brother, who delivered two addresses—one in 1837, „L e Discours des Erreurs et Préjugés," at the fall of the Grand Orient, December 27, as well as another delivered in the Grand Orient, July 24, 1836.

La Chapelle, Vincen t de.—Was W.M. of the Lodge at the Hague in ^35 , at whose expense „ Chansons de la Très Venerable Confrérie des Maçons Libres à La Hage „ were printed, „ et se vend chez Antoine von Dole, Libraire." In 1744 another edition practically of this work was published under the title „ Chansons Originaires des F.M., suivies de la Muse Maçonne au Recueil de Nouvelles Chansons sur la Maçonnerie. A la Hage, aux dépens du Sieur Vincent de la Chapelle, Maître de Loge; Dédiées au F. R. Radmacher,"—Kloss points out. Another edition, Kloss adds, was printed in 1747, in copper plates.

La Chaussée, De.—A member of the old Grand Loge de France, who had a difference with a Frère Labadie, about whom two pamphlets are recorded by Kloss, one in 1772 and the other in ^73 .

Lachmann , F . H. A.—A Brunswick medical man, of high reputa- tion, who was born in 1797. He was initiated, in 1817, in the Lodge „ Karl zur gekrônten Saule," his father, a respected Lutheran minister, being present; and, having filled its various offices, he was its W.M. from 1848 to 1857. He wrote a „ Geschichte der Freimaurerei in Braunschweig von 1744 zu 1844," which was published at Brunswick in 1844.

La Corne.—A French brother, and, it is stated, a dancing-master, who was appointed his „Substitut" by the Comte de Clermont in 1761, and who- appears to have been, through his unsatisfactory and intriguing character, the cause of many of the dissensions and troubles which then afflicted the French Masonry. The Grand Lodge of France refused to acknowledge his appointment, it would seem ; thereupon he set up an opposition Grand Lodge, but which came to an end in 1762, when Chevalier de Joinville was nominated „Substitut" in his place. He seems to have disappeared from the scene about ^65 , though Mackey states that after • that time he reformed a Grand Loge and issued warrants. Thory declares, „ Il contribua à renverser la Grande Loge." This, however, does not seem quite clear.

La Cour, Jame s de, of Frankfort A. M., who, it is said, translated and published in 1744, „ Fines Englischen F. M. geistliche Rede von der Nothwendigkeit Gutes zu thun und frôhlich zu sein, so

lange wir leben, an einem Fest in der Grand Loge gehalten."

Lacurn e de Ste. Pelaye, De.—Wrote „ Mémoires sur l'Ancienne Chevalerie, etc.," 1759, mentioned by Kloss, though, strictly speaking, it hardly appertains to this work.

Ladder.-The ladder is a Masonic symbol, as well as a symbol in other mysteries. It may be well to consider seriatim the various uses of it symbolically.

Ladder, The Brahminical.-Is said by some writers to be used in the mysteries of Drahma, and to consist of seven steps, symbolical of the seven worlds of the Indian universe.

Ladder, Cabalistic.-Is asserted to consist of ten steps or rungs, alluding, it is supposed, to the ten Sepheroths or emanations, so-called, of the Deity.-See JAeon's LADDER.

Ladder, Jacob's.-Sce JAeon's LADmm. - Is practically the Masonic one.-Sce LADDER, MASONIC.

Ladder, Masonic.-Is taken, no doubt, from the vision ofJacob, and originally, apparently, only consisted of three steps, representing Faith, Hope, and Charity. Later it has been declared to represent the four . cardinal and the three theological virtues.

Ladder, Mithraitic.-Said to be used in the mysteries of Mithras, about which much has been written, though little is really known.-See JACOD'S LADDER.

Ladder of Kadosh.?Said to have been invented by Ramsay, and to consist ofsevensteps: 1. Justice; 2. Equity; 3. Kindliness; 4. Good Faith; 5. Labour; 6. Patience; 7. Wisdom. The nomenclature ofthis list varies a little in some writers. In the „Manuel Mac;onnique," or „Tuileur" of 1820, we find this „Description de l'Echelle Mysterieuse."" Elle est composee de deux montans (sides), ayant chacun sept echelons (steps)." The first side, „a droite," is named Oheb Eloah, Deum amans, or the Love of God; and the seven steps are as follows : 1. Tsedekah, Justitia, Eleemosina, Justice, Almsgiving, from fA£'1Jp.DuVV7J; 2. Seher Laban, Bos Albus, White Bull, Innocence; 3. Mathoch, Dulcis, Sweetness; 4. Eminnah, Fides, Firmitas, Faith, Finnness. 5. Amal Siiggi, Labor Magnus, the great work; 6. Sabal, Onus, Burden. 7. Gema! Binah Thebunah, Retributio, Intelligentia, Prudentia, Retribution, intelligence, Prudence. The second side of the ladder is also composed of seven steps, and is called Oheb Kerobo, Propinquum ei amases, loving or love of his neighbour. The following are the steps : 1. As tronomic; 2. Musique; 3. Geometric; 4. Arithmetique; 5. Logique; 6. Rhetorique; 7. Grammaire.

Ladder, Rosicrucian.-The Rosicrucian is a ladder of seven steps, with these letters between the steps, ascending from the bottom : J. N. R. J. F. S. C.,-being the initials of Jesus Nazarenus, Rex Judreorum ; Fides, Spes, Caritas. Another meaning is sometimes given, as Mackey hints at, to the first four letters.-See J. N. R. J.

Ladder, Scandinavian.-Alluded to among others by Oliver, but we agree with Mackey that its symbolism is as yet at any rate very doubtful.

Lade, C.H. R.-Wrnte two sermonsin 1776, „an einem ehnviirdigem F. M. gewidmet."

Ladrian.—Clearly a corruption of, or misnomer for Edwin. It occurs in the Sloane MS. 3848.

Lady.—English for, the French „ Dame," used in the Adoptive Masonry and in the androgyne grades. In old English Constitutions and regulations, „ Dame „ was used of the female employer of appren- tices.—See DAME.

Lafferts, R. F.—Wrote „ Was ist Freimaurerei? „ Berlin, 1822. Lafisse, Dr.—Wrote two „Mémoires pour la Loge du Contrat Social, contre le Grand Orient de France," 1779- he i s mentioned by Thory.

Lafon.—Delivered two addresses in a Lodge at Paris, in 1807 and 1809.

Lafontaine , L.—Born in 1735, died in 1774. A well-known painter and Mason at Brunswick, where he painted many of the leading Masons.

La Garde de Pontha l de.—Delivered three addresses, recorded by Kloss, to the brethren of the Lodge „ Absalom," date not given. One of these addresses is said to have been printed in folio. Bro. La Garde was a member of the Lodge „ La Candeur divine S. Allemande, à Hambourg."

Lagarde , J. T., L e Baron.—Born in 1755. Was for many years, Besuchet tells us, „Secrétaire de la Chambre d'Administration du Grand Orient." He also adds that „Les procès verbaux imprimés renfermait, outre ses comptes rendus, diverses pièces de poésie Maçon- niques de sa composition."

La Hausse.—Writer of a report to the Grand Orient of France, in 1801.

La Haye , De.—He was Venerable of the Lodge „ Themis," in Paris, and delivered several orations, mentioned by Kloss, 1804, 1807.

Lalande , J. J. L e F. de.—Is also written Delalande, and so he signs himself—See DELALANDE. He was, as we said before, a famous French astronomer and zealous Freemason.

Lamballe , the Princes s of.—The niece of Marie Antoinette, and brutally murdered in 1792 at Paris. Was the Grand Mistress of the so-called Mother Lodge of „ La Maçonnerie d'Adoption."

Lamberg , M. J., Count.—Born in 1730; he died in 1790.^ Was a celebrated statesman and zealous Freemason. He wrote „ Le Mémorial d'un Mondain, par M. le Comte Max Lamberg, au Cap Corse," 1774, in which, the „ Handbuch „ says, we hear a good deal about „ St. Germain." A second edition appeared in 1776.

Lamb , Paschal , The. —Is an old Christian emblem, though of Jewish origin assuredly, and is represented by the „Agnus Dei" in primEeval Christian symbolism. It was used as a seal by the Knights Templar.

Lambskin Apron.—See APRON.

Lamb, The.—Is not properly in itself a Masonic emblem, though we are told that in all ages it has been deemed an emblem of innocence. The Mason's apron of lambskin may no doubt be considered, in one sense, typical of innocence : such is our didactic exposition ; but it, we apprehend, is more properly a continuation of the old operative working apron. It is, however, and not unfitly, a high grade emblem.

Landmarks of Freemasonry, —The first use of these well-known words appears in Anderson's Book of Constitutions of 1723, where, at No. XXXIX. of the General Regulations of 1721, we find the words, „Old Landmarks." This is repeated in the Constitutions of 1738, and henceforward the

word has been in use amongst us. A landmark by itself is a stone, or line of stones, set up to mark a boundary. „What are the Landmarks of Freemasonry ? „—an often-used phrase—is, we apprehend, a question very difficult to answer. Oliver found it so in his time, and points out how opinions vary—how explanations of the phrase differ among Masons. Mackey, following some American writers, has laid down twenty-five as the number of Landmarks of Freemasonry, and he has beeh followed by others; but we regret we cannot entirely accept them as a satisfactory solution of the difficulty, as many of them certainly are not Landmarks proper of Freemasonry. A question of course comes in here—In what sense did Anderson use these words, „ Old Landmarks" ? We are inclined to believe that while on the one hand he alluded to the Ancient Charges and Regulations, he also included, on the other, the truths and principles contained in those ancient formularies well known to Masons. He, understood evidently that there were, so to say, certain leading principles of Masonic ceremonial and symbolism (though then more limited than now) which were to be regarded as essential and continual Landmarks of the Order—a defence against innovation on the one hand and neglect on the other. Mackey's twenty-five land- marks are as follows :—1. Laws and Regulations of recognition, which may be assumed to be landmarks of the Order. 2. The three grades of Freemasonry, which are certainly landmarks of Craft Masonry, to which is added in England the Royal Arch Grade. 3. The teaching of the 3rd grade, as Mackey has it, we cannot accept as a landmark" because it is incorporated in the preceding ones. 4. The government of the fraternity by a presiding officer, called a Grand Master, through a Grand Lodge, is, we apprehend, fairly a standing landmark of our Order. And the prerogatives of the Grand Master (5), and the privileges of Grand Lodge (6), arc, we quite agree, to be considered landmarks of the Order,^ though contained in No. 4. 7. Granting dispensations at irregular times is contained in No. 4. 8. The power of granting warrants and dispensations is also included in No. 4. 9. The making Masons at sight we reject. 10. The division of the Craft into Lodges, and their government by the legal officers, is no doubt a landmark ; but the Tyling of a Lodge (11) is hardly, we are inclined to think, a land- mark. Neither is the right of representation in English Lodges (12) a landmark, as our representation is not deputational, but by ex-officio qualified officers of the particular Lodge, intended, no doubt, to repre- sent the interests of that Lodge, and as such they are called „ representa- tives." But the Lodge does not elect ; they sit in Grand Lodge virtute officii, as we said before, though they may be instructed by their own Lodge. But as formerly all grades appeared, it would seem, in Grand Lodge, we may fairly maintain that it is a landmark that each Lodge should be represented in the Grand Lodge by delegation, pure or in part, or jurisdiction, or by official representation, as with us. So 13, the right of appeal, may be properly asserted to be a landmark. So 14, the right of visitation of Lodges, subject to the laws of safety and pre- caution laid down by the Grand Lodge. Equally 15, the right of proving, is a landmark. As regards 16, the non-interference of one Lodge with another, and not conferring grades except on joining- members, is no doubt a landmark. But we apprehend that by our English law a brother may join a second Lodge, and if elected, might ask to be „crafted" in the Lodge in which he is affiliated, or even without joining. 17. The amenability of all Freemasons to a Masonic jurisdiction is no doubt a landmark, with some needful exceptions, as we apprehend that though abstractly a non-subscribing Mason is sub- jected to Masonic authority, practically he is not so, inasmuch as „cessât ratio cessât lex," unless from special circumstances of an aggravated character. 18. The qualification of candidates may be fairly considered a landmark of the Order. 1 g. A belief in the existence of God is a necessary landmark. No avowed atheist can be made a Freemason. But as regards 20, the immortality of the soul, though it is clearly taught by our ritual, and though a disbeliever in it can

hardly comfort- ably continue to attend our well-known ceremonial, yet we hardly think it safe to lay down that it is a landmark of the Order, as every great truth inculcated by Freemasonry might be considered equally a land- mark, and there are many other truths equally important. The only test of admission which our Order actually requires is belief in God, T.G.A.T.U. 21. The Holy Bible is an essential landmark in all English Lodges, and we utterly disavow the opinion that, in any English Lodge, under any circumstances, any other book can take the place of the Word of God. That we receive in Mohammedan Lodges, for instance, or Hindoo Lodges, those who seek admittance in the way most binding on their conscience, is freely admitted ; but the Koran and the Vedas cannot take the place of the Bible in an English Lodge, we repeat, nor can any other religious book be substituted for it. The- great light of Freemasonry can never be banished from a Lodge under the English Constitution, though perhaps another „ Sacred Book „ may be used, and is used, as we have already said, to meet the requirements of the candi- date. 22. The equality of all Masons, abstractedly, in the Lodge, is a landmark of the Order practically, but as in the world grades and various steps must necessarily exist amongst us. 23. The secrecy of Free- masonry is no doubt an imperishable landmark of the Order, just as 24, the speculative character of Freemasonry, founded on an operative symbolism, is a true representation of our Order. 25. The unchange- ability of our landmarks cannot be accepted without some little qualifi- cation, as it is not quite so easy to lay down what Grand Lodge cannot do. Thus it will be seen that we accept the greater part of the land- marks set forth by Mackey and other writers as a fair statement of the subject, though we cannot agree with them all ; and we feel also that such a representation does not accord entirely with Anderson's original words ; and some may fairly raise the question whether many of these points assumed to be landmarks are not duties, qualifications, customs, rather than landmarks. It is a mistake, it appears to us, to make such explanations too detailed or too complicated and we therefore feel that it is most advisable to consider the „Landmarks of the Order'" to be properly those leading and essential characteristics which are- generally received amongst us and so bound up with the very existence and condition of Freemasonry. But it is a subject on which much may be said, and little, after all, can be dogmatically laid down.

Landsberg, S., Baron von.—Born in 173g; a military officer, „ Inspecteur Général et Commandant des Places, Postes, et Redoutes du Rhin, Directeur de la noblesse immediate de la basse Alsace." Was W.M. of the Lodge „ La Candeur," in Strasburg, and also a member of the Chapter of High Grades, there worked, of which the highest was the Knight of the Dragon (Chevalier du Dragon). In 1773 he joined Hund's Templar System, and was named „ Gross Prior „ of Flanders and Vicar-General.

Lang.—The author of „ Logen-Lieden in Musik gesetzt : „ Dresden, folio. Date not given by Kloss.

Lang.—A Lang is said by Thory to be the founder of the „ Coi> cordistes," equivalent to the „ Tugend Verein." But Ihoryhas confused, names, we think.

Lange.—Wrote in i8r3 a „Mémoire" to the Grand Orient of France, with respect to a Constitution to be granted to the Lodge „ Réunion Philanthropique," at Bordeaux.

Lange, A. G.—Delivered an address, „ Der Hammer," in the Lodge „Zu den drei Hammern," at Naumburg, 1818.

Lange, S. G.—Doctor and professor of theology in Rostock; born in 1767, died in 1823. He was a member of the Lodge „Zu den drei Sternen," at Rostock, but separated himself from it in r 800, and founded a new Lodge, „Tempel der Wahrheit," under the Grand Countries Lodge at Berlin. He was W.M. of this Lodge for some years, and then seems to have withdrawn from Freemasonry. Kloss mentions several tracts arising out of his proceedings, from No. 1962 to 2905, one of which is entitled „ Beitrage zur Kenntniss einer unachten Loge in Rostock und ihres Anfuhrers," 1808.

Langerfeldt, J. F.—A Brunswick official; born in 1773, died in 1848. He was initiated in iSr2 in the Lodge „Karl zur gekrônten Saule," of which he became the W.M. in r8i8 ; and the „ Handbuch „ tells us that the trust and love of his brethren yearly called him to this post until 1848, when he had to resign it through illness, which had lasted for several years, and prevented his active work. In 1842 the Lodge celebrated the twenty-fifth anniversary of his election as W.M., and a medal was struck in his honour, mentioned in Zacharias's „Nuricotheca Numismatica," etc., part vi. His services to Masonry appear to have been great.

Langes, Savalette de—A French Mason of some celebrity, who, as W.M. of „'Les Amis Réunis," aided to found in 1771; the system of the „Philaletes."

Langham , Simon (Abbot, Bishop of Ely, Archbishop of Canter- bury, and Cardinal), is said by Anderson to have been Deputy, or Master, of work to King Edward III. Certain it is that by his will he left_ the residue of his property to the „ Fabric „ of the building of W estminster Abbey, while during his lifetime his benefactions had been large. The whole sum is said to have amounted to ,£10,800, as commemorated by the monkish line—• Res; œs de Langham tua Simon sunt data quondam, Octingentena librarum millia dena. The^10,800 of 1375? the date of the will, would represent very nearly 160,000 of our modern money.

Langlois.—A French Brother, who delivered two orations—one in the Lodge „Sainte Claude de la Paix Sincere," Paris, 1809 ; the other in the Lodge ,"Themis," Paris, 1814. Of this Lodge he was then „ President."

Language Universal.—There is no universal language of Free- masonry, as some have said, by Cypher or signs or tokens. At one time the so-called „ Language of Masonry," or rather alphabet, was in much use, but it is now more or less disused. Some benevolent persons have wished, and even tried, to form a universal language for mankind but such an attempt has naturally always failed.

Lanturelus, Ordre des, was, whatever it means or may have been instituted, according to Clavel, in 1771, by the Marquis de Croismare.

Lapicida is a Latin word of early and classic use, meaning a cuttei or hewer of stones from lapis and csedo ; and some have translated it lapicede. There is no actually corresponding Greek word, the nearest being XuVovpyos, Aaro/w. But « Lapicidinse „ were stone-quarries, in Ureek karojua, Xaro/MeLov. Faber lapidarius was also a stone-cutter, wor er in stones, lapidary, and synonymous with lapicida. Latomus, as we have said before, seems to have been the monkish word. The word Lapicida often occurs in the old inscriptions in Gruter and others with respect to the operative Masons ; and „ servus a lapidicina," which is also lead lapicedma/' is found in some inscriptions ; and Facciolati seems to prefer „ lapicidma „ for a stone quarry to „ lapicedina." Some writers have spelt

the word lapidicida, but erroneously.

Larmenius, Johanne s Marcus.—The successor of Molay, according to the apocryphal history of the Parisian Ordre du Temple be e CHARTER OF TRANSMISSION ; ORDRE DU TEMPLE.

Laroche, Carl.—Wrote, „Mauersteine gesamnelt," etc. : Dantzic 1832.

La Rochefoucault , L e Du c de.—A zealous Freemason in 1785.

La Rochefoucault , Bayers , L e Marqui s de.—Grand Master of the „Rite Ecossais Philosophique" in 1776. His name frequently occurs in the Masonic history of that time.

Larudan , the Abbé. —The author of that disreputable work „Les Francsmaçons écrasés. Suite du Livre intitulé L'Ordre des F. M. trahi. Traduct du Latin,"—of which the first edition appeared at Amsterdam, 1746. It is a thoroughly worthless work, though more than one edition of it has appeared. Thory says of it, that „ L'Abbé Larudan a fait son possible pour faire croire, que l'ouvrage était de l'Abbé Peran, mais il n'y a aucun rapport entre le style et l'esprit des deux ouvrages." As Kloss well puts it, to this unclean source the history of Freemasonry owes the lie that Oliver Cromwell invented Freemasonry for political purposes.

Lasalle , A. C. R-, Comt e de.—A French officer of great distinc- tion. Born in 1750; died at the battle of Wagram. He was in the campaigns of Italy, Egypt, and Austerlitz. He was a member of the Masonic Order. Besuchet calls him „L e Moderne Bayard."

Lasalle, Trouba t de.—One of the founders of the Mother Lodge of the „Rite Ecossais Philosophique."

Late Hours. —Late hours are most detrimental to Freemasonry, and are now, happily, universally discouraged. The theory that Free- masonry is purely a convivial — or free-and-easy club — is generally discarded.

Lathierce , as Thory has it, though more properly De L a Pierce.

—A French literary Brother, who translated Anderson, under the name „ Histoire des Francs Maçons, contenant les obligations et statuts de la très vénérable Confraternité de la Maçonnerie, conformés aux traditions les plus anciens ; Francfort-sur-le-Main, 1742." There is a second edition of 1745. It was published by Francois Varrentrapp, according to Kloss and Hughan, as indeed is clear from the original edition.

Latin Lodge.—-The Grand Lodge of Scotland granted a warrant in 1784 for the establishment of the „ Roman Eagle Lodge," at Edinburgh, whose work was conducted in Latin by a famous linguist^ Bro. Dr. John Brown. He is said to have translated the entire Ritual into Latin, and he may have translated the Constitutions. The „Handbuch" mentions a Lodge, „ Boni Consilii," whose work was also in Latin, at Warasdin, in Hungary, in 1791.

Latomia.—Sometimes used in modern documents, to denote in Latin a Lodge ; is no doubt taken from the Greek Xaro/Aelov, Xaro/xto.. The Latin use seems to have varied between latomias and lautumice. Some writers mention XaTo^'iai, but Liddell prefers Xarofua. As slaves were, however, bound in the quarries to do task work, and kept there, the word latomiae, or lautumiaj, was applied sometimes to a person like the „ carcer publicus Syracusis;" and this reason is given -"quia

totus e vivo lapide excisus erat." We cannot, however, agree with Mackey, that the name may not be given by adaptation to a Masonic Lodge.

Latomus , which comes from the Greek Xaro/^oç, from Aûs, réjuvo), is not apparently of classical use. It is seemingly'purely monkish or mediaeval. It is, however, very often to be found in fabric MSS., the later ones especially, in such words as these—"Henrico latomo „ „Roberto latomo." It is sometimes spelled lathomo, latono. Such words as latono or latonio are of course errors of the writers. It seems to have been used subsequently to „ crementarius," though some writers appear to think it denotes a lower rank of workmen—we do not. In the register of W. Molash, among the Tanner's MSS., Bodleian Library, Oxford, the word is spelt „ Lathami," and they are called „ Lathami de la Loygge." Thory adopted the old name for his well-known „Acta Latomorum."

Latour d'Auvergne, L e Princ e de.—A French Freemason of ment, who presided over the Mother Lodge of the „Rite Ecossais Philosophique „ in 1805; and was a member of the Grand Orient in i8r4.

Latres.—Is a word found in Harleian, 1942 ; the Sloane MS., 3848, „Litera;" Papworth's MS., „Latirnes;" the Antiquity MS. uses the word „Lathirnes;" the Lodge of Hope MS., „Lathermis;" Grand Lodge MS. F , „ Latres ; „ York MS., „ Lternes ; „ the Lansdowne MS „Latherne," and Dowlands', „Laterus Cooke's MS. has it not „Latres," but more probably „Latricus;" and Bro. Matthew Cooke calls attention to Whiston's „ Josephus." L'Estranges uses the word which, as Mackey points out, is the true meaning, from „ Later," brick, answering to the Greek ttXCvOos.

Latrielle. —Was the writer of „ Recueil Elémentaire de la Franche Maçonnerie Adonhirmati Jerusalem, 1803.

Laubhard , F, C. -Wrote one or two „ Tractates," one concerning the Anucistea. An autobiography of his appeared at Halle, m 1792.

Lauenstein. —Delivered an address in memory of Bro. F. Albrecht, in the „Trauer Loge," „Louisa Augusta," etc., in Alfeld, on the 20th of April, 1814.

Laugier, Villars de.—Wrote a Templar circular: Paris, 1808.

Laure l Crown , The.—Said by Mackey still to be given in some of the highest degrees of the A. and A. S. Rite. The idea is taken, no doubt, from the ancient system of the Corona, or the Kopwnj, or o-re£avos, which was given, not only to warriors, but for various causes of civil merit. There were among the Romans the corona triumphalis, civica, muralis, castrensis, navalis, ovalis, etc. It was not always made ot laurel, though sometimes, if not mostly so. In the famous Olympian games, a Wreath of Victory was given.

Laurens , J . L.—A French Masonic writer, who died in 1807, and who, in 1805, wrote a well-known and valuable work, „ Essais historiques et antiques sur la Franche Maçonnerie," etc. He also issued in 1805 the „Vocabulaire des Francs Maçons," which, in 181:0, came out in the name of Bazot, and has passed through several editions. An essay of his on the Mysteries is said to be in the „Histoire des Initiations,"etc.,of 1825, Kloss remarks thai his works are of the „better kind" of the French Masonic literature.

Lauriston , J. B. L., Marqui s de.—Marshal and Peer of France,born in 1764, died in 1827. He was a distinguished French soldier, who was also a zealous Freemason, and was „ Second G. Maître

Adjoint," having been initiated in the Military Lodge of the 60th Regt, in 1807, while at Ragusa.

Lavater , Dicthel m H.—Born at Zurich in 1743, died in 1820. AVas a medical man, a Freemason, and a member and official of the Strict Observance. He wrote a cantata for the consecration of the new hall of the Lodge „ Bescheidenheit „ at Zurich, 1811.

Lavater , J . Casper.—Also a native of Zurich, and also born in 1741, but died in 1801. He was a Swiss pastor, and is best known—• though he wrote, inter alia, „ Swiss Lays „ and „ Spiritual Canticles „—by his „Fragments on Physiognomy." Kloss states that he also issued „Lavater's Pastoral iiberden Spiritus familiaris Gablidone," by which he appears also to have turned his attention to Hermetic studies, and to have mixed up Freemasonry with magic. Another work is credited to him by Davenport, called the „Work of a Secret Observer."

Lavergée.—The „Commissaire" of the French police, who, in 1745, dispersed a Parisian Lodge assembled at the Hotel „Des Deux Ecus," and seized its furniture.

Lavigné, Fortuné.— A French Brother who edited, in 1840-41, at Marseilles, „ Le Compas, Journal de Propaganda Maçonnique, philoso- phique, industrielle, et morale." It was published by Bro. Franchi.

Lawatz , H . B.—Collected 81 Rose Croix pamphlets, which he published and recorded in „ Journal von und fur Deutchsland," in 1788, according to Kloss.

Lawrie , Alexander.—A bookseller in Edinburgh, and G. S. of the Scottish G. Lodge, who died about 1831; published in 1S04, at Edin. burgh, „ History of Freemasonry, drawn from authentic sources of infor- mation, with an account of the Grand Lodge of Scotland." This work has been said on good authority to have been, however, written by Sir David Brewster.

Lawrie , Willia m Alexander. —Son of the above, who also spelt his name Laurie, and was G. S. of the Scottish Grand Lodge, issued in 1859 an enlarged edition of the former work—so enlarged as almost to be a new work. He died in 1870, much esteemed by his Brethren. His work, for the time it was written, is a very able and careful one.

Laws , General, of Masonry. are those which affect the fraternity generally, or as under a jurisdiction or constitution. They are to be found in the ancient Charges incorporated in the Constitutions themselves, and in the constitutions of the various Masonic bodies throughout the world, and may be termed the „LexScripta" of Masonic statute law. There is also a Masonic common law, a Lex Inscripta, by which much of our Masonic life and work are governed. In the Grand Lodge resides alone the power of enacting laws and regulations generally for the craft, of altering and repealing old ones, of framing and passing new ones. It may be contended, indeed, that there are some regulations such as those of 1721, and enlarged in 1738, which are general laws, but we think this a doubtful question, as all independent Grand Lodges can undoubtedly modify them according to their good pleasure, and they give way, even amongst ourselves, to the Book of Constitutions. In one sense these may be termed General Laws or Landmarks, and they only prevail and are in force inasmuch and in so for as they harmonize with the Book of Constitutions. From several of their provisions we have long since widely and materially departed.

Laws , Local, of Masonry. are those which, according to our English view, are made by District

and Prov. Grand Lodges, subject to the Constitutions of the Grand Lodge, and those also which proceed from the Bye-laws of Lodges.

Law s of the Land.—Every true Freemason always obeys in all things the laws of the land of which he is a born citizen, or those of the country where for a time he is resident. A loyal Freemason never has anything to do with plots or conspiracies, with disorder or revolution, inasmuch as he always pays obedience to the decision of the supreme legislature ; is a peaceful, law-abiding man ; cheerfully supports the proper authorities, and never contravenes the law of the land.

Lawsuits. —The due warning of the „Constitutions" of 1721 against an unmasonic tendency to lawsuits, may well be repeated to-day, when there is a most unaccountable desire seemingly to go before law courts on matters of Masonic difference. Several cases have recently occurred of this mistaken policy on the part of Lodges and Brethren, which cannot be too distinctly reprobated.

Lax Observance. —Seems to be the name given by the members of the Strict Observance to those Lodges which declined to adopt the system of Von Hund, and also to the system of Zinnendorf, the „ Hand- buch „ tells us. It seems to have been termed „ Observantia Lata," but was not, as some suppose, like Ragon, a schism of the order.

Lay Brothers. —The Fratres Laici were three „ Lay Brethren," who assisted the monks in the humbler, if necessary, works of the monastery. According to the „Handbuch," in Germany they were divided into two classes : r. Barbati, who wore beards and wore a special dress, and were under monastic disclipline ; and 2. Oblati, who were brought up by the monastic order, as offered by their parents in infancy, and afterwards were trained in mechanical arts and various handicrafts. They seem in some way eventually to have become incorporated with the German Steinmetzen Bauhûtten. In the Strict Observance there was an Order of Lay Brothers and Lay Sisters.

Layers.—Is apparently an Anglo-Saxon word for the humbler class of operative Masons. Thus the Sloane MS. 3848 calls them „ Rough Lyers." In Grand Lodge MS. F. the word is „layars." It is also written leyr. In York MS. I. it is „layer," but in Lansdowne „lowen." They were clearly not „fellows," whatever their actual work may have been.

Layman , A.—Wrote one of the letters in the controversy with Rev. H. E. Holder, Bristol, 1791. Whether he was the Thomas Marryat, M.D., of Bristol, it is not possible to say.

Lazarus , Order of.—Is properly a Piedmontese order, first insti- tuted in 1434, as the Order of St. Maurice; and in 1572 declared to be that of „ St. Maurice and St. Lazarus." Oliver states that there is a high grade of this name, which bears an emerald cross. This was probably an older order, which, according to the „ Histoire des Ordres Militaires," was formed in the 12th century, for the care of lepers at Jerusalem, and of which the Grand Master must be a leprous knight. Some writers refer them to a hospital for lepers, established in the 4th century by St. Basil. But this is hardly historical. They seem to have been called later „ Chevaliers de St. Lazare et de Notre Dame de Mont Carmel," when in 1608 Henry IV. reconstituted the order.. The Abbé Giustiniani gives a long list of the Grand Masters from 1450, but mixes up the Knights of St. Lazarus with those of Rhodes.

Leapes , Martin.—Preached a sermon before the P.G.M. and P.G.L. of Essex, June 24, 1778, in St. Peter's Church, Colchester, which was published at Colchester, 1778.

Leathe r Apron , The. —No doubt a continuation or rather adapta- tion of the old operative usages and habitual wearing and working apparel. Its symbolical teaching we need not dilate upon. See APRON.

Lebanon.—The Prince of Lebanon or Libanus, called also the Knight of the Royal Axe.—See. Lebanon, as is well known, is a range of mountains forming practically the northern boundary of Palestine. The wood of the Temple was derived from the forests of Lebanon, where the „cedars" were and still are famous. Lebanon is inhabited mainly by the Druses.—See.

Lebaul d le Nans , C. E. —He was born at Besanca in 1736, and died at Berlin in 1789. Was an actor, first of all distinguished on the French stage, and then devoted himself to literature, and was editor ot the Gazette Litteiaiie Française," at Berlin. He was initiated at Mannheim, it is believed, and wasW.M. of the Lodge there, „St. Charles de l'Union," from 1764 to 1771. Pie joined,at Berlin the Lodge „ Royal York;" was for a time its Orator, and its W.M. from 1788 to" the time of his death, 1789. He published „Recueil des Discours Maçonniques prononcés en différentes époques solennelles dans la vén. et très ancienne Loge française La Royale York d'Amitié à Berlin, affiliée à la Grande Loge d'Angleterre, etc.": Berlin, 1781. He also published „Lyre Maçonne pour les Travaux et Banquets à l'usage de l'ancienne Loge Française La Royale York d'Amitié, etc.": Berlin, 1786. Kloss mentions no less than fourteen of his addresses and Masonic works. The „Kothener Taschen- buch" of 179g, quoted by the „Handbuch," thus speaks of him : „Er war ein Mann von vielen Kentnissen und Talenten, von denen er mit uner- raûdeter Thâtigkeit zum besten der Loge Gebrauch machte." Fessler also praises him greatly. He had a son Claud F. J., a Prussian officer of Engineers, who was also a zealous Freemason.

Lebenswaldt, or Wald, Adam A.—A medical man, who wrote concerning the „Sogenanuten fratribus R. C., oder Rosen Creutzern und Theophrasto Paracelso," in 1680, at Salzburg, in a work entitled , Acht Tractatlein von des Tempei's List und Betriige, ôtc."

Le Blanc de Marconnay.—Wrote several funeral and other addresses: Paris, 1828.

Leblond, G. M., The Abbé,—Was a learned Roman Catholic clergyman, who was also a zealous Freemason, and a member of the Lodge „ Chevaliers de la Croix." He is said to have aided to establish the Ordre du Temple. He was bom in 1738, and died in 1809.

Lechangeur.—According to Clavel, he was one of the founders of the Rite of Misraim at Milan in 1805, having been refused promotion on account of his „mœurs „ in, the „Rit Ancien et Accepté."

Lechi, General.—Grand Master of a Grand Orient of Freemasons sec up in the „ Division militaire du Royaume d'Italie" (Naples), in 1805.

Leclair, François, The Abbé.—Priest, Bachelor of the Sorbonne, a member of the Lodge „La Réunion des Etrangers," about 1784, and a great friend of the Abbé Baron à Denis.

Leconte.—Grand Orateur of the Grand Orient of France, who delivered a funeral address May 4, 1822.

Lecontourier, F. G. E.—A distinguished French officer. Born in 1768. He wrote several professional works. Fie was a zealous Mason, and founder of more than one Military Lodge. He also, was a high grade Mason.

Lecourt, Villiers.—Said to be one of the founders, in 1804, of the „Grande Loge Générale du Rit Ancien en France." He died at Mayence, in 1814.

Lecturer, Grand.—An officer peculiar to the Grand Lodges of America, as Mackey points out, and a most useful Brother.

Lectures, The.—The Lectures of Freemasonry form a most impor- tant feature in ceremonial instruction, and are very interesting to all Freemasons who wish to be „bright," or seek to rise in the Lodge. There are lectures peculiar to each degree, and they are orally delivered. Their history is both interesting and curious, both to the Masonic student and the Masonic archaeologist. It is very difficult to say what was the exact form of lecture in use when Désaguliers and Anderson are stated by Oliver to have revised them. The so-called Lectures of the reign of Henry VI., and of Sir Christopher Wren's time, which Oliver fancied he had verified, turn out to be clearly only portions of the Sloane MS. 3329, of the Grand Mystery, or of Essex's MS. If, indeed, the actual antiquity of the Sloane MS. be ascertained, which Mr. Wallbran fixed, from internal evidence and verbiage, at about 1640, though its date of transcription is early 18th, we have probably the Lectures in use in the 17th century; though if the date cannot be carried beyond early i8th, we still have in the Sloane MS. probably the earliest form of Masonic catechetical instruction. Of 15th century or 16th century we need hardly add that so far there is no question, as no such theory can be maintained.—See SLOANE MS.—Martin Clare is said to have revised the Lectures again in 1732. In 1770, or there- abouts, Dunckerley again remodelled Clare's system, and about 1775 Preston improved on his predecessors, and some say incorporated in his Prestonian Lectures the views and even verbiage of William Hutchinson. In 1813, at the Union, Dr. Hemmings was entrusted with the duty of revising the Lectures once more, for the purpose of uniting the ancient and the modern teaching—though the essential differences do not appear to have been great—which was subsequently perfected by Bro. Williams, and is the recognized working of the „ Emulation Lodge of Improve- ment." There are some Masons who have always preferred the older working, and the Prestonian system has always had a large number of advocates. The American system, which is founded mainly on Webb's, is no doubt, to a great extent, Prestonian. It has been said that Dermott established a system of lectures of his own, but we are not aware of any actual authority for the statement.

Lediard, M.—Translated the „lif e of Sethos London, 1732. It is but fair to note, and proper to remember, that this work, which is assumed by many writers to be a reliable record of Egyptian initiation, is, in fact, only a clever romance of the Abbé Terrasson.

Ledwick, Edward. —Is quoted by Krauve and Kloss as writing „Antiquities of Ireland:" 2nd edition, 1807.

Lefebvre d'Aumale, G. F . F.—Wrote more than one „Rapport," mentioned by Kloss. Was born in 1764, and was a French avocat of some distinction, who took an active part in the business of the Grand Orient, of which he had been Grand Orator and President of the Council of Rites. He had a good deal to do with the revision of the Statutes. He had been connected with the Lodge „ Phénix," and was a high grade Mason.

Lefranc, The Abbé.—Superior of the „Maison des Eudistes à Caen." Issued, in 1791, „ Le A^oile levé pour les curieux, ou le Secret des Révolutions, révélé à l'aide de la Franc-Maçonnerie." A 2nd edition of this veracious work appeared in 1792. In 1793, Thory tells us („Acta Latomorum," vol. i.

p. 192), that the unfortunate man was massacred at the „ Prison des Carines," and that a generous Freè- mason, Bro. Ledhui, who attempted to save him, also underwent the same fate.

Lefranc, Eustache. —Kloss suggests that this is the pseudonym of the Abbé Moens, who wrote a pamphlet, or fly-leaf, against the circular of Von Bommel, Bishop of Liege, and the Belgian bishons in 1838. i , ,

Left Side.—There is some Masonic teaching about it which we have seen and heard, but which always appeared to us far-fetched.

Legally Constituted.—Is practically the same as „ Duly Consti- tuted," and refers to the fact that the Lodge is opened for work accord- ing to ancient rules. It is not exactly an English phrase, but is rather American, We may use it, however, in common Masonic conversation, to refer to a Lodge which is acting both under a properly dedicated lawful warrant and according to the old landmarks of Freemasonry.

Legate.—An old mediœval term applied to royal and papal ambas sadors. It is said that since 1866 it has been used in the A. and A. S. Rite.

Legend, The, of Freemasonry.—Legend, which comes from the Latin „ legenda," seems to take its actual meaning from the old „Legenda Sanctorum," and the like, which, preserved in MS., were read sometimes at meals in the monasteries. But a „ legend „ may also be oral—a story preserved traditionally ; and there is also a meaning, formerly apparently, and latterly certainly, attached to „ legend," which would seem to imply a narrative, whether true or false, or even what has been termed a „ fiction, with a pretension to truth," as Mackey properly reminds us. One common use of the word seems to be a national chronicle or a religious tale which professes to be true, but is not actually so; hence our frequent use of the word „legendary" in this sense. ^ „Legenda" is clearly of monastic and mediaeval, not classic, use. _ Some, like Mackey, have divided legends into mythical, philo- sophical, and historical, but we do not think that such a division of the subject can be accepted, as we thereby exclude alike the mystical, the religious, and the romantic. In old days, most of the „ Mysteries „ or „ Crafts „ had some favourite Saint whose legend was bound up with its history and rules ; and the operative Freemasons had, un- doubtedly, that Legend of Freemasonry which may be called the „ Legend of the Guilds „ (see GUILDS), which is found in what we term the Constitution of Masons," or, as in the Masonic Poem, the „Constitution of Geometry." We need not dilate upon it here, as it is now well known to us, thanks mainly to the publications of Bro. W. J. Hughan. We shall hope that some day a „ Magnum Opus „ may appear of all the existing Constitutions and Legends.

Legend of Enoch—See ENOCH. — Is a legend which has originated it is hardly known how, and is based, first, on the supposed burying by Enoch of a triangular plate of gold, on which was engraved by him, in indelible characters, the sacred name, and in which vault were the two pillars of brass and brick to which frequent mention is made in the „ Constitutions."

Legend of Euclid.—The allusions to the „ worthy clerk," Euclid, Euclyde, Euglet, in our various Constitutions, are known to most of our readers, and form what some term the Legend of Euclid.

Legend of the Guilds.—Is the Legend of the Craft generally preserved in the Constitutions.

Legend of the Royal Arch Grade.—Is the well-known tra- ditional account of the Royal Arch ceremonial known to all Faithful Companions, and which need not be dilated upon here. We will only repeat, what we have often said before, that we know of no à priori reasons why that legend should not be, as traditionally preserved, historically true. Even as a legend per se in the profane world it is of very early date. ,

Legend of the Third Degree.—This has also been called the Hiramic Legend, and cannot be passed over „sub silentio." We are among those who accept it as a traditional legend of our Masonic association, in itself true. Whether or no it constitutes both the point of contact, so to say, and the point of departure at the same time in respect of the Hebrew and the oriental mysteries generally, there can be but little doubt that it is of very ancient usage amongst the operative masons. We saw, years ago, an old operative Lodge token or seal certainly of the fourteenth century, which referred to Hiram Abiff in an unmistakable way, and we never could and cannot now understand why there should be any question as to the possibility and probability of the preservation of such a special and distinct legend. It could not be invented as no possible object could be gained by any such pure If' we look at the Bible account carefully, we see that its history of Hiram evidently harmonizes with our Masonic tradition, and though the oreat authority of Josephus has been invoked to throw doubt on the correct- ness of our treasured traditional history of the great architect of the first Temple, Josephus nowhere supports such a theory. On the contrary by his account, as by that of the Bible, it is quite clear that Hiram was not present at the consecration of the Temple. Some writers have liked to see in the mysteries a similitude of the Legend of Hiram No doubt m the Legend of Freemasonry, as in the Mysteries, there is a central figure like that of Hiram the widow's son, and ingenuity may mcl many illustrations, many similitudes, and many symbolisms in the fact, and probably will do so as long as Freemasonry lasts. But though they are to a great extent confirmatory of the probability of the fact that the building operative Guilds had a legend of their own vet thev in our opinion go no further. We reject any later, especially Templar theory of the Masonic Legend, though we do not go so far as some who say that there is no Christian symbolism in Freemasonry. There is a considerable amount necessarily, we think, from the Christian character of the operative Guilds; and we see no harm in it—rather much to interest alike the reverent and thoughtful student, within proper limits. Our ancient fiiend and confrere in archfeological research, E. W. Shaw always stated distinctly that he had ascertained beyond doubt that m some of the non-Masonic operative Lodges of modern Masons there was still preserved a Legend of Hiram. We have left out of consideiation here the theory of the pure philosophical or religious M, a V h 0 U S a a be m e n h a v e llke d t 0 See on e or the other in the Masonic Legend, we prefer to consider it is peculiar to the operative building societies, from the time that the Roman Guilds, having received the Judaic traditions, became afterwards Christian, and handed on ……and myster ous record ,of Hiram Abiff.

Léger.- A French Brother and Orator of a Lodge of Pans, who delivered an address on the birth of the „ Roi de Rome, m a séance extraordinaire," April 26th,. 1811.

Lehrling. —The G e r m an for entered apprentice. It may be well to remind ourselve s that the synonym of that expression is ^ o t he r f °" e |Sn languages as follows; French, apprenti; Ital., apprendista, Portug., apprendiz; Dutch, leerling ; Dan. and Swed., laerhng.

Leiningen, Westerburg , K. G. R. W. , the Ruling Coun t of, was W.M. of the Lodge „ Zum gekronten weissen Lowen in Grundstadt, and delivered an oration on the occasion, January 28 1789. A

Christian Karl, also Count of Leiningen, was S.W. of the Lodge, and six other Counts of Leiningen are said to have belonged to it.

Leinste r Augustu s Frederick Fitzgerald, 3rd Duke of.— Bomi „ S . t d d i e d in .8,4. He «as elected G.M. of the ml. Grand Lodge in 1813, June 24, and r e t a In e d the high office until his death His^Masonic jubilee was celebrated m 1863, and, as will be see , he ruled the Craft in Ireland for the long space of 61 years. He was urbane and friendly, tolerant and considerate, and his memor y wll long remain green in the warm and grateful associations of the Irish fiaternity.

Leland, John. —An eminent English antiquary, born in London about the end of the reign of King Henry VII and died m 1552. He was chaplain and librarian to King Henry VIII., was called, it is said, the „ King's antiquary," and was sent to examine into the mo ments etc., of the monasteries. Some aver that he travelled abou as a mere antiquary, and that his healt h gav e way m his labours. His „Itinerary" and other works were published by Hearne and Ha . Leland's name is to a great extent mixed up with the so-called Locke MS which Mackey and Mackenzie term the Leland Mb. \\ e, however, keep to the name „Locke MS.," as it is more generally known as such amongst English writers.—See LOCKE MANUSCRIPT.

Lemagurier , P . D.—A French literary Brother, who is well known by many agreeable tales and poems in the „ Almanach des Muses, , and his „Galerie Historique des Acteurs du Théâtre Français, m 1810. He was a zealous Mason, and Secretary of the Lodge „ Les Neuf Sœurs at Paris, 1806.

Lemanceau. —A French Brother whom Thory terms Ancien Consul de France, possesseur d'une belle collection de grades Maçon- niques," often cited by him, and equally so by us.

Lemierre, A. M.-—Born in 1733 and died in 1793. Was a French Brother and writer of much merit. He belonged to the „ Neuf Sœurs,' and was present at the reception of Voltaire. He wrote a well-known poem called „Commerce," in 1754, and another in 1755, „ L'Utihte des Découvertes dans les Sciences et dans les Arts," etc., m which latter the following admired and admirable lines occur : Croire tout découvert est une erreur profonde. C'est prendre l'horizon pour les bornes du monde. He wrote also several tragedies : among them „William Tell" and „Barneyelt" are perhaps the best known.

Lenea, L' Abbe.-An ancient doctor of the Sorbonne, and one of the founders of the Lodge „Commandeurs du Mont Thabor," at Paris.

Lengest du Fresnoy.-Kloss terms him „Abbe," and mentions his „Histoire de la Philosophie Hermetiqucaccompagnee d'un catalogue raissonne des Ecrivains de cette Science," in three vols. : Paris, Con stelier, 1772.

Length of the. Lodge .-The length of the Lodge is said symboli cally to be from east to west, as in breadth from north to south.

Lenning, G.-See MossvoRF.

Lenoir, Alexandre. -A Chevalier of the Legion d'Honneur, and conservator•of French antiquities at Paris; was also a zealous and enlightened Freemason, and an antiquary and archreologist of great reputation. He was born in 1761, and died in 1839. He was the founder of the „Musee Central," and saved many monuments and articles of antiquarian interest from destruction and oblivion.

In 1777 the well-known Le Court de Gebelin had founded the „Couvents Philo sophiques," and held one in 1777, 1778, 1779, 1780, 1782, 1784, 1785, 1786, 1788, and 1789. In 1812 Bro. Lenoir resumed them by the delivery of eight lectures in eight meetings on the „Rapports qui existent entre les :mciens Mysthes des Egyptiens et des Grecs et ceux de la Franche Ma<;onnerie." These lectures, re-arranged, he published in 18r4 at Paris, under the title „ La Franche Ma<;onnerie rendue a sa veritable origine, ou l'Antiquite de la Franche Ma<;onnerie prouvec par explication des Mysthes anciens et modemes." This work was illus trated by ten plates. We are not compelled to accept all Bro. Lenoir's conclusions, many of which are more than doubtful, when we express our admiration of his industry and his ingenuity in developing his own theses. That some connection existed as between the Building Societies and Mysteries is, we think, probable; but it is equally, we apprehend, incontestable that Freemasonry cannot be properly said to be the con tinuation of the Mysteries. Many of Bro. Lenoir's explanations, both of the actual import of our symbols and their mysterious lore, have lo'ng since been given up by Masonic students, but his work remains as a monument of his Masonic sympathies and learning, and will ahvays repay perusal.

Lenoir Laroche, Le Comte de.-Peer of France and Senator, at whose house at Aunay St. Martin died in 1804.

Leo XII., The Pope.-Born in 1760, died in 1829. On the 12th of April, 1826, he issued the well-known Bull, beginning"Quo graviora mala," etc., against the Freemasons and Dible Societies.

Leonhardi , J. D. S., of whom li'ttle is known, either in respect of his bii'Lli or his death, was received int6' Freemasonry in 1751, at the Lodge „Philadelphia," Halle. He became a great friend and supporter of Zinnendorf, and together with Von Rosenberg, Von Sudthausen, and VonWade, seems to have aided and formed the Lodges „Goldene Kugel," in Hamburg, „ Den goldenen Apfel," at Euten, and the „ Handbuch „ says the „ Pilgerloge," in London, on Zinnendorfs plan. He is said to have been the representative of the Great Countries Lodge with the Grand Lodge of England in 1781.

Leonhardi, J . P. von.—A German Brother, who played a con- siderable part in Masonic affairs at Frankfort A. M. He was affiliated in the Lodge „ Zur Ewigkeit," at Frankfort, April 21, 1770; though the „ Handbuch „ states that he was probably received into Freemasonry m England, where his brother was W.M. of a Lodge. He was a zealous supporter of the English Prov. Grand Lodge, and after Passavaret s death was elected P.G.M. He was mixed up with the questions of the introduction of the Royal Arch Grade, and in 1792 appears for a time to have withdrawn from Freemasonry. In 1820, however, as the „Handbuch" remarks, the memory of his energy was .-a strong m Frankfort, that he was re-elected after Dufay's death, though then an old man, P.G.M., and which office he filled until 1826. It is very remarkable, as the „ Handbuch „ points out, that he should have seen the union with the English Grand Lodge in 1789, and its dissolution in 1823. He died in 1830.

Lepage.—Often mentioned by Thory. A French Brother with a collection of Rituals.

Lepct, L. M.—Author of the well-known „ Du Monde Universel Montpellier, 181 S.

Lernais, Gabriel, Marquis de—the name is also written Lernet— appeared at Berlin, the „ Handbuch" tells us, in 1757; as a prisoner of war. There he introduced the Chapter of Clermont, the high giades of the „Chapitre des Empereurs d'Orient et d Occident „ apparently, and founded in

1758, under the Grand Lodge of the „ Three Globes, a chapter, which Roca and others used for the spread of the high grades. He is mentioned, it is understood, in Bonneville's „Les Puristes Choisis," under the name Berney. He belonged to the Strict Observance.

Le Rouge, A.J . E.—Born in 1760, and died in 1S33. Was a French official and zealous collector of Masonic books. ^ Pie was also a Brother of literary tastes and pursuits, and was conjoint editor, it is said, of the „Hermes" with Ragon, which appeared in 1808 at Paris, published by Bailleul ; and it is also averred that with Bernaert he edited „ Melanges de Philosophie et de Littérature Maçonnique," pub- lished at Ostende, 1822. Though these two statements do not seem to be quite clear, he undoubtedly was the author of „ Plistoire des Sociétés Secretes de l'Armée, etc.," which appeared in 1815 : at least, it was edited by Charles Nodiev on his notes. At his death, his fine library was sold, and the „ Catalogue des Livres, Manuscrits, et Imprimes sur la Franche Maçonnerie et les Sociétés Secrètes, provenant du cabinet de feue M. Lerouge, etc., dont la vente aura lieu le mercredi 7 Janvier 1835, Paris, Leblanc," still exists. Most of his books went into Kloss's library, and his extensive collection of rituals, etc., have been much used by Thory.

Le Roy or Leroy.—The keeper of a restaurant or hotel at Paris. Fined, in 1745, three thousand francs, for having received in his house a Masonic Lodge meeting. The name of the hotel appears to have been the „Hôtel de Soissons, Rue des deux Ecus," though the account is not quite clear. «

Le Roy.—A French Brother and avocat, who took an active part in the Ancient Grand Lodge of France about 1774.

Le Roy, Max.—Wrote a letter to Bro. Pillon Duchemin, „ sur la prediction de Platon:" Paris, Samson, 1822.

Le Sage—not the famous writer—was Secretary of the Lodge „ Les Amis Réunis," at Paris, in whose name he convened the „ Couvent de Paris," that is, of the „ Philaletes," in 1785.

Leslie, Bro.—Grand Secretary of the Ancients.

Lesser Lights, The.—An old Masonic ritualistic expression for the three conventional candlesticks and candles placed in a Masonic Lodge, east, south, and west, respectively.

Lessing, G. E.—Born in 1726, and died in 1781; librarian at Wol- fenbiittel and Hofrath. Pie was, as the „ Handbuch „ succinctly puts it, „ one of the clearest thinkers whom Germany has ever possessed, and the father of German criticism,"—and we may well, as Freemasons, re- joice to think that he was numbered amongst our Brethren. He ap- pears to have been made privately by Von „Rosenberg, in the Lodge, under the Zinnendorf system, „ Zu den drei goldenen Rosen," at Hamburg, about 1771, and to have received the three degrees, than which he never appears to have gone higher. At least, in a Lodge list of 1778, his name_ appears fis No. 52. He is well known by his „Ernst und Falck, , which has been often translated, and which appeared in 1778 ; by his drama „Nathan der weise," which was published in 1779, and „ Die Erziehung des Menschengeschlechts," in 1780. If his histori- cal views of Freemasonry were imperfect, and such as modern Masonic criticism, and even contemporary, declined to entertain, his kindly and humanitarian opinions and his tolerant teaching have always found an appreciative circle of readers. We do not profess to accept all his theories in their logical results and their fullest extent ; but at any rate we can all truly admire the critical genius of the writer, and the Masonic philanthropy of the man.

Lessons of Scripture.—There are no exact lessons of Scripture ordered to be read in Lodges, though in some Lodges and Provincial- Grand Lodges a lesson is sometimes read from the open Bible. Certain extracts of Ploly Scripture are used in the Royal Arch degree. In the Templar grade certain lessons are read by the Prelate

Lesueur, Jacques.—Under this name, though supposed to be a pseudonym, was published a violent attack on Freemasonry in 178S, termed „Les Masques Arrachés."

Letricheux.—A French Brother, and one of the founders of the „ G. L. générale du Rite et accepté en 1804."

Leucht.—One of the names of the impostor Johnson in Germany.— See JOHNSON.

Levallée, Joseph.—Also called Marquis de Bois-Robert. A French officer, and one of the last imprisoned by a „lettre de cachet," by his family in the Bastile, from which he was liberated by its overthrow. He was the author, Thory and Besuchet tell us, of various reports, didactic writings, and Masonic songs. He was a Grand Officer of the Grand Orient in 1814, but expatriated himself to London, where he died, Besuchet adds, in 1816, and was interred by the Brethren of the French Lodge „ L'Espérance."

L'Evesque or Levesque, J . Ph.—Wrote in rS-2i, Paris, „Un Aperçu général et historique des principales Sectes Maçonniques qui ont été les plus répandues dans tous les pays ; suivi de Notices intéressantes sur les Ordres des Chevaliers du Désert et des Chevaliers Scandinaves." There has been some question who was the miter of the „ Esprit de Maçonnerie," which appeared in 1807 ; some have concluded it to be the work of J. Ph. L'Evesque, though others have believed that it was compiled by Pierre Charles L'Evesque, a distinguished French writer, well known by „ Histoire de Russie," a „ Dictionnaire de Peinture, Sculpture et Gravure," and his translation of Thucydides. Pie was born in 1736, and died in r8i2. In all probability the miter was J. Ph. L'Evesque, writer of the first jyork mentioned.

Levi, Eliphaz, is said to be the pseudonym of a certain French abbé, Alphonse Louis Constant, who was for some reason or other expelled by the Roman Catholic Church. Pie wrote several works on magic, such as „ Histoire de la Magie," 1 vol., i860 ; „ La Clef des Grands Mystères," 1 vol. (of which we have a copy), in 1861 ; and he tells us that then he had „ sous presse „ „ Dogme et Ritual de la haute Magie," 2 vols. We believe that he has published other works, but we have not seen them.

Levit, Der.—The Levite was the 4th grade of the Order of the Knights of the True Light (see), but not of the Clerks of the Strict Observance, as some have said.

Levite.—Properly descendant of Levi, and one of the Levitical tribe employed in the Temple service, but subordinate to the priests, who were descendants of Aaron. It is said by Mackey that it is still used in some of the high degrees.

Lévite de la Garde Extérieure, ou Chevalier (Levite of the Outer Guard, or Knight), is the first grade, apparently, of the arrange- ment of the „ Ordre du Temple „ at Paris, though in the „ Manuel des Chevaliers," etc., of 1815, it states (p. 364), „ Initiatorum quinque sunt gradus :— Magni Aquilœ Nigrse Sancti Johannis Apostoli Adepti. Orientalis Adepti. Adepti. Tribuni Initiati. Initiati." In the „ Levitikon „ we are told, however, that the „ i0 , ordre," or premier degree, is Levite de la Garde Ex-

terieure, ou Chevalier, and that there are six others- 2. Levite du Parvis. Levite de la Porte Interieure. Levite du Sanctuaire. 5. Lcvite Ceremoninire. Levite Theologal. l;.,i:vite Diacrc.

Levite Sacrificateur, Le (The Levite Sacrificer).-A grade, Thory tells us, in the archives of the Mother Lodge of Scottish Philosophic Rite.

Levitikon, The.-Is a work which was put forth in 1831 by the „Ordre du Temple" at Paris with tl1is title-page : „Levitikon, ou Expose des Principes Fonrlamentaux de la doctrine des Chretiens Catholiques primitifs, suivi de leurs Evangi1es, d'un extrait de la Table d'Or, et du Rituel ceremoniaire pour le service religieux, etc., et precede du statut sur le gouvernement de l'Eglise ct la hierarchic Lcvitique." The Levitikon contains the rules for the Levites, certain rituals which are ofno antiquity or value, a11d an alleged Gospel of St. John-which is, however, clearly a late MS., and ofno archreological importance. The" Rituel ceremoniaire du Saint Sacrifice Eucharistique" is a special service, arranged by Fabr? Palapmt and others, for the use ofthis order ofJohannites and Templar Christians. The Levitikon is ofcourse ofno real or critical value.

Levy.-Anderson talks of the „levy of a5sistants under the noble Adoniram;" and the word, apparently of very ancient use in England, some have said from the Norman-French, as „lever," means a collection or gathering ofmen-hence, a levy en masse. It is used in the English Bible in I Kings v. 13, 14, to which Anderson alludes, where King Solomon is stated to „have raised a levy out ofall Israel; and the levy was 20,000 men."

Lewis.-The name ofan iron cramp inserted in a large stone, in a prepared cavity, for the purpose ofattaching i.t to a pulley, so that it may be raised to its proper elevation, nr carted away. It has been said, though it is doubtful, by Gibson, in the „Archreologia," that it takes its name from Louis XIV., being the name given it by a French architect. It is of course a very old Opf'nttive Masonic contrivance, and was known, inter alios, to the Romans, and no doubt to the Egyptians. The modern French name for it is „louve," and there is no trace in the Norman French of the word „levis," from which Mackey thinks it is derived. There is a compound word, as in „pont levis» (or drawbridge), also written „levais," „leveys"; but we c.'ln find no trace of „levis" singly. When the word was first used in. English Operative Masonry is not clear. It is ignored by Johnson. The word Lewis is also applied to the eldest son ofa Mason; and by Masonic custom (not law) a Lewis, with other candidates for initiation, can claim to be initiated first. Some add that be can also be initiated before twenty-one, but that cannot be unless by Dispensation, as with minors generally. The word „Lewis," as applied to a Mason, seems to be first used in the Constitutions of 1738, in respect of His Majesty King George III., eldest son of Bio. His Royal Highness Frederick Prince of Wales, where a toast is drunk „ to the Lewis" (p. 207) ; and where the chorus comes in— Now a Lewis is born, whom the world shall admire. Serene as his mother, august as his sire. In France the synonymous word formerly was Louffton, Lufton, Loweton, Lowton ; in modern use. Louveteau, Louveton. We are not aware that the „ Lewis „ is alluded to in the Operative Constitutions.

Lewis, Dr. Phil.—A professor of modern languages at Pesth, formerly initiated in the Canongate Kilwinning Lodge, Edinburgh, and very active in the resuscitation of Freemasonry in Austria and Hungary. He wrote at Vienna, in 1S61, „ Geschichte der Freimaurerei in Oesterreich."

Lexcombat. —A French Brother who about 1777 often presided over the old „ Grande Loge de France."

Leyen, G. F.—Wrote, in 1820, „Der aufgezogene Vorhang, oder mein Testament fiir meine Brlider."

Leytham , M.—A Doctor of Laws and official. Grand Master of the Grand Lodge „ Zur Eintracht," at Darmstadt. He was initiated in 1831 in the Lodge „ Zum aufgehenden Lichte," and became its Wor- shipful Master in 1838. He left the „ Eklektisches Bund „ at Frankfort in 1846, and established first the Lodge „Karl zum Lindenberg," and then the Grand Lodge. He was elected its Grand Master in 1859.

Lherison, R. T.—Author of a pamphlet and a discourse in the Lodge „ Elèves de la Nature „ at Cayes, 1829.

L'Hote , J. Bapt.—Bishop of Nancy; condemned, in a pastoral letter of 1832, some of the statements of Fabrè Palaprat and the „ Ordre du Temple," at Paris, relative to the „Eglise Chrétienne Primitive."

Libavius, A.—A medical man at Halle, who wrote two works : „ Appendix Necessaria Syntagmatis,"etc.,in 16T5 ; and „Wohlmeinendes Bedenken," etc., in 1617, against the Rosicrucian fraternity. Bros. Mackey and Mackenzie state, we note, that Libavius died at Coburg, Rector of the Gymnasium there, in 1616; if so, the last work was posthumous. , It was published by Egenolf Emmcl and Peter Kopf at Frankfort, 1616, and Erfurt, 1617.

Liber, Ed., Dr.—Wrote „ Theophrastus Paracelsus, oder der Artzt," 1840.

Libertas (Liberty, Liberté).—A word, it appears, as Mackey assures us, of some importance and meaning in the Red Cross degree and some of the French high grades.

Liberté de Passe r (Liberty of Passage).—A French expression, Mackey tells us, in the high grades represented by the letters L. D. P., which Bro. Albert Pike, as Mackey also informs us, proposes to read „Liberté de Penser."

Liberté, Ordre de la (Order of Liberty).—A French androgyne order instituted in Paris, 1744, and the precursor of „ La Maçonnerie d'Adoption."

Libertine. -1 his word is found in the old Charges of 1723, and still forms part of the Charges bound up with the Book of Constitutions. At present the sentence is, „ A Mason is obliged by his tenure to observe the moral law, and if he rightly understand the art, he will never be a stupid atheist nor an irreligious libertine." With the exception of the words „ of the true Noachida," which have been expunged, the clause runs as m 1723. A question has often been raised. What do the words „ irreligious^ libertine „ mean ? Mackey and others seem to hold that the expression relates to a sceptical or scoffing state of mind. We, on the contrary, believe them to point to moral disqualifications alone. Our word libertine clearly comes from the French „ libertin," which, though it may mean what the French term „ un esprit fort en matière de religion," also, as Boyer points out, expresses a person who leads an immoral life. Johnson gives us two paraphrases of the word : 1. „One who lives without restraint of law;" 2. „One who pays no regard to the precepts of religion." No doubt the origin of the word is to be found in the Latin „ libertinus," the aTreXevOepiKos of the Greeks, a freedman ; and hence it would come to mean a man free from the obli- gations of the moral law, as our Charges would convey. Belief in God and a moral life have long been and we

hope long will be the needful pre-requisites of admission to our reverent and religious order. As a good deal of stress has been laid on the Latin word „ libertinus," it is well to point out that Libertus and à-TrcXevOepos point to the person, Liber- tinus and ciTreXevdefiLKÔg point to the condition itself. Thus you could not say Libertinus Ciceronis, the freedman of Cicero, but Libertus Ciceronis , and emancipated male slaves were called homines libertini, or simply libertini, just as emancipated women slaves were termed foemina: libei tinEe, or simply libertiiue. It is quite clear to us that the view which makes „libertine" apply to a question of belief more or less is entirely erroneous, and that its real meaning is that ot an irreligious because immoral person. N. Bouley's Dictionary of this period has it described as „ a dissolute and lewd liver."

Library.—The importance of a Lodge library has long been realized by all Masonic students. Unfortunately, for some years- this need has not been felt in English Masonry, but latterly a movement has happily begun to establish Masonic libraries. Our German and American Brethren are ahead of us in this respect, for our Grand Lodge has no library worthy of the name, and those of our Lodges are few and far between. We are glad to remember a recent effort at Sheffield under the zealous direction of Bro. S. B. Ellis, a rising Masonic archéeologist, to establish a library for tiie distinguished Lodges of that well-known town ; and similar institutions in Leicester, Hull, etc., we are pleased to hear are flourishing. The library of the S. G. Council 33rd of London, we are told, is a very fine and valuable one, estimated at least at J&poop.

Libyan or Lybic Chain.—The 85th of the older organization of the Rite of Memphis.

Licht, Ritter vom Wahren.—Knight of the True Light a mystical order which in 1780 in Austria was most probably founded , by Hans Heinrich Freiherr von Echen und Echoffen, and eventually was mixed up with the Asiatic Builders. It had five grades, but only lasted about two years. See TRU E LIGHT , etc.

Lichtseher, oder Erleuchtete.—Seers of Light, or the Enlight- ened. Were the members of a mystical sect established at Schlettstadt5 by one Kiiper Martin Steinbach in the 16th century, and which was perse- cuted by the authorities. This secret mystical order seems to have been put down by the law after an attack upon it, which the „Handbuch" men- tions, in 1566, by Pastor Reinhard Lutz. Yet not much else is known, except that it is said to have given a specific and mystical meaninor to certain texts of Scripture.

Lichtwer, M. G.—Born in 1719, he died in 1783. Well known as a German writer of poetic fables. With a great many other literary men of his time, he was attached member of the Masonic Order, and was initiated in the Lodge „ Minerva," etc., in Leipsic, in 1742. His fables appeared in 1748 as „Vier Biicher Aesopischen Fabeln," and was favour- ably received and critically commended.

Liebeherr, F. K.—Born in 1726; a Brunswick official and Mason. H a was received in 1766 in the Lodge „St. Charles de l'Indissoluble Fraternité," and became its W.M. in 1767,—a very rapid promotion. When, in 177°; the disputes of the Lodges in Brunswick were serious, and they were closed in consequence, he was commissioned by the reigning Duke to found two new Lodges; and he also initiated two of the members of the distinguished and Ducal House of Brunswick. From 1767 until his death in 1771 he ruled the Lodge under the direct control of the Duke.

Liegeard.—A French literary Brother, who wrote several fugitive poetical pieces, and the treatise entitled „Opinion sur les Emblèmes Maçonniques."

Lieutenant G. Commander. — The title of the 2nd and 3rd officers in a^ Grand Consistory of the A. and A. Scottish Rite, and of the 2nd officer in a Supreme Council, Mackey tells us.

Life. Thet hree stages o f human life are said by some to be set forth mystically m three Degrees of Craft Masonry. It is a pretty conceit.

Life Eternal, the teaching of, is conspicuous and continuous in our Masonic law.—See ETERNAL LIFE .Membership.—We have no such custom in England, save m a modified form at Oxford, though Mackey states that it exists in America. We should consider it a most objectionable and unmasonic arrangement, from any point of view.

Light.—Is a most precious gift of God to man, and most needful for the health and life and happiness of man. It is the opposite to dark- ness, and represents a great principle of illumination in all the philoso- phies .of the wond. Its Masonic symbolism and use we need hardly advert to, though, as we shall remember, Freemasons are often empha- tically called „Sons of Light," and rejoice in the opposition to darkness, ignorance, bigotry, and intolerance, which such words would emphatically represent.

Lights, Fixed. J. he fixed lights of the olden catechisms a rerepre- sented by three windows, or „ dormers" as they are sometimes termed to give light to the Lodge and see the men to and from their work.

Light, T o See the.—A term of description of initiation. Mackey quotes another in use in America,—"To bring to light."

Lig'n, Van der. A Dutch Brother, who delivered an address in defence of Freemasonry, as Orator of the Lodge „ La Bien Aimée „ at Amsterdam, in 1764.

Lily of the Valley, Knight of the.—See KNIGHT.—Apparently as the „ Handbuch „ points out, a side degree in French Templary.

Lily, The.—Is often said by Masonic writers to be a Masonic symbol, though, to say the truth, we hardly know why. Some who have treated the subject seem to confuse the lotus of the Egyptians (water lily) with the lily of the field or the valley, of which one species is very common in the Holy Land. The lotus, no doubt, was an oriental emblem of purity, from its whiteness, and as such was much used in their religious symbolism. But we are aware of no Masonic use of it, except in the lily work, the two Pillars, and the embroidery of Grand Lodge officers' clothing. Some, as in „Temple of Solomon," 1725, consider it to be rather properly pomegranate work; the Spanish Hebrew version preserves the difference between the pomegranates (granadas) and the lily work (obre de lirio).

Lilly, William. The celebrated astrologer, whom some have claimed as a member of an hermetic society. But we do not think that it much matters whether he was or not, as his name is no credit to any order. His astrology was too much mixed up with knavery to leave anything pleasant to record of him. He was born in 1602 and died in 1681. It has been before observed that some writers,' like Nicolai and one or two French authorities, seem to wish to make Freemasonry the product of an hermetic association, in which Ashmole Lilly, and others took part. This is of course a chimera

of chimeras' and an utterly unhistoncal theory ; its only basis in fact being that about that time there was, no doubt, a numerous band of „ astrologers „ in England, who kept the Astrologers' Feast," and may have formed the nucleus of a Rosicrucian fraternity. We have mentioned, under ASTROLOGERS, several names which are found in Ashmole's diary but think it well to record others here, with whom Lilly and Ashmole seem to have consorted. These are as follows :—Simeon Forman, Revd. Dr Napper Mr. Evans, Sir Kenelm Digby, Revd. A. Bedwell, Alexander Hart, Captain Bubb, Jeffry Neve, William Poole, R. Saunders, Dr Ardee (whose real name was Richard Delahay), Charles Stedd, Tohn Booker, Nicholas Fiske, Dr. Gibbert, Sir Robert Holborne, Revd. William Brcdon, Sir Christopher Heydon, Dr. Napier, Sir George Peckham, John Scott, John Humphrys, Dr. Percival Willoughby, John Gadbury, William Pennington, William Hodges, William Marsh, Joshua Windor, the Scrivener, John Hegenius, a Dutchman, Oliver Withers, Gladwell of Suffolk, a certain Mortlack, John Marr, and Napier of Merchiston. Ihese make Quite a school of Hermetics. As regards Lilly himself, he seems to have been looked upon as a knave, and is the Sidrophel of Butler's „Hudibras." Some of us may remember the lines :—• A cunning man hight Sidrophel That deals in destiny's dark counsels. And sage opinions of the moon sells, To whom all people far and near On deep importances repair. Whatee'r lie laboured to appear. Misunderstanding still was clear ; Yet none a deeper knowledge boasted. Since old Hodge Bacon or Bob Grosted. He is^ supposed to have favoured the Puritan party in the great Rebellion, and loyal Butler thus declares that the astrologer— Made Mars and Saturn for the cause, The moon for fundamental laws. The Ram, the Bull, the Goat declare Against the Book of Common Prayer, The Scorpion take the protestation And Bear engage for reformation,— Made all the royal stars recant, Compound, and take the covenant.

Lindemann , H. S.—Wrote in 1839 „ Uebersichtliche Darstellunç des Lebens und der Wissenschafts-lehre Carl Chri Tri Kranse und dessen Standpunkt zur Freimaurerbruderschaft."

Lindner, J. G. Wrote in 1768, printed in 1816, „Ganz besonderer und merkwiirdiger Brief," addressed to the Superiors of the „Gold und Rosenkreuzer Alten Systems" in Germany and „ândern Landern."

Lindner .b. W.—A professor at Leipsic, who was originally a member of the Lodge „Apollo" of that town (received in 1808), and filled more than one of the Lodge offices. In 1818 he left the Lodge and .soon after issued ap attack on Freemasonry in his „Makbenah er lebet on Sohne oder das Positive der wahren Maurerei." This work the production of an uncritical, unreasoning mind, has gone through several editions, but is now little read. Its facts are fictions, its arguments assumptions, and it clearly belongs to the unhistorical and uncritical school. \\ e have a copy of the 3rd edition, of 1819.

Lindwerih, or Lindwertz. —An Irishman, who, according to the legend of the Strict Observance, was the 7th Grand Master of the 1 emplars after Molay, and ruled the order from 1427 to 14^9. He selected, it is asserted, a Frenchman, named Gilbert, or Galbert, as his successor; but we need hardly say that the statement is most apocryphal.

Line.—Gadicke, we think, treats this best where he says, as quoted by Oliver, though we have not succeeded in finding the exact passage, that a line is the universal bond with which every Mason ought to be united to his brethren, and should consist of sixty threads or yarns, as, according to the ancient statutes, no Lodge was allowed to have above sixty members. Though this is somewhat

imaginary, the idea is a very good one, and very Masonic; for, as the same authority adds, „It neither depends upon the quality of the thread nor the number of the Brethren, if thc^ bond which unites us all is composed of true brotherly love." The line is also used to denote the „ Plumb Line," in words familiar to all „ rulers of the Craft." The Life Line is also well known to Royal Arch Masons.

Linear Triad.—Oliver mentions this figure, which he says appears in some old „ Royal Arch Floor Cloths," properly tracing boards, and which referred, he states, to the three sojourners of a R. A. Chapter, Oliver, we believe, is the only authority who mentions it

Link.—An old, but, we believe, now unused degree, connected with Mark Masonry. It is familiar to students as mixed up formerly with „ark, mark, and link," or „link, ark, and wrestle." As a simple fact, there is one true link which binds Masons together all the world over^ which is the passport to the Freemason's heart—"Brotherly Love."

Link, H. F.—Born in 1767, died in 1851. Initiated in 1787 in the Lodge „Pforte zu Ewigkeit," Hildesheim, he was from 1732 until his death Grand Master of the Grand Lodge „ Royal York," Berlin.

Linnecar, Richard.—Was Coroner of Wakefield, Yorkshire, and a zealous member of the „ Unanimity „ Lodge, of which he was W. M. and which, after being in abeyance for some years, was happily re- suscitated some years back, at a pleasant meeting at which we were privileged to be present. Linnecar is the author of the well-known ode beginning— I" Let there be light ! „ th' Almighty spoke; Refulgent streams from chaos broke, T' illume the rising earth. Well pleased the great Jehovah stood ; The Power supreme pronounced it good, And gave the planets birth. For the dedication of the „Unanimity" Lodge, then 238, he wrote a long song which appears to have been sung on the occasion, in which these words occur—• What joy fills our hearts, what transports we share, When thus, my dear brethren, we meet on the square ! Our light now shines forth where darkness appeared, 1' or a Lodge we at length in Wakefield have reared. In 1789 he published, at Leeds (Thomas Wright), dedicated to Dr. Berhenhont, „ The Miscellaneous Works of Richard Linnecar, of Wake- field." In this volume are to be found the two poems above cited, together with some poetic effusions and plays, and „Some Sketches on Freemasonry," which, though well expressed, belong to the uncritical school.

Lion, Chevr. du (Knight of the Lion).—20th grade, Thory tells us, of the 3rd series of the Metropolitan Chapter of France.

Lion's Paw.—-An old Masonic ritualistic term well known to Masonic students.

Lioy, N.—A well-known lawyer at Naples, who was prosecuted in 1775 as a Freemason, and had to leave Naples for a short time. He was fêted, however, by the Lodge „ Candeur," at Taris, and his portrait was engraved. He returned to Naples, when his brethren warmly received him. He wrote, in 17 80, •' Histoire de la Persécution intentée eni775 aux Francmaçons, suivie de pièces Justificatives," London, 1780 ; and issued another similar work in 1790. Kloss says, with this title only: „Mémoires des F. M. de Naples." London, Berne, 1790.

Literature of Masonry. —It has been said by one of the most recent assailants of Freemasonry, that it has no literature. We, on the contrary, assert that Freemasonry has a very remarkable literature of its own, no doubt „ sui generis," and special, yet not the less both improving and extensive.

No one has ever studied Masonic literature, or mastered Kloss's „ Bibliographie der Freimaurerei," for instance, without feeling strongly what a very wide and interesting range of subjects Freemasonry opens out to the mind of the inquiring and patient student. But see MASONIC LITERATURE.

Livery.—In former times each operative had its dress or „ livery," which seems to come distinctly from the old Norman-French „ livrée," which Roquefort says is derived again from „liberatio." Formerly kings gave yearly to distinguished visitors, to judges, to knights, to their family and dépendants once a year, or on certain occasions, a „ livrée „ of wearing apparel. The guilds, as we said before, ordered these members to wear a certain „livery," and gave on certain occasions dresses or „livery" to their members. Murrey cloth (red) was given to the Freemasons of „Le Loge Latamorum," at Canterbury, in 1626.—See MOLÂSH, and GUILDS. — A fur coat was given to the Master Mason; and all Masonic clothing, no doubt, is derived from the old customs of the Operative Guilds.

Livre d'Architecture.—A French term for the Minute Book of a Lodge, or what they term „Recueil des procès verbaux."

Livre d'Eloquence.—A French expression for a collection of minutes of addresses made in a Lodge : as Bagot puts it, „ Recueil des morceaux d'architecture présentés à un atelier."

Livre d Or.—The Minute Book of one of the high grades in France.

Livre de Présence.—The French term for an Attendance Book of Lodge members.

Llorente, J . A.—Well known for his history of the Inquisition, though it is not, that we are aware, clear that he was a Freemason.

Lobo, J, da Gama.—Wrote, in 1824, at Paris, in Portuguese, Ripoita as injustas e fantastieas aeeuzaeaes dor govern os arbitrarios contra os Maeoes."

Locke, John. 1 his famous English philosopher and metaphysician was born in 1632, and died in 1704. His „Essay on the Human Under- standing," his „Thoughts on Education," and his letter on „Toleration," are too well known to be more than mentioned here. Pie is said to have been a Freemason, but this fact seems doubtful. His connection with the order arises, however, out of the so-called Locke MS., which see.

Locke MS.——We have kept to this name, because more commonly used, though it is a misnomer in more senses than one. Many writers have, however, stated that Locke found the MS. in the Bodleian Mackey and Mackenzie call the MS. the Leland MS., and their remarks may be properly consulted. The so-called MS. is not a MS. at all, in its original form, though a late copy of it exists in Essex's handwriting among the Additional MSS., Brit. Museum. Essex does not give us any clue to the original, and it probably is transcribed from the printed copy though if we could suppose that there is an old MS. original, many ques- tions of importance would arise. The first mention of it appears to be in the „ Gentleman's Magazine „ for 1753, where it is described, „ Copy of a small pamphlet consisting of twelve pages in 8vo, printed in Ger- many, 1748." This contains the so-called MS., and „ Ein Brief von dem beruhmten Johann Locke betreffend die Ereimaurerei. So auf emem Schreibtisch eines verstobnen Bruders ist gefunden worden „ Of this printed pamphlet of 1748 no trace has been found in Germany and it is believed to be of English manufacture. It has since been

reproduced, it is said, in Hearne's „Life of Leland," though about this there is some doubt, as it is clearly not in the original edition, and appears only at any rate in a late edition, and so cannot claim Hearne's authority It has also been printed in the Pocket Companion," 1754; and Calcott introduces it in his Candid Disquisitions," in 1769. Dermott in 1764 in his „ Ahiman Rezon," and Preston in his first edition, 1772, also re- produced it, without a question. Hutchinson again printed it in 1771; It also appeared in the „Constitutions" of 1759, 1767, and 1784. It has found many supporters, though it is perfectly clear, first, that the original of the so-called MS. has never been turned up, and secondly that the circumstances attendant on its original appearance are so suspicious as to throw the gravest doubts on its authenticity and genuine- ness. _ Dr. Plot states that the Freemasons of Staffordshire, in 1686, had m their Lodges then a _ parchment roll which contained certain „charges," and that, inter alia, in that parchment roll it was stated that these charges and manners were after perused and approved by King Plenry VI. and Council, both as to Masters and Fellows of the Right Worshipful Craft. I his is the only portion of evidence indirect in itself which bears upon this question, as we are not aware of any other old constitution in which allusion to King Henry VI. is made at all. Lut this does not amount to very much; and while we give up the actual claim of the document to be a MS. of the time of King Henry VI., or to have been written by him or copied by Leland, we think that it is not unlikely that we have in it the remains of a Lodge catechism conjoined with an hermetic one. With regard to Locke's letter, in consequence of which the name of Locke MS. has been given to the entire document, we confess that so far we are aware of no evidence in its favour. Dr. Oliver and Laurie have thought that from his letter to W. Molyneux they could find ground for believing that Locke was made a Mason in 1696, even between May 6,and June 2 that year, while in London; but no evidence of such a fact is, as far as we are aware, discoverable or produceable, and we do not feel ourselves at all convinced as to the arguments of Oliver and Laurie—for this, among other reasons, that Anderson nowhere alludes to it, when it would have been so easy for him to have mentioned the Masonic tradition with relation to so distinguished a person as John Locke. At the same time, it is just possible he may have been made a Mason. We may add that the „Glossary" has always been looked upon with much suspicion by experts. It is not worth while reprinting the document itself here, as it can be found in Preston and many other similar works.

Lockhart, Samuel—called Sir and also Lockard by Thory— is said to have been aide-de-camp to Charles Edward Stuart, and to have taken an active part in the high grade movement in France and in Toulouse in 1747.

Lodge.—The name given to the place of meeting for Freemasons, and which, more or less, is the same among the French, Germans, Spaniards, Portuguese, and Italians, in the words „loge," „loge," „logia," „loja," „loggia." It undoubtedly comes from the Norman-French „le loge," as it is used in the old Fabric rolls, which seems again to com e from „ logerium," „ loquerium," „locarium." In mediaeval times the words „ logium," „ logia „ (low Latin), came into use, but they all seem to go back to „logerium," which is not classic, but corrupt Latin. Whether the word comes from that portion of the Roman theatre known as the „logium," which is from the Greek Xoyeîov, is doubtful; but there is no doubt that, about the 13th century, „le loge," for the operative masons' working lodge, was in common, at any rate monastic, use. Some have thought that they can derive the word from the Greek word Xoyos, as a house of consecration, but that we should hold to be inadmissible. There is an old Norman-French word, „logie," which no doubt comes from A.oyos, and means „ a dis- course," but we prefer the low Latin word „logerium." It is very remarkable, however, how

words change, as „locarium" originally meant „ the hire of an inn for lodging or entertainment," and though not known to Facciolati in any other sense, eventually takes the meaning of a „locus in quo." Some writers derive „Lodge" from the Sanscrit „loga," others from the Anglo-Saxon „ logian," but we believe it to be Roman in its original use. The Germans originally used the word „ Hiitte." A meaning was given to „ Lodge „ in older formularies, which, though not altogether disused, is not now very common, and which makes the Lodge the ark—not the ark of the covenant, as some think, but the ark of Noah properly. It is still used on certain high ceremonies, and in Lodges where great attention is paid to the fur- niture of Masonic ïitualism. There is a very beautiful one planned by our lamented Bro. E. W. Shaw, in the „ Pentalpha Lodge," Brad- ford. There is another meaning attached to the word which, however, wc must not forget, and that is the body of Masons assembled for work in the Lodge, which fact Mackey well illustrates by pointing out the difference between a material church and a worshipping congre- gation, to both of which is given the name Church,—and there is, as wc all well know, a great difference between consecrating the Lodge and dedicating a Lodge. In this sense a Lodge of Masons, as some one has said, is an „ assemblage of Brethren met together for the purpose of expatiating on the mysteries of the Craft, with the Bible, Square, and Compasses, the Book of Constitutions, and the warrant empowering them to act."

Lodge Bye-laws.—These are the Rules and Regulations which govern private Lodges, and which are, and can be, unlimited in their application to the Brethren of the particular Lodge, subject, of course, to Provincial Grand Lodge laws, and the general Book of Consti tutions.

Lodge, Chartered.—A Chartered Lodge is more an American than Anglican use, and simply means a Lodge meeting under a charter of constitution.

Lodge, Clandestine.—A Clandestine Lodge is a Lodge which assembles secretly and illegally, either in respect of the laws of the land or the laws of the Craft.

Lodge, Dormant. —A Dormant Lodge is a Lodge in abeyance, in inactivity.

Lodge, Emergent—as Mackey has it, is hardly an English, if an American term, as we generally say a Lodge of Emergency. A Lodge of Emergency is supposed to be assembled by the W. M. for some special or sudden business, which it is advisable to discuss „ ad hoc," and which matter alone, as specified in the summonses, can be dealt with at such a meeting.

Lodge, Extinct.—An Extinct Lodge is a Lodge which has ceased to exist, and whose warrant has been delivered up.

Lodge, Holy.—The Holy Lodge, referred to in R. A. Ceremony. —See HOL Y LODGE.

Lodge Hours.—Dermott quotes some „Lodge hours," or hours for work, in „ Ahiman Rezon," which are, as far as we know, utterly without any foundation or authority, and purely his own invention.

Lodge, Jus t and Perfect.—Oliver tells us that the first symbolic definition of a Lodge which he has found is, „just and perfect by the numbers three, five, and seven." Gâdicke declares that „three well- informed form a legal Lodge, five improve it, and seven make it perfect."

Lodge Legally Constituted. —A Legally Constituted Lodge is a Lodge constituted into a Lodge according to the Masonic Consti- tution of the Grand Lodge to which it belongs

Lodge of Instruction, A.—This may be said to be of purely English origin, and in no country are they so numerous and well attended. Indeed, they are absolutely necessary for the preservation of an oral ritual. A Lodge of Instruction in England must be attached to a regular Lodge. It has its own officers and laws, and keeps a record of its proceedings. It can do no work in the Lodge but that of instruction and charity, which is always a permanent obligation on Masons.

Lodge of Lebanon. —A term used by Oliver.

Lodge of Reconciliation.—Formed to promote the „Union of I8I3,'1 and to conserve the work.

Lodge of St. John.—An early teaching was (the earliest, in fact, so far known) that the first or mother Lodge was held at Jerusalem, and dedicated to Holy St. John—in all probability the Evangelist— and that Lodge was therefore sometimes called „The Lodge of the Holy St. John of Jerusalem." In the „Great Mystery," ^724, we find these words : „ Q. What Lodge are you -of? A. The , Lodge of St. John , „—followed by a cross (Maltese) and a delta. Some have sought to connect, through this name, Freemasonry and the Knights of St. John-of Jerusalem.

Lodge of Tyre.—A term also used by Oliver. Lodge, Perfect.—See LODGE, JUS T AND PERFECT.

Lodge, Regular.—Is a Lodge working regularly under a lawful warrant, or charter of constitution.

Lodge-room.—More attention has latterly most properly been paid to the form and decoration and „locale" of Lodge-rooms than used generally to be the case, and a love and admiration of Masonic Eestheticism is happily increasing in the Craft. Though some Brethren and writers lay down rules as to form and decorations of Lodge-rooms we are not aware of any authoritative exposition on the subject ; but Oliver may be consulted by those who wish for information on this head. Under ORNAMENTS OF A LODGE we will, however, give to our Brethren the result of our best consideration of the subject. See.

Lodge, Royal. Is also called Grand or Royal Lodge, and is an epoch in Royal Arch history.

Lodge, Sacred.—The Sacred Lodge is another epoch in Royal Arch Masonry. ^

Lodge, Symbol of—The old symbol of a Lodge in some of the early MS. works is a cross (Maltese), with a delta above it. No doubt in this form we see the „four angles" of St. John's Lodge, „bordering on squares," mentioned in Grand Mystery. In foreign publications we often see the symbol—an „oblong square"—still used.

Loest, H. W.—Wrote „Geist und Leben âchter Humanitat • in drei Trilogien; Berlin, 1842. He also, together with Bros. Scheffer and Pclckmann, wrote a trilogy for the jubilee of Bro. Marot, February 13, 1840.

Loge.—The French word for Lodge, and also the German (Loge), though with an accent on the ultimate vowel.

Logic.'—One of the seven liberal arts mentioned in the old Consti- tutions, and still preserved in modern Masonic exposition in Lodge. Logic is the art or study which teaches the right use of reason, and treats of the several operations of the mind which are employed in argumen- tation or reasoning.

Lohrbacb, Graf von (of Munich), who in 1485 wrote „Die Theoretischen Brlider, oder zweite Stufe der Rosenkreuzer und ihrer Instruction." The writer terms himself „einen Prophanen." A second edition, according to Kloss, with only a new title-page, appeared in 17S9,

Loisel.—Bro. Loisel, a French Brother, Orator of the Lodge „ La Vertu," Dunkirk, published in „Abeille Maçonnique," 1830, No. 4, an „Essai sur l'Histoire de la Franche Maçonnerie au i6mc Siècle." It seems that this address was delivered at a „ Concours „ or course of lectures commenced by the Lodge „ Parfaite Union," at Douai.

Lombard de Langres, V.—A French diplomat, some time in Holland; born in 1765, died in 1830. The „ Handbuch" states that he is the real author of the „ Histoire des Sociétés Secrètes de l'Armée," Paris, 1815, ascribed to Bodier. He is also, the „Handbuch" contends, the author of „Des Sociétés Secrètes," etc., Paris, 1819, and „Histoire des Jacobins," Paris, 18207—two works which Kloss makes into one in No. 3538, erroneously as it would seem.

Lombardy, Masons of.—It has been said that the Lombardic operative Masons formed themselves into guilds, towards the close of what some like to term the dark ages, though we hardly know the historical value of the term. It probably is true and a fact per se, though the same may be said of German, Gallic, and English Masons, and- we must not make too much of it, as it is, so far as we are aware, more of assertion than of proof.—See TRAVELLING MASONS.

London.—The history of Masonry in London commences histori- cally with 1717. Previous to that, so far as present evidence helps us, we must consider we had prehistoric times. That Lodges of Freemasons existed from which in 1717 the revival sprang, is, we apprehend, an incontestable fact ; but of their condition nothing is known, of their history, so far, nothing positively has turned up. Ashmole's evidence, and Plot's statement, point distinctly to the existence of a fraternity analogous to our own but so far no positive evidence is known to be extant—of their work or their ways. No minute books (unlike Scotland) exist, so far as is at present ascertained, after much anxious research, previous to 1700 (e.g., the „Alnwick Lodge"), though we do not mean to contend that none exist, or may not yet turn up. As our Masonic history may be greatly affected by the production of earlier documents, we say nothing more to-day, than that if they are found, we feel sure they will disclose the existence of a body very similar to our own. The revival of Masonry in London by the four old Lodges, in 1717, is thesource of all true Cosmopolitan Masonry at the present time.—SeeREVIVAL OF MASONRY.

Loos, O. H. de.—Author of the „Le Diadème des Sages," under the name „Philanthropos :" Paris, 1781. He was an alchemist; born in 1725, died in 1785.

Lopes, Santiago.—Wrote „HistoriayTragediadelos Templarios Madrid, 1805.

Loreilhe.—A French literary Brother who wrote several didactic essays in the „Annales Maçonniques," 1807.

Lorenz Orden der Hornern Dose.—Order of Lorenzo of the Horn Snuffbox. According to the „ Handbuch," J. G. Jacobi, the German poet, was the founder of an order whose symbol was a horn snuffbox, with the inscription, „ Pater Lorenzo „ and „ Yorick." See Sterne's „Sentimental Journey." It seems to have been an androgyne order.

Losemann, J. D. T.—Published at Altona, in 1799, an address dedicated to the Lodge „ Carl zum Felsen," with respect to the end of the year.

Loss, J. T.—A German Mason of weak and silly temperament, who made himself conspicuous with „ Gugomos „ and others, about 1770. But his words and acts may well be forgotten.

Lost Word . The.—A pure Masonic ritualistic and explanatory expression, better suited for a Lodge than a Cyclopcedia.

Lotheisen, T. F.—Born in 1796; died in 1859. A German judge and zealous for Freemasonry. He was one of the founders of the Grand Lodge „Zur Eintracht," at Darmstadt, 1846.

Louisiana.—Mackey tells us that Freemasonry was introduced into this State by an indigenous American Lodge in 1793. The Grand Lodge was constituted by five Lodges, July n , 1812. The first Grand Master was Francis Du Bourg.

Louis Napoleon,—Nominated King of Holland, 1806, and was in 1804 made 2nd adjoint of the Grand Master of the Grand Orient of France. Louis Napoleon III., Emperor of the French, his son, has been said to be a Freemason as well as a Carbonari, but we believe incorrectly. He was probably initiated into Napoleonic Masonry. Under his rule, Freemasonry in France was wisely protected, and flourished ; advantages which an extreme faction neither acknowledged nor improved.

Louptière, J. G. de Relongue de la.—Born in 1727, and died in 1784. A French Brother and pleasant poetical writer, of much merit. Two volumes of his, „ Poésies et Œuvres diverses," were published at Paris in 1768 and 1778, He was a zealous member of the Lodge „Les Neuf Sœurs"; and the „Miroir de la Vérité," vol. ii., p. 46, con- tains some pretty verses to his lady-love, when he presented to her the gloves he received on the day of his initiation.

Lourdieux, M. de.—Wrote „Les Folies du Sièqe Roman, Philosophique" (in which he deals with Freemasonry), 1817. He alsowrote „De la Réclamation de la Société Française," „De la Vérité Universelle," „ Séductions Politiques."

Louveteau.—French for Lewis. See.

Lovât, Simon Fraser, Lord.—Beheaded in 1746 j said to have been a Freemason, a member of the high grades, and present at Von Hund's reception. _ This Von Hund is declared afterwards to have denied. He is said to have been termed „ Eques a Stella Ardente „ but his name is not found in Thory's list of remarkable persons in the S. O . See STRICT OBSERVANCE.

Love, or Is the distinguishing feature of our Masonic Brotherhood. We are to „ love as Brethren," and never, by word or deed, to forget the proper claims a Brother has upon us.

Lovelace, Richard Harris.—An English Brother and gentleman said by Thory, in 1814, to have been sent by the Mother Lodge of thé Philosophic Rite at Paris with copies of its ritual to the Grand Lodges of England and Scotland. Of him nothing seems known.

Lowen.—Brother Hughan seems to think a mistranscription for Cowan. We always hesitate when we differ from his great authority, but we confess that we prefer the probable error of the copyist for Layer.

Lowenstein , Wertheim , etc., Adolf, Reigning Princ e of.— Born m 1804, died in 1S60; was in 1824 received member of the Locke „ Zur Warheit mid Freundschaft," at Furth. ^

Low Twelve.—Said to be a Masonic term in opposition to High Twelve. If it is so, it is very modern. The high twelve, or „ hegh none," is of very early use.

Loyalty.—Is indigenous, so to say, to Freemasonry, and is one of the first lessons taught. As Bro. Percy well says in his sermon „As Masons you are required to be, as your ancient Brethren have always been, true to your Queen and just to your country ; to teach all within the sphere of your acquaintance to be loyal, to assist readily in puttino- down all disloyalty or rebellion. As Freemasons, we are never to take part in secret plots or conspiracies, or to be members of revolutionary societies; but good citizens, pure patriots, obedient and peaceable subjects, alike at home and abroad. We are always friendly in Free- masonry to order and good government, and inimical to social disorder anarchy, and hurtful revolutions." „ Loyalty and Charity „ is the motto of the Order suggested by our present Royal Grand Master.

Luccagni, the Abbé Luigi.—Author of a dissertation in Italian on Freemasonry at Rome in 1791, in which the good man seeks to follow the _ Wi l-o -the-wisp „ of a Manichœan origin for Freemasonry : Dissertatione breve de 1' Abbate Luigi Luccagni lettore del Collcno Hernese de Roma," in which he endeavours—idle effort—to prove, „die la setta iegnante dei Liberi Muratori e una diramazione, una pro- pagme della setta dei Manichei."

Luchet, J . P . H. de la Roche du Maine, Marquis de.—Born T ^ii 0 , ^leC' I ^ 2 - Wrote a well-known work, „Essai sur la Secte des Illuminés," which came out in 1789 in Paris, and seems to have had four editions that year. Mirabeau's „Histoire de la Cour de Berlin," (if Mirabeau's,) was added to the third and fourth editions with what honest Kloss properly calls a „ Schmutztitel."

Lucien Buonaparte, Prince de Camino, according to the „ Abeille Maçonnique," 1S70, was a Freemason and W.M.

Lucius, F. S.—A German Mason, born at Leipsic in 1796, who from 1823 took an active part in Freemasonry in the „Apollo" Lodge, Leipsic, of which he was W.M. In 1838, he published „Bundesgriisse," a collection of his addresses and poems; and in 1854, „Alte und neue Bundesgriisse."

Lûdecke.—A Brunswick Freemason, and Major in the army, born in 1726, died in 1802, who took an active part in Brunswick Masonry in the latter part of the last century.

Ludewig, H. E.—A German Freemason, bom in 1810, who migrated to America, and died there in 1856. He seems to have been an energetic and zealous Freemason, but is not mentioned by Mackey. We presume that this arose from the question of Teutonic independence of the local Grand Lodge, which seems to find favour with some German Masons, whose arguments we have carefully perused. But on this point we cannot concur with our good German Brethren. There can be no „ imperium in imperio „ in Freemasonry. After the constitution of a Grand Lodge, a Lodge may exist as under another jurisdiction, for the sake of „Auld Lang Syne," immemorial usage, or a friendly concordat ; but the principle cannot be extended, and no other Masonic power can intrude within the legal jurisdiction of a National, State or Grand Lodge. The English Grand Lodge might just as well issue a warrant to English Brethren to meet at Frankfort-on-the-Maine. But see LAW, MASONIC INTERNATIONAL, where the whole subject is gone into fully. The „ Handbuch „ gives

us a long account of Bro. Ludewig.

Ludwig.—Delivered an address, „ Ueber das Verhàltniss der Freï- maurerei zum jetzigen Zeitgeist." Published at Altenburg; date not given.

Lufton.—French for Lewis.

Lully, Raymond.—Born at Palma, in Majorca, in 1235. He was a philosopher and alchemist. He aided, it is said, to coin money for King Edward III. He went twice to Tunis, for the purpose of Chris- tianizing the natives; and died in 1285 (though some say later) of in- juries received in his last expedition. He is stated to have Jjeen a very learned man; to have written „Ars Generalis," „Arbor Scientiœ," „Ars Brevis," and other now forgotten works ; and his works—some on occult sciences—would fill ten folio volumes. His philosophy, termed the Lullyan doctrine, was for a time popular ; and some have named him, as Bro. Mackenzie reminds us, the „ Docteur Illuminé." He has nothing to do with Freemasonry except as an hermetic adept.

Lumière, La Vraie (the True Light or Perfect Mason) is said by Thory to have been originally part of the system of the Royal York at Berlin. Some French writers, like Bazot, use „la Vraie Lumière," or even „ Lumière," for initiations.

Lumière, La Grande (the Grand Light).—A grade in the collection of Bro. Viany.

Lumières, Les.—Said by Bazot to mean the officers of a Lodge.

Luminaries.—Mackey states that „Luminaries" is the French term for certain officers of a Lodge, though he does not give his autho- rity. We can find no such use, (though of course we may be in error), but that of Bazot, where he states that „Lumières," not Luminaries, represent „officiers de Loge."

Lumley, James, Col. the Hon.—Was present at the initiation of His Royal Highness Frederick Prince of Wales, at Kew Palace, November 5, 1737. We think it well to express here our opinion that Dermott's statement, on which Oliver seems to have relied, that Bros. Ewen, Désaguliers, Erasmus King, Wm. Gofton, Lord Baltimore, formerly Calvert, Madden, De Noyer, and Vraden, who were the original „ Trusty Fellow Crafts," aided to establish the Grand Lodge of 1717 cannot be accepted. With the exception of Désaguliers, none of these Brethren are previously mentioned by Anderson.

Luque.—A medical man attached to the Court of Madrid. Arrested and imprisoned as a Freemason in 1814.

Luttmann.—-Bom in 1703, died in 1763. He is said to have been made a Mason in London, and became a member of the Lodge esta- blished at Hamburg in 1737. Became Worshipful Master, and subse- quently Prov. Grand Master of the Prov. Grand Lodge, in Hamburg and Lower Saxony. This post, despite many controversies, and especially with Carpser and Von G very, he held until 1760. He seems latterly to have got himself mixed up with Scottish Masonry and the African Masonry.

Lutzelberger, J . E . B.—Edited from 1837 to 185! „Briiderblatter fiir Freimaurer vom Ziegeldecker im Orient von Altenburg." Fie also printed for sisters, „ Handschuh und Glocke." His collection of eighteen years contains much that is interesting and valuable for Masonic students. He seems to have joined the Lodge „ Archimedes," in Altenburg, in 1830.

Lutzow. —A Prussian officer and Freemason well known in 1813.

Lux.—Is, as we know, the simple Latin for light, and as such is often considered emblematic of Freemasonry, which is of the light. For those who like to follow out hermetical studies or abstruse speculations, it may be well to remind them, as Mackey does, that Mosheim states that in Rosicrucian or alchemical language the cross was an emblem of Light, because it contains within its figure the form of the three figures of which LUX, or Light, is composed. Our readers must take this „quantum valet."

Lux e Tenebris (Light out of Darkness).—A formula very frequently found, as some of our readers well know, in foreign Masonic documents especially. It also has been used in England. Some seem to think that it is of early use, and came from the mysteries in literal and symbolical use.

Lux nat, et Lux fit (Let there be Light, and there was Light).— A motto sometimes prefixed to Masonic documents, at home and abroad. It is with us peculiar to Royal Arch Masonry.

L. V. C.—The „ Handbuch „ tells us that these three letters mean Laoor yms convenit (a Labour is fitting for men"), and were borne on the rings, engraven in Gothic letters, of the knights of Von Hund's system of Templarism of the 7 th Province, on the seals and arms.

Lyon, David Murray.—Bro. D. Murray Lyon is, without doubt, the foremost Masonic student of Scotland, either of this or any other peiiod ; and the results of his continuous and arduous researches are to be found in all the books and periodicals of the craft for the last twenty yeais,^ both at home and abroad. It is simply impossible to furnish anything like an accurate and complete list of his many valuable contri- butions which have adorned Masonic magazines from the time of his initiation in the Lodge „A3T, St. Paul, No. 204, Scotland," in 1856. Bro. Lyon is beyond question a „ born antiquarian," and few, if any have done more to rescue from oblivion the neglected treasures of the neighbourhood of Ayrshire as the subject of this sketch. The culmi nating work in this department will be his interesting and curious work now in course of preparation, entitled „ Ayr in the Oldyen Times „ thé material of which has been drawn from MSB. dating as far back as 1428. His election as a corresponding member of the Society of Antiquanes of Scotland a rare honour—evidences the value which is set upon his labours in this direction. In 1862 the degree of Master of Arts was conferred upon him by the Masonic University of Kentucky. Masomcally, we find that Bro. Lyon is a Past Master of Lodge „Ayr St. James, No. 125," and Past Proxy Z of Chapters No. 18 and No. 80 Ayr j also Past Prior of Ayr Priory of Knights Templars, and a member ot what our Brother terms „ many other so-called high grades," to which owever, he has paid, but little attention at any time—his preference tor Craft Masonry being most marked and constant from his entrance into our ancient and honourable society. His election as honorary member of so many Lodges and Chapters, both home and foreign proves that his predilection for the „blue degrees" meets with hearty approval far and near. In x86i Bro. Lyon was commissioned by the j j . r a S1lr J a m e s Ferguson, Bart., as Prov. J, G. W. of Ayrshire and during the same year was sent to Grand Lodge of Scotland, as Proxy Master of Ayr Operative Lodge, No. 138, having continued a member of the Grand Lodge ever since. For many years Bro. Lyon was elected one of the Grand Stewards, until, in 1873, he became Proxy Prov. Grand Master of West India Islands, and in 1876 was appointed the representative of the Grand Lodge of West Virginia. In 1877 he was elected Grand Secretary (on the retirement of Bro. John Laurie) by a large majority, and has thus finally found a most congenial and suitable occupation

for his gifted pen and varied abilities. His chief works have been the „History of the Mother Lodge Kilwinning," Scotland, published in the „Scottish Freemason's Magazine" (translated into several foreign languages), the „ History of the Old Lodge at Thornhill," and finally the „ History of the Ancient Lodge of Edinburgh „ (Mary's Chapel) from the sixteenth century. This grand work, a most massive and splendid volume, has placed Bro. Lyon in the front rank of Masonic authors, and has procured for him a proud position amongst the many contributors to the history of the society during the last few years—an important period, which has witnessed such extraordinary discoveries respecting the „ancient Craft." The book itself is far from being confined to a sketch of the „Lodge of Edinburgh," for very many old Lodges are skilfully portrayed in its pages, and their records presented in the most attractive manner possible, together with volumi- nous historical notes and illustrative documents, which render the work the finest and best of its kind ever issued in connection with Freemasonry in Great Britain. Bro. Lyon, as a member of the „ German Union of Freemasons," and other similar societies, enjoys the confidence and esteem of the Craft in Europe and America, and all delight to honour one so worthy in every sense of their regard. We trust that many years of usefulness are before him as Grand Secretary of Scotland, and that under his auspices that ancient Grand Lodge may be remodelled, and made financially and Masonically all it deserves to be, with such a history and past before its members.

Lyons, Couvent de, so called, held in Lyons, 1778, by the Lodge of the Chevaliers Bienfaisants, under the presidency of Bro. Villermoy. It was opposed to the Templar movement, but does not seem to have done much good. From r 7 73 it had been the seat of the Grand Provincial Chapter of the 2nd Province Auvergne, under the system of Von Hund ; and at this congress, or Convent—called by many French writers „le Couvent National des Gaules"—the Strict Observance of Von Hund made way apparently for Martinism in its development as Knight of the Holy City Beneficent.

Lyons, System of.—This is the system understood to have been at the „Couvent National des Gaules," held at Lyons from November 25 to December 27, 1778, when the Templar system of Von Hund gave way, as we have just said, to a form apparently of Martinism, and took the name „Chevaliers Bienfaisants de la Sainte Cité." It would seem to have kept the first four grades, the Squire, and professed Knight, and to have taken out the Templar. To these were added two new' grades—Petite Profession and Grande Profession. The „ Handbuch ,• says, that the management here, or as it is termed Régime Rectifié, is, r. Apprentice; 2. Fellow Craft; 3. Master; 4. Scottish; 5. Knight Banneret of the Holy City; and that this last grade was further divided into Novice, Knight, and Professed.

Lyre, Enfan t de la, (Child of the Lyre).—The 54th of the Rite of Memphis, 1839.

M.—Kloss mentions no less than five anonymous Masonic writers who use this letter of the alphabet.

Maas, J . G. E.—Delivered several addresses at the Lodges of Halle and Tilse, in 1817 and i8r8.

Mabeignac. I he name of the G. M. of the Templars, according to Starck, in 1310. The statement is utterly unhistorical.

Maccabees.—That well-known family of Jewish patriots and soldiers who bore on their standards the initial letters of the Hebrew words Mi Camocha Baalim Jehovah ! M. C. B. J. „Who is like unto Thee anion - the gods of Baal, Jehovah ! „ We have from them the Books of the Maccabees ;

and there is, as we have said before, in the Grande Librairie at Pans, some account of the. Knights or Chivalry of Judas Maccabeus.

Macao.—Delivered a funeral address at the grave of Bro. Bolckamer Niirnberg, in 1794.

Macdonald. J he well-known trench Marshal, called also Duc de Taiente, was born in 1765, and died in 1S40. He was for a lone; time connected with the Masonic Order in France, though when received into it is not apparently known. He was at one time „ Grand Maître Adjoint," and one of the three „ Conservateurs," but subsequently to 1614 does not appear to have taken a very active part in the proceeding's of the French Grand Orient.

Macei io. A mediaeval word, said by Ducange to be used for mason," and to come from „ maceria," a word of classical use for a wall, as Facciolati points out. Macerio is not, however, of very frequent occurrence. There seems also to have been a use of „ Macio," though the word is unknown to Roquefort, and which in all probability was a corrupt abbreviation for „ Macon."

MacGill.—Published a Masonic address in 1785, at Copenhagen.

Mackey, Albert G., M.D.—An American Mason and writer of worldwide celebrity. Pie is the author of an „ Encyclopedia of Free- masonry," which is a most remarkable work, and one for which the Masonic world is greatly indebted to him. He is author of severalPreface WOrk S' ^ C 0 „ edit0 r o f „ T he Voic e o f Masonry."—See

Maçon.—The Norman-French word for „mason,"—as the operative mason m early days was called „ le macon," and this was corrupted into maccon, maccouyn, masoun, masouyn, messouyn, and even mageon. I he word seems to come from „maçonner," which had both its operative meaning and a derivative meaning of conspiring in i2-?8. and which again conies from „ mansio," a word of classic use. Some writers have derived the word „maçon" from „maison," but though „maissonner" and maÇonner appear eventually to be equivalent to „mansionem facere „ in its first meaning „maison" seems to be simply a wooden house, as maisonage is defined by Roquefort to be „ Bois de charpente propre a bâtir les maisons," and then he adds, „C'est aussi l'action de bâtir „ Roquefort seems to prefer to derive „maisonner" from the Low Latin verb mansionare." Be this as it may, we have in the word maçon, as it appears to us, a clear evidence of the development of the operative guilds through the Norman-French artificers of the Conquest, who carried the operative guilds, as it were, back to Latin terminology, and to a Roman origin. b-"

Maçon Couronné (Mason Crowned).—A grade cited by Bro.Fustier.

Maçon dans la Voie Droite (Vraie).—The Mason in the Right Way : 2nd grade of the system of Avignon and Montpellier.

Maçon du Secret (Mason of the Secret).—Thory states that this is the 6th grade of the reformed rite of Baron Ischoudy ; the ytl; of the reformed rite of St. Martin.

Maçon, Ecossais, Maître, ou Elu Parfait (Scotch Mason, Master, or Perfect Elect).—A grade famous in the archives of the Mother Lodge of the Scottish Philosophic Rite.

Maconetus.—Said to be sometimes put in old documents, but it is clearly a corrupt use.

Maçon, Franc.—As Thory points out, we think properly, this name is applied to persons who

have been initiated in „Franche Maçonnerie." They are termed, he declares, „ Francs Maçons," or „ Maçons Libres," to distinguish them from operative masons, „ maçons de pratique." This we believe to be the true explanation, as such a use is clearly not of very early date. In Depping's „ Documens Inédits," under „ Règlemens des Arts et Métiers de Paris rédigés au 13™ siècle, et connus sous le nom de Livre des Métiers d'Etienne Boileau," we find „ le maçon „ and „ le mestier des maçons," as well as „ mortelliers," answering probably to „cîementarius," and „tailleur de pierre," to „lapicida" or „latomus." Curiously enough, about the same time „ le maçon „ was in full use in England. In 1320 Magister Simon, le Masoun cementarius, makes his will at York, and about 1370 the Chapter of York draws up in English an „ordmacio cementariorum," in which the word „masouns" is found. In the Westminster fabric rolls, and those of the chapel of St. Stephen, and of Durham, the word „macon" or „le masoun" is not found so early, the usual word being „oementarius „ or „latomus." In the 16th century early at Durham, the word „masonn „ is in full use. It would almost seem as if the words csementarius, latomus, le maçon, le masoun, masonn, came gradually into use in England. There is no actual historical evidence that the French operative masons were ever called Francs Maçons, as the proper expression would be undoubtedly Maçons Francs, and in all probability the words only date from the 18th century. But yet, as there is evidence of the use of the word „franc homme," a freeman, and all know that the French also used the word franc juge, the judge (of the Vehmic tribunal), we are not prepared to say that the words may not be found to be of early use, and to describe a Mason, as with us, free of his guild or „confraternité." Bazot makes a distinction, like Thory, as between a „Maçon de théorie" and the „Maçon de pratique." Respecting the first he says, „Les Maçons de théorie pra- tiquent une morale qui peut épurer leurs meurs, et les rendre agréable a tous les hommes ; „ while regarding the last, he simply terms him— „ouvrier en batimens."

Maçon Hermétique (Hermetic Mason).—Formerly in the same collection.

Maçon Illustre et Sublime Grand Maître (Illustrious Mason and Sublime Grand Master).—A grade in the collection, says Thory, of Bro. Peuvret.

Maçon Parfait (Perfect Mason).—The 27th grade of the old col- lection of the Metropolitan Chapter of France.

Maçon Philosophe (Philosophic Mason).—An old grade cited by Bro. Peuvret, says Thory.

Maçon Sublime (Sublime Mason).—Also cited by Bro. Peuvret. Maçon Super-Excellent (Super-Excellent Mason).—Thory declares that this is an English high grade.

Maçon Vrai (True Mason).—A grade composed, it is said, by Pernetti, one of the high grades of the Academy of Avignon, afterwards established at Montpellier. But very little is known about it.

Maçonne.—A French name for a female Mason in the Maçonnerie dAdoption. We have no equivalent in English.

Maçonne Egyptienne, Maîtresse, ou Maîtresse Agissante (Egyptian Masoness Mistress or Acting Mistress).—The 3rd grade of the Egyptian Adoptive Masonry of the impostor Cagliostro.

Maçonne Maîtresse.—Name of the 3rd grade of the Maçonnerie d'Adoption.

Maçonner.—As we have already shown, Roquefort gives us instances where in the 13th century this word signifies both to build and to form a secret cabal.

Maçonnerie Bleue, as the French call the three symbolic grades, answers to our Blue Masonry.

Maçonnerie d'Adoption.—Adoptive Masonry was founded, as we have already shown, at Paris „about the middle of the last century. It has been called Angenommene Freimaurerei, Freimaurerei der Damen in Germany, and, as with us, Adoptive Masonry.—See ADOPTIVE MASONRY. —So early as 1730, in France, androgyne orders seem to be in favour, and from 1740 we hear of several orders, such as the Ordre de la Félicité, or des Félicitaires, L'Ordre des Chevaliers et Chevalières de la Rose, etc. About 1760 these orders appear to have attached themselves to the Masonic Order, though the first official recognition of them is probably in 1774. In a MS. ritual of 1770, already alluded to, the Maçonnerie dAdoption consisted of the Apprentisse, Compagnonne, and Maîtrise or Maîtresse. A 4th grade. Parfaite Maîtresse, seems to have been subsequently added. Bazot declares, „ Elle se compose dé cinq grades, dont les emblèmes et images sont tirés des livres saints." According to the „ Manuel Maçonnique," these five grades were : 1. Apprentie; 2. Compagnonne; 3. Maîtrise;

Maîtresse Parfaite ; 5. Elue Sublime Ecossaise, ou Souveraine Illustre Ecossaise. But other writers have stated that it had ten grades, though, as we remarked under ADOPTIVE MASONRY, its actual number foi some time was only four. These are the four first given ; and then Ecossaise; 6. Chevalière de la Colombe; 7. Sublime Ecossaise; 8. Chevalière de la Bienfaisance ; 9. Souveraine Illustre Maçonne ; 10. Princesse de la Couronne. Other authorities, Thory included, make the grades eight, accepting those named by the „ Manuel Maçonnique," and adding—6. Dignité Ecossaise ; 7. Princesse de la Couronne ; 8. Amazone Anglaise. ^ Of the uselessness and mischievous tendency of the Maçonnerie dAdoption we have already expressed our opinion.

Maçonnerie Rouge (Red Freemasonry).—A French term for the four high grades of the Rite Français. Bazot says that the name comes from the colour worn in the 4th grade.

Maçonnerie, T. I. Souv. Prince de la, ou Grand Chev. Sub. du Royal Secret (Very Illustrious Sovereign Prince of Masonry, or Grand Knight Sublime of the Royal Secret).—The 25th grade of the ancient Chapter of the Emperors of the East and West at Paris, and the 32 nd of the A. and A. S. Rite.

Maçonnieke Societeiten.—Dutch Masonic Clubs, somewhat akin to our Lodges of Instruction, with more perhaps of the character of a club. In i860, there were about nineteen of these associations in the principal towns of Holland.

Maçonnique, Chevr.—(Mercure) : a grade cited by Bro. Peuvret. Maçons, Empereu r de tous les (Emperor of all the Masons).— A grade cited by Pro. Fustier.

Maczo. Said to be used for a Mason, but clearly a local corruption or patois.

Madathanus, Hier.—Wrote the Rosicrucian work „Aurcum secu- lum redivivum;" 1621.

Madden, the Hon. Major.—Present at the initiation of H.R.H. Frederick Prince of Wales, November 5, 1737.

Made,—A common and practically a technical term, often used by Freemasons to denote the act of initiation. In our opinion it is a great privilege to be made a Freemason, and too much care cannot be taken by the W. M. to render our impressive ceremonies still more impressive to the candidate, by the seriousness and œsthetic adjuncts which should always mark the grave ceremony of Masonic reception.

Magazine.—The earliest Masonic magazine is a German one, published in 1738, of which we have a copy, by Bernhard Christoph Breitkopf, at Leipsic, and named „ Der Freymaurer." A „ Freimaurer Zeitung" appeared at Berlin in 1783, and the „Journal fiir Freimaurer" at Vienna in 1784. In 1783 a „ Wochenblatt fiir Freunde der Weisheit mid Literatur „ appeared also at Berlin, from November 1 to December 13, and „ Archiv fiir F. M. und Rosenkreuzer also was published the same year ; the „Ephemeriden" were published at Altona in 1785 ; and in 1793 the „ Freemason's Magazine, or General and Complete Library," was issued in London by F. Parsons until 1798, making up nine volumes. In 1798 the „Scientific Magazine and Freemason's Repository or General and Complete Library „ appeared, and made up two volumes. But in this respect Ireland beat England, as in 1792 the „Sentimental and Masonic Magazine/'from July to December, appeared as vol. i., and consisted ofseven volumes, we believe, though we only possess six. In England Masonic literature has not flourished until latterly, though we should not forget the services of the „Freemason's Quarterly Review, and the Free- mason's Magazine and Masonic Mirror. A new , Masonic Magazine was started by Bro. George Kenning in 1873. In France the earliest magazine appears to be „Le Miroir de la Vérité," in 1800 and 1802, though „ Etrennes Intéressantes „ had been issued in 1797—and the „Etat du Grand Orient de France „ first appeared in 1777. If we object to Abra- ham Firmin as an impostor, we may yet esteem „ Hermes, ou Annales Maçonniques, par une Société des Jb rancmaçons, the first true Masonic magazine, in 1808. Bro. Mackey tells us that the first American magazine was the „ Freemason's Magazine and General Miscellany, published at Philadelphia in 1811, and that the oldest existing Masonic periodical is the „ Freemason's Monthly Magazine," published by C. W. Moore, at Boston, in 1842. We ought never, it appears to us, to forget the great debt of gratitude which Masonic students owe to many admirable Masonic magazines in the United States, which had not the success they deserved, though many have flourished and are still to the fore, and to their accomplished editors. Among these may be fairly mentioned, C. W. Moore, Dr. A. G. Mackey, Bros. Hynemann, Brown, Morris, Bailey, Gouley, C. Moore, cum multis aliis.

Mage, ou Chev. de la Clarté et de la Lumière (Magus, or Knight of Clearness and Light).—Said by Thory erroneously to be the 7th grade of the clerical system of the Strict Observance. _ Of Starck's actual degrees and nomenclature little reliable evidence exists.

Mage Philosophe (Magus Philosopher).—Said to be the name of the 1 st grade of the great mysteries of the Illuminati.

Mage Souverain (Sovereign Magus).—Said also erroneously by Thory to be a grade of the Clerks of the Strict Observance.

Magi, The—apparently from the Greek /myoç, Lat. magus—is the name given to the priests of the Persians and Medes, who in the latter part of the 7th century were greatly affected by the ascendency of Zoroaster, who is said by the „ Handbuch" to have altered their entire system and to have divided them into three classes: Harbeds, Apprentices; Mobeds, Teachers and Masters'; Destur Mobeds, Perfect Masters. Some derive their name, as Mackey, from Mog or Mag, and the unknown Magim. They are averred to have had a secret order and initiatory ceremonies.

Magic.—With the system of magic Freemasonry has really nothing in common, except the existence of an Hermetical Brotherhood. It is, however, a curious fact, explain it as we may, that the so-called magical alphabet resembles very much the medifeval Masons' marks.

Magical Squares are magical and mystical emblems of great an- tiquity, and greatly used by Hermetics. The old amusement of nine squares may be remembered by some of us which makes 15 counted any way. But we leave the subject here

Magiciens, Ordre des (Order of the Magicians).—Stated by Thory, Clavel, and Ragon to have been founded at Florence in the last century, and to have been commingled with the Rose Croix. We think the statement more than doubtful, and still more so the assertion that the members when assembled dressed themselves as Inquisitors.

Magister.—A Latin word, which some have thought comes from eyto-roç, others from magis." The „ Magister" was the head of the „ Societas," or „Collegium," in Roman times, and has been preserved in many forms, such as Magister Cœmentariorum, Master of the Masons; Magister Hospital is. Master of the Hospitals ; Magister Latomus, Master Mason ; Magister Operis, Master of the Work ; Magister Templi, Master of the Temple. Mackey also mentions Magister Perrerius—a French use Master ol the Stones; and Magister Lapidum, according to Ducange, as a Master Mason, though we do not remember the expres- sion in any of our English fabric rolls which we have seen.

Magnan, B. P.—Marshal of France and Grand Master of the Grand Orient of France. He was nominated by the Emperor as Grand Mastei in 1862, and, though not a Mason at the time, was initiated and installed Giand Master l^ebiuary 8, 1862. He remained Grand Master until May 29, 1865.

Magnetic Masonry.—In 17S2 Mesmer founded at Paris a mno-- netic school, which he called „Rit de l'Harmonie Universelle," and which formed a sort of mystical Freemasonry. In 1784 this system spread at Versailles, Lyons, Bordeaux, Marseilles, Grenoble, Metz, Nancy, Strasburg. „La Maçonnerie Mesmérienne," as it is called, seems to have expired about 1790, and gradually to have become extinct.

Magus. Comes no doubt from Magi, or, as we said before, from xayoç, Greece; but in consequence of the peculiar ceremonies of divination and the like, has also, as the Latin, the meaning of a magician, ma,Te dmner, enchanter; as Facciolati puts it, „ consuetudine et sermone com- mune pro malifico sen incantatore accipitur." Cicero had already said ,• Sapientes enim Persse Magos vocant, ut Grasci philosophes, et in Persis augurantur et divinant Magi."_ The name „Magus" has been given to the 8th grade of the Illuminati, or the 1st grade of their great mysteries- to the 9th and last grade of the German, „ Gold und Rosenkreuzer • „ to what has been termed by Penning and others, though it appears doubtful, the 7th grade of the Clerks of the Strict Observance, and to the 5th grade of what Thory fancies to be a clerical cabalistic system as formed by Starck and others. The Supreme Magus is the chief officer of the Rosicrucian Society of England.

Mahlmann, S. A.—Born in 1771, he died in 1826. He entered Masonry 111 1796, in the Lodge „Minerva," at Leipsic, and made himself well known in the Order, alike by his services to the Lodge and by his numerous addresses delivered in it. In 1822 he issued „Liederbuch der Loge Mmerva."

Maier, Michael.—Is a prolific writer on Rosicrucianism, andKloss mentions no less than seven works of his. He was physician to the Emperor Rudolf, and is said to have gone to England in about the end of the 16th or beginning of the 17 th century, and to have founded a Rosicrucian fraternity with Fludd, Ashmole, and others, though the statement is doubtful. His first work was „Lusus Serins, etc.,1' in 1616. He wrote „ Silentimn post Clamores, etc.," in 1617, also „Atalanta Fugiens,

etc.," in August, 1617. „Themis Aurea, h. e. de Legibus Fraternitatis R. C. Tractatusappeared in 1618; „Virum Inventum" in 1618 (September), and „ Septimana Philosophica „ in 1620; „Mich. Maieri Tractatus Posthumus Ulysses" appeared in 1624, and his „ Vki-darium Chemicum" in 1688,—both after his death, if he died, as it has been said, in 1620. He is also said to have translated the ordinal of Frère Norbet.

Maillard de Chambure, C. H.—Author of a valuable work in 1840, „Règle et Statuts des Templiers." He gives the documents of the older order as well as of the modern alleged continuation.

Maingot.—A Savoyard Brother who displayed a magic lantern in 1781 at Metz. He was robbed and wounded, and one of the Lodges of that town made a subscription for him to enable him to return to his native land.

Mainwaring, Col.—Brother-in-law apparently of Elias Ashmole, and initiated with him at Warrington in 1646.

Maison, Le Comte.—Peer of France; a member of Grand Orient of France in 1814. ,

Maître Ancien (Ancient Master).—4th of the Reform of St. Martin.

Maître Anglais (English Master).—The 7th grade, Thory tells us, of the „ Collèges Irlandais," the 8th of Misraim.

Maître Anglais, Petit (English Master, Little).—An introduction, Thory states, to the preceding.

Maître Architecte, Grand (Grand Architect Master).—12th grade of the A. and A. S. Rite.

Maître Architecte Parfait (Perfect Architect Master).—These two grades, Thory says, were formerly to be found in the archives of the Mother Lodge of the Scottish Philosophic Rite.

Maître Architecte Prussien (Prussian Architect Master).

Maitre à tous Grades (Master in all the Grades).—Thory assures us that this was the name of the 12th class of the „Rite des Philalètes." He adds : „ Les Francmaçons qui possèdent tous les degrés d'un Rite ajoutent souvent à leur signature dans les actes Maçonniques le titre de Maîtres à Tous Grades."

Maître au Nombre 15 (Master to the Number 15).—A grade mentioned by Bro. Peuvret. ,

Maître Cabalistique (Cabalistic Master).

Maître Coen (Master Cohen).—These two grades, we are informed by Thory, were part of the collection of the Scottish Philosophic Rite.

Maître Couronné (Crowned Master).—A grade formerly in the colleetion of the Lodge „St. Louis" at Calais.

Maître de la Clef de la Maçonnerie, Grand (Master of the Key of Masonry, Grand).-21st degree of the Chapter of the Emperors of the East and West.

Mahre de Loge Anglaise (Master of the Lodge English).-A grade mentioned by Bro. Lcmancea11.

Mahre de Loge Franc;ais (Master of the Lodge French).-26th grade of the collection of the Metropolitan Chapter of France.

Mahre de Paracelse (Master of Paracelsus).

Mahre des Chapitres Napolitains, Grand (Grand Master of the Neapolitan Chapters).-These two grades arc mentioned by Dro. Pyron.

Mahre des Loges Legitimes, Grand (Master of the Lawful Lodges, Grand).-A grade of the Scottish Philosophic Rite, and of the Rite of Misraim, according to Lenning, but not to others.

Maitre des Mahres, Grand (Master of Masters, Grand).-_19th grade of the old Chapter Metropolitan of France, and 61st of the Rite of Misraim, according to Thory.

Mahre de.s Mahres, Tres Haut, Tres Puissant, Grand (}faster of Masters, Most High and Puissant, Grand).-The 62nd of the Rite of. Misraim, according to Thory and Lenning, though not according to modern lists.

Mahre des Secrets Egyptiens (Master of Egyptian Secrets).-A grade of the African Architects.

Mahre des Secrets Hermetiques, Grand (Master of Hem1etic Secrets, Grand).-A MS. grade of Dro. Peuvret.

Mahre des Secrets, Parfait (Master of Secrets, Perfcct).-A grade mentioned by Dro. Peuvret.

Mahre Ecossais (Scottish Master).

Mahre Egyptien (Egyptian Master).-These two grades belong to the Scottish Philosophic Rito.

Mahre Eludes g (Master Elect of 9).-9th grade of the A. and A. S. Rite.

Mahre Elu, Petit (Master Elect, Little).-In the archives of the Scottish Philosophic Rite.

Mahre en Israel (Master in Isracl).-A grade in the collection formerly, „selon Thory," in the archives of the Lodge „St. Louis" at Calais.

Mahre en la Parfaite Architecture (Master in Perfect Archi tecture).-A grade cited by Dro. Fustier..

Mahre I::Iermeti.que (Master Hermetic).

Mahre Illustre (Master Illustrious).-These two grades arc mentioned by Bro. Lcmanceau.

Mahre Iollu-stre au N-ombre 1,5 (l\faster Illustrious to the Nnmbe? 15).-J,n the MSS. of Dro. Pcuvret. .

Maître Illustre des Sept Secrets Cabalistiques (Mastei Illustrious of the Seven Cabalistic Secrets).—In the same collection.

Maître Irlandais (Master Irish).—The 6th grade of the old Irish Colleges, and yth according to Thory and Lenning, in the Rite of Misraim ; but not according to modern lists.

Maître Irlandais, Parfait (Master Irish, Perfect).—-The 9th grade of the ancient Irish colleges.

Maître Irlandais Puissant (Master Irish Puissant").—The 8th grade of the same.

Maître Maçon de la Loge Symbolique (Master Mason of the Symbolic Lodge).—The name of the 3rd symbolic grade.

Maître Mystique (Master Mystic).—A grade in the collection of Bro. Pyron.

Maître par Curiosité, ou Maître Anglais (Master by Curiosity) or Master English).—S. W. grade of the old collection of the Metro politan Chapter of France, and 8th of the Rite of Misraim.

Maître Parfait (Master Perfect), Thory tells us, is a grade of the old French Chapters, the first of the high grades of the Scottish Philosophic Rite, the 5th grade of the Chapter of the Emperors of the East and the AVest, the 5 th of the A. and A. S. Rite, and the 5 th of the Rite of Misraim. •

Maître Parfait Anglais (Master Perfect English).—A grade in the collection of Bro. Le Rouge.

Maître Parfait de Hambourg (Master Perfect of Hamburg).— A grade cited by Bro. Fustier.

Maître Particulier (Master Private).—The 19th grade of the old Metropolitan Chapter of France.

Maître Philosophe Hermétique (Master Philosopher Hermetic).

Maître Philosophe par le Nombre 3 (Master Philosopher by the Number 3).

Maître Philosophe par le Nombre 9 (Master Philosopher by the Number 9).—These three grades, Thory informs us, were in the collec- tion of Bro. Peuvret.

Maître Prévôt et Juge, ou Prévôt Irlandais (Master Provost and Judge, or Provost Irish).—The 8th grade, according to Thory, of the Metropolitan Chapter of France.

Maître Pythagoricien (Master Pythagorean).—3rd and last grade of the system of Pythagoras, which Thory mentions.

Maître Quatre Fois Vénérable (Master Four Times Venerable). —A grade, Thory states, introduced .at Berlin by the Marquis de Berney.

Maître Royal (Master Royal).—Said by Thory to belong to a Chapter of Royal Arch. It is clearly a foreign grade, but adapted to American use.—See ROYAL MASTER. — It is not English. ,

Maître Sage (Master Wise).—The 2nd of the high grades of the Initiated Brethren of Asia.

Maître Secret (Master Secret).—The 4th grade of the old Chapter of the Emperors of the East and West, 4th of the collection of the Metropolitan Chapter of France, 4th of the A. and A. S. Rite and 4th of the Rite of Misraim. ,

Maître Sublime, Ancien (Master Sublime, Ancient).—A grade in the archives, formerly, of the Scottish Philosophic Rite.

Maître Symbolique Illustre (Master Symbolic Illustrious) — Cited in the nomenclature of Bro. Fustier.

Maître Théosophe (Master Theosophist).-The 3rd, Thory says, of the Swedenborgian grades.

Maître Vénérable, Grand, ou Maître ad Vitam (Master Venerable, Giand, or Master for Life).—The 20th grade of the A. and A. S. Rite,- Ihory says. In French Masonry many of the W.M s were elected for life.

Maître Vrai, ou Grand Architecte (Master True, or Grand Architect).—A grade, Thory says, of the ancient Chapter of Clermont.

Maîtres Absolus (Masters Absolute).—It is thus, Thory asserts that the veiled superiors of the 88th, 89th, and 90th grades of Misraim were formerly called.

Maîtresse Adonbiramite (Mistress Adonhiramite).—The wd degree (Ordre Moral) of the Chapter of the „ Dames Ecossaises du Mont Thabor," so says Thory.

Maîtresse Historique (Mistress Historical).—The c-rd detrree (Ordre Historique) of the same Chapter.

Maîtresse Moraliste (Mistress Moralist).—The 4th grade (Ordre Moral) of the same Chapter.

Maîtresse Parfaite (Mistress Perfect).—The 4th grade of the old „Maçonnerie d'Adoption."

Maîtrise. The French word for the Master's degree; used also in the „ Maçonnerie d'Adoption," for the 3rd degree.

Major.—The 6th grade of the old German „Rose Croix."

Major Illuminatus.—Said to be the 8th grade of the Illuminati.

Majority. All questions are decided in the Lodge by a majority except where the Lodge Bye-laws prescribe a majority of two-thirds or other proportion of members voting.

Make. „ To make Masons „ is of very early use Masonically, though some object to it j and in the Lansdowne MS. (a i6th-centiiry MS most probably) the words „ making of a Mason „ are found.

Malapert-Neuville, F. W . von.—Wrote in 1876 „Die getroffene Wahl, an ode in honour of the election of J. P. Leonhardi as P.G.M. at Frankfort-on-the-Maine, October 5.

Malcolm III. (King of Scotland)'.—Is said in 1057 to have given a charter to the Lodge „ St. John of Glasgow," but we doubt it, though there is nothing unlikely in the fact of so old an operative charter per sc.

Malet, De.—Wrote, in 1817, „Recherches politiques et historiques qui preuvent l'existence d'une secte révolutionnaire, son antique origine, son organisation, ses moyens, etc. : „ Paris, Gide fils.

Mallet.—An operative Masonic implement oCwood, and round, in which it is distinguished from the carpenter's mallet, which is square. It is not absolutely an emblem of the Master Mason's degree, being different from the common gavel and setting maul. The French use the one word „ maillet „ or mallet.

Malschitzky, C. E . von.—The well-known „Leibpage" of Frederick the Great, and who was a zealous Mason. He was initiated in 1772 in the Lodge „ Minerva," at Potsdam. He ruled over the Lodge „Pégase" from 1806 to 1826. He celebrated his fiftieth year as a Freemason and twenty-fifth as W.M. He died in 1835.

Malta.—The well-known island in the Mediterranean ; one of the dependencies of England, and connected with the history of the Knights of St. John, called hence Knights of Malta.

Man.—Called by some writers, as Mackey reminds us, the Micro- cosm, as opposed to the Mac-

rocosm (the world) ; and some Masonic mystical writers have called man correctly the Temple of the Deity. A man is the sign of the tribe of Reuben.—See TRIBE S OF ISRAEL.

Mandate. — From „ mandatum," „mandatio," originally from „ mandare," to command. „ Mandamentum „ is corrupt Latin, though of mediaeval use, and probably monastic. We sometimes use „ mandates" for orders of a superior authority, though we think not very frequently in England.

Mangourit, M. A. B. de.—An ofllcer of the Law Courts at Rennes ; born in 1752, died in 1829. He was founder of the Lodge of „St. Jean d'Ecosse des Commandeurs du Mont Thabor," Grand Officer of the Philosophie Scottish Rite, and aided to establish the order of the „ Dames Ecossaises de l'Hospice du Mont Thabor." He published the rules in 1783, and is said to have aided to found the „ Sublime Elus de la Vérité." He issued several addresses, and delivered, Thory says, the funeral oration for Bro. de Camboy, of the „ Commandeurs de Mont Thabor," in 1819.

Manichgeans (called also Gnostics by some) derived their name from Manes, Maiô;?, who was a philosopher, and Persian by birth, born about 239. He has also been called Mani and Manichseus. He propounded a teaching of his own, which was based on the dual creative principles of good and evil—Ormudz being the author of good, Ahriman the author of evil. Manichseanism was undoubtedly a form of Gnosticism, but perhaps more philosophical than the earlier Gnosticism. Manes is said to have divided his hearers into classes,—the True, „ Siddi Kûn," the Listeners, „Samma un." Roman Catholic writers have liked to call Freemasonry Manichœan. It is great nonsense. Manes is said to have been put to death in 277 by the King Sapor; though some say Behram I., in 274.

Manichiens, Les Frères.—A secret rite, founded in Italy, Clavel and Thory say, in the last century, in which the teaching of Manes was set forth, and which was composed of different grades. We doubt the fact very much, and believe, if there be any truth in the averment, that it was established to accuse the Freemasons of the famous charge brought against them by Ultramontane writers with more zeal than brains.

Manna, Pot of.—Said to be a Royal Arch symbol.

Mann, Der, the Man, was the 2nd grade of the „ Deutsche Union."

Manningham, Thomas. —A medical man in London, who was named Deputy Grand Master by Lord Carysfort, in 1752, which office he held until 1757. He was an able and energetic ruler, and zealously discharged the duties of his high office. Under his auspices, more or less, Entick's edition of the Constitutions appeared, 1756. He had to deal with the question of the schism of the „ Antient Masons," and we think it not too much to say, that the subsequent prosperity of the English Grand Lodge may be, in some measure at any rate, ascribed to his wise reforms and strict but constitutional zeal.

Manthey, D.—Delivered two Masonic addresses, apparently in the Lodge „ Friedrich zur gekrônten Hoffnung," Copenhagen, 1805.

Mantle.—Derived by Johnson from the Welsh „mantele," probably from the Low Latin „mantum," and originally from „mantelum" or „mantellum," or the early Italian use of „ mantello." It is a covering worn over the other clothes. All Master Masons had yearly a cloak or mantle of fur given to them.

Manual.—From „manus," a hand; of or belonging to the hand.

Manual Masons.'—Dunckerley seems to have given this name (though without much reason) to entered apprentices, though it would simply mean those who work by hand labour alone.

Manual Sign.—A manual sign is alluded to in the Grand Mystery of 1724, with a symbol attached to it, but it is not now generally recog- nized. No true Freemason needs to be instructed in respect of the manual portion of Freemasonry.

Manuscripts.—The word comes from „ manu," „ scriptus," and means the labour of Masonic chirography. In 1717 many old MSS. were collected together by request of Grand Master Payne, and in 1720 some foolish Brethren are said by Anderson to have burnt several import- ant MSS., especially one by Nicholas Stone. And no doubt there always has been, (there still is in England,) a dislike to open out the Lodge archives, and peruse or publish any MS. evidences. Thanks to the labour of a zealous band of Masonic students—among them W. J. Hughan,

Murray Lyon, and W. B. Ellis, may be specially mentioned—and some others, the search for and transcription of Masonic MSS. have for the last few years been most successfully carried on. We know now more of the MSS. of Masonry than were open to Anderson, Preston, Hutchinson, or even were available by Oliver. Many MSS. still remain in England to be disentombed from the dust of years.

Manuzzi, N. de.—According to the „Book of Constitutions „ of 1769, he was reinstated between 1764 and 1767 Prov. Grand Master of Italy.

Marat, S.; a Genuan Freemason, well known, Doctor of Theology and preacher at Berlin; born in 1770, and still living in 1864- He was initiated in 1790, at Frankfort-on-the-Oder, and in 1864 had belon!!ed to it 74 years. ‚In 1798 he joined the Lodge"Verschwiegenheit," and the Grand Lodge"Three Globes," of which he had been a member 66 years in 1864. At his fiftieth-year jubilee, in 1861, the present Emperor of Germany, our exalte<! brother, was present, and most kindly greeted the veteran Freemason. He seems, from the account of the"Hancl buch," to have been a zealous clergyman, a good Freemason, full of wit, benevolence, and „humanitat."

Marchangy, L.A. F. d e.-The Avocat General of France, who, in i822, delivered, in what is termed „L'Affaire <lit la Rochelle," a famous address on the Carbonari and secret societies, afterwards pub lished as „Les Carbonari devoiles."

Marconis, Gabriel Mathieu.-Called De Ncgre, it is said, from his dark complexion : the founder and first Grand Master and Grand Hierophant of the Rite of Memphis, in 1815.-See MEMPHIS, RITE OF. Marconis, J. E., the younger.-Said to be son of the preceding, called also J. E. Letreilard; succeeded his father as Grand Hierophant of the Rite of Memphis, and in 1839· and 1840, together with E. N.

Moutet, issued at Paris the first publications relative to this Rite. The one was „Hermes, ou le Sanctuaire de Memphis," 1839; the other „L'Hierophante," 1840.

Marezoll, J. G.-A somewhat celebmted Gennan minister and 1)reacher, who was born in 1761, and died in 1823. He was a zealous Freemason, and first Worshipful Master of the Lodge „Auguste zur gekronten Hoffnung," at Jena.

Markgraff, Herman.-Bom in 1809, died in 1864; was a German lyrical and historical writer of much merit, and known for his"Taubchen von Amsterdam," „ Deutschland's jungste Literatur und K.ultur Epoche," „Hausschatz der deutschen Humoristik," and other writings. He was initiated in the Lodge „Balduin zur Linde," Leipsic, in 1842, and translated Halliwell's"Early History of Freemasonry in England." The articles in the „Handbuch „ on Ficl1te, Goethe, and Herder were contributed by him.

Maria Theresa.-The famous Empress of Austria, who on more than one occasion showed herself hostile to the order, no doubt misled by the many complaints of the Jesuits and others. Her husband, Franz I., fonnerly Grand Duke of Lorraine, was, as we have seen, a Freemason, and always remained friendly to Freemasonry until his death, in 1765. He was a member of the Lodge „Zu den drei K.anonen," at Vienna, and it is averred was nearly seized on the 7th of March, 1743, when the meeting was broken up by soldiers and the police. In 1764, by an imperial order, Freemnsonry wns „verboten" (forbidden) in the Austrian States by the Empress.-See JosErH II. 1769, he was reinstated between 1764 and 1767 Prov. Grand Master of Italy.

Marina.—A Spanish canon and priest imprisoned at Madrid in 1814, as a Freemason.

Mark Man.—We have to reject the theory that Mark Man is an institution of Solomonic times, or that it necessarily formed part of the 2nd degree. It is undoubtedly true that in Scotland the „Falows of Craft" took up their marks, but we are not aware, so far, of any corresponding use in England. Mark Man, in our humble opinion, is historically synonymous with Mark Mason. See MASONS' MARKS.

Mark Masonry.—This grade of Freemasonry has of late years assumed large proportions, and is now governed by a Grand Lodg:e of Mark Master Masons. In one sense, it represents an ancient condition of operative masonry (the giving and use of marks), but historically it is of modern date,—in its present development, that is to say. It has been averred, and on good authority, that towards the end of the last century somewhat similar bodies existed where Lodges were dedicated to St. Mark, though it is quite feasible that these formed a part of the old mark tradition of operative masonry. Much has been written about the „mark,"but as we have seen under MASONS' MARKS, we believe the mark to have been simply a method of recognition, paying and payment for work done. Those who have studied the subject carefully for years, like E. W. Shaw—and his views have been confirmed by Didron, and incidentally by Mr. Street, and to some extent by Mr. George Godwin, who wrote a most interesting paper on the subject—say that these marks may be divided into distinct classes, as showing the workmen en- gaged. We need not go, it appears to us, to the „ tessera hospitalis „ institution per se, nor the cn'/x/JoAw, nor the âppa/3w (arrhabo), which are beside the actual question, but simply regard the mark as a pure operative masons' custom, which by its outward tokens, both of uni- formity and system, not only served for the purposes of recognition and payment of work, but evidences the existence of a great building society, if in different lands, yet betokening a common origin and a common purpose. But see MASONS' MARKS.

Mark Master is the 4th grade in the American Rite, introductory to the Royal Arch, and given in a Royal Arch Chapter. In England it is quite separate and per se. In Scotland it is recognized by Grand Lodge. Its historical date is late, but no doubt the mark in itself, not in the modernized ritualism, preserves the fact of an older usage among operative masons. See MASONS' MARKS.

Mark of the Craft, Regular.—A technical expression of Mark Lodges.

Marks of the Craft.—See MASONS' MARKS.

Marryat, Thomas.—A medical man at Bristol, who in 1790 wrote „ The Philosophy of Masons, in several Epistles from Egypt to a Nobleman."

Marschall.—There were five persons who bore this name, who took an active part in Freemasonry, the Strict Observance, and the high grades, in Germany during the last century. 1. August D. Graf von, a Brunswick official, born in 1749, died in 1795 ; he was at the Convent of Wilhelmsbad. 2. Marschall von Bieberstein, C. A., a Prussian officer, bom in 1732, died in 1786. 3. Marschall, C. G. : he was a friend of Von Hund and H. W. von Marschall, and though the dates of his birth and death are both unknown, he is supposed to have died between 1750 and 1753. 4.^ Marschall, E. A. F. von, an officer of Anhalt Bernberg, of whom little is accurately known, except that he was a somewhat active Mason, 5. Marschall, H. W. von, is said to have had a patent granted him in 1757, by Lord Darnley, Grand Master of English Masonry, as Prov. Grand Master of Upper Saxony ; but he is stated not to have made use of it. On the contrary, in 1762 he is said to have been a Vice Master of the Lodge „ Absalom," in Ham- burg, to have become a member of it, and J.W. of it for a short time. Schroder -writes his name Marschalck.

Marseilles.—It has been stated that the commencement of Masonry at Marseilles was in 1746, through a wandering Scotchman, by whom a Lodge was set up, called „St. Jean d'Ecosse." It is not impossible, or even improbable j but the historical evidence seems to point to ^67 , as the time when „ La parfaite Sincérité „ was founded. It is, however, but fair to observe, that Smith, in his „Use and Abuse," 17S3, distinctly states that the Masonic Hall at Marseilles, of which he gives a detailed and animated description, was dedicated in 1765, and he preserves the inscription. This fact would seem to support the earlier theory,—the more so as he says the Hall was named „ The Lodge of St. John." It is, however, more than probable that the Lodge mentioned in ^46 , which seems to have taken the name of the „ Mère Loge Ecossaise de Marseilles," was purely a Lodge of the Rite Ecossais. It practised eighteen degrees before 1750, and named its rite „Rite Ecossais Philo- sophique de la Mère Loge Ecossaise." 1. Apprenti; 2. Compagnon; 3. Maître ; 4. Maître Parfait ; 5. Grand Ecossais ; 6. Chevalier de l'Aigle Noir; 7. Commandeur de l'Aigle Noir ; 8. Rose Croix; 8. Vrai Maçon; ro. Chevalier des Argonautes ; 11. Chevalier de la Toison d'Or ; 12. Apprenti Philosophe; 13. Chevalier Adepte de l'Aigle et du Soleil; 14. Sublime Philosophe; 15. Chevalier du Phénix ; 16. Adepte de la Mère Loge ; 17. Chevalier d'Iris ; 18. Chevalier du Soleil.

Marshal.—A term in use in America, as well as Grand Marshal. Marshal, Le Chevalier.—A grade mentioned by Bro. Peuvret.

Marsy, C. S. Saintereau de.—Born in 1740, died in i8r5. A French journalist and „littérateur." He was an active member of the Lodge „Les Neuf Sœurs." He edited, in 1765, with Masson de Moryilliers, „L'Almanach des Muses," and in ^78 „Les Annales Poétiques," 40 vols., in i8mo. He was also concerned in „L'Année Littéraire."

Martel, Charles.—See CHARLES. MARTEL.

Martha.—Mackey tells us, the nt h degree of the „Eastern Star."— See-

Martin.—See MARTINE Z PASCHALES, and ST. MARTIN , LOUIS CLAUDE DE.

Martinez Paschales, or Pasqualis.—See PASQUAUS

Martinism, or the Rite Martin, seems to represent three phases ot existence or development, i. In its original form it was founded by Martin Pasehales, in 1754 (see), and consisted then of nine grades, divided into two classes. 1st Class: 1. Apprenti; 2. Compagnon; 3. Maître ; 4. Grand Elu ; 5. Apprenti Coen. 2nd Class : 6. Com- pagnon Coen ; 7. Maître Coen ; 8. Grand Architecte ; ^ 9. Chevalier Commandeur. Between about 1770 and 1775, Louis Claude de St. Martin introduced the „ Réforme de St. Martin," which consisted of ten grades, divided into two Temples. The first Temple was composed of : 1. Apprenti; 2. Compagnon; 3. Maître; 4. Ancien Maître ; 5. Elu; 6. Grand Architecte ; 7. Maçon du Secret. The second Temple included 8. Prince de Jérusalem ; 9. Chevalier de la Palestine; 10. Kadosch. There is another modification of this, which Ragon says was „ répandu en Allemagne et en Prusse," but which statement is somewhat apocry- phal—namely, 1. Apprenti ; 2. Compagnon ; 3. Maître ; 4. Maître Parfait; 5. Elu; 6. Ecossais; 7. Sage. This is called, he says, „ Ecossaise Réforme de St. Martin." What is commonly called the „ Rite Rectifié de St. Martin," we hold with the „ Handbuch „ to be identical with that adaptation of the Rite de St. Martin which was adopted at the Convent des Gaules, at Lyons, 1778, and which was incorporated in „ L'Ordre des Chevaliers bienfaisans de la Cité Sainte."

Martyr.—Derived from /xâfnvf), yEol. for fidprvs, which former word became general. Signifies one who testifies with his blood. Freemasonry has had a martyr—Hiram Abiff; and the Templars claim Jacques de Molay as a martyr.

Martyrs, Four Crowned, The.—See FOU R CROWNED MARTYRS, THE .

Maryland.—Mackey tells us that Freemasonry was introduced into Maryland in 1750, by an indigenous Lodge, though the Grand Lodge of England chartered a Lodge at Joppa in 1765. In 1783 five Lodges attempted to form a Grand Lodge, but it was not until 1787 that the Grand Lodge was duly organized ; Bro. John Coates being the first Grand Master.

Mason, Crowned.—See MAÇON COURONNÉ.

Mason.—Much ingenuity has been expended on the derivation of the word Mason, but philologically we hold that all such suggestions are alike untenable and unsound. It has been derived, for instance, from May's son ; from o-acov ; from the Coptic Massos, a brother ; from /xetroupai/ fM ; from Masa ; from Masoniya ; from \l6ot6/j.os ; from fjiâÇoves; from Mac, to love, and Son, a brother, in alleged Egyptian hieroglyphical language ; from Maison ; and some, as Mackey reminds us, have even put forward /XUOT^KOJ/. But in our opinion, as we have said before (see MAÇON), the word is simply the English form of the Norman-French „ Le Maçon," which comes in all probability from Maçonner, and again from Mansio. We are all aware that the Latin of the monasteries was corrupt, and we are indebted to them for the words Macio, Maconetus, Massoneria, and Massonerius, but which all have one common root most clearly, as we said before, in Mansio, from which the French words Maison and Maisonner come. As we said before, Maison itself appears origi- nally to have described a house of wood. In England, as we have before pointed out, the original word was Cîementarius, latomus, le maçon, le masoun,—and we have various corruptions of this. The compound word Freemason, is, so far as has been yet discovered, of comparatively late

date. Some writers, like Papworth and Halliwell, seem to wish to derive the word from Freestone ; the „ franche pierre „ of the Act of Edward III. Thus they would read Freemason as Free- stone Mason. But we prefer, for many reasons, the simpler explanation ; a Mason free of his Guild, Sodality, Lodge, as an operative crafts- man. As we have said under MAÇON, „ le Maçon „ is of date from 1258 to 1268. Depping, already alluded to, gives many of the laws of the „ Livre des Métiers," from which we think it well to transcribe one in extenso. „ Il peut estre Maçon à Paris qui veut, pourtant qu'il sache le mestier, et qu'il œuvre au us et aux coustumes du mestier qui tel sunt." By these old and curious rules, a mason could only have one apprentice for six years, but in the fifth year he could take a second. The Master Mason might have two apprentices, and each Mason might have as many „aides „ (from „auxilium," helps) „et valles" (valets) come il leur plaist, pourtant qu'il ne monstrent a nul de eus nul point de leur mestier."

Masonei, which is mentioned by Krause and Lenning as an old English word, is unknown to English students, and is probably a cor- ruption of Maçonnerie, or Masounry.

Masonic Hall.—See HALLS, MASONIC.

Masonic Year.—Oliver, like some of the old writers, says the Masonic year commences from the 24th of June ; but, to say the truth, we are not aware on what authority this statement rests. As a rule. English Craft Masonry dates from the Creation.

Maskelyne.—Called „le Chevalier" in French accounts, and said to be one of the introducers of Freemasonry into Paris. Of him nothing is known, and the French account is now, we apprehend, more than questionable.

Mason, Illustrious and Sublime Grand Master.—See MAÇON, ILLUSTRE ET SUBLIME GRAND MAÎTRE .

Mason, John, is said to have written—towards the end of the last century—a book called „ Self-knowledge," but of which we only know through two translations recorded by Kloss ; „ Die Selbsterkenntniss, etc., von John Mason, aus d. Engl, libers.," von J. Earth. Vogler: Leipzig, 1774. A second edition of this appeared in 1775, and a third issue of the same work, translated by Wagner, in r82 2. In 1817, we hear of an „ Essai sur la Connaissance de Soi-même, trad, de l'Anglais par Mlle. Lobey," which appeared at Paris. The original English work has not come in our way.

Mason of the Secret.—See MAÇON DU SECRET.

Mason, Perfect.—See MAÇON PARFAIT.

Mason, Philosophic.—See MAÇON PHILOSOPHE.

Masonry.—A word frequently used to denominate Speculative Freemasonry. Of course, Masonry proprie signifies operative masonry

—the work, in whatever form, of Masons—Mason work. It is in fact the part put for the whole.

Masonry, Speculative.—See SPECULATIVE MASONRY.

Masons, Company of.—Is one of the Livery Companies of London, but not one of the twelve great ones. In the reign of Edward III., however, it was represented in the Council. The Company

had a coat of arms granted them by Wm. Hawkcslowe, Clarenceux King of Arms, in the fourth of Edward IV., 1464, confirmed by Thomas Benett, alias Clarenceux Kyng of Armes of the South, in the twelfth year of King Henry VIII., 1521, and entered by Henry St. George Rich- mond, 1634. .See ARM S OF FREEMASONRY. It is doubtful, somewhat, when this Company was actually incorporated by Royal Charter. It has been said, not until the reign of Charles II. Ashmole mentions a meeting in the hall in Basinghall Street in 1684; but the minutes of the Company do not refer to it, and Ashmole was not a member of the Company. It was, in our opinion, entirely distinct from the „ Society of Freemasons," though many of the Freemasons mentioned by Ashmole as present at the meeting in Basinghall Street, were members of the Masons' Company. Indeed, the fact that they were members of the Masons' Company, and yet admitted into the „ Fellowship „ in Masons' Hall, Basinghall Street, is a proof to our mind that the two Associations were entirely distinct. No record of such meeting exists in the books of the Company, and the Masons' Company did not dine that day or that year at the „ Half-Moon, Cheapside." Indeed, when we come to look into Ashmole's words critically, it is plain, we think, that at that memorable meeting two events took place,— 1st, that he himself, as he says, was ad-' mitted into the Fellowship of Freemasonry; and 2ndly, that several othei persons were admitted into Freemasonry. In what Ashmole's admission consisted, we are not told. He calls himself the „ Senior Fellow" among them (his terminology being neither very critical nor correct). He pro- bably means no more than this : that he was the oldest Freemason actually amongst those present. Whether Ashmole was admitted to what we call the 2nd degree, or 3rd degree, is impossible, we appre- hend, to say; though, following the evidence of the Scottish Minute Books as far as they are decisive on the subject, as we have so far no available English evidence of that date, we should be inclined to say Fellow of Craft. The „ Fellows „ appears to be indifferently used. The accepted „ Fellows „ seem to have been nine in number. The allusion to William Wise, Master of the Company in 1684, which is historically correct, proves that there was an essential difference between the two associations—the one being the Masons' or Freemasons' Company, the other the „ Society of Freemasons," to which „Worshipful Society of the ïreemâsons of the City of London „ Robert Padgett Clerk belonged who transcribed the Antiquity MS. in 1686, and who, we are assured by competent authority, did not belong to, nor is his name to be found in the books of, the Masons' Company. We then come to the conclusion that the Masons' Company was one thing, the Society of Freemasons, like those Lodges mentioned by Dr. Plot as existing in Staffordshire in 1786, quite separate and sui generis.

Masons' Marks.—Mr. George Godwin, the eminent architect and able editor of the „ Builder," was, though a non-Mason, one of the first to point out the existence of Masons' marks on all ecclesiastical and great national buildings. Others have written about them in England and Germany, Scotland and America ; and Bro. E. W. Shaw for many years devoted himself, a:s we have before remarked, to a patient study of them, and remarkable collection of them, many thousand in number. His view was simply that they were the marks of the various Masons for a twofold object—the recognition of individual work, and payment of Individual work. He held that the marks could, by careful study, be distinguished ; and he used to point to some marks of French Masons in Fountains Abbey as somewhat different from English marks, as a proof of this. In the main it is quite clear, from the evidence ,of the Scottish Minute Books, and the statements of Mr. Street, in his work on Spanish Architecture, and others, that Bro. Shaw was quite correct, and that marks were handed down from father to son, and that the marks of various members of one family could be distinguished

by additional symbols. Bro. Shaw thought he could trace the marks of the Master Mason, the Fellow, and the Apprentice. Pie even thought he could see what he termed „blind marks"—that is, the marks of those who were not actually members of the Lodge. It is very remarkable indeed that these marks are to be found in all countries—in the passages of the Pyramids ; on the underground walls of Jerusalem ; in Herculaneum and Pompeii ; on Roman walls and Grecian temples ; in Hindustan, Mexico, Peru, Asia Minor,—as well as on the great ruins of England, France, Germany, Scotland, Spain, Italy, and Portugal. Indeed, Didron thinks that he discovers two classes of French marks : the first mono- grammatic, as representing the overseers ; the other object symbols, as mallets, trowels, compasses, and the like, representing the inferior class of workmen. The discoveries at Jerusalem seem to show that the marks were first of all, as E. W. Shaw pointed out, alphabetical, or based on the letters and numerals of the language of the country in which the masons were working. Phoenician letters and Hebrew letters have been found by Bro. Lt. Warren on the walls, just as they were painted before the temple was completed. All the earlier marks seem to have been alpha- betical, and the early Greek letters and Phcenician characters, and probably Egyptian symbols, became the marks of the early builders. The Roman marks are apparently more symbolical and less alphabetical, though later the „ Runes „ seem to have been merely used as marks. As art moved on, mathematical figures and religious symbols became more in vogue, and we find the Cross and the Delta and five-pointed stars, the Pentalpha and Hexapla, the hour-glass, as it is called (two equilateral triangles joined at the apex), the cross on the triangle, two parallel lines with a connecting line, like a great H, and, as we have before remarked, the simple or floriated Cross. We think, therefore, as we have before hinted, that the masons' marks (like all other earthly arrangements), developed as time went on, from the alphabetical and numeralistic to the symbolical and exoteric. It is but fair to observe here, that what is called the Magical Alphabet, as we have more than once mentioned in this Cycloprcdia, bears a very marked similarity to the masons' marks ; indeed, it is not too much to say that all the letters of that Hermetic collection have their counterparts in masons' marks. We still adhere to our own expressed opinion, based on the greater authority of W. Shaw, that especially in the Mediaeval times, if not at all times in the history of the building sodalities, the marks were outer tokens of an inner organization; that, taken from geometry, they constituted a sort of universal Masonic alphabet, which, with some national variations, was a language the craftsman could understand; that all who worked these stones and raised these wondrous buildings were Freemasons, free of that Craft, Lodge, or Guild; and that there was one common bond of sympathy among good men and craftsmen, and of friendly aid to be found wherever the civilizing fraternities set their feet and opened their Lodges, still as dear to the honour of God and the welfare of the Brethren.

Masons, Operative.—See OPERATIVE MASONS.

Masons, Speculative.—See SPECULATIVE MASONS.

Masons, Stone.—See STONEMASONS.

Mason' s Wife and Daughter.—A so-called androgyne Masonry in the United States, of which a manual was published in 1851, by Bro. William Leigh, of Alabama, entitled „The Ladies' Masonry, or Hieroglyphic Monitor." Mackey, who gives us these particulars, says that it „ can be conferred by any Master Mason, and the requirement is that the recipient shall be the wife, unmarried daughter, unmarried sister, or widowed mother of a Master Mason. It is sometimes called the , Holy Virgin.'" We do not affect to understand its position or sympathize with its end.

Mason, Scottish Master.—See MAÇON ECOSSAIS MAÎTRE.

Mason, Sublime.—See MAÇON SUBLIME.

Mason, Sublime Operative.—See MAÇON SUBLIME PRATIQUE.

Mason, True.—See MAÇON, VRAI.

Massachusetts.—Freemasonry was most probably introduced info this State in 1733, by Henry Price, to whom a deputation as W.G.M. of North America was, it is averred, granted April 30, 1733. Bro. Jacob Norton has raised some questions about Price's patent, and we do not deny that some evidential difficulties are attendant on it, though we see no reason to doubt its genuineness. Anderson, in his edition of 1738, and in the republication of 1746, does not mention it; nor is Price's name mentioned, as far as we are aware, until 1784, when in Nonek's edition it is stated that he was then P.G.M. of North America. There were formerly two Grand Lodges in Massachusetts—a Scottish and English—but in 1791 these united and formed „The Grand Lodge" for the „ Commonwealth of Massachusetts." The first Grand Master of the united Lodge was John Cutler. The Grand Chapter of Massachusetts was organized in 1798, and there is a Grand Commandery in that State also, which at one time took the name of the „ United States Grand Encampment."—It has now 210 Lodges and 26,107 Brethren.

Massena.—The famous French Marshal. Was a Grand officer of the French Grand Orient.

Masson.—A French Brother and a „Venerable," who, on the 4th of March, 1814, pronounced an oration on the reception of a Bro. „de W.," an officer of the Russian Imperial Guard, which address was printed by order of the Lodge.

Masson, William.—Said by Thory to be, in 1786, Deputy Grand Master of the „ Grande Loge Royale de Heredom de Kilwinning."

Massonus. —A word evidently corrupt, said to have been used for a Mason in mediaeval times. If anything, it would be of monastic use.

Master, Absolute Sovereign Grand.—See MAÎTR E ABSOLU SOUVERAIN GRAND.—Said by the „ Handbuch „ to be the 90th of Misraim, and such view is supported by Bro. Yaxter, but it is not found in the original grades of Masonry.—See MISRAIM.

Master ad Vitam.—See MAÎTR E AD VITAM.

Master, Ancient.—See MAÎTR E ANCIEN.

Master Architect, Grand.—See MAÎTR E ARCHITECTE GRAND. Master Architect, Perfect.—See MAÎTR E ARCHITECTE PARFAIT. Master Architect, Prussian.—See MAÎTR E ARCHITECTE PRUSSIEN.

Master, Blue.—See MAÎTR E BLEU.—Sometimes in the High Grades a Master Mason is called a Blue Master, but there is no meaning in the name. It is of foreign use purely.

Master Builder.—In its pure Masonic use it has two meanings, in that the name is referred (i) to the Most High, as the Great Architect, àp^tré/nw. Master Builder of the Universe. Some writers also, in a secondary use, apply it (2) to Hiram Abiff. In mediaeval times the Master Builder was a very

important person, and many of the Master Masons ranked, it appears, as „Generosi." They had high salaries, and were persons of skill and education. The Magister Cœmentarius, the Magister Latomus, the Maître Maçon, or Master of the Masons, is recorded in many of the „fabric rolls," together with the names of the Cœmentarii, „ les Maçons," or „ Masonns."

Master, Cabalistic.—See MAÎTR E CABALISTIQUE.

Master Cohen.—See MAÎTR E COEN.

Master, Crowned.—See MAÎTR E COURONNÉ.

Master, Egyptian.—See MAÎTR E EGYPTIEN.

Master Elect.—Is a term given in England to a Brother who has been chosen by ballot, but not confirmed. It is also used in another sense, ritually, of the Brother chosen, confirmed, and about to be installed.

Master Elect, Minor, or Little.—See MAÎTR E EL U PETIT.

Master Elect of the Nine.—See MAÎTR E EL U DES NEUF .

Master, English.—Sec MAÎTR E ANGLAIS. , Master, English Perfect.—See MAÎTR E ANGLAIS PARFAIT. Master Four Time s Venerable.—See MAÎTR E QUATR E FOIS

VÉNÉRABLE.

Master, Grand.—Sec Grand MAÎTRE.

Master, Hermetic.—See MAÎTR E HERMÉTIQUE.

Master, Illustrious.—See MAÎTR E ILLUSTRE.

Master, Illustrious Symbolic.—See MAÎTR E ILLUSTRE SYM- BOLIQUE.

Master in Israel.—See MAÎTR E EN ISRAEL.

Master in Perfect Architecture.—See MAÎTR E EN LA PARFAITE ARCHITECTURE.

Master, Irish.—See MAÎTR E IRLANDAIS.

Master Mason.—The 3rd degree of Symbolic or Craft Masonry, and as such alike ii) its exalted position in Masonic ceremonial, and its interesting ritual, greatly regarded by all Freemasons. When we come to look into its history and archreology, we are met by difficulties. Archa;o- logically much obscurity still rests on the earlier history of the Master Mason's degree. For some time in the last century the Masters' Lodges were entirely separate from the Apprentice Grade, and Lodges seem to have had a Masters' Lodge attached to them, but entirely distinct, as Lodges of Instruction now are. In those days of careless minutes, in all probability no minutes at all were kept of the Masters' Lodges, and hence our paucity of details and information. Some have thought that Master Masons (the actual Master Masons) were originally those to whom were entrusted the secrets of the 3rd degree ; others have held, like E. W. Shaw, and in which opinion we concur, that the Royal Arch Grade represents the peculiar secret of the actual Master Masons. Of course we need hardly add that the present arrangement and terminology of our speculative ritual is not actually older than probably about 1720. If the Sloane MS. be a 17th century MS., as we believe it to be, it pro- bably represents

the ritualism of the societies of Freemasons mentioned by Plot and joined by Ashmole. If it be only early 18th, and which it is no doubt as to chirography, it at any rate sends us back to very early 18th century; its actual date being about 1715 as to handwriting and paper, but earlier as to phraseology. By that MS. the division of Apprentice, Fellow, and Master, was known. Our earliest actual recognition of the Master Mason is, we apprehend, the Charges so called, or General Regulations rather, of 1721-3. We reject the statement that the grade was concocted in 1719 by Désaguliers, just as we disavow the authority of Dermott. Indeed, Dermott's evidence proves too much, and so proves nothing,—because, if no 3rd degree existed, how did he become in possession of one ? The truth is, that his words are only the bom- bastic expressions of a charlatan vaunting his spurious wares. We leave out of the question here the actual evidence of the Constitutions, as the terms Masters and Fellows seem to be more generic terms than anything else, and we base our belief rather on the words of the Sloane MS., to prove a pre-eighteenth-century existence, inasmuch as we believe that somehow the legend of Hiram is a legend of the operative Guilds. The Scottish minutes, in our opinion, to use a homely saying, „ cut both ways," as while they give us only minutes of the ist degree (as now), they talk of „ secrets," and seem to admit here and there separate meetings of „ Masters," which was probably the case. We have so far no actual Lodge minutes earlier than those of the Alnwick Lodge, and from them and the minutes of the „ Swalwell „ Lodge, which go up to 17 2 5, it is clear that we have to deal in England with great sparseness and care- lessness and irregularity of minutes. So late as 1730 the Masters' Lodge was a distinct body, of which no known minutes exist, and we have in this, probably, the explanation of the difficulty which archseological students find in laying down any hard-and-fast line on the subject. As far as our studies have gone, we believe in the antiquity of the 3rd degree, though we by no means shut our eyes to the fact that time and changes may have materially affected both the phraseology of the ritual and the corresponding features of the 3rd degree. We repeat that we utterly repudiate the theory, far too hastily taken up by some, that to Anderson and Désaguliers we are indebted for the Master Mason's ceremony.

Master, Most High and Puissant.~See MAÎTRE, TRÈS-HAU T ET TRÈS-PUISSANT.

Master, Most Wise.—Said by Mackey to be „the title of a pending officer of a Chapter of Rose Croix, usually abbreviated as Most Wise."

Master, Mystic.—See MAÎTR E MYSTIQUE.

Master of all Symbolic Lodges.—See GRAND MAÎTRE VÉNÉ- RABLE.,

Master of a Lodge.—See WORSHIPFUL MASTER.

Master of Cavalry.—An officer in a Council of Knights of the Red Cross, equivalent to Junior Deacon.

Master of Ceremonies.—An officer in the private Lodges, of some importance, under the English Constitution. In the Prov. Grand Lodges, and in the Grand Lodge, the same official is named Director of Ceremonies—Grand Director in the latter case, Prov. Grand Director in the former.

Master of Despatches.—According to Mackey he answers to „ Magister Epistolarum," and is the secretary of a Council of Knicrhts of the Red Cross.

Master of Finances.—The treasurer of the same body.

Master of Hamburgh, Perfect.—See MAÎTR E PARFAIT DE HAMBOURG.

Master of Infantry.—An officer in a council of Knights of the Red Cross.

Master of Lodges.—SEE MAÎTRE DES LOGES.

Master of Masters, Grand.—See MAÎTRE DES MAÎTRES, GRAND.—In the year 1815 or 1816 the following pamphlet appeared: „ Recapitulation de Toute la Maçonnerie, ou Description et Explication de L'Hiéroglyphe Universel des Maîtres Orient de Memphis, xxxviii., MDCLXXXXII."

Master of Paracelsus.—See MAÎTR E DE PARACELSE.

Master of St. Andrew.—See ANDRÉ , ST., MAÎTR E DE.

Master of Secrets, Perfect. —See MAÎTR E PARFAIT DES SECRETS.

Master of the Chivalry of Christ.—The name given to Hugo de Payens by St. Bernard, and a name retained by the Grand Master of the Templars.

Master of the Hermetic Secrets, Grand.—See MAÎTR E DES SECRETS HERMÉTIQUES, GRAND.

Master of the Hospital.—See MAGISTER HOSPITALIS.

Master of the Key to Masonry, Grand.—See MAÎTR E DE LA CLE F DE LA MAÇONNERIE, GRAND.

Master of the Legitimate Lodges.—See MAÎTR E DES LOGES LÉGITIMES.

Master of the Palace.—An official in a Council of Knights of the Red Cross.

Master of the Sages.—See MAÎTR E SAGE, or DES SAGES.

Master of the Seven Cabalistic Secrets, Illustrious.—See MAÎTR E ILLUSTRE DES SEPT SECRETS CABALISTIQUES.

Master of the Temple.—See MAGISTER TEMPLI.

Master of the Work.—See MAGISTER OPERIS. A S we have said before, the Magister Operis was not always the Master Mason, as some think, but so to say the Controller, for we find in fabric rolls mention made both of the Master Mason and the Magister Operis, who was often a monk. The Master Mason is however also called Operarius, Magister Operis, Magister Operarius, and Magister Operariorum ; and many of our alleged Grand Masters were simply Magistri Operis. There is some evidence to show that in the 15th century, in Germany, the name is more or less exclusively applied to the actual Master Mason or Master Builder, and who is termed the „ Werkmeister," or Master of the Work.

Master, Past.—See PAST MASTER.

Master, Perfect.—See MAÎTR E PARFAIT, and PERFEC T MASTER. Master, Perfect Irish.—See MAÎTR E IRLANDAIS PARFAIT. Master Philosopher Hermetic.—See MAÎTR E PHILOSOPHE HERMÉTIQUE .

Master Philosopher of the Number 3.—See MAÎTR E PHILO- SOPHE PAR LE NOMBRE 3 .

Master Philosopher of the Number g.—See MAÎTR E PHILO- SOPHE PAR LE NOMBRE 9.

Master, Private.—See MAÎTR E PARTICULIER.

Master Provost and Judge.—See MAÎTR E PRÉVÔT ET JUGE.

Master, Puissant Irish.—See MAÎTRE IRLANDAIS PUISSANT. Master, Pythagorean.—See MAÎTRE PYTHAGORIEN. Master, Royal.—See MAÎTRE ROYAL.

Master, Secret.—See MAÎTRE SECRET.

Master, Select.—See SELECT MASTER.

Master Supreme Elect.—See MAÎTRE SUPRÊME ELU.

Master Theosophist.—See MAÎTRE THÉOSOPHE,

Master through Curiosity.—See MAÎTRE PAR CURIOSITÉ. Master to the Number 15. — MAÎTRE AU NOMBRE 15 Master, True.—See MAÎTRE VRAI.

Master, Worshipful.—See WORSHIPFUL MASTER.

Mastic.—The French Masonic terra for all sorts of meats at a Masonic banquet.

Mastiquer.—In French Masonic technical language means to eat.

Material.—Of or belonging to matter, and opposed to spiritual, in that it simply deals with what is of matter per se. It is sometimes used to denote those who are said to hold materialistic or purely worldly views in opposition to a spiritual or an elevated belief—alike in present, past, and future ; in God, in man, and in creation. In this sense a Roman Catholic archbishop has recently termed Free- masons material- istic, and Freemasonry materialism ; but utterly without right or reason. Indeed, such a statement only betrays the archbishop's utter ignorance of Freemasons and Freemasonry.

Materials of the Temple.—It has been said that the wood of the Temple came from the forests of the Lebanon, as the Bible tells us, and the stones from Tyre. This latter statement is, however, not quite correct, as it would seem that many quarries exist close to Jerusalem. But some of the stones came most probably from Gebal, a Phoenician city, and that would account for the mention of Tyre.

Maters.—In the Additional MS., line S25, occurs the word „maters," which, as Mackey points out, is probably a corruption for matrice or matrix (later use), or mould, though Bro. Matthew Cooke uses the word „matters" for it.

Matheus, Jean.—Said by Thory to be Prov. Grand Master of the Order of Heredom Kilwinning, in France, in 1786. The „ Handbuch" adds that he was a leading merchant at Rouen, and received this nomi- nation from the „Grande Loge Royale" of Heredom Kilwinning, in Edinburgh, and named Louis Clavel as his D.P.G.M.

Mathieu.'—Was a French Protestant pastor and Freemason, and member of the Lodge „ L'Intimité," Paris, in whose honour a funeral ceremony („pompe funèbre") was held, the 12th of June, 1803.

Matriculation.—Comes from the old classic word „ matricula," which, as Facciolati says, means a „roll or list of names wherein persons are ‚matriculated' in the universities." The Strict Observance

had a matricula generalis ordinis, Germanicè „ Matrikel," in which were con- tained the list of the Provinces and the names of the members of Von Hund's Templary. We have a similar book, but we call it a „ Lodge Register."

Matter.—The existence of matter is a fact, explain it as we will. We cannot go into its scientific or philosophical explication in these pages, as such an exposition would be clearly foreign to the purpose-,of a Masonic Cyclopaedia.

Mature Age.—The older Charges talk of „mature and discreet age" for entrants or initiates, and twenty-one years seems to have been the time at which „ Fellows" could be admitted, which was subsequently made universal for all speculative Masons. In Great Britain, France, and Switzerland, that mature age is twenty-one ; but in England a person may be made a Mason under twenty-one by dispensation from the Grand Master or Prov. Grand Master. In some countries it is simply the legal age, and in some it has been twenty-five.

Mauduit.—The master of an hotel in the Boulevart Poissonnière at Paris : put to death cruelly in the Revolution, 1793. He is said to have allowed some Lodges of the Rite. Ecossais to meet in a subterranean chamber; and Thory declares that there, in 1804, the Grande Loge „ Du Rite Ancien et Accepté „ took its rise.

Maul.—See SETTING MAUL.

Maul, David.—A Writer of the Signet at Edinburgh, who drew up the act of renunciation of W. St. Clair de Roslin, 1736.

Maurer.—German for Mason.—See FREIMAURER.

Maurerei.—German for Freemasonry.

Maurer Grùss.—A German expression belonging to the purely operative masons in that country, who have been divided by some into Griiss Maurer, and Wort Maurer, and Schrift Maurer and Brieftrager— that is, those who claimed aid and recognition through signs and „ proving," and those who carried written documents and circular letters. Fallou, in his „ Mysterien der Freimaurer," gives us an operative cate- chism, and we have seen another work on the same subject, which has some few Masonic points of apparent coincidence, though we admit not many. But there is so far no proof that this in any way represents the „ Steinmetzen" catechism.

Mauvillon, Eleazar.—Orator of the Lodge „ St. Charles, Bruns- wick," 1766, who delivered several Masonic addresses there.

Mauvillon, Jaheb.—Son of the preceding. A well-known German writer and Mason, and orator of the Lodge „Friedrich zur Freund schaft," 1782. Two of his addresses are mentioned by Kloss.

Maximilian Joseph I., King of Bavaria.—This prince issued edicts against Freemasons in 1799 and r8o4, which he renewed in r8i4.

Mayer.—A German „litterateur," mentioned by Thory as the author of a work „Sur les Jesuites, les Francmaçons, et les Rose Croix," in 1781 : Leipsic. He gives the German title ; „ Uber Jesuiten, Freimaurer, und Rosenkreuzer ; „ but Kloss does not mention him or his work.

Mayer, J. C. A.—A German medical man and professor, who deli- vered and published two addresses about 1773-

Mayer, Michel.—See MAIER .

Meallet, A.—Issued „ Statuts Généraux de l'ordre Maçonnique de Misraim": Paris, 1816.

Mecklenburg.—Speculative Freemasonry in the two Duchies of Mecklenburg appears to have taken its rise about 1754, but it was not until 1799 apparently that it took a firm root. There seem to be two Prov. Grand Lodges, under the „Great Countries" Lodge and the Grand Lodge of Hamburg respectively, and two Lodges under the Grand Lodge of the „Three Globes." There are about 13 Lodges and 1200 Brethren. Of the former, perhaps the best known are „ George zu wahren Treue," in Neu-Strelitz, „Harpocrates zu Morgenrothe," in Schwerin; „Frederika Ludovika zur Treue," in Parchim; and „ Prometheus" in Rostock.

Mecklenburg Schwerin, Christian XII., Duke of.—Was not a Freemason, but permitted in 1754 the Lodge „ St. Michael" to meet at Schwerin.

Mecklenburg Schwerin, Fried. Lud., Grand Duke of.—Died in 1819. In 1818 was initiated in the Lodge „ Zur Eintracht," in Berlin; and in 1820 the two provincial Lodges before mentioned held a „Trauer- loge „ to his memory.

Mecklenburg Strelitz, Adol. Fred. IV., Duke of.—Born 1738, died in 1794. Was initiated in the Lodge „Zu den drei Sternen," at Rostock, in 1772.

Mecklenburg Strelitz, Karl L. F., Grand Duke of.—Born in 1741, died in 1816. In the English service as Lieutenant-General and Governor of Hanover. Was initiated in Celle in 1780, and became a member of the Strict Observance. He was an active Mason ; and in 1786 received from the Earl of Effingham, Grand Master, a patent as Prov. Grand Master.

Mecklenburg Strelitz, Erns t G. A., Prince of.—Brother of the preceding. Born in 1742, died in 1814. Initiated in 1773, and seems to have corresponded with Gugomos.

Mecklenburg Strelitz, George Aug., Prince of.—Brother of the preceding. Born in 1748, died in 1785. Was initiated in the Lodge „ Delia Vittoria," at Naples, in 1768, and appears always to have remained a zealous Freemason.

Medals.—The earliest Masonic medal seems to have been the one struck in 1733; some say at Rome, some at Florence. Macoy gives a facsimile of it, and tells us that it is to be found in the valuable collec- tion of Masonic medals in the possession of the Lodge „ Minerva," at Leipsic. On the obverse is a bust of C. Sackville, with the in- scription „Carolus Sackville, Magister Fl." On the reverse is „Harpocrates," with the motto „ ab origine." Macoy gives us facsimiles of medals struck in 1755, 1772, 1781, 1791, 1812, 1832; and Merzdorf gives us in „Denkmunzen derFreimaurerBruderschaft"much interesting information; and we may find also a good deal more in the „Numotheca Numismatica," the American journal of Numismatics for 1877, containing a long list of Masonic medals. We have had few medals in England, though we have had tokens (see) -, but Bro. George Kenning has issued some very fine ones in commemoration of the Installation of the Prince of Wales as Grand Master, and there are several elaborate and excellent centenary medals.—See ITALY.

Medici, Lorence da.—Said to have been protector of the „Aca- demic Platonique," founded by Marsilius Ficinus, about 1480.—See ACADEMY, PLATONIC.

Medini, Comte de.—Delivered an oration in the Lodge „Le Veri- table Zèle," at The Hague, January 20, 1778.

Mediterranean Pass.—There seems a little confusion about this grade. Mackey states that it is a side degree given in America sometimes to Royal Arch Masons, nearly extinct; but that it is not to be confounded with that of the Knight of the Mediterranean Pass. Some call it also Mediterranean Pass, or Knight of St. Paul, and simply claim it as an appanage of the Masonic Knight Templar. We believe that the American use is an adaptation of the English use. It is in any case a side degree, not of much moment. Plow far it has any historical character is a matter of some doubt, we apprehend.

Meduse, Ordre de la.—Clavel asserts that this association existed at Marseilles and at Toulon at the end of the seventeenth century, and that its laws had been printed under this title : „ Les agréables Divertissements de la Table, ou Règlement de la Société des Frèrès de la Meduse, Mar- seilles, sous date 1712." It does not appear to have been Masonic.

Meeson, W,—Author of „An Introduction to Freemasonry, for the use of the Fraternity and none else." Birmingham : Pearson and Rollaston, 1775; London: Baldwin, 1776.

Meggenhofen, Ferd. von.—Is the person whom Thory calls Meggenhausen, and wrote „ Geschichte und Apologie der Freiherr von Meggenhofen ein Bertrag zur Illuminaten Geschichte." In the „Wirner Journal fiir Freimaurerei," according to Kloss, 1786, iii. 2, 183 ff.

Mehmet von Konigstreu, G. M.—Plis father had been brought from Candia by Prince Maximilian of Hanover to Hanover, and baptized under the name of Ludwig Maximilian Mehmet. He was afterwards ennobled with the name of „ Konigstreu." He was founder and first W. M. of the Lodge „Friedrich," in Hanover, 1746, having been initiated in the Lodge „ Absalom," at Hamburg, in 1744. Pie was an active Mason, one of the attendants of King George I., and died at Kensington Palace, 1726.

Meiners, Chro.—Wrote several treatises on the Orphic,Pythagorean, and Platonic systems, on Egyptian antiquities, and the Eleusinian mysteries.

Meisner.—Edited „Neues Freimaurerisches Taschenbuch," Freiburg, 1801-1817. He also, together with Canzler, edited „Journal fiir altere Littératur und neue Lecture," 1713. In 12 vols.

Meisner, Aug. Gei., or Meissner.—Wrote „ Der Alchemist," a tragedy: Leipsic, r778. Was a professor at Prague, and also wrote „ Skizzèn „ and some romances.

Meisner, Carl.—-Delivered four Masonic addresses from 1817 to 1837.

Meisner, N. C., or Meissner.—Delivered an oration in the' Lodge „Vereingten Freunde," at Mayence, October 29, 1816.

Meissner, F. L.—Bom in 1796, died in 1S60. A German medical man and Brother, who was initiated in the Lodge „ Apollo," Leipsic, in 1820, and afterwards became its W. M. He was an active Freemason. He was elected Grand Master of the Grand Lodge of Saxony in 1841, and he started the „Latomia" in 1842.

Meissner, J. K.—Born in 1783, died in 1861. Was a zealous Freemason, and an able man, and from 1838 to i860 W. M. of the Lodge „ Zu den drei Pfeilen." After his death, his „ Gcdichte „ were published, 1862.

Meister.—The German word for master, and which evidently comes from magister. In English, it is master ] in French, maître ] in Dutch, meester ; in Swedish, mastar ; in Italian, maestro ; in Portuguese, mestre. The old French word appears to have been „meistrier," and even „ maistroier „ ; but then it is not quite clear that this is not connected with the mestrier—old word „ mestier „—just as the „ mestrise „ answers to the „maîtrise," magisterum, the „meisterschaft" of the Germans. The master is often called in the old operative French laws, „le mestre," just as in the English fabric rolls we find the words magister, or magister latomus, or master Mason, or master masoun. In this first meaning, the word solely applies to the master of the Masons ; but the Germans also use it, as we do, to represent the third degree. We cannot give to such a use an early date—probably not before the seventeenth century. All we can say is, that at the Revival in 1717 the grade of Master Mason seems to have existed in its present form. That it existed in some form previous to 1717 we fully believe.

Meister von Stuhl.—The German name for the actual Master of a Lodge, called also in German „ Logen Meister." This name seems to exist in other languages, as the French say „ Maître en Chaire," also, as we know, „ Véne'rable," and there has been an English and Scottish use, though not now common, of „ Chair Master," Master in the Chair, though we more generally use the abbreviation, the W. M. In Dutch we find the words „Ackbare Meester," or regerende Meester ; in Danish, „ Ord-forende Mester," in Swedish, „ Ord-forande Miistar."

Melancthon, Philip, or Schwartzerd. —The famous German Reformer, whose name is said to be aitàched to the Charter of Cologne. But as that document is now given up, we cannot claim him, as we should like to do, as a Brother of our Order clearly. Some say that he was- a Mystic Hermetic.

Melchisedek, Grade de.—Called also „ der Kôniglíche Prieste," „ Le Prêtre Royal," „ Priest Royal," is the 5th of the Asiatic Brothers, and said to be the 6th of the Bavarian Illuminati. It is also connected, Mackey tells us, with the High Priest Grade in America. The name comes from Melchisedech, King and Priest of Salem, MeXxwrcSc/c in the Greek, Melchi Tzedek in the Hebrew. It is also tire first officer in the old degree of Templar-Priest.

Melesino, Count.—Also Mclessino ; a Greek by birth, but a Lieu- tenant-General in the Russian Service, founded in 1765, being then Senior Warden of the P. G. Lodge of Russia, a system of high grades, called sometimes, after him, the Rite of Melesino. It consisted of the three Craft degrees ; 4, the Mystic Arch ; 5, the Scottish Master and Knightly Grade ; 6, the Philosophers' Grade ; and 7, Magnus Templari- orum, or the Clerical. Some have said that Starck took his idea of the clerical system from Melesino ; but this seems doubtful. Count Melesino is said to have been a very cultivated and able man. His system did not last long.

Memphis.—The royal city of Egypt for many generations, and also Meph, or Noph, was the seat of the fraternity of priests, and the great school of the wisdom and the mysteries of the Egyptians. From it the so-called Rite of Memphis apparently derives its name, though it has clearly no historical warrant for so doing, and though it is averred by its supporters to commemorate and continue the hermetic and spiritual teachings of the Egyptians. We should not have given the Rite of Memphis in so much detail were it not that we wish the Cyclopaedia to be, as far as it goes, a perfect book

of reference.

Memphis, Degrees of.—We have no official record at hand of the degrees of the Rite of Memphis, as it was worked at Montauban in 1814 by Bros. Samuel Honis (of Cairo); Gabriel Mathieu Marconis (surnamed „ de Nègre," from his dark complexion and Egyptian blood) ; the Baron Dumas ; the Marquis de Larôque ; Hippolyte Labrunie ; J. Petit, etc. ; but upon its revival at Paris by Bro. Jacques Etienne Marconis (son of the above-named Gabriel Mathieu Marconis), a collection of 91 degrees was published, of which the nomenclature is here given from „L'Hiérophante," printed „Vallée de Paris—5839." It will be seen that the list of degrees has been derived from all the known French Rites, and combined with a system of mystico-theosophic instruction. The official list of 1839 is as follows :—PREMIÈR E SÉRIE. 1r Classe: 1, Apprenti; 2, Compagnon; 3, Maître; 4, Maître discret; 5, Parfait Maître; 6, Sublime Maître; 7, Prévôt Juste; 8, Chev. Intendant des Bâtiments ; 9, Chev. Elu des Neuf ; 10, Chev. 111. Elu des Quinze ; 11, Sublime Chev. Elu ; 12, Chev. G. Maître Architecte; 13, Royal Arche. 20 Classe: 14, Chev. de la Voûte Sacrée; 15, Chev. de l'Epée ; 16, Prince de Jérusalem; 17, Chev. Prince d'Orient et d'Occident; 18, Chev. Prince de Rose d'Hérédon ; 19, Chev. G. Pontife de Jérusalem; 20, Chev. G. Maître du Temple de la Sagesse, Chef de la ir 0 Série ; 21, Chev. Noachite, ou de la Tour; 22, Chev. du Liban; 23, Chev. du Tabernacle; 24, Chev. de l'Aigle Rouge; 25, Chev. du Serpent d'Airain ; 26, Chev. de la Cité Sainte. 3e Classe : 27, Souverain Grand Commandeur du Temple ; 28, Chev. de Johan, ou du Soleil ; 29, Chev. de St. André ; 30, Chev. Grand Kadosh, Souv. G. Inspecteur; 31, Grand Inquisiteur Commandeur; 32, Souverain Prince clu Royal Mystère ; 33, Chev. Grand Inspecteur Général DEUXIÈM E SÉRIE. 34, Chev. du Temple; 35, Chev. Scandinave; 36, Chev. Philalèthe. à? Classe : 37, Docteur des Planispheres; 38, Maître du Grand Œuvre ; 39, Prince du Zodiaque ; 40, Sublime Philosophe Hermétique ; 41, Chev. des 7 Etoiles; 42, Chev. de l'Arc aux 7 Couleurs; 43, Chev. Suprême Commandeur des Astres; 44, Grand Pontife d'Isis; 45, Souverain Maître des Mystères; 46, Sublime Prince de la Courtine Sacrée; 47, Interprête des Hiéroglyphes. / 50 C/asse: 48, Roi-Pasteur de Hutz ; 49, Prince de la Colline Sacrée; 50, Sage des Pyramides ; 51, Philosophe de la Samothrace ; 52, Prince de la Toison d'Or; 53, Titan du Caucase ; 54, Enfant de la Lyre; 55, Chevalier du Phénix; 56, Docteur Orphique; 57, Sublime Scalde; 58, Chev. du Sphinx; 59, Parfait Maître du Sloka; 60, Chev. du Pélican; 61, Sublime Sage du Labryrinthe. 6e Classe : 62, Pontife de la Cadmée ; 63, Sage Sivaiste ; 64, Grand Architecte de la Cité Mystérieuse ; 65, Sublime Mage , 66, 1 rincc Brahmane; 67, Gardien des Trois Feux ; 68, Pontife de 1 Ogygie ^ 69? Souverain Grand Maître de la Lumière, Chef de la 2mo Série. TROISIÈME SÉRIE. 70, Docteur du Feu Sacré; 71, Chev. du Triangle Lumineux ; 72, Chev. Théosophe; 73, Sage d'Héliopolis; 74, Pontife de Mithras; 75, Gardien du Sanctuaire. 70 Classe: Prince de la Vérité ; 77, Sublime Kavi ; 78, Docteur des Védas Sacrés; 79, Mouni Très-sage ; 80, Chev. du Sada Redoutable ; 81, Gardien du Nom Incommunicable ; 82, Suprême Maître de la Sagesse ; 83, Grand Pontife de la Vérité; 84, Grand Inspecteur, Intendant, Régulateur Général de l'Ordre ; 85, Souverain Prince de la Maçonnerie, . Chef de la 30 Série ; 86, Souverain Grand-Maître Constituant de l'Ordre ; 87, Souverain Prince, Regisseur Général de l'Ordre ; 88, Souv. G. Inspecteur Général, Chef du Sup. Conseil Représentatif de l'Ordre ; 89, Chev. du Knef, membre du Suprême Grand Conseil Général; 90^ Prince de Memphis membre du Souverain Tribunal, défenseur de l'Ordre; gi, Patriarche Souverain, G. Conservateur de l'Ordre (Grand Empire). A second edition of the above-mentioned work, but entitled „ Le Sanctuaire de Memphis," was printed at Paris—"1849 E. V.—5850 L," in which the degrees are slightly differently arranged, and extended to 92 degrees. The fifth of the before-mentioned degrees is styled Maître Architecte ; 7,

Juste et Parfait Maître; 8, Chev. des Elus; 17, Chev. d'Orient; 19, Chev. Prince d'Occident: this carrying all the degrees from 33 to 34 a step forward. 35, Chev. Scandinave, becomes the 60th degree. 38, Sublime Maître de Grand Ouvre, becomes the 89th, and is replaced by Sage Sivaiste, the 63rd ; 45,^ Souv. Maître des Mystères, becomes the 76th, and is replaced by Roi Pasteur des Hutz. From this place it is easier to copy the list :—46, Prince de la Colline Sacrée; 47, Sage des Pyramides; 48, Philosophe de la Samothrace ; 49, Titan du Caucase; 50, Enfant de la Lyre; 51, Chev. du Phénix;„ 52, Sublime Scalde; 53, Chev. du Sphynx ; 54, Chev. du Pélican ; 55, Sublime Sage du Labyrinthe; 56, Pontife de la Cadmée; 57, Sublime Mage ; 58, Prince Brahmane ; 59, Pontife de l'Ogygie ; 60,_ Chev. Scandinave ; 61, Chev. du Temple de la Vérité ; 62, Sage d Hcliopolis, 63, Pontife de Mithra ; 64, Gardien du Sanctuaire; 65, Prince de la Vérité; 66, Sublime Kavi; 67, Mouni Très-sage; 68, G. Archit. de la Cité Mystérieuse. TROISIÈME SÉRIE. 69, Sublime Prince de la Courtine Sacrée; 70, Interprête des Hiéroglyphes; 71, Docteur Orphique; 72, Gardien des Trois Feux; 73, Gardien du Nom In- communicable; 74, Suprême Maître de la Sagesse; 75; Souverain Prince des Sénats de l'Ordre ; 76, Souverain Grand Maître des Mystères ; 77, Suprême Maître du Sloka ; 78, Docteur du Feu Sacré ; 79, Docteur des Védas Sacrés; 80, Sublime Chev. de la Toison d'Or; 81, Sublime Chev. du Triangle Lumineux ; 82, Sublime Chev. du Sadah, Redoutable ; 83, Sublime Chev. Théosophe ; 84, Souverain G. Inspect, de l'Ordre ; 85, G. Défenseur de l'Ordre ; 86, Sublime Maître de FAnneux Lumineux ; 87, G Régulateur Général de l'Ordre; 88, Sublime Prince de la Maçonnerie ; 89, Sublime Maître du Grand CEuvre ; 9°) Sublime Chev. du Knef ; 91, Souv. Prince de Memphis, Chef du Gouvernment de l'Ordre ; 92, Souv. Prince des Mages du Sanct. de M. The Bro. Jacques Etienne Marconis established the Rite in the United States in 1856, and their list from this period is-still further varied. SECOND SERIES. Class 3, Senate of Hermetic Philosophers : Knight of the Red Eagle is inserted at the 34th degree ; 35, Knight Master of Angles ; 36, Knight of the Holy City ; 37, Knight Adept of Truth ; 38, Sublime Knight Elect of Truth ; 39, Knight Philalethes ; 40, Doctor of the Planispheres ; 41, Saviste Sage ; 42, Hermetic Philosopher. Academy of Masonic Science : 43, Adept Installator ; 44, A. Consecrator ; 45, A. Eulogist ; 46) A. of Sirius ; 47) Babylon ; 48, A. of the Rainbow ; 49, A. of the Seven Stars ; 50, Commander of the Zodiac. Class 4, Conclave of Masonic Magi : $1, Knight Banuka ; 52, Knight of the Luminous Triangle; 53, Knight Zaradust; 54, Knight of the Luminous Ring; 55, Prince Magi; 56, Doctor of the Sacred Vedas ; 57, Prince Brahmin; 58, Sublime Scalde ; 59, Knight Scandinavian. College of Princes of Truth: 60, Prince of the Sacred Name; 61, Prince of the Golden Fleece ; 62, Prince of the Lyre ; 63, Prince of the Labyrinth ; 64, Prince of the Lybic Chain ; 65, Prince of Truth ; 66, Prince of the Covenant ; 67, Prince of the Sanctuary ; 68, Prince of the Temple of Truth; 69, Commander of the Second Series. THIRD SERIES. Class $th: Council of Masonic Mysteries.—70, Orphic Sage; 71, Sage of Eleu ; 72, Sage of the Three Fires ; 73, Sage of Mithras ; 74, Sage of Delphi; 75, Sage of Samothrace ; 76, Sag e of Eleusis ; 77, Sage of Symbols ; 7 8, Sage of Wisdom ; 7 9, Sublime Sage of the Mysteries. Class (ith : Council of Sublime Master of the Great Work.—80, Priest of the Sphynx; 81, Priest of the Phoenix; 82, Priest of the Pyramids; 83, Priest of Heliopolis ; 84, Priest of On ; 85, Priest of Memphis ; 86, Pontiff of Serapis ; ?87, Priest of Isis ; 88, Priest. of Knef; 89, Pontiff of the Mystic City ; 90, Perfect Prince Sublime Master of the Great Work. Cldss 7th: lifyslic Tt:mple ef Sovercigll Grand Council Gmeral.-91, Pat. Grand Defender .of the Rite; 92, Sublime Interpreter of Science and Hieroglyphics; 93, Grand Insp. Regulator of the Rite; 94, Sovereign Prince of Memphis. Sov. Sane. ef liicmphis.-95, Sov. Pat. Grand Conservator of the Rite. Sane. ef Sublime li:fagi:-96, Suhlime Magi. Supreme Council ef Sublime lifasters ef the Light.-97, Grand Hierophant. After this, about the year 1862, the Bros. Jacques Etienne Man;onis united the Rite with

the Grand Orient, and continued to confer the higher degrees as one of the eight recognised Rites of the „ Grand College of Rites," under the sanction of the said Grand Orient. In this year, 1862, he printed in „La Ruche" a revised series of the Rite, which is now recognised by the Sovereign Sanctuary of the Antient and Primitive Rite of Masonry (reduced to 33 degrees in 1866-which see), in and for the United· Kingdom of Great Britain and Ireland, as follows :_1st Class, Lodge.-1, Apprentice; 2, Companion; 3, Master; 4, Secret Master; 5, Perfect Master; 6, Initiate Secretary ; 7, Provost and Judge; 8, Intendant of Buildings; 9, Elect ofNine; 10, Illustrious Elect ofFifteen; 11, Sublime Knights Elect; 12, Grand Master Archi tect; 13, Royal Arch. FIRST SERIES. 2nd Class, College.-14, Grand Scotch Elect; 15, Knight ofthe East; 16, Prince ofJerusalem; 17, !?night of.the East and West; 18, Knight of Rose Croix; 19, Grand Pontiff; 20, Grand Master of Lodges; 21, Prussian Noachite; 22, Prince ofLebanon; 23, Chiefofthe Tabernacle; 24, Prince of the Tabernacle; 25, Knight of the Brazen Serpent; 26, Knight ofthe Holy City, or S. T.; 27, Grand Commander ofthe Temple; 28, Grand Sublime Knight of St. :Andrew of Scotland; 29, Knight of John, or the Sun; 30, Knight Kadosh. 3rd Class, Chapter.-31, Grand Master Commander; 32, Prince of the Royal Secret ; 33, Grand Master General ; 34, Knight of Scan dinavia; 35, Sublime Commander ofthe Temple. 4th Class, Areopagus.-36, Sublime Negotiate, Companion of Lumi nous Triangle; 37, Knight of Shota, Adept of Truth; 38, Sublime Elect of Truth, or Philalethes; 39, Grand ?lect of the h:ons; 40, Sage Savaiste, Perfect Sage; 41, Knight of Arch of Seven Colours; 42, Sublime Hermetic Philosopher; 43, Doctor of the Planispheres ; 44, Sublime Sage ofthe Zodiac ; 45, Sublime Sage of Isis; 46, Sublime Pastor of the Huts; 47, Knight of the Seven Stars ; 48, Sublime Guardian of the Sacred Mount; 49, Sublime Sage of the Pyramids. SECOND SERIES. 5th (!lass, Senate.-50, Sublime Philosopher of Samothrace; 51, Sub lime Titan of the Caucasus; 52, Sage of the Labyrinth; 53, Sage of the Phccnix; 54, Sublime Scald; 55, Sublime Orphic Doctor; 56, Sage of Cadmus; 57, Sublime Magus; 58, Sage Brahman; 59, Sublime Sage of Ogygia; 60, Sublime Guardian of the Three Fires; 61, Sublime Unknown Philosopher; 62, Sublime Sage of Eleusis. 6tlt Class, Consistory.-63, Adept of Sirius; 64, Adept ·of Babylon; 65, Companion Banuke; 66, Companion Zeradust; 67, Companion of the Luminous Ring; 68, Companion of the Sacred Vedas; 69, Compmion of the Sacred Name; 70, Companion of the Golden Fleece; 71, Companion of the Lyre; 72, Companion of the Lybic Chain; 73, Companion of the Sanctuary ; 74, Patriarch of Truth; 75, Sublime Master of the Secrets of the Order.THIRD Sm?ms. 7tl1 Class, Cmmcil.-76, Sage of Elea; 77, Sage of Mithras; 78, Sage of Delphi, or Sacred Curtain; 79, Sage Theosopher; 80, Sublime Sage of Symbols, Interpreter of Hieroglyphics; 81, Sublime Sage of Wisdom; 82, Sublime Sage of the Mysteries; 83, Sublime Sage of the Sphinx; 84, Priest of On, or Heliopolis; 85, Priest of Memphis; 86, Pontiff of Serapis; 87, Pontiff of Isis; 88, Pontiff of Kneph; 89, Pontiff of the Mystic City; 90, P. P. Sublime Master of the Great Work; 91, General Inspector of the Order; 92, Great Defender of the Order; 93, G. R. General of the Order; 94, S. P. of Memphis, or of Masonry; 95, Sublime Prince of the Magi; 96, Sovereign Pontiff of Magi of the Sanctuary of Memphis. The Rite of Memphis is now, in France, under obetlience to the Orient (a great mistake, by the way, as the Orient has nothing properly to do with the high grades), not, we believe, worked. The Rite of Memphis passed from France to America about 1856, and is worked still, we understand, in the United States, though the grades were reduced to 33. The A. and P. Rite, of which Bro. Yarker is head, in this country is practically a revival of the Rite of Memphis reduced, though it is fair to observe that there is an apparent similarity between the two systems of Memphis and Misraim, and an interchange, so to say a communicability, of grades. The grades of Misraim-above all, those which bear the same names with those of the A. and A. S. Rite-are all the creation of a feeble imagination;

those of Memphis seem to be taken from the old high grade system worked in France. Memphis, Rite of.-This Rite is entirely distinct from that of Misraim, and it is a great mistake to confound them in any way together, undoubtedly. We need not touch upon the Legend of the order itsel-f in respect, namely, that an Egyptian sage named Ormus, converted by St. Mark, A.D. 46, introtluced new formul? of it into Europe, and that the Essenes and Ormus became united, and preserved the Egyptian wisdom until r 118, when it was revived by and taken under the protection of the Knights of Palestine, who founded a Grand Lodge at Edinburgh. According to. the legend, Ormus is stated to have combined (in the Rose Croix) the Secrets of tl?e Egyptian Priests with the· advent of the New Law. vVe cannot accept the verity of such a statement; and it is sufficient to say that about 1814 a certain Sam Honis, born at Cairo, seems to have brought the order to France, and together with Gabriel Mathieu Marconis, Baron Dumas, the M:.uquis deJ.aroque, and Hippolyte Labrnnie, to have founded a Lodge at Montauban, April 3, r815. Grand Master Marconis was G. M. and G. Hieroph::mt of the Grand Lodge. But after t"•elve months, the Lodge was declared „en sommeil," and so it remained until 1838, when the Grand Lodge"Osiris „ was constituted, on which J. E. Marconis the younger secured the place of his father. For the interesting details above, for the first time given in any Cyclopredia, we are indebted to our ab4! brother John Yarker, to whom we ten<ler our best thanks for his friendly aid.

Menapius, F. G.- Wrote two tracts on the Rosicrucian Centenary, 1618.

Menatzchim, Conseil de.-The name of the highest grade in the „Rite de· Ia Vieille Bm,'1 atToulouse. The word is taken from the „Menatzchim" of the Hebrew 2 Chron. ii. 18, whom Anderson calls"expert Master Masons," and says were"overseers and comforters of the people in working." We c.ill them sometimes prrefects, and the Spanish Hebrew version tem1s them „Esforcientes."

Menke, C. F. -Edited „Maurerischen Sylvester Almanach," Dresden, 1815,-perhaps the first Lodge history; and also, in 18r6, · „Cypressenzweige auf die Grii.ben entschlafenen Briidcrn."

Menscheit's Bund.-Some say an organization actually projected by Krause, in 1812, to take the place of· Freemasonry, though others, and perhaps more surely, represent it simply as a"beau ideal."

Mercadier.-A French medical man and Freemason, and founder of" La loterie Maçonnique, dit du Reveil de la Nature," in 1804, Thory tells us. It was only, however, apparently quasi-Masonic.

Mercier, L. S.-A French advocate and literary man, and earnest Freemason, who was born in 1740, and died in 1817. He was a mem ber of the Lodge"Les Neuf Sreurs."

Mercier, L. S.-Wrote"Tableau de Paris," 1781, in which occurs an account of the Secret Societies and the Martinistes.

Mercy, Prince of.-:-Twenty-sixth of the A. and A. S. Rite.

Mere Loge.-A name given by French Masonic writers, though in a somewhat slipshod manner, at times to the ruling authority of the order or rite. In earlier times, the „Grande Loge" of France granted to certain Lodges, from 1750, the name of „Mere Loges." They seem, in fact, to have been a sort of Provincial Grand Lodge, with jurisdiction over a certain number of Lodges. The best known in ·France arc the „Mere Loge of the Comtat Venaissin," the „Mere Loge of Marseilles," the „Grande Mere Loge Provinciale de Rouen," and the „Mere Loge" of the Scottish Philosophic Rite. Some,

however, contend that such Lodges were originally independent of any other authority, and that the n·ame of the „Mere Loge" was the name of the Lodge first in the field. As we have often observed, a great deal of confusion, masonically and historically, has arisen.from private Lodges taking the name of a Grand Lodge, which can only be an aggregation of several Lodges. There have been also „Mere Loges," as they have been termed, or „Mutter Loge," in Germany and Holland.-See also MOTHER LonGE

Meridian Sun.-11he sun at its zenith is represented in olden ritual by the Warden, at which hour (nigh t1velve) the Brethren are called to refreshment; but such is hardly a correct view of our more modern Masonic ritualism.

Merilbon, Joseph.-A French Brother who delivered two orations at Paris, 1821.

Merit, as the old Charges suggest, ought to be the real cause still of all preferment among Masons. Indeed, masonically, it ought to guide us in all our appointments; though we must never forget, as Friar Tuck puts it, in „Ivanhoe," „Exceptis excipiendis," and which state of things, as all know who have anything to do with Lodge life, very often crops up.

Merle, J. T.-A French Freemason and litterateur, who composed several of the songs in the „Lyre Maonnique."

Merville, P. F.-Orator of the Lodge „Saint Jean de Jerusalem," Nancy, who delivered an address at the inauguration of the Temple, 8 Novembre, 1825.

Merzdorf, J. L. T.-Born in 1812; a learned German brother Mason, who has published some most valuable contributions to Masonic archreology. He was initiated in the Lodge „Apollo,"at Leipsic, in 1834, and resuscitated the Lodge „Zum goldenen Hirsch," Oldenburgh, of which he was for many years the Deputy Master. He also took part in other Masonic revivals, at Emden and Brcmerhaven. He published „Die Syrnbole, die Gesetze, die Geschichte, der Zweck der Masonei schliessen keine Religion von derselben aus": Leipsic, 1836; „Die Denkrniinzen der Freimaurer Briiderschaft": Oldenburg, 1852; Les sing's „Ernst und Falk, historisch kritisch beleuchtet „: Hanover, 1855; „Geschichte der Freimaurer Briiderschaft in Schottland," 1861, and other valuable essays.

Mesmer, Fran z Anton.-Born in 1734, died in 1815, may be called the reviver of animal magnetism, and the founder of mesmerism, which, whatever its scientific or therapeutic value may be, has seemed to fall into the hands of the charlatan and the knave. He was a Free mason, and founded at Paris, in 1782, a magnetic association or order, quasi-Masonic in its character, to which he gave the name of the „Rit d'Harmonie Universelle." From what Ragon and others say, it appears to have been both mystical and magnetical, but what its end or good „deponent saith not."-See MESMERIC MASONRY.

Mesmeric Masonry.-Is the name given by some writers for the French words „La Mac;;onnerie Mesmerienne," though why we hardly know, and which name was applied to the system when first established at Paris by Mesmer in 1782, and afterwards revived by Liitzelburg at Strass burgh in 1786 or I784, and which seems to have spread under the Chevalier de Barbarin, in Lyons, Bordeaux, Amsterdam, and Ostende. There are some rules of November 6, 1786, published, with the motto, „Naturre et cordis opus non artis," and these are termed the „Statuts de la Societe harmonique des Amis Reunis." There are also some -.vorks extant which seem to show that already in

1784 this Association was in existence at Bordeaux and Amsterdam, as the „Handbuch" gives us the name ofa work which is also mentioned by Kloss, and which we have, alluded to already under Barbeguiere.--See by misprint BARIJEQUlERE.-This· is called"L1. Societe Mesmerienne ales lei;ons 11i-ononces par Fr. Mocet, Riala, Themola, Seca et Cephalon, de l'ordre des Freres de !'Harmonie en Loge Mesmerienne de Bordeaux, l'an des Influences 5784, et du Magnetisme le 1••, par M.J. B. B. (Bar beguiere Medicin) „: Amsterdam, 1784. There are also"Reglemens des Societes de l'Ham1onie Univcrselle, adopte par la Societc de l'Hannonie de France, dans l'Assemblie Gcncralc tenuc a Paris le 12 Mai 1785." There is also an account of a"Systeme de la Rose Mag- netique, Paris, 1789, nee de la Rochelle." •

Mesopolyte, Le.--Said by Thory and other writers to be the 4th of Bahrat's Gcm1an Union of 22. „\Ve do not, however, find it in the"Handbuch „ or Lenning's original work.

Mesouraneo.-From the Greek verb µ£crovpav£w, to be in the mid heavens-in the meridian or zenith-and is employed by Hutchinson to represent the derivation of Masonry. We need hardly add that such a degree of Masonry is neither likely nor scientific, and cannot be upheld in any measure. There is also a Greek word µ£crovpavw.1.a, the zenith, but from neither can Masonry by any possibility be derived.

Metal.-The law about any metallic substance is so well known to Freemasons, even to the Apprentice, that we need not dilate upon it here. It seems to have been a custom common to all the mysteries. Money and any metallic substance are equally forbidden, symbolically,as we shall remember, for two reasons.

Metal Tools.-We shall call to mind the fact mentioned in the Bible, and alluded to in our own traditions, that all the stones for the building of the Temple were sent up ready squared, at Gebal and in the quarries near Jerusalem, and had only to be fitted : so that"there was neither hammer nor axe, nor any tool of iron, heard in the house while it was in the building."

Metropolitan Chapter of France.-This high grade organiza tion seems to have been formed by some separatists from the"Conseil des Empereurs d'Orient et d'Occident" and the „Souverain Conseil des Chevaliers d'Orient," and to have called itself"Le Grand Chapitre General de la France." In 1786 the Grand Orient, then in antagonism to the Grand Lodge, gave it the name of the"Chapitre Metropolitain/' Eut it did not last long.

Metton.-Co-editor of the „Annales Chronologiques," with B. A. de \Vargny.-See ANNALES CHRONOLOGIQUES, where Margny, by error, stands for „\Vargny.-The number of actual volumes appears to be six, not five-the last dealing with the events of 1825-8. This valuable work was stopped by the Belgian Revolution.

Meusel.- ·wrote"Vermischte Narichten und Bemerhungen," etc. Erlangen, 1816. Kloss says that it contains valuable information.

Mexican Mysteries.-It has been said that, under the sway of the Aztecs, the Mexican mysteries had some Masonic affinities. The accounts of them, however, arc very doubtful and even obscure, though we are not prepared to say that there may not have been preserved among them some traces of the prim?val mysteries.-See MYSTERIES.

Mexico.-It would seem that about 1825 a Grand Lodge of Mexico was formed at Mexico, and opened by a Bro. Pinsett, then the American Ambassador. and Provincial Grand Master of South Carolina. Six Lodges app?ar to have ultimately belonged to it. At Mexico itself Masonry met with many discouragements, and there are said to have been Lodges at Pueola, G11adalaxara, and Vera Cruz. Soon after this questions arose between the Grand Lodge and the A. and A. S. Rite, and in 18?n the Lodges seemed, as the French say, to fall into „sommeil." In 1850, or thereabouts, some French Masons seem to have obtained from the Grand Orient of France a Constitution for a Lodge called „Les Hospitaliers des deux Mondes." A Lodge St. Jean d'Ulloa was established in Vera Cruz under the Gran9 Orient so early as 1843. At present we believe that, though Lodges exist, there is but little actual work, or definite organization.

Meyer, C. E.-Chairman of the Library Committee of the Grand Lodge of Pennsylvania, and, as such, editor of the memorial volume of the Masonic Temple of Philadelphia, the finest building of its kind in the world.

Meyer, F. L. W.-Born in 1759, he died in 1840. He was the teacher of the German language to the Dukes of Cumberland, Sussex, and Cambridge. He was a Freemason and friend of Schroder's, whose biography he wrote in 1823.

Meyer, J. H. C.-Issued in 1776, at Stendal,"Erlauterung der Freimaurerei, aus d'Engl des Br. Preston uberst," and several other Masonic tracts. . Kloss mentions seven, though we do not feel quite sure that they are by the same Meyer, as there are several writers of the same name.

Meyer, J. F. Von. -Wrote „Die beiden haupschuften der Faux tmd die Confession, etc., mit varianten und dem settenen Latc mischen original du zweitenschrift," 1827. He also put forth in 1818 and 1827, „Blatter fi.ir hotere Wahrheit," and also in 1831, „Der Tempel Salomons gemessen und geschildert."

Meyer, M.-Thory gives us the name of this writer, who is said to have published at Frankfort, in Svo, in 1769, „Franche l\fa4sonnerie, La, n'est que le Chemin de l'Ei'ifer, traduit de !'Allemand." This work, of which Kloss seems to know nothing, is probably a translation of the old foolish sermon, „Masonry the Way to Hell," published (not preached, we hope) at London in 1768. Mackey says that French and German translations of it appeared in less than two years after its issue. .It is in itself an utter,ly worthless production ; a copy of it exists in the British Museum.

Meyer, T. F.-Hc wrote, with Stuve Arndt, Von Knigge, Steffens, and Fessur, „Lechs Stim?nen i.iber geheime gesellschaften und Frei maurerie," r 824. He Imel also issued in 1819 „Unpartheisches Untheil uber den inhalt der beiclen Tractiitchen Sarscna und anti-Sarsena in beziehung auf Freimaurcrie." Meyern, Von, Meiern: or Mayern, plled Hauptm:mn.-Is the Hiter of a Masonic romance termed"Dye na Sore," or „ Die Wanderer aus dem Sanskrit ubersetzt." It appeared at Vienna in 1789, and contains a full and lively account of Masonic festivities. Kloss ingeniously suggests-what appears to be very likely-that he is also the author of"Dallora," or"Etwas zur Beberzegung ou mcme Melbriider," published anonymously by Maurer, Berlin, 1787 or 1788.

Meynil, Chastelli er du, or Mesnil, Le Marquis, was a leading member of the Strict Observance, and a member of the Directory of Strasburg, 1775, who, together with the Comte de Strogonoff, for the Directory of Bordeaux, „:Ma?on de la Chevalerie," Lyons; d'Auberlin Savalette de Langes, C.

Tassare de l'Etang, and Le Roy, signed a concordat with the Grand Orient February 2, 1766.

Micharler, C arl.-Wrote an"Historisch-critische abhandlung," in respect of the Phcenician ·Mysteries, Wien, 1796.

Michelspacher.-Author of „Cabale oder Spiegel tles Kunst und Natur in Alchemie," 1615. In this occurs Diagraphe Fratribus R. C. Dicata (1667), as published in that year separately apparently.

Michigan.-Freemasonry appears to have existed in this State of' America in 1794, but it was not until July 31st, 1826, that the Grand Lodge was organized, Mackey tells us, and General Lewis was elected 1st Grand Master. It has now 104 Lodges and 5967 Brethren.

Middle Ages, The._:_Properly seem to represent the time between the old Crusades and the discovery of printing at the end of the fifteenth century. In this epoch the building fraternities raised those mighty works which still startle and delight.

Middle Chamber.-Or rather the Middle Story Chamber; well known in the historic ritualism of the 2nd Degree.

Miersch, K. G.-Delivered an address," Fliessen aus der Maurerei," 1801; wrote also a comedy, „Die Ordensbruder, oder der Stein der Weisen:" Berlin, 1793.

Milanes.-Was an advocate at Lyons, writer of „R?pousse aux Assertions, etc.," 1784, and cruelly put to death by the „Rouges" at Lyons in the disturbances of the Revolution. He was a worthy man and a zealous Freemason.

Miles.-The 2nd grade of the African builders. In Latin „miles" means a soldier, but it is also put for a body of• men, and hence our English word militia, or „pace militium." In later Latin „milites „ is used for knight5.

Military Lodges.-Lodgcs have been and still are attached to particular rigements in national armies, and several such exist under the English Constitution, but nothing like the number during the last century.

Millin de Grand Maison, A. L., called after the Abbe Millin, was horn in 1759, and died in 1818. He was the founder of the „Magasin F,ncyclopedique," and was.an able arch?ol'ogist. He was a Freemason under the Rite Ecossais, and also belonged to the „ Mere Loge" ofthe „Rit Ecossais Philosophiquc."

Milly, N. C. de Thy, Comte de.-Dorn in 1728; died in 1784. He was a member ofthe „Neuf Sceurs," and an able physicist.

Minerva} Grade.-The 2nd grade of the Bavarian Illuminate.

Minerve Loge.-J\pparently a development of German student secret societies.

Mineurs du Brocken.-Thory says that this is a Hanoverian secret ord?r, under the protection of Kings of England; but to say the truth, we have never heard ofit. If it be anything, it is prouably a trade fraternity.

Minnesota.-The Grand Lodge of Minnesota was only organized in 1853, E. A. Dulas being its first Grand Master. It -now numbers 104 Lodges and 5,967 members.

Minoch, J.-Wrote „Analckten Garlitz, 1804, 2 Bii.n<le." Minor Illuminate.-See ILLUMINATUS MINOR.

Minute Book.-The minutes of a Lodge are preserved in a minute book, which has to be produced when called for by the Provincial Grand Master, or Deputy Grand Master, or Grand Master.

Minutes arc the proceedings ofa Lodge, taken down by the Secretary and transcribed into the minute book. At every monthly meeting the minutes must be read for confirmation before all other business. The rights of the brethren as to confirmation or non-confirniation are not always clearly understood ; and therefore it is well to point out that though confirmation is needful, according to the Book ofConstitutions and the By-laws, for certain matters, some votes do not require confirma tion unless so specified in the By-laws-such as charity votes, or other votes „ad hoc," „in prresenti." At the same time, it is very difficult indeed to limit the power of non-confirmation. In fact, only the con firmation ofthe minutes of the election of the W.M. can be objected provided they are a fair account of the proceedings-unless provision be especially made in the bye-laws.

Mirabeau, Le Comte.-Well known for the part he took in the French Revolution, and some writers have termed him a Freemason. He was not, we believe, a Freemason, though he was one of the Illuminati, and as such may have, and very probably did, introduce that mischievous society into France. But we disown emphatically any connexion between Mirabeau and Masonry.

Misconduct.-Though it is not always easy to say what constitutes misconduct, yet we have a sufficient definition of it, perhaps, in our English Constitution, where it is provided „that if any brother behave in such a manner as to disturb the harmony of the Lodge," he shall be subject to admonition and punishment. As a general rule, a two-thirds majority is required for the removal of those whose personal miscondu?t causes a scandal and an annoyance, and the bye-laws di/fer. Yet we apprehend that virtually the Lodges can decide for themselves judicially what constitutes such Masonic misconduct as to need punishment. In France there is an elaborate code of Masonic law, and a scale of offences and punishments. As a fact, the English disciplinary system is very seldom strained, and we happily, for the most part, are governed and govern ourselves without the application of" pains and penalties." Misex:able Scald Masons.-See SCALD MISERABLE MASONS.

Misraim, The Rite of.-This is a foreign Rite, French almost entirely, still in existence as a Rite in France, with a Grand Ruling Body of its own. It is entirely distinct from Memphis. We have kept the spelling „ Misraim „ because it is purely French (being also written „ Misphraim „), though „ Mizraim „ no doubt is the proper name, scientifically and Hebraically. It was apparenlly formed in 1S05 at Milan by some French brethren (not of high character, Clavcl says), named Le Changeur, B. Clave!, 1\-Iark Bedarride, and Joly, and was introduced into France by them in 1814. It was regularly worked in Ireland early this century by the chiefs of the Ancient and Accepted Rite. We do not profess to see the use of it, and the names appear very ridiculous; but we think it right, for the purpose of reference, to give the list in extenso. The original- French list was as follows : SERIES I. 1, Apprenti; 2, Compagnon; 3, Maitre; 4, Maitre Secret; 5, l\faitre Parfait; 6, Maitre par Curiosite, ou Secretaire Intime; 7, Maitre en Israel, ou Prevot et Juge-some say, Maitre Irlandais; 8, l\faitre Anglais; 9, Elu des Neuf; 10, Elu des Inconnues; II, Elu des Quinze; 12, Elu Parfait; 13, Elu Illustre; 14, Ecossais Trinitaire; 15, Ecossais Compagnon; 16, Ecossais Maitre; 17, Ecossais Parisien; 18, Maitre Eeossais; 19, Ecossais des J J J; 20, Ecossais de la Vof1te Sacree de Jacques VI.; 21, Ecos-

sais de St. Andre; 22, Petit Architecte; 23, Grand Architecte; 24, Architecteur; 25, Apprenti Parfait Architecte; 26, Compagnon; 27, Maitre; 28, Parfait Architecte Anglais; 29, Sublime Ecossais, some say Kadosch; 30, Sublime Ecossais de Heredom; 31, Royale Arche; 32, Grand Hache; 33, Sublime Chevalier du Choix Clef de la Premiere Serie. SERIES II. 34, Chevalier des Sublime Choix; 35, Chevalier Prussien; 36, Chevalier du Temple; 37, Chevalier de l'Aigle-'-some say Le Maitre Parfait, ou Architecte; 38, Chevalier de· l'Aigle Noir; 39, Chevalier de l'Aigle Rouge; 40, Chevalier d'Orient Blanc; 41, Chevalier d'Orient; 42, Commandeur d'Orient; 43, Grand Commandeur d'Orient; 44, Architecte des Souverain Commandeurs du Temple-some say Chevalier du Temple; 45, Prince de Jerusalem; 46, Souverain Prince Rose Croix de Kilwinning et d'Heredom; 47, Chevalier d'Occident; 48, Sublime Philosophe; 49, Chaos rcr Discr?t ; 50, Chaos 2c Discret-some say Sage; 5 1, Chevalier du Soleil; 52, Souverain Commandeur des Astrcs; 53, Philosophe Sublime; 54, Clavis Ma<;on r•r Grand Mineur; 55, Clavis Ma<;on 2c Grand Mineur; 56, Clavis Ma<;on 301c Grand Mincur ; 57, Clavis l\fa<;on 401c Grand Mineur; 58, Vrai Mai;on Adepte; 59, Elu Souverain; 60, Souverain des Souverains; 61, Maitre des Loges Legitimes; 62, Tres Haut et Tres Puissant; 63, Chevalier de la Palestine; 64, Chevalier de l'Aigl? :Blanc; 65, Grand Elu Chevalier Ka<losch, Souverain Grand Inspecteur; 66, Grand Inquisiteur Commandeur some say Grand Juge. SERIES III. 67, Chevalier Bienfaisant; 68, Chevalier de l'Arc en Ciel; 69, Chevalier dti B., ou de la Kanuca des Minareth; 70, Tres Sage Israelite Prince; 71, Souverain Prince Talmudin; 72, Souverain Prince Zadkim; 73, Grand Haram; 74, Souverain Grand Prince Haram; 75, Souverain Prince Hasidim; 76, Gouverneur Grand Prince Hasidim; 77, Grand Inspecteur Intendant Regulateur de l'Ordre. SERIES IV. 78, Souverain Prince du 7sme Degre, Chef de la 4mc Serie; 79, Supreme Tribunal des Souverains Princes; So, Supreme Consisterie des souverains Princes du Some Degre; 81, Supreme Consisterie General des Princes du 81me Degre; 82, Conseil des Souverains Princes du 821nc Degre; 83, Souverain Grand Tribunal des Illustres Gouverneurs du 831nc Degre; 84, Conseil des Souverain Princes du 84me Degre; 85, Conseil des Souverain Princes du 85me Degre; 86, Conseil des Souverain Princes du 86mc Degre; 87, Souverain Grand Maitre Constitutionnel, 1 cr Serie; 88, Souverain Grand Maltre Constitutionnel, 28 Serie; 89, Souverain Grand Maltre Constitutionnel, 3me Serie; 90, Souverain Grand Maitre Absolu Puissant Supreme de l'Ordre. We give the English list, for which we are indebted to Bro. Yarker :- SERIES I.-SYMBOLICAL, 1st Class: 1, Apprentice; 2, Companion; 3, Master. -2nd Class: 4, Secret Master; 5, Perfect Master; 6, Master through Curiosity; . 7, Master in Israel; 8, English Master. 3rd Class: 9, Elect of Nine; 10, Elect of the Unknown; 11, Elect of Fifteen; 12, Perfect Elect; 13, Illustrious Elect. 4tli Class: 14, Scottish Trinitarian; 15, Scottish Companion; 16, Scottish Master; 1 7, Scottish Panissiere; 18, Master Ecossais; 19, Ecossais of the J J J; 20, Ecossais of the Sacred Vault of James VI.; 2 r, Ecossais o{ St. Andrew. 5tlt Class: 2 2, Little Architect; 2 3, Grand Architect; 24, Archi tecture; 25, Apprentice Perfect Architect; 26, Companion Perfect Architect; 27, Master Perfect Architect; 28, „Perfect Architect; 29, Sublime Ecossais; 30, Sublime Ecossais of Heredom. 6t!t Class:. 3 r, Royal Arch; 32, Grand Axe; 33, Sublime Knight Elect, Chief of the rst Series. SERIES Il.-PHILOSOPHICAL. 7tit Class: 34, Knight of the Sublime Electiop; 35, Prussian Knight; 3{:i, 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. 8t!t Class: 42, Commander of the East; 43, Grand Commander of the East; 44, Architecture of the Sovereign Commanders of the Temple; 45, Prince of Jerusalem. 9th Class: 46, Sovereign Prince Rose Croix of Kilwinning and Heredom; 47, Knight of the West; 48, Sublime Philosopher; 49. Chaos I., Discreet; 50, Chaos II., Wise; 51, Knight of the Sun. rotli Class. 52, Supreme Commander of the Stars; 53, Sublime Philosopher; 54, First Degree, Key of

Masonry, Minor; 55, Second Degree, Washer; 56, Third Degree, Blower; 57, Fourth Degree, Caster; 58, True Mason Adept; 59, Sovereign Elect; 60, Sovereign of Sovereigns; 61, Grand Master of Symbolic Lodges; 62, M. H. and M. P. Grand Priest Sacrificer; 63, Knight of Palestine; 64, Knight of tl)e White Eagle; 65, Grand Elect Knight Kadosh, Grand Inspector; 66, Grand Inquisition Commander, Chief of the 2nd Series.SERIES III.-MYSTICAL. ut!t Class: 67, Benevolent Knight; 68, Knight of the Rainbow: 69, Knight Bhanuka, called Hynaroth; 70, Most Worshipful Israelitish Priest. 12th Class: 71, Sovereign Princes Talmudin; 72, Sovereign Prince Zadkim ; 7 3, Grand Haram. r 3tli Class: 7 4, Sovereign Grand Princes Haram ; 7 5, Sovereign Princes Hasidim. 14th Class: 76, Governor Grand Prince Hasidim; 77, G. I. I. R. G. O .. C. 3rd Series.SERIES IV.-KABBALISTIC. 15tlt Class: 7 8, Supreme Council of Sovereign Princes of 7 8 ; 7 9' Supreme 1 ribunal of Sovereign Princes of 7 9 ; 80, Supreme Council of Sovereign Princes of So; 81, Supreme Council of Sovereign Princes of 81. 16th Class: 82, Supreme Council of Sovereign Princes of 82; 83, Supreme Grand Tribunal of Illustrious Sovereign Princes of 83 ; 84. Supreme Council of Sovereign Princes of 84; 85, Sovereign Council General of Sovereign Princes of 85; 86, Supreme Council of Sovereign Princes of 86. 17 tli Class : 8 7, Sovereign Grand Princes, Grand Masters 1st Series ; 88, Sovereign Grand Princes, Grand Masters 2nd Series.; 89, Sovereign Grand .t 1inces, Giand Masters 3rd Series; 90, Absolute Sovereign Grand Master, C. 4th Series. These 90 degrees, it is proper to observe, are divided into 17 classes : as Class 1st, 1 to 3; 2nd, 4 to 8; 3rd, 9 to 13; 4th, 14 to 21; 5th, 22 to 30; 6th, 31 to 33; 7th, 34 to 41; 8th, 42 to 45; 9th, 46 to 51; roth, 52 to 66; uth, 67 to 70; 12th, 71 to 73; 13th, 74 to 75; 14th. 76 to 7 7 ; 15th, 78 to 81 ; 16th, 82 to 86; 17th, 87 to 90. We fear that some may think we fill our pages too full of these idle names, but we wish our little work to be complete.-See PREFACE.

Mississippi.-The Grand Lodge of the State of Mississippi was organized in 1818, August 25, when Henry Tooly was elected first Grand Master. There are now 307 Lodges and 11,205 Brethren.
Missouri.-The Grand Lodge was organized in this State in 1821, at St. Louis, and Thomas Riddich was the first Grand Master. There are 445 Lodges and 22,822 Masons.

Mistletoe.-The sacred plant of the Druids, and in this respect answers to our Masonic acacia. In all probability we have in this a relic of the Mysteries, and of the teaching of primeval truth.

Mitgliedszeichen.-The German name for a jewel which the Brethren wear as a token of the Lodge or grade to which they belong, and which is worn from a ribbon round the neck if belonging to a Grand Lodge, at the buttonhole of the coat if belonging to a private Lodge.

Mithras, Mysteries of.-Mithras, in Greek Mispa,, Mispri,, which, as we have mentioned, numerically answers to the 36 5 days of the year (see ABRAXAS), is a Persian deity; and though various other personifications and characters have been attributed to him, represented, it is generally believed, the sun. The mysteries of Mithras were celebrated in caves, and passed from the East to Rome, it is averred, in the time of Pompey, but were suppressed in the year 378 A.D., when the „sacred law" was also destroyed. There are many representations of Mithras' mysteries on gems and the like, and a good deal has been written about the Mithraitic ceremonies, which, like that concerning the Egyptian, is purely imaginary, or very apocryphal. Like all other mysteries (see MYSTERIES), it clearly had a probation, a reception, a death, a resurrection, a revelation ; and no doubt preserved, as we believe all the mysteries did, remnants of primeval truth, though overlaid by false teaching, and eventually altogether perverted, from light to darkness, from truth to falsehood, from good to evil.

Mocranowski, Andreas.-Was Grand Master of the ·Grand Orient of Poland in 1784.

Modern Masons.-A name given by Dermott and his adherents to the Revival Grand Lodge of 17 17, while he termed his own schismatic body" Antient." The position of the Grand Lodge of 1717 is simply this. The Grand Lodge at York (or whatever its name) was more or less dormant at this period, and never seems to have had anything to do with the southern Masons ; nor is it at all clear that the southern Masons (that is, south of Trent) ever recognized the Grand Lodge of York. There was properly no Grand Lodge until 172 5 at York. In all probability, though the fact has yet to be verified, the southern Masons attended a Grand Assembly in London, to which many references are made by our Masonic annalists. The Brethren who met together in 1717 only revived, as we understand it, the meetings of the Grand Assembly. Such was clearly the idea of the author of" Multa Paucis" (though we admit that in some matters he is incorrect), and we have never seen any reason to doubt the truth of this historical view of Freemasonry.

Moet, T. P.-Wrote „La Felicite mise a la Porte des tous les Hommes," 1842.-See FELICITE, ORDRE DE LA.-He also, in 1746, issued" L'Anthropophile, on le Secret et les Mysteres de l'Ordre de la Felicite, devoiles pour le Bonheur de tout l'Univers."

Moeux, the Abbe.-Wrote the pamphlet signed „Eustache Lefranc," against the mandiment of R. A. Von Bommel, Bishop of Liege, against the Freemasons, in r 838.

Mogling, D.-Wrote „Descriptio Fraternitatis R. C.," 1618.

Moira, Francis Rawdon, Baron.-Afterwards Marquis of Hastings; born in 1754 and died in 1826. He was a distinguished statesman as well as Freemason, and acting Grand Master of England from 1790 to r 8 r 2. He ,ms also Grand Ivlaster of Scotland in r 806, and is said to have laid the foundation stone of the first Masonic Hall, in Edinburgh, in r 808. In 1793 he presented to the King a loyal address from the Freemasons ; and on his departure for India, on Jan. 2 7, r 8 r 3, a farewell banquet was offered to him at Freemasons' Hall, at which six members of the Royal Family were present-the Dukes of Sussex, York, Clarence, Kent, Cumberland, and Gloucester-and 500 Brethren. A magnificent jewel was then presented to Lord lVIoira, on behalf of the Order, in Special Grand Lodge, by the Duke of Sussex. „To no person," says Oliver, „had Masonry for many years been more indebted than to the Earl of „.:\foira, now Marquess Hastings." He died whilst Governor of Malta in 1826.

Molai, Jacques Bernard de.-Born in 1243, is said to have been received into the order of the Knights Templar in 1265, at the Preceptory of Beaume in Burgundy, and soon greatly distinguished himself as an able administrator and a gallant soldier. He was especially distinguished under the Grand Ivlastership of Wm. de Beaujeu from 1273 to 1291, though to this Wm. de Beaujeu much blame was subsequently attached, for grave innovations on the reception of the Knights. In 1297, at the death of Theobald de Guadin, he seems to have been elected Grand Master of the Templars. Invited to France in 1306, to a special and secret meeting at Avignon, he left Cyprus and went with sixty Knights, at the end of 1306 or the beginning of 1307, to France. On the 13th October, 1307, all the Knights Templars in France were simultaneously seized (which says, rightly or wrongly, a good deal for their unpopularity)-Molai amongst them. Iviost serious . charges were brought against the Templar Knights, and a Commission ,'ms opened at Paris, to examine them; but this seems to have been a complete perversion of justice, and we note that it was apparently a foregone conclusion-that, as the order was both rich and friendless, it had to be suppressed. No doubt the wealth, and

probably haughtiness, of the Templars had made them many enemies. :Many of the Knights were cruelly tortured, and died in their prisons. Molai remained in prison (it is believed that he was tortured) until March 1313, when he was sentenced to perpetual imprisonment, together with Guy, Dauphin d'Auvergne, Hugo de Peyraud, and Godefroi de Gonaville, on the promise of recantation and acknowledgment of the justice of his sentence. But as he manfully avowed the entire innocence of the order, he was burnt to death March 18, 1313. He is said to have summoned Clement the Pope and Philip the King before an infallible tribunal; and as Clement V. died April 20, 1317, and Philip, according to Wilke, Nov. 29, 1314, by a fall from his horse (though some say not until 1323), the main or superstitious feeling of the age declared that it saw in these deaths the „finger of God." :Molai is only interesting to Freemasons, apart from his gallant life and end, as Grand Master of the real Knights Templars; though, as the historical connexion between Masonic Knights Templars and the warrior-soldiers of Palestine is more than doubtful, at least is certainly „non proven," his name may seem to have but little to do with a Masonic Cyclopedia. But as his name appears in later revivals of a so-called Templarism, it has been thought well to allude to him thus.

Molar-t, Wm.-Said to be Prior of Canterbury, but there is no such person.-See MOLASH.

Molash, Wm.-Was Prior of Christchurch, Canterbury; and a MS. Register, answering to Preston's description, is to be found among the Tanner MSS. in the Bodleian Library, Oxford. This is the account which the sub librarian, the Rev. A. Hackman, writing in 1861, gives of the book. It had been seen by Preston, and of which an account had been given to him. It contains no account of any Lodge of Freemasons being held at Canterbury; but on the list of the various persons receiving livery of the Priory in the year 1429, the names of various Masons are given. Masons are mertioned in other years also, but not so largely as in this particular year. The following is a correct extract of the names :-Magister Thomas Mapylton, Magister Lathomorum ; Johannes Morys, Gustos de la Loygge Lathomorum ; Lathami de la Loygge ; Thomas Stanley, Robertus Celt, Edwardus Adam, Willelmus Morys, Ric. Clerk, Robertus Boyland, Willelmus Dulynton, Robertus Clynton, Johannes Sandysdale, Thomas Mapylton, Willelmus Sandigge, Hans Hylbrand, Johannes Smyth, Henricus Talo, Thomas Castle, Johannes Albert, Apprent1cn 1brdem, Thomas Tenham, Rogerus Smyth, Georgi us Pucaunt. In the year 143 L „ccementarii „ are given immediately after the apprentices, seven in number, and then „laboratores," four in number. No reference is made to the Lathami, beyond the mention of their names.-Thc account of this Register is merely the giving of cloth to those connected with the Convent, the Prior, according to the conventual usage, providing the various members with clothing. The accounts of Wm. Molash are kept in this way. Nomina Clericorum (here follow the names of such clergy as received livery), Nomina Armigerorum: Lathami, Apprenticii, Vallettii, etc. Archbishop Chicheley's name is the first under the head Armigeri-and hence we have the explanation of the Lodge said to be held under him at Canterbury in 1429. Mapylton and :Morys ranked as armigeri or generosi. Under the name of Apprenticii is written-" Pro istis ray de murreys, et color de Vallettis. In all probability this means coarse cloth, the same as that worn by the grooms, and of the colour of that worn by the servants." In an account of another year the armiger received „one pannus de murrey of 7 ells, and r r 1 ells of marbelyn. The Lathomus, ccementarius, and laboratorreceived one pan nus, r bell, and de l\farbelyn Ir} ells. Each pannus cost £2 3s. 4d.,-a large amount of our money. What Marbelyn is, is not quite clear. Murrey is dark red, and ray is also probably a coloured cloth, though Ducange gives „ Ray : lana nativi coloris, nondum tinctus." Thus the evidence of Molash's Register amounti; to this: that a Lodge of „Lathami" in 1429 was attached

to -Christ Church, Canterbury. Further it does not go neither is Chicheley, we feel bound to repeat, in any way connected with rt.-See CHICHELEY.

Molitor, G. J. ]., Le Comte.-A well-known French marshal; born in 1770. He was a distinguished soldier and zealous Freemason, having been initiated in the Lodge attached to the 60th Regiment of the Infantry of the Line, presided over by Bro. Leconturier.

Molitor, F. ].-A German Brother, born near Frankfort in 1779, and died in 1860, who wrote „Philosophie der Geschichte oder iiber die Tradition," of which the fifth part remains incomplete at his death. He seems to have desired to make Freemasonry and Christianity (as he saw it) work together.

Molitor.-A French Brother mentioned by Thory, who wrote „De l'Institution Maçonnique dans l'Ordre Politique et Moral," inserted in the „Annales Maçonniques."

Moller, Gustav von.-A distinguished Prussian judge and Freemason; born in I 770, died in 1847. Initiated into Freemasonry in 1789, in the Lodge „Karl zu den drei Greifen," in Griefswaeld, he was its W.M. from 1817 to 1847, and celebrated his fiftieth anniversary of mastership in 1842. On this occasion Brett founded the „l\follersche Stiftung," for the poor widows and children of deceased Brethren.

Moller, T. P., was the Lutheran Grand Superintendent at Magdeburg, who in 1856 issued an address to all the Lutheran clergy against any connexion with Freemasonry. This intolerant circular, „Oberhertliches Schreiben," as he called it, was ably answered by eight liberally-minded „pastors," May 23, 1856, whose names deserve to be recorded : Klusemann, Meyer, Liebscher, Mangelsdorf, Preiss, Pansche, Walther, and Hildebrandt.

Moltke, F. L. Grafvon.-vVrote „Charakter des Maurer Bundes." No date.

Monaco, The Prince of.-Proscribed Freemasonry in his petty principality in 1784.

Monad.-In the Pythagorean system, as far as it is really known, the Monad appears to have represented, as from its name, the great principle of Unity or No. r.-See NUMBERS, MASONIC and PYTHAGOREAN TEACHING.

Moncey.-Another well-known French marshal, and a warm Freemason. A Grand Officer in the Grand Orient of France in 1814.

Monitor, Masonic.-An American name given for manuals of Lodge or general instruction, as published largely in the United States and France. The earliest is Webb, 1797. We have hardly a similar work m England, though reference is often made to Preston's „ Illustrat10ns, · unless Oliver's „ Book of the Lodge" may be considered one Some may think, and we are not prepared to deny the justice of their opinion, that this style of publication has been pushed too far.

Monet , N .-Designer and engraver: was a prominent member of the L')dge „Neuf Sceurs, .. at Paris. La Dexmerie, in his „Memoire pou b Loge des Neuf Sceurs," published in 1779, as Besuchet tells us, thus speaks of Monet: „Son crayon et son pinceau sont egalement chers a !'amateur, egalement habite dans l'art oppose d'uniter et de produire."

Monitorial Sign.-Well known to Royal Arch Masons.

Monitor, Secret.-A side degree of uncertain derivation, and questionable propriety. Little is really known about it. It. has clearly nothing to do with the Order of Jonathan and David, which was a Dutch Roman Catholic order, though it refers to the history of David and Jonathan.

Monk, General George (Duke of Albemarle).-Said by some French writers to be mixed up with Freemasonry, as a political secret order, but altogether erroneously. There is no proof that he had anything to do with the Order.

Monogram, derived from povo, and ypafJ-p.a, is properly a character comprising two or more letters in one. There is the Constantinian monogram of XP (in Greek), and also the Royal Arch Triple Tau, which some think represents Hiram of Tyre. There are several others, whether as relating to societies or to persons.

Montacute, Anthony Browne, Viscount-Properly Montagu, though he is sometimes called Montacute, from the old family name Monte Acuto. • He does not appear really ever to have borne the name, as his ancestor Anthony Brown was created Viscount Montagu in the 1st and 2nd Philip and Mary. Anthony, sixth viscount, was elected Grand Master in 1732, and died in 1767. He appears not to have been present more than once in Grand Lodge, and to have left everything to the D.G.M., Bro. Batson. If his name is written Montacute in old warrants, it probably arises from the carelessness of the Masonic scribes of that period. There was an old family name of Montacute, and an actual peerage of that title, but our Grand Master was originally a Browne, descended from Henry VIII.'s Knight of the Garter1 Sir Anthony Browne.

Montagne, Sacree, Chev. de la.-See KNIGHT oF THE HOLY MOUNTAIN,

Montague, Duke of.-John, 2nd Duke of Montague, who died in 1749, was elected, on Lady-day, 1721, successor to Bro. George Payne as Grand Master. He was the first noble Grand Master, and was installed June 24, 1721, when „Bro. Desaguliers made an eloquent oration about Masons and Masonry." At the second communication, September 29, 1721, Bro. James Anderson was ordered to „digest" the copies of the old Gothic Constitutions," in „a new and better method." In 17 2 2 the Duke of Wharton attempted to obtain an irregular election, but the Duke of Montague continued Grand Master until January I7, I7 23, when Philip Wharton, Duke of Wharton, was elected Grand Master, and Anderson's „Constitutions" of 172 3 was again „approved," being „now in print," having been ordered to be printed March 25, 1722.

Montaiglon, Pierre.-A French literary brother, the author of several „cantiques," Thory tells us, and „pieces fugitives"; and also of a hymn and a „cantate scenique" for the funeral honours rendered to Rambert Dumarest, a celebrated engraver and brother, 1806.

Montaign, Pierre de. Mentioned by Wilke and Addison, and by the Strict Observance, and the same as „ Petrus de Montacuto „ in the List of the Ordre du Temple, to be the 15th of the Grand Masters of the Knights Templar. But some little doubt seems to exist ·as to the names on the early Lists.-See TEMPLE KNIGHTS.

Montani.-A hermetic writer mentioned by Thory, but ignored by Kloss.

Montana.-The Grand Lodge of Montana was organized January 24, 1866, John J. Hall being the first Grand Master. It has now 20 Lodges· and 656 members.

Montbarry, Andre de.-A French knight: was one of the eight founders of the famous Templar Order.-See TEMPLE, KNIGHT OF THE.-He is the same, in all probability, as the Andreas van Montbars, Andreas Montisbarensis, mentioned in the lists of the Strict Observance and by Starck, but unhistorically. He is said to have been uncle to, St. Bernard.

Monte Carmel, Carolus de.-Figures, but incorrectly, in some of the histories of the Templar system, as an official of the old Knights Templar; said to have resided in Montserrat, and to have been murdered by Squin de Flexian and Noffadei, afterwards the accusers of their order. But this story appears to be a pure fable.-See ,MoNTFAUCON, THE PRIOR OF.

Montfaucon, The Prior of.-Said to be one of those who denounced the Templars to King „Philippe le Bel." Ponsard de Ghisi, the third witness examined on November 27, 1309, declared Guillelmus Robertus, a monk, Esquins de Flexian de Beziers, Prior of Montfaucon, Bernard Peleti, Prior of Maso, in the Genevese country, and Everanus de Boxxel, were the „principaux ennemis de l'Ordre."

Montgomerie, Wm.-A merchant at Leith, Scotland. He is, witness of the renunciation of W. de St. Clair (Patron), in I 7 36.

Montgomery, Roger.-Earl of Shrewsbury and Amwell; said in Anderson's Constitution Book of 17 38 „to have been appointed by William the Conqueror to be at the head of the Fellow Crafts, both in civil and military architecture." But though of this fact there is no historical evidence, there is a good deal to show that the Earl was a great lover of the building art; and the tradition may therefore be true, as preserved by the operative guilds, that he was their patron and protector.

Months, Masonic.-In Anglo-Saxon Freemasonry we have no such usage widely, but in France the Masonic year is said to commence with March. In the Rite Ecossais, and in some foreign grades, they use the Hebrew names for the months. The Hebrews begin the sacred year with ( 1) Abib or Nisan, and the civil year with ( 7) Tizri or Ethanim. The names of the months are as follows: 1, Abib or Nisan; 2, Zif or Jiar; 3, Sivan; 4, Thamuz; 5, Ab; 6, Elul · 7, Tizri or Ethanim; 8, Bul or Marchesum, Marchesvan, Hesvan ; 9, Chisleu; 1 o, The bet;. 11, She bath; 1 2, Adar. As it is known, by the Hebrew system of reckoning by months, on every third year they added an intercalary month, which they called Ve Adar. It is generally understood that their odd months consisted of 30 days and their even of 29 : though some say that the even months consisted of 30 days, the odd of 29.

Montmorency, A. C. S., Le Comte de.-Was in 1771 nominated by the Duke de Chartres, then Grand Master of the „Grande Loge de la France," „Substitut" or „Administrateur-General," or, as he calls himself in one of his pamphlets, „Souverain Administrateur des Loges Regulieres de France," and invited all the orders to take part in the installation of the Grand Master, September 4, 177 2. In the disputes between the Government and the Grand Lodge, from 177 1 to 177 8, he took an active part, and subsequently became Grand Master and „ Protecteur" of the „ Rite Egyptien „ of Cagliostro, and as such sent in a „Letter" to the Council of Paris, April 13, 1785, signed by himself; Labord, Grand Inspecteur ; Sainte James, Grand Chancelier ; Des Rimes, Grand Secretaire.-See Thory, „Acta Latamorum," vol. ii.,

Montpellier.-A town of France, and well known as the seat, for some little time, of the Rite of Montpellier, or the „Rit Hennetique de Montpellier," which, founded at Avignon about 1770 by

Pernetti and others, was transported there in 1778.-See ACADEMY OF TRUE MASONS.

Monument.-A representation sometimes in Masonic charts, of American or foreign, not of English origin or use.

Moon.-One of the great emblematic lights in Freemasonry. Hutchinson and Ash and others think that the Lodge-room symbolically represents the world, and hence the appropriateness of that decoration of our Lodge-rooms which reminds us of such representations.

Moore, James.-Mackey tells us he was in 1808 S.G.W. of the. Grand Lodge of Kentucky, and in conjunction with Carey L. Clarke compiled, by order of that body, „Masonic Constitutions, or Illustrations of Masonry:" Lexington, 1808; being the first Masonic work published in the United States.

Moore, C. W.-Late Grand Secretary, Massachusetts, and editor of the well-known Magazine.

Moore, Cornelius (Ohio).-Editor of the „Masonic Review" for twenty-five years.

Mopses. -This body seems to have been called originally „Mopsloge," „Ordre des Mopses," and some say, with Thory, was founded for Roman Catholics at Vienna in 1 7 38, after the publication of the Bull of Clement. Some, like the „ Handbuch," lean to the view that the gallant but priestly Elector of Cologne, Duke of Bavaria, founded it (being a Freemason) soon after the appearance of that now famous Bull. Some think that „ Mopse „ only means the . wife of a Freemason, and that it is French in origin,-a medal existing, according to Merydorf, with this inscription: „L. C. D. M. F. A. N., ce 10 Jan., 1745," which is expbined as „Loge Centrale des Mopses, fondee a Nancy." Some contend that it is a German student order, which was forbidden at. Gottingen in 17 48. „Mops" mean properly, in German, a Dutch mastiff or pug dog, and the word is supposed to represent fidelity; but, as we have before remarked, much obscurity rests upon its early history. It is said to have been androgyne, but after the appearance of the „Maçonnerie d'Adoption," appears to pass mvay.

Moraht, also Morath, J. D.-A Hamburg merchant; born in 1781, died in 1838; was Grand Master of the Grand Lodge of Hamburg from 1834 to 1838.

Morality.-Freemasonry is said to be a" peculiar system of morality," and it professes and proclaims, from first to last, a most pure and elevated morality,-the only true morality, because founded on God's Word, and on God's Vl ord alone. Freemasonry does not profess to teach mere human morality, however good per se, because all human morality is in itself imperfect; but its morality is founded on the Divine Law of the Grand Architect of the Universe. Of course, in the case of those who do not accept the „Word of God," (such as Hindoos, Mahometans, Parsees,) they are governed by the law of nature or conscience, admittedly irn. perfect and incomplete: But the peculiarity of Anglo.Saxon Masonry is this,-that while, in its great toleration, it admits au· who recognize the Personal and Eternal Grand Architect of the Universe, it never relaxes its own ritual or accommodates its own teaching, which are equally based on the Divine morality preserved in the Word of the Most High.

Moral Law.-" A Mason is obliged," say our ancient Charges, „by his tenure to obey the moral law." By the moral law is to be understood the Decalogue; as all Freemasons, if they rightly understand the teach· mgs of the Craft, will neither be perverse atheists nor irreligious libertines, but WJll govern their steps here by the holy and moral law of God.

Moravian Brethren, The.-This body of religionists was founded, as most know, in or about 17221 by Count Zinzendorf. At one time there appears to have been a quasi.Masonic connexion as between the Moravians and Masonry.-See GRAIN OF MUSTARD SEED, or SENFKORN, 0RDEN VoM.

Moray, Robert.-" General Quarter-Master" to the „Armie of Scotland,'" was made a Mason at Newcastle-on-Tyne the 20th day of May, 1641, at a meeting (outside of the Lodge), as Bro. D. Murray Lyon says, of the Lodge „ Mary Chappel," Edinburgh. Those who signed the minute are A. Hamilton, James Hamilton, John Myller, R. Moray: R. lVIoray's mark is a „Pentalpha."

Moreau, Cresar.-A French Masonic writer, who founded in 1837, at }farseilles, as editor and publisher, „L'Univers Maconnique." He was born in 1791, and died in 1860.

Morel.-A French Brother, who wrote an opera called „Les Mysteres d'Isis," in 1 So 1.

Morgan, Wm.-His disappearance in 1826 caused an anti.Masonic agitation in America, from which the Order took some time to recover. It 1s now, happily, stronger than ever. Morgan, also, was not, it would seem, a Mason, and refused admission, on the „ evil report „ of him which abounded on every side. He published in 1826 (probably for Moreau, Cresar.-A French Masonic writer, who founded in 1837, at }farseilles, as editor and publisher, „L'Univers Maconnique." He was born in 1791, and died in 1860.

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Morgenstern, Ritter vom, Knight of the Morning Star.-Said by the „Handbuch" (though we do not find it in Thory to be a modification of the Kadosh, according to Bro. Fustier, and Mackey says is also called Knight of Hope.

Morgenstern, Reinhard.-The author of „Der Weisheit Morgenrothe, oder Epilog an meine lieben Bruder F. M., und zugleich du Publicum:" Athen, 1786.

Moriah, Mount-A famous mount or eminence on the south-east of the Holy City, and which has been looked upon as the site of the offering of Isaac, the threshing-floor of Araunah the J ebusite,

and the site of the Holy of Holies. It was also called in Hebrew JehovahJireh (Jehovah will see or provide)-the hand of the Lord. We have mention of it in the Royal Arch grade ritual, and it is alluded to in many of the high grade rituals, as in that of Herodom of Kilwinning, as it is termed. „ Q. 0?.1 a l'on tenu le premier chapitre du Royal du Herodom? A. Sur le saint sommet du Mont Moriah, clans le royaume de Judee. Q. Pourquoi appelez-vous le Mont Moriah saint? A. Paree qu'il fut consacre par trois grandes offrandes."

Morin, J.P. H. von.-Was in 1863 Grand Master of the Lodge of Haiti.

Morin, Stephan.-A Parisian Hebrew (it is said), who in 1762 received a patent from the ·conseil des Empereurs d'Orient et d'Occident, dated August 27, 1761, as Grand Elu Parfait et Ancien Maitre Sublime de Tous les Ordres de la Mac;onnerie de Perfection, and Depute Grand Inspecteur clans Toutes les Parties du Nouveau Monde. He took with him apparently only the first grades of the A. and A. S. Rite. Stephen Morin went first to St. Domingo, then to Jamaica, then to Charleston, and spread the Rite of Perfection in the first and last of these localities mentioned. It is not certain where or when S. Morin died, though the „Handbuch" says he was alive in 1790. Into the question of how these twenty-five grades became thirty-three, we do not enter I:iere, as we have already expressed our opinion on that subject, w 1_ch 1s adverse to the claim of American origin, or to the theory that

Tilly de Grasse brought them to Paris from America in 1803.

Morison, Charles.-Born in 1780, at Greenfield, near Alloa; died in Paris, 1848. Was a military medical man, and had served in the rnth Hussars. He lived mostly in Switzerland and Paris when placed on half pay. He possessed a large Masonic library, which his widow gave to the Grand Lodge of Scotland, and which was valuable alike for printed works and MSS., which he had collected for twenty-five years. Very little, if any, use has been made of this splendid gift, and only recently the books were found to be covered with dust by a student of the Craft who desired to examine them.

Moritz, C. P.-A Prussian „Hofrath" and professor; born in 1757, died in 1793. He was a very able man and writer, with much knowledge of· languages, and was highly esteemed by Goethe. He wrote about fifty works, it is said, of one kind and another; and Kloss mentions eight Masonic contributions. Among them may be noticed „ Beitrage zur Philosophie des Lebens aus dem Sagebuche eines Freimaurers „ (1780); „Dreimal drei Worte zur Lehre und Warnung" (1796).

Mormius, Petrus.-Author of „Arcana Literis Naturre Secretissima." Lugdam: Batav, 1630.

Mormon Masonry.-The Mormons seem to have set up a sort of spurious Masonry among themselves, but which, it is needless to state, is not worth while debating upon here. Freemasonry can have nothing in common with Mormonism, which is a negation of all morality.

Morphey, or Morphy.-A name which appears in some of the French nomenclature of the high grades; but which it is very difficult to explain. It is either an absurd misrendering of a Hebrew word, or it is a catchword-a cant expression. Mackey suggests that it stands for Murray; but there is no apparent connexion or similarity. Morphy would represent Murphy in Irish, and it may denote a person. At ·the same time, we must not push such a theory too far, as the absolute perversion of Masonry to Jacobite purposes is more of an insinuation than a fact proved, though we are not prepared altogether to deny the use of the secrecy of Freemasonry by the Stuart partizans in France. Of

course the word may, as Mackey says, refer to James Murray, the titular Lord Dunbar, who is said to have died at Avignon, 1770, but we confess that we doubt it much.

Morris, Dr. Robert.-A celebrated Masonic lecturer, historian, and author.

Morschel.-Wrote in 1787, together with Bro. Schulz, a cantata„ Theden's 50 jahrige Amtsfeier."

Mortality.-A lesson always impressed on the Master Mason.

Mortality, Emblems of.-The skull and cross-bones are from long usage the acknowledged emblems of mortality, and as such are well known to all Master Masons.

Mortar, Untempered.-See UNTEMPERED MORTAR.

Mortier.-The French marshal. A Grand Officer of the Grand Orient of France in 1814.

Marville, Hugo de.-A Master Mason from Cologne, who is said, about 1140, to have directed the building operations at Kelso, Kilwinning, Selkirk, and Holyrood.

Mosaic Pavement-The Mosaic pavement, which Masonic tradition relates to have been in the Temple, is now represented in a Masons' Lodge by the carpet of black and white squares. It is, however, doubtful whether there was mosaic work in the Temple. There was certainly none in the first Temple, and it is not clear that there was any in the second,-though there may have been when Herod restored it and re-beautified it. The „ musivum opus" of the Romans, from which comes our „mosaic," doubtless was mosaic or tesselated work-" opus concinne tessellatum varieque picturatum,"-and is supposed to come from the Greek p.ownwv, because the decoration of a μovo·ewv, or museum, a place consecrated to the muses, a place for study or learned conversation. The „musivum opus" seems to have come to Rome from Greece and from the East. The Greek word >...d)po<noTDv, which answers to „musivum opus," is a mosaic or tesselated pavement ; . .but though Mackey properly refers to „ the place that is called the Pavement, but in Hebrew Gabbatha," it does not necessarily follow that that had anything to do with the Temple. The symbolic teaching we have already alluded to merely points out the chequered life of man.

Moser, I . I .-Wrote „Rechliches Bedenken von Geduldung der F. M. Gesellschaft," etc. : Frankfurt, 1776.

Moses.-The great lawgiver and prophet of the Old Testament, in Hebrew Mosheh, in Greek Mwv<n]„ Mwa-17„ is, as all Royal Arch Brethren know, alluded to in the traditions of that rite, though whether historically and truly, or merely traditionally and legendarily, may be a matter of doubt. If the legend be a pure μveo„ at any rate it is a very pretty one, and there is no harm in it. No doubt there are many difficulties as to the existence in the time of Moses, and among the Hebrews especially, of any system of Egyptian initiation or mystery. But yet they are not insuperable, if we suppose that, such as they were, they were divested of their Egyptian idolatry. But then this fact, if admitted and assumed, opens out another question, as connected especially with the Hiramic legend, which is not without many objections. Because such a condition of affairs would pre-suppose one of two things : either that we have in the tradition of Hiram a perpetuation of the olden mysteries, or that by a wonderful coincidence the story of the faithful master-builder was substituted for the earlier mystery of the Egyptians. We accept the story of Hiram as essentially if traditionally true, and do not altogether reject the traditional reference to Moses.

Mossbach, J. H.-Author of" Maurerische Anthologie," 1830.

Mossdorf, F.-Born at Eckartsberge in 1757, died at Dresden in I 843 ; a distinguished German official and Freemason. He was initiated into Masonry in 1777, in the Lodge „Minerva de Leipsic," and subsequently joined the Lodge „Zu den drei Schwerten," at Dresden, in which he took an active part. He was a friend of Fessler and Krause, and a correspondent of Schroder's, though he is said subsequently to have withdrawn from Fessler's movements and views, as he found, or fancied he found, a J esuitical tendency in both. He edited, in 1805-6, the „Maurerisches Taschenbuche," and also took part in the „Neuen Freimaurischen Taschenbuche auf den Jahr r806-7." He also edited Fessler's „Sammtliche Schriften i.iber Freimaurerei," als MS. fur Bri.i.der:" Berlin, 1801; „Mittheilungen an Denkende F. M": Dresden, 1818. He also edited and greatly contributed to the well-known and valuable „ Fncyclopadie der Freimaurerei," by C. Lenning, which appeared at Leipsic, first part 1823, second part 1824, third part 1828. C.Lenning, whose real name was Hesse, a German bookseller, settled at Paris, issued this work; but it is now difficult to say how much is his, how much Mossdorfs- though in our opinion mainly Mossdorfs. The enlarged copy of it in the" Handbuch," by Schletter and Zille, in 1863, is a most valuable work, while the original work is in itself one of the most remarkable contributions to Masonic literature which has ever appeared. Its care and correctness are very commendable. :lv1ossdorf seems to have contemplated also „Handbuch zur Kenntniss Mysterien, und Geheime Verbindungen in altern und Neuern Zeiten," which he never completed.

Most Excellent.-The title given to the 1st Principal of a Royal Arch Chapter; also, as Mackey points out, the designation of a presiding officer in a Lodge of Most Excellent Masters, the 6th grade of the socalled American Rite, which was practically invented by Webb. We believe that the last is only the adaptation of a foreign grade, as it certainly is not English.

Most Puissant-The title given to the presiding officer in a Grand Council of Royal and Select Masters. This appears also to be an American grade, though probably founded on one of the earlier French high grades of nearly similar name.

Most Worshipful.-A title given to the Worshipful Grand Master, and also the body itself-the aggregation of a Craft Grand Lodge.

Mot de Semestre.-This is a usage peculiar, we believe, to France, but of which we never could realize the use or need, for it is antagonistic to the cosmopolitan customs of Freemasonry. Bazot gives this explanation of it, which we leave to speak for itself: „ Le Grand Orient envoie tous Jes six mois, aux Loges de la correspondance, un mot dit de semestre, sans lequel un visiteur ne peut etre admis aux travaux d'une Loge reguliere.. Le mot ne peut etre communique a un frere, que par le Venerable de la Loge. II peut l'obtenir neanmoins du Venerable d'une autre Loge, s'il est porteur d'une planche de la sienne, qui demande pour lui cette faveur." The usage is said by Mackey to have been established in r 7 7 3, and is, in truth, as unmasonic as that unmasonic Grand Master the Duke de Chartres, with whom it appears to be identified.

Mother Council.-The Supreme Council of the A. and A. S. Rite for the southern jurisdiction of the United States; assumed at Charleston, in 1801, the title of the „Mother Council of the World," but improperly. We have already demurred to the assumption that the A. and A. S. Rite is of American formation : a mistake into which many German and French Masonic writers have fallen-not discerning the difference as between existing grades and official nomenclature. That the American

Council may have been the first to proclaim the grades, as they now are entitled, we do not deny; but the grades themselves are not of American origin, and existed before 1800, „quantum valent." All that can be said on this.head, we think, is, that in 1801, first of all, the thirtythree grades of the A. and A. S. Rite were officially promulgated in their existing sequence. It is not, however, a matter of much importance one way or the other.

Mother Lodge.-In the last century, as Mackey observes, private Lodges gave to themselves by their own authority the name of Mother Lodge; and we hear of the Mother Lodge of Marseilles, the „ Mere Loge „ of the „Rit Ecossais Philosophique" at Paris, and several others. The Lodge of Kilwinning seems to have named itself, and to be termed by others, the Mother Lodge of Kilwinning.

Motion.-All members must give notice of a motion to be brought forward, whether in Grand Lodge, Past Grand Lodge, or private Lodge except in respect of charity, which is always treated „communi assensu," „ ad hoc ! „ As a rule, the bye-laws of a Lodge prescribe that a month's notice must be given, especially of a motion to amend the bye-laws ; but there is often also power given to the W.M. to convene a Lodge of emergency, to consider specific notices of motion. An amendment can be moved on a motion, and all motions or matters affecting the constitution of the Lodge or privileges of its members, if carried, require confirmation at a subsequent Lodge. There are some motions which do not require confirmation. Every motion requires a proposer and seconder, and must be in accordance with the Book of Constitutions, the Prov. Grand Lodge and Lodge bye-laws, and relate to Masonic matters, and be „for the good of Masonry in general," and „this Lodge in particular." There is otherwise no limit to the power of motion or of free discussion under the English Constitution.

Motto.-The motto of Masonry may be said to be Audi, Vide, Tace; or, perhaps better, Loyalty and Charity. Many mottoes have been used by the Craft and by the high grades-such as Ordo ab Chao, Lux e Tenebris, Holiness to the Lord, In hoc Signo Vinces, Ne plus Ultra, Spes mea in Deo est, Deus meumque J us.

Mould.-The mould is the „art form used to guide workmen whilst making mouldings," and was generally of wood, though sometimes of metal. The word appears in the old „operative charges," and in all the MS. Constitutions, beginning with Dowland's form, where it is also spelt „Molde." It is not found in the Masonic Poem, or in Matthew Cooke's MS.

Mould Stones.-An expression in the „operative charges," to denote the „forms „ or „ rules," as regards the stones worked, which it was not lawful to alter.

Mouton de la Chesnay.-A French literary brother, author of several didactic and poetic pieces, as well as an essay on the innocence of the Ternplars, and" Des Banquets Maçonniques compares a ceux des Anciens."

Mounier.-Born in 1760, died in 1805; wrote „De l'Influence attribuee aux Philosophes, aux Franc Ma ons, aux Illumines, sur la Revolution de France:" Tubingen, 1801. ·we have the work, and we quite endorse the remark of the „Handbuch," that it is a complete reply to the attacks and absurdities of Barruel and Robinson.

Mount Calvary.-See CALVARY, l\fouNT.

Mount-Hermer, Ralph, Lord.-So called by Anderson, in the Con stitutions of 17 38 ; also termed Monthermer. Said to be a Grand Master of the Masons, tempore Edward I. If so, a protector of the operative guilds.

Mount Moriah.-See MORIAH, MouNT. Mount Sinai.-See SINAI, MOUNT.

Mourning.-Is used for a Lodge, and Lodge jewels, by order of Grand Lodge or Provincial Grand Lodge, on the death of some Masonic notability. It is also competent for the W.M., with consent of the Brethren, to order a Lodge to be draped in some way for the purpose of mourning. Black is the Craft colour, though in some of the high grades it is violet. When Masonic cestheticism is in vogue, for the E. A. and F. C. Lodges the Lodge-room is hung in blue ; for the 3rd degree, in black ; and in the R. A Chapter red and blue hangings are made use of. We are ourselves very favourable, on every ground, to these ritual accessories in our Lodges.

Moussard, Pierre.-Wrote „L'Esprit des Mysteres, etc.," in which he deals with Freemasonry and other secret societies : 1820.

Mouton.-A French Brother, arrested at Lisbon by the Inquisition, and sentenced to five years' banishment, as a Freemason, in 1742. He was arrested together with Coustos and Brusle. Coustos was reclaimed by the English Government, but of Mouton and Brusle's fate nothing more seems known.

Mouttet, E. N.-Edited with J. E. Marconis (the younger) „L'Hierophante „ (Paris, Morel, 1840), and „Hermes, etc.," 1839.

Moveable J ewels.-Are the compasses, square, and plumb, because they distinguish the officers of a Masonic Lodge, and are transferred to their successors in their respective offices. In former days they were worn with collars of white ribbon; but now, as is well known, they must be suspended to collars of „light blue ribbon four inches broad." See IMMOVEABLE JEWELS.

Mozart, J. C. W. G.-Born in 17 56, at Salzburg, and died Dec. 5, 1791, at Vienna: one of the greatest and most delightful of musical composers, who, though his earlier years were years of suffering, lived to see his worth acknowledged, which an admiring posterity has gratefully endorsed. Mozart joined the Masonic order somewhere about 1780, though the precise date is, we believe, not known ; and was a member of the Lodge „Zur gekronten Hoffnung," composed of the ablest and most intellectual men in Vienna. He seems to have been very fond of Masonry and Masonic teaching, and dedicated several charming compo-sitions to its honour and use. Masonic music owes to Mozart, the great composer, „Die gesellen Reise," 1785 ; „Zum Schluss an Loge," „Maurer Freude," a cantata, 1785; „Die kleine Freimaurer Can- tata," 1791; „Die ihr des unermesslichen Weltalls Schôpfer ehrt," 1790; „MaurerischeTrauermusik;" and lastly, „ Die Zauberfiôte," 1791. We wish we could find room for the beautiful address delivered to his memory in the Lodge „ Zur gekronten Hoffnung, „V lenna, which appeared in print at Vienna in 1792- most intellectual men in Vienna. He seems to have been very fond of Masonry and Masonic teaching, and dedicated several charming compositions to its honour and use. Masonic music owes to Mozart, the great composer, „Die gesellen Reise," 1785 ; „Zurn Schluss an Loge," „Maurer Freude," a cantata, 1785; „Die kleine Frennaurer Cantata," 1791 ; „Die ihr des unermesslichen Weltalls Schopfer ehrt," 1 790; „Maurerische Trauermusik;" and lastly, „Die Zauberflote," 1 791. We wish we could find room for the beautiful address delivered to his

memory m the Lodge „ Zur gekronten Hoffnung," Vienna, which appeared in print at Vienna in 1792.

Mudge, R. C.-Wrote Masonic poems and songs, 1819.

Mull, The Island of.-Is the spot, according to the fables of the Strict Observance, to which Petrus von Aumont, commander of Auvergne, with two superiors and five knights, fled, in 1311. On St. John's Festival, in 1812, a chapter was held, when Aumont was elected Grand Master. We need hardly say that this story is a pure and perverse invention.

Muller, Friederich Von.-Born in 1779, died in 1849. He was a friend of Goethe's, and a learned and cultivated man. In 1809 he was initiated in the Lodge „Amalia," at ·weimar, and became its orator and poet, and Deputy Master. In 1813, at the Lodge held in commemoration of Wieland, he composed some beautiful stanzas, and delivered the oration at Bertuch's grave, and in honour of Riedel, the W.M. at the Lodge festival for the fifty years jubilee of the Grand Duke Charles Augustus of Saxe Wennar, 1825. He also spoke the address, as well as at the „Trauer Loge," soon after, to his memory. To the memory of Goethe he delivered another address in the Lodge special assembly, and wrote two songs. In the song book of the Lodge „Amalia" five of his compositions are to be found. A worthy and useful Mason.

Muller. S. A W.-A well-known Masonic writer at Meiningen. Among his works may be cited the" Astrcea," which he edited together with Bechstein ; „ Bischof Dr. Drascke als Maurer;" „Die Feier des goldenen Mauresjubelfestes des Herzogs Bernhard von Sachsen Weimar „Die Fursten Deutschlands in ihrem Verhaltniss zum Maurerbundes."

Muller, W.-A" well-known German writer and poet. Since 1820, he has been a member of the Lodge „Minerva," Leipsic, and in his poetry is to be found a beautiful Masonic consecration hymn, of-which we can only give two stanzas, though the whole deserves to be well known. O grosser l3attherr, lehr ttns richten, Auch unsern l3att nach deinem Geist ! Dann wied die l\Iacht ihn nicht vemichten, Die Babel's Mattern niederreist ; \Vas Hande bauen, sturtzt die Zeit, Wir batten fiir die Ewigkeit. \Vehlauf ihr rustigen Genossen, Attf, an cler Tempel steig empor; U nd, ist cler grosse l3att geschlosscn, So offnen wir clas heil'ge Thor ; Uncl alle Menschen treten ein, U nd :tile so lien Bruder sein ! Muller, C. G.-A well-known musical composer, many of whose i\fasonic melodies are well known in Germany.

Muller, S. F.-Wrote in 1777, Berlin, this, in its way, important tract : „Ehrenrettende Beantwortung der immerwahrenden Frage, Wesshalb Kein Frauenzimmer in den F. M. 0., aufgenommen Werde?"

Muller, J. M.-Wrote, in 1812, „Erster Versuch wissenschaftlichcr Auffassung und Darstellung des F. M. Orclens."

Muller, M. A. T.-Wrote on the Illuminati controversy, 1788, „Entdeckte Illuminaten recepte von Aqua Fontana und andern geheimen Mitteln."

Mullner, A. G. A.-A well-known German antagonist of Freemasonry, which he attacked, to a great extent anonymously, with articles in newspapers, reviews, and poetic skits. He was born in 1774, and died in 1829.

M urns en, J .-A doctor of medicine in Hamburg, and from 177 7 to 17 79 Grand ]\faster of the „ Great Countries" Lodge, Berlin.

Munkhouse, Richard, D.D.-Rector ofSt. John's Church, Wakefield, and a zealous Freemason. He was also the founder, more or less, of the Gregorians-a quasi-Masonic loyal order. He is said to have been,'mitiated in the good old „Phcenix" Lodge, Sunderland, and to have died early in this century.. He published a „Discourse in Praise of Freemasonry," 1805; „An Exhortation to the Practice of those Specific Virtues which ought to prevail in the Masonic Character," and „ Occasional Discourses on Various Subjects."

Mlinter, Frederick.-Was born at Gotha in 1762, afterwards Professor at Copenhagen, and Bishop of Seeland; he died in 1830. He ,ms a learned man, as well as an archreologist, and a zealous Freemason. He was a member of the Lodges „Zerobabel zum Nordstern" and „Friederich zur gekronten Hoffnung" at Copenhagen. He is principa11y known by his publication relating to the Templars, „ Statuten Buch des Ordens der Tempelherren," which appeared at Berlin in 1791, and professed to be taken from an old French MS. He also published the „Aufnahme," the reception of the Templars, in Egger's „Deutschen Magazin," 1792, from the „Great Rule" of the Order discovered at Rome. His contributions to archreology have been considerableespecially „Symbola Veteris Ecclesire Artis Operibus expressa," Hafnia!, 1819; „Sinnbilder und Kunstvorstellungen der alten Christen," Altona, 1825; and „Versuch iiber dei Werklichen Alterthumer der Grostitler," 1790. Kloss mentions twelve works of his of various kinds. The learned Merydorff, in his posthumous work „Die Gehcim Statuten," seems to fear that he may be the originator of the four apocryphal MSS. relative to the Knights Templars which he published.

Muraire, Comte H .-A French judge, President of the „Cour de Cassation „; a zealous Mason, but with strong leaning to the Rite Ecossais.

Murat, Joachim.-Born in 1771, executed in 1815: the famous cavalry general of Napoleon, and titular King of Naples. When or where he was made a Mason is not known; but in 1803 he was appointed S.G.W. in the Grand Orient at Paris. When at Naples he became Grand Master of the Grand Lodge of Naples.

Murat , Joachim, Prince.-Son of the preceding; was appointed Grand 1-.faster of the Grand Orient of France, and initiated February 26, 185 2. He resigned the office in 1 86 r.

Muratori, L. A.-Born in 1672, he died in 1750. A learned Italian professor.-or, as the French say, a „savant,"-well known by several important archreological and historical works: e.g., „Rerum Italicarum Scriptores," I7 2 5 ; „Antiquitates Italicre medii rev1," 17 38 ; „ N ovus Thesaurus Veterum Inscriptionum," 1739; „Annali d' Italia," 1744. In 1740. for some reason, the Roman Catholic authontles and the J esmts commenced a violent attack on Muratori, by preachmg and otherwise, though why we know not; and they even said, in their extreme folly, that from his name the „Liberi Muratori," or travelling Muratori, were derived. The swallow of the Ultramontanes 1s often very large. Muratori, however, found a friend and protector in Pope Benedict XIV.

Murr, C. G. W. von.-Wrote more than one tract on the Rosicrucians and Freemasonry, 1798, and was a well-known archreologist and historical writer at Nuremburg. He was born m 17 33, and died 111 181 r. To some extent all agree in his defimt10n of the aim of Freemasonry-namely, to „ advance

philanthropy and religious freedom:' ,\,Ve would, however, rather say that it proclaims religious freedom and toleration in its recognition of glory to God and love for man and the brotherhood.

Murusi, Prince Alexander.-A Brother of the Hospodar of Wallachia, and member of the Strict Observance towards the end of the last century.

Muscus Domus.-An old expression by some so-called Masonic expositors in the last century. It only represents t!ie ignorance and uncritical language of the hour. We will not, however, say that 1t may not be a remnant of some traditional expression.

Music.-One of the liberal arts and sciences commended to the notice and appreciation of Craftsmen. As Preston says, „Music teaches the art of forming concords," and music gives grace to numbers and harmony to sound. It is a charming adjunct to all Masonic social gatherings, and deserves every encouragement.

Musical Brethren.-Are acquisitions to any Lodge; and thus our Masonic Symposia, by their timely aid and art, become truly the ,' feast of reason and the flow of soul."

Mustard Seed -See GRAIN OF MUSTARD, ORDER OF; SENFKORN,

0RDEN VON.

Mylne.-The family of Mylne seems to have retained by descent the post of Master Mason to the King at Perth. It is said that John Mylne, Master Mason to King James VI., was made an apprentice, freeman Mason and Fellow Craft m· the Lodge at Perth ; but we hardly know on what authority.

Myrtle.-Said by some to be the sacred plant of the Eleusinia·n mysteries, and as such analogous to the acacia.-See MYSTERIES.

Mystagogue.-The MvO"raywyo, of the mysteries. The introducer, or initiator.-See MYSTERIES.

Mysteries, The.-The Ta /LVO'TYJpta of the Greeks, and a subject of much interest to all students, and, not the least, Masonic ones. There were apparently mysteries among all the nations of antiquity; and able writers have mentioned-like Faber and others, too numerous to record-that there were the mysteries of the Cabiri, the mysteries of Isis, the Dionysiac and Eleusinian mysteries, the Syriac and Mithraic, the Scandinavian and Druidical mysteries. And these even do not exhaust the names of these early national and religious secret institutions, which some have held (held, we believe, rightly) to have retained the traditions, however confusedly after the lapse of years, proclaimed at the birth of primreval truth. For though they did maintain some leading characteristics of the ew8t8aKroi, they had allowed the sensuousness of the national life, and the hurtful sympathies of a material philosophy, to overlap and erase the spiritual portion of such truths, and nothing remained for them but the husks without the grain, the outside mask \\ithout the living features. All these mysteries seem to have had one great truth and teaching in common,-the revelation of the To ayaeov, and the ro KaAov,-the „summum bonum," in fact, in the guise OD mental illumination and spiritual purification : the declaration of life, of death, of resurrection, of the existence of God, of a retributive judgment, and of immortality of the soul. It has even been contended that, beyond the hero-worship and the paraphernalia of the vulgar mythology, there was revealed to the p.vO"rnt the Unity-nay, the Trinity of the true Divinity. Lobeck, indeed, an able German writer, opposes the notion that the mysteries were revelations of a profound religious secret. They were always secret, he admits ; but

all Greeks, he contends, without distinction of rank or education, and even slaves and foreigners, could be admitted to them; and he seems to hold that they were shows, or scenic representations of mythical legends, not unlike the religious mysteries of the middle ages. But, notwithstanding the high autho:r.ity of Lobeck, we think that there is evidence before us, that the mysteries did profess to impart a „secreta religio," over and above the common belief, shrouded in mystery and surrounded by awe, and that the Ta a:rroppYJTa were held in profound reverence for long, and their divulgation was punishable, and even punished by death. The Eleusinian mysteries, which at one time seem to have held the preeminence in Greece, and were called Tei µ,vcrT pw „par excellence," were divided into two classes--ra. µ,eya.Aa, celebrated in BoYJ8p6p.twv, t'he third Attic month, answering to the end of our September, and rn fJ..tKpa., celebrated in ,Ave{O'TYJptwv, the eighth month OD the Attic year, answering to the end of our February. It has been stated that those who were initiated in the Ta p.,tKpa had to wait for five years before they were admitted into the Ta p,eyciAa; and we have (though much on this head which is advanced is more than doubtful), elaborate accounts OD the arrangements and details of the mysteries themselves. No doubt they were marked by scenic illusions and appeals to the various sensations of alarm and wonder, of personal trial and of prevailing awe. There seem to have been several officers attached to the mysteries-such as the voop-aywyoc;, the sprinkler of water, the j.LV<TTY)ptapxo,, the Mysteriach, the 1Epo<f,avTYJ<:, the Hierophant, the iepoµ,v<rTYJ'>, the Hieromystic, the µ,vo·rnywyYJ,, the Mystagogue, the 8Y)µ,wpyo,, the conductor, with the ,rtj1rrpov or rod, the 8a8ovxo,, the torch bearer, the KYJpvt, the herald, the ,Epo<f,v11.at, the janitor. Some have talked of the BmnAruc; and the l.1rl/LEAYJrni, but we think confusedly. Whether or no the initiated were divided into various grades is, we apprehend, doubtful, as the /J.V<rTai .:ippear only to have been those admitted to the lesser mysteries, the e1ro .. ral were those received in the greater mysteries. We doubt, however, very much, despite the authority, whether any except free-born Greeks and foreigners of distinction were admitted into the mysteries : at any rate, not the „greater," as the mysteries were so bound up with the life of the people as to be alike national and religious in the highest degree. Hence come the Greek words in common with all relating to the mysteries, as µ,vo-TYJpia.(w, /W<TTYJptaKoc;, µ,v<rrYJplWTYJ'>, /W<TTlKoc;, and, last, µ,vrrnc;-a female initiate. \Ve adhere, then, on the whole, to our original statement-that the mysteries revealed a religious truth, a µ,v<TTI)pwv, to the people, and which represented to them the eternal as opposed to the perishing, the divine as contradistinguished from the human, the true as differing from the superstitious. What the connexion of Freemasonry is to the mysteries is a very difficult question to answer. Oliver's theory that Freemasonry represents patriarchal truth, as opposed to spurious Freemasonry, has long been given up, by the critico-Masonic -.;;chool, as hopelessly and historically untenable. Our view is simply this.

Freemasonry is, we believe, the combination, of course under changed

conditions, of the old building sodalities-which, like the mysteries, had a „secreta receptio," and no doubt may be derived from Egyptian and Oriental secret fraternities. The Hebrew colouring of the traditions seems to have come from Rome with the building guilds; and if the German Steinmetzen as early as the seventeenth century possessed that -scriptural character which still marks Anglo-Saxon Freemasonry, it may be reasonably inferred that they had inherited it from others. There is no possible explanation, critically, that in the thirteenth century, not specially favourable to Bible knowledge, such a character should have been given to the operative guilds for the first time. Hence we venture to think that there may have been some „kinship" so to say, between the secret

reception of the building confraternities and the „mysteries," and that the peculiar conditions of preparation, probation, and reception, which were inseparable from the „mysteries," were incorporated into the customs of the operative masons. A writer in the „ Archreologia Hibernica," in the last century, drew a comparison between the ceremonial of the mysteries and the ritual of Freemasonry, but beyond a certain similitude and coincidence he could not go. Neither can we t0-day. It will be seen, therefore, that we take in this, as in every other point of Masonic archreology and history, a via media.

Mystery.-Which some think comes from the Greek 1wa-rqpwv, or the Hebrew „mistar," in all probability comes from the French „mestiere," .ar „mestrier," originally no doubt from the Latin „mysterium." Hence the „mystery" of the Craft—from the „mestier," the „ mestrier" of the old Norman-French.

Mystes.—From the Greek /xucm;? ; an initiate, probably, in the

Mystic.—From the Greek /xuarts, a female initiate, though probably only initiate, in the mysteries of Bacchus, or the „Bona Dea," not the Eleusinian mysteries.

Mystical.—From the Greek ij-vcttlkos, relating to the teaching ,of the mysteries : hence anything mysterious, abstruse, obscure. The word in its original signification related to the teaching of the mysteries, the TO pvariKov, but we use it to signify what is esoteric, not revealed to the many,—something not plain or clear to the reason of man. Hooker defines it „sacredly obscure," and Johnson, „involving some secret meaning, emblematical."

Mysticism.—A word commonly employed, rightly or wrongly, to represent, so to say, the teaching of the internal consciousness as regards things sacred and divine. The Germans, fond of definition, have divided, (at least some of them have done so,) this special form of psychological emotional dogma into mystik and mysticismus, while they have again separated mystik into allgemeines mystik and specifisches mystik. According to some of them, allgemeines mystik, universal mysticalness, (as Johnson has it,) relates to the inner form and source of the religious life ; specifisches mystik is a one-sided subjectivity,^which oversteps the limits of revealed religion; while to mysticismus they ascribe the „ statius „ of the two hurtful extremes of pure subjective religion, which takes to superstition or hyper-fanaticism and hyper-asceticism, or to mystic theosophy. It is very difficult for the practical Anglo-Saxon mind to follow the reveries of the Teutonic philosophy, which sometimes seems lost in a haze of mists or incongruities. There has been another meaning attached to mysticism, which it can hardly bear, as that of Pantheism, Deism, Spinozaism, for this reason—that mysticism, when simply given up to a good object, is the study, more or less, of the innerward emotions and sympathies which connect man with God, earth with heaven, time with eternity. But in Freemasonry, the mysticism of the hermetic theosophic grades cannot be praised.

Mystic Grades.—There are various mystic German grades, especi- ally Bode's apprentice. Fellow, Master, of which we see neither the utility nor the good. They are now things of the past. Brother Mackey mentions the same, apparently, under the head „ Mystic Mason."

Mystic Temple.—A formation of the Rite of Memphis.—See

MEMPHIS , Rite OF.

Mystic Tie.—The peculiar and inner bond of Freemasonry „'all the world over," which only Freemasonry understands, and „ cowans cannot ‚divine.'"

Myth.—From the Greek /mvÔos, is properly anything delivered by- word of mouth; and hence it comes to signify, (i) a mere tale or legend of the past, and (2) a professed work of fiction—a fable. There is the historical myth, the religious myth, and the philosophical myth, and some may say, the Masonic myth. But on the whole we accept our Masonic legends in a good sense—" legenda," as traditions _ of the Craft—not à priori impossible, and therefore worthy of preservation and acceptance.

Naamah.—Said in M. Cooke's MS. to be the daughter of Lamech and Zillah, the wife of Noah, the sister of Tubalcain, and the founder of the „weavers' craft."

Nabiim, The Schools of, or the schools of the prophets, are said erroneously by Oliver to have been in „ many respects similar to our Masonic Lodges," but we are aware of no competent authority for such a statement. They were colleges of religious and Scriptural teaching, in which no doubt a reference to the prophetic character was never lost sight of.

Nabuzaradan, or Nebuzaradan.—Na/Jou^apaSav was the captain of the host of Nebuchadnezzar's body-guard, and is alluded to in the

R. A. grade, and in some of the high grades.

Naharda, The Brotherhood of.—Is said to have been formed in the Babylonish captivity, for the „ preservation of traditional knowledge, and its transmission to a selected few, while it was kept secret from the rest of the world." Oliver, who gives this as a footnote, page 425, „Historical Landmarks," vol. ii., also states that Jerubbabel, Jeshua, and Esdras (Ezra) carried the secret knowledge to the sacred city, and insti- tuted there „ a similar fraternity for the same purpose." The good Doctor talks of three „ Colleges or Grand Lodges „ at this time—one at Sora, one at Pompedetha, and a third at Naharda ; but probably the college at Naharda was a school of the prophets.

Naked.—"Neither naked nor clothed" is ^ a portion of Masonic catechetical instruction which needs no explanation here.

Name, Incommunicable, of God.—There appears to be some remarkable affinity amongst all early religious mysteries with respect to the Great, the Holy, the Incommunicable, the Ineffable name of God ; and some have contended that this was the great secret of the mysteries. See INEFFABLE NAME , T he ; TETRAGRAMMATON, T he ; SHEMHAM-PHORASCH.—Freemasonry teaches us, at our earliest entrance, that the name of God is never to be pronounced irreverently or unadvisedly by us.

Names of Lodges.—From the earliest development of the purely speculative element, our Lodges have been known by various names, though principally for a long period by that of the „place of entertain- ment" where they met. Down to 1738 that is undoubtedly so, as there is only one Lodge in the lists not called by the house or sign where they assembled, and that is „The Stewards' Lodge." Towards the middle and end of the last century the Lodges began to assume the names of the virtues, the graces, the muses, and of persons. As far as is known, the operative Lodges were really guilds, probably with a patron saint ; and it may be doubtful when the first Lodge was named after

an ideal excellence, or quality, or person, rather than a material fact. In the Pocket Companion of 1736 we find „The Union Lodge, No. 8," and „The French Lodge, No. 20"; but the great bulk are still called by the sign of the house where they meet. And even in Cole's List of 1763 the distinguishing names are very few indeed. We shall not be wrong in saying, then, that our present system of Lodge nomenclature does not date beyond the end of last century, or the beginning of this. One remark has, however, to be made : so great was the carelessness of Masonic scribes in the last century, that very often names were given to Lodges which they even appeared too unconcerned to note. The Germans seem to have improved upon our plan by adding the name of a virtue or a person to the name of the house where they met. We do not think it needful here to lay down any law as to names of Lodges, as such must be left to the tastes of the Brethren ; and on the whole, as far as Anglo- Saxon and German Masonry are concerned, we find little cause for exception. We think, however, that the names of some of the French Lodges might fairly be made more purely Masonic.

Namur.—An important town in the Netherlands, now kingdom of Belgium, in which Speculative Masonry was established in 1770 by the Grand Lodge of Scotland, in the Lodge „ La Bonne Amitié," and where the Rite Ecossais Primitive had its seat,—hence often called the Rite of Namur—which appears to have been founded by Marchot, about 1818.

Naphtali.—Hiram Abiff is said to have been the son of a man of Tyre and of a widow of the tribe of Naphtali.

Naples.—The history of Freemasonry in Naples began before 1751, because, July 10th that year, the King, Charles III., forbad the meeting of Freemasons. But the accounts of it are very hazy, and so to say pre- historic. In 1754, despite the royal order, some Brethren met under a warrant from a Lodge at Marseilles, probably the so-called „ Mère Loge," and in 1760 are said to have received another warrant from Holland, and in 1763 a third from England. Though these statements are also doubtful, it appears that the Lodge called itself a National Grand Lodge until 1764, under the name „Del Zelo"; and had at one time eight Lodges under it : four in Naples—"Victoria," „Uguglianza," „Pace," and „Amicizia"; and four others—one at Messina, one at Catania, one at Gaeta, and one at Caltarigoria. There were also two Lodges in Naples professing to have English charters, which acted independently. At one time the Neapolitan Grand Lodge was flourishing, as it boasted 170 members, including officers, among whom were thirty members of princely houses, and Prince George of Mecklenburg-Strelitz. In 1775, September 12 th, Ferdinand IV. issued another rescript against the Freemasons, under which, as the Grand Lodge said. Freemasons underwent „les plus étranges accidents, et la persecution la plus cruelle." But at this time Queen Caroline, the wife of Ferdinand IV., daughter of a Freemason, the Emperor Francis L, took the Freemasons under her protection, and stopped the persecution, as well as in 1785. A certain minister, Fanucci, seems to have been most bitter against the Freemasons. In 1777 the High Grades (Strict Observance) appear on the scene ; and, as usual we have to confront many divisions and much confusion,—so much so that gradually Freemasonry became in a languishing and dormant state. In 1809 Freemasonry revived under Murat, and a Grand Orient at Naples was formed, and a Supreme Council the same year—only to be suppressed in 1816, and again in 1821. At present we believe that there is a Grand Council at Naples, and a Grand Orient (Rit Ecossais) in Sicily.

Napoleon I.—Is said to have been made a Mason at Malta between June 12 and July 19, 1798. Be this as it may, the Lodge „ La Vraie Fraternité," at Strasburg, always gave as their first health, „ Notre

cher frère Buonaparte, Chef de la Nation." The „Abeille Maçonnique" of 1829, and Clavel in 1830, declared that incognito he visited a Lodge in Paris ; and most certain is it that not only did he appoint Joseph Buona- parte in 1804 Grand Master of the Grand Orient, but under his regime French Freemasonry flourished and was protected.

Napoleon, Joseph Buonaparte.—Born in 1767. Was in 1806 sent by his brother as King of Naples, and in 1808 King of Spain, and after 1815 Comte de Survilliers in America. He is said to have been made a Mason—though where is not known—early in this century ; and in 1804 he was nominated by Napoleon Grand Master of the Grand Orient. He does not seem to have interested himself in the order.

Napoleon, Lucien Buonaparte.—Brother of Napoleon I. Also said to be a Mason.

Napoleon, Louis Buonaparte.—Sent as King of Holland 1806; afterwards called Comte de St. Leu. In 1804 made Grand Master „ adjoint „ of the Grand Orient of France.

Napoleon, Jerome Buonaparte.—Sent as King of Westphalia in 1807 ; afterwards called Duc de Montfort. He died in i860, being born in 1778. He was Grand Master of a Grand Orient of Westphalia.

Napoleon, Jerome Buonaparte.—Son of the foregoing, and a Mason.

Napoleon, Louis III.—Emperor of France. Has been claimed as a Mason, but we believe erroneously. If anything, he was connected with the Napoleonic Masonry.

Napoleonic Masonry (Maçonnerie Napolienne).—Seems to have been founded in 1816 at Paris, by some zealous partizans of the Napo- leonic dynasty ; though beyond its form it had nothing Masonic about it. It had three grades: 1. Chevalier; 2. Commandeur; 3. Grand Elu; and this last grade was subdivided into three other grades— Juge Secret; 2. Parfait Initié; 3. Chevalier de la Couronne de Chêne. The whole of the inner bearing of this order turned upon Napoleon; e.g., let us take the following ritual ; (?. Combien avait elle (la tour) d'étages ? R. Huit. Q. Quels en étaient les noms ? R. Adam, Eve, Noe, Lamech, Naamah, Phaleg, Oubal, Orient,"—(the initial letters making up Napoleon). General Bertrand was its first Grand Master ; and in his absence it was governed by a „ Suprême Commandeur „ and „deux Lieutenants." Ragon also terms it „Ordre des Noachites Fran- çais."

Narbonne, Rite of.—Called also „Rit Primitif ou Philadelphes de Narbonne." Seems to have been founded in rySo; for on the 19th April of that year a certain so-called „Chevalier Pen, Grand Officier de l'Orient des Free and Accepted Masons," in the name of the „ Supérieurs Généraux majeurs et mineurs de l'Ordre des Free and Accepted Masons," with a patent antedated to December 27, 1779, constituted this Lodge. In 1784 this body made a concordat with the „ Loge des Philaletes," at Paris, by which it was agreed that they both laboured for the same end. In 1790 this Lodge published an account of its work, etc., which Kloss mentions at No. 4429. It seems, over and above the three symbolical grades. Class I., a second class—iv. Maître Parfait, G. M. Architecte ; v. Sublime Ecossais ; vi. Chevalier de l'Epée, Chevalier de l'Orient, Prince de Jerusalem—it had also a Class III consisting of ière Chapitre de Rose Croix ; 2n'ic Chapitre de Rose Croix ; 3me Chapitre de Rose Croix ; 4me Chapitre de Rose. Of these the first is said to possess „les connaissances qui dans quelques régimes fixent le culte Maçonnique et la vénération d'une foule des respectables pères." The second is declared to

be „ dépositaire des documens his- toriques très curieux par leur espèce, leur rapprochement, leur variété." Of the third it is stated, „ Il l'occupe de toutes les connaissances Maçonniques, physiques, et philosophiques, dont les produits peuvent influer sur le bonheur et le bien-être materiel et moral de l'homme temporel." While of the fourth and last, called also „ Les Pères Rose Croix du Grand Rosaire," it is affirmed, „ Il fait son étude assidue de connaissances particulières d'ontologie, de psychologie, de pneumatologie—en un mot, de toutes les parties des sciences que l'on nomme occultes ou secrètes ; leur objet special étant la réhabilitation et la réintégration de l'homme intellectuel dans son rang et ses droits primitifs." It is a pity that such a society should be extinguished ; but it appears to have been so since 1806, when it was absorbed by the Grand Orient of France.

Nash, Joel.—Wrote „Lebanon; or, A Light from the Lebanon Lodge at Gloucester, etc.": Colchester, Haddonj London, Simpkins, 1836.

Nassau, Prince Charles Wm . (Saarbruck Usingen). — Bom in 1736, and at the beginning of this century a Major-General in the Dutch service and a zealous Freemason. Though mixed up with the Strict Observance, he was for a long time Worshipful Master of a Lodge at Biberach.

Nasse.—A well-known physician and medical writer; bom in i7Srr died in 1851 ; a zealous Freemason.

National Grand Lodge of Germany.—Is the English version of the „Grosse National Mutter Loge der preussischen Staàten genannt zu den drei Weltkugeln," whose head-quarters are at Berlin. As with this important body the history of Freemasonry is more or less bound up, we must refer our readers to Berlin and Germany.

Natter, J. L.—A well-known lapidary and medallist—pupil of Bernard Oxe ; born in 1705, at Biberach, in Swabia, and died in 1767 at St. Petersburg. He was for some time at Rome, and afterwards at Florence, subsequently at The Hague, Stockholm, and Copenhagen, and last of all at St. Petersburg, where, as we said above, he died. The first, so far known, Masonic medal was struck by him in 1733, in honour of Charles Sackville (called Duke of Middlesex by some foreign writers), but, in all probability, not a „Lord" at all, and certainly not Duke of Middlesex. The title of Earl of Middlesex, by the patent of the Dukedom of June 13,1720, was conferred on the eldest son of the Duke of Dorset. A Charles Sackville was probably W.M. of a Lodge at Florence in 1733. Natter is said by some to have brought the „ Strict Observance „ and even „clerical" teaching to Stockholm and St. Petersburg, and Zmnen- dorf is supposed to have obtained his teaching from Natter's ritualism. But this seems to be very doubtful ; and all that is apparently known of his Masonic career is, that he struck a medal for a Lodge of which Carolus Sackville was „ Magister Fl," though how it obtained a warrant, and what its true history, we are still ignorant. He is, so far, the first of Masonic medallists.

Naudet, J.—Born at Paris in 1786; a professor of rhetoric and Latin at the College of France ; is mentioned by Kloss as the author of a Masonic funeral cantata in 1822.

Naudet, J. F.—A French musician and Mason, and famous in his art. He published at Paris, in 1737, „Chansons notées de la Très Vénérable Confrérie des F. M., etc.," par M. Naudet. We possess a MS. copy of this work, and professedly of this date.

Nauhut, G. B. E.—Born in 1756, she died in 1819: a clever woman, who wrote the romance „Walther von Montbarry, Grossmeister des Tempel Ordens" ; Leipsic, 1786 ; and which has been

attributed to Cramer, Heinse, E. F. W. Millier, and others even.

Naumann, J. G.—Born in 1741 ; died in 1801. A German Ober- capelmeister (at Dresden), and known by his musical works, „ Clemenza de Tito," „ Hypermnestra," „ Cora," „ Elisa." He was also a Freemason, and in 1782 published -'Vierzig Freimaurer Lieder in Musie gesetzt" : Berlin. He also, with Schuster Seydelmann, Homilius, etc., issued at Dresden, in 1782, „ Gesânge fiir Maurer."

Naymus, Greacus.—A name something akin to this is found in all the MS. Constitutions, except the Masonic Poem and Matthew Cooke's MS., and in Sloane 3323 in exact words. In Sloane 3848 it is Nimus Greacus, and also Ninias ; in Papworth's MS. Nimus Graneus ; in the Alnwick MS. Naimus Grœcus ; in the Antiquity MS. Naamus Grecinus ; in the „ Lodge of Hope" MS. Minus Goventis, or Grevis; in the Harleian MS., 1742, Memon Grecus. Anderson, in the Constitutions of 1738, mentions, at p. 16, that the „old Constitutions affirm that one called Ninus, who had been at the building of Solomon's Temple, brought the refined knowledge of the science and art into Germany and Gaul." In a later passage he calls him „ Mimus Grsecus." Now, who was this person? Mackey seems to suggest Pythagoras, through his connexion with Magna Grteca ; but we are inclined to think that it represents the tradition of the Craft, of a wandering master, called „ Gnecus." Ot course we are not responsible for the chronology of the guild traditions, which are often amusingly erratic.

Nazareth.—A well-known town of Galilee, in Palestine, and famous in the Gospel history ; and from this the Great Teacher and His dis- ciples have been called Nazarenes. The „Master of Nazareth" is an -expression not unknown to the high grades, and above all to the;Student of Rosicrucian symbolism.

Nebraska.—The Grand Lodge of Nebraska was organized in 1857, and R. C. Jordan was elected first Grand Master. At present there are 40 Lodges and 2,268 Brethren in Nebraska.

Nebuchadnezzar (King of Babylon).—Is termed by Anderson a „"sumptuous Grand Master," but we fear we can hardly endorse the statement. He may have patronized the operative sodalities : that is all, we fancy, that can be possibly averred.

Nebuzaradan.—The same as Naburazadan, and more generally pronounced so, as properly in the Hebrew-—But see NABUZARADAN.

Nedermeyer van Rosenthal, J. F. H.—Member of Justice in Holland ; born in 1793, died in 1857. Was a most zealous Freemason, and remained a member of the Order for more than forty years.

Nègre, De.—A name given to Gabriel Mathieu Marconis the elder, one of the founders of the Rite of Memphis, on account of his dark complexion and Egyptian connexion, for he is said to have been nephew of Sam Honis, a native of Cairo, and a co-founder of the Rite of Memphis. The time of his birth, as of his death, is uncertain.

Negri, Bened.—Bro. Negri composed the music of the song „The Aged Brothers," the words by Bro. J. J. Smith, and sung June 24, 1846, at Freemasons' Hall, at the festival in aid of the Aged Masons' Asylum.

Negro Lodges, or, more properly and courteously, „Coloured Lodges," are an American institution, and which sprung from the Lodge called the „ African Lodge," warranted by the Grand Lodge of England in 1784, and then No. 429. After a time the Lodge became dormant, as it remitted no

fees or returns to England ; and though it is stated that it was revived at some time, it seems, about 1813, to have been struck off the roll of the English Grand Lodge, though in 1811 it was No. 370. When its revival took place is not certain; but in 1827 it proclaimed itself „free and independent" of any Lodge, and soon after assumed the title of the „ Prince Hall Grand Lodge"' ; and since that time issued charters for the constitution of subordinate Lodges—so much so that Mackey states (whether quite rightly or not matters little), „ From it have proceeded all the Lodges of coloured persons now existing in the United States. We do not think it needful to deal with the point as to whether, in 1784, the English Grand Lodge was justified in issuing a warrant for a Lodge in Boston, because that very fact in itself, and by itself, raises questions partly Masonic and partly political, which it seems a pity to revive. From our English „ Standpunkt," the English Grand Lodge was fully justified in issuing such a warrant. But could the African Lodge turn itself, or be turned, into the „ Prince Hall Grand Lodge „—legally, Masonically? We apprehend not. The moment it declared itself independent of all Lodges, it forfeited its charter, and became an unwarranted Lodge. How could an unwarrante d Lodge, or even a warranted Lodge, make itself a Grand Lodge ? We know of no means or no precedent Masonically. Certain Lodges abroad have from time to time called themselves Grand Lodges, and hence much confusion has been created ; but in American and English Masonic law a Grand Lodge is an aggregation of private Lodges, in which the private Lodges are represented either by official or direct representation. We feel bound, therefore, to pronounce against the legality in itself of the „Prince Hall Grand Lodge" and the coloured Lodges. But having said this, we feel that there is another side to the question, which we cannot shut out. „ Fieri non debet factum valet" is an old axiom of good common sense -, and we feel strongly that, as there is no law of Masonry which can exclude coloured Freemen Masons, there is no possible right to object to the admission of our coloured Brethren. We hope that a „ healing motion „ may yet be introduced and a fair com- promise effected, by which the great family of Masonry may include within its ample fold the coloured Masons in the United States.

Nehemiah,—Nee/xtaç, which in Hebrew means „the consolation of God," the son of Hachaliah {yikyia), and was during the Babylonish Captivity named by King Artaxerxes I., Tirshatha (A(9epow0a), or Governor of Judasa and Jerusalem, 445 years before Christ, with the per- mission to rebuild the Temple and restore the city. For twelve years he is said to have ruled ably and well—to have rebuilt the city and restored the Temple. In 437 B.C. he left Jerusalem for a short time, but re- turned there, and is supposed to have died there, though the time and place of his death are uncertain. He is the author of the canonical Book of Nehemiah. He is represented in Ancient Royal Arch Chapter by „ Scribe N.," and his name is also made use of by the high grades.

Neighbour.—The true Freemason always thinks of his duty to his neighbour, the second great commandment or Table of the Law. He tries to do unto others as he would be done by—even seeks to prefer his neighbour's interest to his own, hard though it be for human selfishness to master this great duty of neighbourly love.

Neil, Adolphus.—An English Brother, who published an account of the sufferings of a true and accepted Mason in the horrid Inquisition of Portugal. Hull : Peik, 1810. It is founded, as all similar narratives are, on Da Costa's work.

Nekam Netar.—Some have written Nekam Nator, and Nekam Nekah : a significant work in some of the high grades ; as also is Nekamah.

Nell, Von J. M.—Wrote on the „ Baphometus," Baphomet of the Templars : Vienna, 1821.

Nembroth.—We find this word in the old MS. Constitutions (as the „Lodge of Hope" MS.) applied to Nimrod. He is also called Nemroth, Nemrothe, Memrothe, and Membroth. Nembroth seems afterwards to be used in judicial astrology, and in incantations.

Nemnich, P. A.—The editor of Andreas Rugelson von Brone's „ Prospectus eines Hauptwerks der ganzen Freimaurerei," in two volumes, with illuminated plates; Hamburg, 1804.

Neccorus.—From the Greek NccoKopoç, the guardian of a Temple— „ sedituus." It has been averred that the priests of the second class in the Egyptian mysteries also bore the name, and they have been termed Neocorites ; but we do not think that such a statement rests on any safe authority.

Neophyte.—From the Greek Neo^nn-os (a late Greek word), was applied to those from among the Pagans, or from among the Hebrews, who were converted to Christianity. Its earliest Greek meaning was a tree newly planted. It is sometimes applied to entered apprentices, though hardly correctly so.

Neo-Platonism.—A school of philosophy founded at Alexandria about the beginning of the Christian era, and for some time in high repute. Philo-Judseus may be said to be the founder of the school, which seemed to commingle the teaching of Christianity and Platonism, Pythagoreanism and Oriental hermeticism. To this school appear later to have belonged Proclus and Protinus, Jamblichus and Porphyry. Some seem to hold the opinion that the hermetic grades drew much of their teaching from the Neo-Platonists. We are rather inclined to believe that they borrowed largely from the writings of the alchemical school, the mystics, perhaps theosophists, and organized that wonderful „ farrago „ of nonsense, which may be read in some writings of that learned body, in which we can neither trace the utility nor the benefit, to themselves or mankind.

Ne plus ultra.—As we know, this means „nothing further"; or, as some have, „nothing more beyond"; a motto originally assumed by „ Kadosch," but applied since to more than one high grade.

Netherlands.—The history of Freemasonry in the Netherlands is somewhat obscure ; and recent investigations (see HAGUE , THE ) have made it still more uncertain. We must give up, we apprehend, the story of the Lodge „ Het Vredendal, etc.," and confine ourselves to 1731, when an occasional Grand Lodge, under a warrant from Lord Lovel, is stated to have met, Dr. Désaguliers being the W.M., for the purpose of initiating Francis Duke of Lorraine, afterwards the Emperor Francis I. It is but fair to say there is no record of such a proceeding in the archives of the Grand Lodge of England; but that is no argument against the correctness of it. It would appear that a Count Vincent de la Chapelle, either on the 30th September or the 19th November, 1734, founded a Lodge under the name „Loge du Grand Maître des Provinces Re'unies et du Ressort de la Ge'néralité." Some say that this was a Grand Lodge, and Vincent de la Chapelle Grand Master ; but of this there is no proof, as in 1735 J. Cornelius Rademaker is said to have received a patent from England as Prov. G.M., and in October 1735 is called by the Dutch papers Grand Maître. In 1735 the meetings were suppressed by edict, but this prohibition was repealed about 1740, and from that time Masonic works were openly published, and the Lodges appear to have met. In 1749 the „Loge du Grand Maître" took the name of „ Loge de l'Union Royale," and in 1756 began a movement for a Grand Lodge, which on the 25th December that year was completed ; for then the representatives of fourteen Lodges, under

Pro. Dagran, assembled at The Hague, and on the 27 th the Grand Lodge was formed, Baron von Aessern Beyern van Hongerheide, a military officer, being proclaimed Grand Master, and Baron von Botzelaar, also a military officer, being elected D.G.M. We need not follow its fortunes further than to say that in 1816 Prince Frederick Charles was elected Grand Master, and is still its Grand Master. In 1863 there were, under the Grand Orient, „Groot Osten der Nederlanden," 38 Lodges in 32 towns, in activity : 5 at Amsterdam, 3 at Rotterdam, and at the rest one each ; 4 Lodges in Batavia, and some at the Cape of Good Hope, and 15 dormant. The number of Masons in Holland is not large,—probably about 2,000.

Netherlands, King of (Wilhelm IL).—Boni 1792; died in 1849. Served long in the English army, and was initiated as Prince of Orange, March 14, 1817, in the Lodge „Esperance," at Brussels, in the presence of his brother. Prince Frederick William Charles, Grand Master of the Dutch Grand Orient.

Netherlands, Frederick William Charles, Prince of.—Born in 1797; initiated at Berlin in 1816; and in October, the same year, proclaimed Grand Master of the Grand Orient of Holland. In 1841 he celebrated his twenty-fifth year of office, and in 1866 his fiftieth. He is still Grand Master, having presided admirably over the Craft in Holland for so many long years.

Nettelbladt.—Four Brethren of this name rendered great service to German Freemasonry, and especially C. K. F. W., Count of Freiherr, who was born in 1779, and died at Pacchini, 1843. He was initiated in 1805, in the Lodge „ Tempel der Wahrheit," at Rostock, and in 1819 became P.G.M. of the P. G. Lodge of Mecklenburgh, which post he filled until his death. He edited the „ Calender fur die Provencial Loge von Mecklenburg," etc., from 1821 to 1826, from 1830 to 1831, and from 1833 1:0 i837> i11 thirteen volumes—" ausgezeichnet," Kloss says, „durch wichtige historische Abhandlungen und Berichte." He also wrote „Instructions Vertràge, etc.," 1836, still in use, we believe, under the system of the „Great Countries" Lodge. In 1830 he had previously published „ Geschichte der Angriffe und Verfolgengen ganzen das Bund der F. M."

Netteshaun, Von.—See AGRIPPA, CORNELIUS.

Network.—See PILLARS OF THE PORCH.

Neuhnsius—whose real name was Neuhaus, a physician at Dantzic —wrote, in 1618, „ Pia et utilissima admonitio de Fratribus R. C. ; nimirum an sint, quales sint, unde nomen sibi asciverint, et quo fine ejusmodi Famam scripserint ?" This was published at Dantzic, seemingly in 1622. In 1623 appeared at Paris „Avertissement pieux et très utile des Frères de la Rose Croix; escrit et mis en lumière pour le bien public par Henri Neuheus de Dantzic, Maître en Medicine et Phil. P. in Môrbuch." In 1619 a „ Conspicilium Notitke," etc., „oppositum admonitioni futili Henrici Neuhusii de fratribus R. C.," was issued by „ Euchario Cygnîeo Philadelpho et Philalitheo," whoever he may have been. The dates .are worthy of note.

Nevada,—The Grand Lodge of Nevada was formed in 1865 separating frorn the Grand Lodge of California, and tliere are now 18 Lodges and 1345 members.

Ne Varietur.—Proprie, that it may not be changed, though some like to translate it freely—" lest it be changed." It is written above the signature of the certificate, to guard against anything like fraud or oblitera- tion. A Freemason should always carefully preserve his certificate, and carry it with him

wherever he goes.

Neven, J. A.—A French Brother who in 1820 published „Dé- veloppement de la proposition tendante à provoquer l'établissement en France d'une caisse commune de bienfaisance Maçonnique." He was a member of the Rit Ecossais.

New Brunswick.—Speculative Freemasonry seems to have been set up in New Brunswick about 1767, by a patent from the Grand Lodge of Athol Masons; but it was not until 1807, 1828, that the English Grand Lodge recognized a Past Grand Lodge in Nova Scotia. At one time there appears to have been two Past Grand Lodges, and Lodges worked under the Irish Grand Lodge. In 1867 a Grand Lodge of New Brunswick was formed, Bro. B. L. Phillips being the first Grand Master. There are also high grade organizations in New Brunswick. There are now in New Brunswick 30 Lodges and 2209 Masons. .

New Hampshire.— In 1734 Masonry was set up in New Hamp- shire, at Portsmouth; and in 1789 the Grand Lodge was formed, John Sullivan, the Governor of the State, being first Grand Master. There are now 89 Lodges and 7712 Brethren.

New Jersey.—According to Anderson and Preston, in ^2 9 the Duke of Norfolk, Grand Master, granted to Mr. Daniel Cox a Deputa- tion to be Prov. Grand Master of New Jersey, in America. Mackey says he can find no evidence that he exercised his prerogative by the establishment of Lodges, but of late it has been proved otherwise. In 1786 a convention was held at New Brunswick, and a Grand Lodge was organized, the first Grand Master being the Hon. David Breasley, Chief Justice of the State. There are at present 138 Lodges and 12,013 Brethren.

New York.—According to the Constitutions of 1769 (published by G. Kearsly), and Dunckerley's copy by the way, in 1737, the Earl of Darnley, Grand Master, granted a deputation as Provincial Grand Master to Richard Riggs, Esq., of New York. Cox was Prov. Grand Master of New York as well in 1730. In 1747 Lord Byron granted a Deputation to Francis Goelet for the Province of New York. In 1752 Lord Carysfort, Grand Master, granted a deputation to George Warenor, Esq., for the Province of New York. Mackey says that in 1760 Sir John Johnstone was appointed Prov. Grand Master, but he does not say by whom, and his name does not appear in our English lists. In 1781 the Athol Grand Lodge is said to have granted a warrant for a Prov. Grand Lodge, which in 1782 proclaimed itself independent, and assumed the name of the Grand Lodge of New York. The Lodges in New York had to go through the heat of the anti- Masonic agitation; and despite some difficulties and divisions, the Grand Lodge of New York lias for years maintained its position as the only lawful Masonic authority in the State of New York. It has now 740 Lodges and 80,701 Masons.

Nicaise, St.—The name of a well-known Masonic work. In its full title it ran „Saint Nicaise, oder eine Sàmmlung merkwurdigen maurerischen Briefe, fiir Freimauren und die es nicht Sind : aus dem Franz, 1785; Zweite Auflage, Frankfurt A.M., 1786." It is a Masonic romance, so to say, and has been credited to Starck, though he denied it. The book was attacked by Von Hund, Schubart, and the Strict Observance, and was answered by Kessler von Sprengseisen in his

Nicaise- Anti Saint Nicaise."—See SPRENGSEISEN. — The book is important as a „contemporalis expositio," both of the aims and organization of the Strict Observance, the character of Von Hund, and the history of the Clericals.

Nickneri Vekorth.—Was the pseudonym of Hans Heinrich Ecker von Eckhoffen, in the order of Rose Croix, and who took an active part in the high grade controversies and the Asiatic Brethren. He tells us that he was made a Mason in his sixteenth year, and soon after one of the Rose Croix.—See PIANCO and ECKHOFFEN.

Nicociates, Les, ou les Priseurs.—An order mentioned by Clavel, of which he says, „ En plusieurs grades et des plus com- pliquées, où est enseignée la doctrine de Pythagore." Nothing seems known about it.

Nicolai, Christoph Fred.—Born in 1733, died in 1811. A well-known German writer, and a friend and correspondent of Lessing and M. Mendelssohn. He wrote in 1782 his well-known work „Versuch iiber die Beschuldigungen welche dem Tempelherren orden gemacht worden und iiber dessen Geheimniss nebst einem Anhange iiber die Freimaurer gesellschaft." In this he advances his peculiar theory— based, however, on no historical foundation—that English Freemasonry is „ Baconian „ in its origin, and the actual result of a hermetical Rose Croix fraternity, of which Ashmole and others were leading members ; and that it was also political—its great object the restoration of the Stuart dynasty. Such a theory has long since been given up. Nicolai wrote many other Masonic works, and was a member of the Grand Lodge of the „Three Globes," at Berlin.

Night.—Freemasons1 Lodges are usually held at night; and some have seen in this an evidence of agreement with the ancient mysteries, as pointing to a common origin and co-ordinate customs.

Nile.—The famous river of Egypt is mentioned specially in Matthew Cooke's MS. (line 460), in a legend which seems to be taken from the „ Ethimologiarum of Isidore of Seville," though the original passage cannot now be verified. In all probability the reference is a wrong one, and relates to his „De Imagine Mundi."

Nil nisi Clavis deest.—An old motto unauthoritatively in England applied to the Royal Arch. It seems to have been used by the charlatan French, though it subsequently came into use in Scotland.

Nimrod.—Nimrod is alluded to in the Legend of the Craft as connected with the Order at the building of the Tower of Babel A Mason himselfe, and loved Masons well. Such a tradition can only relate to an old assumption that rulers were patrons of the building sodalities. The erection of the Tower of Babel may perhaps be thought a landmark in the „ sands of time „ in respect of the „building art," and so incorporated in the Guild Legend.

Nine, The Number.—The number nine was a mystical number of antiquity, and even for some time in the Christian era was supposed to possess an occult meaning. It was allotted to the spheres and the muses ; and Antonius is quoted as pointing out that it governed a mystical way of giving healths :— Terbibe, vel potes ternos. Sic mystica lex est Vel tria potandi, vel ter tria multiplicandi. Nine has the peculiar property, when multiplied by all single numbers, of still being made up as nine by the product. It has always been mixed up with the mystical numeration of cabalists and hermetics, though in ancient times it seems to have been looked on as „ numerus nefastus," whether in itself or with compound formation—specially of its own self-multiplication. It has also been made use of in high grade numerology. We find in the French high grades of Heredom Kil- winning, the „Handbuch" tells us, the following passage : „ (?• Combien faut-il de chevaliers pour constituer un chapitre du Royal Ordre de Heredom ? R. Il en faut neuf. Q. Pourquoi ? R. Pour trois raisons. Q.

Dites-moi la première ? R. Parcequ'il y a trois divisions dans les nombres qui nous apprennent à calculer nos jours de façon que nous nous appliquions à la sagesse. Q. Donnez-moi la seconde. R. Puisqu'il y a neuf muses dans l'harmonie, qui ordissent la nature humaine. Q. Nommez, les moi. R. Calliope, Clio, Euterpe, Melpomene, Terp- sichore, Erato, Polymnie, Uranie, et Thalie. Q. Donnez-moi la troisième raison. R. Parcequ'il y a neuf ordres d'Anges dans la hiérarchie céleste. Q. Nommez les. R. Cherubims et Seraphims, Trônes, Domi- nations, Principautés, Virtus, Archanges et Anges."

Nineveh is connected with the Craft through the Legend of the Guild, and 60,000 Masons are said to have been employed at it. One of the first „charges" is said to have been there delivered; but, as we observed under Babylon, this is only probably an operative landmark, so to say. When the building societies first adopted any secret organiza- tion, is of course impossible to say, but probability points to Egypt as the first scene of probation and reception.

Ninus Greecus.—See NAYMUS GREACUS.

Noachida.—This term seems to have been first used by Anderson in his „Constitutions" of 1738, and means, of course, a follower or descendant of Noah. This is the theory which Oliver afterwards elaborated,—that Freemasonry represented the true religious primseval faith, as opposed to spurious mummery and idolatrous conceptions,'—and so derived it from the righteous teaching of Noah. There is much that is interesting in this subject, though we can hardly now accept all Dr. Oliver's views or arguments on this head. There is much evidence to show that most of the early mysteries preserved the memory of the ark and reference to Noah and his three sons ; and we are not prepared to deny that, in all probability, the mysteries were nothing more than a declination from a perversion of antidiluvian teaching, of which they only preserved some remnants, for the most part obscurely held or partially realized. That they did contain and proclaim some positive teaching, is, we feel sure, despite the arguments of Lobeck and others, undoubted. It is somewhat curious that Krause's MS. (so-called York) and Anderson allude in such express terms to the Noachidîe. In Krause's so-called „York Constitutions" we read: „The full obligation is, that you sincerely honour God and follow the laws of the Noachideans." It is, we think, a fair presumption that Anderson must have seen some- thing similar to Krause's alleged MS., as otherwise we are reduced to this,—that the York Constitutions are spurious, and based on Anderson and the other MSS.

Noachite, or Prussian Knight.—Thory tells us that in 1756 this grade took its rise in Prussia, and some say was patronised by Frederick the Great. But both statements are very doubtful. Some contend that a Bro. de Berage or De Berayge translated its ritual in 1758 from the French, and in 1766 it was published. It has no real connexion with the Teutonic Knights. It is the 21st of the A. and A. S. Rite ; 35th, Rite of Misraim; 20th of Memphis, and 46th, 6th series, of the Metropolitan Chapter of France.

Noachite, Français.—See NAPOLEONIC MASONRY.

Noachite Souverains.—A grade cited by Bro. Fustier, Thory tells us.

Noah.—The Greek Ncoe, also Ncoeoç, is, as we pointed out under Noachida, mixed up with all the early mysteries more or less, which seem one and all to have an Arkite origin, as it is termed. He is also alluded to in the Legend of the Guilds nomination.

Noah, Articles of.—This expression is first used by Anderson in 1738, who terms them the

„three great articles." By this he means laws, or precepts. In all probability „ three great laws „ are very ancient, following the custom of triads, and were ;—1. To abstain from idolatry, and to worship the one true God, Creator of all things and all men ; 2. To honour God's holy name, and not to profane it or take it in vain -, 3. Not to commit murder. These three precepts or articles seem subsequently to have been increased into seven : e.g., 4. To avoid incest and all uncleanness ; 5. Not to steal ; 6. To be just ; and 7— which commandment, some of the rabbis said, was specially given by God to Moses—not to eat flesh with the blood in it. Some say that the first six were Adamic, the seventh alone Noachic.

Nodot.—An active member of the ancient Grand Lodge of Fralice. He was „ persiflé," Thory tells us, in the „ Brevet du Regiment de la Calotte," published in 1744, together with Bros. Clerambault, Marais, Lemaire, Greff, Freron, Mouret, and Bauré.

Noe (Ordre immortel et respectable du bon Père et Patriarche Noe).

—This order appears to have been founded in 1731 by the Abbe' Pierre Louis Voisin, in antagonism to the Freemasons ; but it does not appear to have lasted long, and nothing apparently is known about it. Whether it was the same as the „ Ordre de Noé, Société Bachique," cited by De l'Aulnaye, does not seem clear.

Noe, A.—He is only known as the author of two addresses men- tioned by Kloss, as pronounced in 1827 in the Lodge „Etoile de la Gironde." Bro. Noe was the „ Vénérable," it seems, of the Lodge.

Noel.—A member of the Lodge „Jeanne d'Arc," at Orleans, who in 1S09 offered to the Grand Orient a systematic manuscript in 2 vols, folio, on Freemasonry. He termed it „ Rapports Théologiques de la Maçonnerie mathématiquement démontré par la Géométrie."

Noffodei (or Noffa Dei, Noffo Dei, Neffodei, and Nosso. de Florentin), seems to be the same person as „ Maso de Génois," men- tioned in the Templar examination of November 17,1309, by Ponsard de Glusi as one of the principal enemies of the Order.—See MONTFAUCON and SQUIN DE FLEXIAN. — In the Strict Observance the three enemies of the day are said to be the King Philippe le Bel, the Pope Clement, and Noffodei.

Nogaret, F. F,—A well known French „littérateur"; born in 1740, died in 1831. Wrote „Fictions, Discours, et Poèmes Lyriques, et autres pièces Adonhiramites „ : Memphis, 1787; and also „Retour de la Sagesse „ ; Paris, 1807.

Nogaret, Guillaume de.—The well-known Chancellor of Philippe le Bel, and very hostile to the Templars. Said to have been present at Molai's execution, and cited also to appear.

Nomenclature.—A French word used to signify a list or collection of the names of the grades of Masonry, etc., which comes from the Latin „nomen datura," or „calling of things by their proper names." The difference between nomenclatio and nomenclatura is—that the former relates to persons, the latter to things. Thory gives us a very valuable „ Nomenclature par Ordre Alphabétique des Principaux Rites, Coteries, Sociétés Secrètes, et Grades Maçonniques, répandus en France ou dans l'Etranger," vol. i., p. 289. Other similar works have been published.

Nominated.—The Grand Master is nominated under our English Book of Constitutions at the quarterly communication in December annually.

Non-affiliation.—An American rather than an English use of

words, to denote non-membership.

Nonesynches—used in Dowland's MS., and represented in Pap- worth's by „noon cions"—no doubt refers to the old English word „noonsheen" or „nuncion," which answers to our „'luncheon."

Non Nobis, Domine!—The beginning of the 115th Psalm, and said to have been used by the Knighfs Templar in all their engagements with the enemy.

Non-resident.—When Brethren are named for provincial office who do not reside in the province they have to pay for a Dispensation.

Noorthouck, John.—The editor of the Constitutions of 1784. Of his Masonic life little is known, or even, we believe, to what Lodge he belonged. Oliver, in his „ Revelations of a Square," states that he was a „clever and intelligent man and an expert Mason „ (p. 249), and was also a Worshipful Master, though he does not say of what Lodge. Beyond this nothing is known of him, except that in the preface to his valuable edition of the Constitutions he states that the duty of editing was given to him in obedience to the resolution of November 20, 1782. An autobiographical life is said to be somewhere in MS., but it has not yet appeared. He wrote some non-Masonic works—as a „ History of London" (1775) , and a „ Historical and Classical Dictionary" (1776).

Norbet.—An alchemist and author of „ Tripus Aureus" (1618), Frankfort A.M., according to Thory. He is said to have belonged to a society of Rosicrucians.

Nord, Chevalier du.—A grade mentioned by Thory.

Nord, Sublime Chevalier du.—Called also „ Le Point du Jour de la Pierre Brute ; „ mentioned by Bro. Peuvret.

Nordstern, P. von,—A pseudonym for Bros. Von Nostitz and Jânkendorf, who issued „ Geistliche Gedichte „ in 1840. and „ Lieder- kreis fur F. M. in 1818." Dresden, 1835.

Norfolk.—Thomas Howard, eighth Duke of Norfolk, who died in 1732, was in 1729 elected Grand Master of the English Grand Lodge, and installed January 29,. 1730. He remained Grand Master until 1731, when he was succeeded by Lord Lovel. In 1731, being at Venice, he sent to the Grand Lodge, together with £2 0 for the Fund of Masons' Charity and a beautifully-bound minute book, the sword of Gustavus Adolphus.

North, The.—The north is often called Masonically the „dark north," and is probably a remnant of old mystical teaching, whether as connected with the inner abode of illumination or astronomical sym- bolism.

North Carolina.—The Grand Lodge of North Carolina was formed December 9, 17S7, at Tarborough, the Hon. Sam Johnston being the first Grand Master. There seem to have been Lodges, and even a Prov. Grand Lodge, previously. There are now 350 Lodges and 12,069 Masons.

North-east Corner.—Is well known in the ritual teaching of our Lodges. It seems that, for some old symbolical reason, most stately buildings have their foundations laid in the north-east corner. There are many records of similar proceedings as regards abbeys, churches, and cathedrals. It is an

old operative custom. On some of the foundation stones they engraved words—even verses ; and in the British Museum is the record of a long inscription, which is altogether mystical and recondite, and would almost, at a very early period indeed, seem to emanate from some hermetic teaching. No doubt in the monasteries a hermetic school existed.

Noth Flagge (Flag of Need).—Is said by the „Handbuch" to consist of a blue flag, on which is a square and compass in white. We know of no such custom in Anglo-Saxon Masonry. It seems to be purely Teutonic, though there is, and can be, no objection to it.

Notuma.—A name in the Templar high grades, and an anagram for Aumont in the Table of the Order.

Nova Scotia.—Freemasonry was introduced into Nova Scotia in 1749. There are now 70 Lodges and 3395 brethren. The Grand Lodge was formed in 1S69, Alex. Herth being first Grand Master.

Novice Ecossais du Mont Thabor.—The name of the 1st grade of the order of „ Dames du Mont Thabor."

Novice Maçonne.—A grade in the same order.

Novice Mythologique.—Another grade in the same order.

Noviz.—Called also Noviziât, and Latine Novitius, a name of a grade in the system of the Strict Observance, as also in the Swedish system. It is also used in the Bavarian Illuminati system.

Nudow, Von.—Kloss seems to think he is the author of •'I Reden en Freien Menschentone fiir Geweihte und Ungeweihte."

Numbers, Symbolism of.—Is, as the „Handbuch" well puts it, common to all antiquity, and not by any means confined to a single nation. Aristotle says : „Tà tZv àpiO/j-ûv crrotxeîa rûv ôvtwv, o-toix"» travTwv and it is said in the Book of Wisdom, I! IXaiTa //.rrpa «at apid^w kcll (TTa6fj.w Stera^e." In early times some numbers were lucky, some were unlucky, some were mystical, and some were sacred ; and Pythagoras is stated to have proclaimed a secret and mystical science of numbers. This teaching is attempted to be followed in some of the high grades—as, for instance, in the „ Chevalier de l'Epée et de Rose Croix," where it is asked, „Pourquoi le nombre 81 est-il tant en vénération parmi les Maçons? Ji. Parceque ce nombre explique la triple essence de la divinité, figurée par le triple triangle, par le quarré de neuf, et le nombre trois." It may be, however, remarked, as elsewhere, that the numbers 9 and 81 were considered of ill omen among the ancients. Freemasons are said by some writers, on the authority, no doubt, too, of an older ritualism, to consider as Masonic numbers 3, 5, 7, in Craft Masonry ; and for the high grades some add 9, 27, and 81. But even the craft symbolism of numbers is most uncertain, and as regards the high grades it appears to us very fanciful. In all hermetic mystical teaching numbers play a conspicuous part.

Numeration by Letters.—In every language—such especially as the Latin, Greek, and Hebrew—figures were represented by letters, and certain letters had a numerical value ; as Aleph in Hebrew counted 1 and Thau 400, and Alpha in Greek counted 1 and Omega 800. In Latin M counts for 1000 and D 500. Such a use of letters has been preserved in hermeticism, but it has no connection with Masonry that we are aware of.

Nunez.—A Portuguese Freemason, it is believed, who founded in 1807, in a Lodge at Paris, a spurious order or branch of the Knights Templar, which he termed the „ Order of Christ."

Nursery, The.—The „ Pflanzschule „ of the Illuminati. The first grade.

Nymphes de la Rose.—See CHEVALIERS DE LA ROSE.

Oakley, Edward.—Delivered a speech to a Lodge held at the „ Carpenters' Arms," December 31,1728. He is termed late Prov. Senior Grand Warden of Carmarthen. This is printed by itself, with Bro. Drake's speech, and is also to be found in Cole's „Constitutions, etc.," 1751.

Oath.—It has been objected to Freemasonry that it imposes oaths of secrecy ; but so long as the Masonic Order is sanctioned „ nomi- natim" by the Legislature, there is but little valid force in any such argument. From the earliest times, no doubt, obligations were taken by those admitted to the mysteries ; and we find in such formuke the tokens, not only of barbarous, but of very ancient times. In the times of the Guilds, the members were „sworn „ on the „ Reliques" -, and though it is doubtful whether we have any actual form of the Masons' Guild „obligation," perhaps that contained in the „Harleian" 1942 maybe considered the nearest, as that Constitution probably belonged to the Chester Guild of Operative Masons.

Oath, Tyler's.—A so-called form offered to visitors in some juris- dictions, but not in use in England. It is a very questionable practice.

Obedience.—A Masonic virtue of great importance, inasmuch as Freemasons should always be obedient to lawful authority. There is also a meaning of the word which, though sometimes used by Anglo- Saxon Masonic writers, is purely foreign in its proper use. The French say, e.g., „ Toutes les Loges de son obédience," „ All the Lodges of its obedience," or jurisdiction.

Obediency Acts.—The name given in the Strict Observance to all printed Constitutions, and the like.

Ober-beamte.—The German name for the officers in the Lodges of the Scottish Rite.

Obere-unbekannte.—A name given by the impostor Johnson to certain unknown superiors, mysterious heads, and which system Von Hind unwisely followed. It is clear that it could only be fraught with mischief, and pave the way for any sort of absurdity. In the Royal Order of King Frederick William III., Berlin, October 20, 1798, while the common Masonic system is promised protection, any society which promised obedience to „ unbekannten Obern „ is forbidden.

Oberg, Baron von.—Was W.M. of the first Lodge in Hamburg, which later became the „ Absalom „ Lodge. He was present at Frederick the Great's initiation at Brunswick.

Objections to Freemasonry are hardly worth repeating here, as they have been fairly and fully answered over and over again. We will only add that in our opinion there are no objections which patient inquiry will not answer, and truthful fairness refute.

Obligated.—To be obligated is the needful duty of all Freemasons.

Obligation.'—Like all lawful societies, conscious of its own righteous aims, Freemasonry is permitted with us, by the Legislature, to accept a solemn undertaking from all its members to keep

inviolate the sacred trust reposed in them.

Oblong Square.—Sometimes called a parallelogram, and also a double cube. But scientifically all such definitions are wrong. A cube, in geometry, is a solid body, enclosed by six equal sides or faces, which are squares. A parallelogram is a plane figure bounded by four right lines, whereof the opposite are parallel and equal to one another. It had been averred that the Ark, the Tabernacle, the Ark of the Covenant, the Temple, the Holy of Holies, were double cubes, and it has been contended that Masonic Lodges should be the same.

O'Brack.—Said by the Strict Observance Legend to have been Grand Master of the Templars from 1370 to 1392. There seems no authority for such a statement.—See TEMPLE, KNIGHTS OF.

Observantia Lata (translated Lax Observance, Laxe Observanz, Observance Relâchée).—The name given by Von Hund to the English and Zinnendorf systems, as opposed to the Templar system.

Observantia Stricta.—See STRICT OBSERVANCE, THE. — It may be well to note here that the name seems to have been first used by the impostor Johnson, while the English system and the Zinnendorf system were termed Observantia Lata, as we have just seen. It was disused after the Convent of Kohlo.

Observance, Strict, Clerks of.—See CLERICI, and STRICT OB - SERVANCE, THE .

Occasional Lodge.—An expression sometimes used formerly and seldom latterly in England, to denote a Lodge of emergency. An occasional Lodge was held November 5, 1737, for the initiation of Frederick Prince of Wales.

Occident, Chevalier de (Knight of the West).—The 64th grade of the old Metropolitan Chapter of France, and 47th of Misraim.

Occult Masonry.—The word occult means hidden, abstruse, and comes from occultus, the participle of occulto, I hide or conceal, and which, some think, is derived from the Greek KaXv-rrra. Occultus also answers to the Greek Kpvmos. In one sense all Masonry is occult, as hidden from public gaze ; but the general meaning attached to the word is hermetic or alchemical. There was said to be hermetic or occult Masonry in this sense at the end of the last century. There seems to have been a superior occult order of some kind early in last century ; but though Ragon proposed a sort of revival, we can hardly say that any exists now.

Occult Sciences.—Are those which relate to astrology, demonology, magical formulfe, and hermetic studies ; and with them Freemasonry proper has nothing to do, though some Freemasons may have been great „adepts" in the mystic art, and there may have been an uncon- scious borrowing and use of hermetic terminology and emblematology.

Occupied Territory is properly where a lawful Grand Lodge exists, and into which, except on very special circumstances, foreign jurisdiction cannot enter.

Ockel, Balthazar.—Wrote „ Lieder zu singen fiir die F. M. Logen „ : Wetzlar, 1782.

O'Connell, Daniel.—Was a Freemason, and a zealous one, and

W M of the Lodge 189, Dublin. In 1838 he was induced by the Roman Catholic clergy to withdraw from the Order, though his published reasons are, in.our opinion, equally weak and worthless.

Odd Fellows— A benefit order well known and very numerous in England.

Odd Numbers.—According to Oliver and others, and the Pytha- gorean teaching, odd numbers were perfect and even imperfect ; but this statement admits of a good deal ot qualification, as it is ^ quite clear that a perfect number could be made out of the combination of two imperfect numbers—as 4 or 10. Some have said that the even numbers represent the female and odd the male. But a good deal has been advanced, alike on Pythagorean and Masonic „ numbers," which will not bear the test of criticism : much of it is pretty trifling, and nothing more. It is just possible, as Mackey says, that the symbolical use of numbers by the sodalities is anterior to Pythagoras, and comes from Egypt and the East. But we know of no authoritative exposition of Masonic numbers.

Oertel, Fri. von.—Wrote „ Spinalba," a Rosicrucian romance, 1864.

Oeser, Adam F.—Born in 1717; died in 1799. A well-known

German painter in fresco, and art writer; member of the Lodge „ Minerva," at Leipsic.

Offences, Masonic, are with us of a threefold character—namely, transgression of or disobedience to the General Laws 01 Constitutions of the Order, Provincial Grand Lodge bye-laws, and the Lodge bye-laws. Freemasons cannot be summoned or tried for non-Masonic oftences, except in a case where a breach of the law of the land brings with it such social degradation as to render the offender utterly unfit any longer for a society of men who prize honour and virtue above all the external advantages of rank or fortune.

Offerings, The Three Grand.—The three grand offerings_ of Freemasonry are—1. The offering of Isaac; 2. Ihe altar of David, and 3. The dedication of the Temple.

Officers are with us Grand, Provincial, and officers of the Lodge. The officers of the Grand Lodge are the Grand Master, Deputy Grand Master, two Grand Wardens, two Grand Chaplains, Grand I reasurer, Grand Registrar, President of the Board of General Purposes, Grand Secretary, Assistant Grand Secretary, four Grand Deacons, Grand Superintendent of Works, Grand Director of Ceremonies, Assistant Grand Director of Ceremonies, Grand Sword Bearer, Grand Oiganist, Grand Pursuivant, Assistant Grand Pursuivant, Grand Tyler, Grand Steward. The officers of a Provincial Grand Lodge are exactly the same. The officers of a Lodge are the Master and his two Wardens, Treasurer, Secretary, two beacons, Inner Guard, and Tyler. There are often, and properly, a Chaplain, Master of the Ceremonies, and Stewards. Where a Prince of the Blood Royal is W.M. of a Lodge, a Deputy-Master, with all the rights of a W.M., may be appointed and installed. In England the Grand Master, Prov. G.M., and W.M. appoint all the subordinate officers, except the Treasurer, who is annually elected by ballot, and the Tyler, who may be elected by a show of hands. In America, and other juris- dictions, some of the officers are elected. We prefer our own system, for many reasons. In Royal Arch Masonry, the officers of a Grand Chapter are :—The Three Grand Principals, Grand Scribes, the Three Sojourners, Grand Treasurer, Grand Registrar, Grand Sword Bearer, Grand Standard Bearer, Grand Director of Ceremonies, Grand Organist.. The officers of a Prov. Grand Chapter are the same. The officers of a private Chapter, when it is „ complete," are ; The three Principals, two Scribes, three Sojourners, and others,—making up the number of seventy-two as a

Council. There is nothing to prevent the appointment of the same officers as are mentioned in the Grand Chapter, on the great principle „similia similibus." Most of these officers are elected annually by ballot. The Janitor may be elected by a show of hands.

Officers, Jewel s of.—See JEWELS, OFFICIAI,.

Office, Tenure of.—Is for twelve months positively; though some officers m Grand Lodge, (which see,) are appointed „ quamdiu se bene gessermt."

Oheb Eloah.—Love of God. One of the supports of the Ladder of Kadosh, according to the „Manuel Maçonnique."

Oheb Kerabo. Love of our neighbour. The other of the supports of the same high grade mystical ladder, on the same authority.

Ohio -Freemasonry appears to have been introduced into Ohio in the first decade of this century. On the 6th January, 1808, the Grand Lodge of Ohio was formed, Rufus Putnam being first Grand Master. There are now 498 Lodges and 30,698 Freemasons in Ohio.

Oil- See CORN and WINE . Used in consecrations and dedications.

O Knif.—Said to have been one of the „unbekannten grossmeister „ or obere, unknown heads, whom Bro. Von Hund visited in 17 s 1 and brought some orders and explanations. ,

Oekonom.—The German name for the Brother in many German Lodges who attends to the arrangements for refreshment. Sometimes « M V F T5 S C H A F N E R „ ( S E E SCHAFNER), and in the French Lodges Maître des Banquets." He has also the care of the Lodge-rooms.

Old Regulations.—By this expression Anderson, in the Consti- tutions of 1738, designates those regulations which date from 1720 compiled by George Payne, Grand Master, and approved by a é General Assembly," June 24, 1721. In 1738 he prints, side b/side RecmW"1 ^ „ 01c l R e S ulation s „ ^ d those which he calls « Ne^ vegulations —being, as the reading states, the alterations, improvements, and explications of the Old, made by several Grand Lodges since the first edition.

Olive Branch in the East, Brotherhood of.—This is stated to have been suggested and set on foot at Bombay, in 1845, by Bro. James Burns, and was intended as a substitute for the chivalrous grades for the natives. It was to consist of three degrees—Novice, Commander, and Officer. It does not seem to have lasted long, and is not, we believe, m existence now.

Oliver, George, D.D.—Was born at Popplewick, November 5, 1782, and was the son of Bro. Rev. Samuel Oliver, Rector of Lambley, Northamptonshire, and Elizabeth, daughter of George Whitehead, Esq. He was educated at Nottingham grammar school; and having for some time been head master of the grammar school at Great Grimsby, m 1817 he entered into holy orders. He became a ten years' man at Trinity College, and was collated to the living_ of Clee by Bishop Tomline. He afterwards became vicar of Scopwick, rector of Wolverhampton, and subsequently rector of South Hykeham. In those days pluralities, happily no longer tolerated, were in full swing. He died in 1867. Oliver was initiated into Masonry in 1801, m f St. Peter's Lodge," Peterborough, and from that time until his decease he displayed the warmest interest and the most ardent affection for Freemasonry. A man of many parts and much reading, he devoted himself to the neglected study of Masonic ar-

cheology, with a zeal which has been seldom equalled and a vigour which has never been surpassed. He was the first English Brother who treated our Masonic antiquities with the awakening powers of studious research and eloquent language. Hutchinson had previously begun what may be called the classical and mystical exposition of Freemasonry. We had been favored with dissertations on the Mysteries, as in the „ Archteologia Hibernica,"—very able, by the way; Anderson had reproduced the Legends of the Guilds in modern language; and with smaller alterations Preston had offered us a history both interesting and lucid; but it was reserved for Oliver to open out for the English Masonic student the great storehouse of _ Masonic antiquity. Perhaps no one writer has so much contributed to literature in so short a time as did Oliver ; and we must fairly concede to him the credit of awakening a love of Masonic study m England, and of being the father of Anglo-Saxon archeological investigation. It is undoubtedly true that, with all this flow of words, and a facile and ornate pen on the part of our old and able brother, there was also to be found a want of critical carefulness and deliberate judgment. Oliver has written much ; but of that honorary of books on very important subjects, how many will stand the cold criticism of time is a matter very difficult to answer. He began his archaeological career, Masonicahy, with the belief that he had discovered the key to the true history of Masonry in the theory that Masonry represented patriarchal faîth and practice, and the Mysteries portrayed the declensions from the teaching of the ^oSiSa/croi, and hence became a spurious Freemasonry. How he supposed the tiue Freemasonry to have been preserved does not clearly anywhere appear ; and we need hardly add that this unhistorical view has long been absolutely given up by Masonic students. In his later days he became impressed somehow with the high grade view of Masonic history, though he had often pre viously shown it to be unreliable; and seemed· anxious to depress Craft Masonry and elevate high grade theories. Between these two opposing and uncritical schools of thought, as regards Masonic antiquities, he seems to have alternated, and, consequently, alike in his earlier and later works, we have the effect too plainly of hasty assumptions and untenable propositions. Not that he is altogether wrong. We hold, even to-day, that there was a connexion with the Mysteries, be it more or less, and that, probably, the early sodalities had their ideas of probation and the like from the early Oriental mysteries from which the Greek came. But beyond this we cannot go; and into the alleged hermeticism of Free masonry we cannot enter, as we do not believe Freemasonry has anything to do with henneticism. That some Freemasons were her metics, and used the jargon and the symbols of the art, perhaps, to form a hermetic Masonry, we do not deny, and there is much to be said for such a theory; but Freemasonry and hermeticism are distinct systems. Hence the value of much of Oliver's writing passes away, because based on a brittle foundation, and because it does not possess the ever-needful element of historical accuracy and true criticism. Among other defects of Oliver, he appears to have ignored, or at least imperfectly realized, the Germanic study of Masonic evidences; and to the careful and painstaking German to-day, his works appear too high-flown and an realistic, too diffuse and too little exact. But still his labours have tended to the advance of Masonry, and much may be gleaned from a perusal of his multifarious contributions to Masonic history and archeology. That Dr. Oliver has his great value we do not deny, as we must not, because we reject the hyperbole of the romantic school of English Masonic writers, rush into the opposite extreme of rejecting all pre-1717 Masonic history. We halt here, as usual, between the two extremes; and Oliver will always have a value for those whose tastes and studies lie in the direction he has so carefully elaborated and illustrated. And we should never forget that he wrote at a time when Masonic - literature was discouraged and Masonic investigation discountenanced. If he has written too much, or if he has not written all equally

well, we need not be astonished; we may be rather surprised that he has written so copiously and so well. For there is hardly one subject of Masonic interest which he has not opened out, debated upon, and illustrated, with a wonderful amount of scholarly learning and plodding research. We should always give him his due; and though, as Masonic scientific study progresses, we may not be able always to accept his views or endorse his conclusions, we may well and gratefully recall and record the labours of love of our good olden teacher. As a man and a Mason, he was all that eulogy can affirm or affection desire. Genial and friendly, honest-hearted and sincere, just and considerate, respectable and respected in every position of duty and every aspect of life, he seems to have been indeed a comely ornament of the order to which it was his pride and privilege to belong." We who live in our, peace ful times do not much care for the controversies of those ancient days, which, like all controversies, were probably after all worthless at the best. Whatever was the actual right or wrong of the controversies in which he was engaged more than once, wherever praise or blame may have been justly due, Bro. Oliver retained and received to the very last strong marks of the affection and confidence of his brotherhood. May we not add that surely such honour, and esteem, and affection, and regard were his fitting reward, and just and Masonic due ? His. Masonic works are these :—" The Antiquities of Freemasonry," 1828, and which interesting work was followed by „ The Star in the East," „ The Signs and Symbols of Masonry," „ The History of Initiation," and „ The Theocratic Principles of Freemasonry." He edited an edition of Preston (more than one, we believe) ; and he produced a very remarkable book, „ The Historical Landmarks, etc." He also gave to the Masonic world „The Revelations of a Square," „ The Golden Remains of the Early Masonic Writers," „ The Book of the Lodge," „ The Symbol of Glory," „ A Mirror for the Johannite Masons," „ The Origin and Insignia of the Royal Arch Degree," „ A Dictionary of Symbolic Masonry," and „ Institutes of Masonic Jurisprudence." His posthumous works which so far have appeared are „The Pythagorean Triangle, etc.," and „The Origin and References of the Hermesian Spurious Freemasonry „ (which have been published in the „ Masonic Magazine „). We have omitted one or two of his Masonic works, which hardly claim notice here. As a simple antiquarian writer, he is well known by his „ History and Antiquity of the Collegiate Church of Beverley," „ History and Antiquities of the Collegiate Church of Wolverhampton." „ History of the Conventual Church of Grimsby," „ History of the Guild of the Holy Trinity, Sleaford," „ Guide to the Druidical Temple at Nottingham," and „ Remains of Ancient Britons between Lincoln and Sleaford." We have also seen some sermons which do credit both to the head and heart of the writer. Of Oliver it may, we think, fairly be said, in conclusion, that no one seems to have lived a more honest and laborious life, as a true, good Masonic worker and writer and we believe that, despite the draw- backs we have alluded to, his studies and labours will procure for him a „ monumentum tere perennius „ as before the Masonic world ; while his name will still linger a „ household word „ in the tenacious memories of Anglo-Saxon Freemasons.

Omega.—The last letter of the Greek alphabet, fi, with the Alpha, A, denote the first and last. It is more of High Grade than of Craft use.

Omnific Word.—The use of the expression „omnific" seems to be hermetic, though it is said that it is equivalent to the Tetragrammaton. It would be better, however, to say, in our opinion, that the Tetragram- maton was in later times termed the omnific word—as all-efficacious.

On.—Some doubts have arisen as to whether On is the name of a deity or a city only in Egypt.

Much may be said on both sides ; and there seems, no doubt, some little confusion in the matter. But on the whole we have come to the conclusion that the CW of Plato and the o, (ov, declared by St. John refer to the existence of the „ Primordial Being," and that the same was worshipped also in Egypt under the name of On or Aum. The account in the Bible may be understood both ways ; and if about the exact name there may be some lingual difficulties, yet this O wv, KCU. O rjv, KOLL <5 Epxt/Xc"1's' was believed in by Egyptians as well as

Christians. We see, therefore, no fault in our Royal Arch ritual We may add that On was used in magical formute.

Onction, Chevalier d' (Knight of Unction).—The sist grade of the Metropolitan Chapter of France.

One.—The number i played a great part in the numeral mysticism of the past, though we are not aware that, except as a Masons' mark, it has much to do with Masonry—unless indeed in respect of those studies which Masonic hermetic teachers have always delighted in. Numbers played a great part in the teaching of Pythagoras, as far as we know anything about it, (which is not much after all) ; and those who wish to know what this use of numbers implies may well consult Dr. Oliver's posthumous work—"The Pythagorean Triangle." It was held, for instance, that the monad was the father of^ numbers, the decad the mother; from whose conjunction proceeded alike the triad and the sacred quaternary, the foundation of the seven liberal sciences, and the efficient cause of all. Much, however, of this mystery of numbers has little connexion with Masonry.

Oertel, F. T., Count of.—Was initiated, in rysg, in the Lodge „ Minerva," Leipsic, and translated „ Spinalba, oder Offenbarungen aus dem Rosenkreuzerorden," from the French of Regnault Warm : Leipsic. 1804. He died in 1811.

Opening the Lodge.—A very important portion of all Masonic ritualism, but which is far better reserved for the Lodge. We deprecate all needless publication of such Masonic ceremonial.

Operative Art, The.—The art of operative masonry.

Operative Masons, The.—Were those who, banded together in a secret and mystic fellowship, raised those mighty buildings, in our own country and elsewhere, at which we marvel even now. It would seem à priori difficult to credit the fact, that the operative masons preserved through changing centuries the leading characteristics of Speculative Freemasonry, were it not that their connexion with and patronage by the monastic orders appear to have given a colouring to the system exoteric and esoteric. The conditions of mystery would have a sensible attraction for the inhabitants of a monastery.

Ophites.—0<^mu, Ot^tayot; Naao-oTjFot, were a Gnostic sect, of Egyptian extraction apparently, which followed a mystical teaching on many points, and used the serpent as a symbol so much that they were called Serpent Brethren. They had nothing to do with Freemasonry, though they made use on their gems of Masonic symbols, such as the Delta and the Hexapla. Not much, however, is known about them, except that they existed.

Opitz.—Is said by Kloss to be author of „Des Maurer's Arbeit- standen. Fine Sammlung von Vortrâgen und Reden fiir aile Logentage und Feste Jahrs „ : 1836.

Option.—Is a power, according to Mackey, which exists in America, though unknown in Great Britain, of omitting a portion of the Masonic ritual or ceremonial duties. We cannot concur in Mackey's view of such an exceptional privilege, and must regard it as fraught with every possible abuse. With us the motto is „ne varietur" as regards our ritual, at all times and under all circumstances.

Oral Instruction.— Is one of the great characteristics of Free- masonry, and in this it agrees with the most ancient institutions of religious teaching, as well as of the Christian „ Disciplina Arcani." The progress of time and the spread of printing have, to a great extent, superseded the importance of oral teaching ; but yet it seems to us that as regards Freemasonry it is a procedure highly to be commended, and carefully upheld.

Oral Law. — The oral law of the Jews is that which is contained in the Talmud, the Mischna, and the Gemarah, and is opposed to the written law or Torah, the Pentateuch.—See TALMUD.

Orangemen, The.— Not a Masonic body, though with a quasi- Masonic organization. Seems to have been founded 1795,—Thomas Wilson, who is said to have been a Freemason, being the chief founder. It was then only composed of one grade. In 1796 John Templeton introduced the purple degree, and subsequently to this came the Mark- man's grade and the Heroine of Jericho. The object of the Orangemen is to maintain the supremacy of the Crown and Protestantism.

Orateur (Orator).—An officer in a French Lodge and other foreign jurisdictions, which use is more than doubtful. Indeed, we have often found that much of the unsatisfactoriness which staid Anglo-Saxon Freemasons find in the proceedings of French Lodges may be traced to the tendency to talk too much, and to the ceaseless discussion which had far better be avoided.

Ordens Buc h (Order Book).—Was a book bound in red, which in some chapters of the Strict Observance was held to be an infallible authority on all that appertained to ritual, history, and usage.

Ordens Name n (Order Names), or, as the „Handbuch" says, „ noms de guerre," was a custom of the Strict Observance of the Illu- minati of some of the high grades, and is still in use in some foreign jurisdictions, by which the initiated received a special or fancy name.—See STRICT OBSERVANCE, and ILLUMINÂT:.— It is a very unwise custom, and in our opinion meaningless.

Orden's Sagen (the Legends or Tables of the Order).—Is an ex- pression used by German writers to denote the unhistorical claims of the Strict Observance and of the Clericals.—See both.

Order.—Freemasonry is often spoken of as an order ; and though some object to the use of the word, we never could see wherein the objection lay. Dr. Johnson defines an order to be „ a society of digni- fied persons distinguished by marks of honour ; a religious fraternity." With both these meanings Freemasonry agrees, and is exactly what the Latin word „ ordo „ implies—the origin of order. Among the Romans it meant a condition, rank, degree—as „ordo senatorius, equestris, plebeius," the original threefold division of Roman society ; and subse- quently the word was applied to specific professions—as ordo aratorum, ordo mercatorum, ordo publicanorum, and, we may well believe, fabrorum. Bayot says truly, „ Un ordre, on le sait, est un corps dont la source est connue, les pratiques a découvert, les reglemens fixés, le but déterminé, l'utilité prouvée. La Franche Maçonnerie est donc un ordre."

Order of Christ—See CHRIST , ORDER OF.

Order of the Temple.—See TEMPLE , ORDE R OF THE.

Order, Rules of.—Are necessary for the transaction of business ; but with the exception of Grand Lodge—which has certain „ Regulations for the Government of Grand Lodge during the Time of Public Business „— in the Prov. Grand Lodge and private Lodges, for the most part, unless laid down in the bye-laws, which is not common, the matter is generally arranged by the Prov. Grand Master and Worshipful Master. No business can be entered upon until the minutes of the last regular Lodge are confirmed ; but beyond this, the regulation of business—the „ agenda „ paper, so to say—is, in the case of Prov. Grand Lodges and private Lodges, in the hands of the Prov. Grand Master and the Worshipful Master respectively. As a general rule, the summons declares the business, and the order in which it is to be taken ; but it is impossible, as well as unadvisable, we apprehend, to lay down any order of business which could be universally followed by Lodges. Good sense and fraternal feeling and business habits and ancient usage constitute, so to say, our common law on the subject. In respect of the actual condition under which the business is transacted in Lodge, though there are no laws on the subject—except, as we said before, as regards Grand Lodge —there is a certain uniformity of action arising from Masonic custom, and which is as good as law. The well-known rules of public meetings are adhered to, and by them our fraternity is enabled to carry on friendly discussions on all subjects in peace and propriety. The pre- siding officer is the supreme arbiter and court of appeal in all matters relating to order. The common rules of order, as affecting all public meetings, and which are incorporated into all Masonic parliamentary procedure, are so well known as not to need recapitulation here. They can only be affected, as we before said, by Prov. Grand Lodge or private Lodge Bye-laws.

Orders of Architecture, The.—Are, as generally laid down, five in number—three ancient and two modern—viz., the Doric, Ionian, Corinthian, Tuscan, and Composite. It is, however, very remarkable that so far no allusion is made to them in any of the known Guild Legends, etc. We are inclined to think that the so-called Classical Revival dates from the extinction of the operative building guilds as a system, which may account for their silence. There is also what is called the Egyptian order of architecture—more properly Oriental or Aryan—in which, no doubt, the Temple was mainly built.

Orders of Knighthood.—The orders of knighthood are entirely distinct from Freemasonry, being local, national, or royal. There is no such thing as Masonic knighthood, and any such claim or usage is a mere „ façon de parler." The honour of true knighthood can only be conferred by the sovereign, or the representative of the sovereign. A pseudo-Masonic knighthood is most objectionable in a Mason per se, and interferes with the equality of Masons.

Ordinacio.—The word is found in the Masonic poem—Halliwell MS. Here a separate legend is headed, „ Alia ordinacio artis gemetriae „ (p. 30). „ Ordinacio „ is the monastic Latin for „ ordinatio,"—which is literally an ordering, an arrangement, method, disposition, and answers to the Greek ScaKoyycris. Our word „ordinance" seems to hail from the same origin. Our English word „ ordination," in a religious and mystical sense, also comes from the same root.

Ordination.—An expression in one of the foreign grades, „Elus Coens, which in our humble opinion is utterly improper and un- justifiable. It is this profane adaptation of sacred things and

names and rites which has led to some, though not to all, we fear, of the K.oman Catholic bitterness against Freemasons.

Ordnungen. >>>>>>>>>>>>>

Ordo ab Chao (Order from Chaos ) is the motto, we believe, still used m the document s of the French A . and A . S. Rite. It has also been varied, as „ Ord o ab hoc." when it was first used seems a little doubtful : not, probably, until this century.

Oregon . the Grand Lodge of Orego n was formed in 1851, Berry- ma n Jennings being the first Grand Master. There are now 66 Lodge s and 2071 members .

Organist.— A very important officer in our Lodges, where musical services are now happily n o longer neglected.

Organist , Grand. — an officer of Grand Lodge,—no t one of the least- important, though comparatively of late date. he need only be a Master Mason .

Orient.—The East, from „oriens." A name given in foreign juris- dictions to the locale of a Lodge—such as „ Loge d Amitie Orient de Nevers."

Oriental Chair of Solomon.—An American expression for the Master's chair, which is sometimes also termed the Chair of the Royal Solomon. In the Grand Lodge we term the Grand Master's seat the Throne.

Oriental Philosophy.—Is that system of philosophy which, what- ever its real origin or actual founder may have been, permeated the hermeticism of the East, and is supposed by some to have affected the high grade teaching of Ramsay. It is not, however, quite clear that this islo, though it may be conceded that the high grade teaching, after Ramsay's time, had in some way mixed up with it a good deal of the mysticism of the East.

Oriental Rite.—Said by some to have been the first name of the Rite of Memphis, though the fact does not appear to be quite clear.

Orientation. —The orientation of a Lodge is, like the orientation of a church, an architectural expression to denote its being placed due east and west. As a general rule in England, churches lie in the direction where the sun rises on the day of the patron saint ; so that very few do lie due east and west. The old Masonic explanation why Masonic Lodges are east and west, „ because all churches and chapels are or ought to be so," is no doubt very old; and as most of the working Lodges were close to the cathedrals or churches, they would naturally, like the church, be due east and west. The ecclesiastical rule, „spectare ad orientem," would be that of the Masons.

Orient, Blanc , Chevalier de 1' (Knight of the White East).—A grade of Misraim.

Orient Chevalier de 1', et d ,Occiden t (Knight of the East and West).—The 17th of the A. and A. S. Rite; and it is found in other collections of Rites.

Orient, Chevalier de 1', ou de l'Epé e (Knight of the East or of the Sword).—A name given to many high grade collections, such as the

A. and A. S. Rite, the old Metropolitan Chapter of France, and the Rite of Misraim.

Orient, Commandeu r de 1' (Commander of the Orient).—Also in the Rite of Misraim (the 40th grade), and other collections.

Orient, Grand. —A name given to the Grand Lodge of France, and that of other jurisdictions, though it be a name which, as we have said before, we should be glad to see changed, as there is practically no meaning in it.

Orient, Grand Commandeu r de (Grand Commander of the East).—The 43rd of Misraim.

Orient, Grand , of France. —See GRAND ORIENT .

Orient, Intérieur.—A name given in Germany to certain chapters, and which are termed in that language Innerer, Innerster, Orient.

Orient, Ordre de l' (Order of the East).-An order, Thory says, founded at Paris in 1806, and based on Templary. But of it nothing now seems known.

Oriflamme, The (Auriflamma).-The famous war standard of France, and which has been adopted by some of the high grades as the name for the standard of th·e Order.

Original Points.-There were in the old Lectures twelve original points, as they were called-the names of the twelve tribes of Israel, with an explanation to each ; but as they are „ things of the past," we need not dwell upon them here. It may suffice to say that they repre sented-as the „basis of the entire system, without which no person can be legally received into the Lodge „-opening, preparing, reporting, entering, prayer, circumambulation, advancing, obligated, entrusted, invested, placed, closing.

Origin of Freemasonry. Various theories have been broached from time to time in respect of the origin of Masonry. Different writers have attributed it-1. To Patriarchalism ; 2. To the Pagan mysteries generally ; 3. To Egyptian mysteries ; 4. To the Greek mysteries ; 5. To the Knights Templar; 6. To the Crusaders; 7. To the Roman Colleges; 8. To operative guilds ; 9. To Cromwell; 10. To the Stuarts; 11. To the Jacobites ; 12. To the Jesuits; 13. To Lord Bacn and others; 14. To Sir Christopher Wren ; 15. To Dr. Desaguliers ; and 16. To the Hebrews and King Salomon. Our opinion, frequently expressed, has been that we have in Speculative Masonry the sequence of the guild system, which seems to have had a Roman origin in the „Collegia Fabrorum," and to have been grafted on to Greek, Egyptian, and Hebrew teaching. We cannot shut out from our consideration the enormous amount of confirmatory or indirect evidences, and the ceaseless witness of the Masons' Marks.

Orleans, L. P. T., Duke of.-See EGALITE.

Orleans, Philippe, Duc d'.-The name of this prince appears in the list of the new Templars, at Paris, as the 43rd on the entire list, and 19th in the revival. The whole chronology of the Temple, „Ordre du Temple/' is more than doubtful.

Ormus, or Ormesius, or even Yormus, is connected with the legends of the Rosicrucians.-See RosICRUCIANS.

Ormuzd, or Ormudz.-The principle of good, as opposeą to Ahriman, the principle of evil, in the system of Zoroaster.

Ornaments of a Lodge, The.-Are said often to be the Mosaic Pavement, the Indented Tarsel, and the Blazing Star.

Ornan; the Jebusite.-More probably in the Hebrew „Arenan," is the person called Araunah in the English version, from whom King David bought the threshing-floor, on which he offered his „mediatorial prayer and sacrifice," typically of Messiah, and on which spot the Tempie was afterwards built-some say the actual Holy of Holies. Companions of the Royal Arch will remember the historical lecture.

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Orphic Mysteries , The.—There seems to be some obscurity about these mysteries, which are said to have been name d after Orpheus, but to have been an irregular and clandestine excrescence from the Aiovuota, or great Bacchic mysteries. They are mor e Roma n than Greek, apparently, and of the m little really is known . Muc h has been written about them, and credited to them, which scholars absolutely reject. some have contended that they ha d nothing to d o with the Dionysian, but were connected with the Eleusinian mysteries. the hymn s called the Orphic hymns , or Orphica, are comparatively modern .

Ortloff. — Delivere d an address at Cobur g in 1817, which he afterwards published.

Orvius , L . C.—Wrote „Occulta Philosophia,aut Ccelu m Sapientum et Recreatio Stellarum." This was said to be edited for thefirsttime in 1737, by „ L. H . T . V . H . J. D." he seems, however, in 1633 according to Kloss, according to Thor y in 1622, to have written a preface to this or another work, containing the rules and an account of the Rose Croix. Thor y states that he wrote a preface to Montani's „ Principes de la Sciqnce Hermétique," in 1622 ; but of this boo k little seems known , and Kloss ignores it altogether.

Osiris , Oo-tptç, plays a great part in the mysteries of Isis.—See MYSTERIES , and Isis.

Osten Sacken , F . W.—Born in 1752, died in 1837. A dis- tinguished general in the great war of 1819 ; subsequently a prince and field-marshal. he was a zealous Mason and member of the „ Minerv a „ Lodge , Leipsic.

Oterfut. — A name in the high grades, probably a cant word of some kind ; it may have to d o with Jacobite tendencies or teaching, but we can say nothing decisively on a way or the other.

Otreb . — the pseudony m of Michel Maye r or Maier, the Rosicrucian, according to some ; though Flud d seems also to have termed himself Rudolphus Otreb, according to Kloss and the „Handbuch. „ Thor y seems to think it belongs solely to Mayer, as under that name he pub- lished his work „ de Vitâ, Morte, et Resurrectione,"—though when that work really appeared is not quite clear.

Oudet , J. J. — A French officer. Born 1773 ; died in 1807, of wound s received at Wagram . he seems to have belonged to the „ Philadelphes," which then, as now , bore a very unenviable reputation ; and was mixed u p in the controversies of his time.

Oughtred , Wm. , the Mathematician. —Said by some to have been a Rosicrucian and a Freemason.

Ouizille , C. P. — A French Mason and writer j know n as well by his translations of Horac e and Quintilian as by a Masonic address.

Out of the Lodge . — by the old Charges, the Brethren were to behave themselves out of the Lodge , as well as in the Lodge, as true Brethren and Freemasons; and Gadicke well puts it when

he says — „ A Brother Freemason shall not only conduct himself in the Lodge, but also out of the Lodge , as brother towards his brethren ; and happy are they who are convinced that they have in this respect ever obeyed the laws of the Order."

Oval Temples.—Druidical and other ancient temples are sometimes oval, according to the symbolism of the mundane egg. Some think that the egg represents also the ark, and that we have m this a representation of patriarchal symbolism, as preserved unconsciously 01 consciously in the Mysteries.

Overseer.—The title of an officer in Mark Masonry.

Oxenstierna , J, G.—A Swedish court official and zealous Freemason towards the end of the last century. He was a member of the Strict Observance.

Oxnard , Thomas.—Prov. Grand Master of the Grand Lodge of „St. John," Berlin, in 1744.

Oyre' s d'Ornelles, Paracao. —According to Thory, a Portuguese gentleman; arrested in 1776 at Lisbon as a Freemason, where he lemained imprison fourteen months.

Ozee, or Osee. —In the French Caheers. Supposed to be meant for Huzza. Some derive it from the Hebrew Hosheah, or Safety.

P. —Kloss mentions that there are two anonymous Masonic writers under the name of „ P." One of these writers, however, signs himself „P. D. B.," and wrote, in 1772, „ La Société des F. M. soutenue contre les faux Préjugés, par le seul aspect de la Vérité : „ Amsterdam, Paris. The other work is by „ J. P." and is entitled „ Recherches historiques sur les Templiers et sur leurs croyances religieuses : „ Paris,'1835.

Pacca . The well-known Roman cardinal, imprisoned by Napo- leon I., and who countersigned an edict or bull of Pope Pius VII., m 1814, against the Freemasons. One would have thought that his own trials, which he so feelingly describes, might have taught him a useful lesson of toleration.

Paciaudus. —Whose name was Paciaud, Paul Maria, or as some say, Pacciangi, was born in i7io, diedin 1785. He was a Venetian R. C. clergyman, and learned man, who wrote „ De Cultu S. Joanmse Baptistis Antiquitates Christianse : „ Rome, 1755- H-6 probably was a member of the Masonic Order, as at that period many members of the Roman Catholic clergy and monastic orders in Italy were Freemasons.

Paganis , Hugo de.—See PAYENS.

Paganism. — A name given, in early times of Christianity, to all who were not Christians or Hebrews. It seems to come from the word „paganus," which means a dweller in villages. After Christianity was acknowledged by Constantine, „ paganus „ is used to signify those who worshipped idols, or refused to fight under the sign of the Cross ; but it is purely of Christian use in this respect. We find „ paganitas,"_ in Imperial edicts, to mean heathendom, paganism. In our opinion it is hardly the proper word to apply to earlier states of mankind. some writers talk of the „ Paga n Mysteries „ as having a relation to Freemasonry, — but we have discussed this under MYSTERIES. —^See.

Pagannucci , Jean. — was born in 1729, and died 1797. he was a zealous Mason at Lyons, and an officer of the Lodge „L a Bienfaisance." he was a well-known and successful merchant, and wrote „ Manue l des Négociants, o u Encyclopédie portative de la théorie et de la pratique d u Commerce: „ Lyons, 1762, 3 vols.

Pages.— A French Brother, and Orator of the Lodge „Parfait Contentement," who delivered and printed an oration in 1843.

Paillafini , Paillefini , Pallini , Pannicc h Mortczini , F. J. — Mor e rightly J. G . W . Hermann , called also Eichhôrnl (for he was called by all those names), wrote „ Da s Mystagog, oder Ursprun g un d Entste- hun g der Mysterien un d Hieroglyphen der Alten welche auf die Frei- maurerei bezug haben," etc., in 1789.

Paillette , P. T . L. — A well-known French Brother and Officer, in the „ sapeurs pompiers „ of Paris, who is said to have saved mor e than thirty persons from destruction by fire. he was also distinguished in the hospitals for cholera. Besides the. Legion of Honou r and other orders for his great services to humanity, the Grand Orient of France and other Parisian Lodge s voted hi m „medals."

Paine , Thomas. — the well-known Republican and unbelieving writer, was not a Freemason (happily), though he is said to have -written an „ Essay on the Origin of Freemasonry," but which is of n o value, as it is, (if his own,) based on the writings of others. Freemasonry is in n o wa y honoure d by his name — rathe r muc h the reverse. Bonneville trans- lated his Essay into French, but still some doubts cling to the trans- action. But, as we said, above, it is not a matter, one wa y or the other, which interests Freemasons.

Pain , Joseph. — A French Brother and dramatic author, who wrote some Masonic songs in the „ Lyre Maçonnique."

Palaprat , B. R. Fabr e de.—Born in 1775, died in 1838. he was a physician and Mason at Paris, greatly concerned in the organiza- tion of the Ordre d u Temple . he was, according to the list of the Ne w Templars, the 49th Grand Master, from 180 4 to 1813, when he resigned the office, but not very long after resume d it, and kept it until his death. According to the official „ Manue l „ of the Order, published in 1825, he ha d been Grand Master from 1804.

Palatin , Josep h Gra f von.—Wrote a „Chroni k der Maurerei," which Kloss tells us was muc h found fault with in the „ Wiene r F. M . Journal" of 1784.

Palestine . — the land of the Hebrews , called also the „ Hol y Land," has muc h interest for Freemasons. the word seems to com e from the „Pelasheth" of the 15th chapter of Exodus, 14th verse (Hebrew), and has some kinship seemingly with the, Philistines—Pelisthim. the traditions of Freemasonry point to the Templ e of Solomon , and the labours of Hebre w and Tyrian operative mason s ; and we have in this, in all probability, the ancient „ Legen d of the Guilds." on its geo- graphical position, or wondrou s history, this is hardly the place to dilate, and we simply record the fact of the traditional origin in Palestine of our great and world-wide Order. we ourselves are not among those who , on any grounds, whether à priori or à posteriori, reject the un- ceasing Masonic tradition of Solomonic organization.

Palestine , Chevalier de la (Knight of Palestine). —See. —The 9th grade of the Refor m of St.

Martin. the Ritual was in the possession of Bro. Viany, under the title „ Chevalier de la Palestine o u de l'Aurore." It is the 63rd of Misraim.

Palestine , Chevalier de Sain t Jea n de la (Knight of St. Joh n of Palestine).—See.—Is the 48th, 6th series, of the old Metro- politan Chapter of France.

Palestine , Exploration of. — the exploration of Palestine has been going on for some years, (muc h ignorance previously existing in respect to it) ; and as Freemasons we mus t feel great sympathy in all that throws light on the history and localities of Palestine. the discoveries of Bro. Capt. Warre n in underground Jerusalem, to which we have mor e than once adverted, have been mos t remarkable, and are mos t deeply interesting to Freemasons.

Palestine , Ordre de l a (Order of Palestine) is mentioned in the „ Etoile Flamboyante „ of Baro n de Tchoud y ; and some have con- tended that Ramsa y drew part of his system from it.

Palladium , Ordre de la (Order of the Palladium). — A secret society, mentioned by Thor y and Clavel and Rago n and others; established at Douai, it is said, and subsequently at Paris in 1773. It was said that the famou s Fénélon dre w u p its „ Statutes „ j but that state- men t can hardly be accepted, though the Society claimed to preserve the teaching of Pythagoras. It was androgyne, and seems, like man y other similar societies, to have been merely a festive association. It clearly ha d nothing to d o with Masonry.

Pallavicin i (Adalbert, Marquis des Toulouses, and lieutenant of police at Turin). — Born in 1727. Too k an active part in the Strict Observance in Italy in 1781, and was at the head of the Prefecture of Casal, Turin.

Pantacle. —Is thus written in some hermetic treatises for the Pentacle ; which see, as also PENTALPH A and PENTAGRAM .

Pantheistic Brotherhood. — A fraternity said by some , as Thor y and others, to have existed, according to Toland's views, in his „ Pantheisticon"; but we doubt the statement very much . the Germa n theory, at least of some Germa n writers—that Freemasonry has anything to d o with Deis m or Pantheism — i s a very great critical blunder. It is asserted that a Socratic Society, (Socratica Societas,) existed in German y during the last century ; but if it did, it was not of long continuance. we believe that n o such society ever actually existed in England, at any rate.

Papworth Manuscript. — A MS . Constitution of Masonry in the possession of Mr . Wyat t Papworth, of London , a non-Mason . by his courtesy Bro. Woodfor d obtained a copy of it for Bro. Hughan' s old Charges. It is a copy of „ Dowland' s MS.," as it is called, or of the original, and wants a few lines at the end.

Paracelse , Sublim e (Sublime Paracelsus).—A grade mentioned by Peuvret.

Paracelsus — whose name s were properly, it seems, 1 hilippus Aureolus Theophrastus Paracelsus Bombas t vo n Hohenheim—wa s born in 1493, and died in 1541. His father was a medical man , and he devoted himself' to the study of medicine also ; but he superadded researches in chemistry, alchemy, and hermeticism. the accounts of Paracelsus are various and contradictory. According to some writers he was genial and able, profoundly learned, and mos t intellectual ; according to others he was to a great extent illiterate, quarrelsome, given to debauchery, and semiinsane. His works

were first published by Hufer in 1589-90, and n o doubt in his alchemical and hermetic speculations some of the high grade and Germa n Rose Croix teaching may be found by the curious searcher. Beyon d this he has n o connexion with Freemasonry.

Parallel Lines.— the two parallel lines, on either side of the circles, with a point, were in the older teaching said to represent the two St. Johns— „ perfec t parallels in Christianity as in everything else." A t the union, Solomo n and Mose s were substituted for the two St Johns we cannot quite agree with Macke y in makin g Dunckerley the author of the Johannite teaching, though he may have laid stress upon it. It is clearly older than Dunckerley.

Parfait Initié s (Perfect Initiated), Rite de, o u d'Egypte . This, is said to have been founded at Lyons, in seven grades; presumably by the impostor Cagliostro.

Parfait Irlandai s (Perfect Irish).—A grade, Thor y says, in the ancient „ Irish Colleges."

Parfait Prussie n (Perfect Prussian). —A grade, Thor y informs us invented at Geneva in 1770, to serve as the second point of reception in the „ Ordre des Noachites."

Parfums , Chevalier de s (Knight of Perfumes ; see). 1 he 8th grade of the „ Rite d'Orient," according to Bro. Fustier.

Paris , Convent s of. (Couvents de Paris, as Thor y writes it).—Th e first was, in 1785, convoke d by the „Philaletes" of the Lodge „Des , Ami s Réunis," and which me t the isth February, 1785, and seems to have sat until the en d of April or beginning of may that year. It was, numerously and influentially attended by French and Germa n Masons , and a few English, among who m may be cited—b e they who they may have been—Bousie (London), Brooks (London), Heseltm e (London)„ Maubac h (London), Reinsfort (London), said to be an English general). we may observe that they are mostly, if not entirely, of the high giades. the second Conven t was assembled in 1787, as a continuation of the former ; but nothing practical, as indeed there could not be, resulted fiom these lengthy deliberations. In 1855 a third Conven t assembled m the Grand Mastership of Prince Murat ; but, as previously, n o practical iesult arose out of the gathering, as indeed little could be expected, seeing ia the French and English „point de mire" of Freemasonry is so antagonistic and differing. we believe our Anglo-Saxon system to be the best and truest, and are not likely ever to give it up, for the „ nostrum „ of the quack, or the revolution of the destructive.

Parker , John , the Rev.—Preached a sermon before the „ Lodge of Harmony , No . 575," at Gosport Chapel, on the anniversary of St. Joh n the Baptist, 1814. Published in Londo n by Lewis, 1815.

Parlon , J- B .— Wrot e „Souffle Maçonniqu e sur une Bombe Romaine , o u Première et Dernière Response à toutes les Calomnies dirigés contre les F. M. „ Published by Simon d : Bordeaux, 1826. Première édition.

Parmele , H.—Wrote „Ke y to the First Masonic Mirror; being a Complete Pocket Companion , for the Us e of the Fraternity, on the First Seven Degrees." Published by J . Maxwell: Philadelphia, 1819.

Parole. — A parole is given in French Freemasonry as a „mo t de reconnaissance," or „mo t de semestre," in the Craft Lodges, or „mo t annuel „ in the high grades. we think the custom a mistake, and simply a premiu m on laxity.

Parsees , The , or Fire-worshippers. — O f these a large number are admitted into Freemasonry in British India. There are said to be over a million of them-, and they are industrious and moral, respectable and intelligent. They are mos t properly received into Freemasonry.

Particular Lodge. —In the old Regulations of 1720 and 1721 this word occurs, as quoted by Anderson, Constitutions 1738, p. 153, and where it clearly mean s a private Lodge. Macke y points out that in America the word „ subordinate „ is used rather than private, as in England.

Parts.— A word used in the olden ritual, „coupled with arts," and may be used, it is said, for „degrees or lectures." we doubt this, and think that it is mean t to refer to the o-Tropp-qra of the Ritual.

Parvin , J . S.—The G.S. of the Grand Lodge of Iowa, U.S. ; editor of the „ Annals of the Grand Lodge."

Parvis . — In the „Dictionnaire Maçonnique „ is said to be „qu i avoisine la porte d u Temple," but we may understand it to be a preparation-room.

Pascal , Auguste.—Wrote in 1828 „L a Franche Maçonnerie détruite par l'Ordonnance d u 16 Juin, 1828."

Paperdus. — In French Lodge s the salon leading into the Lodge, or antechamber.

Pasqualis , Martinez.—Called also Paschalis, or M . Paschal. was born in Portugal in 1715, and died at Port-au-Prince, Hayti, in 1779. he was a Hebre w by birth, and a Mason ; but best known , perhaps, by his formation, in 1750, of a system called „Rit e des Elus Coens, o u Prêtres." In 1775 his order, such as it was, seems to have been at its height, and Lodge s under this name were opened at Paris, Marseilles, Toulouse, Bordeaux. Henc e the professors of this teaching were called Martinistes.—See also ST. MARTIN. — They appear to have adopted partly a hermetic, partly a Swedenborgian teaching. In their meetings they are said to have busied themselves with what they termed „ les vertus actives." by their „voie sensible" the member s received the manifestations „ d'un ordre intellectuel," apparently something akin to Swedenborgian visions ; and through an „ ordre sentimental „ they found and studied „ la science des âmes." Martinez appears to have been a religious man , and to have based his teaching partly on the Jewish Cabala, partly on hermetic supernaturalism. the „Handbuch „ asserts that his principal work, still in MS. , is „Traité sur la Réintégration des Etres dans leurs premières propriétés, vertus, et puissances spirituelles et divines." the grades of this system were as follows :— i . Apprenti ; 2. Compagno n ; 3. Maître ; 4. Grand Elu ; 5. Apprenti Coe n ; 6. Compagno n Coe n ; 7. Maître Coe n ; S. Grand Architecte ; 9. Grand Commandeur . It seems to have been perfectly harmless in itself, and may we not ad d completely useless, except as perhaps somewha t of intellectual amusemen t ?

Passage. The. —Is the English for the „ Uebergang „ of Fessler's system.

Passavant , P . Fi — Born at Frankfurt A . M . in 1738, and died in 1786. was initiated in the „ Lodge of Einigkeit „ in 1763, and having given proofs of Masonic energy and knowledge, was elected Prov. Grand Master in 1780, which office he held practically until his death. the „ Handbuc h „ gives a high character of him, as an intelligent and able Craft Mason ; and Kloss mentions a funeral discourse, which appeared to his memory , called „ Klage n der Bruder an de m Monument e der P.G.M . Passavant."

Passed. — A Freemason is said, in Masonic language, to be „ passed „ to the 2n d Degree.

Passing of Conyng. — In Matthe w Cooke's MS . these words mea n excelling in skill.

Passing the River. — A mystical cabalistic Hebre w alphabet, which later seems to have been used for magical and hermetical purposes. Cornelius Agrippa gives it, with what has been termed the „ Alphabet of the Angels." It is alluded to in Morley's „Life of C. Agrippa," and by Bro. Kennet h Mackenzie.

Passions . — On e of the moral lessons of Freemasonry Is the du e government of the passions, which prove often so fatal to ma n in the pilgrimage of life.

Pass , Mediterranean. — See MEDITERRANEAN PASS.

Past. — A name we give to an officer who has duly served his term of office—such as Past Grand Master, Past Grand Warden , Past Prov. G . M., Past Master. the word „passé," no doubt borrowed from us, is used by the French in the sam e sense.

Past Master. — the theory that this rank is conferred on each Worshipful Master elect by the Boar d of Installed Masters, as an honorary grade, is, we apprehend, utterly incorrect. No one can be called a Past Master until he has served twelve month s as W.M . ; and he then takes the rank of Past Master, and forms part of a Board of Installed Masters. the ceremony at the installation of a ne w W.M . refers to the W.M. , not to a P.M . It is as old certainly as 1722, and probably older, though the present form, of course, only dates from 1813. There was in former days a system of passing the chair as preparatory to the R . A.,—now a thing of the past. A s long as a P.M . continues a subscribing member of a Lodge , he retains, „ virtute „ his rank, a seat in the Grand Lodge. If he ceases to subscribe for twelve month s to some Lodge he forfeits his privileges as P.M., and can only regain the m by again becomin g a subscribing membe r of a Lodge , and again filling the chair. Mos t wisely, with us subscription to a private Lodge is mad e the sine qu â no n of admission to Prov. Grand Lodge and to Grand Lodge.

Pastophori. — the vaa-TocfjopoL were priests in the rites of Isis and Osiris, who carried the 7RACR-OS (TTOOTOS a shrine containing an image. Facciolati says they were also called Traaro^opot because wearing a special pallium as Tratrroç. But, as mentioned by Apuleius, they see m to have been a special grade or college of priests ; for he states, „ In collegium m e pastophororum suoru m imm o inter ipsos decurionum quinquennales elegit." he also terms this order „collegii vetustissimi." some have said that the -Tracn-o^opot were the 1st grade of Egyptian priests.

Pastoret , C. E . J., Marqui s de.—Born in 1756, and died in the second decade, we believe, of this century. he was a statesman and a savant, and a zealous Mason , and Worshipful Master of the well-known Parisian Lodge , somewha t famous in days gon e by, of „ Le s Neu f Sœurs."

Pastos. — A shrine carried in the processions of the priests of Isis and Osiris ; and hence those who bore it were called Tratrro^opot. some have contended that this Traoros was an ark or coffin ; and it is mor e than probable that the Traoros of the Mysteries represented the ark, and ha d a twofold meaning. But classical authorities see m to prefer the meanin g of the shrine. Facciolati, as we said just now , terms the Tracrroç a pallium, and says that the pastophori, „ Ita dicti quia pallium sacerdotale in pompi s ferrent." There was also a meanin g of a covering of different colours for the

doors of the temple. It also had the mean - ing of a woman' s chambe r or sleeping room , a bridal chamber, and a couch. „ Pastophorium," Facciolati adds, „est thalamus in qu o habitat prœpositus templi."

Patent . Is used to denote the warrants granted to Prov. Grand Masters by the Grand Master, and also those which Prov. Gran d Masters give to their deputies. It is also mad e use of in the high grades. Its use come s clearly from the „letters patent" of civil authority.

Patience.— A virtue highly commendabl e in itself, and always recommende d to Freemasons.

Patmos , Knigh t of.—See KNIGH T OF PATMOS.

Patriarch , or Docto r of the Planispheres .

Patriarch , Grand Defender . Patriarc h of Isis .

Patriarch of the Mysti c City. Patriarc h of Truth . All grades of Misraim and other rites.

Patriarcha l Masonry. — the view of Oliver, that Freemasonry represents the teaching of the Patriarchs, in opposition to the unsoun d teaching of spurious idolatrous Freemasonry, though once widely accepted, is now , in our mor e critical times, hardly the view of the majority of educated Anglo-Saxon Masons. History and archfeology, criticism and correctness, are all against it. Oliver's theory, strictly carried out, woul d result in this,—that the Hebre w Masonry alone preserved the patriarchal religion. But as Phoenicians and Hebrews worke d together, it seem s difficult to establish this proposition. It is the difficulty of the theory perse which n o doubt led Oliver later to take u p the Christian derivation of Masonry which he thought he perceived in the „ Disciplina Arcani „ and hermetic Masonry. But both these suggestions, also, have difficulties of their own , which we confess are to us insuperable. we think that it is safer to assert that Free- masonry, as a secret sodality, preserved muc h of the primeval teaching of the mysteries, and that the Hebre w colouring, which is very marked , come s through the guilds. It is also just possible that the Tyrian mysteries were mor e purely primaeval than others. Tha t hermeticism may have preserved some portion of the Masonic legends, we d o not think needful to dispute. But wha t that hermeticism is we have yet to learn, if ever we shall clearly be able to master its mysteries.

Patriarche de la Grand e Lumièr e (Patriarch of the Great Light). — Cite d by Bro. L. Page.

Patriarche , Grand (Grand Patriarch).—Twentieth grade of the old Metropolitan Chapter of the Emperor s of the East and West, Paris.

Patriarche , Le (The Patriarch). —A grade mentioned by Bro. Viany.

Patriarch , Le, ou Confident de Salomon. — In the manuscript of Bro. Peuvret.

Patrie , La. —Said by Thor y to be the 5th grade of the system of Fessler; but, as we have before observed, the whole nomenclature of Fessler is mor e than doubtful.

Patrioten , Die Wahren (the Tru e Patriots)—called also „Di e wahre n Menschenfreund e „ (the True Friends of Men) — -were , the „ Handbuch „ tells us, a society which is mentioned in a Frankfort paperof Novembe r 17, 1787. It seem s that in 180 0 a certain „Gotthard Han s Christoph von Schoning, Major un d Commentan t (sic) Vo n Hadamar, „ was the „ General Vorstheer des heiligen

Blindes." It is said to have been quasi-Masonic, and in union with a Jerusalem Order.

Patron . — the first historical patron of English Freemasonry was Kin g George IV. Man y other kings have been claimed by the Craft as patrons of the operative guilds, and probably were so, inasmuch as they granted royal charters of incorporation or confirmation.

Patrons of Masons. —These are said in the earlier teaching to be the two St. Johns. It may probably turn out that the operative masonic guilds generally took the two St. Johns for their patron saints, or one of them. Mos t of the crafts ha d a patron saint—as the craft of blaksmythes of the city of London , 1434, had for their patron saint „Saynt Loye."

Paul I., Emperor of Russia.-—Issued about 1797 an ukase against the Freemasons' Lodge s in Russia, which were closed for some years in consequence. —See, however, RUSSIA.

Paul , Confraternit y of.—Is said to have been a sort of Vehmisc h secret society in the sixteenth century, in Italy and Sicily, calling itself „L a Confraternita de San Paolo." the accounts of it are, however, somewha t conflicting, and it clearly was not Masonic.

Pauli , J . U., Docto r in Law. — Born in 1727 and died in 1794; was a Freemason and a learned man , and, the „ Handbuc h „ tells us, a compoun d of wisdo m and folly. In 1772 he.issued „Schreiben an den Hochlôbl ; orden der Herren F. M . pa n Cosmopolis."

Paulli , W . A. — Delivere d an address „in Versen „ for the Lodge Absalom," at Hamburg , in 1752, and also an „Ode „ on the happiness of Freemasons in the Scottish Lodge „Juelien," Hamburg , 1753.

Paulus , H . K, G.—Born in 1761, died in 1851. Doctor and professor of theology at Lemberg , in Wurtemberg. he was also a Freemason. _ he defended Freemasonry against the attacks of Coun t Montlosier, in a preface to a pamphlet in 1826. he also left another address, in which he seems to accept the idea of the connexion between Freemasonry and the „ Disciplina Arcani," which Dr. B. Leeso m and others in this country afterwards upheld ; but which, we confess, has always appeared to us a perfectly hopeless theory in itself on any ground historical, archceological, or critical. Oliver latterly seems somewha t to have leant to it.

Pavement , Mosaic. —See MOSAIC PAVEMENT.

Payens , Hugh de (called also Hug o de Paganis, Hugu e de Pagan). — as one of the founders and first Grand Master of the historic Knights templars. he died, it is said, a soldier's death in 1136 . some say that he was a Burgundian, others, and mostly so, a Frenchman — nea r Troye, m the province of Champagne . There was also, about this time, a family of knights in England with the surname of „De Paganis."

Payne , George. — was mad e Grand Master of the English Grand r"* 7 1 - 8 , and In :i720 , I ? e was Senio 1 , Grand W a rde n in 1724, and D.G.M . in 1735. he is said to have assisted in the preparation of the first three editions of the „ Constitutions," and English Freemasonry owes a great deal to him. he seems to disappear from our Masonic history about 1756. Anderso n tells us that he „compiled „ the General Regulations of 1720, which were approved by the General Assembl y at Stationers' Hall on 24th June, 1721.

P.D.E.P .— Initia l letters engraved on the ring of a Masonic Knigh t Templar , meaning „ Pro Deo et Patriâ „ (for Go d and m y country). They are, of course, quite modern .

Peace. — Peace is a great blessing, which is always desiderated by Freemasonry, which detests tumults and abhors war. A Freemason is always a peaceful citizen and a good subject, and a foe to anarchy and social disturbances of any kind. Freemasonry woul d link all me n in bond s of peaceful friendship.

Pearson , Dr . John.—Said by Thory, but quite erroneously, to have formed part of a secret society, with Ashmol e and others, on the foundation of Freemasonry, in the middle of the 17 th century. This person is clearly the sam e as the famou s Bishop of Chester, well know n as „ Pearson on the Creed," and who , as an acquaintance of D n Price, Monk' s friend and chaplain, ha d something, doubtless, to d o with the preliminaries of the Restoration, as Kennet t seem s to intimate. Pro- bably the allusion to Pearson rests on the Cromwellian and Caroline theory of Masonic origin, which is a mos t absurd one. Ashmol e does not mentio n Pearson in his Diary.

Pecchio , Joseph , Comt e de.—Is said, in or about 1822, to have written an account of Freemasonry, in a work on Spain,^ which was published at Leipsic in 1822, under this title ; „ Neueste Schilderung vo n Spanien."

Pectoral. — In the „ Grand Mystery „ the pectoral is said to be on e of the principal signs to be represented by a St. Andrew' s Cross, and to denote fortitude in our earlier teaching. the word pectoral—from „ pectus," the breast—is also sometimes applied to the breastplate of the Jewish high priest.

Pedal , The , or Pedestal. — the pedal sign is also laid down , alike in the Grand Mystery and in our earlier teaching, as a sign of Freemasons. It was said to symbolize justice.

Pedestal. — In architecture, the lowest part of a column , the base of the shaft. In Freemasonry the word is applied to the desks of the

W.M . and the tw o Wardens , which are all supposed to represent the pedestal of the column s of Wisdom , Strength, and Beauty — o r the three columns, the Ionic, the Doric, and the Corinthian. Sometimes, as a „ part „ is taken for the whole, the word is applied to the column s of the two Wardens .

Pedro I.—Don of Alcantara, Duk e of Braganza ; born at Lisbon in 1798, was Regent of Portugal in 1821, and Emperor of the_ Brazils in 1831. he was initiated into Freemasonry in 1821, but in 1822 closed the Portuguese Lodge s on account of their alleged political tendencies. he died in 1834.

Pedum ., which is used for a crozier, is mentioned in the Regula- tions of the Ordre d u Temple , Paris, where the „ Supremus Magister „ is to be distinguished by a „ Pedo-Magistrali Patriarcho," and which „pedum „ is to be „aureum, „ or golden. the „Primus," or presiding prelate, is also to bear „ Pedum Pontificale."

Pega , Theoph . de.—Is the pseudony m for Beemann , in Frankfort- on-the-Oder, a Rosicrucian scribe in 1618.

Peitzner , G. L. — Delivere d an address in the Lodge „ Harpocrates zum Morgenrôthe," at

Schwerin, October 24, 1818, at the initiation of his two sons.

Pelasgi . The. —The Pelasgi are said to have been the mos t ancient inhabitants in Greece, and to have preceded by a considerable space the Hellenes. the Pelasgian religion has been said by some writers to be closely approximated to the patriarchal ; and the Pelasgic mysteries are supposed to have possessed muc h of primfeval teaching. But very little, however, is accurately know n about either.

Pelckmann , F. P.—Wrote one or two Masonic melodies—especially „ Canticulum-Melodo-Stylisticum „ : Berlin, 1831.

Peleg . — I s specially mentioned in on e of the grades of the Scottish Rite.

Pelican , The. — Is a well-known symbol of the Rose Croix grade, and also an ecclesiastical and architectural emblem . It is a type of the Saviour, and belongs purely to Christian Masonry. Mackey dilates upon it in a very interesting manner.

Pelican , Knight of the.—Same as Rose Croix. — See the latter. Pellegrini , Marquis de.—One of the name s assume d by Cagliostro. Pelleterie , Arcade de la.—See ARCAD E de LA PELLETERIE .

Pelletier , Volmerange s Benirs t de.—Born 1756, died in 1824. A French dramatic writer, who wrote „ Le s Deu x Françmacons, o u les Coup s d u Hazar d ; „ Paris, 1808.

Pelotte , Ordre de.—Cited by Clavel and D'Aulnaye.

Pembroke , Gilbert de Clare, Marqui s of.—Is said by Anderso n to have been Grand Master in the reign of Kin g Stephen. If anything, he was protector of the operative guilds.

Pembroke , Willia m Herbert , Marqui s of.—Is said by Anderso n to have been Grand Master in 1618,. and to have been present as Grand Warde n when Kin g Jame s I. in 1607, Inigo Jones being Grand Master and Nicholas Stone the other Grand Warden , attended by man y brothers in du e form, etc., „ levelled the footstone of the ne w Banqueting Hous e with three great knocks, loud huzzas, sound of trumpets, and a purse of broad pieces laid upon the stone, for the Mason s to drink ‚Th e Kin g and the Craft.'" O f this statement, so far, n o verification has com e to hand, though it is not therefore necessarily untrue, — and may probably be quite correct as to the facts, though not as to the officers.

Penavaire , A. K. von. — A Court officer of Prince Frederick Augustus of Brunswick, as well as a Prussian official, founded the Lodge „Frederic aux Trois Seraphims „ at Berlin, and was its first Master. he delivered in 1778, before the five Lodge s assembled at Berlin, an address in honour of the anniversary of this Prince Grand Master of all the Prussian Lodges.

Pen , L e Chevalier.-—See NARBONNE, RITE DE.

Penal Sign. — A sign which refers to a penalty, and on which we need not dilate here.

Penalty . — some of our opponents have liked to complain — a s Mr . Kerr, and some , Ultramontane writers—of the „ pains and penal- ties of Freemasonry." we d o not think it needful to answer such objec- tions here ; simply premising that Freemasonry, in our opinion, has an absolute right to lay dow n its ow n internal regulations, based upon its operative original,—unless indeed

the Legislature, in its suprem e wisdo m and authority, should see fit to forbid its element of secrecy.

Pencil . — the pencil is one of our working tools, too well know n to need dwelling upon here.' In France, „ tenir le pinceau „ or „ le crayon „ is said of the Secretary, who „ esquisse les travaux,"—that is, sketches out the minutes.

Penelope , Compagnon s de.—Cited by Clavel and D'Aulnaye. an androgyne order, apparently, and some say identical with that of the

Palladium. —See.

Penitentia l Sign , The. — A portion of the Royal Arc h ritualism well know n to all Companions .

Penn a Rubra , Eques a.—Von Hun dmentions that, when he was received, there was present a person in knightly dress, the Knight with the Re d Feather, who from time to time subsequently obtained from hi m sum s of money for America n undertakings. J. F. Hardenberg, in his „ History of the Jesuits," the „ Handbuc h „ tells us, surmises that this was the Jesuit father Lenormey , who is said in Paraguay to have appeared at times in a military costume.

Pennsylvania. — the early history of Freemasonry in Americ a has lately ha d to be re-written, consequent upon the discovery of document s which prove that Philadelphia (Penn'a) is, as Brother Hugha n styles it, „ the premier Masonic city," and Pennsylvania „ the first Provincial Grand Lodge , in America," instead of Boston, Massachusetts, as formerly stated. Until quite recently but little attention has been paid to the fact that the patent to Bro. Daniel Cox , as Provincial Grand Master of Ne w York, Ne w Jersey, and Pennsylvania, was issued Jun e s, 1730, in response to an application from Bro. Cox, and „b y several other Brethren," whereas prominence has been unduly given to the formation of the Provincial Grand Lodge of Massachusetts, under Bro. Henry Price, in 1733. Bro. Clifford P. McCalla, in his „ Philadelphia, the Mothe r City of Freemasonry in America," has collected a number of valuable facts on this important subject, and has demonstrated the right of that city to such a special and unique title. Adde d to which, Bro. Hughan , in a communication to the Grand Lodge of Penn'a, made known his discovery of the first Lodge in Philadelphia, in a „ List of Lodges of the Grand Lodge of England," of about 1730; and thus the matter now may be safely left to that Grand Lodge, unless it should be found that Lodges in New Jersey or New York were warranted by Bro. Cox prior to No. 79 of Philadelphia. At present, however, no evidence of this character has been traced, and under the circumstances is not likely to be discovered. The second Provincial Grand Master of Penn'a was William Allen, the third was Humphrey Murray, and the fourth was the great Benjamin Franklin (1734), who also acted in that capacity in 1749. The present Grand Lodge of Pennsylvania owes its origin to the „Ancients," having been constituted July 15, 1761, by a special Provincial Grand Lodge warrant, under the authority of the Right Hon. the Earl of Kelly, Grand Master ; Laurence Dermott being the Grand Secretary. Not only was the original warrant lost, but a second was also missed, the third charter being dated 1764,—when at last the Province was inaugurated. No. 69 of the „ Ancients „ was issued for Philadelphia June 7, 1758, and still exists. Some very interesting details as to this subject are to be found in the handsome „ Memorial Volume of the Masonic Temple," (the grandest building of its kind in the world,) prepared by a committee of the Grand Lodge, with Bro. Charles Eugene Meyer as chairman. It appears that the „ City of Brotherly Love „ has ,•'led the way in every Masonic movement on the American continent." Philadelphia had the first Lodge in America, in 1730, the first Provincial Grand Master (with New

York and New Jersey), the first Masonic Hall, erected in 1754, the first Royal Arch Chapter (before 1767)) the first Grand Chapter (i795)> al l d the first Masonic magazine (1811), besides the first of everything else worth having, in Freemasonry or aught else, according to our esteemed Bro. McCalla, M.A. It is interesting to note here that the first Masonic work published in America was doubtless the reprint of the Constitutions of the Grand Lodge of England of 1723, which was accomplished by Bro. Benjamin Franklin in Philadelphia, in 1734; and certainly from that year to the present era of Freemasonry, Pennsylvania has done its best to deserve the proud position it occupies in the Craft.

Penny . A penny a day is mentioned in the old Legends as the wages of a Mason, and the amount is said to have been increased by St. Alban. The penny would answer to the SyvapLov or denarius, equivalent to ten pence,—and if multiplied by fifteen would equal the value of money now that would represent the wages of skilled labour, and probably is not very incorrect.

Pentacle, The . - I he pentacle is the well-known „pentaculum Salomonis, which is in fact a magical pentalpha or pentagram. It plays a conspicuous part in all hermetic formulae, and is alluded to in the occult MS. of the Comte de Bedan, and other writers on magic. Some confusion, however, exists on the subject, as it is often con- founded with Solomon's seal.

Pentagon.—Is a geometrical figure, properly of five sides and five angles. The impostor Cagliostro had a „ sacred pentagon „ in use, which he gave to his dupes. The pentagon has, curiously enough, an exterior and internal pentagonal figure—which may be proved by connecting the apices of the angles with short lines, or by the junction of the sides of the angles at the centre.

Pentagram , or, as it is also called, Pentagrammaton , is a magical use of the pentalpha, —which see.

Pentalpha. — I s said to be of Pythagorean use, though the truth is that it is a Hebre w and Oriental cabalistic figure, n o doubt know n to the Egyptians, from who m Pythagoras obtained his hidden wisdom. It has been said that at the five apices of the angles the Gree k letters uyte or uyeia (bad Greek for Ugieia—hail or health) were written, to express a salutation ; as also the Latin „ salus," or even „ ave," „ vale „ ; and that it was used as a talisman, and placed at the hea d of letters. It also appears to have ha d a significance in the Pythagorean teaching of numbers, as representing the half of ten. , But, as we have before said, it is an old symbol of Oriental hermeticism, and may be found on the walls of temples and of buildings. In Christian symbolism it is of frequent occurrence, and is supposed to have a mystical meaning, as referring to the five wound s of Christ. the Pentalpha was also used by the operative mason s as a mark, and is often to be seen in olden ecclesiastical buildings, and was undoubtedly an operative masonic emblem as well as mark. It represents to us Masonically the five- pointed star, which is so well know n to all Freemasons. some Masonic writers and others have confused it with the hexapla, or Solomon' s seal, very carelessly; but the two are essentially distinct. the word Pentalpha come s from „ pente,"five,an d „ alpha „ ; and is also termed by occult writers the Pentagrammaton, Both the Pentalpha and Hexapl a (as it is called — n o doubt from the Gree k ^œn-hr]) may fairly and properly be claimed as Masonic emblems. It has been before pointed out that the connexion as between the operative mark s and the magical alphabet and symbols is a very close one, however it may be accounted for.

Perau , Gabriel Louis C.—A French writer and abbé, and Prior of the Sorbonne, Paris. he was bo m in 1700, and died in 1767. In 1742 he published at Genev a „L e Secret des Francmaçons," which

attracted muc h attention. It is not, however, to be confounded with Larudan's „L e Francmaço n Ecrase." Perau, whether he wrote in a friendly spirit or no, was on e of the originators abroad of Masonic revelations—all sensational, and all worthless.

Perdiguier , Agricol e (called sometimes, Aviogunais L a Vertu). Published in 1838 „Règlemen s et Formules des Lois des Compagnon s d'Honneur, d u Devoir, de la Liberté, des Enfans de Salomon."

Perfect Ashlar , The. — A word well know n to craftsmen as opposed to the Roug h Ashlar. It has been said by some, especially Mackey , that in the older teaching the Perfect Ashlar is termed the „ Broache d Thurnel," though even this is not quite clear.—See BROACHED THURNEL .

Perfectibilisten , Die.'—The name given by Weishaupt to his order, which, however, was soon exchanged for the mor e general name of Illuminati.

Perfect Initiates, Rile of.—A name said to be given by Cagliostro at Lyons to a grade of his so-called Egyptian Rite. Perfection , L a (Perfection).—Said by Thory to be the 6th grade of Fesslers system, though, as we before pointed out, there is some doubt on the subject.

Perfection, Lodge of, Grade of.—Is also termed Grand Elect Perfect and Sublime Mason, and answers to the 14th of the A. and A. S. Rite. In France it is termed „Grand Ecossais du Voûte Sacrée de Jacques VI." (Grand Scottish Mason of the Sacred Vault of James VI.) This is said by some to show the Jacobite tendency of the early high grades. It is the 20th of the Rite of Misraim.

Perfection, Rit de (Rite of Perfection).—This seems to have been established by Bonneville in 1754, called the Chapter of Clermont; and as it was based on Templarism, is apparently the basis of Von Hund's Strict Observance. It had twenty-five grades, and is practically identical with the „ Council of the Emperors of the East and West ; „ and which in turn—up to grade 15, at any rate—was the precursor of the A. and A. S. Rite.

Perfect Iris h Master. —See MAÎTR E IRLANDAI S PARFAIT .

Perfect Lodge. —A Masonic ritual term.—See JUS T LODGE.

Perfect Master.—The 5th grade of the A. and A. S. Rite.—See

Perfect Prussian. —Said by Thory to have been invented at Geneva in 1770. — See PARFAI T PRUSSIEN .

Perignan , El u de (Elect of Perignan)—called also Elect of Nine by some (Elu des Neuf), Elu des Quinze (Elect of Fifteen) by others - is one of the Adonhiramite grades, and the 6th.—See ADONHIRAMIT E MASONRY.—What Perignan means it is very difficult to say, unless it is a Jacobite catchword.

Periode, Chevalier de la Tripl e (Knight of the Triple Period or 3> 5. 7, 9, is a grade of the system of the „ Amis Réunis „ at Calais!

Perjury . Perjury is, as we know, the making of a deliberate false statement on oath, or by declaration. It is a crime against society of a very serious nature, and properly punished by the law. Freemasons need hardly to be reminded of its heinousness, or of that „ more effective penalty „ which

always await the perjurer—in the world and in Masonry.

Pernetti , Don Ant . J. de, or Pernety. — A Benedictine abbot of Burgel. Wrote a „Dictionnaire Mytho-hermétique „ and „Les Fables Egyptiennes et Grecques devoilées," and other works. He was born in 1716, and died in 1801. He was an alchemist and mystic, and set up at Avignon, somewhere about 1760, or a little later, the „Académie des Vrais Maçons," an association with Masonic forms which afterwards was repeated at Montpellier. When he was made a Mason is not known. He is said by Mackey to have been for a time librarian of Frederick the Great, though the „ Handbuch „ does not mention it, an d to have left the Masonic order. In 1787, with the Polish Coun t Gabrianca, he seems to have formed the Illuminés d'Avignon, building on the three symbolic grades a system of Martinism and Sweden- borgianism combined. he is considered by some the father of hermetic Masonry, and is stated to have invented the grades of „ Illuminés du Zodiaque," „Le s Frères Noirs," „Le s Elus Coens," and to have organized a system which was worked by the „ Mèr e Log e des Comta t Venaissin," which consisted of the following degrees ; Vrai Maçon , Vrai Maço n dans la Voie Droite, Chevalier de la Clef d'Or, Chevalier de l'Iris, Chevalier des Argonautes, Chevalier de la Toison d'Or. These all see m to have been hermetic grades ; and though at one time they spread, it appears, to Paris, Lyons, and Bordeaux, they disappeared in the French Revolution, and few traces are found of the m later. Pernetti, who was a ma n of culture and learning, seems also to have been a devout Roma n Catholic.

Perpendicular. — In geometry is a line which, when it falls upon another line, make s the angles on each side equal and right angles. It has also an allegorical and moral teaching in Freemasonry.

Perron , Chevalier du.—Mentioned by Bro. Fustier.

Persecutions. — Freemasonry , though wh y we know not, has been the subject of persecution, especially in Roma n Catholic countries. It is not quite correct to say that only Roma n Catholic states have persecuted our harmless confraternity, as, strange to say, the first official persecution seems to have com e from Protestant Holland, in 1735. the Bull of Clement, in 1738, was the original of all Roma n Catholic persecution which, though ceaseless ever since, even u p to the hour we write, and very violent at times, as by Ultramontane writers and authorities just now , is, as it has always proved to be, powerless and idle. A s we have said before, it is not only Roma n Catholic countries and officials who have persecuted Freemasonry, for it has been equally condemned in Switzerland at on e time, and by Presbyterian synods in Scotland. Latterly even we have witnessed a curious spectacle of Roma n Catholics, Presbyterians, Baptists, and Ritualist, all assailing the constitution and character of Freemasonry, —but yet, as we have before remarked, all in vain ; and Freemasonry move s on its peaceful and tolerant path to-day stronger than ever, fearing none, anathematizing none.

Perseverance. — A moral and a Masonic virtue.

Perseverance , Ordre de la.— an androgyne order established in Paris about 1771.

Persia. — Freemasonry never seems to have found a permanent footing in Persia.

Persian Philosophic Rite. — Rite Persais Philosophique so called, but evidently of French invention, and introduced at Paris about 1820. It consisted of seven grades : r. Apprenti Ecoutant (Listening Ap - prentice) ; 2. Compagnon Adept, Ecuyer de la Bienfaisance (Fellow- craft Adept, Esquire of Benevolence) ; 3. Maître Chevalier d u Soleil (Master Knight of the Sun ) ; 4. Architecte Omnirite

(Architect of All Rites); Chevalier de la Philosophie du Cœur (Knight of the Philosophy of the Heart, or Enthusiasm) ; 5. Chevalier de l'Eclecticisme et de la Vérité (Knight of Eclecticism and of Truth) ; 6. Maître Bo n Pasteur (Master Goo d Shepherd) ; 7 . Vénérable Grand Elu (Venerable* Grand Elect). the system was of n o importance, know n to few, and is, we believe, extinct.

Personal Merit. —All Masonic preferment should, according to our old Charges, be grounded alone on real work and personal merit. All who have ha d to d o with Lodge life and organization know well what difficulties surround the practical carrying out of this apparently mos t sound and reasonable proposition.

Peru . — the history of Freemasonry here is a very checkered one indeed. About 1808 Freemasonry seems to have been worked under French warrants ; and in 1825 a Grand Orient was formed. the Grand Orient of Peru has about forty Masonic bodies under it of Masonic rites. There is also a Grand Lodge of Peru, with twenty-seven Lodge s under it, of which Bro. Arthur Whole y is Grand Master.

Peters , W. — the Rev. Wm . Peters was Grand Portrait Painter to the Grand Lodge of England in 1813.

Petition.— A Masonic petition is properly an address to a superior authority. Under this head come s a petition for a charter for a ne w Lodge, which mus t be signed by seven regularly registered Masons, and recommende d by the officers of a Lodge. — See p. 126, Boo k of Constitutions.

Peucer , H. —Born in 1779, died in 1849. Rewrot e several literary and dramatic works, and some Masonic Lodge addresses, collected in „ Mosaiksteines," 1836.

Peuvret , J . E . — A French Mason , who died in 1800 ; a collector of hermetic grades, frequently mentioned by Thory.

Pfuscher. — A Germa n word which answers to our „cowan," in use among the operative Germa n masons.

Phainotelet e Sociét é (Phainoteletian Society). —An association founded at Paris about 1840, of which L. F. Juge was the head, which was to be compose d of member s of the various rites, for the purpose of investigating all secret associations. A society, as the rules say, „ qui me t en lumière les mystères de l'initiation."

Phallic Worship. — the hateful abomination of heathen Priapeian degradation.

Philadelphes , Les. — the Philadelphes see m to have been founded at Narbonn e about 1490. They belonged to what has been called the Rit de Narbonne, or the Rit Primitif, or the Rit des Philadelphes.—See PRIMITIVE RITE , RIT PRIMITIF .

Philadelphia . — the well-known city in America, famous for the noblest • Masonic Hall in existence, and the zeal and number of the fraternity,

Philalethes , or Philaletes , or Chercheurs de la Vérité, was the name given to a system which was formed in the „Ami s Réunis" at

Paris, in 1771-3. Court de Gibelin, Dutrousset d'Héricourt, Baro n vo n Gleichen, Abb é Rozier,

Savalette de Langes, Coun t Stroganoff, Tassen de l'Etang, and J. B. Willermoz see m to have been its earliest member s ;. but Savalette de Lange s was its leading spirit. It formed a system of twelve chamber s of adoption or grades, thus named : 1. Apprenti; 2. Compagnon ; 3. Maître; 4. Elu ; 5. Maître Ecossais; 6. Chevalier de l'Orient; 7. Chevalier Rose Croix; 8. Chevalier d u Temple ; 9. Philosophe Inconnu ; 10. Philosophe Sublime; 11. Initié; 12. Philalete. It seem s to have been based on Martinism and Swedenborgianism; at first to have ha d some slight success, but to havesexpired about 1790. the Conven t of Paris, 1785, was assembled under their auspices.

Philippe le Be l (or IV. of France). — the destroyer of the Knights Templars. he died in 1314.

Philippia n Order , The. — an imaginary creation of the charlatan Finch.

Philocoreites , Ordre de s (also called „Amour s de Plaisir").—It seem s to have been a Frenc h military androgyne order, founded in Spain in 1808, and to have been founded on Adoptive Masonry , but is long since happily extinct.

Philo Judaeus. — A learned Jew, born, it is said, 5 0 B.C., often quoted by Masonic writers. he was a Platonist; and is sometimes termed Philo the Platonist, or the Jewish Plato. His philosophical and hermetic, or rather exoteric, teaching has been dwelt upon by hermetic Masons , but we think unwisely.

Philosophe . — Under this generic name Thory gives us a long list of so-called philosophic grades ; 1. Philosophe Cabaliste ; 2. Philosophe Chrétien; 3. Philosophe Cyclomaque ; 4. Philosophe Grand Maîtresse d u Mon t Thabo r ; 5. Philosophe d'Hermes ; 6. Philosophe Hermétiqu e ; 7. Philosophe Inconn u ; 8. Philosophe Maître ; 9. Philosophe Napolitain (2); 10. Philosophe Parfait Maçon ; 11. Philosophe Parfait Maître; 12. Philosophe Pratique (3); 13. Philosophe Sublime ; 14. Philosophe a u Nombr e Neuf ; 15, Philosophe Uranimite.

Philosopher' s Stone. —The „ignis fatuus" of the old hermetic adepts, the „ Fratres Rosese Crucis."

Philosophes Inconnus , Les (the Unknow n Philosophers).— See m to have been an organization in two grades, called also „Juge s Philosophes Inconnus," and not contacted with any Masonic system. They are sometimes termed „Philosophi Incogniti."

Philosophes , Les.—Thory also mentions three grades of these ; Philosophes, Le s ; Philosophes, Le s Petits ; Philosophes, Le s Grands.

Philosophie Degrees. — may be said to be those which relate to a philosophy hermetic, or Masonic so called. Wha t they really are it is perhaps difficult precisely to say. some have termed all the grades from the 19th to the 30th of the A . and A . S, Rite philosophic degrees, but we think hastily. the truth is that the assume d philosophy of the high grades is an unreality, as with philosophy pure they certainly have n o connection. the history of all the so-called philosophic and hermetic grades is so unsatisfactory, and their character so apocryphal, that we cannot profess to think, whatever their supporters may assert, that they are rightly termed philosophic grades. But we d o not wish to see m to dogmatize, even on this subject.

Philosophic Scottish Rite. —See RIT PHILOSOPHIQUE ÉCOSSAIS.

Philosophy of Freemasonry. — It may not be easy, perhaps, to say in what the philosophy of Freemasonry really consists ; but we think it may not improperly be asserted that it is built u p on love of God , on love to man , on the great intellectual appreciation and moral developmen t of the „ homo, „ as responsible to his Creator, Preserver, and Judge on the on e hand, and boun d to display charity, forbearance, and benevolence to his brother man on the other. It is, in fact, a realization of abstract truth, as well as a performance of the concrete duties. This we hold to be the true philosophy of Freemasonry ; beyond this we d o not go ; and we certainly, as Craft Masons , know nothing of hermetic reveries or mystical aspirations. we cannot, therefore, hold with those who see m to consider that the philosophy of Freemasonry is to be found in humanitarianism, positivism, intellectualism. Pantheism, or any other „ism" — o r „morale indépendante," or hermetic mystifications. we believe it to be a religious and practical philosophy, alike honouring Go d and beneficent to man .

Phcenicia. — Interesting to the Freemasons on account of Hiram , king of Tyre, and Hiram Abiff and Phoenician workmen , at the Temple .

Phcenix , Knight of the (Chevalier d u Phénix).— A grade of the Philalethes.

Physica l Disqualifications. — 111 old times, and under the ancient guild regulations, it was necessary that a candidate should be whole in bod y and perfect in limb. These qualifications are not now generally insisted on.

Picart . — Born in Paris 1673 ; died in 1733. he was a famou s engraver. In his well-known work, „ Cérémonies et Coutume s Réligieuses, etc.," Amsterda m 1723 (though some of the volume s are of later date), he gives the arm s of the Londo n Lodge s and of Lor d Weymouth , and which n o doubt are taken from Pine's list of ^35 . In the edition of Mascrier and Banier, 1731 , etc., we have a history of the Freemasons ; and the „Handbuch „ tells us that in an edition of 1807 there is an account of the French „ Rit Moderne," with illustrative copper plates.

Pickaxe . — On e of the implements of well-known use, peculiar to the ritualism of the Roya l Arch.

Piece of Architecture. — See MORCEA U DARCHITECTURE .

Pierre de Boulogn e (Petrus a Bononia) figures in the Templar revival of the last century as having been on e of the Templars who fled to Scotland and resuscitated the order there. Historically all that is known about him is—that he is said to have escaped from prison in France during the „ procès „ of his comrades.

Pike , Albert.— A well-known Mason and writer in the United States of America. Hef has laboriously investigated the history of the A . and A . S. Rite ; and though we cannot accept his conclusions, we admire his zeal and ability.

Pilgrim — which come s from „ peregrinus," or rather perhaps from „pilger" —was a name given to those who in the Middl e Age s visited the holy places of the Hol y Land . It has nothing to do with Craft Masonry, but the word has been used in this country and Americ a in connexion with Masonic Templary ; and we hear of a „Pilgrim Penitent," of „ Pilgrim's Weeds, „ of a „ Pilgrim Templar," of a „ Pilgrim Warrior."

Pillars. Pillars were set up from the earliest times to commemorate religious or national events, and are frequently mentioned in the Bible.

Pillars of Enoch. — These two pillars are mentioned in the old Guild Legend, and we refer our readers to the article ENOCH .

Pillars of Fire and the Cloud. — the early lectures, and Calcott for instance, would see m to have connected the two pillars Jachin and Boa z with the pillars of fire and the cloud. But we cannot, we confess, fully accept such symbolism, though it has the high name of Preston to support it, and some Masonic teaching.

Pillars of the Porch. — the two famous pillars within the porch are so well know n to every Freemason that it seems unnecessary to dilate upon the m here. Suffice it to say that they were about, as near as we can understand now , twenty-seven feet in height, mad e of brass, and cast hollow. There was a chapiter or globe of brass on each pillar, with ornament of lily or lilies work, — so that the whole height, including chapiter, would be about thirty-four feet. There can be n o doubt that they ha d a symbolical meaning, and probably referred alike to the priestly and kingly power, and were mean t as a memorial of the building of the Temple . They probably also symbolized God's protection and God' s Providence, as well as it is possible, though we fancy such is late symbolism, in the pillars of fire and the cloud. the pillars were early used by the Germa n stonemasons ; and their symbolism, be it what it may in Christian times, is to be seen in several churches still.

Pillon , A . A . Fermin. —Called also Pillon Duchemin . Born in 1766 ; died in 1844. he wrote „ Essai sur la Francmaçonnerie," 1807, Paris, in three poetic parts, dedicated to Prince Cambacères.

Pincea u (Pencil).'—"Tenir le pinceau „ mean s to act as actual or honorary secretary of a meeting, and it is said that he „ esquisse les travaux."

PIncemaille.— Maste r of the Lodge „ Candeur," in Met z ; published in 1763 (by so doing he set a very ba d example), „Conversations allégoriques sur la Francmaçonnerie," which, in fact, was a catechism.

Pine. — Engrave r of the Lists of Lodge s from 1723, and of the frontispiece to the Constitutions of 1723, and of the vignettes in the edition of 1738.

Pirlet . — the name of a Parisian tailor, who is said to have organized, in 1762, the Council of Knights of the East.

Pius VII., Pope, whose real name was Gregorius Barnabas Chiaramonti.—Famous for his imprisonment by NapoTeon I. In 1814, August 7, he revived the Jesuits; and on the 13th August, same year, (curious coincidence,) condemned the Carbonari and the Freemasons. He seems to have repeated his useless anathema in 1821.

Place.—Each officer has his proper place in the Lodge, as is well known to Masons.

Planche.—French for a letter on Masonic business.

Planche à Tracer.—Tracing board.

Plane, J. M.—A French writer and Brother, who in 1797 issued „ Apologie des Templiers et des Francmaçons."

Plans and Designs.— The plans and designs of the operative masons were drawn on a „tracyng borde," as an old inventory tells us.

Platonic Academy. — See ACADEMY, PLATONIC.

Plenty. — The symbol of Plenty is well-known in Masonic ritualism—namely, the ear of corn, or even the sheaf of wheat.

Plot Manuscript. — The „Plot" is so called because it is mentioned by Dr. Plot, a non-Mason, in his „History of Staffordshire," in 1686, as a scroll or parchment volume. It is quite clear that Oliver is wrong in supposing that that expression refers to the Leland MS. It is clearly a Lodge „Roll" or Guild Legend. So far, it has not been traced; but if Ashmole's private papers ever turn up, we may get light upon it. It is not in the Ashmolean collection.

Plot, Robert, M.D.—Born in i65r, and died about 1696. He was a scholar, but a credulous man, as his „ History of Staffordshire „ shows. His interest for Freemasons consists in this,—thaf in the work just named, 1686, he alludes to the existence of Masonic Lodges in Staffordshire very like our present system, and some of his very words seem to be traceable in the Sloane MS. 3848. It is quite clear that he saw some old Masonic Constitutions; or he may have perused Ashmole's collections, which so far have eluded research. We need not quote his words here, as they are well known, and oft repeated by Masonic writers.

Plumb.— An operative instrument used by Masons, and applied, as we all know, spiritually and esoterically, in our speculative order, to moral teaching. It is, strictly speaking, a small leaden weight let down at the end of a line, and comes from the French „plomb," Lat. „plumbum"; and this, whether used aS a plumb-line, and on a per- pendicular to the horizon, or set in a frame, is practically the same thing.

Plumb Rule.—An actual „ working tool," adapted by Masons to moral teaching.

Poetry, Masonic. — We fear that it must be conceded that our Masonic poetry is not, so far, of the highest calibre. What the Masonic poetry of the future will be, time alone can show.-

Point of Entrance, the Perfect. — A well-known Masonic ex- pression.

Points. — Is an old English word, sometimes spelt „poyntys," which is put Masonically and in Halliwell's MS., the Masonic Poem, where we hear of „ fifteen Poyntys," which there „ they wrogten,"—that is, wrought out or laid down.

Points of Fellowship, the Five. — It is needless to dilate upon them here, as indeed it would be in our opinion improper.

Points, the Twelv e Original.—See TWELVE ORIGINAL POINTS.

Point within a Circle.—Though much has been written on this point—.we think unwisely—we prefer to leave it here as a simple, if familiar, phrase of Lodge symbolism.

Poland.—Freemasonry appears to have been introduced into Poland about 1736, but was inter-

dicted in 1739. It had a period of revival from about 1742 to 1750, but again fell into a dormant state. In 1766 Freemasonry again lifted up its head, and a Prov. Grand Lodge was recognized by the English Grand Lodge in 1769. Then came a time of „sommeil," as the French say, and the appearance of the high grades. But in 1781 a Prov. Grand Lodge was re-organized under an English warrant, which in 1784 declared itself the Grand Orient of Poland. Then for a time it became suppressed, though about 1740, in Polish Prussia, the Lodges continued working. In 1811 the Grand Orient of Poland, at Warsaw, seems to have been revived; but in 1823 all Lodges were closed in Russian Poland, and have remained so ever since.

Politics.—Politics are entirely forbidden in English-speaking Free- masonry, and it is this perfect and happy neutrality which constitutes one of the grandest charms of true Anglo-Saxon Freemasonry. The recent Roman Catholic charge against Freemasonry, that it is political, is simply a mendacious absurdity,—though we do not deny that in some foreign countries the Brethren have sometimes seemed to forget this great and distinguishing truth of our Order.

Polycronicon.—Supposed to be written by Ranulph Higden, a monk of Chester. Caxton printed it in 1482; and it is quoted more than once in Matthew Cooke's MS. The writer of that may, however, have seen it in MS., as well as in print.

Pomegranate," The. — Is said to have been an old symbol; and some assert that the globe or chapiter of the pillars was a pomegranate. In the Hebrew the word is „ Rimonim," which means pomegranates,— the „ Granadas „ of Spain ; though also in the Hebrew words are used which signify circular crowns. The Septuagint uses the expressions eTrt^e/xarax^vcura, simply „cast additions" or „covers," and also yuXaOrQ XvOapeO ; and the Vulgate has „ funiculos capitellorum," and „ capita." The „ pommels „ or globes may have been pomegranates,—which is a globular fruit.

Pommel. — Is architecturally anything of a globular form.—See preceding article.

Pontifes Frères.—See BRIDG E BUILDERS.

Porch of the Temple, or-porchway leading into King Solomon's Temple.—An expression well known to Freemasons.—See TEMPLE .

Porta, Giovanni Baptista de.—Bora in 1550, died 1615. An alchemist and hermetic, and writer on natural magic. Said to have formed an academy or society of „ Segreti." He is also assumed to have founded „Academia di Otiosi."

Portugal.—Freemasonry was established in 1736, under the English Grand Lodge, by a deputation to George Gordon, from Lord Weymouth, Grand Master. John Coustos was arrested, and other Masons, 111 1743, and all the power of the Inquisition was exerted to suppress the Order. The history of Portuguese Freemasonry has been a very chequered one, owing to Roman Catholic persecution and intestine divisions ; but at present all the conflicting orders, we believe, obey „ Do Grande Oriente Lusitano Unido, etc."

Postulant. — A word used in some of the high grades; from Lat. „ postulans."

Potier, Melchior.—Wrote the history of the Lodge „Les Neuf Sœurs," 1839.

Potocki, Count.—More than one member of this distinguished polish family were Freemasons:

1. Ignaz P. was Grand Master from 17S1 to 1783; 2- Stanislas Felix P., Grand Master in 1789; 3. Stanislas Kostka, Grand Master from 1812 to 1823.

Poursuivant— See PURSUIVANT.

Poynet, John, Bishop of Winchester.— Said in the Constitu- tions of 1738 to^ have been Patron of the Freemasons from 1552 to IS53- But nothing seems known of him, and his name was probably Ponet. 3

Practicus.—Said to be a grade of the German Rose Croix.

Pradel, P. M. M. E. C. de.—Wrote „Origine de la Rose Croix," 1813, and „Le Maçon Voyageur," 1823.

Preadamites, Les.— A grade in the archives of the „Mère Loge Ecossais „ at Pans. Oliver mentions it.

Praefectus. A term of office in the Strict Observance.

Prsefectura.—Ditto.

Prayer.—All Masonic work should begin and end with prayer- without it all our labours are unhallowed. English Speculative Masonry, o owing the operative habits, has always used prayer. In some foreign jurisdictions all prayers are unfortunately omitted.

Precaution is always necessary in Freemasonry, alike in Lodge work and to detect impostors.

Preceptor.— A term of Templar use.—See TEMPLAR KNIGHTS,

Preceptory. — The house of Templars, or Knights of St. John.— See.

Preferment.—See PERSONAL MERIT .

Prélat du Lebanon. — A mystical grade mentioned by Thory.

Prelate,'—A high grade official.

Prentice. — A form of apprentice.

Prentice Pillar.—Well known in the history of the chapel of Rosslyn stle.

Preparation of Candidates.— Need not be dwelt upon here.

Preparing Brothers.—We have no such use or nomenclature.

France and Germany they talk of „ le frère terrible „ and the „ furchterlicher Bruder,"—a mimic, we think, of Masonic preparation altogether.

President.—Was the name given to the principal officer of the Grand Lodge of York during the early part of the last century. It is. also given to the presiding officer of a Convention of High Priests in America, and to the Président du Conseil de l'Ordre in France. The. French Grand Orient has, unfortunately, no Grand Master.

Presiding Officer.—The Worshipful Master is the presiding officer of all Lodge meetings ; but in his absence the immediate Past Master or a Past Master presides, or the Senior Warden or Junior

Warden rules the Lodge, though never, except as an installed Master, takes the chair of the Lodge.

Prestonian Lecturer. — In 1819 Wm. Preston, the historian, bequeathed ^30 0 to found a fund, the interest of which should be given to a lecturer. Some distinguished men have filled the office,. which we think ought to be an annual appointment.

Prestonian Lectures.— Are the lectures prepared by Wm. Preston about 1772, and which were a great improvement on the earlier ones. They are not now the official expression of our Grand Lodge,—Hemming's • and Williams's system, as worked through the „Lodge of Emulation,!' being alone formally recognized.

Preston, William. — Was bom 1742, and died in 1818. He was originally a printer. When he was initiated is not clear : it has been said, at a Lodge which met at the White Hart, in the Strand, in 1760, under an Athol warrant. He seems to have belonged to several Lodges under the modems, and at last joined the famous „ Antiquity „ Lodge. He was Deputy Grand Secretary under Bro. Heseltine, and is said to have prepared the „History of Remarkable Occurrences." He resigned this office probably in 1779, when an unfortunate dispute arose between Grand Lodge and the „Antiquity" Lodge. During the next ten years he remained out of the Grand Lodge, and applied to the Grand Lodge of York for a warrant to form a Grand Lodge south of the Trent. Such a warrant was granted, though of course „ extra vires," and officers were appointed. In 1787, however, a reconciliation was happily made, and Wm. Preston, who had been expelled Grand Lodge hastily and unjustly. as we think now, was restored to his former honours, and the Grand Lodge south of the Trent came to an end. In 1787 he founded the order of ^ Harodim—a somewhat doubtful proceeding. His famous „ Illustrations of Masonry" were first published in a modest volume in 1772. The second edition was issued in 1775; an c l before his death he had seen no less than nine editions, and some say twelve. Several editions of his famous work have been published in America and Germany. lie may be fairly called the father of Masonic history, and his work will always be a standard work for Masons. He was a painstaking and accurate writer ; and though we have access to MSS. which he never saw, yet on the whole his original view of Masonic history remains correct. It is, in fact, essentially the guild theory of Anderson. He died in 1818, as we said before, and is buried in St. Paul's. The name of Wm. Preston will always be greatly honoured among Freemasons.

Prêtre Royal, or Melchisedec (Royal Priest or Melchizedek).— The 5th of the Asiatic Brethren. Some call it, Thory says, the true Rose Croix.

Prêtre, Theosoph e (Theosophic Priest).—A cabalistic grade, according to Thory.

Prévôt et Juge (Provost and Judge).—A grade of the Emperors of the East and the West. It is also called Irish Master, and is the 7th of the A. and A. S. Rite.

Price, Henry.—Some controversy has arisen about the deputation issued November 30, 1733, by Viscount Montague, Grand Master of England, to this brother. He appears to have organized his Prov. Grand Lodge on July 30, 1734; and despite the objections of Bro. Jacob Norton, ws see nothing to invalidate the reality of his appointment. We must not judge of the regularity of the Grand Secretary's office by the proceedings of 1733.

Priestly Order.—Said to have existed in Ireland. There are traces of it among the York archives, or something similar to it ; but it is clearly of Irish importation, and not indigenous to York.

Primitive Freemasonry. — We have already discussed this subject so fully elsewhere, that it is superfluous to repeat our views here. We 1 eject Oliver's theory, though we do not deny that the existence of a teaching of Theosophy may be true, and formed part of the esoteric of the early sodalities.

Primitive Rite.—See RIT PRIMITIF.

Primitive Scottish Rite.—See RIT ÉCOSSAIS PRIMITIF.

Prince.—This is a term common to many high grades, so we put them altogether 1. Prince Adepte, one of the names of the 28th grade A. and A. S, Rite ; 2. Prince Dépositaire Grand, a grade mentioned by yron J 3. Prince de Jérusalem, 6th of the A. and A. S. Rite, and is o be found m other high grades; 4. Prince du Lebanon, called also vmghtof the Royal Axe (see); 5. Prince des Levites, Thory; 6. Prince u lerci, 26th A. and A. S. Rite; 7. Prince d'Orient, mentioned by Le Page; 8. Prince de Royal Secret, 32nd of the A. and A. S. Rite, 9. Prince Rose Croix ; 10. Prince des Sept Planetes, Peuvret > ii- Prince du Tabernacle, 24th A. and A. S. Rite.

Princesse de Couronne.—The both and last grad e of an extended Adoptive Masonry.—See.

Principals, the Three.—See ROYAL ARC H MASONRY.

Principal Sojourner.—See ROYAL ARC H MASONRY.

Printed Proceedings, — There was great objection formerly to printed proceedings, but now they are common and we think allowable under proper Masonic authority. They are valuable both to inform and instruct the Brethren.

Prior.—See TEMPLARY, MASONIC MODERN .

Prior, Grand.—Ditto.

Priory,—Ditto.

Prison.—By a resolution of the English Grand Lodge, no Lodge can be held in a prison.

Pritchard, Samuel.—Published in 1730 his well-known „Masonry Dissected." which went through several editions. Oliver terms him „ an unprincipled and needy brother"; and, like all self-confessing perjurers, he has neither affected the belief, nor gained the good opinion, of the world.

Probation.— The original use of probation was, no doubt, perfectly Teal and severe. We have no such word in use amongst us in England, though it may refer either to initiatory or reception ceremonials, or to the period which elapses between the conferring of the grades—which varies somewhat, though practically our English system prevails in Anglo-Saxon Masonry. In Scotland there is, in our opinion, grievous laxity under this head, and in this sense, of probation.

Problem, Forty-seventh. — See FORTY-SEVENTH PROBLEM.

Processions, Public.—Public processions of Masons can only take place by permission of Grand Master or Prov. Grand Master, and under dispensation. The earliest mentioned is that of 1721, when Payne, Grand Master, „marched on foot „with his officers. In 1747 the caricature of the Scald Miserable Masons led to the discouragement of the annual procession, and practically no doubt later to discontinuance of processions in the Metropolis ; and they have never taken place since. They always require to be regulated by proper authority. In the Provinces they still are in vogue.

Proclamation. — A feature in the Lodge ceremonial.

Proclamation of Cyrus.—Mentioned in Royal Arch ceremonies.

Profane—which comes from „profanus"—means a person not permitted to take part in the services of religion. It answers to the Greek Be^Xos, and was in use in the Mysteries. The meaning of the word is therefore strictly by usage an uninitiated person, and is thus often used to signify non-Mason. The French constantly use the word „profane" for a non-Mason.

Protess10 Major(Eques Professus).-The 7th grade of Von Hund's system.

Proficiency.-All Masons are expected to show proficiency in their various degrees, and our Lodg!'! examinations have therefore a meaning and a value.

Pro Grand Master.-An office peculiar to the English system. It was first created in 1782, and is called into activity when a Prince of the Blood Royal is Grand Master, and only then. Our distinguished Pro Grand Master is now the Earl of Carnarvon.

Progressive Masonry.-Masonry is, as we are told, a progressive science ; but so far as our English Grand Lodge is concerned, begins and ends with the three Craft Degrees and the Royal Arch, and wisely ,so. Freemasonry being always intellectual and educated, is .ever in favour also of peaceful progress, both in its great and enlightening prin- ciples and its loving and civilizing morality.

Promise.-See AFFIRMATION. Promotion.-See PREFER:r.IENT.

Property of a Lodge,-The property of a Lodge is vested in the W.M. for the time being. If a Lodge is dissolved, its warrant and minute books must go back to the Grand Lodge, but its property remains for the surviving members, be they many or few.

Proposal of Candidates.-The rules of this important act are well known ; but we cannot too much impress upon our readers the need of caution and care.

Proselyte de Jerusalem.-An old French high grade. Protecteur de l'Innocence.-A grade cited by Fustier.

Protocol.-A diplomatic expression sometimes used in foreign publications.

Provincial Grand Lodge.-Is a very useful organization, but its peculiarity of existence is very great. It exists only during the life of the Prov. Grand Master, and cannot meet without his sanction. During an interregnum the Prov. Grand Lodge is placed under the Grand Regi,strar. It is, in our opinion, a very valuable offshoot of the Masonic tree · and development of Masonic life, and has worl!:ed very well in England. English Freemasonry owes much of its vitality to it.

Provincial Grand Master.-Is appointed by the Grand Master, and is removable at his pleasure. The first Prov. G.M. in England appears to have been Hugh ,\Varburton, Prov. G.M. of North ,\ Vales, appointed by Lord Inchiquin, Grand Master, May 10, i727.

Provincial Grand Officers.-Are mostly the counterpart of the Grand Officers, though with some needful differences. All Prov. Grand Officers are appointed by the Prov. Grand Master, except the Prm·. Grand Treasurer, who is elected.

Proxy Master.-Is, in our opinion, a very objectionable arrange ment of the Grand Lodge of Scot-

land, and at the bottom of much of the weakness of Scottish Masonry in some particulars.

Provisor Domorum. — An officer in the Strict Observance.

Proyart, the Abbé.—Was one of the bitterest assailants of Free- masonry. In his two best-known works, often alluded to in this work, he attempted to show that Freemasonry was the cause of everything evil that had happened to Louis XVI., and had brought about the Revolu- tion. A pure chimera.

Prudence. — One of the four cardinal virtues, and especially com- mended to Freemasons,

Prussia. — The history of Freemasonry in Prussia begins with Frederick the Great,—" clarum^et venerabile nomen." He was initiated secretly at Brunswick in 1738; and in 1740, when king, opened a Lodge at Charlottenburg, called „ La Loge Première, ou La Loge du Roi Notre Grand Maître." Over this he is said to have presided in person. He was friendly to the Lodge of „ The Three Globes," estab- lished also in 1740, and which soon afterwards became the Grand Lodge. There is no evidence to prove that he had anything to do with the A. and A. S. Rite. There are three Grand Lodges in Berlin (see GERMANY), and the progress of Freemasonry has always been favoured by the Royal Family, as with us. One defect appears to us to be noticeable in their Masonic system—the exclusion of the Hebrews ; and we hope, ere long, to hear that this last relic of a leaven of perverse teaching has been swept away by the good sense and true toleration of our Prussian Masonic Brethren.

Pseudonym. — Many foreign writers have adopted the free use of a fictitious name, and it is not uncommon in our Masonic press. Our readers will find many allusions to such a practice under various names, so we do not repeat them here.

Ptolemy Philadelphus. — Our early Constitution Books mention this King of Egypt as a protector of the Royal Art. He seems to have been a great builder.

Publication, Masonic.— There will be always two opinions, as there are two sides, to this question. That there are evils in too exten- sive publication, none can deny ; but we perhaps may put up with slighter inconveniences in order to welcome the great blessing of proper Masonic publication. On the whole, being favourable to light, we must express our honest opinion that careful publication is most advantageous for the best interests of Freemasonry.

Public Ceremonies of Masonry.—These, like processions, are more frequent in the provinces than in the Metropolis; and perhaps, on the whole, it is not advisable to multiply them too frequently.

Puissant. — A title given to the presiding officer in many of the high grades, at home and abroad.

Puissant Irish Master (Maître Irlandais, Puissant).—A grade in , Ramsey's Irish Colleges ; now extinct.

Pulsanti, Aperietur.—The Latin for „ To him who knocks it shall be opened,"—and placed sometimes over the entrance of Masonic Temples, Mackey tells us.



Punishments, Masonic.—Are happily almost unknown among us. In America they are more

common, owing to larger numbers ; and in France an elaborate criminal code is in existence. We do not believe in Masonry as a system of „ reward and punishment." The only punishments we recognise are, howevér, as by the Board of General Purposes,—suspension, exclusion, expulsion.

Purity, Brothers of.—Said to have been a quasi-Masonic order, founded at Bosra, in Syria, in the tenth century ; but of them little is known.

Purple Brethren.—Oliver mistakenly terms Grand Officers such, just as he calls the Grand and Prov. Lodges in England •" Purple Lodges." The word is a misnomer.

Pursuivant.—Properly a herald. A Grand Pursuivant was first appointed in 1840, and Assistant Grand Pursuivant about twenty years later. The duties of this important office are well known.

Pylades. — An order of clericals established by Starck in St. Peters- burg in 1767. Of its objects nothing seems clearly known.

Pyramids, The.—Were probably centres of Egyptian initiation.

Pyron. J* £>• P» —A French Mason of some notoriety, who mixed himself up in the controversies between the Grand Orient and the A. and A. S. Rite. He seems to have been a man of learning and intelligence, but perhaps too fond of controversy.

Pythagoras.— One of the most remarkable and able of Greek philosophers, who is said to have been initiated in Egypt, and afterwards to have set up a famous college or school at Crotons. Some critics consider this to have been a brotherhood, with grades and secret signs etc. ; but we can find no evidence of such a sodality. Some writers affirm that his pupils were divided into e^orept/cot and ecroreptKot, or rather Ot £f(«, Kat or Ot eo-co rov cra/Soi/os,—that he had three main classes who listened to his aKov^ara-mathematics, theoretics, and philosophies. But much of this is dubious. They are said to have lived in common, and practised self-denial, and to have been a learned, but secret organization, much of the teaching of Pythagoras was numerical and mystical : and he is said to have spread the knowledge of music. He was a great geometrician, and seems to have been favourable to asceticism. He no doubt used many geometrical symbols, and it is just possible he may have favoured a mystic and inner school of initiates. He is no doubt alluded to in the pseudo-Locke MS., under the name Peter Gower — probably from the Norman-French Pythagore.

Qualifications of Candidates.—All candidates for Masonry must be just, upright, and free men, neither atheists nor libertines well recommended, favourably vouched for. A woman is not eligible for Freemasonry, neither is a lawbreaker ; but beyond the pre-requisite conditions mentioned above, we are not aware that, under our English Constitution, (whatever older disqualifications of which there were many—may have been,) that any other qualifications are a sine qua non.

Quantin, Joseph. — A well-known French writer, once much read ; for instance, in the „Vieux Matelot," etc. Wrote „Dictionnaire Maçonnique," 1825, and edited the „Abeille Maçonnique," 1832.

Quarrels.—Quarrels among Masons are ever greatly to be deprecated, and are discountenanced by all Masonic teaching. The old language of 1722 is still to be heeded by us all: „N o private piques or quarrels must be brought within the doors of the Lodge, far less any quarrels about religion, or nation, or state policy." How much better would it be for the harmony of Lodges and the happiness of Freemasonry, if we all remembered this warning !

Quarries.—The main quarries in which the stone of the Temple was prepared are to be found at the N.E. corner of Jerusalem. Some, however, of the stones, from the Bible account, seem to have come from the quarries of Lebanon.

Quarterly Communication. — Is the name given to the trimonthly assembly of the Grand Lodge. The word is first used about ly1 ?; when the meeting is said to have been revived. But so far our evidences of the meeting of the Grand Assembly, annually or biennially or triennially, and of any previous quarterly meetings, are wanting.

Quaternion.—From the Latin „quaternio," says Johnson,—the number four. Mackey thinks that quaternary is the better word ; we see no objection to quaternion.

Quebec.— The Grand Lodge of Quebec was established in 1869.

Quesnay de St. Germain, R. F.— A French judge, born in 1751, died in 1805. Delivered an address in 1784 for the benefit of the family of the well-known Bro. Court du Gebelin.

Rabanus Maurus.—Born 776, died 856. Archbishop of Mayence, and a great builder and architect, and had much to do with the operative masons.

Rab Banain. — It has also been written Rabbanaim and Rabacim. It is said to be Rabbinical Hebrew for Master of the Builders, and used in some of the high grades.

Rabbinical Schoof, The.— The Rabbinical school has no doubt produced many able men. The tendency of it has been undoubtedly to mysticism and occult studies. From this school of contemplative students the Essenes, amongst others, are said to have sprung ; and there have been always those in English Freemasonry, remembering especially its Hebrew colouring, who have been interested in the speculations of the Rabbinical school,

Rademaker, J. C.—Spelt also Rademacher. Founded in 1735, at The Hague, a Dutch Lodge, which afterwards took the name of „ Le Véritable Zèle," and which was forbidden by the authorities for a time to meet. He wrote a reply to „ L'Ordre des F. M. Trahis," called „ Lettre Antique d'un F. M., etc." A la Haye, 1745.

Ragon, J. M.—One of the most learned and able of French Masonic writers. He was born in 1781, and died in 1866. He edited „ Hermes „ from 1808 to 1818. In 1841 he published „Cours Philosophique et Interprétatif des Initiations Anciennes et Modernes." In i 853 he published „L'Orthodoxie Maçonnique," and „Maçonnerie Occulte/' In 1861 appeared „ Liturgie Maçonnique," and in the same year his „ Tuileur Général" appeared. He left a greater work unfinished in the archives of the Grand Orient of France.

Ragotzky, C. A.—A German minister who died in 1823; a learned and zealous Mason. He was for some time W.M. of the Lodge „Zur goldenen Krone," at Stendal, and was under the „ Great Countries „ Lodge, at Berlin. As a Masonic writer he was well known. Among his works may be mentioned „ Unterhaltungen, fiir denkende Frei- maurer," „ Ueber Maurerische Freiheit," „ Der Freidenker in der Maurerei."

Rains, It.—It is said to have been a custom among English Masons, a century and more ago, when they saw a „profane" among them, to exclaim „ It rains ! „ This expression appears to have

been adopted by the French and German Masons, by the translation „ Il pleut ; ,' „ Es regnet." Baron Tschoudy, who must have been a bit of a wag, says when a lady appeared, („ quand le profane qui s'avance est du genre féminin,") it was said, „ Il neige ! „—it snows.

Raised.—A recipient of the 3rd degree is said to „ be raised to the sublime degree of a Master Mason."

Ramsay, Andrew Michael.—Mostly called Chevalier Ramsay, was born at Ayr, in North Britain, in 1668, and died in 1743. He seems to have been converted to Roman Catholicism in 1724, and became tutoi to the two grandsons of James II. Thus he was mixed up greatly with the Jacobite interest. When or where he was made a Mason is not known, but probably at Paris. It has been said that he came to London in 1728; and endeavoured to induce the Grand Lodge to adopt his new system. But we are not aware of any good evidence of this asseition. Neither is it at all clear that he had anything to do with Dermott. The theory that our Royal Arch comes from Ramsay is,e , at^ u':"er mistake. In 1740 Ramsay delivered a famous address, in which he discarded the operative and gave a knightly origin to Freemasonry. If a section of Stuart pa.rtizans was then using Masonry for its own purposes, we can easily understand how this multi- plication of knightly grades and princely names would chime in with the ieelings and objects of the party. We fear that to Ramsay must be attributed that wondrous amplification of Masonic grades which has again led to Rites; so that Ragon, it is said, had formed a list of 1400 grades. We do not wisli to blame Ramsay too much. He was a learned and cultivated man, and seems to have been truly respected in private life. He is known by his „ Travels of Cyrus „ and other works,—all interesting and well written. A Masonic tract which was burnt at Rome in 1739, called „ Relation Apologique et Historique," published at Dublin by Patrie O'Donoky, has been attributed generally to Ramsay. But we confess we doubt the fact on various grounds, despite the high authority of Kloss and others.

Ramsay, Rit de. or rather Rit de Bouillon, seems to have been formed by him about 1728, on a Templar foundation. It was composed of six grades: 1. Apprenti; 2. Compagnon; 3. Maître ; 4. Maître Ecossais ; 5. Novice ; 6. Chevalier du Temple, ou Templier.

Rawlinson, Richard, LL.D.— A well known antiquary, born in 1690, and who died in r 755. He was also a zealous Freemason.

Rawlinson' s MS.—This MS. is so far not verified—that is to say, the original of the copy of the Rawlinson MS. now in the Bodleian Library. The latter MS., to which attention was first called by Bro. Rev. J. S. Sidebottom, is clearly a late transcript, and is said to be „copied from an old MS." Dr. Rawlinson also mentions a „ Roll „ in the possession of Mr. Baker, Moorfields, which so far is also undiscovered.

Reception into Masonry. — A term applied to the initiation of a candidate.

Récipiendaire.— The French term for a recipient of a Degree.

Recognition, Signs of, etc.— In all the mysteries and secret sodalities, signs of recognition have been used. The fact is alluded to by many ancient writers. Mackey appositely introduces in his great work a quotation from Plautus, who, in his „ Miles Gloriosus ; or Bragga- docio," Act iv. s. 2, makes Misphidippa say to Pyrgopolonices, „ Cedo signum si harum Baccharum es,"—I give the sign, etc. Other proofs of this might be adduced from other authors, if space permitted. Of the fact there

seems little doubt. We may, then, understand that signs of recognition, etc., have existed from very early times, and may be traced back to the mysteries.

Reconciliation, Lodge of.—This was established in 1813, at the ever memorable union of the two Grand Lodges, „Ancient" and „Modern,"—the former under H.R.H. the Duke of Kent, the latter under his brother, the Duke of Sussex. Nine Master Masons ap- pointed by the two Grand Masters were to meet and arrange for a uniform system of working. This took place, and such is now the recognised „ modus operandi „ of English Masonry.

Recorder.—An official in some of the high grades.

Records, Old.—The old records of English Freemasonry have suffered much from the apathy and idiosyncrasies of Secretaries, Masters, and Brethren generally. The English Craft is still sadly behindhand in any methodized collection or arrangement of them; and many valuable documents still exist unknown, stowed away in boxes, forgotten and unvalued. There has always been a jealousy against such documents seeing the light ; but let us hope that such unwise prejudices are vanishing away. Thanks to the labours of W. J. Hughan and D. Murray Lyon and other Masonic students, lat- terly many valuable documents have been discovered and collated.

Records of the Craft.—We think it well to give here a list of those old records which are known to exist, and also of those which have yet to be discovered. The following have been carefully exam- ined, and most of them printed : i. Halliwell MS. ; 2. Regulations of the Paris Stonemasons ; 3. Regu- lations of some of the German Stein- metzen (some are not yet published) ; 4. Matthew Cooke's MS. 5. Lansdowne MS.; 6. Schaw MS.; 7. St. Clair Charters; 8. Eglinton MS. ; 9. York MSS. (six of these known); 10. Grand Lodge MSS. (three in number) ; n . Sloane MSS. (two) ; 12. Aitchison Haven MS.; 13. Kilwinning MS.; 14. Harleian MSS. (two); 15. „Lodge of Hope" MS.; 16. Alnwick MS.; 17. Papworth MS.; 18. Lowland's MS. (the original not yet found); ig. Wilson's MS.; 20. The Scar- borough MS.; 21. Spencer MS.; 22. Antiquity MS.; 23. Krause MS. (original not yet identified); 24. Woodford MS.; 25. Locke MS. (not real); 26. Charter of Cologne (not genuine) ; 27. Rawlinson MS. ; 28. Roberts' MS. ; 29. Cole's MS. ; 30. „ Swalwell Lodge „ MS. It is well to note what original MSS. we still want : Lowland's, Plot's, Krause's, Dermott's, Anderson's, Stone's, Rawlinson's. It is also well to observe that some of these MSS., like Cole's and Roberts', are only- reprints of existing MSS.

Red Cross Knight.—See KNIGHT OF THE RED CROSS.

Red Cross of Babylon.-—See BABYLONISH PASS.

Red Cross of Rom e and Constantine. — A grade reorganized latterly mainly by our esteemed Bro. R. W. Little, who stated that it was known in this country in 1780, revived in 1804. It is founded on the theory of a Constantinian order of knighthood, which no doubt existed. As regards the his- torical reality of this high grade, further than as an adaptation, deponent sayeth nothing.

Red Cross Sword of Babylon. — A grade, we believe, worked in Scotland.

Reflections, Chambre des.—See CHAMBER OF REFLECTION .

Refreshment. — Is a needful part of Masonic life, and is opposed to labour, as rest is to work. And no one can doubt its use, or deny its propriety, especially when governed by the salutary laws of modera- tion and self-restraint. Formerly, perhaps, the use might become an abuse ; at present

a better feeling and more wholesome regulations prevail. Freemasons are bound to obey the law of hospitality ; and so long as it is tempered by discretion and characterized by propriety no one has a right to complain. The „high twelve," the symbolical name for refreshment, takes us back at once to the real „hegh none" of the operative Lodges.

Regalia. —The Book of Constitutions appears to give this name to the jewels, collars, and even clothing of Masons—though this, perhaps, properly is too extended a use of the word.

Regeneration. — The doctrine of regeneration was doubtless a great doctrine of the mysteries. The technical word dmyem?tns answers to the Latin „ regeneratio."

Reghellini, M.—A Venetian Mason, called often „d e Schio," where he was born; was an able writer, and warmly defended the theory that Freemasonry was of Egyptian origin and was to be traced to the Egyptian mysteries. He published „ La Maçonnerie considérée comme le résultat des Religions Egyptiennes, etc.," in 1833. He had also written „Esprit du Dogme de la Franche Maçonnerie, etc.," in 1825 ; and he is also credited with the editorship of the earlier „Annales Chronologiques," though there is some obscurity as to this fact.

Régime Rectifié, Le (the Rectified Régime, or Rit Réformé).— Seems to date from the Couvent des Gaules, at Lyons, in 1778; where the Templar organization assumed the name of „ Chevaliers Bienfaisants de la Sainte Cité." Some, however, gave the same name to a system adopted at Wilhelmsbad in 1782.

Reginald Bray, K.G.—Said by Anderson to have presided over the Masons, with Abbot Islip, in 1538, as the King's deputies.—See, however, ISLIP.

Regimental Lodge. — A Lodge attached to a regiment, often popu- larly so called ; but more properly a military Lodge.—See.

Register. —A list of the officers and members of Grand Lodge, or Provincial or District Grand Lodge, and a private Lodge.

Registrar, Grand.—A most important officer in the Grand Lodge of England, who has most important duties to perform, and may be said to be the legal adviser of the Craft. This onerous post is now admirably filled by our esteemed and able brother JEneas J. Maclntyre, Q.C., whose decisions are always marked by lucidity, moderation, and sound constitutional knowledge.

Registration of Masons. — All Masons under the English Con- stitution must be registered in the books of Grand Lodge as hailing from a regular Lodge of the obedience, and no unregistered Mason ought to be received in a regular Lodge. Registration is properly, under our wise Constitutions, the proof and condition of active Masonic life.

Regnault, Warin, J. B, J. T. P.—Was a soldier, poet, historian and [romance writer, and a Mason,—once somewhat read, now forgotten. He was born 1775, died 1844. He wrote, „inter alia," „Spinalba, ou Confession de la Rose Croix," „ Des Carbonaris."

Regnier, C. A., Duke of Massa.—Born in 1736, died in 1814. Minister of Justice under Napoleon I., and Grand Conservateur in the Grand Orient of France.

Regular.—A Lodge is said to be „ regular" when it is worked under a pure, true, lawful, and

competent authority. The word appeals to be first used by Anderson, in his „Constitutions" of 1723, when the „regular Lodges „ were warned „ not to countenance a Lodge „ without the „Grand Master's warrant." We, then, lay it down clearly to-day, as an indisputable axiom of all Masonic jurisdictional and international law, that no Lodge without a proper warrant from a lawful authority is a regular Lodge. No true Mason will enter an irregular Lodge.

Regulations. —The regulations for English Masonry are contained in our excellent Book of Constitutions.—See also OL D REGULATIONS.

Reinhold, K. L.—Born in 1758 , died in T823 . He was a member of the Lodge „Eintracht," at Vienna, of the Lodge „Amalia," at Weimar, and took an active part in the reopening of the Lodge „ Luise," at Kiel, in 1820. He wrote „Die Hebrâischen Mysterien, etc," and one or two other addresses ; and was a writer in the „ Wiener Journal „ and other periodicals.

Rejection by Ballot.—By the Book of Constitutions no candidate can be admitted a Mason against whom three black balls appear on the ballot. But the Lodge bye-laws may enact that one or two black balls shall exclude a candidate. There is nothing to prevent a candidate rejected in one Lodge being duly proposed and balloted for in another.

Relief.—One of the great Triad of the Masonic profession ; and one which, while it. ever commends itself to the sympathies of our benevolent Order, is largely put into active practice by it.

Religion of Masonry, The.—Though Masonry is not a religion, it is most religious, basing all its teaching on the Divine Word—the Holy Bible. Its morality, pure and precious, comes from the only safe and certain source—God's Law; and it seeks on all occasions openly to avow its religious tendencies, and to proclaim unchanging trust in T. G. A. O. T. U. It admits all within its pale who, being neither atheists nor libertines, accept the Fatherhood of God and the brotherhood of man ; and it asks no questions as to a man's particular creed, so long as he is a believer in God Most High, and is of moral and virtuous behavior. But, as we said before. Freemasonry is not and cannot be a religion („religio") to any one.

Removal of Lodges. —We need hardly do more under this head than refer our readers to pages 47, 64, 72, 92, of the Book of Constitutions.

Renouncing Masons.— A term applied to those Masons in America who, on the anti-Masonic excitement, left their Order and joined its unwise opponents.

Representative of a Grand Lodge.— One Grand Lodge can appoint a representative in another Grand Lodge with consent of that body, either for the sake of Masonic intercourse and reciprocity, or, as the French say, as a „gage d'amitié."

Representatives of Lodges.— In England originally all Masons were summoned apparently to the General Assembly. But in the Old Regulations of 1722, the representation of Lodges was limited to the Master and Wardens. At present each Lodge is represented in the Grand Lodge by the W.M. and two Wardens, and all the Past Masters being subscribing members. Our Grand Lodge is composed besides of all present and past Grand Officers. Thus the English Grand Lodge is numerically a very extensive body of Masons indeed.

Representative System, The.—As we have seen, the English Grand Lodge is a representative, but

not a purely representative system. It may rather be called a hierarchical system. In some Grand Lodges the Lodges elect either special officials or special brethren as delegates ; but on the whole we prefer our English system.

Reputation.—All candidates for Freemasonry, and all officers in the Craft, must be of good reputation.

Resignation of Membership. —Any Mason can resign his membership in a Lodge ; and his letter of resignation constitutes his act of resignation, and cannot legally (except in a friendly spirit) be refused by a Lodge.

Respectable. —Is the French term which is applied to a Lodge. Thus they say, „ La Respectable Loge des Neuf Sœurs „ (The Respec- table Lodge of the Nine Sisters).

Response, Masonic.— „So mote it be" is the truly Masonic response to all our prayers. It is evidently of ancient use.

Restoration to Privileges.—When a Mason has been suspended or excluded, he may, by act of Grand Lodge or proper authority, be restored to his proper functions ; and when a Brother has been expelled illegally or unjustly, (which let us hope never happens,) he may be restored by action of the proper authority.

Resurrection, The.— No doubt the great truth of the Resurrection is taught in our Masonic ritual, and belief in the future life is part of those reverential and impressive doctrines which characterize our beautiful ceremonial.

Returns of Lodges.—All Lodges under the English Constitution have to make returns annually to Grand Lodge, and Prov. Lodges to. their Prov. Grand Lodge as well.

Revelations of Masonry.—Many have been the pretended revelations of Masonry ; but they have done Masonry no harm and a credulous public no good, as the revealer was wanting in' the first element of authority for any one,—namely, credibility.

Reverential Sign.—Known to Royal Arch Masons,

Revival, The. —The occurrences of 1717, which led to a resuscitation of English Masonry, are often termed „Th e Revival." The fact of members from four Lodges meeting at the „ Apple Tree „ Tavern, in 1717, are too well known to require repetition here; and though some, of the incidents seem a little dubious, both as to dates and persons, yet the substantial fact remains that about that time Freemasonry was practically revived in England. Anthony Sayer was the first Grand Master of the Revived Grand Lodge, which was not a separation from the York Grand Lodge, but was formed in perfect agreement with all Masonic precedent and law. Whether or no the Revival of 1717 may claim to be a continuation of an older operative^Grand Assembly, (as we think it can,) may still remain a moot question ; but no one can deny that to the Revival of 1717 all Speculative Masonry now existing in the world must look as its „ fens et origo." Surely this is enough to say, and further commentary appears to be superfluous.

Rhode Island. — The Grand Lodge of Rhode Island, U.S., was organized April 6, 1871, Christopher Champlin being the first Grand Master. There are now 40 Lodges and 4060 Brethren.

Rhodes, Knights of.—See ST. JOHN , KNIGHT S OF.

Richter, Jean Paul F.—Born in 1763 ; died in 1825. One of the ablest and pleasantest and wittiest of German writers. Famous for his various works, which seem to commingle seriousness and humour, gravity and „ geist." It is impossible to mention them here ; but it will suffice to mention „Blumen Frucht und Dornen Stiicke," „ Vorschule der Œsthetik Katzenberger's Bade Reise." He was initiated into Freemasonry in the Lodge „ Pforte zum Tempel der Lichts," at Hof.

Ridel, Cornelius J. R.—Born at Hamburg 1759, and died in 1821. He was initiated as a student at Gottingen. He became W.M. of the Lodge „ Amalia," at Weimar, for nine years, and introduced his two sons into Masonry. In 1817 he published, at Jena, „ Versuch eines Alphabetischen Verzeichnisses, etc." He sought in this to give an account of the important events in Masonry, and of the various rituals and systems, from 1717 to 1817.

Right Angle.—As we know, a right angle is the meeting of two lines in an angle of ninety degrees, or the fourth part of a circle. It has an emblematical meaning for Freemasons.

Ring, Luminous. — See ACADÉMIE DES SUBLIMES MAÎTRE S DE L'ANNEAU LUMINEUX.

Ring, Masonic.—Though custom has given us rings with Masonic emblems and mottoes, there is no Craft ring of profession or obligation. In some of the high grades there is a ring of profession. In the Templars, for instance, the ring, which is of gold, has on it the letters P. D. E. P., or Pro Deo et Patriâ. The Inspectors-General of the 33rd degree wear a ring on the little finger of the right hand. Inside is the motto of the order, „ Deus meumque Jus." In the 14th grade of the A. and A. S. Rite a plain gold ring is worn, bearing this inscription— „Virtus junxit mors, non separabit."

Rising Sun. — Is masonically said to represent the W.M., as all bright Masons know.

Rite.—Though in our English Craft Masonry we only know of or recognize the Three Degrees and the Royal Arch, yet in a Cyclopaedia we have to recognise that, for good or evil, there are so-called Masonic Rites in the world. Some of us may be disposed to reject this multiplication of rites ; others may look favourably upon some, at any rate ; and therefore, in a work of reference, we have to mention them, whether we approve of them or not, whether we believe in them or not. It is impossible to give all here, as it would, we think, be profitless. Some say there are 108 rites and 1400 grades; but many of them are clearly only quasi-Masonic, and some not Masonic at all. We therefore only propose to give to-day those we have considered in our studies, or which our readers are likely to meet with in Masonic works :—i. So-called York Rite ; 2. A. and A. S. Rite ; 3. Swedish Rite ; 4. Rite of Perfec- tion; 5. So-called American Rite; 6. French Modern Rite; 7. Scotch Philosophic Rite ; 8. Primitive Rite of Narbonne ; 9. Rite of Mar- tinism ; 10. Fessler's Rite ; 11. Rite of Misraim ; 12. Rite of Memphis ; 13. Rite of African Architects ; 14. Rite of Asiatic Brothers; 15. Rite of Elected Cohens ; 16. Rite of Zinnendorf; 17. Rite of the Beneficent Knights of the Holy City ; 18. Rite of the Strict Observance ; 19. Rite of the Clericals; 20. Rite Ramsay, or Rite du Bouillon; 21. Rite Adonhiramite; 22. Chastanier's Rite; 23. Rite of the Philaletes ; 24. Schroder's Rite. We might multiply the number easily; but we have, we think, given quite enough,—the more so as we feel bound to say that many of these rites seem only to be an outcome of childish- ness, or even worse. We have placed them, it will be seen, in no order, for the reason that we allude to them all fully elsewhere.

Ritual.—The ritual of Freemasonry differs a good deal in different jurisdictions; but among An-

glo-Saxon Masons it is essentially the same. Some day, perhaps—far distant yet, we fear—we may have one ritual for all Anglo-Saxon Masons ; though even on this question, as on all others in the world, there are two sides. We do not go into detail with this matter, because we share the opinion of an older school,—that dis- cussions on the ritual are better in Lodge than out of Lodge.

Robelot. — A French advocate, who delivered a well-known oration at the initiation, at Paris, of Askeri Khan, the Persian ambassador. Robelot belonged to the Scottish Philosophic Rite. The eloquent orator was decreed a medal.

Robert I. (Robert Bruce) King of Scotland.—Said to have founded the Royal Order ; but we fear historically such a claim must be relegated to the land of myths.

Roberts' Manuscript.—J. Roberts, in 1722, published a copy of a MS. said to be taken from a manuscript work above 500 years ago. It was a copy of the Constitutions. Bro. Richard Spencer published a second edition of this work in 1870. It is quite clear now that Roberts' MS. is not an original MS., but in all probability a careless and altered transcript of Harleian 1942. His statement of 500 years ago is altogether an error.

Robes. — It was once proposed to have robes for the Grand Master and the officers of Grand Lodge, so far back as 1778; but the proposal was wisely rejected. Robes are only worn by the principals of Chapters.

Robin, the Abbé Claude.—A zealous French Mason, who was born in 1750, though his zeal outruns his discretion. He published „Recherches sur les Initiations Anciennes et Modernes," ^79 , lectures he had delivered in the Lodge „ Les Neuf Sœurs," in which he sought to prove that Freemasonry comes from the knightly orders—which orders had obtained their secrets from the earlier mysteries.

Robison, John. — It is sometimes written Robinson (we have his 3rd edition of 1798). Wrote in 1797 a work called „Proofs of a Conspiracy, etc.," which he dedicated to Mr. Windham. In this he sought to prove that the Freemasons were at the bottom of everything evil and revolutionary. He is obliged to confess, however, that in Great Britain no charges lay against our respectable and loyal Brother- hood. His work, once read much, and thought of, is now practically forgotten ; but may well be consulted by the Masonic student.

Rochefoucault, the Marquis Bayers de.—Grand Master from 1776 to 1788 of the so-called Mother Lodge of the Scottish Philosophic Rite.

Rockwell, Wm . S.—A distinguished literary American Mason; born in 1804, died in 1865. Mackey gives a full account of him and his works, among which maybe mentioned the „Ahiman Rezon „ for the Grand Lodge of Georgia, 1859.

Roettiers de Montalban.—Born in 1748, died in 1808. When the Parisian Lodges were scattered or silenced during the excesses of the French Revolution, and after some Masons had perished by the guillotine, he remained true to his order. After the 9th Thermidor, saved from the guillotine himself, he brought about a union between the old Grand Lodge of France and the Grand Orient, and sought to give fresh life to Parisian Freemasonry. He seems to have been a very zealous and true Mason.

Roll.—A roll is sometimes mentioned by Masonic writers and ritualists. Probably in former days the Constitutions, or portions of Scripture, were written on parchment rolls. Some more of these Lodge rolls may yet turn up.

Roman Colleges of Masons.—All modern researches seem to point to the fact that the medieval guilds did not come to us from the Anglo-Saxons, as some have said, but from the Roman „ Collegia." The „ Collegia Artificum „ were institutions under the Roman government, and during the Roman settlement in Britain would no doubt be founded here. Indeed, the Chichester inscription proves the existence of the „Collegium Fabrorum." With the fall of the Roman empire, these Collegia becoming, like everything else. Christian, dispersed in Lombardy and Gaul and Germany, and eventually reaching England, carried with them not only the building art, but the organization of the „ Collegium." It has been before observed, that the history of ecclesiastical architecture in England, for instance, is the history of the introduction of Roman workmen ; and our traditions are no doubt true which link us on to Roman sodalities, and thus illustrate the guild theory. No doubt there are difficulties attendant on such an explanation of Masonic history, but probably they are less than belong to any other explanation, and they are certainly not insurmountable. Without entering into too many details, it may suffice to say here that lapidary inscriptions still exist, as in Gruter, and Spon, and others, which serve to show that these colleges were governed by Magistri, Quinquennales; that they had officers of various kinds, like as with Free and Accepted Masons ; that they had honorary members, and even admitted a sort of female membership. Some have said that these societies assisted their brethren attended their funerals, were bound together by a mutual obligation to help each other, had secret signs of recognition, had annual feasts, and in fact were prototypes of our modern Masonic Lodges. We confess that we do not think the evidence goes quite so far as this ; but this much, we believe, may fairly be affirmed. The Roman colleges were secret institutions, governed by their own laws and officers, and had special privileges, and kept their art a mystery, and their proceedings from the „profanum vulgus." They had also probably a system of probation, initiation, and recognition. After the fall of the Roman Empire came in another practice of the operative guilds—namely, their Christianity ; and how that eventually developed into the cosmopolitan teaching of modern Freemasonry is the „ crux „ which the Masonic student and historian has to confront. But yet, despite the difficulties of the case—confessedly many—we are reduced to this : that either we must accept the guild theory, 0:1 the reasonable ground of „ cause and effect," or we must find a knightly, or a hermetic, or a 1717 origin for Freemasonry. We therefore fully accept the guild theory, as we have said before, going up to the old Roman Collegia; and we believe that the Roman Collegia had both a sympathy and association with Grecian and Syrian, and even Hebrew, sodalities of Masons. We cannot otherwise account for „ Masons' marks neither can we explain many other evidences which attest the existence of these building guilds. Bro. Findel has suggested a German theory of origin, which would limit the organization of the operative Masons to the thirteenth century, under a sort of monastic protection ; but we search in vain for any evidence which would show that at the epoch he seems inclined to accept as the creative time of Freemasonry through the „ Steinmetzen," the peculiar teaching and character of Masonry could find its arrangement or development. No doubt time has changed, as it changes everything here ; even the landmarks of Freemasonry in some respects, and its doctrines, have been expanded, and its idea elaborated, from earlier and simpler teaching. But we feel sure that, unless we accept the guild theory, we must have recourse either to a hermetic or 1717 theory, either of which we hold to

be a „ reductio ad absurdum."

Rome. — The history of Freemasonry in Rome seems somewhat hazy. But in 1735, August 16, it would appear that a Lodge, under J. Colton, was opened in the English language, and which was afterwards presided over by the Earl of Winton. On August 20, 1737, this Lodge closed its work, as its serving brethren were seized by the Inquisition. In 1738 appeared the Bull of Clement; and in 1739 Cardinal Firrao promulgated it specially in all the States of the Church. It has been stated that, despite this prohibition. Freemasonry existed secretly at Rome ; but we confess we cannot approve any attempt to establish Freemasonry where the laws of the land forbid it. It may be very foolish, very intolerant, very unjust, to prohibit Masonic Lodges, but as legal Freemasons we are bound to be law-abiding and law-obeying in every country where our wandering steps have led us. It is stated that in 1742 a Lodge existed at Rome; and that under Benedict XIV. a Lodge was held in the Strada Croce, over which Cardinal Delci presided, and that it was winked at by the Roman Catholic authorities. On December 17, 1789, a Masonic Lodge was broken up at Rome by the police, and Cagliostro arrested that same day. No good ever came of any connexion with that arch impostor, and his very name would bring Freemasonry into discredit. At present the Grand Orient of Italy meets peaceably at Rome.

Romvel.—A name in the French high grades. Beyond the alliteration, it has no possible connexion with Cromwell, and is first heard of ninety years after Cromwell had ceased to exist. That it referred to Cromwell we do not believe. It was either a „ catchword," or—just as likely as anything else—a mere adaptation of the ingenuity of a grade artificer, or the whim of the hour.

Rosaisches, Kapitel.—Called also Rosaic System. Was an adaptation of the system of the Chapter of Clermont : which see.

Rosa, P. S.—A German Lutheran clergyman; „superintendent" at Kothen, but for unworthy conduct seems to have been super- seded. He took an active part in the high grade movement, and introduced what is called the „ Rosaisches Kapitel „•—a Rosaic system— and which being adverse, as we hold, to true cosmopolitan Masonry, did a great deal of harm, and created a considerable amount of confusion and intrigue. His character has been variously represented. He was, no doubt, a man of culture and winning ways, but we fear neither a moral nor a strait-running man : hence not a true or good Mason.

Rose, Ordres des Chevaliers et Nymphes de la (Order of the Knights and Nymphs of the Rose).—An androgyne order established at Paris in 1778 by De Chaumont, secretary to „Egalité Orleans.'" There was also a „Rosen Orden" established in 1778 by a worthless, adventurer called Van Rossing, at Berlin, also an androgyne order.

Rose Croix, Chevalier Souverain Prince.-—Name of the 7th grade of the ancient system of the „ Royal York."

Rose Croix, Chevalier (Rose Croix Knight).-—Name of the 3rd grade of the order of Heredom Kilwinning.

Rose Croix d'Or.—See ROSENKREUTZER.

Rose Croix du Grand Rosary (Rose Croix of the Great Rosary)..—A grade of the Primitive Rite.

Rose Croix d'Herodom.—Chevalier Knight Rose Croix d'Here- dom. This is the 18th of Misraim, the 4th in the Heredom Kilwinning,, and belongs to many other Rites.

Rose Croix, Frère de la, ou Adepte (Brother of the Rose Croix,, or the Adept).—A grade in the „ Rite Ecossais Philosophique."

Rose Croix Philosophique (Philosopher Rose Croix).—Said to be a German alchemical grade (see ROSENKREUTZER), and is mentioned by Bro. Pyron.

Rose Croix Rectified.—Said by Mackey to be the production of a certain Joseph Wm. Schroder of Marburg, on the authority of Clavel. But we can find in the „ liandbuch „ no trace, and only mention of an adventurer. Christian Nicholas von Schroder, who, we suppose, is the individual alluded to,

Rose Croix, Souverain Prince (Sovereign Prince Rose Croix).—Is the 18th of the A. and A. S. Rite, and an old French grade. Much interest has attached to it ; but we fear that historically it cannot be dated as earlier than about the time of the high grade movement in Paris. It has nothing to do, as far as we can make out, with the older traditions of Rnights of the Red or Rosy Cross, or with the actual Rosicrucian fraternity. Whether it was of Jesuit or Jacobite formation, it does certainly seem identified with Prince Charles Edward Stuart, and cannot be much earlier than 1747. We have often thought that it may retain a portion of a real Rose Croix ceremonial formed by some actual adept -, but beyond this we cannot go.

Rosenkreutz, Christian.—Fully mentioned in a subsequent article. The present tendency of Masonic writers is to reject' his individuality, and to assert him to be the creation of the fancy or the folly of John Valentine Andreas.

Rosenkreutzer, Die.—A German order of alleged Rosicrucians, in existence towards the end of the last century in Germany. It was of course an adapted order. They called themselves „ Die Neuen oder Deutschen Gold und Rosen Kreutzer," and formed an association in South Germany, some say in 1756 and others in 1778. It was hermetic and alchemical, and appears to have been idle in aim and meaningless in practice. It had nine grades: 1. Junior; 2. Theo- reticus ; 3. Practicus ; 4. Philosophus ; 5. Minor ; 6. Major ; 7. Adeptus Exemptus ; 8. Magister ; 9. Magus.

Rosenmuller, Dr. E. R.—The famous German theological writer.

Was a member of the well-known Lodge „ Minerva."

Rossler, Karl.—A German Lutheran minister and a zealous and instructed Mason. He wrote several Masonic works, and was described, after his lamented death, as „ a good, true man, an industrious worker, a worthy master of Freemasonry—teaching, warning, advising us." What higher eulogium can any Mason require ?

Rosicrucianism, History of.—What is the true history of Rosicrucianism is a subject not only most germane to a Masonic Cyclopaedia, but most interesting to the Masonic student. For Freemasonry and Rosicrucianism have been held by some writers to be convertible terms ; and many have boldly advanced the theory that Freemasonry is an offshoot from Rosicrucianism. But when we begin to consider this matter in all its bearings, we are struck with the great difficulty, at the outset, that among a large proportion of writers the whole history of Rosicrucianism is regarded as a myth.

The existence, even, of a Rosicrucian Society is absolutely denied. Let us see what are the real evidences of the case. Did such a society ever exist at all? In 1614 there appeared at Cassel „Allgemeine und General Reformation der ganzen weiten Welt. Beuchen der Fama Fraternitatis des Lôblichen Ordens des Rosenkreutzes an aile gelehrte und Haupters Europa geschrieben." This work is said to have been written by a certain well- known Wurtemberg theologian and professor, John Valentine Andreas, or Andraa, or Andrefe, and was greedily read. In 1615 came out a second work, „ Fama Fraternitatis R.C., etc., von einem Philomago Cassel, stated also to have been written by Andreas. Thomas Vaughan, alias Eugenius Philalethes, translated this work, and published it in Lon- don in 1652, under the title „Fame and Confession of Rosie Cross." The „ Chemische Hochzeit Christiani Rosenkreutz" appeared in 1616, and is also supposed to be written by Andreas. In the „Fama" is given the Legend of Rosicrucianism, which is as follows, shortly stated:—In 1388 a certain Christian Rosenkreutz went on a pilgrimage to the Holy Land with one of the monks from the monastery where he was. His comrade died at Damascus, and he studied for three years Arabian hermeticism, then went to Fez in Morocco, where he learnt magic, and afterwards crossed over to Spain. Then he returned to Germany, and with three friends (the number was afterwards increased to eight), he formed a fraternity of the Rosy Cross, and built a sort of college. He bound his brethren together by an oath of secrecy. Their first rules were six : 1. That all the members should heal sickness gratuitously; 2. That they were not to wear a special dress ; 3. That each one should meet annually in the House of the Spirit ; 4. That each one should choose a worthy person to be his successor; 5. That the letters „ R. C;" were to be their seal, their watchword, and their token ; 6. That the Brotherhood was to be kept secret a hundred years. Rosenkreutz died when 106 years old, and was buried by the two oldest members, his grave being a secret to the rest. About 120 years after his death, the Brotherhood, which still only consisted of eight, was about to remove, and determined to pull down their house. While so doing, they came upon a secret door, which had on it the inscription „ Post cxx. annos patebo „ (After 120 years I will appear). This led them into a hexagonal vault, where in various receptacles they found the life of the founder, the vocabulary of Paracelsus, the secrets of the order, and many curious inscriptions and magical instruments. They also found the body of Christian Rosenkreutz intact, and on his right hand a parchment roll written in gold letters, containing the secrets of the order and the names of the original Brethren in Latin. Now, this history is looked upon as a romance of Andreas', and the existence of a Rosicrucian Society is altogether denied ! We, on the contrary, are of opinion, after much consideration, that such a Society did exist, though, like many other Societies, it chose to have a legend, somewhat fantastical and not histo- rically true. We come to this conclusion from the fact of the existence of other alleged Rosicrucian Societies, and, above all, from the many works which refer to the Brethren of the Rosy Cross. We cannot shut our eyes to much evidence which seems to attest the existence of a Society of the Rosy Cross—a hermetic association ; and we do not see why its existence need be doubted, except that just now we doubt everything. „We do not deny that some of the Hermetics may have been Freemasons, and vice, versâ. It is probable also that there was a hermetic system of reception and recognition. But of this we are quite clear : that Freemasonry has not come from Rosicrucianism, their symbols and teachings being entirely distinct—Rosicrucianism, for instance, being purely Christian. We also are convinced that the modern Rose Croix have nothing historically to do with the Brethren of the Rosy Cross. That a Rosicrucian, hermetic, alchemical, astrolo- gical, magical association existed towards the middle and end of the seventeenth century, we think is pretty certain; and though we may give up Christian Rosenkreutz's personal reality, and the legend of the order, we need not, it appears to

us, doubt the existence of a Brotherhood of the Rosy Cross. But having said this, we repudiate any actual connexion as between it and Freemasonry,—except the condition of secrecy, perhaps, and mysterious symbolism. The study of Rosicrucian works is almost a study by itself, and we cannot be insensible of the fact that many of the writers pro and con., in the earliest stages of the controversy above, have assumed as an incontestable truth, as a striking „ factor „ in the whole question, that there really was a secret and mysterious brotherhood calling itself the Fraternity of the Rosy Cross.

Rosicrucian Society of England.—The modern order which connects itself, and contracts itself, on the history of Rosicrucianism. It numbers among its members some very able brethren.

Rosy Cross.—See ROYAL ORDER OF SCOTLAND.

Rough Ashler.—See ASHLER .

Round Table, The.—It has been endeavoured to establish a connexion between some of the high grades and the Knights of King Arthur, but so far unsuccessfully. There may have been an accommodation, nevertheless, of such olden legends by the fabricators of some of these marvellous grades we read of.

Round Towers, The.—The round towers of Ireland have been sometimes said to be connected with Masonic initiation, but clearly erroneously. They are probably of Phoenician origin, whatever their actual use may have been.

Rowers, Knight.—See RAMEURS.

Royal and Select Masters.—See COUNCIL of same.

Royal Arch, Ancient.—See KNIGHT OF THE NINT H ARCH .

Royal Arch Apron.—See Regulations in the Order of Royal Arch Masons, p. 25.

Royal Arch Badge.—See JEWELS.

Royal Arch Banners.—Are all, it is well known, symbolical of the twelve tribes of the Hebrews.

Royal Arch Clothing.—See Regulations for Royal Arch Masons, p. 27.

Royal Arch Degree.—Though peculiar to our English system, is, we also believe, entirely indigenous, and of ancient existence amongst us. It has nothing to do with any of the foreign grades of the same name, and is not in any way, so far as we can discover, connected with Ramsay's manifestations. It is, in fact, the second part of the old Masters' grades, which Dermott made use of to mark a supposed difference as between the ancients and moderns. Where he got the name „ Royal Arch „ from, is not quite clear ; and he may have borrowed it ; but the substance of the grade was already in existence, and entirely different from any foreign grade of similar or approximate nomenclature. Even Dunckerley's arrangement differs materially from our present one, though the main idea is the same ; and we have no doubt that, just as in the craft, we have as our Royal Arch ritual the mean of two systems of traditional ceremonial. It is a very beautiful grade; and as we have felt always that à priori there was nothing to antagonise its historical truth, so we feel no hesitation in saying to-day, that we are pleased to recognise it as a lasting and existing characteristic of our English system.

Royal Arch Degrees.—There are several grades under this name —which, no doubt, seems first

to have been used by Ramsay : as the Royal Arch of Ramsay, the Royal Arch of Enoch, the Royal Arch of Solomon, and the Royal Arch of Zerubbabel.

Royal Arch Jewel.—See JEWELS.

Royal Arch Orders — which we need not go into detail about here—are of usage in Royal Arch Masonry, not of law.

Royal Arch Tracing Board.—Oliver, in his „Origin of the English Royal Arch," calls attention to an old tracing board, in use in Chester, and which seems to corroborate the views we have above expressed. The teaching of the Three Superiors is very old !

Royal Arch Working Tools.—See WORKIN G TOOLS.

Royal Ark Mariners.—A side degree, now, we believe, connected with the Mark Grand Lodge, and still worked in Scotland—in the Arch Chapters.

Royal Art, The.—Anderson, we believe, first called Freemasonry a „ Royal Art," and no doubt alluded to its alleged Solomonic original, and its connexion traditionally and mystically with the „Royal Solomon." The idea that it originated from the initiation of King William III. is quite untenable, as so far no proof is available of his initiation at all. It may have taken its rise from the protectorate given by kings and others to the „ goodly craft of Masonry," or it may have referred to that godly and excellent science of geometry on which it was professedly based.

Royale Arche, L a Grande.—Seems to be the same as the 10th of the A. and A. S. Rite, and the 31st of Misraim, and other rites.

Royal Hache, ou Prince de Lébon (Royal Axe, or Prince of Lebanon).—One of the old French high grades.

Royal Lodge, The.—Mentioned in Royal Arch lectures.

Royal Master.—The 8th of the so-called American Rite.

Royal Order of Scotland.—This is, we believe, a most interesting order, and may be of some antiquity. But we are informed that its minutes do not reach further back than about 1740. It has two grades —one called Heredom (H.R.D.M.), and another termed R.S.Y.C.S. (Rosy Cross). Its ritual is, we understand, in rhyme ; and though we cannot admit its historical pretensions, except on better evidence than has yet appeared, we are quite prepared to concede to it a considerable antiquity as a high grade. It may represent the old Scottish Masters' ritual christianized and modernized. The grade „ Heredom Kilwinning" appears, to us to have been imported into Scotland from France, and probably was used in the Stuart interest.

Rulers.—Freemasons are not only bound to obey their own appointed Masonic rulers, but all duly constituted rulers in all lawful things.

Russia.—Freemasonry was apparently introduced into Russia in 1731, Lord Lovel having nominated Captain John Phillips as P.G.M. for Russia. It is true, as the „ Handbuch „ points out, that it has been asserted that Peter the Great was initiated in England, and that a Lodge was established in St. Petersburg at the end of the seventeenth century, of which Le Fort was W.M., and a Scotchman

named Gordon and the Czar were the two Wardens. We fear that this statement is mythic. In 1741 General Keith seems to have been named Prov. Grand Master; and from that time many Lodges were formed in Russia. In 1772, Johann Yelagune obtained from the Duke of Beaufort a patent as Prov. Grand Master, and met the approval and even the protection of the Empress Catherine, and many of the highest Russian nobility joined the Order. Unfortunately the question of the high grades supervened, and divisions and separation became the result. There were some who practised the Rite of Melesino, others the Swedish Rite, others the Clerical Strict Observance, Starck being mixed up in the controversy. Thus two Grand Lodges arose,—the first under Yelagune, with twelve Lodges ; and a national Grand Lodge under Prince Gagarin, with about the same number, but working the high grades. About 1794 the Lodges seem to have suspended their sittings, and in 1797 were forbidden to meet by the Czar Paul I. In 1808 the Czar Alexander I. gave permission for the Lodges to reassemble, under the direction of Privy Councillor Boëber ; but in 1822 (Sept. r2) all the Lodges were closed by the police, and have never met since. We believe all their archives, etc., are still at Moscow. It is asserted that at that time there were two Grand Lodges: 1. „ Astresa „ ; and a second, which worked the Swedish system, under the name „The Swedish Provincial Lodge of Russia." The Directorial Grand Lodge of „ Astaea," created in 1815 by four St. Petersburg Lodges, had then about twenty-four Lodges, many of them using a Russian ritual. The Swedish Prov. Grand Lodge had six Lodges under it.

Sabaism.—The worship of the sun, moon, and stars. That Freemasonry has anything to do with sun worship is a most mistaken theory.

Sabbath.—That our ancient operative brethren rested on the Sabbath from their labours is proved by the fact that in the „ Compotusses „ they are always reckoned for six days' work.

Sacred Asylum of High Masonry.—A name given to certain assemblies of the high grades.

Sacred Lodge, The.—Is mentioned in our Royal Arch lectures.

Sacrifians, Chevaliers.—Sacrificing Knights : an old French grade.

Sacrificant, Le.—The Sacrificant : mentioned by Thory.

Sacrificateur, Le.—The Sacrificer; mentioned by Pyron.

Sackville, Sir Thomas W.—Mentioned by Anderson as Grand Master from 1561 to 1567 ; and also that he entered the Grand Lodge Assembly December 27, 1561. We fear that we must give up both statements historically.

Sackville, Charles.—See MIDDLESEX, EAR L OF.

Saint Adhabell.—See AMPHIBALUS.

Saint Alban.—See ALBAN.

Saint Albans, Earl of.—Said to be G.M. in 1663, and present at Grand Assembly December 27 that year; and to have appointed John Durham his deputy, and Christopher Wren and John Webb his wardens. But the statement is of doubtful authority.

Saint Amphibalus.—See AMPHIBALUS.

St. Andrew' s Day.—Nov. 30 is appointed by the Grand Lodge of Scotland for its annual communication.

St. Augustine is said by Preston and others, following Anderson, to have introduced Roman masons with the building art into England. And so he probably did.

St. Clair Charters.—Bro. D. Murray Lyon has given a facsimile of these Charters, now in the possession of the Grand Lodge of Scot- land. They are two documents—one purporting to grant a „ Letter of Jurisdiction „ to William St. Clair of Rosslin, over the Freemen Masons, by the Freemen Masons, signed by William Schaw the first. The second is a similar authority granted by the Freemen Masons and Hammermen of Scotland to Sir Wm. St. Clair of Rosslin. The first is dated from 1600 to 1601 ; the second probably about 1628.

St. Clair, William.—Whether or no the St. Clairs were the heredi- tary patrons of Scottish Masons since 1441, may still be a matter of dispute. The wording of the Charter of 1600 may tell both ways, in our humble opinion ; and we leave the matter non-proven. Our able and esteemed Bro. D. Murray Lyon states that the assertion of such connexion is fabulous, and unsupported by any trustworthy evidence ; but we cannot get over the exact words of the second Charter, unless by supposing that the declaration of the signatures was utterly untrue. We hardly, however, like to oppose Bro. D. Murray Lyon's opinion, and leave the matter where it is.

Sainte Croix, E. J. G. de Clermont Lodeve de.—Born in 1746, died in 1809. A learned French brother and antiquary, who wrote „Recherches Historiques et Critiques sur les Mystères du Paganisme."

St. Domingo.— Is famous for being the place from whence Stephen Morin promulgated the high grades, in 1762. There are two Grand Lodges now in existence: the Grand Lodge of Hayti, and a Grand Lodge of St. Domingo.

St. George's Day.—The rule of the English Grand Lodge is that the Grand Festival shall take place annually on the Wednesday following St. George's day, April 23.

Saint Germain, The Count of.—One of those adventurers who discredited the good name of Masonry during the last century. He died in 1795.

St. Jean de Jérusalem, Chev. de.—Mentioned by Bro. Leman- ceau. It is a mystic grade, in two divisions.

St. Jean, Frère Favori de.—The „ Favourite Brother" of the 8th grade of the Swedish system. This grade also appears to be termed „ L'Intime de St. Jean."

St. John of Jerusalem, Knight of.—It seems needless to give here the history of this famous Order ; the more so as it can be found in any history of chivalry, and there does not seem to have been any connexion between it and Freemasonry.

St. John's Masonry.—The name given by the Grand Lodge of Scotland to the three craft degrees.

St. John' s Order.—Oliver, in his „ Mirror for the Johannite Masons," mentions four old lines, which contain the words—That you will always keep, guard, and conceal, And from this time you never will reveal, Either to M.W. , F.C., or apprentice Of St. John' s Order, what our grand intent is.

Thus, it would seem simply to apply to the three craft grades, and to answer to the „ Joannis Ordo „ of the fictitious Charter of Cologne.

St. John the Almoner.—See JOH N THE ELEEMOSYNARY.

Saint John the Baptist.—The festival of St. John the Baptist occurs on the 24th of June ; and he was, no doubt, long connected with the Freemasons as a patron saint. How long historically, it is impossible to say. As many of the crafts held their annual festival on St. John the Baptist's day, it is probable that this was an early, though hardly a universal usage. Indeed, there is evidence to show that in the thirteenth century the operative masons did not claim St. John the Baptist's day. From 1717 the Grand Lodge of England held its annual festival on St. John the Baptist's day; but in 1727 it was held on that of St. John the Evangelist. It is now practically St. George's day.

Saint John the Evangelist—whose day is Dec. 27, has long been connected with our Order,—and properly so, as he may be called the „apostle of brotherly love." His connexion with our Order as patron is probably only synchronous with the Revival.

St. Leger, The Hon. Miss.—See ALDWORTH.

Saint Martin, Louis Claude de.—He was an able writer on mysti- cism, and a zealous Mason, about the middle of the last century, and may be termed the founder of reformed Martinism.—See MARTINISM. — He was born in 1743, and died in 1803. He was a soldier, and a great traveller, a disciple of Martinez Paschales, and an admirer of Jacob Bôhme. He was an educated and impulsive man, with much of senti- mental sympathy and personal influence in his composition, and so led others, and was led by others, into mystic reveries and occult specula- tions. He habitually lived with some of the most distinguished men and women of his epoch, at Paris ; and finding Craft Masonry not sufficient for him, reformed and expanded the Rule of Martinez Paschales.—See PASCHALES, MARTINEZ. — he has, we think, been misjudged and un- fairly arraigned by some writers.

St. Nicaise.—See NICAISE.

Saint Paul's Church.—At the building of Saint Paul's Church, it has always been said that the members of the old operative lodges worked. So far we have found no evidence which confirms this state- ment, though it is probably true, as well as that the revivers of 1717 were the Masons, or some of the Masons, who had worked at St. Paul's under Sir Christopher Wren.

Saints John, The Holy.—Or, as they are somewhat vernacularly called, „ the holy St. Johns," are, of course, the Baptist and the Evangelist. An old dedication of Lodges and of Masonry was to „ the holy St. John of Jerusalem."

Saint Victor, De.—See GUILLEMAIN.

Salfi, Francisco.—Born in 1759, died 1832. An ItaUan writer, who published many works on various subjects ; and among them an essay in 1811, entitled „Delia Utilità della Franc Massoneria, etc." It is said to have been a prize Lodge essay.

Salle de Pas Perdus (Hall of Lost Steps).—Is a name, Bazot says, given to the ante-room to the Lodge-room. In German it is called „Vorhof." The expression, „Saal der verlorenen Schritte" is only a translation of the French expression, and not, we believe, of German use.

Salomonis Sanctificatus Illuminatus Magnus, etc.—The name of the Presiding Master of the third class of the Illuminated Chapter of the Swedish Rule. It is, as à rule, the King in person.

Salutation.—See GREETING.

Salutem.—See GREETING.

Salute, Masonic.—See GRÛSS MAURER. Samaritan, Good.—See GOOD SAMARITAN. Samothracian Mysteries.—See MYSTERIES.

Sanctum Sanctorum.—In Latin the Holy of Holies, in the Jewish Temple.

Sandwich Islands.—Freemasonry introduced about 1848, under a French warrant.

San Graal.—The ancient legend of the „ Sang Real „ (True Blood) and the emerald dish is a favourite subject of the old romancers, and may be read of in the „ Morte d'Arthure," and other like works ; and most of our readers have heard of Sir Galahad. But this ancient and interesting myth has nothing to do with Freemasonry ; though some have tried to connect Joseph of Arimathœa with a vast military and masonic order.

Sanhedrim, or Sanhédrin.—The highest Jewish court. It is mentioned in the Royal Arch. It was supposed to consist of seventy members.

SÎ Sardinia.—Freemasonry was introduced into the kingdom of Sardinia in!I739> when Piedmont and Savoy were made a Province, under patent of Lord Raymond, Grand Master of England.—But see ITALY.

Sash.—A sash is worn by all Companions of the Royal Arch grade, and in some of the high degrees. It has never been worn, as far as we know, in English Craft Masonry. It is worn, we believe, in America by Worshipful Masters, and in Scotland with some Lodges.

Sautier, H.—Is the true name of Erich Servati, who wrote many works against Freemasonry. Among them may be cited „ Vertheidigung zweier Pâpstlichen Bullen," 1783 ; and „ Warum soli ich F. M. sein 1787?"

Savalette de Langes.—See LANGES.

Savoy.—See SARDINIA and ITALY.

Sayer, Anthony.—Was the first G.M. of the English Revival Lodge of 1717. His two Wardens were Captain Joseph Elliott and Mr. Jacob Lamball. Of him little more is known. We have a copy of a portrait of him, and his declining years were troubled with financial difficulties.

Scald Miserables.—In 1741, Paul Whitehead and Cary, a sur- geon, planned a procession in ridicule of the Masonic procession, but which had no effect on the real procession of Freemasons. The print of this stupid proceeding is said to be scarce, though its true value must really represent the „unknown quantity."

Scandinavian Mysteries.— It is doubtful, as we have said before, whether the Scandinavian or Gothic mysteries can be in any way pressed into the service of Masonry. Like all mysteries, they seem to treat of a death, purification, illumination and revival, as well as of personal probation and secret reception.

Scarborough MS.—So named by Bro. Hughan because the MS. originally was issued by some authority at Scarborough, A.D. 1705. It is now in Canada, and has been printed in extenso in the „ Canadian Craftsman „ and other Masonic magazines.

Sceptre, A.—Is used in our Masonic ceremonies when a personifi- cation of kingly power is introduced, according to the Rb. Ritual.

Scharnhorst.—This famous Prussian general was a Freemason, and member of the „ Great Countries „ Lodge, at Berlin.

Schauberg, Joseph, Dr.—Born 1808 J died in 1866. A learned Mason (a Swiss by birth), who published a remarkable work—"Verglei- chender Handbuch der Symbolik der Freimaurerei, mit besonderer Rûcksicht auf die Mythologien und Mysterien des Alterthums : „ Schaffhausen, 1861 (3 vols.). He was an associate with such esteemed and able Brethren as Seydel and Findel and others in the formation of the „ Verein Deutscher Freimaurer," and was as zealous a Mason as he was an able man.

Schaw Manuscript.—-This is a code of laws for the government of the operative masons of Scotland, drawn up by William Schaw, Master of the work to King James VI., and dated Dec. 28, 1598. The MS. is in possession of the Lodge „ Mary Chapel," Edinburgh, and has been so ably brought out, and given in facsimile, in Bro. D. Murray Lyon's most admirable work „ Freemasonry in Scotland : the History of the Lodge of Edinburgh Mary's Chapel No. 1," that it is needless to dwell upon it here. All our readers had better study Bro. D. Murray Lyon's book.

Schaw, William.—The William Schaw above mentioned, and who is thus so clearly connected with the history of the^ Scottish Craft, seems to have been born in 1550, and to have died in 1602. He is buried in Dunfermline, where a monumental stone is erected to his memory by Queen Anna of Denmark, the wife of James VI. of Scotland and I. of England.

Scheffer, K. F. G.—Bora 1770 to 1774. G. M. of the Grand Lodge of Sweden.

Scheibe, J. A., or Scheiben.—Bornât Leipsic in 1708; died in 1776 at Copenhagen. He was a musical composer, and mason of some merit. He was member of the Copenhagen Lodge „ Zerobabel," and in 1776 issued a complete book of Masonic songs, for the use of the Lodges.

Scheltema, J.—A Dutch writer, and member of the Lodge „Ultra- jectina „ in Utrecht, who published, in 1818, a history of Freemasonry in the Netherlands. Kloss praises the work highly.

Schismatic Masons.—Are those who separate themselves from a lawful Masonic authority. But then it must be a lawful Masonic authority.

Schisms.—There have been many schisms in Freemasonry, the memory of which is hardly worth reviving. Let us, in the future, remember the tried motto—" L'union fait la force." But having said this, we may well remember that there may be times in the history of Freemasony when a grand Lodge either is so dormant, or has so drifted away openly from Masonic principles, that it is not to be wondered at if Brethren seek in some Masonic way to revive a work- ing and true teaching central Masonic authority. But, as a rule, all Masonic schisms are to be deprecated.

Schletter, H. T.—Bom in 1816 ; a able and zealous German Mason and writer, who with Bro.

Zille, from 1861 to 1867, brought out that very valuable work, as an enlarged edition of Lenning—the „ Handbuch der Freimaurerei „—from which we have frequently quoted, and the correctness of which is simply marvellous.

Schmieder, K. C.—Born in 1778; died in 1850. A Masonic writer—not, the „ Handbuch „ says, of any special originality, however —who wrote „Allotrien," under the name „ S. Ch. M. Jeden Berlin, Haarlem, 1826. He also wrote a defensive history of alchemy.

Schneider.—Three Brethren of this name rendered great services to German Masonry : two of them—J. C. F. Schneider and J. G. Schneider—as composers of Masonic music, for they were both cele- brated as musical writers and directors ; especially J. C. F. Schneider. The Schneider we have to notice is Johann August, who was born in 1775, died in 1816, and was a learned and able Masonic antiquary. He drew up the laws and rules of the Lodge „Archimedes, etc.," at Altenburg, was an industrious contributor to the „Altenburger Zeit- schrift," to. the „Journal fur Freimaurerei," to the „ Neuen Journal," and translated the York Constitutions from the Latin into German, which he had procured, so the „ Handbuch „ says. But there always seems to us some obscurity about the steps relative to the appearance of Krause's MS., which throws a doubt upon it.

Schools.—The two Masonic schools, for girls and boys, are justly the pride and ornament of our Masonic Brotherhood.—See BOYS' SCHOOL, GIRLS , SCHOOL.—Schools, no doubt, under proper government, are a most legitimate channel of Masonic charity.

Schroder, F. L.—Born in 1744; died in r8i6. He was an educated and zealous German Mason, who was D.G.M. and then G.M. of the English Prov. Grand Lodge of Lower Saxony, at Hamburg, and took an active part in reforming the ritual of Masonry then in use. He took, it is true, a wrong model, but he was in the main in the right. In order to keep his reform in working order, he established an „ Engbund," or „inner historical union," composed of Master Masons, to study Freemasonry. We doubt the good tendency of this idea, though Schroder meant well, we feel sure. His actual system, we believe, now is used by the Grand Lodge of Hamburg -, and the „ Handbuch „ says by a great number of German Lodges.

Schroder, F. J. W.—A brother mentioned by Mackey as the founder of a „ Rectified „ Rose Croix, whom we have not been able perfectly to identify. There are no less than four Schrôders mentioned, and one Von Schroder, an adventurer. I can find no trace in the „Handbuch" of F. J. W. Schroder's formation of a Rite Rectifié at Sarrebourg, and therefore leave it between him, on Mackey's authority, and C. N. Von Schroder, the adventurer. F. J. W. Schroder was mixed up chiefly with the Rose Croix and high grades, and may have been the author of the „ Rose Croix rectifié,"—a matter, however, of no moment one way or the other,

Scientifischer Freimaurer Bund (Scientific Masonic Union).— Was founded about 1803 by Fessler, Mossdorf, and others, for the study of Masonic history. In one sense it was the precursor of the „Verein Deutscher Freimaurer," in which our esteemed Bro. Findel took so active a part.

Scotland, Masonry in,—The history of this, like that in most other countries, is mixed up with much of fable and anachronism. It is, in fact, in Scotland as elsewhere, as we have reason to believe, the history of an operative order, though the minute books of Lodges represent a much earlier date, and the admission of the speculative element is much earlier also, than in England. The present

form of Scottish Masonry is no doubt comparatively modern, though we may- think we see in the minute books traces of an earlier and similar system. Scottish is very rich in early Masonic records of Lodges and Companies.

Scott, Charles.—A distinguished literary American Mason mentioned by Mackey, who wrote, in 1850, „The Analogy of Ancient Craft Masonry to Natural and Revealed Religion," and in 1856 „The Keystone of the Masonic Arch : a Commentary on the Universal Laws and Principles of Ancient Masonry."

Scott, Jonathan.—A London bookseller, who in 1754 issued „ A Pocket Companion and History of Freemasonry; containing its Origin, Progress, and Present State," etc. This book is well known, and important per se.

Scott, Sir Walter.—The famous novelist, was a member of the Masonic order. He belonged to „ St. David's Lodge," Edinburgh.

Scottish Degrees.—See ECOSSAIS. Scottish Master.—See ECOSSAIS. Scottish Rite.—See A . AND A . S. RITE .

Scribe.—Is practically the Secretary of a Chapter. The two scribes of an English chapter represent Ezra and Nehemiah (Scribes E. and N.)

Scriptures.—See BIBLE.

Scriptures, Reading of.—Though perhaps not now so much used as formerly, it still most properly takes place at some Prov. Grand Lodge meetings, in the Royal Arch, and in Consecration services. We need not enter into the question, as the custom is well known to all Masons. The selection of the passages is better left as a matter of Lodge ritual.

„Sea and Field Lodges."—Warrants were granted during the last century for Lodges to be held on board of ships, and „ on the field." Several were so chartered from about 1760, but did not exist long.

Seal, A.—Is a necessary for Grand Lodge, or P. G. Lodges, and a private Lodge ; and, as we have said before, we believe many old Guild seals exist. All Masonic documents ought to have a proper seal or stamp. It is not obligatory in England, as formerly.

Seal of Solomon.—The well-known Hexapla, as it has been called : which see. It has been used as a talisman alike in Oriental and Hebraic and Christian magic. As a Masonic emblem it is well known, and as a Christian emblem ; and has been used by operative Masons as a mark, and may still be traced on the walls of temples alike of heathen erection as of Christian architecture.

Seals, Keeper of the.—An official in some of the high grades.

Search for Truth.—The one tenor or great object of Masonry,—• but subordinate, no doubt, to its controlling duties of manifesting love for God and sympathy for man. Good in itself, it requires to be kept under control.

Seceders.—Mackey tells us, a name given to those who, on the Arch Masonic agitation in America, withdrew from the Order. We are also, as English Masons, warned never to countenance any seceders from the ancient plan and principles of true Craft Masonry. The term also describes the „

Ancients „ or „ Athol „ Masons.

Secrecy and Silence.—Two great and needful Masonic virtues.

Secretary.—-A most important officer in an English Masonic Lodge. It is not too much to say that much of the prosperity of any Lodge depends on the zeal and tact of the Secretary. He may be said to be the Master's right hand ; and we cannot in any way undervalue either the necessity of his service or the reality of his work in the Lodge.

Secretary-General of the Holy Empire.—A name given sometimes, we are told, to the Secretary of the Supreme Council of the A. and A. S. .Rite.

Secretary, Grand.—See Grand SECRETARY.

Secret Doctrine.—All the mysteries professed to have a secret doctrine ; and so did, and do, the Hebrew Rabbins. The Christians had a „ Disciplina Arcani," and the hermetic societies proclaimed that they had a great secret. If from all these sources some Masonic writers have extracted Masonic teaching, we merely record the fact, without entering into further controversy on the subject. Our opinion on the matter has been fully expressed in these pages.

Secret Master.—See A . AND A . S. RITE .

Secret Monitor.—A side grade in the United States.

Secret Societies.—With secret societies as such, of a political tendency, Freemasonry has nothing to do, as it knows nothing of subversive aims or revolutionary proceedings.

Sectarianism.—Freemasonry objects to that spirit of sectarianism which delights in controversy and lives for antagonism.

Sedition Act.—Is an act which was passed, (we have a copy of it,) July 12, 1798, to stop the progress and purpose of certain secret and mischievous associations. English Freemasonry was specially exempted from its operations, and recognised as a secret charitable order.

Seeing.—One of the five senses, and has a Masonic meaning and interest.

Seekers.—See CHERCHEURS.

Select Master.—The 9th grade of the so-called American Rite, and given in a Council of Royal and Select Masters.

Selesinsky, K. F., Von.—A Prussian general, and a zealous Mason, who was G.M. of the „Grand Countries" Lodge from 1849 to 1860. He died, as we say, „in harness."

Sellentin, F. W . A.—A Prussian official, from 1798 to 1801 G.M. of the Grand Lodge „ Royal York," Berlin.

Semestre, Mot de.—Or, as it was formerly written, „ Most de Semestre," was first ordered July 3, 1777, and is given every six months. We have never concealed our sense of its uselessness and inconvenience.—See MOT DE SEMESTRE.

Senatorial Chamber.—The Supreme Council of the A. and A. S. Rite, when it meets in the thirty-three degrees, is said to assemble in its Senatorial Chamber.

Seneschal.—An officer in some of the high grades.

Senfkorn.—See MUSTARD SEED, ORDE R OF. — I s supposed to have been a Moravian secret order, founded in London 1708.

Senior Deacon.—See DEACONS.

Senior Entered Apprentice.— In former times the senior entered apprentice is said by some to have discharged the duties of a Deacon.

Senior Warden.—The second and a most useful Court officer in a Craft Lodge, whose duties are well known. In the absence of the Master, supposing no P.M. be present, he rules the Lodge and convenes its assemblies.

Senses, Five.—See FIVE SENSES.

Sentinel.—An officer in some high grades, corresponding to our tyler and janitor.

Sepheroth.—A Hebrew word which some say means numeration, others splendour. It is mixed up with the secret illumination of the Cabalists, and is supposed to enter into some of the high philosophic grades.

Septennary.—See SEVEN.

Sermons, Masonic.—Mackey says that the earliest he has come across in print is one by the Rev. Chas. Brockwell, A.M., at Christ Church, Boston, 1749. It is probable, however, that there are sermons earlier than this, though none, perhaps, preserved or published. Kloss mentions the translation into German of an English spiritual address on the „ Necessity of Doing Good," delivered at a festival in the Grand Lodge, and this is translated in 1744. There are many old sermons scattered up and down the land, quite forgotten, often printed on large paper, which are all of early date. We have one, for instance, by Robert Miln, preached at Carlisle, December 27, 1769, on „Social and Brotherly Love." We have a second, preached in 1786, near or at the Church of St. Peter, Isle of Thanet, before the P.G. Lodge of Kent, by Chas. Wells, A.M., rector of Leigh. We have an able one on the „Inestimable Blessings of our Civil and Religious Government," preached before the „ Lodge of Unity," at the parish church of Charles, Plymouth, Dec. 27, 1792, by Robert Hawker, D.D. Many later sermons might be named, but they are known to students.

Serpent and Cross.—Said to be a Templar emblem.

Serpent, Brazen.—See KNIGHT OF THE BRAZEN SERPENT,

Serving Brethren.—A very useful class of our Masonic Brotherhood, whose recognition seems to date from 1753.

Seth.—The theory that the principles of pure and primitive Masonry were preserved in the race of Seth has been advocated by Oliver and others ; and without denying that there may be some reality as regards the preservation in the mysteries originally of the teaching of the ôeoStSaxTot, we cannot go along with the good Doctor.

„ Sethos."—In 1731 the Abbé Terrasson published this work, which professed to give a correct account of Egyptian initiation. Though very able, it is not to be relied on, since it is a romance. It has

been largely drawn upon, as if authentic.

Setting Sun.—Its symbolical teaching in Lodge all bright Masons know.

Seven.—Was said by the Pythagoreans to be a perfect number, because it made up the 3 and 4 representing the triangle and the square. It was no doubt much regarded in ancient numeration and hermetics. In Freemasonry, as we know, the number 7 has a special and mystical meaning.

Seydell, Rudolph G. K.—A German Mason of zeal and learning, president of the „Verein Deutscher Freimaurer." Was initiated in the Lodge „ Goldenen Apfel," in Dresden, in 1853 ; and has mitten „ Reden iiber Freimaurerei an denkende Nichtmaurer," and several other inter- esting essays.

Sheba, Queen of.—As Freemasons we preserve a tradition of the Queen of Sheba.

Shem.—The name given by the Hebrews to the great Tetragram- mata Jehovah.

Shem Hamphorasch.—In Hebrew the separated name ; alluding also to Jehovah.

Sheriff.—The sheriff is mentioned both in the Masonic Poem and Matthew Cooke's MS. No doubt it refers to the ancient right exercised by the Crown of impressing Masons.

Shibboleth.—Known to Masonic Ritualists and Brethren.

Shield of David.—A Jewish talisman. It is practically the seal of Solomon, with the word „ agla" in Hebrew at the intersecting point, as may be seen in many works of magical formute, where it is termed „Scutum Davidis." We have it thus written in magical MBS.

Shovel.—See WORKING TOOLS.

Shrine.—By „shrine" in the Royal Arch, Oliver probably means the altar.

Side Degrees.—There are some side degrees, given in this country and America, of little importance and no antiquity. Among them may be mentioned—1, Secret Monitor ; 2. Knight of Constantinople ; 3.Knight of St. Paul j 4. Knight of the Mediterranean Pass ; 5. The Mediterranean Pass ; 6. Ark and Dove ; 7. Knight and Heroine of Jericho ; 8. Good Samaritan ; 9. Knight of the Three Kings. Some of these are purely American.

Signs.—Seem to be the marks by which members of the secret or hermetic associations knew each other. They are, no doubt, very old, and may be traced undoubtedly to the mysteries. The use of Masonic signs is obvious.

Simmons, John W.—An American author of great repute.

Sintooism.—The ancient religion of Japan.

Sister Lodges.—Is a name given sometimes to the Lodges of the same" obedience.

Sisters of the Guild.—At one time the widows of Freemen of the Guild were permitted to carry on the work of their deceased husbands, being Masters, and to retain apprentices. Allusions are frequently made to the „Dame." Of course the „Dame" was not a member of the actual Mason Guild, but might be united to the Guild just as in many Guilds men and women were admitted. She would be sworn to keep the „secret" of the „mystery"; and we see no reason to doubt but that was so.

Situation of the Lodge.—A Lodge properly ought to be placed east and west.

Six Lights of Masonry, The.—Are three greater, three lesser.—See GREATER LIGHT S and LESSER LIGHTS.

Six Periods.—The six periods of the Great Architect are alluded to in the older Lectures, but are now omitted.

Skirret.—One of the working tools of a Master Mason, with a most appropriate moral teaching, but delivered in Lodge.

Skull and Crossbones.—Emblems of mortality known to all Master Masons.

Slander.—Is a most unmasonic vice; and no true Freemason will ever slander his brother, or suffer it to be so done, by others if in his power to prevent it.

Sloane MSS.—There are three in the British Museum. One is No. 3848. It was transcribed by Edward Sankey, Oct. 16, 1646. The other is 3323, and was transcribed by Thomas Martin, 1659. We do not consider either of these transcripts very important, pace the valuable opinion of Bro. W. J. Hughan, from whom we always dislike to differ. We consider them but transcripts of the Harleian, though there are some differences between the two ; or of some common copy—perhaps Dowland's original. The Sloane MS. No. 3329 is a most interesting one, and which we studied many years ago in company with Mr. Wallbran, who unhesitatingly fixed the archaisms as of early seventeenth-century use. The paper mark denotes the early part of the eighteenth century ; but we apprehend experts do not deny that the language is seventeenth- century language. It has been stated that it is our operative Masons' Catechism : we do not think so. It is identical, in some of the ex- pressions, with a MS. Dr. Plot professes to have seen ; and we believe it represents the ceremonial of those Lodges of Freemasons who initiated Ashmole in 1646, and gave him another grade in 1682. It was pub- lished in extenso by Bro. Woodford in 1872.

Smith, J. Coltman.—Wrote a history of the warrant of the „Humber" Lodge, Hull, in 1855; but, as Bro. Hughan has pointed out in the „ Voice of Masonry," it is a very inaccurate sketch.

Smith, William.—Issued, in 1736, „The Freemason's Pocket Companion." It is a most useful little work—and valuable. It was printed by John Torbuck, Clare Court, Drury Lane.

Smith, George.—A military officer and a Freemason, who in 1783 published a well-known work, „ The Use and Abuse of Freemasonry." The Grand Lodge of the day would not sanction the work ; but though not very important, it had a large sale.—See US E AND ABUSE.

Snow, John.—A distinguished American lecturer on Masonry, mentioned by Mackey, who died in r852.

Sociality of Freemasonry.—The sociality of Freemasonry has been often attacked ; but can be easily defended, inasmuch as not only is man a social animal, but the sociality of Freemasonry has charms for all classes for whom Freemasonry appears to be fitted and advisable. That the sociality of Freemasonry is a good thing in moderation, we are prepared to contend. It is useless in our opinion, however, to uphold here what may be denominated fairly a self-evident proposition.

Socius.—In the Strict Observance, princes and others likely to be useful to the Order were made

„Socius et Amicus Ordinis."

Sodalities.—Societies, companies,—from „sodalitium," The sodali- ties were, no doubt, secret companies under the Roman government, sometimes favoured and sometimes suppressed.

Sofism (or Soofism).—A mystical system which was kept up by the Softs or Soofts, in Persia. They are said to be somewhat Masonic in organization, and to have four stages or grades. Some have called them Freemasons ; some have asserted that the Templars obtained some of their supposed secrets from them. We doubt the fact.

Sojourner.—An officer in a Royal Arch Chapter.—See PRINCIPAL SOJOURNER.

Solomon.—King Solomon, whose name is so often used in Freemasonry, has no doubt for long been, as it were, the central figure of our Masonic system. When the Solomonic origin of Masonry was first propounded, it is difficult to say ; but we fancy that, as long as there has been any mystical teaching, the tradition of Solomon and Huram has been carefully preferred. Oliver seems to think that the Solomonic theory is Rosicrucian ; in this we entirely differ from our good old teacher. We see no reason why the Solomonic tradition may not be in itself substantially true. At any rate, it is very ancient ; and as the tradition preceded the Constitutions, we obtain a very venerable antiquity for it. The building of King Solomon's Temple is a mighty landmark in the history of operative art, and may well have been preserved amid the sodalities of operative Masons as a striking and cherished legend. Long before 1717, at any rate, the speculative guilds upheld the Solomonic parentage of the great building art. And here we stop.

Solomon, House of.—Some German writers have thought (see NICOLAI) that in his „ Nova Atlantis," where Lord Bacon talks of the „ House of Solomon," and the confraternity of philosophers, he alludes to the Brotherhood of Freemasons. We hold this to be a chimera.

Solstices.—The summer and winter solstices are June 21 and December 22. Some French writers have seen in this a proof of the astronomical origin of Freemasonry, as developed from the Egyptian and other mysteries.

Song Books, Masonic.—Are many; and some have founded a charge against the Order on this very ground,—that they arc purely a convivial combination. The earliest collection of Masonic songs is that contained in Anderson's Constitutions of 1723. Since that they have been indeed numberless—and in all languages. Some are very effective and beautiful ; and as Freemasons we need not be ashamed of our cultivation of one of the most graceful of the liberal arts.

Sons of Light.—Freemasons are often, and not improperly, termed „ sons of light."

Sons of the Widow.—Freemasons are, not unnaturally, often called „sons of the widow."—See HIRAM .

Sophisiens, Ordre Sacré de.—The sacred order of Sophisiens seems to have been established early in this century at Paris by Cavalier de Trie, Master of the Parisian Lodge „Frères Artistes." It was a Masonic order, and had three grades : r. Aspirans; 2. Initiés; 3. Mem- bres ou Pères du Grands Mystères. It published its ritual, but did not last long.

Sorbonne.—Was the well-known theological college or faculty of Paris. On the 7th, 8th, and

12th November, 1748, it published a condemnation of the Freemasons, which the lieutenant of police had printed and distributed. It did no harm. It was answered by De la Tierce in 1764, and again in 1766 by a brother who took the pseudonym of Jarrhetti.

Sorem Lodge.—A Lodge more common abroad, and in other jurisdictions, than in England.

Soul of Nature.—A Platonic expression which seems to answer to „ Anima Mundi." The objection of Dr. Oliver to the expression arises from a misunderstanding. The explanation of the Delta is perfectly correct, and merely points to what was in the times of heathenism the symbol of a great first principle, if not clearly expressed, yet actual and self-existent.

South.—The symbolical meaning of this expression in the Lodge need not be explained here.

South Carolina.—The Grand Lodge of South Carolina was esta- blished permanently in 1817, by an act of union which incorporated the lawful Grand Lodge established in 1777, Barnard Elliott being the first Grand Master, and the Grand Lodge of Ancient Masonry, esta- blished in 1787. There are now 175 Lodges and 7435 Brethren.

Souverain (Sovereign).—A French title, given to the presiding officer of certain grades.

Souverain Commandeur du Temple (Sovereign Commander of the Temple).—The 27 th of the A. and A. S. Rite.

Souverain des Souverains (Sovereign of Sovereigns).—See MISRAIM.

Souverain Prince Maçon (Sovereign Prince Mason).—A grade in the Council of the Emperors of the East and the West.

Souverain Prince Rose Croix (Sovereign Prince Rose Croix).—See Rose CROIX.

Sovereign Grand Inspector-General.—The 33rd and last of the A. and A. S. Rite.

Sovereign Master.—The president in a Council of Knights of the Red Cross, and 60th of Misraim.

Spain.—In 1728 a warrant seems to have been granted by Lord Coleraine, G.M., for constituting a Lodge at Madrid, and which is mentioned in Anderson. This is probably the Lodge mentioned in Smith's „Pocket Companion" of 1736, under the No. 50, as „ ‚Three Flower de Luces/ St. Bernard St., in Madrid : 1st Sunday." In 1739, Captain James Cowersfad was named P.G.M. for Andalusia. It has been said that in 1751 there were two Lodges in Madrid. But in t74r the Inquisition stirred itself, and a royal ordinance was issued against Freemasons, some of whom were sent to the galleys. This was repealed in 1751 and 1793- In 1809 a National Grand Lodge of Spain was formed; but in i8r4 the previous prohibition against Freemasonry was renewed. In r82o the Grand Orient of Spain seems again to have revived, but until 1853 they were not a legal body. The civil war hindered the growth of Masonry, and it has still to encounter the opposition of the Roman Catholic Church. There is now a Grande Oriente de Espana, which seems to be holding its own. There is also a Grand Lodge.

Speculative Masonry.—Is and may be opposed antithetically to operative Masonry, inasmuch as Speculative Masonry, as we profess it now, is the product clearly of the Revival of 1717. We are still much in the dark as to seventeenth-century Masonry. We know that it existed, and we believe that it

resembled ours to-day, at any rate in the great Landmarks and the main points ; but what its actual conditions were, we are still ignorant. Whether the veil will ever be lifted, which hangs over it, is still an open question ; we are inclined to be hopeful in the matter. But that speculative and operative Masonry hang together as precursor and result, we hold strongly, or else we shall be reduced to one of two hypotheses—a hermetic or a pure 1717 theory. There is of course no question that the development of the special teaching of Masonry is due to the Speculative Masons. What we found in the germ, so to say, we have developed in the bud. Speculative Freemasonry, after many struggles, proclaims with unfaltering tongue the great lessons of religious reverence, toleration, and benevolence, asserts the absolute necessity of moral living and the ceaseless claims of openhanded charity ! It declares itself to be a cosmopolitan, loyal, peaceable. God-fearing, law-abiding Brotherhood, the resort of good men and true, a centre of intellectual light and ardent aspiration after whatsoever things are pure, honest, and of good report. Its motto is. Brotherly Love, Belief, and Truth ; its watchword, Loyalty and Charity. So let us all say. Prosper the Art !

Spes Mea in Deo est (My hope is in God).—The motto of the 32nd degree of the A. and A. S. Rite.

Spiritual Lodge.—Hutchinson talks of a „Spiritual Lodge"; and Hutchinson may fairly be called the father of the spiritualizing school, which some think has been carried too far.

Spiritual Temple.—As the material body presupposes a spiritual existence also, so the material Temple points to a spiritual Temple. A French saying is often quoted, which means, „We erect temples for virtue, and dungeons for vice ; „ but the abstract idea of a spiritual temple seems rather to belong to the high grades than to Craft Masonry. No doubt, in our symbolical and spiritualistic teaching, we apply the general idea of a spiritual temple to the right development of our moral life •, but this is more by implication than express words. It is, how- ever, a very proper figure, and one quite in harmony with all Masonic theoretical teaching.

Spoulée, John de.—Was Master Mason in 1350, and ruled the Masons. Anderson improperly talks of the „ Ghiblim," as the word is purely his own.

Spratt, Edward.— G.S. to the Grand Lodge of Ireland, and editor of the edition published at Dublin in i75r of Anderson's Con- stitutions of 1738.

Sprengseisen, G. F. Kessler von.—A German Brother, who was born in 1730 and died in 1809.—See KESSLER.

Sprig of Acacia.—See ACACIA.

Spurious Freemasonry.—We have already said that we have been constrained, on historical and critical grounds, to give up Oliver's theory of spurious Freemasonry. We never could understand how, on Oliver's old theory, he explained the perpetuation of Freemasonry ; and as' all who have studied the subject know, the continuation of Masonry from the Temple downwards is indeed a most difficult matter to prove. Our own theory is probably no better than others, but it is this ; that the building sodalities preserved a mysterious system of outward organization and inward doctrine, which became Hebraized, so to say, by the contact of Phoenicians and Hebrews, and seems to have found its way to Rome ; and when Christianity mastered the Guilds, as it did every- thing else, the Guilds adopted and disseminated the Scriptural Legends of the Fraternity. The peculiar Hebrew, or

rather Scriptural colouring, has not escaped the notice of many careful critics ; and as it cannot be explained except by one of two facts—either that it is quite early or quite late—we leave our explanation „ quantum valet „ to our readers. Findel's theory, that you can find a „mezzo termin" between the two horns of the dilemma, or a German construction of Freemasonry under monastic guidance in the thirteenth century, is, we think, absolutely untenable, on any ground. But we do not wish to speak dogmatically either on this or any other subject : we only seek to express our opinion fairly, openly, fully, and masonically.

Square.—One of the most important and significant of Masonic symbols. It is often seen in churches, as an emblem of the old opera- tive builders, and is no doubt of very early use. Upon the very early metal square found in Ireland, near Limerick, these words, of date 1517, are inscribed :—I will strive to live witg ease and care, Upon the level, by the square. If this is the operative teaching of 1517, it of course points to medifeval teaching, akin to present speculative application of the working tools of the operative mason.

Square and Compass.—A well-known Masonic emblem, and which may often be seen on the great buildings which were raised by the operative masons. It is idle, we think, to suppose that they are of 1717 use, when much evidence might be adduced, of a far earlier habit, of their familiarity to the operative masons and others.

Squin de Flexian.—See MONTFAUCON.

Stairs, Winding.—See WINDING STAIRS.

Stand to and Abide by.—A Masonic ritualistic expression.

Star, Blazing.—See BLAZING STAR.

Star, Eastern.—See STAR IN THE EAST.

Star, Five-pointed.—See FIVE-POINTED STAR.

Star in the East.—Is not the Blazing Star, in our opinion, but is literally the „ Star in the East," and as such, we do not deny, may fairly be claimed by those who find a Christian symbolism in Freemasonry.

Star of Jerusalem.—See ETOILE DE JÉRUSALEM.

Star of the Syrian Knights.—See ETOILE DES CHEVALIERS SYRIENS.

Starck, J. A. von.—Was born in i74r and died in 1816. His name is familiar to those who have studied the history of German Free- masonry, as very intimately connected with the high grade movement of Templary in Germany. As we think his views mistaken, and his proceedings hurtful to true Masonry, his biography will be short. He is said to have been made a Freemason in a French military Lodge, and to have been initiated in the Rite of Melesino in St. Petersburg. He then joined the Strict Observance, and, subsequently dissatisfied, formed a clerical reform of it. What that really was does not clearly appear to us, and we prefer to leave it as is generally stated, though we are not satisfied that he arranged his Reformed Rite in the various grades gene- rally given ; and certain it is that it is not properly called the Relaxed Observance,—which seems to be a French mistake and misnomer. The Relaxed Observance, as we understand the German writers, was rather the whole

English system or Craft system, as opposed to the Strict Observance of Templar Masonry. Starck is accused by German writers of being a Jesuit. He seems to have coquetted with the Church ot Rome : though he died, we believe, professedly a Lutheran, he admittedly leant much both to the teaching and company of Roman Catholics. He was perhaps an unconscious rather than a conscious agent of Jesuitism. But this we can say of him ; that he did no goo to Freemasonry, that his views were erroneous, and his efforts actually injurious to its tolerant and comprehensive principles.

Statistics of Freemasons.—Reliable statistics of Freemasonry are still a desideratum. We know the number of American and Canadian Masons, and of German Masons ; and perhaps we are not wrong in assuming that there are 1,500,000 Masons in the world.

Statute of King Henry VI.—See LABOURERS, STATUTE OF.

Steinmetzen, The.—The history of the German Steinmetzen has yet to be written, as many of the documents connected with them arc not yet published. But we agree with Fallou that they and the English operative masons were brotherhoods. So far our early history of Masonic guilds is next to nothing. We have a trace of Lodges at York in the thirteenth century, but nothing like the evidences of the German Steinmetzen. What their exact relation to modern Masonry is, may be a question ; but they were a secret brotherhood, and had signs ot recognition and pass-words, and assembled in Haupt Hiitte or Grand Lodge. But we reserve a clearer account of them for a second edition of the Cyclopedia.

Sterbin—A name of French usage ; probably a catchword.

Stewards.—Most important officers in a Lodge.

Stewards, Grand.—See Grand STEWARDS.

Stolbin.—Also a name of French use; probably a catchword.

Stone, Cubical,—See CUBICAL STONE.

Stone Manuscript.—Christison mentions this MS. as burnt in 1720, as his authority for the account he gives of levelling the footstone of the new Banqueting House, Whitehall, in 1607.

Stonemasons of the Middle Ages.—As we said under STEIN- METZEN, the history of the operative Masonic guilds has yet to be written ; and it seems unadvisable, in a Cyclopsedia where space is valuable, to dilate on a subject on which we have yet to learn so much. It is sufficient to observe that the guilds of Masons seem to have attached themselves to monasteries especially, and to have sent dis- tinguished Masons all over the country from time to time, to consult, work, or direct other bodies at work. We can trace the same Master Mason, for instance, in the north and in the south. Perhaps that very connexion with the monasteries preserved that peculiar character of legend and tradition which so marks our Masonic Constitutions. The inner knowledge of Masonry was probably confined, in those days, to a clever few—the Master Masons, who were all men of education and information.—See GUILDS.

Stone of Foundation.—A legend or symbolism peculiar to the high grades, though not without some interest to Craft Masons.

Strasburgh Cathedral.—The Abbé Grandidier first called atten- tion to the true history of Free-

masonry as connected with Strasburgh Cathedral. It is averred that in 1275 Erwin Von Steinbach formed a brotherhood of operative masons of various nationalities at Strasburgh. Three „ Hiitten," as they were called, or Lodges, spread over Germany, and Europe. In 1459, at Ratisbon, according to Grandidier, the „ Haupt Hiitte „ recognised the master of the work at Strasburgh as perpetual Grand Master; and this resolution was confirmed by the Emperor Maximilian in 1498. It seems, according to Findel, that traces of the admitted supremacy of Strasburgh remain among the German Masons, though the jurisdiction of Strasburgh was abolished in 1731.

Strength is said to be one of the figurative supports of the Lodge.

Strict Observance, Rite of the.—Was practically a Templar development of Masonry—which, however, has passed away, and has only interest for some Masonic Dryasdust. AVe_ need not trouble our- selves with its legend, but simply remark that, in addition to the three symbolic degrees, it had—4. Scottish Master ; 5. Novice ; 6. Templar Professed Knight—See VO N HUND , and OBSERVANCE, STRICT.

Stuart Masonry.—We have so often alluded to this question elsewhere that we think it only needful to add that we agree with those German writers who discern in some of the high grades an adaptation to the peculiar interests of the Stuart dynasty.

Sublime.—As that word is properly given by us as Craft Masons to the degree of Master Mason, we think it well to keep to this use of it, and leave that development of it which is found in the high grades.

Subordination.—In theory all Masons are on a „ level „ ; but it is necessary that there should be degrees in Masonry, as in civil society ; and Freemasonry therefore always exhorts to subordination and obedience.

Substitute Grand Master.—The third officer in the Grand Lodge of Scotland. He presides over Grand Lodge in the absence of the G.M. or D.G.M. The office was founded in 1738. All the Grand officers are elected by the Scottish Grand Lodge.

Summons.—Is the Masonic invitation to appear to do the work of Masonry and the Lodge. Unless unavoidably kept away, every Brother is bound to obey his summons.

Sun.—Some foreign writers have seen in Freemasonry a trace of the old „ sun worship." But this is a complete mistake. In our Lodges we preserve, no doubt, the symbolism of the celestial firmament, and the sun, moon, and stars are fitly represented. Some have thought the Blazing Sun referred to the great luminary ; but we prefer to believe it represents the illuminating glory of T. G. A. O. I. U.

Super-excellent Masons.—A title alluded to by Oliver; without, however, much authority.

Super-excellent Master.—A high grade.

Superintendent of Works, Grand.—A very important officer in the Grand Lodge.

Superior Unknown. —An expression invented by some of the authors of high grades in Germany during the last century—as Von Hund. These „ Unknown Superiors," it is said, arose in Scotland. Some German writers connected them with the Jesuits. See UNKNOW N SUPERIORS .

Supplanting.—The old operative Charges warn against workmen supplanting—in fact, underbidding—one another.

Supports of the Lodge.—Mentioned in the older teaching, and still taught in our Lectures.

Supreme Authority.—Is vested in the Grand Master and Grand Lodge. From a decision of Grand Lodge there is no appeal.

Suprême Commandeur des Astres (Supreme Commander of the Stars).—See COMMANDEU R DES ASTRES , SUPRÊME .

Suprême Consistoire (Supreme Consistory).—A name given to the ruling body of the Rite of Misraim.

Suprême Conseil (Supreme Council).—A name given to the governing body of the A. and A. S. Rite.

Suspension.—Under our English Constitutions, is of two kinds : suspension of Lodges, and suspension of Bsethren. The suspension of Lodges is governed by the sections at pp. 31, 46, 47, 71, log, and In of the Book of Constitutions ; and the suspension of Brethren by the provissions at pp. 31, 46, 47, 80, 109 and In of the same wise code of laws Masonic.

Sussex, H.R.H. the Duke of.—He was the sixth son of His Majesty King George III., and was born in 1773. He was initiated in 1798, in the Berlin Lodge. In 1805, his royal brother, the G.M., conferred on him the rank of P.G.M. ; and in 1812 he was appointed by the Prince Regent D.G.M. In 1813 he became G.M., which high office he retained until his death in 1843. He thus ruled over English Masonry for thirty years.

Sweden.—Some writers have contended for a very remote antiquity to Swedish Freemasonry, and have even said that it was introduced in 1125, under King Inge the younger, and that in 1330 they held their meetings in the Lund Dom Church. But Freemasonry was introduced practically into Sweden about 17 35 by Count Sparre. Subsequently it had the usual fates- it was protected, and prohibited ; and difficulties arose about conflicting jurisdictions and competing Rites. We pass over intervening incidents, all too long for our pages, until 1780, when the Grand Lodge of Sweden was revived, which constitutes a progressive era in the history of Freemasonry in Sweden. In 1811 the King instituted the Masonic order of Charles XIIL, and since that time Free- masonry has received the royal protection, and has flourished „ more suo."—See SWEDIS H MASONRY

Swedenborg.—The famous Swedish mystic has often been claimed as a Freemason, but clearly was not so.

Swedenborg, Rite of.—There is no such rite, properly so called ; but no doubt some of the French Brethren in the last century in- troduced into Masonry some of the Swedenborgian reveries, which influenced such men as Martin, Chastanier, and many others. Despite the authority of Reghellini, though we do not deny that a so-called grade exists, we deny that Swedenborg was a Freemason, or that the Rite is properly called after his name.

Swedish Rite, The.—Was established in or about 1777, and is, in fact. Craft Masonry with a superstructure of Zinnendorf.—See.— It is composed of the three Craft grades, and we give the

English names : 4. Scottish Fellow Craft (Compagnon Ecossais) ; 5. Master of St. Andrew (Maître de St. André) ; 6. Knight of the East (Chevalier de l'Orient) ; 7. Knight of the West, or True Templar (Chevalier de l'Occident, ou Vrai Templier) ; 8. Knight of the South, or Favourite Brother of St. John (Chevalier du Sud, ou Frère favori de St. Jean) ;9. Favourite Brother of St. Andrew (Frère favori de St. Andre'); 10. Member of the Chapter (Membre du Chapitre); 11. Dignitary of the Chapter (Dignitaire du Chapitre); 12. Vicar of Solomon (Vicaire du Salomon).

Switzerland.— A Prov. Grand Lodge under George Hamilton seems to have been established at Geneva, in 1737. Another Lodge was formed at Lausanne in 1739, which, for some reason or other, took the name of the „ Helvetic Roman Directory," and granted warrants for Lodges, which are in truth „ ultra vires." Soon after this a period of persecution set in by the authorities, who closed the Lodges ; and though the Lodge in Geneva had continued to work, it was not until 1775 that Masonry seemed again to flourish. And now the Swiss Masons made a blunder : they adopted the re'gime of the Strict Observance,—a sure forerunner of difficulty. In 1777 a divided authority was set up, which practically paralysed Freemasonry—two Grand Lodges being at work. In 1S03 the Genevan Lodges became incorporated with the Grand Orient, and a fresh governing body was formed; and new dissensions arose. It was not until 1844 that the Grand Lodge „ Alpina „ was inaugurated—the essential centre of Swiss Freemasonry.

Sword.—In some foreign Lodges swords are used. We always have objected to it, as inconsistent with the peaceful character of Craft Masonry. This remark does not apply to the high grades.

Sword-bearer, Grand.—Bro. Moody was the first Grand Sword- bearer, who was appointed to carry the Sword of Gustavus Adolphus, which had been presented to Grand Lodge by the Duke of Norfolk, G.M. in 1731.

Sword Tylers, The.—We do nqt feel quite sure about the „waving sword „ of the 1 yler mentioned by Mackey. We are aware that the view has been held, but we confess that we do not see the necessity.

Sydow, T. W, von.—Born in 1780, died in 1845. A hammer-man and a soldier, he became a Masonic writer of some merit. He was initiated in 1810, and in 1815 he published „ Freimaurer-Lieder." From 1824 to 1845 he edited the Masonic „Astraa." He left two works unpublished at his death—one a poem, and the other a prose ess a y_bot h of which appeared in „Astraa"in 1846 and 1847. His writings, such as we have seen, are marked by clearness and earnestness of expression ; and Von Sydow evidently believed what he said,—a very great merit.

Symbol.—Johnson gives us Addison's definition : that a symbol is a type—that which comprehends in itself a representation of something else. No doubt a religious or architectural symbol refers to something higher and holier \ and so Masonic symbols cany us from the thing itself to the thing signified. Many are the symbols of Masonry, and most beautiful and effective and comprehensive they are. But their explanation is better in a Lodge than in a Cyclopœdia.

Symbolic Degrees.—These words represent „grades symboliques"

—the French name for the three grades of Craft Masonry, as opposed to the high grades. Why this term was used, we know not. It is not often used in England.

Symbolic Lecture.—A lecture given to Royal Arch Masons.

Symbolic Lodge.— Is the English for „Loge symbolique," a name given to a Craft Lodge working the three degrees.

Symbolic Masonry (Maçonnerie Syrri^olique).-—The name given by foreign writers (why we know not) to Craft Masonry.

Symbol of Glory, The.—Was called „ the Glory on the Centre," and, represented by the Blazing Star, symbolized the irradiating glory of T. G. A. O. T. U.

Synod in Scotland.—In lysy'the Associate Synod of Seceders in Scotland fulminated a Presbyterian bull against Freemasonry. Very silly of the Synod, but perfectly harmless to the Freemasons !

Syrian Brotherhoods. — It has been said that there long lingered among the Syrians traces of the Dionysiac Brotherhoods, and these from the Druses obtained their „secreta receptio." It may be so, and would be an interesting fact if it were so.

System.— We agree with Mackey that a system, though often put for a rite, is not necessarily a rite. There are many systems on paper, or in the idea of the individual, which have never become rites, and which we need not allude to here, as they are either under the heading RITE , or the special so-called system, or the name of the individual who promulgated them.

T.—Kloss mentions two anonymous writers under the initial T.

Tabernacle.— The Jewish Tabernacle, or tent in the wilderness, about which we need hardly write mor.e. Some writers have liked to see Masonic symbolism in the arrangement of the Jewish Tabernacle. Without denying the fact—absolutely—we fancy that it is more an acci- dental coincidence than anything else.

Tabernacle, Chef du (Chief of the Tabernacle).—The 23rd grade, A. and A. S. Rite.

Tabernacle, Holy Knight of the.—Also called „Aaronic Priest." Seems to have come to York from Ireland about 1780.

Tabernacle, Prince du (Prince of the Tabernacle).—The 24th grade, A. and A. S. Rite.

Table, Loge de.—A French name for refreshment and the arrange- ment of the table. Many of the foreign usages are peculiar—such as special names for all the common objects we see and use at refreshment. In former days the Lodge adjourned to refreshment, and some of the business was transacted at the table ; but that is all happily changed now. All work should end before the Brethren are called to refreshment.

Tableaux.—The French name for practically our tracing boards ; for, as Bazot says, they „ offrent les différentes figures symboliques de chaque grade."

Tablier.—The French name for apron.

Taciturnity.—An older use for „silence"; always a Masonic virtue.

Tadpole, Daniel.—Dermott mentions this name as that of the person who edited „The Three Distinct Knocks." It is said to have been written on the title-page by „W—o V—n." When the first

edition appeared is not quite clear. We have the fifth edition, with a list of Lodges down to 1768. Daniel Tadpole is, we believe, a pseudonym.

Talisman,—Talismans were much used in Oriental countries, and in ancient days, and have also been the „ outcome „ of hermetic asso- ciations, astrological adepts, and mediaeval superstition. The Gnostics used amulets or talismans ; and in some of them may be seen what we are accustomed to call Masonic emblems—i.e., the pentalpha and the hexapla.

Talmud,—which seems to come from the Hebrew word „ Thalmud." doctrine or teaching, is a Hebrew collection of early Biblical discussions, with the comments of generations of Rabbinical teachers who devoted their lives to the study of the Scriptures. It records the thought, so to say, of 1000 years at the least of the Jewish people, and preserves their oral traditions, which seem to be divided into two main channels of thought and direction—the one called „ Halachah," a rule ; the other „ Hagadah," a legend. The Talmud is made up of two parts—Mischna and Gemarah. They are the commentaries of successive Rabbis or learned men ; but most of the authorities of the Mischna were dead before the Gemarah was composed. Rabbi Hillel, of Babel, famous in his generation as a teacher, is said to have commenced the Mischna in 3728 A.M., and Rabbi Judah Hanassee, the chief, is said to have finished the Mischna in six sections, called Sederim, in 3978 A.M., or about the end of the fourth century of the Christian era. In 3979 A.M. the com- mentaries on the Mischna, now called the Gemarah, were begun ; and the Gemarah was finished in 4253 A.M., A.D. 493. There are two Talmuds. The Jerusalem Talmud dates from 4028 A.M., or about A.D.268. The Babylonian Talmud is later. The great difference between the two Talmuds is in the Gemarah. Some writers profess to find Masonic traditions also recorded in the Talmud; but, to say the truth, up to the present time we know of no satisfactory evidence on this head. There was a Jewish hermeticism, which has become mingled with Christian hermeticism, and has no doubt formed the „substratum," so to say, of the hermetic school. We have adopted the Jewish computation of A.M., which is 224 years later than ours.

Tannehills, William. — An American mason, who published „ A Master Mason's Manual," in 1845, and also carried on from 1847 to 1850 a Masonic periodical termed „The Portfolio."

Tapis. — The French name given to the carpet or floorcloth. The Germans call it „Teppich."

Tarsal Board.—See TRESTL E BOARD.

Tarsal, the Indented, or Trasel.—See INDENTE D TARSEL. — Seems to be generally understood as the TESSELLATED BORDER,—which also see. Bro. Tebbs reminds me of „ tarsid indented," in Chaucer.

Tassels. — Four tassels at the corners of our Lodge rooms, which represent the four cardinal virtues.

Tassoni, M.—An Italian lawyer, who was born in 1749 and died in

1818. He wrote „D e Collegiis" at Rome, in 1792.

Tau.— A Hebrew letter, which seems to have been, made a sacred and symbolical mark in various religious mysteries. It was also a masons' mark.

Ta u Cross. — The Royal Arch emblem.—See TRIPL E TAU .

Tavannes, Vicomt e de.—A French officer and Mason, and zealous Warden of the „Philalethes," and at the Convent of Paris, 1785.

Taylor, Thomas.— Well known by his translation of many classical works, and a „ Dissertation on the Eleusinian and Bacchic Mysteries." He was, we believe, a Freemason.

Tayssen , P. C.—Was an adept as well as a Mason, who was in favour with Prince Louis of Hesse Darmstadt in 1776, whom he had brought from Italy.

Teichmeyer. — A friend of the impostor Johnson, and excluded from Masonry.

Temperance. — One of the five cardinal virtues, especially recommended and specially needful for Freemasons ; for the first teaching of Freemasonry was a temperate use of the good things of the world - temperance amid every temptation, which often abounds, to indiscretion and excess. At one time a charge was made, and the joke continues, that Freemasons could not strictly be called „ sons of temperance „ ; but the progress of intellectual light and good taste and right principle have produced a remarkable amelioration of any tendency to late hours or superabundant conviviality. No fault, we think, can reasonably be found with the habits of our modern Masons in this respect.

Templar Knights Masonic of England.—They seem to have been founded about the latter end of the last century, and are not certainly earlier. In 1873 the word „ Masonic „ was left out ; but it seems doubtful whether these changes will be sustained, as a recent meeting has in many respects retraced its steps. The modern Masonic Knights Templar were an adaptation of the old historic Templars, and can in no sense historically, as we view the matter, claim connexion or continuation. Under the former rules of the order a candidate must be a Royal Arch Mason ; and it was sometime called the sth grade, as suggested by a Grand Secretary of the old York Grand Lodge, who was a high-grade Mason, and no doubt for a short time acceded to by that Grand Lodge. The Grand Lodge of the South has never recognised the connexion,—as indeed it could not, on its own platform.

Templar Origin of Masonry.—We need hardly re-discuss this subject here, as we have so often expressed our opinion, during the progress of this work, that it is, as the French say, a „ chimère des chimères."

Templars of Scotland,—Are somewhat different in organization from other similar bodies, but are still a modern order. It is not, we believe, necessary to be a Mason to belong to the order.

Temple—which comes from Templarism—has come to signify a building set apart for the service of religion. Almost all the earlier temples—whether Grecian, Latin, or Oriental—seem to have followed the Egyptian type. They were generally oblong, with lateral chapels, and with a sacellum or sanctuary. They were generally situated also due west and east—in entire contradiction to the Christian formula, due east and west. The Hebrews called the temple the „house of God," or the „ palace of God," and seem to have also, in some sense, imitated an Egyptian prototype, though actually their arrangements differ greatly, in the letter and the spirit, from any other similar or contemporaneous temple.—See TEMPLE OF SOLOMON.

Temple, Grand Commandeur du (Grand Commander of the Temple).—The 27th grade of the A. and A, S. Rite, and sSth of the old Chapter Metropolitan of France.

Temple of Solomon, The.—Was commenced by King Solomon, 1012 B.C., and was finished and was dedicated in 1004,—in all about eight years, more or less. It was erected by the friendly assistance of Hiram, King of Tyre, by Tyrian and Jewish masons, and under the direct superintendence and direction of Hiram Abiff. It, however, only lasted in its greatness and glory for thirty-three years. It was successively plundered and devastated by Shishak, Tiglathpileser, Sennacherib ; and finally, in the year 3416, Nebuchadnezzar finally destroyed the Temple, and led into captivity the Jews, and destroyed for a time their name and nation. Our Masonic interest mainly arises from the fact that, according to our ancient traditions, Jewish masons and Tyrian masons raised this house of God, and that King Solomon and King Hiram, and Hiram Abiff were all three Grand Rulers. Beyond that we do not think we need go into the measurements of the Temple, which may be seen in any book on Jewish antiquities, and which we confess we do not think much concern our Masonic Cyclopfedia. We may remember, however, that the Holy of Holies, which some have contended is the proper form for a Masonic Lodge, being 70 cubits square, is said t stand on Mount Moriah, or the threshing-floor of Araunah the Jebusite, alike where Isaac was typically bound on the altar, and where the plague was stayed at the prayer of King David. And this we may say further : so long as Masonry endures, the connection as between modern ana Solomonic Masonry must endure. We need not assume, because we accept the legend in its spirit of the older guilds, that therefore moc ern Masonry is an exact counterpart of the Masonic association at the building of the Temple. That, from the nature of things is impossible and absurd. But what we do say is this : as there is no a prion reason why an old Masonic tradition should not be true in the mam, we see no reason to reject the world-wide story of King Solomon's protection ot a Masonic association. Indeed, modern discovery appears to strengthen the reality of our Masonic legends ; and we should always, as it appears to us, distinguish as between what is possible and probable, and what is actually provable or proved by indubitable evidence. Mr. VVallbrun often used to say, „ Remember, tradition must become confused ; but so long as its main facts are correct, partial anachronisms and mistakes are to be expected and overlooked. You must separate the husk nom the kernel." In our great divergencies of opinion, even now, as to the true annals of Freemasonry, and believing as we do in the strict, stern facts of history, we do not feel inclined to give up our Solomonic protectorship, neither do we see any reason why we should do so. Dogmatism is a bad thing at all times ; and Masonic dogmatism is alike childish and insupportable. The Temple has undergone three phases. First there was its Solomonic erection ; then the rebuilding of Ezra and Zerubbabel and Nehemiah, after the Captivity ; and thirdly the restoration under Herod. There is also a future restoration pro- claimed by Isaiah and other prophetical writers, which some regard as temporal, others as purely spiritual, and about which none of us can speak positively now. Some writers have liked, as we before observed, to see in the arrangement and rites of the Temple, as of the 1 abernacle, as well as in the very dress of the Jewish priests, tokens of Masonic symbolism and arrangement. We confess that we cannot go so far as this, though we do not deny the possibility of much mystical meaning attaching to the Temple and its ritualism, or the existence of much hermetic teaching connected with them.

Temple, Order of the.—A full history of this great order would be all too long for our pages : we can merely glance at it „ en_passant." This great association, called „ Templarii," „ Militia Templi," „ poor soldiers of Christ," was founded at Jerusalem in 1118 by some French knights, termed Hugo de Payens, Godefroi d'Omer, Rorat, Godefroi de Bisol, Payens de Montdidier, Archibald de St. Amand, André de Mont- barri et Gondemar, to whom in 1125 Hugo de Champagne joined himself. The

King, Baldwin II., gave them a house near the old Temple, and hence they were termed „Templarii," „ Milites Christi," „pauperes commilatones Templi Salomonis," or „Equités Iempli. At the Council of Troye, 1128, their rules were confirmed—drawn up, it has been said, by the famous St. Bernard—and they very speedily received the Papal protection and blessing, as well as many special privileges, and a large amount of popular favour and large donations of lands. By the Bull „ Omne datum optimum," conferred by Pope Alexander, they received privileges never before granted to any order of men, and which seem to have led to great jealousies and ill-feeling on the part of the religious orders and clergy. How they fought in the Holy Land need not here be told ; but their wealth and their power, their organization, and, to say the truth, their privileges, seem to have aroused a widespread feeling against them—which alone accounts for their easy capture and rapid suppression. Some of us may recal „ Cœur de Lion's „ famous charge against them of „ pride „ ; and some writers declare that they had become enervated by luxury and profusion. We need not give the names of the Grand Masters here, as they can be seen in Addison and Wilcke ; and we only dwell upon their actual history for special reasons, as will be seen shortly. In 1307, Oct. 13, all the French Knights Templar, with Jacques de Molai, their Grand Master, at their head, were simultaneously seized in France ; and then began that persecution against them which raged in all neighbouring countries, at the urgent request of King Philippe le Bel and Pope Clement V., with more or less severity, and we may add with no actual result. The whole ,'procès" of the Knights Templar is still involved in much mystery, despite the researches of Dupuy, Wilcke, Von Hammer, and many more : though we may find the actual records, we do not discover any proof ot criminality. The most fearful crimes were alleged against them ; namely, that they committed all secret iniquities, worshipped idols (and one called^ Bapho- met especially), that they were heretics and Gnostics and unbelievers nay, and infidels. That they had a „secretareceptio" is true; that they had views of their own is no doubt correct ; but that they committed the crimes imputed to them—the avowal only wrung from them by torture—we distinctly deny. That certain irregularities had crept into their order is probable ; and that their probationary ceremonial may have degenerated into absurdity, or even profanity, is not beyond the bounds of probability. But they fell probably more on account of their great wealth ; and the cruel death of Molai and others, March 18, 1313, was the signal of their dispersion, plunder, and suppression, more or less, in all other countries. On their extinction has, however, been built up a mass of fable, which it is needful for us to deal with. It has been gravely contended, on the authority of some alleged MSS. at Rome, recently published by Merzdorff, and which were either prepared by Munter, or some one else, that they were „ Albigensian heretics," m the polite language of the Church of Rome. We doubt the authenticity and genuineness of these MSS., and we reject any such foolish theory. It has been averred that some fled into Scotland, and refounded the order, joining with Freemasons. This was the idle legend of the Strict Observance. It has been declared that an order of the Temple has existed in Paris ever since, which preserves certain relics of Molai and others, and bases its existence on the charter of Larmenius. We believe that the charter is an absolute forgery, and the historic continuation, despite great names, a pure myth. We know too well the history of Templar suppression now to accept any such theory. In England they were either sent to monasteries in the north, or wandered about in the south ; some were supported by „ pensions „ granted by the Knights Hospitallers ; and for over 500 years nothing was heard in England of this great and cruelly persecuted order. Somewhere about 1770 there arose an adopted order of the same name in England : and the French movement, which seems to have sprung from Ramsay s Templar theory, culminated in the Strict Observance. But, alas ! the Nemesis of history always rejects pure fable and

carefully-arranged perversions of truth ; and the relentless criticism of the last twenty-five years specially has endorsed the condemnation of older German writers as iegards assertions which are fictions, claims which are childish, and idle preten- sions, hurtful alike to the teaching and temper of cosmopolitan Free- masonry. What the exact connexion of the Templars with Freemasonry was, must always be a moot question. The alleged Roman MSS. published by Merzdorff assert a distinct union between Masonry and the Knights Templar. But as we reject these MSS. unhesitatingly, until better evidence is given of their existence and age, we cannot rest any argument on their evidence. We believe that the Knights Templar found Freemasonry existing, and adapted it, in some way, in their seciet chapters, to their own purposes and for their own ends, whatever they may have really been ; but we utterly reject the hypothesis, as alike unnatural and unhistorical, which seeks to make Freemasonry a product of Templarism.

Temple, Souverain Commandeur du (Sovereign Commander of the Temple).—The 44th of Misraim.

Temple Symbolism.—Much has been said about the symbolism of the Temple, and much may be said ; but we do not profess to agree with a great deal that has been put forward on the subject, as in our opinion it is both doubtful and fanciful in the highest degree. While we do not deny the right of Masonic symbolists to put forward their individual theories, and while we see good in the Temple symbolism, for instance, within due limits, we yet feel that it can be overdone, and we cannot allow any writers, however able, without a protest, to sub- stitute a subjective teaching of Temple symbolism for the^ objective teaching of our formularies, or what is not perhaps the teaching of our Order at all.

Templier.—The French name for Templar.

Templum HierosolymEe.—Latin for the Temple of Jerusalem.

Ten.—The Pythagorean perfect number.

Tennessee.—The Grand Lodge of Tennessee was founded in 1813, Thomas Clarborne being the first Grand Master. There are now 485 Lodges and 17,900 Masons.

Teppich.—The German name for carpet.

Tercy.—A name in the French high grades of Elu ; probably a cant name.

Terrasson, The Abbé.—Born in 1670, died in 1750. Wrote „ Sethos, etc.," in 1731 : an amusing and clever^ romance, which some have assumed to be a real history of Egyptian initiation.

Terrible, Frère (Terrible Brother).—The conductor, in the French Rite, of the candidate.

Tesselated.—From the Latin „tesella,"a little square stone; as Facciolati tells us, is properly chequered work in white and black.

Tesselated Border.—Is a border which runs round the tracing board, and is believed, though erroneously, to represent mosaic work in Solomon's Temple. If any such mosaic work existed, it probably first appeared in Herod's restoration of the Temple. Whether or no, as Mackey suggests, there may be some reference to the „ indented tarsel," or „trasel," the „tassalata" of some, we are not quite sure. Mackey is probably quite correct in saying that the tracing board took its rise from the original

drawing on the floor ; though he seems to forget that a „ tracyng borde," sometimes called „ trasing bord," is part of the furni- ture of an operative Lodge. It is just possible that it has reference to the wavy and interlaced border of life ; but we feel sure that its main Masonic idea was a mosaic pavement. A suggestion has been made that it is what is called a heraldic bordure, but we think such is an error. The analogy of the French and German expressions would seem to show that it has been considered to represent a binding cord of many knots ; and no doubt it has been called „ the indented tarsel," „ the indented trasel," „ the indented tassel," „ the tesselated border," „ the tasselated border," and „tesselata," „tassalata." Bro. Tebbs thinks that the tesselated border represents the fringes of what he considers the original of our apron—the Talith, or sacred garment of Hebrew investiture.

Tessera Hospitalis.—It has been said that in ancient days a cube or „ tessera „ was divided between two persons, and the halves were kept as a token of friendship or a claim for hospitality. It would almost seem (see TOKEN ) as if these Tesserse Hospitales were given also as introductions ; and it has been said that the Roman guilds gave to their brethren such tessera, to ensure them kindly treatment from other bodies.

Tests, Masonic.—Are old questions, now more or less obsolete, to prove entering and strange brothers, which the older Masons seem to have made use of. The German Steinmetzen, as well as our early English Brethren, seem to have used „tests." In the common meaning of „ tests," Freemasonry knows nothing properly of religious or political tests.

Tetractys.—Though not a classical Latin word, seems to come from TerpaKTvs, and rerpag. It means simply the number 4, and seems to allude to the Pythagorean figure of 10, which was made out of the first four figures, thus: 1 + 2 + 3 + 4=10. It is represented some- times by dots, with the numeral X, and is supposed to represent perfection, or the Deity.

Tetragrammaton. —The sacred name of God in Hebrew, but also said by some to mean the Greek word Oeos.

Teutonic Knights.—Were a German order of knights, finally incorporated in the Prussian State in 1526, though the contrary has been asserted. We find no connexion between them and Freemasonry.

Texas.—The Grand Lodge was formed in 1837, Anson Jones being the first Grand Master. There are now 215 Lodges, and 17,900 Brethren.

T . G. A. O. T. U.—The Great Architect of the Universe.

Theism.— Is a term opposed to atheism, which expresses our Masonic belief in that great Creator, personal and Divine, who, having made the world, still rules it by His beneficent wisdom, eternal goodness, and moral laws. It is not the same as „ Deism, which may admit a first great Cause—either of necessity or the fulness of things, oi may simply uphold an „anima mundi." Freemasonry is not, and never can be, atheistic—no atheist being admissible ; and it is not Deistic, as some have foolishly and hastily said, but heistic.

Theocratic Principle of Freemasonry.— Dr. Oliver invented these words to express his view of the history of Freemasonry, which maintains the existence of primeval truth amid the true Freemasons, and the prevalence of spurious Freemasonry amid idolatrous mysteries. He seems, in fact,

to have expanded the idea of the children of Seth foreseeing true knowledge, no doubt true m itself, into making them convertible terms for Freemasons. Modern criticism has found such grave difficulties in the good ^ Doctor's theory, especially as regards the continuation and preservation of the true Lodges, that though his work on the subject may be a matter for consideration for the Masonic student, we cannot honestly recommend him to adopt it. 1 here is, however, some truth in the theory of our good old teacher.

Theological Virtues, The— the three theological virtues are Faith, Hope, and Charity ; and some think that they are symbolized in Jacob's ladder, with the four cardinal virtues,—Temperance, Prudence, Rectitude, and Justice.

Theophilanthropy. — In 1795 was published in Paris, „Manuel des Theophilanthropes." It seems, however, rather to have been a religious than a Masonic order.

Theophilus Christianus.— Under this name appeared, in 1610, „ Dyas Mystica," and in 1621, „ Liber vitas currens."

Theoreticus. — The 2nd grade of the German Rose Croix, it is said.

Theosophy. — Is that peculiar study of hermetic professors in all ages which pretends to deal with or expound the hidden wisdom of God. It was originally partly alchemical and partly mystical -, and such was the character which was assumed by those who called themselves Theosophists in the latter portion of the last century, and set up Theosophic grades ! They seem to have taken a good deal from older systems, and later ones, like Swedenborg, Bôhme, and Meyer ; and if they did not much good, they probably did little harm. Of course, if these grades of Masonry deal with the direct teachings of religion, we hold them to exceed the object of our Order ; but mere contemplation of the mysteries and goodness and wisdom of the Most High never can be wrong in itself. So long as Hermetic Masonry is not dogmatic, defiant, nor intolerant, we see no reason why those who believe in it should not profess their faith in it. There is room for us all in the world.

Therapeutse {OepaiYiVTai).—See ESSENES.

Theurgy.—-From Oeovpyta: probably „God's \vork; ,'Gods deed „ ; is a name given to that practice of magic which professed, in the name of God, to deal with the mysterious secrets of occult and forbidden knowledge. Except in as far as the Theurgists professed to be mingled with the Masonic order, we have nothing to do with them, though" hermeticism may have given here and there a bias, so to say, to Freemasonry.

Thinker upon Freemasonry, The.—Schneider talks of a pamphlet of this name in 1752. But, to say the truth, we have never been able to find any trace of it. We do not, however, say that it does not exist. Schneider professes to have seen the work.

Thomson, John.—Wrote, in" 1768, „Remarks on a Sermon lately published, entitled , Masonry the Way to Hell,' being a Defence of that Order against Jesuitical Sophistry and False Calumny."

Thory, C. A.—A French writer, born in 1759, died in 1817. He is said to have been Mayor of Paris, member of many of the learned societies, an able man, and a zealous antiquary. He is best known to Masons by his „Annales Originis, etc.," 1812, and his „ Acta Latamorum," 1815. Considering the time that he wrote, his research is remarkable, and his accuracy most commendable.

Thoux, Comte de la.—An officer in the Polish service, who, in 1763, founded at Warsaw, under Masonic forms, an „ Académie des Secre'ts," upon the model of an alleged similar association founded at Rome in the beginning of the sixteenth century by Portaphree. Was from early times a sacred number. Indeed, some have said that in all the ancient religions, as well as in the ancient mysteries, the Sacred Three are to be found ; and it has been ably- pointed out that, in the Royal Arch, Freemasony preserves a trace of this nlost ancient system, as well as of a most sacred truth.

„Three Globes," Rite of the Grand Lodge of.—This Grand Lodge, also called „ Die drei Weltkugeln," has a Rite somewhat different from ours, and mainly composed by Zôliner about 1727. Besides the three symbolic grades, there are seven high grades, under the control of a „ Directorium," and an Inner Orient—which, however, is, we believe, elected by the Grand Lodge. It is said that this Rite is practiced by a great many German Lodges.

Three Grand Offerings, are known to all bright Masons.

Throne.—The Grand Master's seat in Grand Lodge is often so called.

Thummim.—See URI M AND THUMMIM.

Tie, Mystic.—See MYSTIC TIE .

Tierce, De la.—A French or German Brother, who in 1743 trans- lated into French Anderson's Constitutions of 1723, under the title „ Histoire, Obligations et Statuts ; „ Varrentraap, Francfort-on-Maine. He is said to have been a great friend of Anderson's ; and the „ Handbuch" thinks that Anderson in the 173S edition adopted his divisions into periods, etc.

Tiled.—See TYLED.

Tiler.—See TYLER.

Timbre.—A French word for a stamp which is impressed upon Masonic documents.

Tissot, P. F.—A French professor and brother. Born in 1768, died in 1854; and is believed to be the editor of „ L'Unique et Parfait Tuileur, etc.," in 1842, though some ascribe it to Turnier, Abraham.

Toasts.—Anderson tells us that in 1719 Dr. Désaguliers „revived the old regular and peculiar toasts of the Freemasons." What these were, however, we know not. Probably the oldest was that mentioned as having been given at the laying of the footstone of the Banqueting Hall at Whitehall,—" To the King and the Craft,"—and those of us who can go back twenty-five years will remember how, in many Lodges, a regular set of toasts was proposed with unbending regularity. Toasts, except in modern usage, are to some extent things of the past ; but the peculiar toasts of Masonry deserve always to be honoured by all faithful Craftsmen.

Token.—It would almost seem as if our Masonic word „token" came from an older custom of giving tokens, whether in lead or wood or metal of some kind, to the travelling Masons, so as to afford recogni-tion and ensure hospitality. We have also a peculiar meaning of „ tokens," which we need not elaborate here.

Toleranz Loge.—Was a Lodge set up in Berlin about 1780, by Von Hirschfeld and Catter and Itzig and Herz and others, when the Hebrews were excluded, to find a possibility of Masonic work.

The Masonic authorities refused, however, to recognise the Lodge. The exclusion of Hebrew Brethren from Freemasonry is, in our opinion, utterly unjustifiable.

Toleration.—Is the distinguishing badge (and long may it con- tinue to be so !) of Freemasonry. Freemasonry knows nothing of the political opinions or religious creed of its members. It asks them to meet together on one broad basis, and beyond that utterly ignores any right to interfere with the individual conscience in any degree. It is pleasant to think, when „religious sects „ seem inclined to 14run mad," that Freemasonry is absolutely tolerant, and manfully avows the cease- less need and the sacred duty of toleration.

Tomb of Hiram, King of Tyre.—This tomb is still visible, about five miles to the east of Tyre, and continues to be called by the natives „the tomb of Hiram."

Tongue of Good Report.—Well known to Freemasons.

Tongue, The.—Often alluded to in old Masonic catechisms.

Torgau, Constitution of.—The Constitution of the „Steinmetzen" assembled at Torgau in 1462. C. L. Stieglitz published at Leipsic in 182.0, a copy of these Constitutions, m a work entitled, Die J-virche der heiligen Kunigunde zu Rochlitz und die Steinmezhutte daselbst.

Torrubia, Joseph.—The Inquisitor of Madrid, who in 1751 com- menced a great persecution against the Freemasons, and had many arrested. It is even said that he was initiated under a Dispensation (most religious act !) in order to obtain the names of the Brethren, tie published, in 1752, „ La Centinella contra Francs Massones.

Tournier.—A Frenchman and Mason, imprisoned by the Inquisition of Spain, tried, and exiled to the frontier. He had established a manu- factory of brass buttons. He is specially mentioned by Mackey.

Tourouvres, Graf von.—See BOCTEY.

Town, Salem,—An American Mason, who wrote in 1818 a system of speculative Masonry.

Townshend, Simeon.—Is said to have written „ Observations and

Enquiries relative to the Brotherhood of Freemasons," printed at London in 1712.— See BOILEAU.—The work has never yet been found, and its existence is very doubtful.

Tracing Board.—Or, as it used to be called, „ Tracynge Borde," is the wooden board on which the Master Mason drew the designs for the operative masons. It is mentioned in the York fabric rolls as forming part of the furniture of the operative Lodge m the Mmster Yard in the fourteenth century. There are tracmg_ boards for the three grades of speculative Masonry, and they contain emblematical representations of the teaching and tradition of each grade.

Tradition, Masonic.—Our Masonic _traditions come down to us from long antiquity, and were the traditions of the operative guilds. The earliest we have is the Masonic Poem in 1390 ; the next Matthew Cooke's earlier MS.—Mr. Bond says early fifteenth century, though generally placed about 1490. There are amplified later copies. e have also ritual traditions, which, not so old, yet cannot be modern, as our ritual verbiage is in parts of it very old, and its archaisms are many. It is not, of

course, safe to rely on traditions ; but many oi our Masonic traditions seem to bear on them the impress of reality, and making allowance for errors and additions, we feel sure we are right when we say that the traditions of Freemasonry are veritable tra- ditions—that is to say, such as have really been handed down to us.

Tranchol, Louis.—Author of „ Catechisme des Francs Maçons, dédié au beau sexe: Jérusalem et Limoges, 1740." He was born m 1698, died in 1783.

Transition Period,—Bro. Findel is perhaps right when he fixes the transition period from the operative to the speculative form o Masonry from 1600 to 1700; though, if the later Harleian MS. is to be depended upon, such formal acceptance of the speculative element- did not take place until 1663. It may well be, however, that that state- ment, if authentic, proves rather the existence of speculative admission. The evidences of Scotland seem to go back to iSÇQ1

Transmission Charter, or Charter Larmenius.—See LARMENIUS.—It is, we believe, an unauthentic document altogether.

Travelling Freemasons.—Were those who left Italy at the revival of art and the development of church building, and spread all over the world, establishing guilds of Freemasons, and erecting those gems of architectural grace and strength on which non-Masonic writers have agreed as to their existence, and asserted their association ; but it was not until recently that this truer theory of Masonic history was either realized or welcomed. But when we seek to connect our speculative order with these travelling masons, who have left their tracks on many a monastery wall and many an enduring stone, we feel that we have still a chasm to pass which it may be doubtful if we shall ever bridge over with certain and incontestable evidence. Still such a view seems to us the most rational and the most historical, inasmuch as their constitutions are ours, their marks are ours, their emblems are ours. But we must not lose sight that the lapse of time has made great changes in any such condition of affairs, and that it is perhaps after all the safest to say, that while the speculative Grand Lodge of 1717 is the continuation of the operative Grand Assembly, the mighty change from an operative to a speculative Brotherhood has necessitated alterations and additions on the original plan, many and great. Our Freemasonry to-day is an improved version of the improved Freemasonry of the Revival of 1717.

Triad, The.—Has been a great characteristic of every mystery and every religion in the world—whether even as regards teaching, and certainly as regards belief. The Druids, for instance, always taught in Triads ; and we should not shut our eyes to what, after all, probably were rà avopp-qTa—the primaeval belief, and acknowledgment of the Trinity in Unity.

Triangle.—There is no symbol more ancient or more meaning than this,—which some term the sacred Delta, and which is held to represent the great First Cause, or Divine Creator. There are many triangles known to Freemasonry : such as the double triangle, the seal of Solomon—or the Hexapla, the Pentalpha, or old cabalistic charm, and the irradiated triangle—which is said to represent Divine light, or Divine truth, or Divine glory." There is also a triple ,form of the Triangle,—which forms the jewel of the First Grand Principal ; and there is a Triple Triangle, which some call the Pythagorean, which is a Templar jewel.

Triple Tau.-—The sign of the Royal Arch grade.

Trowel.—An operative implement ; and used in laying foundation stones—by Freemasons.

Trowel Society.—Said to have been established at Florence, in 1512, under the name of „ Società della Cucchiava"; and though some writers have said that it was Masonic, there is no evidence of the fact.

Truth. —One of the Masonic Triad, and most important from every point of view—whether as truth opposed to darkness or truth as opposed to falsehood.

Turkey.—It has been said that there is an indigenous Freemasonry in Turkey ; but the fact seems doubtful There is an English Prov. Grand Lodge, and other Lodges, under different jurisdictions.

Tuscan Order.—The simplest of all the orders of architecture ; but it is modern, and by some is hardly recognized. It has no Masonic connection.

Twelve.—Is also a mystical number, though we are not aware that it enters into any Masonic numeration.

Twelve Original Points—That there were twelve original points, necessary for all to know, was an old declaration ; but it is rather mys- tical than of any real meaning, and has been properly omitted. The twelve points practically referred to the twelve tribes.

Twenty-four-inch Gauge.—A well-known operative rule, which has an equally well-known moral teaching.

Tyled.—We use the old spelling, as our Grand Lodge does. It means that the Lodge is closed against all persons.

Tyler, The.—Which comes from „tegulator," and is often spelt „ Tiler „ has many and important duties to perform, and is really a serving Brother. The services of our tylers to Freemasonry are very great, and their faithful work deserves full recognition and reward.

Type.—From Lat. „typus," TUTTOS in Greek, has two meanings. It is an emblem of some truth, or a figure by which something is foreshown. Thus the square is an emblem ot morality, and the tabernacle was a type of the Temple, the Temple of Jerusalem a type of the „ Heavenly Jerusalem."

Tyre Quarries.—It is not correct to say that the stone for the Temple was taken from the quarries of lyre, because it came fiom near Jerusalem. But neither is it correct to asseit that no stone came from Tyre, as the Bible account seems to show that some stones did come from the Tyrian quarries on Lebanon.

Tyrian Freemasons.—That some special tie united the Tyrian and Jewish workmen at the Temple of Jerusalem, is a fact which has not escaped the notice of Biblical students and of non-Masonic writers. Dr. Hook, for instance, vicar of Leeds and Dean of Chichester, though a non-Mason, preached a remarkable sermon on the subject in West- minster Abbey. What, then, was the mystic tie which united them ? In all probability, the secret union of building sodalities, which would, on the ground of a primaeval religion, unite them as members of a mystical combination. No doubt there are difficulties in the way, but the fact remains, and we know of no satisfactory explanation of it but that afforded by our Masonic traditions.

Uden, Dr. C. F—According to Dr. Kloss, the editor of the „ Archives of Freemasonry and Rosicrucianism „ (Berlin), 1783-5, and of another work, 1785-9? both of which are little known at the present time. Some portions, however, are worth translating.

Ulster, Earl of (Hugh de Lacy), in the Constitutions of Ireland, A.D. 1730 , we are told „was likewise an excellent Mason, „ flourishing in the thirteenth century and founding as he did many famous cities and castles, etc. Strange to relate, the Duke of Antin, in an oration delivered before the Grand Lodge of France, A.D. 1740, claims that James, Lord Steward of Scotland, received the Earl of Ulster as a Mason in 1286. All we can say is, it may be so, and there we must leave it.

Unaffiliates.—Brethren who cease to subscribe the small annual subscriptions necessary to secure membership, and without which all Masonic privileges, offices, and rights are virtually in abeyance. Ihey are of two classes—those who could pay and will not, and those who would if they could. The former deserve no consideration, but ^ the latter, when worthy, might easily be continued on the Roll by a little private aid by well-to-do Brethren in the Lodge. Membership 111 England, Ireland, and generally abroad, is conditional on the payment of an annual subscription, and obeying the laws ; but in Scotland, so far, such a rule is not made absolute by the Grand Lodge, though it is to be hoped an improvement in that respect will soon take place. A deal of trouble has been taken in the United States to define the position of financial Masonic drones ; but with us the matter is simply that no pay means no privileges, and hence the non-payment of dues, after due notice, is followed by erasure from the Roll, all elaborate forms ot trial being superfluous, brethren being at liberty to subscribe or not just as they think proper.—See AFFILIATED .

Unanimity in the ballot is general throughout the United States, on voting for the admission of candidates ; so also in Ireland \ but in England one or two black balls may, but three must, exclude. The „ unanimous consent „ of the members present in open Lodge was required, however, according to the Constitutions of 1723. ^ „ Ihey are to give their consent in their own prudent way, either virtually or m form, but with unanimity." On the 19th February, 1724, apparently, the present arrangement came into force. It is impossible to be too careful in the selection of „ new material," and hence all possible safe- guards should be observed to ensure the admission of those only who will prove ornaments to the Society.

Under Dispensation (U. D.)—Lodges are so styled when the warrant has not been issued as yet, and are generally so started in the United States -, when, after a sufficient time has elapsed, and the members are found to be „ true and trusty," they are rewarded with a regular Charter. In England, at the present time, no Lodge can assemble for work until it is duly warranted and formally constituted, save in District Grand Lodges, where the M. W. G. M. has authorized the Dist. G. M.s to grant „provisional warrants." In such cases the Master of the new Lodge must apply within one month by petition for a regular warrant ; and if the application is supported in due form, the Charter is granted accordingly.—See DISPENSATION .

Unfreemen.—Stringent regulations were made in ancient times as to those Masons who were not free of the Lodge ; and many interesting facts respecting the vigilance with which the monopoly of work was preserved by the fraternity in the sixteenth and seventeeth centuries are to he found in Bro. D. Murray Lyon's History of the Lodge of Edinburgh (No. 1 Scotland). Doubtless this rule being so vigorously enforced gave birth to the term Freemasons : at least, it is the most feasible ex-

planation of the title.—See FREEMEN .

Uniformity of Work.—Many make an unnecessary point of this matter, and attach too much importance to an exact agreement in mere customs and ceremonies. We can only fairly expect—and indeed it is all we have ever obtained—unity of work as to essentials ; and we must allow liberty in all other respects to Grand Lodges. Our signs and symbols, including their esoteric explanations especially, together with the pre-requisites for membership (which are too numerous to mention here) constitute the true ground of uniformity. Especially is it necessary to require of candidates that they believe in a Personal God, and are desirous to shape their lives accordingly. Any persons who do not believe in God are not Freemasons, whatever they may call themselves. The Constitutions request the members to visit, and thus preserve that general uniformity which is so desirable; and abroad the conservation of the Ritual (so to speak) is still more generally secured by the appointment of Grand Lecturers.

Union of German Freemasons (Verein deutscher Maurer).— Originally started in 1802 on a scientific basis, but proved unsuccessful. Since then it has been reinstituted on a surer foundation, and is now a most influential body, having as members many of the most learned Masons on the Continent, and as honorary correspondents a brilliant galaxy of Brethren in Europe and America, such as no other organization of its kind can boast. It is just a little too inclined to set aside the ordinary usages and customs of Grand Lodges ; but on the whole its main objects have been of a useful character, and few if any of the many Masonic Societies have done so much to provoke and foster the study of the history of the Craft, to critically examine our MSS., and to make the members an intelligent Fraternity.

Union of Grand Masters.—The annual assembly of the Grand Masters of Grand Lodges in Germany is thus described, which commenced in 1868, and has since been continued, with more or less of success,—not, however, altogether a happy arrangement so far.

Unions, Lodge of.—No. 256, Freemasons' Hall, London, owes its special prominence to the circumstance that the justly celebrated „ Emulation Lodge of Improvement „ for Master Masons is held by virtue of the consent of its members. The Grand Lodge of England has wisely encouraged the multiplication of Lodges of Instruction, if under suitable auspices.—See LODGE OF INSTRUCTION.

United and Universal Congress of the Ancient and Accepted Scottish Rites, for both hemispheres, was held under the capacious wing of the Supreme Conncil of Scotland, at Edinburgh, September 11, 1877. When all the members had assembled there were found to be four Brethren present. It is needless to say that the capacity of the „ Modern Athens „ to entertain its thousands of guests was equal to the occasion, and the „ quartette „ at the banquet was found to have expanded to sixteen.

United Grand Lodge of England.—It is remarkable that not a few Brethren in this country are ignorant of the origin of the present title of the Grand Lodge of England. The designation was adopted in December, 1813, when the members of the Grand Lodge of 1717 united with the „Seceders" of 1750-53 , who, in about eighty years, had managed to raise a rival Grand Lodge, in many respects formidable and influential, particularly abroad, and had at last obtained a Prince to rule over them, in the person of the deservedly esteemed Mason, H.R.H. the Duke of Kent, for the

period of just one month. The „United Grand Lodge" was formed under most favourable circumstances, with H.R.H. the Duke of Sussex as M.W.G.M., who had previously acted in that capacity for the regular Grand Lodge. Since then there have been but three M.W.G.M.s.—viz., the Earl of Zetland, the Marquis of Ripon, and H.R.H. the Prince of Wales. A common error is that the „ Grand Lodge of all England, held at \ ork, united with the „Grand Lodge of England" at London; but in 1813 the former had ceased to work for about twenty years ; added to which a little thought would quite dispel such a fancy, as the York Giand Lodge never issued any warrants out of England, whereas the „ Ancients (London), who united with the regular Grand Lodge, were especially strong in their foreign Lodges, and received much support from abroad. At the present time, without at all considering those which have, joined other jurisdictions or formed new Grand Lodges, there are about three times as many Lodges on the Roll as there were in 1813, and at no previous period has the prosperity of Freemasonry been so marked and permanent.—See Grand LODGE, etc., etc.

United States of America.—In no country in the world has Freemasonry made such rapid strides as in the United States, which in 1877 contains about 50 Grand Lodges, thousands of Lodges, and over half a million subscribing members. All these have resulted from a small beginning, made in 1730 by his Grace the Duke of Norfolk, appointing Pro. Daniel Cox, Prov. Grand Master for New York, New Jersey, and Pennsylvania. Apparently several Lodges were established by his authority in Philadelphia (Penn'a) during the year that the Com- mission was issued (or Deputation as it was then called). At all events, it is quite clear that Lodges were working in that city i73I"3> an d ^la': the revered Benjamin Franklin and others were active and most zealous members. The pages of the „ Keystone," and especially the „ Proceed- ings" of the Grand Lodge of Pennsylvania, as well as the Grand „ Memorial Volume „ of the Masonic Temple at Philadelphia (under the able editorship of Bro. Charles Eugene Meyer), all most emphatically prove the right of Penn'a to claim priority in Masonry for all America Some prefer to credit the city of Boston with the honour ; but certainly without justification—for the Deputation to Bro. Cox preceded that of Bro. Henry Price's by about three years, and though just now we are at a loss to exactly trace any of the several Lodges which were referred to by Bro. Benjamin Franklin, except probably one held at the „ Hoop „ Inn, Philadelphia, as No. 79 (which is, to say the least, very nearly established on unequivocal testimony), yet it should be remembered that there is abundance of evidence to be found in the pages of Franklin's newspapers that the Craft was in a flourishing state in the „ City of Brotherly Love „ many months before Henry Price was installed as Prov. Grand Master of New England, and we have but to wait for confirmatory intelligence to place it beyond contradiction that Philadelphia is the premier Masonic city of America.

Universality of Masonry.—The fact of Freemasonry being practised almost in every country under the sun, and certainly, at least, known to some of the inhabitants of all civilized nations, wherever distributed, has led to its being considered a universal institution. It is just possible, however, that the desire to procure a mere increase of numbers, at times tends to diminish the value of this characteristic of the Craft.

Universe.—Lodges are said to be representative of the universe: how and why it is not for us to describe; and none are eligible as members to be enlightened unless they can and do put their trust in the Great Architect of the Universe.

Universi Terrarum Orbis Architectonis per Gloriam Ingentis (By the Glory of the Grand Ar-

chitect of the Universe). The official heading to all documents emanating from the Ancient and Accepted Rite.

Unlawful Assembly of Masons.—All assemblies of Freemasons are such—no matter how described, or what their professions—unless held by virtue of a warrant from a Constitutional Grand Lodge and in accordance with the laws which the members have voluntarily promised to obey.

Unpublished Records of the Craft.—We believe there_ are several minute books and MSS. yet to see the light, and only waiting the energetic research of Masonic students. During the last few years the great period of Masonic investigation—more MSS. in number and value have been found than were known to Preston, Oliver, and other historians altogether. Some of these were lately published in a work entitled „Unpublished Records of the Craft" (edited by Bro. Hughan), and since then others have been traced, alike valuable and interesting, which proVe that our literary Masonic friends must continue theii researches.

Unworthy Members.—Until every Brother remembers that he is bound to obey the moral law, and strictly to abide by the Constitutions, we shall never be free from members unworthy of their privileges. Let them, however, be kept out of office, and as soon as possible be induced to leave the Society, unless brotherly counsel win them over to morality and good fellowship.

Urim and Thummim.—Words supposed to signify Light and Perfection; or, in other words. Perfect Illumination—hence by some considered to form part of the ceremonies of Freemasonry ; but we quite think, with Dr. A. G. Mackey (the celebrated Masonic historian), that the Urim and Thummim have no „ legitimate existence as a Masonic symbol."

Uriot, J.—According to Dr. George Kloss, Uriot was t>he author of the first printed exposition of the real aims of Freemasonry, in a work entitled „Le véritable Portrait d'un Franc-Maçon," Frankfort, 1742. The same Brother also issued „ Lettres sur la Franche Maçonnerie „ at Stargard, in 1769, which, according to Mackey, was only an enlargement of the „Portrait."

Uruguay.—It seems that Freemasonry was not introduced into this Republic until the third decade of this century,—at least, we have not succeeded in tracing it earlier, at which period (1827) the Grand Orient of France first issued a charter for a Lodge, with the curious title of „ The Children of the New World," which action was soon followed by other warrants being granted under the same auspices, and also by the Grand Orient of Brazil. In r8s6 the Grand Orient and Supreme Council for Uruguay were formed in connection with the Ancient and Accepted Scottish Rite.

Use and Abuse of Freemasonry.—The title of a celebrated work by Captain George Smith (Inspector of the Royal Academy at Woohvich, and Prov. G. M. of Kent r 777 to r781), published at London 1783, but for which the approval of Grand Lodge was refused. A „ charg e „ delivered by him at Dover, Dec. 27, 1778, was also published. He was one of the most zealous Craftsmen of the last century.

Utah.—A Grand Lodge for this territory was formally constituted in 1872 by three Lodges, which met at Salt Lake City, and is one of the smallest Grand Lodges on record. In fact, it appears to us absurdly small for such a title ; and certainly the rapid increase of late in the number of Grand Lodges is to be deplored.

Vacancies.—In the event of the decease, resignation, or removal of certain officers of a Lodge, Prov. Grand Lodge, or Grand Lodge, the vacancies thus created are allowed to be filled as provided for in the Constitutions ; but as all matters of the kind require most exact treat ment, we prefer to direct the English Craftsmen to their excellent Code of Laws. Vacancies arise in the „ higher degrees „ by the decease, resignation, removal, or promotion of Brethren ; and when such arise, the positions thus vacated are supplied by members of the next lower gïade being elected accordingly. In the Ancient and Accepted Rite the degrees restricted to a certain number of Brethren only are known as the 3rst, 32nd, and 33rd; though practically in England, from the careful and discriminate selection of the Supreme Council, the 30th, or „ Knight Kadosh," should be included in the list.

Valley.—The „ valley of the shadow of death „ cannot well be more impressively alluded to than in the degree of a Master Mason ; and the hope of a blissful immortality is rendered so attractive in our ceremonies that we do not wonder at many brethren being led to a more exact con- formity to the moral laws after being „raised." Our ancient brethren, for security, used to meet „ on the highest hills or in the lowest vales," on occasions of importance, and at other times in the Lodge—the latter

being the covered shed wherein the stones were prepared, and which was kept for the exclusive use of the mason-craft, cowans and profanes being inadmissible. The „valley of Dublin" describes the seat of government for the Ancient and Accepted Rite for Ireland, and which is usually the chief city of the country. In England the Supreme Council meets at Golden Square, situated in the „ valley of London," and is the foremost in the world as respects its handsome halls and magnificent Masonic library.

Vassal, P. G.—A French physician and enthusiastic Mason, born in 1769, initiated early this century, and afterwards became the G.S. of the Grand Orient of France, as also President of the „ College of Rites." In appreciation of his zeal and goodness of heart, the Lodge of „Sept Ecossais Réunis „ presented him with a medal in 1830; and few ever better deserved the honour, on account of his honest criticism of the faults, as well as able support of the laudable aims of his Grand Lodge. Dr. Mackey tells us his principal works are—" Essai Historique sur l'Institution de Rit Ecossais," Paris, 1827, and „ Cours Complet de la Maçonnerie, etc.," Paris, 1832. He died in 1840.

Vaughan, Edward.—Grand Master in 1794-S> o f the „ancients" (or „ seceders „) of England, in succession to Robert Turner, the first Grand Master of that body. At this period, Bro. Laurence Dermott was unable to prevail upon any nobleman to assume the throne, but was more successful as the rival Grand Lodge increased in numbers and importance; and after a time that indefatigable originator, manager, and Grand Secretary of the. schismatic body found no lack of members of the „ Upper House „ to support the dignity of his Society.

Vaughan, Thoma s (alias Eugenius Philalethes).—Author of a noted work entitled the „ Fame and Confession of the Fraternity of R, C.," and other books of a mystical character.

Vaughan, William.—S.G.W. of England, 1741. Bro. Vaughan pre- sented „ a fine large cornelian seal, engraved with the arms of Masonry, and set in gold," to the Grand Lodge.

Vault.—We must not say much about the „Secret Vault" with respect to Royal Arch Masonry, but historically the subject is of much interest, and the origin of the legend was pointed out by Bro. Hughan in the „Freemason" for Nov. 21, 1874. In a work published in 1700, or earlier, entitled „An

Historical Catechism," and which refers to attempts to rebuild the Temple at Jerusalem, is the following : „ At their laying a foundation, there was a stone which slipt from its place and discovered the mouth of a cave cut in a rock. The overseers of the work not being able to see to the bottom of it, let down a labourer by a rope. Being come to the bottom, he was up to the ancles in water, and found the place four-square; and laying his hand on a little pillar above water he met with a book wrapt up in a clean linnen cloth. _ Being drawn up, the spectators were amaz'd it should be so fresh, lying in such a dark hole. The book being open'd, surpris'd both the Jews and Grecians, that were present ; they found in the beginning of it these words writ in capital letters : , In the beginning was the Word, and the Word was with God, and the Word was God.'" In a work byNicephorus (Callistus) a Greek historian of the 14th century, similai references are to be found, alike valuable and interesting to the Masonic student. Godfrey Higgins' „ Anacalypsis" should also be consulted.

Vault of Steel.—In France the „ voûte d'acier „ expresses a custom peculiar to the chivalric degrees and „ hauts grades in this country, only under a different name, the latter being called the „ arch of steel."

V. D. S. A.—Our distinguished Frater, Colonel W. J. B. Macleod Moore, having thought it necessary to explain the meaning of these four letters to the Knight Templars under his command, it will surely be not amiss for us to do so here. They are the initial letters of the four words Veut Dieu Saint Amour, which are supposed to be repeated by the Fratres of the Temple during certain pauses in the ceremonies, according to ancient custom. In fact, they rightly express the true character of this famous order, in connection with the following : „Dieu amour concorde. Paix à tous. V. D. S. A." (Love to God, Unity and Peace to all. We will love the most Holy God). On the „ ring of profession „ we have also noticed P. D. E. P., which refers to the noble motto „ Pro Deo et Patriâ."

Vedas.—Those partial to the study of ancient religions cannot fail to be interested in the Vedic hymns, though as Masons—save indirectly—we have nothing to do with these old faiths. Dr. Mackey observes : „As the oldest Aryan faith, they became infused into the subsequent religious systems of the race, and through the Zendavesta of the Zoroastrians, the mysteries of Mithras, the doctrines of Neo-platonistsr and the school of Pythagoras, mixed with the Semitic doctrines of the Bible and the Talmud, they have cropped out in the mysticism of the Gnostics and the secret societies of the middle ages, and have shown some of their spirit in the religious philosophy and the symbolism of speculative Masonry."

Veils.—The ceremony of the veils is now obsolete in England, but still continued in most of the countries which work, the Royal Arch. The three captains of veils symbolically are represented by the colours scarlet, purple, and blue (being the colours of the 1st, 2nd, and 3rd veils), and the titles of the other officers, where such a custom still prevails, are different to those in England. The „ veils „ were doubtless- a part of the early ceremony of the Arch degree.

Vénérable.—The title of the chief officer of a French Lodge; equivalent to the Worshipful Master of all English-speaking Grand Lodges.

Venezuela.—It is not easy to decide exactly when Freemasonry was introduced into this Republic, but we know it has passed through many vicissitudes since its acquaintance with the Craft, and for years it appears to have been open ground for some irregular Masonic bodies to prey upon the credulity of the Brethren. As early as 1825 it had a Council for 33 degrees, started by a schismatic

New York society. In 1838 the Craft revived, after a few years of quietness ; a Grand Lodge of some kind was formed, and later on a Supreme Council and Grand Lodge were constituted (1852). It also contains Lodges at the presen time hailing from the Grand Lodge of Scotland, and a Provincial Grand Lodge of that jurisdiction.

Vengeance.—There is no such term employed in the Craft degrees, but it is peculiar to the „ hauts grades," and then only used histori- cally, as Freemasonry knows nothing of the spirit of revenge or vindictiveness. „Nekam" is thus alluded to, and really simply means that to every breach of the physical and moral laws a penalty is attached, which, when rightly understood, should be accepted as a solemn warning, and thus the pain be turned into a blessing. Should, however, the friendly voice be neglected or disregarded, the penal consequences will be again repeated, and often with increased force, thus illustrating the results which inevitably follow disobedience to the laws of God.

Vermont.—The Grand Lodge was constituted in 1794 at Rutland, and in r833 suspended its labours for thirteen years, in consequence of the fanaticism of the anti-Masons. The Grand Chapter, started in 1804, was also suspended for a long period in like manner ; but since the Revival both bodies have participated in the prosperity of the American craft.

Vertot, The Abbé d'Aubœuf Réné-Aubert de.—Was born in 1665, and died at the age of „three-score and ten." The Grand Master of the Knights of Malta appointed him to the post of historiographer of that famous order, and, according to Dr. Mackey, gave him the Com- mandery of Santenay. The result was that Vertot wrote the well-known vork „ Histoire des Chevaliers Hospitallers de S. Jean de Jérusalem, appellé depuis les Chevaliers de Rhodes, et aujourd'hui les Chevaliers de Malte," which was first issued at Paris in ^26 (in four vols, quarto and five vols. 121110, on the authority of Bro. John Hogg, publisher). We have heard of an edition of 1725, but fancy it must be an error. The English edition was published in London, 1728, from the same plates, etc. It has gone through many editions and translations, and on the whole may be accepted as a fair account of the Society, though by many it is thought that the history as a literary effort is not equal to many of the other writings of the Abbé. The title of the first edition we take from Bro. Enoch T. Carson's celebrated „ Masonic Bibliography," who is the prince of Masonic bibliographers.

Vesica Piscis.—An ancient symbol of the Christians, and still preserved in many ways as representative of Jesus, or the „ lateral wound of our Lord." For ecclesiastical purposes the shape or form is preserved and perpetuated in the seals of various religious bodies ; and some Brethren, with more zeal, we think, than knowledge, have held that it is the true shape for Masonic seals as well. It may be so for certain chivalric degrees, but certainly not for Craft purposes.

Veterans.—We are taught in Masonry to revere those „ who have borne the burden and heat of the day," and hence Masonic veterans are always certain of receiving their due respect from their younger- Brethren. In the United States—the nation of societies of all kinds— there are organizations of Masonic Veterans. They meet annually for fraternity and goodwill, and to unitedly mourn the loss of any of their members who have „departed" since they last assembled.

Vexillum Belli.—Dr. Mackey discourses on this subject with ability, but fails to clear up the matter, from the paucity of materials. The real war flag of the Templars is the Beauseant, the „ war banner," as Addison, the historian of the Knights of the Temple, aptly terms it ; and in all probability it is the only banner of that Society. In the Masonic Knights Templars the rule seems to be to differ as

much as possible from the ancient customs : at least, scarcely two Grand Encampments of the many formed in the different nations of the world agree as to uniform and ceremony ; and in Scotland, as we know, prominence is given to the Beauseant and Vexillum Belli, by having Bearers appointed for each. Some consider that the for me is represented by the white and black flag, and the latter by the same kind of flag „ charged „ with the Red Cross. We cannot pretend to decide on any such fanciful grounds.—See BEAUSEANT.

Victoria.—Her Majesty theQueen (the daughter of H.R.H. the Duke of Kent, P.G.M.), has for many years exhibited a lively interest in our Masonic charities ; and so have several members of the Royal Family. The Queen is Patron of the R. M. I. Boys, and by virtue of Her Majesty's contributions possesses 190 votes for that Institution, and 40 votes for the R. M. B. Institution for Aged Freemasons. H.R.H. the Princess of Wales is Patroness of the R. M. I. Girls, and H.R.H. the Prince of Wales is Patron and President of the R. M. I. Girls, Presi- dent of the R. M. I. Boys, and Patron and President of the R. M. Benevolent Institution. The universal Craft will re-echo our prayer— „ God bless Queen Victoria tind all the Royal Family,"

Vindications of Masonry."—A work published in 1810 byBro- Neil.

Vinton, David.—A most successful Masonic lecturer early in this- century, whose labours, though chiefly confined to the Southern States of America, deserve mention here, because of the well-known work,, „The Masonic Minstrel" (1816). We are sorry to state, however, that he latterly failed to exhibit the virtues of the Craft, and was excluded from Freemasonry, much to the regret of his many admirers.

Virginia.—As Dr. Mackey observes, „there is much obscurity about the early history of Freemasonry in this State," and unfortunately he adds to the difficulties in his article on the subject (Encyclopasdia) by falling into several errors. The „ Royal Exchange „ Lodge, Norfolk., Virginia, was not constituted in 1758 by the „Athol or Ancient York Lodge;" but in 1753 by the regular Grand Lodge (or „Moderns"). Another Lodge was chartered by the same body at York Town, in 1755, one at Botetourt in 1773,. and during the same year one also at Williamsburg. Exactly when Freemasonry first planted its footsteps on Virginian soil, we shall not now pretend to decide ; and without more materials on which to found an opinion, it would be premature to lay down any hard-and-fast line. It was doubtless some time during the fifth decade of the last century. The Grand Lodge, according to Dove —an accurate and painstaking historian—was formally instituted in 1778. Just as with other Lodges in America, those in Virginia, once under the Grand Lodge of England, were for years continued on the Roll (after joining their own Grand Lodge), but were removed from the corrected list published immediately after the „Union of Dec. 1813." This State will always be of historical importance, from the fact that General Washington was initiated within its boundaries ; and in other respects it has proved itself well able to preserve the ancient landmarks pure and unpolluted.

Virgin Mary.—The „Holy Dame" of the old MSS. of the Craft, the ancient Brethren being followers of the then dominant Church, and subscribers to the funds of the cathedrals and their services, both voluntarily and through enforced „ fines."

Virtue, Honour, and Mercy, are, or ought to be, the distinguishing characteristics of every Free and Accepted Mason ; and were they banished from every other society, and the Craft remained true to its trust, they would be found in the breast of Freemasons.

„ Virtute et Silentio," and „ Gloria in Excelsis Deo," are the mottoes of the Royal Order of Scotland, and certainly none more appropriate could be selected.

Vivat.—Signifying literally, „ May he live ! „ When expressed three times it represents the „ highest honours of the Lodge," „ the triple vivat „ in France ; and, according to the „ Dictionnaire Universel," the word really means „ a cry of applause," or expression of our English „ Hearty good wishes to Master and Fellows."

Voting.—To careful or careless voting the admission or exclusion of improper candidates is due, and members, by absenting themselves from their Lodges rather than conscientiously use „ black balls," are the means of unsuitable persons being introduced in our Lodges. It is a brother's duty to his Lodge and to the Craft, if he has a valid objection to a candidate, either to obtain the removal of the name from the circular, or resolutely negative his application for initiation or membership. The W.M. or Presiding Officer in a Lodge (or higher assembly) has the right to vote as an individual, and in the event of the votes being equal (save in certain cases expressly provided), he is empowered to give „ a second or casting vote." In Ireland, however, the „chairman" of a meeting of the Grand Lodge can only give a casting vote ; and should the votes not be equal he is not permitted to vote at all.

Vouching.—It is most desirable that brethren clearly understand they cannot „ vouch „ for a visitor, who is even a friend, unless they have sat in Lodge together, and then only according to the „ degree." Those who „ vouch „ for visitors take the responsibility of their admis- sion themselves, for the W.M., in accepting their testimony, depends upon their recommendations. According to the „ Constitutions," no visitor should be admitted unless he be personally known, recom- mended, or well vouched for, after due examination by one of the brethren present. When a stranger to all present offers himself, and without a certificate, even the examination should be declined. Should both tests be approved, then the „ Tyler's O. B." should be administered, because when personally a stranger, without scrutiny, the W.M. may consent unawares to admit a brother under suspension, or a non-sub- scriber, etc. The W.M. is responsible to the Grand Lodge, and is bound to enforce all needful regulations.

Vows.—Much has been said and written about the character of „ Masonic vows," and the rigid secrecy of the Institution; but in general those who have so strongly animadverted on the binding nature of the obligations have carefully refrained from stating that no gentleman is required to take an oath of secrecy, to whom „ swearing „ in a court of law would be objectionable because contrary to his conscientious scruples. Members of the „ Society of Friends „ are admissible; and the „ Quaker's affirmation," so far from being a bar, is rather a passport to initiation. The Masonic Society is not one to be confounded with political secret organizations, as its aims are public and its membership open to all good men. As to vows, we can truly say, with the immortal Shakespeare : ‚Tis not the many oaths that make the truth. But the plain single vow, that is vow'd true.

W.—The usual and well-known abbreviation of Worshipful Master. P. stands for Past, and not for Provincial (Prov.), as often expressed in error. In „ P. M." (Past Master) it is correctly used.

Waechter, Baron von.—Born in and died in 1825. Once Danish Ambassador, and Lord of the Chamber to the King of Denmark. He was an enthusiastic member of the Strict Observance ; and for a time much trusted by its prominent members ; but having failed in some of his projects, and

being suspected of Jesuitical proclivities, he rapidly lost his position, though some think undeservedly, and never regained the favour and confidence of the Fraternity.

Wages.—The remuneration of the operative masons formed an important portion of the old MSB., and it is curious to note the varia- tions in many of the clauses as described by the Clerks in early days. The wages are generally referred to in the „ old Charges „ under St. Alban's. In the Wilson MS., the latest discovered (16th century), we are told that the „ Knight and Steward of the King's householder had the government of the realme," etc. ; and that the masons, through him, had „ their pay right goode standinge as the realme did, for he gave them 2s. a weeke, and iiid. to their cheare." Sometimes for „cheer" the MSS. have „ nonesynches „ (or nonsense, pastime, or amusement). According to a Statute of Labourers, 25 Edward III. (1350), a master carpenter had threepence per day, but a master Free-mason fourpence for the same period. The Act is in Norman-French, but there is no mistaking the reference. In another Regulation, ten years later, these two officials received fourpence per diem, and „Every mason or carpenter, of what condition soever he be, shall be compelled by his master, to whom he serveth, to do every work that to him pertaineth to do, either of freestone or of rough stone, and every carpenter in his degree." (Vide „Statutes of Great Britain and Ireland," vol. i., 1350, etc.) Much information is to be found in the „ Fabric Rolls of York Minster," pub- lished by the „ Surtees Society," alike interesting and valuable to the Masonic student. The wages paid at the building of the Temple of Solomon, and other matters peculiar to our legends, we need not refer to in this connexion.

Wales.—The Principality of Wales has the honour of having been first constituted into Provincial Grand Lodges. In the first year of the Grand Mastership of the Earl of Inchiquin, A.D. 1727, and as a special novelty, the Provinces of North Wales and South Wales were formed, with Bros. Warburton and Sir Edward Masel, Bart., respectively, as Provincial Grand Masters—their several seats or head-quarters being stated as at Chester and Caermarthen. It is singular, however, to note that in another part of the Constitutions of 1756 and 1767 it is stated that the Deputations were granted in 1726 under Lord Paisley. It is probable that the important decision was made in 1726 to group the Lodges in the country into Prov. Grand Lodges, but it was not until the successor to Lord Paisley had been installed that any provinces were formally constituted. The two first Lodges in Wales were war- ranted at Chester A.D. 1724. Since then. Freemasonry has made rapid strides, and at the present time there are three Provincial Grand Lodges in Wales—(a) North Wales and Shropshire, with Sir Watkin W. Wynn, Bart, M.P., as Prov. G.M., and 25 Lodges; {b) South Wales (Eastern Division), with Sir George Eliot, Bart., M.P.. as Prov. G.M., and 11 Lodges ; and {c) South Wales (Western Division), with Colonel Phillips as Prov. G.M., with 8 Lodges—making a total of 44 Lodges.

„ Wales," Lodge of the „ Prince of."—This distinguished Lodge -was constituted on the 20th August, 1787, by warrant from H.R.H. the Duke of Cumberland, M.W.G.M. H.R.H. George, Prince of Wales, was W.M. in 1787 to 1820, having at one time their Royal Highnesses the Dukes of York and Clarence as Wardens, the former being W.M. 1820 to 1827, and the latter W.M. 1827 to 1830. H.R.H. the Duke of Sussex, M.W.G.M., was W.M. 1830 to 1843, and H.R.H. Albert Edward, Prince of Wales, has been W.M. from 1874 (during which period H.R.H. initiated his brother H.R.H. the Duke of Connaught; from 1787 there being a succession of Deputy Masters renowned socially and masonically. The history of the Lodge was ably written in 1876 by one of its Past Masters (Bro. Thomas Fenn, P.G.D.), from which we learn that the Lodge has the privilege of electing a Grand

Steward annually, and moreover enjoys the distinction, through its members, of wearing „ a royal medal, having the Prince of Wales's plume and motto within a garter, surmounted by the coronet," etc. The aprons of the members are likewise allowed to have a „ narrow internal border of garter-blue."

Wales, Prince of.—From 1737 to 1874 no less than fifteen princes of Great Britain and Ireland have been admitted as Freemasons, three being Princes of Wales. 1. Frederick Lewis, 20th Prince of Wales, was initiated at the Palace of Kew, sth Nov., 1737.^7 Dl"- Désaguliers, and the Book of Constitutions of 1738 was dedicated to His Royal Highness. 2. On 6th February, 1787, H.R.H. George Augustus Frederick, 22nd Prince of Wales, was made a Mason in London by the M.W.G.M., H.R.H. the Duke of Cumberland. H.R.H. the Prince of Wales was elected M.W.G.M. in 1790, and installed in 1792; but on assuming the Regency, in i8r2, the office was vacated, and H.R.H. became Patron. As George IV., His Majesty accepted the title of Grand Patron from 1820; and whilst Prince of Wales, from 1787 to 1820, was W.M. of the „Prince of Wales" Lodge, London (Sir Samuel Hulse being the Deputy Master for that period). 3. H.R.H. Albert Edward, 23rd Prince of Wales, was initiated at Stockholm by His Majesty the King of Sweden, in 1868. In 1870 the rank of Past Grand Master of England was conferred upon H.R.H., but on the resignation of the Marquis of Ripon, H.R.H. was graciously pleased to accept the duties of the chair, and was installed as M.W.G.M. at the Albert Hall, London, in the presence of some 8000 brethren, by the Earl of Carnarvon, 28th April, 1S75. Our beloved M.W.G.M. has served the office of W.M. in the „Apollo University" Lodge, Oxford, the „Royal Alpha" Lodge, London, and from 1874 has been the W.M. of the famous „Prince of Wales" Lodge, No. 259. From his initiation. His Royal Highness has exhibited a most marked preference for Freemasonry, and has never lost an opportunity of proving publicly his attachment to our ancient Society. In the Grand Lodges of Scotland and Ireland H.R.H. is enrolled as „ Patron," and as honorary member of the „ Lodge of Edinburgh, No. 1"; and by numerous other Masonic associations the Brethren have been glad to evince their „ loyalty and Masonic fidelity to his rule." H.R.H. is also a member of the 33rd degree, and Patron of the Supreme Council of the 33rd degree for England, as also Grand Master of the Convent General of the Knights Templars.

Walker, James.—Translator of Mournier's „Influence attributed to Philosophers, Freemasons, and to the Illuminati on the Revolution in France," published in London A.D. 1801.

Wands.—Dr. Oliver refers to the three sceptres peculiar to the Royal Arch degree as wands, and sometimes as sceptres ; but clearly the latter title is not so appropriate—the wand or rod being more suitable to describe the threefold offices, when united with the crown, all-seeing eye, and the mitre respectively.

War.—Many anecdotes which have been related from time to time as to the advantages of Freemasonry during war, and the extraordinary escapes which have been due to the „ mystic sign," form the chief attraction to Smith's „ Use and Abuse of Freemasonry," as well as to our lady friends. It is not for us to attempt in any way to lessen their value ; but whilst admitting most readily the truth of a great deal which has been said and written about this subject, we cannot pretend to any sympathy with those who seem to drag Freemasonry into the wars of nations, and, as Masonic Grand Lodges, to aid in the struggles between contending countries. Freemasonry is pre-eminently a peaceful institu- tion, and, as such, can take no part in wars whatever, though the Brethren have ever been ready to help in alleviating the distress occa- sioned by „ man's inhumanity to man," and enrolled

under its banners have been some of the most patriotic men the world has ever known.It enjoins men to do their duty, to defend their country, and to protect their Sovereign ; but, as a society, its objects have nothing in common with the „ strife of battle „ or the quarrels of nations. Whenever the wounded and afflicted solicit aid, however, the Grand Lodge of England lias never refused a hearty response,—the thousand pounds to the „Patriotic Fund," in 1855, and other large grants since, testifying to the generous impulses of the Craft.

Warden.—Originally the chief officer of a Lodge in some parts, but apparently about the seventeenth century made subordinate to the Master, and again not appointed at all until of recent date, according to some records. It is probable that each association of Freemasons had their special Warden in common with the Handicraftsmen generally, the Master being in charge of the whole of the men engaged about the work. The Deacon appears to have been the superior of the Warden in Scotland, and occupied the position now universally conceded to the Master. These officers were generally elected once a year, and in the operative period were invested with considerable power and authority. In Scotland the Chief Ruler of the whole assembly, of any craft was termed the Warden-General, and many instances of such appointments are to be found in Bro. D. Murray Lyon's history of the „ Lodge of Edinburgh." In modern times the three chief officers of a Lodge are the Master and his two Wardens. In order to be eligible for the chair under the English constitution, a Brother must have served as Warden for twelve months (of an English Lodge), save on a petition for a new Lodge;, and an actual attendance during some portion of the qualifying period is absolutely necessary. The Junior Warden's position in the south, representative of the Column of Beauty, and that of the Senior Warden in the west, near the Column of Strength, are well known to Craftsmen ; and it is a happy event for the Lodge when a Brother's attention to the duties peculiar to association with these columns has been such as to render him worthy of advancement to the Orient, the seat of Wisdom and the place of trust. It has been claimed by some that the S.W. or J.W. can give the degrees in the absence of the W.M. or other installed master ; but we think erroneously, for evidently without the presence of a legally qualified installed Master in the chair, the Warden in charge should rest contented with ruling the Lodge. The duties of Wardens are clearly defined in the Constitutions, and should be carefully studied by such officers, so as to ensure efficiency. The jewel of the J.W. is the Plumb-rule, and of the S.W. the Level, and with appropriate surround- ings the same tools are representative of such officers in the Provincial and Grand Lodges.—See Grand WARDENS , JUNIO R AND SENIOR WARDENS , etc .

Warder.—An officer in the „Royal Order of Scotland," whose special duty, as indicated by the title, is connected with the Tower.

Ward, Lord.—The Hon. John Ward wasJ.G.W. of England, 1733,S.G.W. 1734, and, as Viscount Dudley and Ward, D.G.M. i735-8- I n1742-3 his Lordship was M.W.G.W.

Ward , the Hon. William.—The S.G.W. of England in 1784, appointed by H . R . H . the Duke of Cumberland, G.M.

Ware, Richard.—The J.G.W. in 1720, under M. W. George Payne, G.M.

Warrant.—The authority for the W.M. to assemble his Brethren as a Lodge. In England it is granted by the M.W.G.M. on petition, and if from a Province requires the approval of the Prov. Grand Master. At the present time the fee for a Charter is fifteen, ten, and five guineas for London,

the country, and abroad, respectively. It cannot be sold, and the W.M. is responsible for its custody and proper treatment. Formerly Prov. Grand Masters issued warrants, but not of late years. Warrants of Confirmation are granted when needful, and District Grand Masters are allowed to issue Provincial warrants for a certain period. Its transfer is allowable if by regular authority, and its presence is indispensable to a legal Lodge. Without a warrant a Lodge cannot assemble anywhere.

Warre, John.—Junior Grand Warden in 1791 ; the first appointed after the election of H.R.H. George Prince of Wales as M.W.G.M.

Warren, Captain.—One of the conductors of the „ Palestine Exploration," and a member of the Craft. The Grand Lodge of England has twice given one hundred guineas to the fund for securing the explo- ration of that interesting country.

Washington, Congress of.—In 1822 a Congress of Freemasons in America (or rather American Freemasons), was held in the capital of the United States in 1822, to consider the desirability of forming a „General Grand Lodge," on a similar basis to the General Grand Chapter of Royal Arch Masons. All attempts have so far failed to effect such a purpose; and as the project was unsuccessful even when General George Washington was proposed as the General Grand Master, in 1780, it is not likely that any later revivals of such a pretentious aim would prove other than a failure. The present regulations observed generally through- out America, of a Grand Lodge for each State able to support with becoming dignity such an institution, is one much more favourable to true Masonic progress and happiness.

Washington, George.—The „father of his country," and the „ friend of humanity „ (though not noteworthy for his Masonic zeal, having so much else that imperatively claimed his attention), as a Brother to Freemasons deserves more than a brief notice at our hands. One So far pre-eminent above the rest, In all those qualities of mind which grace Superior station. He was initiated at Fredericksburg, Virginia (U.S.A.), in 1752. In 1777 General Washington was nominated for the office of M.W.G.M. of Virginia, but declined the honour, though it is evident that for-several years before then his interest in the Craft had led him frequently to attend the meetings, as also to visit Lodges in other parts. In 1788 he was the Master of the „ Alexandria „ Lodge on its removal to Alexandria from the Jurisdiction of Pennsylvania, in consequence of which the Lodge, since 1805, has been called the „Washington Alexandria," in honour of the event, and quite recently a capital history of the Lodge has been written. On several occasions Washington testified his attachment to the Masonic society by warmly supporting its claims as „ being founded in benevolence and exercised only for the good of mankind," and even so late as 1798 signified his desire to continue a friend of the order and admirer of its principles. In the „ Materials for a Catalogue of Masonic Medals," by Bro. W. T. Marvin of Boston, there are two- fine impressions of „Washington Masonic Medals „ (with others, com- prising some five in all, as a frontispiece), one of which is the noted medal issued in 1797, in anticipation, apparently, that Washington would consent to be the General Grand Master of the United States. On the obverse is a bust of the President of the U.S.A., 1797, and on the reverse, „ G.W.G.G.M.," etc. What Bro. Marvin so modestly styles „ Materials for a Catalogue „ is without doubt the finest work of the kind ever issued on Masonic numismatics.

Washington, Territory of.—A Grand Lodge for this Territory of the United States was organised in 1S58, through the action of the Grand Lodge of Oregon. This body must not be confused with

the District of Columbia, which has its head-quarters in Washington (City), and in which capital of the United States are the offices of the Supreme Council of the 33rd Degree, Southern Jurisdiction.

Water , Fall of.—Of interest to the student of the Second Degree, and an apt symbol for esoteric Masonic purposes.

Wayfaring Man.—Alluded to in the Master's degree as worked in the United States, but not to be found in the ceremony as usually known.

Wear y Sojourners.—According to the American Ritual, „Hana- niah, Mishael, and Azariah, three holy men," who volunteered to assist in making the necessary excavations prior to rebuilding the Temple. Dr. Mackey says this tradition is entitled „ perhaps to little weight „ ! Our opinion is, it is not entitled to any weight, being worthless; and the inventor of this ancient legend (?) may as well have gone in for the full length of the absurdity by substituting for the three worthies before- mentioned those of Adam, Moses, and David !

Webb, Thoma s Smith.—Born in 1771, initiated in 1791 (circa), and died in 1819. Certainly once a most prominent Mason in the United States, and we believe that on the whole his labours were for the advantage of the Fraternity. We are not inclined, however, to unqualifyingly praise his work generally, for it is evidently to him we are indebted for many of the strange and extraordinary peculiarities in much of the American Ritual,—and in all probability more than one so- called „Masonic Degree" was due to his exertions and arrangements. For Royal Arch Masonry especially his „ busy brain „ has been actively- engaged, and not at all to the benefit of the degree. The „ Webb- Preston work „ is supposed to be originally as practised by Bro. Webb, and supported by Dr. Morris from 1859, by the formation of the „Conser- vators' Association,"—an organization which was the means of provoking much opposition from many Grand Lodges, and which, to say the least, was. an unfortunate and ill-advised scheme to secure the general accept- ance of a special system of Masonic work. In 1797 Bro. Webb issued „ The Freemason's Monitor, or Illustrations of Masonry „ (Albany), without, however, acknowledging the authorship; but he did in the „ new and improved editions." The work was popular, and has had a large sale, having passed through many editions, and since been con- tinued by Bro. Jeremy L. Cross, who followed in his footsteps.—See CROSS.

Webb, Walter.—The author of an excellent sketch of the „Lodge of the Nine Muses" (1877), whose centenary was celebrated last year in London, Bro. Webb being the Worshipful Master. These Lodge histories are most valuable, and it is a healthy sign to see such works so rapidly increasing in number, for without them we should never know much of the internal character of our early Masonic Lodges.

Weeping Virgin.—A symbol of grief undoubtedly, but for what reason it is used in Masonic ceremonies it is for the Brethren in the United States to say, who support such a custom. Dr. Mackey credits Cross with the innovation.

Weishaupt, Adam.—We must apologise for the insertion of this name in a Masonic Cyclopœdia, but we quote it only to disown any connection on the part of the Craft with the Order of „ Illuminati of Bavaria." Weishaupt was not a Mason when he founded the Illuminati, though our Society has been not a little abused on the mistaken assump- tion that it was due to his connection therewith that he first of all concocted Illuminatism. It is not easy to say which have erred the most, Weishaupt

or his critics ; this, however, we do know—that Free- masonry had no part whatever with the order referred to.

Wellington, Duke of.—The „hero of Waterloo," with whose military career „ all the world „ is familiar, was initiated in the Lodge No. 494, in ail probability in December 1790, but the date is not quite certain. Some interesting particulars are to be found in the „ Masonic Magazine „ for January 1875 (which were communicated to the editor by the Right Worshipful Bro. J. H. Neilson, of Dublin), and his name as the „ Hon. A. Wesley „ (afterwards Wellesley) occurs in a list of subscribers to the Lodge funds in 1795, the early records being lost. His Grace, however, does not appear to have taken much interest in Masonry, and so we have nothing to record as to his career in that respect.

Wesley, Samuel.—Nephew of the celebrated John Wesley, and son of Charles Wesley, was appointed Grand Organist of England in 1812 by H.R.H. the Duke of Sussex, M.W.G.M., and was reappointed annually up to 1817. As the author of several songs, etc., for the Craft, and particularly of the anthem performed at the „ Happy Union of A.D. 1813," he did not forget the claims of the Fraternity for a share of his genius, and his great merit in his profession was such as to have led Mendelssohn to style him „ the father of English organ-playing." Bro. Wesley was born in 1766, initiated in 1788, and died in 1837.

West.—The position of the Senior Warden, and the point from which Masons are said to leave „ in search of light," journeying towards the East. Its special symbolism we shall not allude to now, save to say that as one of the four cardinal points it must always occupy an im- portant position in our ceremonies.—See EAST, NORTH , and SOUTH.

West Virginia.—Organized in 1864, according to Bro. J. H. Drummond (one of the ablest Masonic statisticians), and in 1865 by Dr. Mackey. The State itself was only constituted in 1863, the Lodges until then being under the wing of the Grand Lodge of Virginia.

„ Westminster and Keystone."—This is the name of a well- known Lodge in London, and one of the three oldest warranted Lodges in England, having been chartered in 1721. The first of the trio is the „ Friendship," No. 6, and the second the „ British," No. 8. Those assembling without warrants are only two, and numbered Two and Four („ Antiquity „ and „ Somerset House „), whilst the others of the first decade inliumeration are all later than 1750 (save the „ Grand Steward's Lodge" of A.D. 1735, at the head of the roll), and were once under the wing of the „Seceders" until the „Blessed Union of A.D. 1813." It is curious to note the changes in the numbers of the Lodges, the numeration having been altered in 1740, ^56 , 1770, 1781, 1792, r8i4, 1S32, and 1863, though scarcely such as to describe in a Cyclopœdia.

Westphalia, Secret Tribunals of.—A strange secret body of men in the country of Westphalia, which for centuries formed the legal tribunal, and by whom were administered in a very practical form what the Court considered to be justice. The reception of the chiefs and judges was of a most imposing character—the initiation, signs, and other matters connected with their cerempnies being kept with most rigid secrecy—from which cause the Society has been considered to have many points common to Freemasonry. Our opinion is that it is unwise, as unhistorical, thus to connect the Craft with an institution simply on the ground of its supposed esoteric customs, especially when—as in this Gase—the resemblance ends when the fact of their having secret forms of reception is established. The Secret Tribunals of Westphalia died out about the end of the fifteenth century, or

at the most a few years later, and would not be tolerated in the present day in any civilized country.

Wharton , Philip, Duke of.—His Grace was a troublesome addi tion to the Masonic ranks early last century, and rebelled against the re-election of the Duke of Montagu as M.W.G.M. On June 24, 1722, he induced a number of Brethren to meet him at Stationers' Hall, and though only a young Mason (in fact, only twenty-two years of age), and not the Master of a Lodge, he was elected, installed, and proclaimed „ Grand Master of Masons," and certain officers appointed accordingly. The Duke of Montagu was not only less ambitious, but also much more Masonic, for His Grace summoned the Grand Lodge to assemble January 17, 1723, and whilst discountenancing the schismatics, in order to „ heal the breach „ permitted the Duke of Wharton to be installed as M.W.G.M. He continued a most restless spirit, and very eccentric ; but losing some of his wealth, he appears to have lost heart, went to Spain, embraced Roman Catholicism, and eventually finished his career in a monastery.

Wheat. —A fit emblem of plenty, and much employed in the sym- bolic representations of the Craft at Consecrations, Dedications, and in Lectures, under the name of „ Corn."

Whisper.—This word might be alluded to for many reasons, if our space permitted ; 1. To discountenance the habit of whispering (some- times very loudly) in certain Lodges, much to the distraction of the W.M. and all anxious to witness the ceremonies duly observed; 2. As a caution to neophytes respecting the communication of their newly- acquired information in a most careful manner, and, if at all, to those who are worthy, after due proof, and then „ only in a whisper „ ; and 3. As to the allusions thereto in the old records. In the Laws of the Aberdeen Lodge of 1670, a portion of Statute III. runs thus: „Wee ordaine lykwayes that none of our number shall whisper or sound together in company with us, without leave asked and given."

White.—A universally acknowledged emblem of purity !ind inno- cence, appropriately representative of the Apprentice on his admission into the Fraternity, and should be expressive of the disinterested character of his motives in seeking an alliance with our „ Ancient and Honourable Society." „ Lily work," from its whiteness, denotes peace, suggestive of the pacific objects of the Fraternity, aptly symbolized in addition by the „ skin of a lamb."

White Stone.—Alluded to in the Mark Degree, and the subject of one of the three special chants during the ceremony of „ Advancement." A white stone is also referred to in the Masonic Knights Templars, as many know.

White, William.—Grand Secretary of England („ Modems"), with James Heseltine from November 1, 1780, and from May 3, 1784, sole Grand Secretary for many years. On the 9th May, 1810, his son was appointed Junior or Joint Grand Secretary, but was not privileged to serve long in that capacity with his father, the latter soon after having died. Bro. White, sen., was initiated in the „ Royal Somerset House and Inverness Lodge" (then No. 2), on March 8, 1770, and was S.W. of the „Emulation Lodge" (then „regenerated"), December 21 of the same year, serving the office of Master in 1771, 1772, 1774, and 1777. Of this Lodge he was a most active member, and founder of a Lodge of Instruction „ to promote a knowledge of Masonry „ under its wing. It is not easy now to rightly appreciate and estimate the services of our veteran Grand Secretary, but assuredly much of the prosperity of the Society was owing to the able discharge of his manifold duties. Bro. White was also Worshipful Master of the „ Grand Stewards' Lodge „ in 1780, having been Secretary of the

Board of Grand Stewards in 1775.

White, William Henry.—Bro. White, sen., on March 18, 1799, proposed his son, William Henry (then turned twenty-one years of age), for initiation in the „ Emulation Lodge," and at the next Lodge (April 15), the two first degrees were conferred upon him. He was elected Worshipful Master December, 1800, and again from 1804 to 1809, also to the office of Grand Steward in 1805, and Secretary of the Board. On May 10, 1810, he was appointed Grand Secretary jointly with William White, his father, and so continued until May 12, 1813, when he became sole Grand Secretary. At the „ Union," in December, 1813, he and Bro. Edwards-Harper were appointed Grand Secretaries by H.R.H. the Duke of Sussex, M.W.G.M. ; and from April, 1839, he was again sole Grand Secretary until his resignation in 1857. His constant and regular attendance at the „ Emulation „ (Bro. Brackstone Baker tells us in his most readable history of that Lodge) was acknowledged in a special minute in 1811, „ a copy of the resolution, together with a hand- some jewel," being presented to him. „ In December, 1813, he initiated his brother, Thomas Edward White, who served all the Lodge offices, and continued a member of it until his death (in March, 1835), whose son, Bro. Thomas Reynolds White, P.G.D., also became a member, and Bro. Thomas W. White, the son of this last named." Bro. Baker has done good service in making public such interesting facts, for it is not many Lodges that can boast of one family being found for four generations on its list of members. Bro. W. H. White twice established a Lodge of Instruction under the protection of the parent Lodge, but neither lasted very long. On retiring from the Grand Secretaryship, in i8S7, the Earl of Zetland, M.W.G.M., passed a very high eulogium on his valuable services, extending over forty-seven years—stating „ he knew of no one, and he believed there never was a Brother, who had done such eminent services for Freemasonry," His death occurred on April 5, 1866, having been a member of the Lodge, active or honorary, sixty- seven years, and also enrolled as a member of many other Lodges and Masonic degrees.

Widows.—The worthy and indigent widows of Masons are now well provided for by carefully administered local annuities established by Provincial Grand Lodges, or by the „ Royal Masonic Benevolent Institution for Aged Freemasons and Widows," and if needful supplemented in a substantial manner from the funds of the Grand Lodge.

Widow' s Son.—Figuratively speaking, the title of a Mason, ac- cording to the usage prevailing under some Grand Lodges, but always to our mind a strained application of one of our legends.—See HIRAMT ABIFF .

Wilhelmsbad, Congress of.—Without doubt this Congress, which assembled in Hesse Cassel, July, 1782, was a most important one, and though not very positive in its decisions, the members thereof refused to accept the Strict Observance theories as to the Templar origin of Masonry, and pronounced the doom of that Rite.

Wilkinson, Robert.—Junior Grand Warden, A.D. 1802, under H.R.H. the Prince of Wales, the Right Hon. the Earl of Moira Acting Grand Master (or Pro G.M.),

Will.—Dr. Mackey tells us it is customary in some of the Conti- nental Rites to require candidates to make their wills prior to initiation, so as to add special solemnity to the ceremony,—a custom which our learned Brother objects to, much to our satisfaction ; for certainly a more unmasonic commentary on the „ free will and accord „ which gentlemen are supposed to feel and manifest on

entering our Society, could not well be imagined.

William Frederick Charles, H.R.H., Prince of the Nether- lands.—Grand Master of the Netherlands, and honorary member of the Grand Lodge of Scotland.

William Henry, H.R.H., Duke of Gloucester.—Was initiated on the 16th of February, 1766, by Lord Blaney, in an „ occasional Lodge," convened for the purpose at the Horn Tavern, Westminster. Two of the sons of H.R.H. the Prince of Wales (who died 1751) joined the Fraternity: H.R.H. the Duke of Gloucester now chronicled, and H.R.H. the Duke of Cumberland, in 1766.

William Henry (William IV.)—H.R.H. the Duke of Clarence, afterwards King William IV., was initiated in the „ Prince George Lodge," Plymouth.—See CLARENCE, DUK E OF.

William, His Majesty, Emperor of Germany.—One of the honorary members of the Grand Lodge of Scotland, and protector ^ of Freemasonry in Germany,—his son, H.R.H. the Crown Prince, being Deputy Protector.

William, Prince of Gloucester (afterwards Duke of Gloucester).— Was initiated in the „ Britannic Lodge," London, by the Earl of Moira (subsequently Marquis of Hastings), on the 12th May, i79S>H.R.H. was presented by the Grand Lodge „ with an apron lined with blue silk," and in „all future processions to rank as a Past Grand Master."

William of Wykeham.—The Bishop of Winchester was not only an ecclesiastic of note, but a distinguished architect and statesman. Amongst Masons he is revered for his love of the science of geometry, and for his able superintendence of various public edifices in England during the latter part of the fourteenth century.

Williams, William.—An enthusiastic Mason, who was a very ener- getic worker early this century : Grand Steward in 1812, Provincial Grand Master of Dorset for many years, and altogether a most useful Mason. He was also editor of the first edition of the revised Book of Constitutions, issued after the Union of December, 1813. It is curious to note that only the „ second part „ was published, as also of the second edition of 1827, which has led some collectors to advertise for the „first part,"—of course quite needless, as, though often promised, it was never issued. It was to have contained the history of the Society from early days to the time of publication—something like that contained in the previous editions—1723 to 1784. The Rev. Dr, Oliver offered to write such an Introduction to our Laws ; but as it was not accepted, such a publication is not supposed to be desirable. In the late editions of Preston's „ Illustrations of Masonry," however, we have virtually all that is needful for that purpose, save for the past few years.

Wilson, Gavin.—The author in part, and collector, of a number of Masonic songs published in 1788, many of which were a disgrace to the editor, and others were positively obscene. It is happily a work that is rarely met with now, and only valuable on that account.

Wilson MS.—This MS. has only been known by name until quite recently, when, through the exertions of Bro. Woodford, and with the kindly help of A¥. O. Halliwell, Esq., now Phillips, it was found that the Rev. J. E. A. Fenwick, of Cheltenham, son-in-law of Sir Thomas Phillips, possessed the identical copy of the „old Charges," mentioned by Preston,

Dallaway, and other antiquaries, as having been „ in the hands of Mr. Wilson, of Broomhead,

near Sheffield, Yorkshire, written in the reign of King Henry VIII.,"—hence its title. To Bro. S. B. Ellis, of Sheffield, and to Bro. Nixon, must be attributed the kindly aid which enabled Bro. Woodford to discover that Mr. Wilson, of Broomhead, had a „ local habitation and a name," and that the Wilson MS. had been sold to Sir Thomas Phillips. The Wilson MS. is written on vellum, and rubricated, being in all probability of the sixteenth century. The charges are in agreement generally with those of the period already known to Masonic students, but is most valuable in many ways, especially as it is important to trace every MS. alluded to by our early historians, and to read for ourselves what they really state: e.g., Preston, in quoting from the Antiquity MS., in his „Illustrations of Masonry," states that one portion contains : „ These be all the Charges and Covenants that ought to be read at the installment of Master, or makeing of a free-Mason or free-Masons." The words „installment of Master" are not in the original ! (vide Hughan's „Old Charges.") A „ verbatim et literatim „ transcript of the Wilson MS. is to be found in the „Masonic Magazine," April, 1876.

Wilson, Stephen Barton.—A celebrated Masonic Ritualist and Lecturer, for thirty years President and Preceptor of the famous „Emulation Lodge of Improvement," London, and J.G.D. on'29th April, 1857. He died in 1866, beloved and respected throughout his most useful Masonic career by a very large circle of friends and brethren. The Grand Lodge of England, on the 6th June, 1866, passed a vote of sympathy with the family, amid general expressions of respect and esteem.

Wind.—In some of the curious representations of Freemasonry of early last century, the question „How blows a Mason's wind?" received the answer „ Due east and west." Such might have been the custom at that time, or might not. We have no means of correctly determining either way at the present time, but there is a probability about the matter, especially from the prominence always given to the East in all Masonic ceremonies; and,^figuratively speaking, „all is well" when a Mason is proceeding from the Orient to the Occident in the earlier period of his career as a. Craftsman.

Winding Staircase.—The „ Symbolism of Freemasonry," by Dr. Mackey, treats of this subject so exhaustively (and moreover it is not a question that can be considered briefly in our present work), that we prefer to rest contented by simply stating that the Mason who has, and can rightly ascend the figurative „winding staircase," and correctly appreciate its symbolism, has not much more to learn of the moral and spiritual application of numbers in connection with the Craft.

Window.—The dormer is the window „that gives light to the Sanctum Sanctorum," the Holy of Holies. Strange to say, in the „ Encyclopedia of Free-Masonry „ this reference in our Rituals is unnoticed, and the window is simply viewed as connected with the Mark Degree in a manner peculiar to the United States.

Wine, „ that maketh glad the heart of man," is one of the elements in Masonic Consecrations and Dedications, and universally adopted for that purpose throughout the world. Salt is sometimes added. The wine is the symbol of refreshment, the corn of nourish- ment or abundance, and the oil of joy. The first mentioned (second in order of use) having been sprinkled, the Lodge or hall is dedicated to Universal Benevolence, the corn precedes the dedication to Virtue, and the „ oil of gladness „ fitly precedes the setting apart of the Lodge to the „ purposes of Masonry."—See CORN .

Wisconsin.—This State was enrolled on the Register of Free- masonry in 1843, and soon was constituted into a Grand Lodge, the Grand Chapter following in 1850. It has taken well to the Cralt ; and its members, though not amongst the most active in the outward mani- festations of the Order,

are most attentive to their own progress, and if all were alike careful of their Lodges, there would be a general gain.

Wisdom.—We are familiar with the oft-repeated trio, „Wisdom, Strength, and Beauty," represented respectively by the columns of the Master and his two Wardens, the three chief orders of architecture, the King of Israel, the'King of Tyre and Hiram Abiff, and others. SAPIENTIA, or wisdom, has an important part to play in the Ancient and Accepted Rite, as well as in Craft Masonry—the seat of wisdom being always in the post of honour, the Orient. „ Health, Contentment, Wisdom," frequently commences communications in the Rite_ of the 33rd Degree; and, as might be expected, the prominence given to wisdom in Masonry accords with the philosophy of the East.

Wise, Rev. J.—Was the author of a sermon delivered and published at Rochford, Essex, A.D. 1802, on Freemasonry.

Withdrawal of Candidates.—It is frequently the custom in Lodges to withdraw the name of any candidate about to be balloted for, should it be found that there are ; strong objections to his reception, and thus avoid the unpleasantness of „ black-balling." How far such a course is constitutional it is not for us to determine ; but whilst anxious to spare the feelings of the proposer and his friend, if the latter is not acceptable, we desire to point out that if the name is to be withdrawn at all, it should be before the particulars are inserted on the summons ; also that the proposition fee is only returnable on the rejection of the applicant for initiation.

Wolf, Rev. Dr. Joseph.—A celebrated philosopher and oriental traveller, and a respected member of our „Ancient and Honourable Society."

Wollner, John Christopher.—Born in 1732, and died in 1800. According to Findcl, he commenced as a preacher in 1759, then a canon, and in 1786 received from King William III. an appointment as Privy Councillor of Finance, then raised to the aristocracy, and in 1788 became Minister of State and placed at the head of ecclesiastical affairs. Our German Masonic historian considers these promotions were mainly due to the fact of Wôllner's connection with the Rosicrucians. Dr. Kloss mentions several works and addresses on Masonry as due to Wollner ; and Findel describes him as „ self-interested, and with inordinate ambition,—yet was his social life blameless." After the King's death he was dismissed from office, and ended his days on his estate at Gross--Riez.

Woman.—For allusions to the „Dame" in Masonic MSS., see DAME. Women cannot be members of our Society ; and we think that they should be willing to allow the justice of such exclusion when it is remembered that Masonry, though now speculative, is based upon operative customs and regulations, and that it is the pleasure and privilege of men to „ bear the burden and heat of the day," so that their „ better portion „ should not have to work.

Woodford' s MS.—This is the title given to a MS. in the possession of Bro. the Rev. A. F. A. Woodford, M.A., P.G.C., which was purchased a few years ago from Kerslake of Bristol. The MS. is on sheets of paper, and bound'—the size being similar to Cole's Constitutions, and originally belonged to William Cowper, Clerk to the Parliament, for whom it was transcribed (it is believed) from Cooke's MS., by Grand Secretary Reid, 1728. Sir J. Palgrave once owned it, and alludes it to in one of his articles in the „Edinburgh Review." It is an interesting fact to note that in 1859 Bro. Matthew Cooke gave a list of the Masonic MS. Constitutions then known to the Craft, the number

of which amounted to six. In 1877, by the successful and most industrious researches of Masonic students, about five times that number have actually been traced, and a large proportion published for the information of the Fraternity, so marked has been the progress of the literary efforts of the Society within the last twenty years.

Woof, Richard, F.S.A.—Author of an excellent „ Sketch of the Knights Templars and the Knights Hospitallers of St. John of Jerusalem, with Notes on the Masonic Templars:" London, 1S65 ; and of many valuable contributions on Freemasonry and the chivalric degrees. Bro. Woof is one of the best authorities on the Knights Templars, their history, and customs, either when an Order in early days, or of late under the wing of the Craft ; indeed, few, if any, brethren could be found to contest his right to be considered the highest living authority on the subject. In his own Province, as Town Clerk of the ancient city of Worcester, and P. Prov. S.G.W. of Worcestershire, he is well known, respected and esteemed, as a gentleman, archaeologist, and learned Freemason ; and the several communications, from time to time, to various learned societies, testify to his industry and research.

Word, Mason's.—See MASON' S WORD , and also consult works that afford information as to Masonic customs during early times. The „Mason's word" was the main esoteric feature of initiation in Scottish Freemasonry for centuries, and the possession thereof constituted the Brother a Freemason, with all the usual rights and privileges, csct. par. It is quite evident, however, that a word was not the only secret peculiar to Freemasonry when mostly operative, for secrets are alluded to botli in MSS. of Scotland and England, and in some instances a „ grip „ is also noted. It has been over and over again proved that the Masons had secret forms of recognition long before the institution of Grand Lodges and the introduction of what is known as „ Modern Freemasonry „ ; and such words and grips, with the peculiar rites, form the connecting link between the present speculative Society and the operative past. The question as to the „ lost word „ is scarcely suitable for discussion here.

Work.—The arrangements for the „ work „ of Masons forms the main object for which the „ Old Charges „ were circulated, all the clauses being most exactly considered as respects the time, the men, the masters, the lords, and also as to the cowans, etc. On these points the various old MSS., now happily in print, may be consulted with advantage.

Work, Master of the.—"Ye maistyr of yc worke," or Master Mason, is represented at the present day in part by the Master Mason and the Master of the Lodge. The Apprentice of to-day fitly represents the Apprentice of old, and the Brother who had lawfully served his time ^.nd been constituted a Fellow-Craft, finds his counterpart in members of the Second Degree. The Master Mason and Master of the Work are aptly found in the Master Masons and Masters of Lodges of speculative Freemasonry, to each of whom, before advancement, certain tasks are given, which, if correctly finished, is followed by promotion, corresponding with the essays of operative times. — See MASTER MASON, etc .

Working Tools.—Each degree in Craft Masonry has its tools, and peculiar symbolic references are attached to each, the correct interpretation and appreciation of which have much more to do with the real spirit and aim of the Fraternity than the mere external signs by which Masons are known to each other and distinguished from the rest of the world.

Workmen.—The, workmen swore to observe the orders for carrying on the work, generally once a year. The annual custom was termed the „ Pledge-day," and it was so observed at the building

of the celebrated York Minster, particulars of which are to be found in the fabric rolls published by the „ Surtees Society." The work of Freemasons now is of a speculative character ; but symbolically we have our pledge- days, and we cannot too rigidly attend to the numerous duties we are required to observe, as workmen in a Temple which, though not seen, is. none the less real, and far exceeds in importance the buildings or edifices of any age.

Works, Grand Superintendent of.—An officer appointed in the Grand Lodge, who has a special acquaintance with Freemasonry, both operatively and speculatively, to whom is entrusted the duties to report „ on the state of repair of the edifices of the Grand Lodge„ and make such further reports from time to time (to the Board of General Purposes) as he may deem expedient." He is, in fact, the Grand Architect of the Grand Lodge, and is to advise with the Board „ on all plans of building or edifices undertaken by the Grand Lodge, and furnish estimates," etc. A similar officer is appointed in Provincial Grand Lodges.

Worship.—The Lodge is symbolically a worship, and indeed the earliest use of the word Lodge in connexion with Masonry (viz.,. at York during the 14th century), evidently signified a place where the Craftsmen might in secret fashion the stones, without the fear of detection, by cowans or eavesdroppers. The French Masons terming the Lodge an „ atelier „ is quite in keeping with this fact.

Worshipful.—This prefix distinguishes the Masters and Past Masters of Lodges, and all Grand Officers (Past and Present) below the rank of Grand Secretary. No appointment to office in a Provincial Grand Lodge confers such a title per se. AU officers below that of Grand Warden, to Grand Secretary (inclusive), are styled „ Very Worshipful," and from Junior Grand Warden up to Deputy Grand Master, inclusive of Provincial and District Grand Masters (who are officers of Grand Lodge), the title is „Right Worshipful," the Pro-Grand Master and Grand Master being „ Most Worshipful." This is the custom in England; but each Grand Lodge appears to be a law unto itself in such matters, the title of the Master of a Lodge in Scotland being such as designates the Grand Master of Pennsylvania—viz., „ Right Worship- ful." In France the Master is called „Vénérable," and the Lodge „ Respectable."

Worshipful Master.—Chief officer in a symbolical Craft Lodge.—See MASTER.

Wren , Sir Christopher.—Born in 1632, died in 1723; and though one of the most distinguished architects, was, at the advanced age of eighty-six, after fifty years of useful, active, and laborious self-devotion to the services of the public, dismissed from the office of Surveyor-General. We state this on the authority of Sir William Chambers, in his „ Civil Architecture ; „ London, 1862, who characterizes the circumstance as an „ eternal disgrace of the reign of George the First." Wren was a great genius, and though not actually educated as an architect, he has left as his monument the Cathedral of St. Paul's— one of the grandest edifices the world has ever seen, which was commenced in 1675 and completed in 1710. He was knighted in 1672, but never seems to have received the notice due to his great genius. In Freemasonry it has been general for many years to credit Sir Christopher Wren with everything great and good before the „ Revival," but on very slender evidence. He is said to have been a member of the „ Lodge of Antiquity „ for many years ; „ and the maul and trowel used at the laying of the stone of St. Paul's, with a pair of carved mahogany candlesticks, were presented „ by him, and are in the possession of the Lodge. Dr. Anderson chronicles him as Grand Master in 1685 ; but according to a manuscript of Aubrey's in the Royal Society, he was not admitted a Brother

Freemason until 1691. Unfortunately, the early records of the celebrated „ Lodge of Antiquity „ have been lost or destroyed, so there is literally nothing certain as to Wren's Masonic career, and what little has been circulated is contradictory. It is, of course, more than likely he took an active part in Freemasonry, though he was not a member of the Masons' Company ; but as the records are wanting, it is idle to speculate, and absurd to credit to his labours on behalf of our Society what there is not a tittle of evidénce to prove.

Wren' s MS.—On the Browne's MS., owned by Bro. Hughan, there is an endorsement to the effect that the original MS. was found amongst the papers of Sir Christopher Wren. This is literally all we know of the matter; and though Bro. Hughan has tried to trace it, through the relatives of the late Bro. S. Browne (who possessed the transcript), he has so far failed. However, as his motto is „ Nil desperandum," and he has succeeded so many times before under similar circumstances, we are not without hope of something eventually being discovered as to the matter.

Wrestle.—The „Mark Link and Wrestle" were given late last century as connected with the Mark Master's degree, but are now obsolete. It is probable, however, a portion is retained in the „ Mark Man," now worked as preliminary to the „ Mark Master's „ degree in this country.

Wright, The Rev. James, D.D., was initiated at Edinburgh, and soon after was Grand Chaplain of Scotland. Dr. Wright is the author of „ A Recommendation of Brotherly Love," etc. (London and Edinburgh, rySô), and preached „the first sermon ever presented to the Masonic Fraternity at Edinburgh," according to the title-page (Edinburgh, 1786), both of which are rare and valuable in the present day. Bro. D. Murray Lyon says he was nicknamed „Brotherly Love."

Wrights.—The „seal of cause „ granted to the wrights (carpenters) of Glasgow (A.D. r6oo) is a very curious document, and of much interest to the Craft because of their connection with the Masons. „ The most experienced of the Masters were chosen of the Deacon and Masters to pass and visit all men's work „ every Saturday afternoon. In the wrights' case the „ Booth „ took the place of the Lodge of the Masons, and the members were called „ Brethren."

Wright, Judge, Waller Rodwell.—A most enthusiastic Mason in all the degrees, and for many years Provincial Grand Master of the Ionian Islands (where he had served as British Consul-General), and up to his decease in 1827 he held a high judicial position at Malta. He was initiated about 1795, an d revived the Red Cross of Rome and Constantine about r 804, in which he was succeeded as Grand Sovereign by H.R.H. the Duke of Sussex, M.W.G.M. As a Knight Templar „he made his mark," having been Grand Master at one time of the Order (from 1809), until succeeded by H.R.H. the Duke of Sussex.

Writing, Cipher.—It is curious to examine the many systems of cipher writing, especially those peculiar to certain of the „hauts grades," several of which display much ingenuity. In the „ Mark degree," an old legend is preserved as to a plan of communication by cipher writing at the building of Solomon's Temple ; the method, how- ever, was early this century used in the Royal Arch degree in the United States.—See CIPHE R WRITING .

Wrottesley, Sir R., Bart.—J.G.W. in 1752, and S.G.W. in 17^, under Lord Carysfort, M.W.G.M.

Wynne, Sir W . Williams.—J.G.W. in 1770, and S.G.W. in 1771, under the Duke of Beaufort, G.M., and Lord Petre, G.M. respectively.

Xaintes, Isember de.—A famous French builder of the twelfth century, who is the same, the „Handbuch" thinks, with William Alemain, or William the German, who finished London Bridge in 1209. Some consider him the same as William of Sens ; but we do not, though we think it is likely that, as he was the builder of bridges at Xaintes and Rochelle, he may have finished the work of Peter de Colechurch.

Xaintrailles, Madame de.—The French Mrs. Aldworth, according to Clavel. She is said to have been both a member of the adoptive Lodge, and also to have been initiated towards the end of the last century in the Lodge „ Frères Artistes," at Paris. We confess that, despite the remarks of Mackey, to which we always pay the attention they rightly deserve, we do not see how the French Brethren were to blame, or what they could otherwise have done under the circumstances.

Xavier, Mierè. Campello F.—Was Bishop of Almeria, and Inquisitor-General of Spain, and a zealous persecutor of the Freemasons in i8r5. Fie published the Bull of Leo and Pius VII. against the Freemasons, and had many secluded in the prisons of the Holy Inquisition. Dreadful misnomer !

Xerophagistes, Les.—Are said by Thory to have been an „ Insti- tution Mystérieuse," founded in Italy in 1746 by the Freemasons, who wished to avoid the penalties of the Bull of Clement XII., in 1738. They are said to have given up meat and wine, and to have lived on bread and dry fruits. Thory mentions that a MS. concerning this sect at Paris. We cloubt the whole story.

Yarborough, 2nd Earl of.—This nobleman did good Masonic service in his time, and was much respected as a Craftsman. His lord- ship (then Lord Worsley) was appointed D.G.M. by the Earl of Zetland, M.W.G.M., 29th April, 1846, and annually re-appointed until 1857, when he resigned. The first Earl of Yarborough appears to have been Prov. G.M. of the Isle of Wight, and is so recorded in the „Freemasons' Calendar" for 1845.

Yarker, John.—Author of „ Notes on the Scientific and Religious Mysteries of Antiquity," etc. ; also of „ Notes on the Temple and St. John," and other works. Of late, however, Bro. Yarker has identified himself with the „ Antient and Primitive Rite of Masonry," and so we are unable to follow him in such unknown paths ; but when he was loyal to the degrees as generally worked in this country, we perused many of his communications with much interest and profit.

Yates, Giles Fonda.—An American Mason of celebrity, born in 1796, initiated in 18T7, and died in 1859. Bro. Yates rose to the highest honours in the „ Ancient and Accepted Rite," having been Sov. G.C. of the 33rd degree of United States (N.J.) in 1851, and during his Masonic career frequently communicated valuable articles respecting the history of the Craft to the Masonic journals of his day. A touching tribute to his memory is to be found in the „Encyclopaedia of Masonry," by his old friend Dr. Mackey.

Year of Light (Anno Lucis).—Some confusion has been caused at times by the „ A.L." of Masonry being considered the same as the

A.M. (Anno mundi) of Christian usage. The fact is, as Masons we add 4000 to the Christian year to obtain the Anno Lucis, whereas the ordi- nary custom is to add 4004 for the Anno Mundi. Bro. John J . Bond, in his „ Handy Book of Rules and Tables," to our mind gives a clue to this difference, which we never remember seeing noted elsewhere, as applicable to the subject. „ The birth of our Lord took place in the 28th year of the reign of Augustus ; and Dionysius, by reckoning from 727

A.U.C., the year in which the Emperor took the name of Augustus, made the 28th year fall to 754 A.u.c., four years short of the date observed by the early Christians, who, reckoning the years of the Emperor from the date of the battle of Actium (723 A.u.c.), to com- memorate which the era of the Roman Emperors was founded, made the 28th year of Augustus fall to 750 A.u.c. for the birth of our Lord, or „ Anno Christi." It is easy enough, however, to make the necessary alterations, for A.L. 5877 is A.M. 5881 and A.D. 1877. For „ Masonic Years „ generally, see CALENDAR „ Yellow Jacket and a Blue Pair of Breeches."—Said to be the clothing of Masons early last century. Of course this is not to be understood literally, as the reference is to the compasses' „ blue and gold."

Yevele, Henry.—Said by the Rev. James Anderson, D.D. (in the first edition of the Book of Constitutions, 1723) to have been ^the „ King's Free Mason, or general surveyor of the buildings „ of King Edward III., and employed by His Majesty to „build several abbies „ and other edifices. Unfortunately Dr. Anderson was gifted with the imaginative faculty to an undue extent, so that such statements as the foregoing (which are frequently met with in his work) confuse more than they benefit the general reader, and, Masonically speaking, have done much harm. We fail to see why Masonry requires unhistorical statements to render it acceptable in any way.

Yod.—The Hebrew letter ^ : of peculiar significance in craft and „high grade" Masonry, it being represented in the former by the letter G, but still retained in the latter as a symbol of the Deity, gene- rally depicted within the triangle.

„York Constitutions of 926."—We need scarcely say that no such constitutions are known, though Dr. Krause in his day accepted „ Stonehouse's MS. of 926" as genuine. Through the exertions of Bro. the Rev. A. F. A. Woodford, M.A., a translation of this MS. (known as Krause's MS.) from the German was made in 1872, and published in Hughan's „ Old Charges." The original of the so-called York MS. of 926 has never been found, no reference whatever to it can be traced at York, and it has never been mentioned by Drake, or any antiquarian or historian of that famous city. In fact, whatever the MS. may be, it is not a document of A.D. 926, and it appears to have been either made up from Dr. Anderson's compilations, or vice versâ.

York, Edwar d Augustus, Duke of.—H.R.H. was initiated abroad in 1766; and the Grand Lodge of England, to mark „their sense of the honour conferred on the Society by the initiation of their Royal High- nesses the Dukes of York, Gloucester, and Cumberland, resolved that each of their Royal Highnesses be presented with an apron lined with blue silk, and that in all future processions they do rank as Past Grand Masters, next to the Grand officers for the time being „ (15 April, 1767).

York, Frederick, Duke of.—H.R.H. was initiated into Free- masonry in the „Britannic Lodge," London, Nov. 21, 1787, and joined the „Prince of Wales Lodge" April 20, 1789. On January 18, 1792, H.R.H. the Prince of Wales (W.M. of the latter Lodge) appointed H.R.H. the Duke of York S.W., the J.W. being H.R.H. the Duke of Clarence. The Duke of York was installed W.M. of the „Prince of Wales Lodge," March 22, 1873, by H.R.H. the Duke of Sussex, M.W.G.M. A Masonic token in 1795 was issued commemo- rative of the membership of H.R.H„ having for the reverse the Masonic arms of another token of 1792.

York Grand Lodge.—This is the short title for „The Grand Lodge of All England," held at York, which was formed from an old Lodge in 1725, at work evidently during the seventeenth century, and probably much earlier. The Annual Assembly was held in the city of York by the Masons for

centuries, and is so acknowledged virtually by all the MSS. from the fourteenth century. A list of Master Masons of the York Minster during, its erection is preserved of the fourteenth century ; and legend and actual history agree in the fact that York was the home of the Mason-Craft until modem times,—the „Charter of Prince Edwin „ being one of the earliest traditions. The Grand Lodge continued, with alternate success and failure, to preserve its position in the north of England until 1792, when it finally died out, and during its career constituted several Lodges in its immediate neighborhood, and also a „ Grand Lodge South of the Trent „ (at London) during the period that the „ Lodge of Antiquity „ seceded from the regular Grand Lodge held at London from r7i 7,—of which Grand Lodge, held under the protection of the „ Antiquity Lodge," Bro. William Preston was an officer ; and during the few years it worked, two Lodges were started in London, which ceased on the members of the „Antiquity" being restored, in 1790. All the „York" Lodges succumbed on the decease of their „ Mother Grand Lodge," and there has not been a representative of the Ancient York Grand Lodge anywhere whatever, throughout this century. It never at any time chartered Lodges to meet out of England, and was always opposed to the „ Athol Masons „ of London„ with whose Grand Lodge, formed about 1753, it never associated, though the latter sometimes did, unfairly, style themselves „Ancient York. Masons," a title affected since by several Masonic bodies, with as little authority. Bro. Hughan has written a full account of the „ History of Freemasonry at York" in his „Masonic Sketches and Reprints" (1871), and the statements made herewith are substantially in agreement with his views on the subject, which have been formed after considerable study and research. AU the records known of this extinct Grand Lodge are preserved by the members of the „ York Lodge „ with most scrupulous care and veneration ] their faithful custody of these valuable minutes having received the highest praise from the last M.W.G.M., the Earl of Zetland, and the universal admiration of the Craft indeed, it is only lately that some records and MSS. were returned to them by the M.W.G.M., which came into the hands of the Grand Lodge of England through (it is believed) the late Bro. Godfrey Higgins, who acknowledged sending them to H.R.H. the Duke of Sussex.—See EDWIN , etc., etc.

York Lodge.—The „York Lodge" being the honoured custodian of the archives of the extinct „ Grand Lodge of all England," we cannot do better than refer briefly to its history. In 1777 it was warranted by the Duke of Manchester, M.W.G.M., and called the „ Union," but in 1870, by consent of the Earl of Zetland (a P.M. of the Lodge), M.W.G.M., its name was changed to the „York." In November, 1877, its centenary was celebrated. In 1875 an excel- lent account of its history was published, attached to its Bye-Laws by Bro. Joseph Todd, P.M. and Secretary, etc.—that of the „Grand Lodge of all England „ being ably written by Bro. William Cowling, P.M. (to whom Masonic students generally are so much indebted). _ All the known minute books, inventories. Masonic MS. Constitutions, Grand Chapter Records, and other documents owned by the York authorities of the last century, are now safely kept by this Lodge, and by its fidelity to the trust it has long ago proved its right to the honour.

York Masons, Ancient.—A title descriptive of the members of the „ Grand Lodge of All England „ (extinct about 1790), unlawfully at times used by the „ Athol Masons „ (or seceders), and wholly unsuitable to be employed in the present day ; the „ York Masons „ having literally- died out towards the end of last century, and left no representatives. It is not correct that the „Ancient York Masons" united with the regular Grand Lodge at London in'1813; for the „ Union „ of December oAhat year was with the „ Athol Masons," also of London, and then under H.R.H. the Duke of Kent, M.W.G.M.

For list of Grand Masters of these three Grand Lodges, see Grand MASTERS, from which it will readily be seen that the „ Grand Lodge of England," London („Moderns"),the „GrandLodge of All England," York („York Masons"), and the „Grand Lodge of England according to the Old Constitutions," London („Ancients," or „Seceders"), were totally distinct bodies. The „York Grand Lodge „ recognised Royal Arch and Knight Templar Freemasonry a few years prior to its dissolution.

York MSS.—In an inventory or „ schedule „ of 1:779 of the „Regalia, Records, etc., belonging to the Grand Lodge of all England," occurs the following ;—" No. 1. A parchment roll in three slips, containing the Constitutions of Masonry, and by an endorsement appears to have been found in Pontefract Castle at the demolition, and given to the Grand Lodge by Bro. Drake." „ No. 2. Another like roll in three slips, endorsed 1 Constitutions of Masonry.' „ „ No. 3. A parchment roll of charges on Masonry, 1630." „ No. 4. A paper roll of charges on Masonry, 1693 :given to the Grand Lodge by Bro. Walker, 1777. „ „No. 5 . Part of another paper roll of charges on Masonry." „ No. 6. A parchment roll of charges, whereof the bottom part is wanting." In addition to these MSS., records of the Lodge or Grand Lodge are noted from 1705, and a variety of other articles relating to the Craft and its ceremonies. Of the MSS., numbers 2, 4, and 5 were in the safe custody of the „York Lodge, in 1864, when the latter was visited by Bro. the Rev. A. F. A. Woodford, M.A., and so in 1867, on Bro. Hughan's Masonic pilgrimage to York. Since then, by the happy recognition or discovery of Bro. Hughan's in the Grand Lodge Archives, London, Numbers 1 and 6 have been traced, and have recently (by the gracious consent of H.R.H. the Prince of Wales, M.W.G.M.), been transferred to their former resting- place. The only one now missing is MS. No. 3 of A.D. 1630, of which no clue has yet been obtained, save that a copy of the „ old charges „ is mentioned by a local historian, and an extract given, which does not agree with either of the five MSS. preserved, and is considered to refer to No. 3. No 4 of A.D. 1693, and No. 2 of A.D. 1704, were published in Bro. Hughan's „ Masonic Sketches and Reprints," and No. 1 (of about A.D. 1600) in Hughan's „Old Charges of British Freemasons „ (London, 1S72). No. 5 is about A.D. 1670, and is pronounced by Bro. Hughan to be a copy of No. 1, but the No. 6 of about the same date is of special value.

York Rite.—A title considered to describe Craft Masonry; but certainly not accurately, for the „ York Masons „ having long ceased to work, the retention of the name leads many to believe that York Masonry is not extinct. The „ English Rite," or the „ American Rite," etc. etc., would be much more appropriate and exact.

Zadok.—A name familiar to the members of the „ hauts grades." Pie was the son of Ahitub, of the house of Eleazar, a constant friend of King David, and held the office of „ Sagan," or priest—next in rank to Abiathar the High Priest. On the accession of the Royal Solomon, Abiathar was formally deposed, and was succeeded by Zadok, though it is uncertain if the latter held that important office at the dedication of the Temple, or his grandson Azariah.

Zarthan.—A place sometimes alluded to in our ceremonies in lieu of Zeredatha. The fact is, both are mentioned in connection with the casting of the holy vessels : the former in 1 Kings vii. 46, and the latter in 2 Chron. iv. 17. In Joshua iii. 16,-Zarthan is called Zaretan, an unknown city, supposed to have been near the point where the Israelites crossed the Jordan.

Zeal.—Initiates, according to the ancient regulations, have to serve their lawful time with „ freedom, fervency, and zeal," and the Masonic triad is represented by chalk, charcoal, and clay. How and

why it is not for us to say.

Zebulon—Tenth son of Jacob, and alluded to m Royal Arch Masonry by one of the twelve banners or ensigns under the standard of Tudah. A common error is that the banners and standards mean one and the same thing. There are but four standards—represented by Tudah, Reuben, Ephraim, and Dan. Under each standard are rangée three ensigns—thus making a total of four standards and chief tribes, and twelve banners representative of the twelve sons of Jacob.

Zedekiab.—The twentieth and last king of Judah, about which a pretty legend is preserved in the Super-excellent Master s degree.

Zelator The first of the series of nine degrees of the Rosicrucian Society, which, though not a Masonic organization, is so intimately connected with many of our ceremonies, and_ only Brethren of the Mystic Tie being eligible for membership, that it deserves recognition in a Masonic Cyclopaedia.

Zenith „ Under the celestial canopy of the zenith which answers to ,0"" <o" north latitude," etc., is the manner of describing the place from whence documents are issued by the Ancient and Accepted Rite (in this case meaning London). Under t he ol d ®yst;f p \ longitude was not mentioned, the City being called the Grand East."

Zerbal.—Alluded to in the degree of Intimate Secretary, and supposed by Dr. Mackey to be a fabulous or fanciful personage.

Zeredatba.—'See ZARTHAN.

Zerubbabel.—Dr. Mackey has devoted considerable space it his Masonic Encyclopedia to a sketch of the „ Prince of Judah, and has also embodied in the article several oi the legends peculiar to certain Masonic degrees. How far such is desirable we think is open to question; and at all events we do not one to follow his example. Zerubbabel or Zerobabel was the son of Pediah, heir of Salathiel, descendant of David, and accordingly the representative of the Ancient Royal line at the Captivity. The decree of Cyrus for the return of the captives placed the subject of our sketch at the head of the first expedition ; and having ample powers from the King, he lost no time in commencing the second Temple, which was structurally as nearly as possible the same as its famous predecessor. The foundation was aid B c 515, but it was not until after the lapse of fully twice the time that the first Temple took in building that the second was finished and dedicated—the prophecies of Haggai and Zechariah having aroused the spirit of Zerubbabel and his volunteers to complete the mighty work.

Zetland, Thomas Dundas, Earl of.—For ever lamented in the memories of the Craft, for to him much of the present prosperity of the Fraternity is due, and few if any of the many distinguished noblemen have wielded the sceptre of Grand Master of England with so much credit to the Order. The Society, under his Lordship s able rule, was conducted through a period of unusual internal changes and dissensions, and finally harmony prevailed universally, and order was enthroned in the place of confusion. Many who objected then to his Lordship's dicta, lived to witness the wisdom of his decisions, and still more rejoiced to feel that they had throughout supported their M.W.G.M., for by him was laid the foundation on which much of our ever-increasing prosperity has found a solid resting-place, and the super- structure has proved to be all the more worthy, because of the early- arrangements and wise preparations that were made to provide an ample basis for all pos-

sible extensions of the Society, elastic yet constitutional. His grandfather, the first Lord Dundas, was D.G.M. in 1813; and his father also held the same post a few years later, and was Pro G.M. when he died, in 1839. The subject of our present sketch was born in 1795, initiated in the „ Prince of Wales Lodge, No. 259," in 1830, and became Deputy Master 1837-8. His Lordship was appointed S.G.W. in 1832, D.G.M. in 1839, and Pro G.M. in 1840. By the decease of the revered Duke of Sussex, M.W.G.M., A.D. 1843, he became, de jure, the chief ruler of the Craft until March, 1844, when his Lordship was elected M.W.G.M. The M.W. Brother was exalted in 1832, and from one office to another the promotion was rapid, until that of First Grand Principal was reached in 1S44. As Prov. Grand Master of North and East Yorkshire from 1835 until his decease in 1873, it seems impossible that any Brother can excel his Lordship either in zeal, knowledge, or discretion. A fund of 3000 was subscribed in 1870, in commemoration of his Lordship's twenty-six years' Grand Mastership, and at home and abroad the Craft in various hearty ways testified to their appreciation of the devotion manifested by their beloved M.W.G.M. to the interests of the Grand Lodge, and the Fraternity of F. and A. Masons wherever located. The present Earl of Zetland succeeded as Prov. Grand Master of that important Province in 1874, and has proved that he has inherited many of the Masonic virtues of his noble predecessor.

Zillah.—One of the two wives of Lamech, mother of Tubal Cain and Naamah, and one of the very few females whose names are mentioned of the antediluvian period. The name is also most familiar to the students of our old Masonic MSS.

Zinnendorf, J. W. von.—A most remarkable Mason, and so much identified with the history of the Craft in Germany during the latter part of the last century, that even a sketch of the Society, without alluding to Zinnendorf, could not fail to be incomplete and unsatisfactory. Born at Halle in 1731, and initiated early in life, he soon came to the front ; and being appointed General Staff Surgeon at Berlin, he joined the „ Three Globes „ of that city, and then became for a time a warm adherent of the Strict Observance. Later on he was expelled from that Rite, and it in turn was denounced by Zinnendorf as an imposture,—though it apparently was right enough whilst he was a member ! The Rite of Zinnendorf was soon launched on the troublous waves of Masonic criticism—with, however, considerable success and was of course adopted by (his) the Grand Lodge of Germany, the' mixed medley of the Swedish system and Swedenborgianism being arranged in three grades of seven degrees. The Grand Lodge was originated in 1770, the Prince of Hesse-Darmstadt being Grand Master, followed by the indefatigable Count in 1774, which office the latter held until his death, some eight years later. The Grand Lodge of England recognized this body at first, but subsequently declined to continue the connection ; but the Grand Master having secured as protector the King of Prussia, no opposition appears to have had any effect upon ]-t[j-Q—not even that of the Grand Master of the Grand Lodge of Sweden and he continued working away most zealously until death „ put an end to the scene."

Zizon.—Said to be the name of the balustrade before the Sanctum Sanctorum, and a word familiar to the members of the high degrees.