CAMBRIDGE LIBRARY COLLECTION

THE ROYAL MASONIC CYCLOPAEDIA OF HISTORY, RITES, SYMBOLISM, AND BIOGRAPHY

EDITED BY
KENNETH R.H. MACKENZIE



CAMBRIDGE

CAMBRIDGE LIBRARY COLLECTION

Books of enduring scholarly value

Spiritualism and Esoteric Knowledge

Magic, superstition, the occult sciences and esoteric knowledge appear regularly in the history of ideas alongside more established academic disciplines such as philosophy, natural history and theology. Particularly fascinating are periods of rapid scientific advances such as the Renaissance or the nineteenth century which also see a burgeoning of interest in the paranormal among the educated elite. This series provides primary texts and secondary sources for social historians and cultural anthropologists working in these areas, and all who wish for a wider understanding of the diverse intellectual and spiritual movements that formed a backdrop to the academic and political achievements of their day. It ranges from works on Babylonian and Jewish magic in the ancient world, through studies of sixteenth-century topics such as Cornelius Agrippa and the rapid spread of Rosicrucianism, to nineteenth-century publications by Sir Walter Scott and Sir Arthur Conan Doyle. Subjects include astrology, mesmerism, spiritualism, theosophy, clairvoyance, and ghost-seeing, as described both by their adherents and by sceptics.

The Royal Masonic Cyclopaedia of History, Rites, Symbolism, and Biography

The nineteenth-century writer and Masonic scholar Kenneth R.H. Mackenzie (1833–86) studied occultism with Frederick Hockley, and met the famous French occultist Éliphas Lévi in 1861. He was also involved in the foundation of the Hermetic Order of the Golden Dawn. This extensive encyclopaedia, first published in 1877, is considered to be a classic Masonic reference work. It includes detailed information on the symbols, rites, legends, terms, people and places associated with Freemasonry. Some of the symbols are illustrated and lists of rankings are given, including a 'traditional' list of Grand Masters of England that includes Sts Swithin and Dunstan, Alfred the Great, Sir Christopher Wren (twice) and Charles II. Mackenzie aims in his entries to be critical when relevant: as he says in the Preface, freemasonry has 'received a willing tribute' in his book, but he hints at difficulties encountered in publishing material about a famously secretive society.

Cambridge University Press has long been a pioneer in the reissuing of out-of-print titles from its own backlist, producing digital reprints of books that are still sought after by scholars and students but could not be reprinted economically using traditional technology. The Cambridge Library Collection extends this activity to a wider range of books which are still of importance to researchers and professionals, either for the source material they contain, or as landmarks in the history of their academic discipline.

Drawing from the world-renowned collections in the Cambridge University Library and other partner libraries, and guided by the advice of experts in each subject area, Cambridge University Press is using state-of-the-art scanning machines in its own Printing House to capture the content of each book selected for inclusion. The files are processed to give a consistently clear, crisp image, and the books finished to the high quality standard for which the Press is recognised around the world. The latest print-on-demand technology ensures that the books will remain available indefinitely, and that orders for single or multiple copies can quickly be supplied.

The Cambridge Library Collection brings back to life books of enduring scholarly value (including out-of-copyright works originally issued by other publishers) across a wide range of disciplines in the humanities and social sciences and in science and technology.

The Royal Masonic Cyclopaedia of History, Rites, Symbolism, and Biography

Edited by
Kenneth R.H. Mackenzie



Cambridge
University Press

CAMBRIDGE UNIVERSITY PRESS

Cambridge, New York, Melbourne, Madrid, Cape Town,
Singapore, São Paolo, Delhi, Mexico City

Published in the United States of America by Cambridge University Press, New York

www.cambridge.org
Information on this title: www.cambridge.org/9781108044066

© in this compilation Cambridge University Press 2012

This edition first published 1877
This digitally printed version 2012

ISBN 978-1-108-04406-6 Paperback

This book reproduces the text of the original edition. The content and language reflect the beliefs, practices and terminology of their time, and have not been updated.

Cambridge University Press wishes to make clear that the book, unless originally published by Cambridge, is not being republished by, in association or collaboration with, or with the endorsement or approval of, the original publisher or its successors in title.

THE

ROYAL
MASONIC CYCLOPÆDIA

OF

HISTORY, RITES, SYMBOLISM, AND BIOGRAPHY.

EDITED BY

KENNETH R. H. MACKENZIE, IX°,

("CRYPTONYMUS,")

HON. MEMBER OF THE CANONGATE KILWINNING LODGE, NO. 2, SCOTLAND.

CONTAINING UPWARDS OF THREE THOUSAND SUBJECTS, TOGETHER WITH NUMEROUS ORIGINAL ARCHÆOLOGICAL ARTICLES ON TOPICS NEVER BEFORE TREATED IN ANY SIMILAR WORK.



LONDON:

BRO. JOHN HOGG, PATERNOSTER ROW.

MDCCCLXXVII.

(*All rights reserved.*)

THIS

Cyclopædia of Freemasonry

IS

BY PERMISSION, INSCRIBED TO

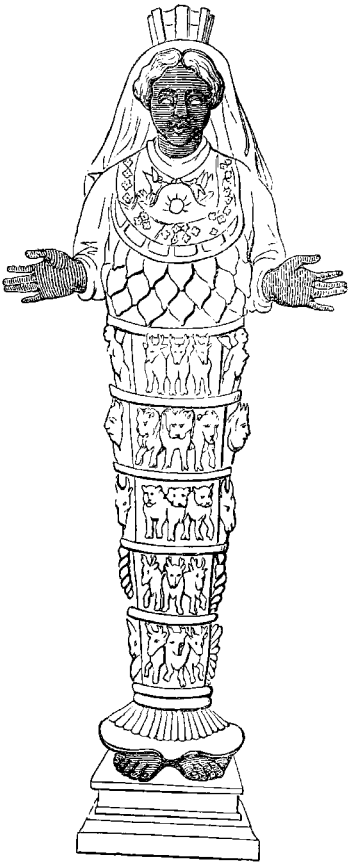
JOHN HERVEY, ESQUIRE, 32°,

GRAND SECRETARY OF THE UNITED GRAND LODGE OF ANCIENT FREE AND ACCEPTED MASONS OF ENGLAND,

WITH EVERY FEELING OF FRATERNAL RESPECT AND REGARD,

BY HIS NEPHEW, THE EDITOR,

KENNETH R. H. MACKENZIE, IX°.



THE HINDU ISIS.

PREFACE.

THIS book does not contain the accumulation of the knowledge of one person, but of many—nor does it express the opinions of an individual. It would be very inadequate to its purpose were it the former, and wholly impertinent were it the latter. It should also be remembered, that nothing can be truly effective of good without an attempt at impartiality; and to the merit of such an attempt the author or editor has throughout aspired. Had it not been for the valuable assistance obtained from brethren far more distinguished in the Craft than he can ever expect to be, many inaccuracies would have been perpetuated, and much important and valuable information continued unrecorded; but it may still be urged on the reader, that the best way of using this work is to study its pages with the sense of its presenting a coherency, from beginning to end, of great advantage to the Masonic Student. Perfection, in that which is progressive and hence incomplete, was an impossibility; but it has been endeavoured throughout to give a tone of consistency to the form in which the various topics have received illustration. Many collateral matters have been introduced, being of interest to a right comprehension of the scope of Masonic science; some digressions have not been excluded, as it was thought they would be found valuable in the ultimate aim of throwing new light upon the central idea of the Fraternity; and where, in certain articles, censure has been made of particular views, it has only been to strengthen the entire fabric, and eliminate errors of more or less danger. While the Craft, with all respect and affection, has received a willing tribute at the writer's hands, difficulties have been presented, and an open critical

spirit allowed; and if certain legends have been treated with a free method of inquiry, it has always been essayed to perform the necessary labour with a due respect for the superior knowledge of special points possessed by experts in the various systems by which the spirit of Masonry has received expression. There has, therefore, been no attempt to glorify certain rites at the expense of others; there has been a constant endeavour to put things in the truest light attainable by archæological and historical research; and everywhere there has been kept in view the cardinal fact, that the three degrees of Craft Masonry form the substantial foundation and essence of the whole science. As Hutchinson wisely says: "Take away from the *spirit* of our mysteries and ceremonies, and they become ridiculous."

A remarkable author of the last century (Carl August Ragotzsky), in summing up his experiences of the Masonry of his time, which he found broken up into numerous fantastic sects, with an ever-varying standard of Masonic truth, observes, with a sort of prophetic felicity: "But, my dear brother, what is there that is not now loaded upon the shoulders of Masonry? Truths and fictions of the most dissimilar kind could not avoid becoming interwoven with Freemasonry. In one hundred years (if indeed it be possible that Freemasonry should stand so long!!!) —in one hundred years, if Freemasonry was continually to be exhibited in such an eccentric light, the necessity of a Masonic Lexicon of Lodges and Sects would become an absolute fact, and most certainly such a work would contain as many rubrics and singularities as the orthodox and heretical Lexicon of the Christian Church! But be that as it may, it has been of old, and will for ever remain, the first requirement of a Freemason to possess a pair of clearly-seeing eyes!" And certainly the prediction of Brother Ragotzsky—amid the confusion and whirl of

class rites—has been fulfilled; the continual creation of new systems built upon the frailest of traditions has not ceased, nor does the fertility of imagination, on the part of founders of sects, exhibit many signs of flagging.

In the various new rites introduced within the memory of the present generation, it is not to be denied that many interesting features are present; but, at a time when every new idea is brought rigidly to the touchstone of truth, it must be confessed that works of supererogation abound, and the reconstructed sub-Masonic fraternities, however excellent their intentions, by no means satisfy historical conditions, or anywhere approach in grandeur of conception the original plan; while, in many instances, the substructure of these rites, on investigation, coincides in no accurate measure with the ascertained facts of history. In the last century, there continued a belief in the mystical, which the light of science has been insufficient to discourage; and at the present day, in various directions, we perceive this lingering love of the marvellous still holding the minds of many in thrall. This very attitude of the reduplicators of Masonic sects renders the whole suspicious to the very large majority of thinkers and students; and men accustomed to dissect history, like De Quincey, the essayist, and Carlyle, the historian, instinctively shrink from the inaccurate. But let it once be admitted that the basis of Freemasonry, like that of many other institutions, is of a purely symbolical and moral character, and there need be no such outcry. But, above all things, let it be clearly seen as a purely social institution, having no political or religious tendency at all, tending to make men friendly upon vastly different grounds than those of agrarian and political rights. In England, at any rate, agitation of a party kind is impossible in the Lodge, for men of all shades of political belief meet there on neutral ground,

while the exercise of religious freedom is admitted and proclaimed to be the inalienable possession of each individual brother.

On the various theories concerning the origin of Masonry, it is advisable to be prudently reticent: there are of these so many that each student may select his own favourite theory without prejudice to any other. It is only requisite to recognise the actual good effected by Masonic association to perceive that its enemies are at fault. And whatever opposition may be brought against Masonry, or ridicule heaped upon it, it has too firmly established itself in the minds of benevolent and far-seeing men to be in any danger of overthrow. To my brethren I need say no more, and to the general public I can only say—read in these pages, and see if there be anything worthy of reprehension.

I am greatly indebted to the personal kindness of many brethren for aid in my work—beyond the ordinary printed sources—and especially for the supervision of the proof-sheets, by the following eminent Members of the Craft—who have, in fact, formed a most efficient Committee of Aid in the present undertaking—often saving the reader from the redundance and reiteration unavoidable in works of this kind. My acknowledgments are therefore heartily offered to Bros. W. Hyde Pullen, W. J. Hughan, Captain F. G. Irwin, D. F. Ranking, M.A., John Yarker, Thomas Sampson, R. Wentworth Little, A. A. Pendlebury, Dr W. R. Woodman, Captain J. H. Lawrence Archer, Benjamin Cox, J. Leyland Feilden, and many others, who in various ways have contributed to ensure accuracy and perspicuity throughout the work. And I ought to add my special acknowledgments for the valuable assistance at all times rendered by my publisher, Bro. John Hogg.

KENNETH R. H. MACKENZIE, IX°.

THE

ROYAL MASONIC CYCLOPÆDIA.

A.

A.—The letter א, Aleph, signifying *ox*, is first in the alphabets of all languages except the Æthiopian, Japanese, Mongolian, and Tibetan, but is not given this position in the Runic system. In the Hebrew and Armenian numerical systems its value is 1. From the peculiar sanctity it has acquired in the Hebrew and Greek, in which the Sacred Scriptures are written, certain mysterious qualities and mystical values have been assigned to it. It is emphatically the sacred Aleph, and has even been held to typify the Trinity in Unity, being composed of two Jods, upright and reversed, with a transverse bar or nexus; thus—  The St Andrew's Cross is occultly connected therewith; and as the latter enters largely into Masonic combinations and signs, it is fitly to be placed at the commencement of this work. The name of God in Hebrew, corresponding with Aleph, is אֲהֵיֶה, AĕHeIĕH.

Aaron.—The name signifies *the illuminated.* Elder brother of Moses, and first High Priest of the Hebrew Church; the dignity of the priesthood being hereditary in his family. He died on Mount Hor, aged 123, and was buried in a cavern on the mountain. He was succeeded by Eleazar, his son, in the office of High Priest.

Aaron's Band.—A degree fabricated by Joseph Cerneau at New York, and conferred by an independent body. It was censured and suppressed by the Royal Arch Chapter of New York State in 1825.

Aaron's Rod.—This symbol was introduced into Royal Arch Masonry because it was one of the three holy things preserved in the most holy place of the Tabernacle. It refers to the rebellion of Korah, Dathan, and Abiram.

Ab.—אב. 1. The eleventh month of the Hebrew civil year, corresponding to July and August. In 1875, Ab begins on the 4th of July, and in 1876 on the 23d of July. 2. A Hebrew word,

signifying *father*, and a component of the designation, *Hiram Abif.*

ABACISCUS.—In ancient architecture, the chequered or square divisions of the Mosaic pavement; the material of which the ground floor of the First Temple was supposed to have been made.

ABACUS.—1. An instrument for facilitating arithmetical computations. 2. In architecture, a table forming the upper or crowning member of a column and its capital. 3. In the Masonic system of Knights Templar, the term has been wrongly considered the name of the Grand Master's staff of office. (See *Baculus.*)

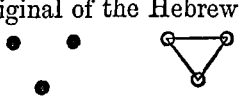
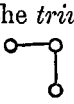
ABADDON (Hebr. אֲבַדּוֹן, *exterminans, vel perditio,* destruction).—The name of the Angel of the Abyss. Used in the 17th degree of the Scottish Rite. The Greek word is Ἀπολλύων, the destroyer. (Rev. ix. 11.)

ABAMARUS.—A buttress, or second wall built to strengthen another.

ABANO, PETRUS DE. (See *Magic.*)

ABAZAR.—Grand Master of Ceremonies in the 6th degree of the Modern French Rite. The father of Mithridates.

ABBA.—The Hebrew word אב, father, in the Chaldee idiom. As it is used in some simple and compound forms in Masonic and other occult mysteries, it is given here. The Talmudical writers employ אבא to express Rabbi or Master. (Matthew xxiii. 9.)

ABBREVIATIONS, MASONIC.—So many and diverse are the degrees and orders of Freemasonry, and the rites and ceremonies since connected with the Royal Art proper, that a necessity for Masonic abbreviations has arisen. To give a complete list of a series of contractions, to which additions are constantly being made, is all but impossible; but the following series of contractions may be considered as full as can be made. Masonic abbreviations are commonly indicated by the use of three points (as thus ∵ or ∴), placed after the letter. As to ∴, it would seem to refer to the officers and their work on all points of the triangle. It has been thought that they refer to the three lesser lights in the Lodge, or the situation of the Master and Wardens in Continental Lodges. It more probably refers to the triune nature of the Deity, thus alluding to the initial name of God, as represented in the original of the Hebrew forming the *triune circles of eternity;* thus,  ; hence,  , the Hebrew Yod. Ragon says these points were first used on the 12th of August, 1774, by the Grand Orient of France, in an address to the subordinate Lodges.

A.∴ Auditor. A degree in the Order of Apex and Sāt B'hai.

A.·. C.·. (*Anno Cædio.*) Year of destruction; referring to 1314, and the catastrophe of the Knights Templar.

A.·. C.·. K.·. York year of Christian Knighthood (A.D. 32.)

A.·. C.·. M.·., or A.·. Y.·. M. Ancient Craft, or York Masonry.

A.·. and A.·. O.·. D.·. Antient and Archæological Order of Druids.

A.·. and A.·. S.·. R.·. Ancient and Accepted Scottish Rite.

A.·. and P.·. R.·. Antient and Primitive Rite.

A. D. (*Anno Domini.*) Year of Our Lord.

A.·. Dep. (*Anno Depositionis.*) In the Year of the Deposit. The date used by Royal and Select Masters in Cryptic Masonry.

A.·. F.·. M.·. Ancient Freemasons.

A.·. F.·. and A.·. M.·. Ancient Free and Accepted Masons.

A. G. M. Acting Grand Master.

A. H. (*Anno Hebraico.*) Hebrew Year. Used in the A. and A. Rite. The Hebrew Year begins in September, on the 1st of Tisri, being the 1st of September, 1875, the 20th of September, 1876.

A.·. Inv. (*Anno Inventionis.*) In the Year of the Discovery. Used in Royal Arch Masonry and in other rites.

A. L. (*Anno Lucis.*) In the Year of Light, 4000. The date used in Craft Freemasonry. The A. and A. R. use 4004, added to the common style, or A. D.

A.·. L.·. G.·. D.·. G.·. A.·. D.·. L.·. U. (*A la gloire du Grand Architecte de l' Univers.*) To the glory of the Grand Architect of the Universe. Used at the head of all French Masonic documents.

A. L' Or.·. (*A l'Orient.*) At the East. The seat of the Lodge.

A. M. (*Anno Mundi.*) Year of the World. Used by the A. and A. R. in conjunction with A. H.

A.·. O.·. (*Anno Ordinis.*) In the Year of the Order. The date used by Knights Templar and other Chivalric Orders in accordance with the year of their several institutions.

A. O. O. I. Ancient Oriental Order of Ishmael.

A.·. R.·. Year of Revival (1686), used by the K. T. priests.

A.·. U.·. T.·. O.·. A.·. G. (*Ad universi terrarum orbis summi Architecti gloriam.*) To the glory of the Grand Architect of the Universe. Used at the head of the documents of the A. and A. R.

A.·. V.·. L.·. (*An du Vraié Lumière.*) Year of True Light. The A. and P. Rite uses the Indian 000,000,000.

B.·. A.·. (*Buisson Ardente.*) Burning Bush.

B.·. B.·. Burning Bush. Used in documents of the A. and A. R.

B. L. R. T. Brotherly Love, Relief, and Truth.
Br. or Bro. Brother (German, *Bruder* or *Brüder;* French, *Frère.*)
C.·. Censor; Courier.
C.·. C.·. Celestial Canopy. Used in documents of the A. and A. R.
C.·. F.·. C.·. Committee on Foreign Correspondence.
C.·. G.·. Captain General; Captain of the Guard.
C. H. Captain of the Host.
C. N. Conductor of Novices; an officer in the Rosicrucian Fraternity.
Comp. Companion. Designation of a member of the Royal Arch.
D.·. A.·. F. Due and Ancient Form.
D. C. Director of Ceremonies.
D. D. G. M. District Deputy Grand Master.
Deg. Degree or Degrees. Also designated thus: *e.g.*, 18°.
D.·. G.·. B.·. A.·. W.·. (German, *Der Grosse Baumeister aller Welten.*) To the glory of the Grand Architect of all Worlds.
D. G. H. P. Deputy Grand High Priest.
D. G. M. Deputy Grand Master; District Grand Master.
D.·. M.·. J.·. (*Deus Meumque Jus.*) God and my Right. Motto of 33° of the A. and A. R.
E.·. East; the place or emblem of Light; also Eminent, Excellent.
E. A. or E. A. P. Entered Apprentice.
Ec.·. (French, *Ecossais.*) Scottish.
E.·. G.·. C.·. Eminent Grand Commander.
E.·. O.·. L.·. (*Ex Oriente Lux.*) From the East cometh Light.
E. V. (*Era Vulgus.*) Common Era.
E.·. V.·. (*Ere Vulgaire.*) Vulgar Era.
F.·. or FF.·. (*Frère* or *Frères.*) Brother or Brethren.
F. A. M. Free and Accepted Mason.
F. C. Fellow Craft.
F.·. F.·. Z.·. Freedom, Fervency, and Zeal.
F. H. C. Faith, Hope, and Charity.
Fra. Frater (used to denote a Brother of the Rosicrucian Order and Knight Templar).
F.·. U.·. A.·. M. (*Freie und Angenommene Maurer.*) Free and Accepted Masons.
F.·. U.·. Z.·. Faith, Unity, and Zeal.
F. Y. Fraternally yours.
G. God; Grand; Geometry; Guardian; Generalissimo.
G. A. Grand Architect; Grand Almoner.

G. A. C. Grand Arch-Chancellor.
G. C. Grand Chaplain; Grand Chapter; Grand Council; Grand Conductor; Grand Conclave; Grand Chancellor; Grand Clerk.
G. C. G. Grand Captain General; Grand Captain of the Guard.
G. C. H. Grand Captain of the Host; Grand Chapter of Herodom.
G. Com. Grand Commander; Grand Commandery.
G. D. C. Grand Director of Ceremonies.
G. E. Grand East; Grand Encampment.
G. G. Grand Geometrician; Grand Generalissimo; Grand Guardian.
G. G. C. General Grand Chapter.
G. H. P. Grand High Priest; Grand High Patriarch.
G. J. W. Grand Junior Warden.
G. K. Grand King. Peculiar to the Royal Arch in the U. S. A. and in the Irish Rite.
G. K. S. Grand Keeper of the Seals.
G. L. Grand Lodge; *Grande Loge; Grosse Loge.*
G. M. Grand Master; Grand Marshal.
G. M. V. Grand Master of the Veils.
G. O. Grand Orient; Grand Orator; Grand Organist; Grand Overseer.
G. P. Grand Prelate; Grand Patriarch; Grand Prior; Grand Preceptor; Grand Preceptory; Grand Pursuivant; Grand Patron; Grand Priory; Grand Principal.
G. P. K. T. Grand Priory of the Knights of the Temple—the supreme body in Scotland.
G. P. S. Grand Principal Sojourner.
G. R. Grand Recorder; Grand Registrar.
G. R. A. C. Grand Royal Arch Captain. Grand Royal Arch Chapter.
G. S. Grand Secretary; Grand Scribe; Grand Sentinel; Grand Steward; Grand Sojourner.
G. S. B. Grand Sword Bearer.
G. S. E. Grand Scribe Ezra,—in Royal Arch Masonry.
G. S. N. Grand Scribe Nehemiah,—in Royal Arch Masonry.
G. S. V. Guardian of the Sacred Vault.
G. S. W. Grand Senior Warden.
G. STD. Grand Steward.
G. STD. B. Grand Standard Bearer.
G. T. Grand Treasurer; Grand Tyler.
G. W. Grand Warden.
H. Herald; Harbinger.
H. A. B. Hiram Abif.

H.·. J.·. (German, *Heilige Johannes.*) Holy Saint Johns.
H. K. T. Hiram, King of Tyre.
H. P. High Priest.
H. R. A. C. Holy Royal Arch Chapter.
H-R-M. Herodom, Rite of.
I. G. Inner Guard; Intendant General.
Ill.·. Illustrious.
Ins.·. Gen.·. Inspector General. One who has received the 33°.
I.·. H.·. S.·. V.·. (*In hoc signo vinces.*) By this thou shalt prevail.
I.·. N.·. R.·. I.·. (*Iesus Nazarenus Rex Iudæorum.*) Jesus of Nazareth, King of the Jews. Motto of the Knights of Malta, of the Red Cross of Rome and Constantine, and of the Rosicrucian Society.
I. S. Inside Sentinel.
I.·. T.·. N.·. O.·. T.·. G.·. A.·. O.·. T.·. U.·. In the name of the Grand Architect of the Universe. Initials sometimes used on Warrants and Certificates in the English language.
J. D. Junior Deacon.
J. G. Junior General.
J. G. D. Junior Grand Deacon.
J. G. W. Junior Grand Warden.
J.·. V.·. S.·. P.·. L.·. N.·. M.·. Q.·. N.·. S.·. C.·. (French, *Je vous salue par les noms Maçonniques que nous seul connoissons.*) I salute you by the Masonic names which we only know.
J. O. Junior Overseer.
J. W. Junior Warden.
K. C. S. Knight of the Order of Charles XIII. of Sweden.
K. K-D-H. Knight Kadosch.
K. E. P. Knight of the Eagle and Pelican.
K. H. S. Knight of the Holy Sepulchre.
K. M. Knight of Malta.
K. R. C. Knight of the Red Cross; Knight of the Rose-Croix.
K. S. King Solomon.
K. St. J. Knight of St John.
Kt. *or* Knt. Knight.
K. T. Knight Templar.
L. Lieutenant.
L. LL. Lodge, Lodges. (German, *Lehrling*, Apprentice.)
L.·. E.·. T. (*Lux e tenebris.*) Light out of darkness.
Lt. G. C. Lieutenant Grand Commander.
L. P. D. Labour, Prudence, Duty; Love, Patience, Devotion.
L.·. V. Lord of the Valley. An officer in the Order of Ishmael.

L.·. V.·. X.·. (*Lux.*) Light. A mystical word among the Rosicrucians and other orders.

M.·. (French, *Maître;* German, *Meister*; Spanish, *Maestro.*) Master; Marshal; Mark; Minister; Mute.

M. C. Master of the Ceremonies; Mark of the Craft; Mystic Circle.

M. E. C. Most Enlightened Commander.

M. E. G. H. P. Most Excellent Grand High Priest.

M. E. M. Most Excellent Master.

M. E. Z. Most Excellent Zerubbabel.

M. G. Master General.

M.·. K.·. G.·. (German, *Maurer Kunst Geselle.*) Fellowcraft.

M.·. L.·. (German, *Maurer Lehrling.*) Entered Apprentice.

M.·. M.·. Master Mason; Mark Master; *Mois Maçonnique:* Masonic Month. The French begin the Masonic year in March. (German, *Meister Maurer;* Spanish, *Maestro Mason.*)

M. P. S. Most Puissant Sovereign. President in a conclave of the Red Cross of Rome and Constantine.

M. T. Master of the Temple. An officer in a Rosicrucian College.

M. W. G. M. Most Worshipful Grand Master.

M. W. S. Most Wise Sovereign of a Rose-Croix Chapter.

N.·. Novice.

N. E. C. North-east Corner.

N'o.·. P.·. V.·. D.·. M.·. (French, *N'oubliez pas vos décorations Maçonniques.*) Used in France at the left-hand corner of the summons, meaning: Do not forget your Masonic regalia.

O.·. A. Order of Apex (which see.)

O.·. A.·. C.·. (*Ordo ab Chao.*) Order out of Chaos. Motto of the 33°.

O. C. S. Oriental Chair of Solomon.

O. G. Outside Guardian.

OR.·. Orient—the East, the station of the Master; Orator.

P.·. Prefect; Prelate; Prior.

P. C. W. Principal Conductor of the Works.

P. G. M. Past Grand Master.

PRO G. M. Pro Grand Master.

PROV. G. M. Provincial Grand Master.

P. J. Prince of Jerusalem; Provost and Judge.

P.·. K.·. Past King, in the Irish Rite.

P.·. M.·. (French, *Maître Passé, Ex-Vénérable;* German, *Alt Meister, Passirt Meister.*) Past Master; Perfect Master.

R. Registrar.

R. A. Royal Arch; Royal Art.

R. A. C. Royal Arch Captain, or Chapter.
R. A. M. Royal Ark Mariner; Royal Arch Mason.
R. +, *or* R. C. Rose Cross. The signature of a Prince Rose-Croix.
R.·. E.·. A.·. *et* A.·. (*Rite Écossais Ancien et Accepté.*) Ancient and Accepted Scottish Rite.
R. E. G. C. Right Eminent Grand Commander.
R. L. (*Réspectable Loge.*) Worshipful Lodge.
R. O. S. Royal Order of Scotland.
R. O. O. S. Bh. Royal Oriental Order of Sāt B'hai.
R. R. P. Right Reverend Prelate.
R-S-Y-C-S. Rosy Cross. The Royal Order of Scotland.
R. W. Right Worshipful.
R. W. M. Right Worshipful Master. The title of a Provincial Grand Master in England, and of the Master of a Lodge in Scotland.
S.·. Sponsor; Sentinel; Seneschal.
S. B. Standard Bearer.
S.·. Bh. Order of Sāt B'hai (which see.)
S.·. C.·. S.·. G.·. I.·. G. Supreme Council Sovereign Grand Inspector General. A member of the 33°.
Sec. Secretary.
Sec. Gen. Secretary General.
S. G. D. Senior Grand Deacon.
S. G. W. Senior Grand Warden.
S. M. Secret Master; Substitute Master; Select Master; Secret Monitor; Sovereign Master; Speculative Master; Supreme Magus (in Rosicrucianism.)
S. O. Senior Overseer.
S.·. P.·. R.·. S. Sublime Prince of the Royal Secret.
S. S. (*Sanctum Sanctorum.*) Holy of Holies.
S. S. S. (French, *Trois fois salut.*) Thrice greeting.
SS.·. GG.·. II.·. Sovereign Grand Inspectors.
SS. John. Saints John.
Surv. 1er. (French, *Premier Surveillant.*) Senior Warden.
Surv. 2e. (French, *Second Surveillant.*) Junior Warden.
S. W. Senior Warden.
T. Tyler; Treasurer.
T. B. Torch Bearer.
T.·. C.·., *or* V.·. F. (French, *Très cher ou Vénérable Frère.*) Very dear or Venerable (Worshipful) Brother.
T. G. A. O. T. U. The Grand Architect of the Universe.
Treas. Treasurer. A necessary officer in a Lodge.
T.·. S.·. (*Très Sage.*) Wisest. The presiding officer in the French Rite.

V. (*Vénérable.*) Worshipful. The title of the Master in France. Verger.
V. D. B. Very dear Brother.
V. D. S. A. (Used by the Knights Templar.)
V. E. Viceroy Eusebius.
V. G. C. Vice Grand Chancellor.
V.·. L.·. (*Vraié Lumière.*) True Light.
V. W. Very Worshipful.
W. Warden.
W. M. Worshipful Master; *Würdiger Meister.*
Y.·. I.·. F. Yours in Fraternity.



(*a.*) (*b.*) (*c.*) (*d.*) (*e.*) (*f.*) (*g.*) (*h.*) (*i.*)

(*a.*) and (*b.*) Lodge, Lodges.
(*c.*) The Delta is the Emblem of the Chapter in Royal Arch Masonry; Overseer's mark of approval in Mark Master's Degree; Emblem of the Trinity.
(*d.*) Passion Cross. The prefix to the signature of a Knight Templar.
(*e.*) Templar Cross, used before the signature of a Grand Commander.
(*f.*) Patriarchal Cross, used before official signature of Grand Officers.
(*g.*) Cross of Salem, used before the signature of the Grand Master of Knights Templar. All these Crosses should be made in red ink.
(*h.*) Hermetic Cross, used by members of the Governing Body of the Order of Ishmael, Esau, Reconciliation, and Expiation. The position of the Cross in relation to the signature is varied, according to instructions issued from time to time, and marks the rank of the signatary; the colour of the ink is also varied.
(*i.*) The sign of a Knight Rose-Croix; also used in 1725 to signify the Lodge of St John (Johannite Masonry.)

ABCHAL.—The father of King Hiram of Tyre. (1 Chron. xiv. 1.)

ABDA.—A word used in some of the high degrees, especially in the degree Provost and Judge. He is stated to have been the father of Adoniram. (1 Kings iv. 6.)

ABDAMON.—Orator in the 14th degree of the Rite of Perfection (Sacred Vault of James VI.); corrupted from *abad,* to serve, in Hebrew.

ABDEVEUM.—In Astrology, the 12th house in a scheme of the heavens.

ABDITORIUM.—A secret place for the preservation of important documents and records. Tradition asserts that the two columns of the First Temple porch were constructed hollow to serve for this purpose.

ABELITES.—So called from Abel, the second son of Adam, whose name was properly Hebel, and primarily signified *weakness or vanity*, and secondarily, *grief or lamentation*. His murder by Cain (the possessor), the first city builder on earth, was considered to have laid the first foundation-stone of the City of God in the heavens; Abel was revered as the prototype of the Saviour, Sotor or Healer. 1. The name of a sect in Northern Africa, professing a sort of Gnosticism. 2. It was also the name of a secret or *quasi*-Masonic society existing in Germany about 1746. A pamphlet setting forth the nature of the Order was published in that year at Leipzig, under the title of "The Abelite." Its principles were Christian, moral, and philanthropic; and it possessed secret signs, ceremonies, and passwords. It was, however, confined to Germany, and is now extinct. Its motto was: "Sincerity, Friendship, and Hope."

ABIB.—The name given to green ears of corn by the Jews, and adopted as that of the first month of their ecclesiastical year,—our March,—because at that time corn was in the ear. This month was afterwards called Nisan.

ABIBALA.—A name of the first assassin in the Elu of the French Rite. From Hebrew *abi* and *balah*, אָבִי and בָּלַע, father of destruction. It is sometimes erroneously given as Abibalk.

ABIF.—The Hebrew word הִירָם־אָבִיו, signifying *Hiram, his father*. The word was often used as a title of honour (see *Abba*), and included the signification of master, inventor, or chief operator. In 2 Chron. iv. 16, Huram, his father, is represented to have made "the pots also, and the shovels, and the flesh-hooks, and all these instruments." This reference to the great Tyrian architect as a potter is significant in connection with Egyptian mysteries, in which Kneph, the potter god, played a part. He was also the creator of the mundane egg. As a title of honour it was very probably given by Solomon to Hiram. (See under *Hiram, the Builder*.) Abif is, however, incorrect.

ABIRAM.—In the higher degrees, one of the assassins received the name of Abiram Akirop. The last word is not Hebrew, nor of any known language. It may be thus construed from אֲבִי־רָמָה, *abi-ramah*, destroyer of the father.

ABLUTION.—In some of the higher degrees of Masonry, purification

by water is enjoined upon the candidate, as in the religious rites of antiquity. The ceremony is especially used in the Antient and Primitive Rite, also in the Rite of Ishmael.

ABNET.—The band of fine linen of various workmanship—borrowed by the Jewish priests from the Egyptians. It has the same relative signification as the zennaar of the Brahmins, and the Masonic apron.

ABORIGENES.—An imitative society, flourishing about 1783. Its chief officer was styled Grand Original, and an oath was administered. It was a purely social society. The password was Eden.

ABRA.—Hebr. אֲבִרַע, *malus pater*. A word in the 28th degree, Scottish Rite.

ABRACADABRA.—An amulet written in a triangular form, 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

Occurs in the *Carmen de Morbis et Remediis* of Q. Serenus Sammonicus, in the time of the Emperor Severus. It is supposed to have had some connection with the word Abraxas. Higgins (*Celt. Druids*, p. 246) derives it from *abra* (Erse), God; and *cad*, holy; hence God—the holy—God. Southey had a similar word quite as powerful—Aballiboozobanganorribo—and would cure the tertian ague quite as readily.

ABRAHAM.—Some authors introduce the name of the Jewish patriarch into Masonry—probably on account of the meeting with Melchizedek (the Just King), who founded an Order of Priesthood. (See *Melchizedek*.)

ABRAHAM, ANTOINE FIRMIN.—A mason who was notorious in Paris about the beginning of the present century for the sale of spurious degrees. The Supreme Council xxxiii°. of France published a circular repudiating him, in 1811.

ABRAXAS.—The MS. published by Locke, but which is now condemned as spurious, attributed at one time to King Henry VI., says, that the Freemasons, among other secrets, possess "the facultye of Abrac." Oliver fancifully connects the word Abraxas with Abraham; but it is known to have been the name

applied by Basilides, the Pythagorean of Alexandria, to the Supreme Deity, from whom all other divinities emanated, being seven in number, with 365 virtues, typified in Greek numeration by the value of the word, thus:—

$\beta = 2$	$\alpha = 1$	$\mu = 40$
$\eta = 8$	$\beta = 2$	$\varepsilon = 5$
$\lambda = 30$	$\rho = 100$	$\iota = 10$
$\varepsilon = 5$	$\alpha = 1$	$\theta = 9$
$\nu = 50$	$\xi = 60$	$\rho = 100$
$o = 70$	$\alpha = 1$	$\alpha = 1$
$\varsigma = 200 = 365$	$\varsigma = 200 = 365$	$\varsigma = 200 = 365$

It will be seen that, placed side by side with Meithras or Mithras, and Belénus, the Gaulish sun—the sum of the values is the same, and corresponds to the ancient length of the year in days—Abraxas, Belénus, and Mithras, all signifying *the sun*. Beausobre, in the History of Manicheism, enters into a long etymological disquisition to prove that Abraxas is derived from the two Greek words, Αβρος Σαω; or, "the magnificent Saviour, he who heals and preserves." Αβρος is an epithet of the Sun, and those who perceive in the Sun and Mithras a type of the Saviour, may draw some curious inferences as to the identity of these personages in philosophical mythology. But the futility of such figures, and any deductions from them, is shown by the fact that the terminal letters in all these, furnish the major portion of the common product, and the root words, in a philological sense, would give results of no significative meaning at all; while three widely scattered countries—Gaul, Greece, and Persia—have been laid under contribution for this common addition to the pseudo-philosophy of the Solar myth. The fact that the word Abraxas was first applied by Basilides, a philosopher of the Alexandrian school, about the year 250, is enough to show from what base sources the fictions of this class of sophists were drawn.

ABSENCE.—Freemasonry does not now, although ample records exist that it did in the last century, recognize the principle of fining its members for non-attendance at the Lodge. Were attendance thus diligently enforced, great good would be the consequence, as members of the craft would be led to regard Masonry as other than a great dining institution, and fulfil their functions with greater alacrity and satisfaction to themselves, and the honour of the Fraternity. Brother Mackey says, that it would "be a descent in the grade of punishment, and manifestly tend to weaken the solemn nature of those obligations which every member and officer contracts." This would be right, if the majority of members were uniformly as true in the spirit as they

are in the letter to those obligations. But it is enough, in these degenerate days, to knock into the Lodge at the eleventh hour, and participate in the hurry of the closing, and the banquet: In the Ancient Charges, it was prescribed as a rule—"That no Master or Fellow could be absent from the Lodge, especially when warned to appear at it, without incurring a severe censure, until it appeared to the Master and Wardens that pure necessity hindered him." Fines, to a Fund of Benevolence, would be severely felt by the unhappily large class of dining Masons.

ACACIA.—The symbolical plant of Freemasonry—an evergreen. It has been identified with the *acacia vera* of Tournefort, and the *mimosa Nilotica* of Linnæus. It may, however, be the Acacia Lebbeck of Egypt. It flourishes in the Levantine countries. It was the sacred wood of the Jews, called Shittah, in the plural Shittim. The emblem of initiation, immortality, and innocence. The acacia was used to indicate the place where dead bodies had been interred among the Jews. In relation to a certain famous event, much spoken of in Masonry, it would seem rather strange that the three culprits, Fanor, the Syrian mason; Amru, the Phœnician carpenter; and Metusael, the Hebrew quarryman, should have exposed themselves to the certainty of detection by the planting of a loose acacia upon the place where they had concealed the evidence of their crime. It is also significant that the discoverer of the hidden body should have been named Benoni. Those skilled in the reading of ancient myths may again find much to reflect upon in these facts. The Greek word *ἀκακία*, signifies *innocence or freedom from sin.* Other nations, with mysterious rites, adopted special plants: the Egyptians, the palm and the lotos; the Greeks, the myrtle; and the Druids, the mistletoe. Erroneously, the Freemasons of the last century confused the acacia with cassia, and sung egregiously absurd lines of doggrel about the plant.

ACACIAN.—1. A term used by Hutchinson, in his *Spirit of Masonry*, as denoting a Mason, who, by a strict obedience to the obligations and precepts of the Fraternity, is free from sin; derived from *ἀκακία*, innocence. 2. The name of a religious sect in the early times of the Church, from Acacius, Bishop of Cæsarea.

ACADÉMIE DES ILLUMINES D'AVIGNON.—Academy of the Illuminati of Avignon. An androgynous system, established 1785. The ritual combined ideas taken from the Hermetic Philosophy, with the doctrines of Swedenborg. (See *Académie des Vraies Maçons.*)

ACADÉMIE DES SUBLIMES MAITRES DE L'ANNEAU LUMINEUX.—Academy of the Sublime Masters of the Luminous Ring. A degree introduced by Baron Grant of Blairfindy, Scotland, first in 1780,

and afterwards in 1815, in the Lodge of Douai, France. He was chief of the Scottish Philosophical Rite. This was the eighth and highest degree, formed into three Orders—beginning with the study of the history of Freemasonry, and ending in the study of Natural Science in its widest extension. Pythagorean principles were inculcated.

ACADÉMIE DES VRAIES MAÇONS.—Academy of True Masons. A French Chapter of the high degrees, having alchymistical tendencies, founded at Montpellier in 1778, by Boileau, the pupil of Pernetti. This rite had six degrees beyond those of Ancient Craft Masonry, which, although essential for admission, were not practised. In this the Hermetic Science was taught. The degrees were—1. The True Mason; 2. The True Mason in the True Way; 3. Knight of the Golden Key; 4. Knight of the Rainbow; 5. Knight of the Argonauts; 6. Knight of the Golden Fleece. (See *Pernetti.*)

ACADEMY.—In Schrœder's system, the fourth degree of the Rectified Rose-Croix.

ACADEMY OF ANCIENTS OF ANTIQUITY, OR OF THE MYSTERIES.—An alchymistical fraternity, masonically constituted, founded at Rome by John Baptista Porta, in the sixteenth century (it is said), and revived at Warsaw, in Poland, in 1763, by Thoux de Salverte.

ACADEMY OF SAGES.—A society for the interpretation and propagation of the high degrees, introduced into France in 1776, by the Ecossais Mother Lodge—Philosophical Rite. It had existed in Sweden at a previous time, and was attributed to a society formed in London by Elias Ashmole. Afterwards it had a brief existence at Mohilow, near Moscow.

ACADEMY, PLATONIC.—Founded in 1480 by Marsilius Ficinus, under the reign of Lorenzo di Medici, at Florence. Ficinus was an illustrious student of Plato, and this Society probably occupied itself with a study of the recondite mathematical philosophy of the Greek writer. Hence, the employment of mathematical formulæ has led some writers to assign it a Masonic character.

ACANTHUS.—*Justicia biflora* of the botanists. Used in Egypt as a poultice. An herbaceous plant, commonly called bear's breech, with large whitish flowers and pinnatifid leaves. To the acanthus, Masonic tradition refers the idea of the Corinthian capital, from a basket covered with a tile having been left on the crown of a root of the plant. When the leaves began to grow, they climbed up round the sides of the basket, until, encountering the under side of the tile, they were turned back in the form of a volute.

ACCEPTED.—From Masonic tradition we learn that the Masons first

acquired the name of "accepted" at the building of the Second Temple, the Fraternity having been declared "free" by King Solomon, probably at the dedication of the First Temple. Cyrus, King of Persia, exempted the builders of the Second Temple from every kind of taxation, as a consequent upon the freedom granted by Solomon. In modern times, a more probable reason for the term "accepted" has been found in the admission of non-operative Masons by the original Society of Craftsmen, thus being made free of and accepted into the Guild, as in the case of any other Company. In the regulations made on St John's Day, 1663, under the Grand Mastership of the Earl of St Albans (see under list of *Grand Masters before* 1717), these conclusive words occur:—"No person hereafter, who shall be *accepted* a Freemason, shall be admitted into any Lodge or assembly, until he has brought a certificate of the time and place of his *acceptation*, from the Lodge that *accepted* him, unto the Master of that limit or division where such Lodge is kept." Also—"No person shall be *made* or *accepted* a Freemason, unless," etc. The production of a certificate is here made obligatory, and no brother ought to attend any Lodge, except his own, without having his certificate ready for production, at least. If the prominent members of the Fraternity, by example, would thus submit themselves, if necessary, to personal identification, the observance of this rule would rapidly become general, and no longer be felt as irksome or humiliating. In some provinces, the production of the Grand Lodge certificate is a *sine qua non*. In America, very properly, the examination of a strange brother is excessively strict, and is an admirable check upon many abuses liable to creep into every institution; however jealously and zealously the avenues to the Lodge may be barred, it is impossible to prevent moral deterioration, and, in a Masonic Lodge, where a brother is an equal directly he has passed the door of the Lodge, and subject to no further question on the degree in which it may be working, such preliminary care is absolutely necessary.

ACCHO.—Now the city of St Jean d'Acre. An ancient Phœnician settlement, first known by the Arab name of Akka, thirty miles south of Tyre. It was the last fortified place wrested from the Christians by the Mohammedans.

ACCLAMATION.—An exclamation of reverence, admiration, or approval, in connection with the battery among Masons. In the Ancient and Accepted Rite, it is *huzza, housa*, or Hoshea; in French, *vivat;* in the rite of Misraim, *hallelujah*; in the English rite, it is *so mote it be.* In the rites of Adoption, *eva* and *vivat.*

ACCOLADE.—A ceremony at one time in use during the conferring of the honours of knighthood, by the Sovereign, the Grand

Master, or other authorized person laying his arms about the neck of the person to be knighted, and saluting him usually on both cheeks. It has since been limited to the act of gently stroking with the sword about to be bestowed the neck or shoulder of the recipient. Among the Romans, a slave was "manumitted" or freed by a blow; in Chivalry, it was said to be the last blow to be received without resentment by the new-made knight. (See *Dub.*)

ACELDAMA.—Field of Blood. A small piece of land south of Jerusalem—the Potter's Field—used as a cemetery, like the ancient Ceramicos of Athens. During the Crusades, pilgrims were buried in it, and it was afterwards used as an Armenian burial-ground. It is alluded to in the Lectures of the Degree of Knights Templar. The earth of the Potter's Field was renowned for its flesh-consuming power. Sandys, in his *Relation* (p. 189), says, that "the earth thereof, within the space of eight and forty hours, will consume the flesh that is laid thereon." The earth of the Campo Santo at Rome is endowed with the same virtue, imparted to it by 270 shiploads exported to Rome. It was frequently exported by the princes during the Crusades for the same reason. It is now desolate.

ACERELLOS, R. S.—A name assumed for literary purposes by Carl Roessler, a Masonic author. (See *Roessler.*)

ACHAD.—One of the numerous names bestowed upon God in the Hebrew Scriptures, and adopted by the Masons, the meaning being *the one,* in Hebrew אֶחָד. It occurs in Deut. vi. 4: "Hear, O Israel: Jahve (the Eternal) our Lord is (achad) one." The verses from 4 to 9, both inclusive, form the most important prayer of the true Israelite, and it is known by the name of *Shema,* from the first word. The Talmud enjoins its recital morning and evening; and it is the only one respecting which any discussion has been raised as to whether it must be recited in the original Hebrew, or may be lawfully said in any other language. The Bal-Hatourim says, that the ע in שְׁמַע (*Shema*) being of the value of 70, indicates that the Tora (Law) may be explained in seventy different ways; and the ד in אֶחָד being of the value 4, refers to the four cardinal points, signifying that God governs the whole universe. שְׁמַע numerically contains 410, the number of years of the duration of the First Temple. In the prayer there are 248 letters, corresponding, according to the Talmudists, to the parts of the human body. Achad not unfrequently occurs in magical talismans.

ACHARON SCHILTON.—Hebrew, the new kingdom, אַחֲרוֹן שִׁלְטוֹן. Used in the high degrees.

ACHIAS.—Used in the high degrees.

ACHISHAR.—Mentioned in 1 Kings iv. 6, under the name of Ahishar, as being "over the household," an officer of great importance in the court of an Oriental sovereign. The spelling of the name has been varied for reasons of philology. He is one of the persons referred to in the degree of Select Master.

ACHTARIEL.—A Kabbalistic name of God; belonging to Kether, the first of the ten Sephiroth.

ACKNOWLEDGED.—Candidates invested with the Most Excellent Master's degree are termed "received and acknowledged," from their more intimate acquaintance with the penetralia of Masonry. The word received alludes to the original reception of the first supposed possessors of the degree by King Solomon.

ACOUSMATICI.—The lowest degree, that of Auditor, in the Pythagorean system; it endured five years, when the disciples received the rank of mathematici. (See *Pythagoras.*)

ACTA LATOMORUM. (See *Thory.*)

ACTING GRAND MASTER.—Under the English constitution, whenever a Prince of the Blood Royal, as in the case of H. R. H. the Prince of Wales at present, accepts the office of Grand Master, he has the right to appoint a Peer of the Realm as Acting or Pro-Grand Master.

ACTIVE.—A Lodge is said to be active when it assembles at regular stated times, and a brother is denominated active when he is punctual in his attendance upon his Masonic duties.

ADAD.—Principal deity among the Syrians, signifying *the sun* (Macrobius, *Saturnal*, i. 23). According to Selden, this author is wrong, and it has reference to *Achad*, one. Pliny (*Hist. Nat.*, xxxvii. 11), speaking of remarkable stones named after parts of the body, mentions some called "*Adadunephros, ejusdem oculus et dignitus dei*," and adds, "*et hic colitur a Syris.*" Philo Byblius (in Eusebii, *Præpar. Evan.*, i. 10), calls him "Αδωδος βασιλεὺς θεῶν," the broad *a* being pronounced *o* in the Western Aramæan dialect. It is used in the high degrees.

ADAM.—1. The mystical parent of the human race. He is said to have received a book of Kabbalistic wisdom (*Razit*) to console him after the Fall. According to the doctrines of Swedenborg, Adam signified not a man, but a Church of Primitive Light. (But see further under *Kadmon, Adam.*) 2. The principal officer in the 28th degree of the Ancient and Accepted Rite; in Hebrew אָדָם, *humus, terra.* (But see further under *Knight of the Sun.*)

ADAMS.—The most ancient, honourable, and venerable Society of Adams. A social society, *circâ* 1750, held at the Royal Swan, Kingsland Road. (See *Derisive Societies.*)

ADAR.—Hebrew אֲדָר. The sixth month of the civil, and twelfth

of the ecclesiastical Jewish year, beginning the 27th January, 1875, and the 14th February, in 1876.

ADAREL.—Angel of Fire. The splendour of God. Referred to in the Hermetic degree of Knight of the Sun, from אדר (Adr), splendour, and אל, God.

ADELPH.—Greek—brother. The fourth degree in the Order of the Palladium. It is said that the ritual of an Order of Adelphs is preserved at Douai, but this may be the Primitive Rite of Narbonne.

ADEPT.—From the Latin *adeptus.* 1. A name given to the Order of Illuminati. 2. The Rosicrucians also used the titles of Adeptus (the 7th degree of the rite of Zinnendorf), Adoptatus, Adeptus Coronatus (the 7th degree of the Swedish Rite), and Adeptus Exemptus (the 7th degree of the Rosicrucians.) 3. The chief of the consistory of the 28th degree is called Prince Adeptus. 4. The 23d degree of the Chapter of Emperors of the East and West of Clermont.

ADEPT, L'. (See *Chaos.*) The 4th degree in the Hermetic Rite, and of the Lax-observance.

ADEPT MERCHANT OF LUEBECK. (See *Rosicrucians, Eminent.*)

ADEPTE MODERNE L', OU LE VRAI SECRET DES FRANC MAÇONS.—A mystical romance published in London in the last century, treating of Alchymy and the Rosicrucians. The author says, after Behmen, that the secret of the Philosopher's Stone was communicated by Adam to his children, and that it was thus the patriarchs lived to such enormous ages. Noah, however, only instructed one of his sons in the art, and hence arose a body of men called Sages. Egypt first, and then Judæa, were the countries in which this wisdom was perpetuated; and in Palestine they pursued their teachings under the veil of the construction of a Temple, and are now the modern Freemasons.

ADHUC STAT.—It stands yet. A Latin motto, often found on Masonic medallions.

ADJOURNMENT.—It is unlawful to adjourn a Masonic Lodge; but the Master has a right to suspend its labours, by directing the proper officer to call off for refreshment, and subsequently, by resuming the work, the Lodge can be properly closed. The Master of a Lodge has necessarily many arbitrary powers, and it is right he should have them, as he is personally responsible to the Grand Lodge for the proper behaviour of the brethren he governs.

ADMIRATION, SIGN OF.—Employed in the Most Excellent Master's degree, the 6th of the new American rite. It refers to the legend of the visit of Balkis, Queen of Sheba, to Solomon.

ADMISSION.—Peculiar qualifications are requisite on the part of those who seek admission into the Masonic Fraternity. The candidate must be free born; that is, a free man, under no

bondage, of at least twenty-one years of age, in the possession of his sound senses, free from any physical defect or dismemberment, of irreproachable manners, and able to read and write. No idiot, atheist, or woman can be admitted. The objects of these various restrictions can easily be understood. The son of a Freemason, technically called *a Lewis*, has the right of being initiated, subject to similar conditions, and the ballot of the Lodge, at the age of eighteen, a dispensation having been obtained, before any other candidate, whatever may be his rank. If a candidate be rejected on a ballot in any Lodge, he cannot be proposed anywhere for initiation until three calendar months have elapsed. In England, not more than five initiates (except by dispensation of the Grand Master) can be received on one evening or occasion; nor can more than one degree be given at the same time, nor at any shorter interval than twenty-eight clear days. In Scotland, there is no restriction as to the numbers admitted, and the age of qualification is eighteen.

ADOLESCENT, THE.—First degree of the Order of the German Union, known as the Twenty-two.

ADONAI.—1. The Jews are said to have substituted the epithet Adonai, אֲדֹנָי, commonly rendered in English, *Lord*, for the unpronounceable name Jehovah or Jahve, יְהוָה; this may, however, admit of some doubt. St Jerome, and after him Bellarmin, questioned the fact, as Jehovah and Adonai were two several names of God, and equally legitimate; and in some instances were even used in conjunction, as Jehovah Adonai, and the Septuagint translate it by Κύριος. It should be remembered that Adonai is the old plural form of the word אדון, Adon. 2. Adonai is also used in the ceremonies of the Hermetic system. (But see also under *Jehovah.*) 3. Adonai is used in the 11th, 12th, and 28th degrees of the Ancient and Accepted Rite.

ADONHIRAM. (See *Adoniram.*)

ADONIRAM.—Although this is given as the proper name of the principal treasurer of King Solomon, and the chief overseer of the 30,000 brethren sent to fell the timber in the forests of Lebanon, it is clear from the meaning of the name, which is *High Lord*, that it must have been an official title. (1 Kings iv. 6.) Masonic tradition informs us, that, to ensure the utmost regularity among the workmen, this personage divided them into Lodges, placing three hundred in each, under a Master and Warden, himself being Grand Master over all. Was, however, this Adoniram not rather Hiram, King of Tyre, who specially had the supply of the wood from the forests? As Hiram, the artificer, was principally engaged in the castings on the plains of

Zaredatha, and there were only three Grand Masters at the building of the First Temple, this would seem a likely division of their functions, King Solomon remaining at Jerusalem, in the exercise of regal authority and final supervision. This Adoniram, who is also said to have married a sister of Hiram, the builder, was also constituted by the King one of the Seven Superintendents, and Chief of the Provosts and Judges. He is introduced in the degrees of Secret and Perfect Master and Intendant of the Building, in the Ancient and Accepted Scottish Rite, and in the degree of Royal Master.

ADONIRAMITE MASONRY (*Maçonnérie Adonhiramite*).—Among many other innovating Masonic societies in the latter half of the eighteenth century, we find this especial rite established. From a small work in French, published at "Heliopolis," in 1787, which professes to account for the mysteries of antiquity, and is entitled "Originie de la Maçonnerie Adonhiramite," it would seem to have been pretty firmly established by that time. The degrees were twelve:—(1) Entered Apprentice; (2) Fellow Craft; (3) Master Mason; (4) Perfect Master; (5) Elect of Nine; (6) Elect of Perignan; (7) Minor Architect, or Scottish Apprentice; (8) Grand Architect, or Scottish Fellow Craft; (9) Scottish Master; (10) Knight of the East; (11) Knight of Rose-Croix; (12) Prussian Knight. Of these degrees, the 6°, 7°, 8°, and 9° are peculiar to this rite, the others resembling in main features the Ancient and Accepted Scottish Rite. The title of the Order is taken from the name of Adoniram, respecting whom see the special article on him; he was said to have taken charge of the works at the First Temple, at a crisis in the history of the structure. Many of the legends of the high degrees refer to this individual, but, for archæological reasons, we are disposed to reject them.

ADONIS, MYSTERIES OF. (See *Tammuz*.)

ADOPTION, RITE OF.—In some countries, and especially in France, a Rite of Adoption has been for many years in use, whereby the son of a Master Mason is formally admitted within the pale of Masonic influence; and the brethren of his father's Lodge, in testimony of their fraternal regard, undertake certain responsibilities connected with the child's wellbeing. This rite is beautiful for its simplicity: a name is formally given to the infant, and it is regarded as the adopted child of the Lodge. The technical term for a Mason's son is, in England and America, *Lewis* or *Lufton* (French, *louveteau*). The peculiar strictness exercised in the admission of candidates, which it would be wise to imitate here, renders these responsibilities of a very binding nature: by them a certain surveillance is maintained over the

conduct, and moral and social fitness, of the adopted Lewis; and his subsequent Masonic career is materially strengthened by the counsel afforded him by his seniors.

ADOPTIVE MASONRY.—Although the laws of Freemasonry ordain that no woman can become a Freemason, several attempts have been made to give women a status of some kind in relation to Masonry. The results of this procedure have not hitherto been worthy of much notice in a truly broad sense. In France, where androgynous Masonry was first introduced, it was made either an excuse for sensuality and good living, or employed as an astute means of political control. In England, the advocates for female Masonry may be counted on the fingers of the hand. And in America, where, in the lone backwoods, amidst a sparse population, the number of adopted Masons' wives, daughters, and widows are but few, it might be thought that a means of recognition between Masons and unprotected women would be most fitting; but very little favour have such combinations received. Perhaps the logical female mind requires greater mathematical demonstration than that of the social male; nor has the necessary mystery in which Freemasonry is enshrouded made the ladies apt pupils, or even ready recipients, of the diluted wonders vouchsafed to them. For this reason, societies of this kind have ever enjoyed only a brilliant and evanescent existence; and, however distinguished the presumed female initiates, the organization has lasted but for a brief time. Such Lodges as were established in France at the latter end of the last and the beginning of the present century, have, in all cases, collapsed; and the condition of the Order of the Eastern Star, specially created for the admission of women, whatever its peculiar merits (see *Eastern Star, Order of*), is not reassuring on this point. To a certain extent, the Freemasons of the eighteenth century formed Lodges to which ladies might be admitted, in self defence, as various androgynous institutions had been set on foot without the pale of Masonry. The Grand Orient of France established, therefore, a new rite in 1774, called the "Rite of Adoption," under its own control. Regular Freemasons alone, of the men, were admitted; and each Lodge was warranted by some regularly constituted Masonic Lodge, whose Master or representative should direct the proceedings in all cases, assisted by a female President or Mistress. The first of these Adoptive Lodges was that of St Anthony, in 1775, in which the Duchess de Bourbon presided; she was also installed as Grand Mistress of the Adoptive Rite. This rite consisted of four degrees:—(1) Apprentice; (2) Companion; (3) Mistress; and (4) Perfect Mistress. The first degree was purely symbolical

and introductory, intended rather to impress the mind than to convey any very definite idea of the institution. The second degree depicted the scene of temptation in Eden, and the unfortunate companion was reminded in the lecture of the penalty incurred by the Fall. The third degree sarcastically alluded to the Tower of Babel and the Confusion of Tongues as a symbol of a badly regulated Lodge, while Jacob's Ladder was introduced as a moral lesson of order and harmony. The fourth degree, that of Perfect Mistress, represented Moses, Aaron, their wives, and the sons of Aaron; the ceremonies referred to the Passage of the Red Sea by the Israelites; and thus symbolized the passage of man from the world of change and discord, to a happier land of rest and peace. The modern character of such a rite, and its puerility, cannot but raise a smile on the cheek of every real brother of the Fraternity. The officers consisted of a Grand Master and Grand Mistress and Orator, an Inspector and Inspectrix (Senior Warden), a Depositor and a Depositrix (Junior Warden), a Conductor and a Conductress (Deacons). The sash and collar were blue, with a gold trowel suspended therefrom. The Grand Master and other officers were provided with gavels, and each member was clothed with a plain white apron and white gloves. The brethren, in addition to their proper insignia, wore swords and a gold ladder of five rounds, the jewel of Adoptive Masonry. The business of the Lodge was conducted by the Sisterhood, the brethren being regarded as *adjoints* or assistants. The various degrees demanded different decorative hangings; in the first, four curtains divided the room into four sections, representing Europe (W.), Asia (E.), Africa (S.), and America (N.). Two thrones were erected in the east for the Grand Master and Grand Mistress; before them was placed an altar, and to the right and left were eight statues, representing Wisdom, Prudence, Strength, Temperance, Honour, Charity, Justice, and Truth. The members sat in two rows to the right and left—the brethren behind, and the sisters in front—the brethren being armed with swords. A banquet and a ball usually terminated the meetings of these androgynous Lodges. As Clavel says: "The preliminary ceremonies are but the formal prelude to these latter all-important objects, much as in modern English Masonry the ceremonies are the excuse for the eating and drinking, which is the real business, when toasts and mutual compliments become the order of the night." Adoptive Masonry was seized by the comprehensive mind of the first Napoleon as a means of consolidating his power; and, in 1805, the unfortunate Empress Josephine was installed Grand Mistress of the "Loge Impériale d'Adoption des Francs Chevaliers." In a modified manner, this Adoptive Rite

still exists, but has been rejected with a contempt almost amounting to indignation in the Lodges of England, Scotland, Ireland, and the Colonies. The Antient and Primitive Rite possesses power to confer these degrees, but has never encouraged them. (But see *Eastern Star* for an account of the American Rite, as yet unsuccessful in this country. For *Adoptive Masonry, Egyptian,* see *Egyptian Masonry.*)

ADORAM.—The abbreviated name of Adoniram, treasurer of David, King of Israel (2 Sam. xx. 24), and subsequently of Solomon and Rehoboam, under whose reign he was stoned to death by the people, for injustice in the collection of the taxes (1 Kings xii. 18.) (But see *Adoniram* as to the identity of the Adonhiram placed over the 30,000 workmen at Mount Lebanon.)

ADORATEURS, CULTE DES.—A philosophical sect in the time of the French Revolution. A small volume descriptive of its principles was published in Year IV. (1795) of the Republic.

ADORATION.—There is no portion of the Masonic ceremonies so grand and touching as that in which the Worshipful Master calls upon the members of the Lodge to join in a common supplication to the Supreme Grand Master in heaven. Every true Mason at such times must really feel the sacredness of the occasion; that immediate relation which the unit, man, then enters into with the infinite, God, is chastening in the extreme, and comforting to the weary mind, perplexed by the daily cares of the outward material world. At such a time, also, the knowledge that the beautiful and simple invocations of our Fraternity are offered up to the Throne of Mercy and Fountain of Wisdom in common, affords a holy calm to the mind of each brother, and is in itself a guarantee, if such be required, for the stability of the system of Freemasonry.

ADVANCED.—This term is used when a Master Mason is admitted and invested a Mark Master. The Mark degree holds an intermediary position between the Craft Master's degree and the Royal Arch, as at present practised. Many eminent Masons consider the degree to be properly a portion of the Fellow Craft degree, in allusion to certain expressions used by the Senior Warden in open Lodge. The Mark degree is divided into two sections in some countries, that of Mark Man and Mark Master. The former degree is not now generally given in England, although instances are given of it. Brother Hughan has given an instance of Mark Man being given to a Fellow Craft, and Mark Master only to Master Masons, as early as 1778. That it is as genuine as the rest of Craft Masonry cannot be doubted, especially when the ceremonies of the Holy Royal Arch are taken into consideration, these being open to considerable doubt.

ADVANCEMENT, HURRIED.—It is unlawful, according to the English Rite, to advance any brother to a superior degree, without the lapse of at least twenty-eight full days having taken place. The custom which prevails in Scotland is highly reprehensible. In the degree of the Holy Royal Arch, a year must elapse, and in the higher degrees a still further period. In Germany the degrees are very sparingly given, and consequently German Masons are usually better informed as to their duties. It is absurd to initiate an outsider, and congratulate him on his progress an hour or so after.

ADYTUM.—That which is inaccessible or impenetrable; it is a word descriptive of the holy of holies in the temple of Jerusalem, and of all other temples of ancient worship. Adyta existed in all temples in Egypt, and usually consisted of three blocks or pillars, answering to those of Wisdom, Strength, and Beauty; also representing the mysterious Triad of the Deity. In the Druidical mysteries the adytum was specially sacred, and in Britain the Adytum, or Lodge, was actually supported by three stones or pillars, by passing under which the aspirant was supposed to obtain for himself regeneration. In the Hindu system the arrangement was the same, the names the same, and three human heads crowned the pillars. In the more esoteric rites of Masonry, the adytum is considered to be the heart and conscience of a man, always to be held inviolable, and that sacred solitude in which he can commune with the Shekinah; which if any man behold he shall surely die. Three ideas enter into the Divine Word; three form the adytum; three officers rule a Lodge.

ÆNEID.—It has been contended by Bishop Warburton, and others since his time, that Virgil, in his sixth book, described under the figure of the descent of Æneas into the lower world, an initiation into the mysteries. Although it may be partly true, when we recollect the fact of the banishment of Ovid for a presumed breach of discretion, it can hardly be maintained as a whole. In times more remote, Æschylus was imperilled on a similar charge.

ÆON (Greek, *αἰων*).—1. The age or duration of anything. 2. In the Gnostic doctrine, the sublime rays, natures, or emanations from the Abyss of Deity.

AFFILIATE, FREE.—The French term for "honorary member."

AFFILIATED.—A Mason belonging to some regular Lodge; one who has retired from active participation in the labours of Freemasonry is said to be "non-affiliated;" this position, however, does not relax his fealty to the Craft at large, or exempt him from censure for non-Masonic offences by the Grand Lodge whence

his certificate has been derived. A Mason may at any time resume active work, upon being balloted for in a regular Lodge, and is again entitled to Masonic privileges. While non-affiliated, he cannot visit Masonic Lodges, in his own district, more than once, without again joining some Lodge of his own rite. It is important that this rule should be enforced, as its evasion is prejudicial to the rights of his brethren who continue their pecuniary contributions and personal exertions. (See *Dimit.*)

AFFILIATION.—The act by which a Lodge receives a Mason among its members. A Mason may belong to more than one Lodge if he choose. A cowan, or profane, is initiated, whereas a Mason is affiliated; there is no ceremony on the occasion. In America, candidates are usually initiated in the Lodge nearest their places of habitation; but in other parts of the world it is not so. Many distinguished Masons are honorary members of Lodges at great distances from their homes.

AFFIRMATION.—In the case of Quakers seeking admission into the Order, an affirmation is received in the same light as an oath taken by a Mohammedan on the Kôran, or any attestation regarded as binding on the conscience of any religionist.

AFRICA.—In the French rite of Adoption, the South is called Africa.

AFRICAN ARCHITECTS OR MASTER BUILDERS.—Between 1756 and 1767, a society was instituted under the patronage of Frederick II. of Prussia, by Baucheren, under the name of the Order of African Architects. The objects of the society were chiefly historical, but its ritual was a compound of Masonry, Christianity, Alchymy, and Chivalry. The last remaining Chapter was that of Constantinople, which meant Berlin. One of its claims was, that "when the architects were by wars reduced to a very small number, they determined to travel together into Europe, and there to form together new establishments. Many of them came to England with Prince Edward, son of Henry III., and were shortly afterwards called into Scotland by Lord Stewart. They received the protection of King Ing of Sweden, in 1125; of Richard Cœur-de-Lion, King of England, in 1190; and of Alexander III. of Scotland, in 1284." The society ceased to exist in 1786. The rite was divided into two temples, and consisted of eleven degrees. The first temple comprehended the three first Craft degrees. In the second temple the degrees were—4. Apprentice of Egyptian Secrets (*Menes Musæ*); 5. Initiate in the Egyptian Secrets; 6. Cosmopolitan Brother; 7. Christian Philosopher; 8. Master of Egyptian Secrets; 9. Esquire; 10. Soldier; 11. Knight. The three last degrees conferred offices for life. They possessed a large building for the meetings of the Grand

Chapter, containing a library, a museum, and a chemical laboratory. For many years they gave an annual gold medal of fifty ducats for the best essay on the History of Masonry.

AFRICAN BROTHER.—One of the degrees of the Clerks of the Strict Observance.

AFRICAN LODGES. (See *Negro Lodges.*)

AGAPE.—Love Feast. Banquet of charity among the primitive Christians, perpetuated from the earliest mysteries. The communion of the mass; hence our word for a common meal, *mess.* The Saxons discussed weighty matters over a common meal or mass. St Chrysostom refers to these meals as of usual occurrence; the victuals being supplied by the rich, and the poor taking a common part in them, as among the modern Sandemanians. The meetings were secret. Professor A. Kestner, of the faculty of theology at Jena, published in 1819 a book entitled, "The Agapæ, or the Secret World Society (*Weltbund*) of the Primitive Christians," a society apart from their religious organization, "founded by Clemens at Rome, in the reign of Domitian, having a hierarchical constitution, and a groundwork of Masonic symbolism and mysteries." In this work he attempts to establish a direct connection between the Agapæ and the Table Lodges of the Freemasons. Lessing refers largely to this subject in his "Ernst und Falk." (See my translation of, and commentary upon, "Ernst und Falk," in the *Freemason* (London) paper, from March to June, 1872.)

AGATE.—The agate, in Hebrew שבו, SHeBO, was the centre stone of the third row in the High Priest's breast-plate, and dedicated to Naphthali. It is a kind of flint. The agate has always been regarded as a mystical stone; indeed, it is asserted that the stone of foundation was the agate or of porphyry. The obvious connection between the architect, the stone, and the name of the tribe, should not be neglected. Agate has been held to be the symbol of strength and beauty. Its especial month is June; in the material world, it signifies long life and health; in the spiritual world, immortality.

AGATHOPADES, THE ORDER OF.—Founded in Brussels in the fifteenth or sixteenth centuries, as a medium between the fanaticism of the Roman Catholics and Protestants. Many eminent persons were members of this order. Among them were the Prince of Epinoi, the Duke de Bournonville, Marshal Moritz of Saxony, Peter Paul Rubens, and Voltaire. This fraternity expired in 1837, with the Advocate Pins, who had, a few months before his death, initiated his friend Schayes, by whom the order was revived as the New Agathopades, on the 29th September, 1846.

The chief of the society is called the Hog, and all the members are called by the name of some wild beast. Motto: *Amis comme Cochons;* and the Pentastigma (·⁝·) is the holy sign of recognition.

AGE.—In the French, Scottish, Spanish, Italian, and some other rites, each degree has an emblematic age. Three is that of the Entered Apprentice, because in the system of mystical numbers it is the number of generation, comprising three terms—the agent, the recipient, and the product. Five is that of the Fellow Craft, as being emblematic of active life and the five senses. Seven is the age of the Master Mason, in allusion to the seven primitive planets of the solar system; a Petit Architect is 21; a Grand Architect, 28; a Knight of the East is 70; a Prince of Jerusalem is $5 \times 15 = 75$; a Secret Master, a Maître Ecossais, and a Prince of Mercy, is 81; and a Scottish Knight, 500 years. It was for this last reason that the Count St Germain asserted that he was five hundred years of age.

AGE FOR ADMISSION.—In England, 21 (except in the case of a Lewis, when it is 18 by dispensation); Frankfort-on-Maine, 20; Switzerland, 21; the Hanover Grand Lodge demanded 25; Prussia, 25; Hamburg, according to the nationality of the candidate and the laws regulating the same; France, 21 (or 18 in the case of a young man who has borne arms for six months, or whose father may have performed some important Masonic service); in America, 21 without exception.

AGENDA.—Things to be done. In Masonry, small books of precept and practice.

AGLA.—One of the twelve Kabbalistic names of God. It is derived from Atah Gibor Loham Adonai, "Thou art mighty for ever, O Lord!" The others were Ehje, Jehovah, Elohim, El, Gibbor, Eloah, Sabaoth, Isebaoth, Schaddai, Adonai, and Makom. In the last century these four letters, אלגא, in the Hebrew character, were sometimes inscribed on the floorcloth of the Lodge.

AGNOSTUS, IRENÆUS.—Regarded as the assumed name of Gotthardt Arthusius, who published several works on Rosicrucianism, between 1617 and 1620. (See *Arthusius.*)

AGNUS DEI.—Lamb of God. The name of an amulet, and also of the seal of the old Order of Knights Templar, and of the jewel of the Generalissimo.

AGRIPPA, HENRY CORNELIUS. (See *Nettesheim, Von.*)

AHABATH OLAM.—Hebrew for eternal love; the name of a Jewish prayer distributed over the Roman empire during the time of Christ.

AHIAH, or ACHIAH (*see* 1 Kings iv. 3).—Scribe, together with Elichoreph, to Solomon. The Wardens in the 7th degree of the Ancient and Accepted Rite.

AHIMAN REZON.—The title of the Book of Constitutions used by the "Ancient" Masons who separated in 1739 from the Grand Lodge of England. Laurence Dermott, in 1772, at that time Deputy Grand Master, compiled the "True Ahiman Rezon." The title is derived from the Hebrew, and signifies "the law of chosen brothers," from *ahim*, brothers; *manah*, to choose; and *ratzon*, "the will or law." (See *Book of Constitutions.*)

AHISAR. (See *Achishar.*)

AHOLIAB.—An architect of the tribe of Dan, appointed with Bezaleel to construct the Tabernacle. Moses, Aholiab, and Bezaleel, in some versions of the Royal Arch degree, are placed in juxtaposition with Shem, Ham, and Japhet, the ark builders; and with Zerubbabel, Haggai, and Jeshua (or Joshua), the builders of the Second Temple. This is, however, purely fanciful.

AHRIMANES.—The evil principle in the Persian system. (But see *Zoroaster.*)

AICHMALOTARCH.—The title of the Prince of Captivity, or representative of the Kings of Israel at Babylon. (See *Prince of the Captivity.*)

AKIROP.—The name of an assassin at the building of King Solomon's Temple. (See *Abiram.*) Perhaps from קרב, *karab*, to join battle.

ALABAMA.—Masonry was introduced into this State of the Union at the beginning of the present century, but the Grand Chapter was not instituted until June, 1827; a Grand Commandery was established in October, 1860.

ALAIN OF LISLE. (See *Rosicrucians, Eminent.*)

ALAPA.—When a Roman master manumitted his slave, he did it by a blow, which was thus called. In the middle ages, the same word was applied to the blow given to a newly created knight by the Sovereign—as a reminder that it was the last blow he was to receive without resenting it. (See *Accolade.*)

ALARM.—The signal of the approach of a person demanding admission to the Lodge.

ALASKA.—Masonry was introduced by dispensation into Alaska, at Sitka, April 14, 1868, by Brother James Biles, Grand Master of Washington Territory, and a warrant was granted by the Grand Lodge of Washington Territory, September 17, 1869.

ALBAN, ST. (See *Saint Alban.*)

ALBERTUS MAGNUS.—Scholastic philosopher and architect, by some reputed a magician,—born at Lauingen in Swabia, 1205, of noble family, sub-title being Count of Bollstadt; he entered the Dominican Order in 1223, and in 1260 became Bishop of Ratisbon, but resigned that see in 1262, and, returning to Cologne, devoted himself to philosophy, and died 1280. The chief

reason for naming him in a Masonic work is, that he has been regarded the founder of Teuto-Gothic architecture. His works were published at Lyons in 1651, in twenty-one folio volumes. He revived the symbolic language of the ancients; and the Masons accepted his recommendations, and used his system of symbolism. That he was secretly affiliated to the occult fraternities of the time seems certain; it is said that he gave the operative Masons a new set of laws.

ALBRECHT, HEINRICH CHRISTOFF, a German, author of a book published at Hamburg, 1792, entitled "*Materialen zu einer kritischen Geschichte der Freimaurerei.*" The first part only was completed. He also wrote the "Secret History of a Rosicrucian," and other works. He considered the Society of Freemasons to have originated with the Stein-metzen of Strasburg.

ALCANTARA, MILITARY ORDER OF. (See *Pear Tree, Order of St Julian of the.*)

ALCHYMY. (See *Hermetic Philosophy.*)

ALCORAN. (See *Korân, The.*)

ALDALS.—A fanatic Persian sect who, like the Malays, run-a-muck, and kill others of a different faith; if any of themselves should be killed, they are regarded as martyrs.

ALDWORTH, THE HON. MRS.—This is one of the rare exceptions to the rule, that ladies cannot be made Freemasons. She received, from necessity, the first and second decrees at Doneraile, Ireland, in Lodge 44, about 1735. It was obviously impossible to admit her to the third degree, so that the statements made on the subject are inadmissible. The circumstances are romantic, and highly coloured; but she was in great peril had she not consented to undergo the then very severe trials demanded from candidates. It is to be presumed that her presence, concealed in a closet or clock case, was entirely inadvertent. She, however, remained true to her obligations, and was a sincere friend to the Craft up to the time of her death. She was born the Hon. Miss Elizabeth St Leger, about 1713, and was the youngest child and only daughter of the first Viscount Doneraile, and during the whole of her long life she was a pattern of benevolent virtue. Subsequently to her initiation she married Richard Aldworth, Esq. of Newmarket, county Cork.

ALETHOPHILE.—Lover of Truth. Fifth degree of the Order of African Architects.

ALEXANDER I.—Emperor of Russia, succeeded Paul I. in 1801, and renewed Paul's prohibitions against Freemasonry and other secret societies. In 1803, the counsellor of state, Boeber, had an audience of the emperor, and made him acquainted with the real objects of the Fraternity. The emperor thereupon expressed a

wish to be initiated, but Boeber told him it was impossible without sanction and compliance with the usual rites. A meeting of Masons took place, and the emperor was duly initiated, and the Grand Lodge of Astræa was the result, of which Brother Boeber was elected Master. Masonry does not, however, directly flourish in that country; and since then, in common with all the dissident sects, has been placed under a sort of ban. (See, however, *Ishmael, Order of.*)

ALFADIR.—The chief divinity of the Scandinavians. There were twelve names assigned to him in Asgard, the divine abode, the first of which was Alfadir, or Universal Father.

ALFARABI. (See *Rosicrucians, Eminent.*)

ALGABIL.—A name of God, signifying *the Builder,* equivalent to T. G. A. O. T. U.

ALLAH.—The Arabic name of God. The Korân thus describes his character and attributes:—"He alone is self-existent; He has no rival; is from everlasting to everlasting; fills the universe with his presence; is the centre in which all things unite; Almighty, All-wise, All-merciful, Tenderhearted; and his decrees are unchangeable because forethought."

ALLI ALLAHIS—A Persian secret society, derived by tradition from the ancient Magi, their ceremonies presenting considerable analogy to those of the Freemasons, and modern Bekton Dervishes. Their antiquity is very great, as they are described by Herodotus (i. 132) in his account of the ceremonials of the Persians. The modern sect or fraternity repairing to some secluded place, sacrifice a sheep or an ox in the open air, while a priest, or *peer,* chants a hymn in praise of the Godhead. The flesh of the victim is boiled on the spot, and is then distributed by the *peer* among the attendant disciples, who creep up on their hands and knees towards the fire to receive their portion. A blessing and prayer is pronounced during the repast. To these festivals the initiated alone are admitted; and should strangers (cowans) or Mohammedans approach the company, the lights used during the ceremony are immediately extinguished. From this circumstance they have received the name of *Cheragh-Kushan,* or Lamp Extinguishers. Little is known of the nature of the ceremonies; but the *peer* carries with him sprigs of myrtle and muskwillow. In Herodotus, the god is stated to be placed on a bed of grass, and trefoil—a plant always associated with occult mysteries; strangely enough, the Irish name of shamrock for the trefoil is, in Arabic, *shamrackh.* On entering the fraternity or order, the novitiate breaks a nutmeg with the *peer* (the Spiritual Teacher or Worshipful Master), by way of a solemn obligation. That half retained by the novi-

tiate he carries about him. He is now called *sir supurdeh*, "He who has given over his head," and he is bound to constant and implicit obedience. His period of probation lasts for years, and is never under three. At the expiration of the time he is admitted to a meeting of the society; he then resigns his half of the nutmeg, partakes of the sacrifice, and assumes his place in the ranks of the initiated. It is not clear whether these ceremonies are wholly religious, or whether some social or political duties are now connected with them; but they are evidently Mithraic in origin.

ALLOCUTION.—The address of the presiding officer of a Supreme Council of the Ancient and Accepted Rite is thus designated. It is derived from the usage of the Roman Catholic Church, in which the pope's addresses to his cardinals are technically so called. The speeches of the generals, in ancient and Roman times, to the soldiers, were denominated allocutions.

ALLOWED.—A term now obsolete, but used in the old MS. constitutions in the sense of accepted or approved.

ALL-SEEING EYE.—An emblem in the degree of Master Mason, reminding us of the superintending Providence perceiving the most secret things. As Pliny says, *Deus totus visus*—God is all eyes. The eye was also the symbol of Osiris, and in the hieroglyphic form of his name, appears in conjunction with the throne, and is to be read Hes-iri. The eternal watchfulness of T. G. A. O. T. U. is beautifully typified in the following passage from the *Book of the Conversation of God with Moses on Mount Sinai*:—"Then Moses said unto the Lord, O Lord, dost Thou sleep or not? The Lord said unto Moses, I never sleep: but take a cup and fill it with water. Then Moses took a cup and filled it with water, as the Lord commanded him. Then the Lord cast into the heart of Moses the breath of slumber; so he slept, and the cup fell from his hand, and the water which was therein was spilled. Then Moses awoke from his sleep. Then said God unto Moses, I declare by my power and by my glory, that if I were to withdraw my providence from the heavens and the earth, for no longer a space of time than thou has slept, they would at once fall to ruin and confusion, like as the cup fell from thy hands." (See also the expressions in Proverbs xv. 3, 11.)

ALL SOULS' DAY.—The second of November, a feast-day in the Rose-Croix.

ALMANSOR.—A Saracen prince. (See *Rosicrucians, Eminent.*)

ALMIGHTY. (See *El Shaddai.*)

ALMODOVAR.—A young Spaniard, burnt to death at Seville, in Spain, in the last century, by the Holy Inquisition, for the crime of being a Freemason.

ALMOND TREE.—The tree of which Aaron's rod which budded was a branch. The flowers were pure white. Referred to in the third degree. (Eccles. xii. 5.)

ALMONER.—An officer formerly existing in religious and monastic orders; it is also a dignity in the degree of Knights Templar, as in some other chivalric orders.

ALOADIN.—Prince of the Assassins or Arsacides, commonly called *the Old Man of the Mountain*—the sheikh of a Syrian tribe, professing the Mohammedan faith. (See *Assassin.*)

AL-OM-JAH.—Tri-syllabic name of God, from אל, Al or El; AUM, Hindoo; and יה, Jah of the Syrians.

ALOYAU, SOCIETE DE L'.—The Society of the Loin. A Masonic institution in France, which ceased at the Revolution.

ALPHA AND OMEGA.—The first and last letters of the Greek alphabet, equivalent to the beginning and end of anything. The Jews used Aleph and Tau in a figurative sense, to express the whole compass of things; as when they said, "Adam transgressed the whole law, from Aleph to Tau." The author of the Apocalypse substituted the Greek letters for the Hebrew (xxii. 13.)

ALPHABET, HEBREW.—As so many Hebrew words occur in Masonry, it may be convenient to give the entire Hebrew alphabet, together with the significations and numerical values in full:—

Hebrew.	Signification.	Character.	Equivalent.	Number.	Greek.
Aleph,	Ox,	א	A.	1	A.
Beth,	House,	ב	B.	2	B.
Gimel,	Camel,	ג	G.	3	Γ.
Daleth,	Door,	ד	D.	4	Δ.
He,	Window,	ה	H.	5	E.
Vau,	Hook,	ו	Y. O.	6	F. Βαῦ.
Zain,	Sword,	ז	Z.	7	Z.
Cheth,	Fence,	ח	Ch.	8	H.
Teth,	Snake,	ט	T.	9	Θ.
Jod,	Hand,	י	J. Y.	10	I.
Caph,	Hand bent,	כ	C. K.	20	K.
Lamed,	Ox Goad,	ל	L.	30	Λ.
Mem,	Water,	מ	M.	40	M.
Nun,	Fish,	נ	N.	50	N.
Samech,	Prop,	ס	S.	60	Σίγμα.
Ain,	Eye,	ע	ng, *guttural.*	70	O.
Pe,	Mouth,	פ	P.	80	Π.
Tzaddi,	Fish Hook,	צ	Tz.	90	...
Koph,	Back of the Head,	ק	Q. K.	100	Κόππα.
Resh,	Head,	ר	R.	200	P.

Hebrew.	Signification.	Character.	Equivalent.	Number.	Greek.
Shin, . . .	Tooth, . .	ש	Sh.	300	Σάν.
Tau, . . .	Cross, . .	ת	T. Th.	400	T.
Final Caph, .	... ...	ך	C. K.	500	...
Final Mem, .	... ...	ם	M.	600	...
Final Nun, .	... ...	ן	N.	700	...
Final Pe, . .	... ...	ף	P.	800	...
Final Tzaddi, .	... ...	ץ	Tz.	900	....

ALPHABET OF ANGELS.—The Jews speak of a celestial and mystical alphabet, communicated by the angels to the patriarchs. No doubt that certain figures were traced in the heavens by the early astronomers and astrologers. Several of these mystical alphabets are in existence. The angelic alphabet is alluded to in the 4th or Secret Master's degree of the Ancient and Accepted Rite. The ancient Phœnicians had a sacred alphabet formed from the curves of serpents. (See also *Hermetic Philosophy.*)

ALPHABET, MASONIC. (See *Secret Writing.*)

ALPHABET, SAMARITAN.—This alphabet varies in form from the Hebrew, but not in power. It is but little used, and then employed from a love of pedantry.

ALPHONSO.—King of Castille. (See *Rosicrucians, Eminent.*)

ALPINA.—The Grand Lodge of Switzerland, established 22d of June, 1844, by fourteen Lodges in the various Cantons.

ALTAR.—The place of sacred offerings—either as altars of sacrifice or as altars of incense. Altars are common to all religions, and are still in use, except in the Protestant faith, in which the communion table has very properly been substituted. In an ordinary English Craft Lodge, the altar is also called *the pedestal,* and is placed immediately in front of the Master; on it lie the volume of the Sacred Law, and the working tools of the degree in which the Lodge is open. In America, the altar is situated in the centre of the Lodge, in the form of a cube, three feet high, with four horns, one at each corner, the open Bible, square and compass being displayed, and the three lesser lights placed in proper position around it. In some of the higher degrees, thirty-three lights are placed upon the altar, then somewhat differently situated; and the number of lights vary according to the degree, as nine, twelve, fifteen, &c.

ALTAR, KNIGHTS OF THE. (See *Knights of the Altar.*)

ALTENBERG, CONGRESS OF. (See *Johnson, Hund,* and *Strict Observance, Rite of.*)

ALTENBERG, LODGE AT.—One of the oldest Lodges in Germany, established January 31, 1742, by a deputation of brethren from Leipzig, known as "*Archimedes zu den drei Reissbrettern*"

(Archimedes at the Three Tracing Boards). It struck a medal in 1804, and celebrated its centenary in 1842. In 1803, this Lodge published a Book of Constitutions.

AMALTHEA.—The name of the horn of the Cretan goat; the mythological horn of plenty, or *cornucopia.* The jewel of the Stewards in a Master Mason's Lodge.

AMARANTH.—Cock's Comb, the *celosia cristata* of the botanists, from *α*, privative, and *μαραίνω*, to wither—hence a symbol of immortality;—used in Sorrow Lodges.

AMARANTH, ORDER OF THE, OR IMMORTALS.—An Equestrian Order, instituted by Queen Christina of Sweden, in 1653. Badge, two AA interlaced  in a laurel crown, surrounded by a label bearing the motto, *Dolce nella memoria.* Ribbons, white and crimson, shot or shaded blue. Jewel set with gold and diamonds. Knights 15 in number; ladies 15 in number; grandmistress, the Queen—altogether 31. The Knights, if on investiture, still bachelors, could not marry, and married Knights took an oath not to marry a second time. Sir Bulstrode Whitelock, Cromwell's ambassador, was one of the first of this Order. The annual festival was held at the Epiphany.

AMARANTHINE CLUB.—A society subsisting in Europe since the French Revolution, numbering many thousand members; it is a society of mutual succour, with forms of admission, and an oath.

AMAR-JAH.—An important word, implying *God spake,* used in the high degrees. Used in the 11th and 32d degrees Ancient and Accepted Rite. Hebrew, אָמַר־יָהּ.

AMAZONS, ORDER OF.—A system of androgynous Masonry, which for a time excited some interest in South America during the last century. It was attempted to be introduced into the United States in 1740, but did not answer.

AMBURVALIA.—Religious festivals of an agricultural character among the Romans, celebrated at the latter end of May, consisting of processions in the fields in honour of Ceres, with invocations of that goddess, in favour of an abundant harvest. Ceres was always represented with ears of corn, and her place in the Zodiac—that great mirror of ancient religious mystery—was in the constellation, or rather, from the precession of the equinoxes, sign, Virgo. The changes made from time to time in the objects offered in sacrifice—as horses, rams, bulls, fishes, &c.—were, owing to this precession, observed by the ancient Magi or astrologer priests. The whole of the religions of the ancient world are depicted upon the constellated astronomical globe, and the sin-

gular adventures of the pagan gods are still to be read by a comparison of the mythological poets, and the eternal volume presented by the heavens.

AMEN.—An ejaculatory phrase, as old as the first forms of Khemi-worship, signifying either assent or hope, according to the prayer of the petition. It only binds by private judgment.

AMENDMENT.—All amendments in bye-laws must be submitted for approval to Grand Lodge. In voting, amendments are put first; and if lost, the original motion is put; if the amendment is carried, then the question would be on the original motion as so amended. This being lost, the whole question falls to the ground.

AMENTHES or AMENTI.—The Egyptian Hades, or Place of Judgment of the Dead; it was situated in the west, where Osiris was supposed to be buried (Hes-iri—Eye and Throne). The forty-two assessors of sin sate in judgment on the dead, and the osirified person passed in turn before each of them. In Dr Birch's translation of the Egyptian Scriptures, the Book of the Dead, this passage is fully described. The west is the commencement and end of the eternal circle, whence the Mason sets out, and whither his steps are directed.

AMERICAN MYSTERIES. (See *Mexican Mysteries.*)

AMERICAN RITE. (See *Rite, American.*)

AMETH. (See *Emeth.*)

AMETHYST (אחלמה).—The ninth stone in the High Priest's breast-plate, and appropriated to the tribe of Gad. Its colour is deep red, tinged with blue or dove colour.

AMICISTS, ORDER OF.—A secret order, established in the universities of North Germany, first about 1793, and again in 1810. It derived its origin from the College of Clermont, at Paris. It was suppressed by the government.

AMIS RÉUNIS, LOGE DES.—Founded by Savalette des Langes (*circâ* 1772), and the origin of the rite of Philalethes. It strove to obtain for Masonry a philosophic character. (See *Cagliostro.*)

AMMON. (See *Amun.*)

AMMONITISH WAR. (See *Ephraimites.*)

AMOR HONORES JUSTITIA.—Sometimes used as the motto of the Grand Lodge prior to the union of 1813, and is so engraved on the "Masonic Token," issued in 1794, commemorative of the election of H. R. H. the Prince of Wales as M. W. G. M., November 24, 1790.

AMPHIBOLUS.—The holy cloak brought by St Augustine to England. By an amusing error, this article was converted into a saint, who was supposed to have converted Saint Alban. In the British Museum MS., these words allude to the tradition:—"And sone

after that came Seynt Adhabell into Englond, and he convertyd Seynt Albon to Crestendome."

AMPLE FORM.—A Grand Lodge is said to be opened in ample form when the ceremony is performed by the Grand Master or Pro-Grand Master; when it is done by the Deputy Grand Master, it is said to be in due form; and when by any other officer, it is said to be simply in form. In Provincial Grand Lodges, a Lodge is opened in due form by the Prov. G. M., and in form by any other officer.

AMRU.—A name given in some legends to one of the assassins: Fanor was said to be a Syrian mason, Amru a Phœnician carpenter, and Metusael a Hebrew quarryman.

AMSHASPANDS.—The six genii round the throne of Oromazes; the six summer months; the six working properties of nature.

AMULET.—A piece of stone, metal, parchment, or other substance, marked with peculiar figures, and worn, in faith, by individuals as a protection against danger, for good fortune or other purposes. The word is derived from the Arabic *hamail*, a locket, anything hung from the neck. These are still common in the Orient and the Occident, and were used by all the nations of antiquity, and are even found among the remains of prehistoric or savage mankind. The Basilideans introduced them into Christianity, and the mystic word Abraxas (see *Abraxas*) was engraven upon them. The Jews valued them highly, and the Christians wore them in the form of a fish (Ιχθύς), as a symbol of Christ or Chrest. They are common in many societies, and in Mark Masonry, such an amulet reappears as the Tyrian signet, with the letters H. T. W. S. S. T. K. S. The *totems* of the Indians and the heraldic insignia of other nations partook of this character. In the ceremonies of theurgic and goetic magic all over the world, they form an integral part. (See *Mark*, and *Mark of the Craft.*)

AMUN.—The ram-headed God of the Egyptians; Jove of the Greeks; and Jahve of the Jews.

ANANIAH.—Said by Dr Oliver to have introduced the Order of Mizraim from Egypt into Italy. Very doubtful even to the Doctor. (See *Mizraim, Rite of.*)

ANCHOR AND ARK.—A manufactured degree of no validity. It was not until the time of Cross, that the Anchor was ever introduced as a pseudo-masonic symbol. The idea is in itself unobjectionable.

ANCHOR, KNIGHTS AND LADIES OF THE. (See *Félicité, Ordre de.*)

ANCIENT AND ACCEPTED RITE. (See *Scottish Rite.*) It has been placed under this head in order to enable the Fraternity to compare for themselves the distinctions existing between the French

Ecossais system and the A. and A. R., or 33° of the Supreme Grand Council of England and Wales.

ANCIENT AND PRIMITIVE RITE. (See *Antient and Primitive Rite.*)

ANCIENT CRAFT MASONRY.—The degrees of Entered Apprentice, Fellow Craft, and Master Mason, have been thus called, as they were the only degrees anciently practised by the Craft. The Volume of the Sacred Law, however, gives indications of other degrees at the time of the erection of the First Temple.

ANCIENT MASONS. (See *Modern Masons.*)

ANCIENT OF DAYS.—Applied by Daniel to Jahve, in his visions, to signify that his days were beyond numbering (Dan. vii. 9). It is used by Webb in the Most Excellent Master's Song—

> Fulfilled is the promise
> By the Ancient of Days,
> To bring forth the cape-stone
> With shouting and praise.

The Ancient of Days also appears as the Reverend Prince of the Universe in the Book of Enoch, translated from the Æthiopic by Laurence. In some sections of philosophical magic, this becomes of great importance.

ANCIENT REFORMED RITE.—A rite differing very slightly from the French rite, practised in Belgium and Holland about 1783.

ANCIENT, THE.—The third degree of the German Union of Twenty-two.

ANDERSON.—James Anderson, D.D., the original compiler of the English Book of Constitutions, was born at Edinburgh, in Scotland, on the 5th of August, 1662, and was for many years minister of the Scotch Presbyterian Church in Swallow Street, Regent Street, London. The date of his initiation is unknown. He was the author of several historical and genealogical works, but his Masonic reputation will ever rest upon the work he performed by order of the Grand Lodge at London, on the 29th September, 1721. He was directed to revise the old Gothic constitutions, and his work was issued in 1723, under the title of "The Constitutions of the Freemasons; containing the History, Charges, Regulations, &c., of that Most Ancient and Right Worshipful Fraternity, for the use of the Lodges." A second edition, revised, was published in 1738. He died in the year 1739.

ANDRÉ, CHRISTOFF KARL.—A worthy Mason, who resided at Brünn, Austria, 1798. He wrote several numbers of a valuable work of a cyclopædic character.

ANDREA, JOHANN VALENTIN.—Born 17th August, 1586, at Herrenberg, in Würtemburg. He died 27th June, 1654. He has been usually supposed to have been the founder of the Rosicrucian

Society; and he certainly was author of several works connected with that body. He was a stout defender of Protestant principles, and his main merit may be said to be based upon his thorough advocacy of the right of private judgment. (See *Rosicrucianism.*)

ANDREW, DAY OF ST.—The patron saint of Scotland has the 30th of November sacred to him. It is the day on which the Scottish Lodges, and others under their constitution, hold their annual festival and elect their officers. The Grand Lodge of Scotland was instituted on November 30, 1736.

ANDREW DEGREE, OR ANDREW'S MASONRY.—Introduced into France and Germany by the partisans of the Stewarts in 1736. In the Swedish system, the fourth degree is formed by the "Apprentice of St Andrew" and the "Companions of St Andrew." The "Master of St Andrew" is the fifth degree. The ninth degree consists of the "Favourite Brother of St Andrew" and the "Knight of the Purple Band."

ANDREW, ST.—Brother of Saint Peter, and one of the twelve Apostles. The Russians, Swedes, and Scotch hold him in the highest reverence. Tradition says he was crucified on a cross thus shaped ×. There are orders of knighthood and degrees established in the above countries in honour of him.

ANDROGYNOUS MASONRY.—Degrees having Masonic attributes, instituted for the initiation of males and females, so called from the two Greek words signifying man and woman. (See *Adoptive Masonry.*)

ANGELIC BROTHERS (German, *Engels-Brüder*).—A system of mystical association inaugurated by Gichtel (obit 1710); it had a similarity to the Rosicrucian system, but was formed with vastly different objects.

ANGELS.—Messengers between God and man; they play a great part in Biblical history, and are called Malachim. In some of the high degrees, these beings are alluded to; they are not excluded in philosophical magic.

ANGERONA.—The Goddess of Silence. Both the Romans and the Egyptians worshipped the gods and goddesses of silence. The Latins especially worshipped Angerona and Tacitus, whose image stood upon the altar of the goddess Volupia, with its mouth tied up and sealed; because they who endure their cares with silence and patience, do by that means procure to themselves the greatest pleasure. (See *Harpocrates.*)

ANGLE. (See *Right Angle.*)

ANGULAR TRIAD.—The three principals of a Royal Arch Chapter, according to Oliver.

ANNALES CHRONOLOGIQUES, *Litéraires et Historiques de la Maçon-*

nerie de la Pays Bas, à dater de 1 *Janvier,* 1814. "Chronological, Literary, and Historical Annals of the Masons of the Netherlands, from 1814." Published by Bros. Melton and De Margny, at Brussels, from 1823-26, in 5 volumes, and containing an enormous number of documents translated from many languages.

ANNALES ORIGINIS MAGNI GALLIARUM ORIENTIS, ETC. (See *Thory.*)

ANNICHIARICO, CIRO.—A bandit chieftain, head of one of the insurrectionary bands of Southern Italy, and formerly a priest. The history of this famous outlaw deserves notice here from his connection with the Decisi. He was born at Grottaglie, of very reputable parents, and joined the ecclesiastical profession at an early age. Annichiarico began his career of crime by killing a young man of the Motolesi family in a fit of jealousy, and he continued his vendetta against the Motolesi through life, exterminating them all except one, who fortunately survived him. He was condemned to fifteen years of chains or exile by the tribunal of Lecce, and remained in prison four years, when he effected his escape in a daring manner. For many years he lived the life of a brigand and bravo, robbing and murdering on his own hand, and at the bidding of others. When he was finally condemned to death, as we shall presently see, Captain Montorj, reporter of the military commission which condemned him, asked him how many murders he had committed; he carelessly answered—"*E chi lo sa? saranno tra sessanta e settanta.*" "Who knows?—some sixty or seventy!" His extraordinary address, audacity, and skill, together with his activity, was the astonishment of the country, and among the peasantry he acquired, from his ubiquity, the reputation of a magician, which he ever took care to maintain. He was a scholar too, and published papers against the priests—although himself a priest, when he thought fit to resume that character; he forbade them to preach in the villages under his influence, "because," said he, "instead of the true principles of the Gospel, they taught nothing but fables and impostures." The paper in which he published this, was headed—"*In nome della Grande Assemblea Nazionale dell' Ex-Regno di Napoli, o piuttosto dell' Europa intera, pace e salute:*" "In the name of the Grand National Assembly of the ex-Kingdom of Naples, or rather of all Europe, peace and health." His courage was undoubted. On one occasion, being pursued by the Corsican General d'Octavio, with a thousand men, he suddenly presented himself before that officer, armed at all points, when he was alone in a garden. Discovering himself to him, he told the General his life was in his hands; "but," he added, "I will pardon you this time, although I shall no longer be so indulgent, if you con-

tinue to hunt me about with such fury." With these words he leapt over the wall, and disappeared. His physiognomy was agreeable, and had nothing repulsive about it; he was of middle stature and Herculean strength. He was very much addicted to women, and had mistresses in all the towns of the district over which he ranged. When King Ferdinand returned to his States, Ciro had the effrontery to present himself as a political adherent, received a safe conduct to Bari, but, on finding he was to be treated as a prisoner, he escaped to Naples. At this time he placed himself at the head of the secret societies, the Patrioti Europei and the Decisi; he was also affiliated to the Carbonari. These societies were in great strength in December, 1817, and January, 1818—numbering 20,000, and the power they exercised was despotic in the extreme. Any one down in their lists was doomed without hope. And yet there was no way of getting at the perpetrators of these deeds; sometimes the most frightful murders took place, but the assassins escaped without hope of identification. Persons have been known to sign, under their poignards, contracts for the sale of their houses and lands, executed in all the forms of the law, acknowledgments being given by the owners for sums they never received. The Lodges of the Decided (*i deciso*), were called Decisions (*Decisioni*); the Assemblies of the European Patriots, Squadrons (*Squadriglie*), each from forty to sixty strong; and those of the Philadelphes, Camps (*Campi*), about three or four hundred strong. One hundred and thirteen such camps and squadrons existed in the province of Lecce, and four in the town itself. The members, in great part, lived unsuspected and in tranquillity, pursuing various ostensible callings. The organization of these societies was military; there was a President-Commandant, two Counsellors, two Captains, an Aide-de-Camp, a Captain-Reporter, a Secretary, a Keeper of the Seals, and so on. They even began to organize a corps of cavalry, and a great revolution was intended. The watchwords on their patents were Sorrow, Death, Terror, Mourning; and the Decisions (Lodges) assumed regular names, such as, *del Tonante Giove* (Jupiter the Thunderer). Peter Gargaro was Illustrious Grand Master Decided; Vito de Serio, Second Decided; and Gaetano Caffieri, Registrar of the Dead. Such a document actually was signed the 29th October, 1817. They had also a Director of Funeral Ceremonies. The Salentine Republic, the ancient name of the district, was the name they assumed. Colours—red, yellow, and blue. The Philadelphes and European Patriots had an era of their own, their year 1 being 1814. Of course, it was necessary to crush this formidable body; therefore General Church, with royal powers, crossed the Ofanto with 1200

regular troops. To the last citation of the Royal Commission of 17th July, 1817, Ciro returned a long and rambling justification; but finding the military in earnest, attempted flight. The captain of a ship, who recognized him, demanded 2000 ducats as the price of his safety; this being not forthcoming, Ciro was compelled to prepare for the worst, and ordered a rendezvous of his adherents for the 27th February, at San Marzano, between Manduria and Tarentum. However, this rendezvous was destined never to take place. Ciro Annichiarico set out from Grottaglie on the 25th January, 1818, with forty horsemen and ten foot, when, at two o'clock in the afternoon, he fell in with a detachment of cavalry of eighteen men, commanded by Captain Montorj, who charged him, and drove him as far as Neviera, a farm at the foot of the hill of San Marzano. He retreated into the town, and attempted a defence, but was obliged to fly. His adherents were discovered, and Vito Serio, the brothers Vito Lecce, Raffaello Zaccharia, and Pietro Barbuzzi, were executed. On the 5th or 6th of February, intelligence was received that Ciro had thrown himself into a strongly defensible *masseria*—half farmhouse, half fortress—at Scaserba, some ten miles from Francavilla. Worn out with fatigue, Ciro and three companions, Vito di Cesare, Giovanni Palmieri, and Michele Cuppoli, had proposed to rest for a few hours. The militia of San Marzano, under the threat that the town should be pillaged, had agreed to join in the pursuit of Ciro. The first man within range, Ciro shot dead, and had he then fled might yet have escaped; but reinforcements under Lieutenant Fonsmorte came up, to the number of forty, and Ciro found himself besieged. Mounting the tower of the masseria, which was very massive, he and his companions loaded all their guns, of which they had a store, and resolved to sell their lives dearly. A line of siege was formed by 132 men in all, and Ciro and his companions fought desperately until sunset. In the night they attempted to escape, but found themselves too vigilantly watched, so they returned to the pursuit of making cartridges. At daybreak an attempt was made to break open the door of the courtyard; but Ciro and his men, by a well-directed fire, killed five, and wounded fourteen of the assailants. A barrel of oil was brought in order to burn the door; the first man who set fire to it was shot through the heart. A four-pounder was next directed against the roof of the tower, and Ciro was forced from the second story to the first. At last, tormented by thirst, Ciro surrendered, descended the ladder, opened the door of the tower, and emerged, saying—"*Eccomi—Don Ciro!*"—"Here I am, Don Ciro!" He begged for water, and for the liberation of the farmer and his family in the barn, who were quite innocent, and distributed money among

them. He allowed himself to be searched and bound; poison was found on him, but he asserted that his companions had prevented him from taking it. His conduct was quiet on the road to Francavilla, and he begged mercy for his adherents. When condemned to be shot, a priest offered him religious consolation; but Ciro replied—"*Lasciate questa chiacchiere; siamo dell' istessa professione; non ci burliamo fra noi:*"—"Let us leave alone this prating; we are of the same profession; don't let us laugh at one another." On being led to execution, on the 8th of February, 1818, he recognised Lieutenant Fonsmorte, who had been the first to arrive at Scaserba, and said—"*Se io fosse Re, vi farei Capitano:*" "Were I king, I would make you a Captain." On his arrival at the place of execution, Ciro wished to remain standing; he was told to kneel; he did so, presenting his breast. He was then told that malefactors like himself were shot with their backs towards the soldiers; he submitted, and a volley was fired: though twenty-one bullets took effect, he still lived; but the twenty-second bullet gave him the *coup de grace*. "As soon as we perceived," said one of the soldiers, "that he was enchanted, we loaded his own musket with a silver bullet, and this destroyed the spell,"—ending his life much as did Graham of Claverhouse. This destroyed the Sects of the Decisi, many of whom were executed; and thus Italy was freed from an armed curse, under the name of a secret society, which headed its patents with Masonic formulæ. Probably it is the only known instance in which a priest turned brigand with such singular adjuncts.

ANNIVERSARY.—The two anniversaries of Symbolical Masonry are the festivals of the Holy St Johns—St John the Baptist, and St John the Evangelist, 24th of June and 27th of December. The anniversary of the Princes of Rose-Croix is Shrove Tuesday. That of the Order of Ishmael is the 1st of May.

ANNO DEPOSITIONIS.—In the Year of the Deposit. The date used by Royal and Select Masters, found by adding 1000 to the vulgar era, as 1876+1000=2876.

ANNO EGYPTIACO.—In the Egyptian Year; used in the Hermetic Fraternity; found by adding 5044 to the vulgar era, and after the 20th of July one year more,—thus: 16th January, 1876+5044=6920, 20th July, 1876+5044+1=6921, being the number of years since the consolidation of the Egyptian monarchy under Menes, or MNA.

ANNO HEBRAICO.—In the Hebrew Year. Used in the Ancient and Accepted Rite, and found by adding 3760 to the vulgar era, until September, and afterwards one year more, the chronology being the Hebrew; thus: July, 1876+3760=5636, and October, 1876+3760+1=5637.

ANNO LUCIS.—In the Year of Light. Used in Masonic documents. To obtain the A. L. of Craft Masonry, add 4000 to the current year, thus 1875+4000=5875. In the Ancient and Accepted Scottish Rite, and several others, it is customary to add 4004—thus, 1875 A.D. would be 5879. Strictly speaking, this is most correct; but chronology cannot measure the era of the Creation in reality; hence it is that the Antient and Primitive Rite uses 000,000,000, the nearest approach to an exact chronology we shall have at any time.

ANNO MUNDI.—In the Year of the World. (See *Anno Hebraico.*)

ANNO ORDINIS.—In the Year of the Order. The Knights Templar use this era; found by subtracting 1118 from the current year,—thus: 1876−1118=758. The Red Cross Knights subtract 313 thus: 1876−313=1563.

ANOINTING.—A custom of ancient use at the coronation of kings and the consecration of priests. It is still performed on the admission of candidates in some of the higher degrees of Freemasonry.

ANONYMOUS SOCIETY.—Of these there have been several, and several still exist. The special Society now alluded to was formed in Germany, and was limited to 72 members: 24 E.A.P., 24 F.C., and 24 M.M.; the object was the proper study of occult science. It was said that the Grand Master was in Spain, and he was designated by the name of Tajo.

ANSYREEH.—A sect in Northern Syria, professing a faith compounded of Judaism, Christianity, and Islam, and possessing a secret system of signs. They disagree with the Druses.

ANTEDILUVIAN MASONRY. (See *Enoch.*)

ANTIENT AND PRIMITIVE RITE.—This system of Masonry arose from the French Primitive Rite of Philalethes, brought from Egypt by Brother Samuel Honis, a native of Cairo; with the aid of Brothers Gabriel Matthieu Marconis de Negre, the Baron Dumas, the Marquis de Laroque, Hippolyte Labrunie, J. Petit, and others; he established it at Montauban, 30th April, 1815. In 1826, a portion of the Rite went under the Grand Orient, while another portion, with additions from all the other Rites, was re-established as a system of 95° at Paris, 7th July, 1838, by Jacques Etienne Marconis de Negre, and others, among whom should be named Dr Morison de Greenfield (Physician to H. R. H. the Duke of Sussex, G. M. of English Freemasonry). It thence appears to be chartered in America, 9th November, 1856, with Brother David M'Clellan as G. M., with others as subordinates. About 1862, the Rite submitted entirely to the Grand Orient of France, and reduced its workings to 33 degrees in 1865 (with rights to revive and use the supplementary degrees, and established representa-

tives with the Order in America). In 1872, October 8, a Sovereign Sanctuary of the Rite was established in England by the American Grand body, with Brother John Yarker as G. M., and now continues in constant work. The sections are three in number—Modern, Chivalric, and Egyptian—divided in all into seven classes. The first three degrees of Symbolic Masonry (and the Holy Royal Arch) are recognised as being the prerogative of the Grand Lodge of England; but it claims the power of giving further degrees to Rose-Croix (18°) to worthy aspirants. The Chivalric degrees are scientific, philosophic, and historical, (18°-33°); whereas the Egyptian degrees are esoteric and religious, embracing speculative and archæological topics of an intensely interesting nature. The present arrangements of this Rite are as follows:—The three symbolical degrees.—Section I. Chapter of Rose-Croix. 4. Discreet Master. 5. Sublime Master. 6. Sacred Arch. 7. Secret Vault. 8. Knight of the Sword. 9. Knight of Jerusalem. 10. Knight of the Orient. 11. Rose-Croix. Section II. Senate of Hermetic Philosophers. 12. Knight of the Red Eagle. 13. Knight of the Temple. 14. Knight of the Tabernacle. 15. Knight of the Serpent. 16. Knight Kadosch. 17. Knight of the Royal Mystery. 18. Grand Inspector. 19. Sage of Truth. 20. Hermetic Philosopher. Section III. Grand Council. 21. Grand Installator. 22. Grand Consecrator. 23. Grand Eulogist. 24. Patriarch of Truth. 25. Patriarch of the Planispheres. 26. Patriarch of the Sacred Vedas. 27. Patriarch of Isis. 28. Patriarch of Memphis. 29. Patriarch of the Mystic City. 30. Master of the G.·. W.·. P.·. P.·. Section IV. Official. 31. Grand Defender of the Rite. 32. Sublime Prince of Memphis. 33. Sovereign Grand Conservator of the Rite. In England, however, these rites are varied; thus:—16. Sage of Truth. 17. Hermetic Philosopher. 18. Knight Kadosch. 19. Royal Master. 20. Grand Intendant.

ANTIN, DUKE D'.—Grand Master of France, elected 24th June, 1738. Was succeeded, in 1743, by the Count of Clermond.

ANTIPODEANS (*Les Antipodéans*).—The 60th degree of the Metropolitan French Chapter.

ANTIQUITY, LODGE OF.—One of the four Lodges to whom the formation of the Grand Lodge in 1717 is due. It retains its place on the roll of the Fraternity as No. 2, but was No. 1 prior to the Act of Union, 1813.

ANTIQUITY MANUSCRIPT.—An MS. roll of parchment, nine feet long by eleven inches wide, stated to have been written in 1686, by Robert Padgett, Clearke to the Worshipful Society of the Freemasons of the city of London. First published entire by Bro. W. J. Hughan, in his "Old Charges of British Freemasons." It is the

property of the Lodge of Antiquity, and is considered a document of extreme historic value.

ANTIQUITY OF FREEMASONRY.—On this point much has been written to little purpose, and it is not proposed to farther discuss the question here. That mystical societies have flourished long before the dawn of history is not to be denied, but that such societies essentially resembled Freemasonry it is more than futile to opine. Our extended knowledge of hieroglyphics, derived from such masters as Champollion, De Rougé, Birch, Chabas, Sayce, and many others, has, however, divested the Egyptian symbolism of much of its mysterious importance. Inscriptions, presumed, somewhat simply, to contain wonderful secrets of occult and magical signification, have been found to mean nothing more important than boundary definitions, public inscriptions relating to political triumphs, and exoteric praises of the Egyptian gods, while the boasted esoteric mysteries of the land of Khemi have not been unveiled. It is only natural to suppose that the jealous priesthood of Egypt would scarcely be willing to publicly display its secrets to the gaze of the multitude, any of whom might learn and reveal the secrets, were they so openly set forth. This holds good equally of all other eras of man's history; and hence it is that tradition and oral transmission in the colleges of the priests can alone give us any clue as to what interpretation the original possessors of the mysteries placed upon the phenomena of Nature. Consequently, it is idle to speculate upon such a topic as the antiquity of these secret associations; and it is far wiser to accept the development, as being, *in essentiâ*, all that we can know upon the subject. It would, however, appear that a portion of the ritual of Freemasonry originated in Egypt, and was engrafted upon the system of the Sidonian builders. No doubt the illustrious artificer Hiram was one of these; and hence the adoption of rites analogous to those of Osiris and Adonis, or Tammuz (see *Tammuz*). We find the Collegia Fabrorum instituted in the times of Numa Pompilius, King of Rome, with like privileges. In 1717, the descendants of the Building Fraternities laid aside their purely operative character, the Fraternity then assuming somewhat of its present form. Since then, the Royal Arch degree has been added, the Mark degree established, Ark Marinery has been manufactured, and many rites concocted, having little to recommend them to the Masonic student.

ANTON, Dr KARL GOTTLOB VON.—Died 17th November, 1818. An extensive writer on Templarism.

ANTON, HIERONYMUS.—A German corruption of Adon Hiram (which see).

APE AND LION, KNIGHT OF THE. (See *Knight of the Ape and Lion.*)

APEX, RITE OF. (See *Sāt B'hai, Order of.*)

APHANISM.—In the ancient mysteries, there was always a legend of the death and subsequent resurrection or discovery of the body of some distinguished personage. That part of the ceremony, which represented the concealing of the body, was termed *the aphanism*, from the Greek word, *αφανίζω*, to conceal.

APHTHARTODOCITES.—A small sect in the sixth century. They held that the body of Jesus Christ was incorruptible, and that He had never suffered death.

APIS.—A bull, to which divine honours were paid in Egypt. It was necessary that he should be black, with a white triangle on his forehead, a white spot in the shape of a crescent on his side, and a knot like a scarabæus or beetle under the tongue. When one was found, he was fed for four months in a building facing the East. At the New Moon, he was led to a splendid ship with great solemnity, and conveyed to Heliopolis, where he was fed for forty days more by priests and women. After this no one of the profane was permitted to approach him. Thence he was taken to Memphis, where he had a temple, two chapels to dwell in, and a large court for exercise. He had the gift of prophecy,—the omen being fortunate or unfortunate, according to the chapel he entered on his return from exercise. Notwithstanding all this reverence, he was not suffered to live more than twenty-five years, the years of St Peter in the Romish Church. His death was a sign of universal mourning. He was an important symbol in the mysteries of Isis, and his worship was continued to a later period, down to and during the Roman domination in Egypt.

APOCALYPSE. (See *Revelations.*)

APOCALYPSE, ORDER OF THE.—Instituted at the end of the seventeenth century by Gabrino, who assumed the title of Prince of the Septennary Number, and Monarch of the Holy Trinity. It was the precursor of some of the rites of Masonic Templarism. The arms of the Order were a naked sword and a blazing star.

APOCALYPTIC DEGREES.—Some few degrees are thus called, such as the seventeenth of the Ancient and Accepted Rite, or Knight of the East and West.

APOLLONIUS OF TYANA. (See *Magic.*)

APORRHETA (Greek, *απορρήτα*).—Things only known to the initiated.

APPEAL.—The Master of a Lodge is its supreme head, and is not amenable for his government of it to its members, but to the Grand Lodge alone. He can arbitrarily decide points of order, and there is no appeal; and if any such appeal were proposed,

such is the apparently anomalous position of the Master, that it would be his duty, for the preservation of discipline, to refuse to put the question. Should a member feel aggrieved at the conduct or decision of the Master, his redress lies in an appeal to the Grand Lodge, which will, of course, investigate whether the Master is ruling his Lodge "in an unjust or arbitrary manner." There is no other course open. The First Principal of a Chapter is in exactly the same position, and a similar principle prevails amongst Knights Templar. Hence it becomes a matter of the highest importance to judge well of the general character of any candidate before initiation, inasmuch as every initiate, like the French soldier, carries a Marshal's baton in his knapsack. Instances of bad conduct on the part of Masters are, however, exceedingly rare, the spirit of the Fraternity generally discouraging such extremely arbitrary conduct on the part of the chiefs of Lodges.

APPENDANT ORDERS.—(1) Knight of the Red Cross; (2) Knight of Malta; (3) Knight of the Holy Sepulchre; (4) Knight of St John.

APPLE TREE TAVERN.—The place where the four London Lodges organized the Grand Lodge of England, in 1717. It was situated in Charles Street, Covent Garden.

APPRENTI.—French for Apprentice.

APPRENTICE.—The first and lowest degree in Freemasonry; but, in so far as it is the groundwork of the others, no less honourable in itself. The modesty with which an apprentice deports himself in his Lodge, is a sure index of his moral worth, and the best guarantee for his future proficiency and eminence. An initiate is said to be "entered," for a reason well known in Freemasonry.

APPRENTICIAL DEGREES.—I am obliged to coin a word to comprehend within one caption several widely differing subjects:—(1) Hermetic A., thirteenth degree of the Metropolitan Chapter of France; (2) Kabbalistic A., a degree in the Mother Lodge, Philosophic Rite; (3) Mystic A., a degree in Pyron's Collection; (4) Ap. of Paracelsus, a degree preserved by Peuvret, and a part of Hermetic Masonry; (5) A. of Egyptian Secrets, first degree of the African Architects; (6 and 7) A. Philosophers of numbers iii. and ix., in Peuvret's Collection; (8) A. Philosopher, Hermetic, Peuvret's Collection; (9) A. *Ecossais*, and (10) A. *Ecossais Trinitaire*, Pyron's Collection; (11) A. Theosophist, first degree, Rite of Swedenborg; (12) Egyptian A., the first degree in the Egyptian Rite of Cagliostro; (13) Theosophic A., Rite of Swedenborg; (14) A. Cohen in the collection of the Mother Lodge, Philosophic Rite; (15) A. Architect, in Fustier's Collection; (16) A. Perfect

Architect, in Le Page's Collection; (17) A. Prussian Architect, in Le Page's Collection.

APRON.—The principal clothing of a Freemason, adopted from the Operative Guild of Masons. It is the first gift bestowed by the Master upon the newly initiated apprentice. Its use in Operative Masonry is sufficiently obvious, but Speculative Masons use it with a nobler symbolism. By the whiteness of its colour, and the innocence of the animal—a lamb—from which it is obtained, we are admonished to preserve that blameless purity of life and conduct which will alone enable us hereafter to present ourselves before T. G. A. O. T. U. unstained with sin and unsullied with vice. In this investiture we find something of a similar kind to all the investitures of previous rites of antiquity. The Essene was clothed in a white garment reaching to the feet, girded with a linen girdle, and bordered with a fringe of blue, as an emblem of holiness. Cicero tells us that the garment in the mysteries of Hellas was white, that being a colour most acceptable to the gods. This robe was esteemed so holy that it was never to be taken off until worn to rags; and many Masons of the present day regard their soiled and creased apron as an insignium of high honour. In the mysteries of Mithras, the robes of investiture were the *girdle*, on which were depicted the signs of the Zodiac, the *Tiara*, the *white apron*, and the *purple tunic*. In the Hindoo mysteries, the aspirant received a consecrated *sash*, consisting of a cord of *nine* threads, worn from the left shoulder to the right side. An apron composed of the three Masonic colours—blue, purple, and scarlet—was worn by the Jewish priesthood; and the prophets, on all occasions of moment, invested themselves with a girdle or apron. All the ancient statues of the heathen gods were similarly clothed, whether in Greece, Asia, or America, in superb aprons. It is hence that we may justly claim the apron as "a badge more ancient than the Golden Fleece or Roman Eagle, and more honourable than the Star and Garter." This apron, in the Apprentice and Fellow-craft degrees, is a pure white lambskin, from fourteen to sixteen inches wide, and from twelve to fourteen deep; square at the bottom, without ornament. In the French rite, it is shaped somewhat like a spade, with a pointed bottom, and is much smaller. In the Master's degree, and higher ones, it is bound with blue ribbon, ornamented with rosettes, levels, and other designs. In the Royal Arch, it is bound with scarlet, or blue and scarlet. The Mark Apron is bound with scarlet. In France, the Master Mason wears a blue sash, embroidered with a golden representation of the Temple, the letter "G," and other emblems.

In Scotland the Johannite Masons select such colours at the formation of the Lodge as may be preferred.

APULEIUS. (See *Golden Ass of Apuleius.*)

AQUARIANS.—A sect of Christians in the third century, who used water instead of wine in the Eucharist. Their ceremonies had some analogy with the Egyptian Hermeticists.

AQUINAS. (See *Saint Thomas Aquinas.*)

ARABICI.—An Arabian sect of the second century. They taught that the soul could not exist without the body, and therefore died with it, to be again revived with it at the general resurrection. They were fervent believers in the providence of God, but considered that man was free to study material science.

ARAUNAH. (See *Ornan.*)

ARBITRATION.—This mode of settling disputes has always been recommended in Masonry as a more reasonable way than going to law, a method ever leading to disagreeable results.

ARCADE DE LA PELLETERIE.—A nickname of the so-called Orient of Clermont in France, or old Grand Lodge, before its union with the Grand Orient in 1799.

ARCANA.—From the Latin. Secret things, communicated only to the select, and not to be divulged. (See *Secrets.*)

ARCANI DISCIPLINA.—The initiatory process of admission into the primitive Christian Church, which, as is shown under *Carbonari* (which see), was in the beginning a secret, moral, and religious society.

ARCH.—In architecture, a construction supported by its curve. The arch is a prominent idea in the ritual of Holy Royal Arch Masonry.

ARCH, ANCIENT; *or* ARCH OF ENOCH (which see).—This is the thirteenth degree of the Ancient and Accepted Scottish Rite. (See *Knights of the Ninth Arch.*)

ARCH, ANTIQUITY OF THE.—Until very recently, it has been supposed that the invention of the Arch and Keystone was not anterior to the era of Augustus Cæsar. Modern antiquaries, however, have traced the existence of the Arch as far back as 460 years before the building of King Solomon's Temple, thus completely reconciling Masonic tradition with the truth of history. (But see also the article *Keystone.*)

ARCH, CATENARIAN. (See *Catenarian Arch.*)

ARCH, CONFRATERNITY OF THE SACRED STANDARD.—A society of builders existing in 1540, who had possession of the Colosseum (commenced by Vespasian, A.D. 72; finished, A.D. 80, with dedication). This society enacted miracle or mystery plays within the vast arena, until the earth sank considerably below

its former level. It is believed that this society is still in existence.

ARCHIMAGUS.—Chief of the Sages and High Priest of the Chaldean Mysteries. In the ceremony of initiation he represented Ormuzd (Ahûramadza), the god of beauty, light, and truth; and the rite was intended to illustrate the struggles of that god with Ahriman, the god of darkness, evil, and lies, and his final victory over him. (See *Zoroaster.*)

ARCHITECT.—There are several degrees of Architect. 1. African Architect (which see); 2. Grand Architect by 3, 5, and 7, a degree in Peuvret's MS. collection; 3. Grand Architect, the 6th degree in the rite of Martinism, the 4th degree of the rite of Elect Cohens, the 23d degree of the rite of Mizraim, and the 24th degree Metropolitan French Chapter; 4. Grand Master Architect (which see); 5. Little Architect, the 23d degree Metropolitan French Chapter, and 22d degree rite of Mizraim; 6. Architect of Solomon, a degree in Peuvret's collection; 7. Perfect Architect, the 28th degree rite of Mizraim, while the 25th, 26th, and 27th degrees are E. A. P., F. C., and M. M. Perfect Architect; 8. Perfect and Sublime Grand Architect, a degree in the collection of the Loge des Amis Réunis, at Calais; 9. Architect of Solomon, Peuvret's collection.

ARCHITECT, AFRICAN. (See *African Architects.*)

ARCHITECTONICUS.—Relating to architecture. The Grand Lodge of Scotland has used this word in some Latin inscriptions in a Masonic sense. A Lodge, in the Grand Lodge Certificate, is called "*societas architectonica.*" It is, however, unusual. The English Grand Lodge says "Latomorum."

ARCHITECTURE.—1. One of the most ancient and important arts known to man. As geometry is the science on which Masonry is founded, so architecture is the art whence it borrows the language of symbolic instruction. Some knowledge of the art is necessary for the speculative Mason as well as the operative Mason. There are five orders of architecture—the Doric, the Ionic, the Corinthian, the Tuscan, and the Composite. Of these the first three are the originals, and were invented in Greece; the others owe their origin to Italy. 2. A name given to the 24th degree of the Rite of Mizraim.

ARCHITECTURE, PIECE OF (*Morçeau d' architecture*).—The designation of the minutes in a French Lodge.

ARCHIVES.—A term for the minutes and other documents of record in a Lodge.

ARCHIVES, GRAND GUARDIAN OF THE.—1. A title for the Secretary-General of the Grand Council of Rites in Ireland. 2. GRAND KEEPER OF THE.—The high degrees in France have an officer who

combines the custody of the archives with that of the seals. In a private Lodge or Chapter he is called Archiviste ; and in Germany, Archivar.

ARCH OF ENOCH.—This is explained in the degree of the Knights of the Ninth Arch, the ritual saying: "Enoch was the ninth in descent from Adam, and lived in the fear and love of his Master. Being inspired by the Most High, and in commemoration of a wonderful vision, this holy man built a nine-fold Temple underground, and dedicated the same to God. He was assisted in this subterranean Temple by Jared, his father, and Methuselah, his son, without being acquainted with his motives. This happened in that part of the country which was afterward called Canaan, or the Holy Land." Enoch is regarded by Hermetic philosophers as their inspired founder. Vestiges of this are to be found in the Rosicrucian Rite, and also in the Order of Ishmael. Enoch is connected with the Pillars of Wisdom.

ARCH OF HEAVEN.—Job xxvi. 11 speaks of the "pillars of heaven." Cahen says these are only allegorically put for very high mountains. Those familiar with the perpendicular rocks of Arabia can well understand the beauty of the metaphor. Dr Cutbush on the passage remarks: "The arch in this instance is allegorical not only of the arch of heaven, but of the higher degree of Masonry, commonly called the Holy Royal Arch. The pillars which support the arch are emblematical of Wisdom and Strength: the former denoting the wisdom of the Supreme Architect, and the latter the stability of the universe."

ARCH OF SOLOMON, ROYAL.—The thirteenth degree of the Ancient and Accepted Rite, to distinguish it from the Holy Royal Arch, which it resembles in the main features.

ARCH OF STEEL.—Grand honours are conferred, in the Templar and the French Rite, by two ranks of brethren elevating and crossing their drawn swords. It is termed *voute d'acier.*

ARCH OF ZERUBBABEL, ROYAL.—The 7th degree of the American Rite.

ARCHONTICS.—A branch of the Valentinians, arising in the second century. They supposed the world to have been created, not by God himself, but by his archontes or archangels. They distinguished between active (male) and passive (female) beings, and attributed the creation of the latter to dark principles or demons. Astrologers, in like manner, have ever distinguished between the hot and light creative powers, and the moist and dark.

ARCH, ROYAL. (See *Royal Arch.*)

ARDAREL.—Used in the high degrees—a corruption of Adarel (which see). (See *Erel.*)

ARELIM.—אראלם, used in the high degrees. (*See* Isaiah xxxiii. 7.)

Cahen translates it "men of war," and refers it to Ashur. 2. In the Kabbalah, Arelim is the angelic name of the third Sephiroth.

AREOPAGUS.—1. The hill of Mars, seat of the supreme court of Athens and Greece, from which there was no appeal. In Freemasonry the name is, in France and Belgium, applied to a council or assembly of the 30th degree of the Ancient and Accepted Scottish Rite. 2. The fifth section in Antient and Primitive Masonry.

ARGENT.—French for *silver*. An heraldic term in emblazoning arms; thus the arms of the Company of Freemasons in the reign of Henry IV. were "Azure on a chevron between three castles argent."

ARGONAUTS, ORDER OF.—1. An androgynous Masonic society, founded in Germany in 1775, by members of the Strict Observance. The presiding officer was called Grand Admiral, the place of meeting a ship, and the appointments were named from various parts of a vessel. Motto—*Es lebe die Freude*—Joy for ever. The seal was a silver anchor inlaid with green. 2. Name of the first point of the degree of the Golden Fleece, in the Hermetic Rite of Montpellier.

ARITHMETIC.—The science of the proportion of numbers. In the lecture of the degree of Grand Master Architect, the candidate is reminded that a Mason is continually to *add* to his knowledge, never to *subtract* anything from the character of his neighbour, to *multiply* his benevolence, and to *divide* his means with a distressed brother.

ARK.—In the American Royal Arch degree three arks are alluded to:—1. The Ark of Noah or of Safety. 2. The Ark of the Covenant or of Moses. 3. The Substitute Ark, or of Zerubbabel. In the ceremony of passing the veils, this system of symbolism is enlarged upon. The first Ark, constructed by Shem, Ham, and Japhet, was an ark of refuge; the second Ark we treat in a separate article: it was burnt at the destruction of the First Temple; the Ark of Substitution was prepared by Zerubbabel on the rebuilding of the Temple, in exact imitation of the former or Mosaic Ark.

ARK AND ANCHOR.—Emblems of a well-spent life and a well grounded hope. There is no symbol more common to ancient rites than that of the ark. It was equally used by the Greeks, the Latins, the Celts, the Hindoos, the Goths, the Phœnicians, the Egyptians, the Assyrians, the Babylonians, the Mexicans, the Northern Americans, and the Pacific Islanders. Historically, this ark referred to the Ark of Noah, but symbolically it was used as a coffin to receive the body of the candidate, and was an emblem of regeneration or resurrection. It would exceed our limits to enter upon an excursus upon Arkite legends.

ARK AND DOVE.—An American illustrative degree, preparatory to the Royal Arch degree, and, when conferred at all, given immediately before the ceremony of exaltation. The name of Noachite sometimes bestowed upon it is, however, incorrect, as this belongs to the 21st degree of the Ancient and Accepted Rite, and the 35th of the Rite of Misraim. It is very probable that it was derived from an older rite, called the Royal Ark Mariner, to which the reader is referred.

ARKANSAS.—The Grand Lodge of Arkansas was organized February 22, 1832, at Little Rock, by the four Lodges in the country. The Grand Chapter, April 28, 1851. Grand Council Royal and Select Masters, 1860. There is no Grand Commandery—the four Commanderies are subordinate to the Grand Encampment of the United States.

ARK MARINER, ROYAL. (See *Royal Ark Mariner.*)

ARK OF THE COVENANT.—This was originally constructed by Moses at God's command (Exod. xxv. 16); in it were kept the two tables of stone, on which were inscribed the ten commandments, a golden pot filled with manna, Aaron's rod, and possibly other *palladia* of the Israelites. It was at first placed in the Tabernacle, afterwards in the *sanctum sanctorum* of King Solomon's Temple, and was lost upon the destruction of that building by the Chaldæans. The ark and its traditions are closely associated with the ceremonies of Royal Arch Masons.

ARMIGER.—1. A bearer of arms. The heraldic term for an esquire in attendance on a knight. 2. The 6th degree of the Order of African Architects.

ARMORY.—The place in which the furniture, swords, and regalia of a commandery, priory, or preceptory of Knights Templar are deposited for safe keeping.

ARMS OF FREEMASONRY.—According to Bailey, the Masons were incorporated in 1419, and according to Stowe, in 1412—the armorial bearings being azure on a chevron between three castles argent, a pair of compasses somewhat extended of the first. Crest—a castle of the second, granted by William Hawkslow Clarence, king-of-arms. The crest of the operative masons slightly varied, being an arm extended grasping a trowel *proper;* supporters—two bearers *proper.* The arms of the Grand Lodge now in use may be thus blazoned: Party per cross, *vert* voided *or;* in the first quarter *azure* a lion rampant *or,* for the tribe of Judah; in the second *or* an ox passant *sable,* for the tribe of Ephraim; in the third *or* a man erect *proper,* for the tribe of Reuben; in the fourth *azure* a spread eagle *or,* for Dan. Crest, an ark of the covenant; and supporters, two cherubim, all *proper.* Motto—Holiness to the Lord. Of course, these refer to the four

mystical beasts of the Apocalypse and of Assyria. They have also a specific Chaldæan or magical bearing. The modern arms are not the same. (See under *United Grand Lodge, Arms of.*) The banners which adorn the Royal Arch Chapters of England, representing the twelve tribes of Israel, are as follows :—Scarlet, a lion *couchant*, for Judah; blue, an ass crouching beneath its burthen, for Issachar; purple, a ship, for Zebulon; yellow, a sword, for Simeon; white, a troop of horsemen, for Gad; green, an ox, for Ephraim; flesh colour, a vine by the side of a wall, for Manasseh; green, a wolf, for Benjamin; purple, a cup, for Asher; blue, a hind, for Naphthali; and green, an eagle, for Dan.

ARRAS, PRIMORDIAL CHAPTER OF.—In Arras, Artois, Charles Edward Stewart, April 15, 1747, founded this Chapter of Rose-Croix Freemasons. The distinctive title was that of *Ecosse Jacobite*—Scottish Jacobite. Some other Chapters were founded on it, especially the Chapter of Arras, in the Valley of Paris, 1780. It has been sought to trace a connection between this and R. S. Y. C. S., or Royal Order of Scotland.

ART, ROYAL. (See *Royal Art.*)

ARTEPHIUS (See *Rosicrucians, Eminent.*)

ARTHUSIUS, GOTTHARDUS.—A Danish author, rector of the Gymnasium at Frankfurt-on-the-Maine. His assumed name was Irenæus Agnostus (which see).

ARTIZAN CHIEF, ARTIZAN MASTER.—Officers in a Council of Knights of Constantinople.

ARTS.—In Masonic phraseology, the arts, parts, and points of the mysteries of Masonry are severally defined to be, the knowledge or things made known, the degrees into which Masonry is divided, and the rules and usages of the Craft. (See *Parts*, and also *Points.*)

ARTS, LIBERAL.—The seven liberal arts and sciences receive illustration in the Fellow Craft's degree. These are grammar, rhetoric, logic, arithmetic, geometry, music, and astronomy.

ASAROTA.—A kind of pavement in variegated colours, used by the ancients for floors of temples.

ASCENSION DAY.—A festival in Chapters of Rose-Croix.

ASCITES or ASCODOGRITES.—A sect of Montanists in the second century, who brought leathern bottles filled with new wine into their churches, and were said to celebrate the sacrament with dancing and intoxication.

ASCODONTES.—A Gnostic sect in the second century, who maintained that divine mysteries, being the images of invisible things, ought not to be represented by visible signs, nor incorporeal by corporeal: therefore they rejected the sacraments, and exercised a purely mental worship.

ASHE, JONATHAN, D.D.—An author of small note, who published, in 1813, "The Masonic Manual." A mere copyist of Hutchinson.

ASHER, CARL WILHELM, PH.D.—The translator of the Halliwell MS. into German, where English and German may both be found.

ASHLAR.—"Freestone as it comes out of the quarry."—*Bailey.* Masonry adopts the ashlar as a symbol in two forms: in its rude, unhewn state, in which it is called the rough ashlar—referring to the uncultivated, ignorant condition of mankind, yet a mere mass of material blindness and moral confusion; and also as the perfect ashlar, where the mind has assumed its harmonic proportions and symbolic form, and may be said to represent that condition of mental and intellectual health and suavity agreeable to all educated minds. To attain to the condition of this latter stone—by some said to be the White Stone of the Apocalypse—a man must have purified his mind from all earthly taints, and have arisen in the strength of his divine humanity from the figurative death of the mysteries. In this condition, any one would necessarily be actively moral and intelligent, vitally benevolent, and indulgent to the human weakness exhibited by those in an unenlightened state. It is then masonically correct to say that the stone has been properly squared and fitted for its place in the Temple. (See *Temple.*) Technically speaking, the perfect ashlar is said to be "a stone of a true die or square, which can only be tried by the square and compasses." Rites differ upon this point, as essential, but it may safely be considered as correct.

ASHMOLE, ELIAS.—A celebrated antiquary, historian, and occult philosopher, born at Lichfield, 23d May, 1617; died at London, 18th May, 1692. He wrote the "History of the Order of the Garter." His Masonic fame rests upon certain well-known entries in his diary, in which he gives a date, October 16, 1646, as the time of his initiation into Masonry; and 36 years afterwards, March 10, 1682, he records his admission to the fellowship. Had Masonry been an organized system of scientific teachings in those days, it would have been impossible for a man otherwise so distinguished in matters harmonious with his own pursuits, to have remained *in statû pupillari* for so long a time. But in Rosicrucianism he played a more prominent part, as we shall hereafter see. The initiation of Ashmole has been made a handle of in various ways; but it is a terrible weapon, recoiling upon the critics with fatal effect. Had Freemasonry existed as a speculative science in anything like its present form, with the superadded traditions, Ashmole would not have

been a Fellow, but a Master Mason. The last century is chargeable with many such forgeries. (See *Speculative Masonry.*)

ASIA.—The east end of the Lodge is thus called in the French Rite of Adoption.

ASIA, KNIGHTS AND BROTHERS OF.—This was a schismatical rite, introduced in Germany, either at Vienna or Berlin, about 1780, by some members of the German Rose-Croix. Its symbolism was drawn from Judaism, Christianity, and Islâm, and its character was tolerant. Rosicrucian and Hermetic science occupied the attention of this body; and, in common with many other Masonic rites, the philosopher's stone was one of the objects of research. The governing body was the Grand Synèdrion, or Sanhedrim, consisting of seventy-two members. The degrees beyond the three symbolical degrees were six in number. 1. Seekers; 2. Sufferers; 3. i. Initiated Knights, and ii. Brothers of Asia in Europe; 4. i. Masters, and ii. Sages; 5. Royal Priests, or True Brothers of Rose-Croix; 6. Melchizedek. The order has long ceased to exist. Vienna in this rite was called Thessalonica.

ASIA, PERFECT INITIATES OF.—A rite said to have been founded at Lyons, consisting of seven degrees. Very little is known of it, and it does not seem to be worked, or in working order.

ASPIRANT.—1. A seeker after Masonic light, who has applied for admission to the mysteries of the Fraternity, and having been accepted, is preparing himself in a careful manner for the solemn obligations of initiation. 2. A term applied to Master Masons desiring further light in the higher degrees. 3. The designation of a candidate for Rosicrucian honours.

ASS.—1. An emblem of stupidity and ignorance. In the Egyptian system it represented the uninitiated, ignorant, and profane. 2. Cornelius Agrippa von Nettesheim, the occult philosopher, in his "Vanity of the Arts and Sciences," however, praises and defends the ass in no measured terms, and by instances from Scripture and ancient history, assigns it an important place, especially from its having been the animal selected by our Saviour on his entrance into Jerusalem. White asses were much esteemed in the East, and usually ridden by men in authority—such as judges, prophets, and persons of rank.

ASSASSINS.—The Order of Assassins was founded by Hassan Sabah in Persia, about 1090. In order to place themselves in direct communication with Heaven, and enjoy celestial visions, they were addicted to the use of *hascheesh* (henbane). They were most probably a sect of *Sufis*—teachers of the secret doctrines of Islâmism; they encouraged mathematics and philosophy, and produced many valuable works. The chief of the Order was

called Sheikh-el-Jebal, translated, *Old Man of the Mountain;* and, as their Grand Master, he possessed power of life and death. Higgins, in the *Anacalypsis* (i. 700), says, that this title signifies *Sage of the Kabbalah or Traditions.* They had a series of degrees similar to those of Templarism and Freemasonry, together with oaths of secrecy.

ASSEMBLY.—The yearly meetings of the Craft, previous to the organization of Grand Lodges, in their present form, were known as General Assemblies. In 1663, the then Grand Master, the Earl of St Albans (see list of *Grand Masters* prior to 1717), convened them on St John's Day, the 27th of December, as a "General Assembly." Anderson mentions the purchase of a free charter by Prince Edwin, in 926 A.D. (A.L. 4930) from King Æthelstane, his brother, for the Masons of that time, "to regulate themselves, to amend what might happen to be amiss, and to hold a *yearly communication* in a General Assembly." These powers were first exercised at York, in England—hence the term York Masonry.

ASSOCIATES OF THE TEMPLE.—A quasi-rank given to eminent donors and benefactors of the Order of the Temple—not themselves affiliated by vows.

ASTRÆA.—The name of the Grand Lodge established at St Petersburg, 30th August, 1815, but suppressed in 1822.

ASTROLOGY.—A system of divination by the relative positions of the planets and other heavenly bodies towards the earth, so as to foretell future events,—used by the Hermetic philosophers, alchymists, and other occult students, and at one time as firmly believed in, and with far greater justice, than the infallibility of the Pope, the Immaculate Conception, or the divine right of kings. In the sense of an archæological pursuit, it is still of value in enabling the Masonic student to learn a portion of his art, and the constellated globe is an index to the mythologies of antiquity. Very eminent men have given in their adhesion to the truth of astrology as a science; and Samuel Taylor Coleridge says no more than the truth, when he observes:—"It is curious to remark how instinctively the reason has always pointed out to men the ultimate end of the various sciences, and how, immediately afterwards, they have set to work, like children, to realize that end by inadequate means. Now they applied to their appetites, now to their passions, now to their fancy, now to the understanding, and lastly, to the intuitive reason again. There is no doubt but that astrology of some sort or other would be the last achievement of astronomy;—there must be chemical relations between the planets; the difference of their magnitudes compared with that of their distances is not explicable otherwise."

Since the time of Coleridge, the curious researches made by means of the prism into the chemical structure of the stars, fixed and moveable, have to some extent verified his words. The study of astrology, to be useful to the archæologists, only requires, in addition to the erudition of a classical scholar, a fair knowledge of the use of astronomical tables and logarithms, and a good memory for certain technical rules, which, intelligently applied to such a book, for instance, as Ovid's *Metamorphoses*, would amply repay the labour of acquiring a knowledge of astrology. The science has fallen into disrepute, like many other occult sciences, from the generally low and degraded characters, who for some three hundred years have traded upon its mysterious fascinations for the credulous; but that there is a higher and philosophical side to astrology, as there is to magic, cannot be doubted.

ASTRONOMY.—This article can only be regarded as a continuation of the preceding. Freemasonry, without its disciples being acquainted with the true reason, has borrowed most of the significant emblems of astronomy. The form of the Lodge is said to be in accordance with the general belief and knowledge of the times in which astronomy and astrology were synonymous terms,—a parallelogram, extending in every direction, but longitudinal from east to west, in consequence of the apparent motion of the sun. The tracing boards of Masonry sufficiently show how the ancient symbolism has remained, but the modern science of astronomy, which assumes heliocentricity for the system of which our earth is a part, has nothing to do with forms of thought essentially different from the hard definitions of modern science, eliminated from observations which may or may not be true in themselves.

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

ATELIER (*French*).—A lodge, or workshop. In the French and Scottish Rites, it denotes council, tribunal, consistory, college, court, and areopagus.

ATHEIST.—One who openly professes his disbelief in the existence of God—a state of mind which many of the wisest and best of men have for a time entertained. In the absence of, to them, material evidence of a Supreme Being, the fatal logic which would, on the other hand, conduct them to blind fanaticism, leads them to the negation of the Grand Architect. Most atheists have recovered from this unhappy condition of thought, which, from the constitution of the human mind, they could not refuse

to suffer. It is a condition, however, not incompatible with moral virtue and humane benevolence, and those who reprobate its supporters are usually shallow thinkers, or interested persons who have something to lose by toleration. Very rightly, no atheist is admitted to the privileges of Freemasonry; but once balloted in, if he choose to sign the candidate's book, and join in the ritual, there is nothing to exclude him, but, in order to do this, he must be either a hypocrite or a coward.

ATHELSTAN.—The reputed patron of Freemasonry, according to the Old Constitutions. He ascended the Anglo-Saxon throne in 924, and died 940.

ATHENS, KNIGHTS OF.—The fifty-second degree of the Rite of Misraim. The ritual is in the archives of the Mother Lodge of the Philosophical Rite.

ATHERSADA.—A Persian word, meaning *the strong hand.* 1. In Hebrew, הַתִּרְשָׁתָא. This name, in the Septuagint, is given to the Persian governor of Jerusalem, who accompanied Zerubbabel and Nehemiah (Esdr. ii. 63; Nehem. vii. 65-70). In the Order of Heredom of Kilwinning, it was the appellation of the chief of the Order; and in French Masonry it is the official name of the head of a chapter. 2. The designation of the President of the 18th degree in the Ancient and Accepted Rite. He is called Most Wise.

ATHOL MASONS.—After the seceding body of Freemasons, in 1739, had established themselves with some degree of security, under the name of "Ancient Masons," they placed themselves under various noblemen; in 1771, under the ægis of the third Duke of Athol, who died 1774, and was succeeded by the fourth duke, whom they elected Grand Master in 1775, an office which he held until 1781; being re-elected in 1791, he resigned in 1813, and was succeeded by H. R. H. the Duke of Kent. At the Solemn Act of Union in 1813, H. R. H. the Duke of Kent yielded the supremacy of the Craft to his brother, H. R. H. the Duke of Sussex. The Lodges comprehended under this act of union, and who claim to act, although quite inaccurately, from time immemorial, are sometimes termed Athol Lodges, and their members Athol Masons.

ATTOUCHEMENT (*French*).—A grip.

ATWOOD, HENRY C.—An American Mason, who introduced Jeremy L. Cross's system of working into New York, about 1825. In 1837, he aided in the establishment of the schismatical St John's Grand Lodge, and was its Grand Master in 1850, when it was united with the legitimate Grand Lodge of New York. He edited a periodical called *The Sentinel*, was the author of a *Masonic Monitor*, and died in 1860.

ATYS, MYSTERIES OF. (See *Tammuz.*)

AUDI, VIDE, TACE.—Hear, See, and Be Silent. The Masonic motto.

AUDITOR.—A degree in the Order of Sāt B'hai.

AUFSEHER.—The German name for the Warden of a Lodge; it literally means *overseer.*

AUGER.—A tool used in the Ark Mariner's degree.

AUGUST.—A title given to the Royal Arch Degree, from the imposing nature of its ceremonies, and the importance of the mysteries it contains.

AUGUSTINE, ST. (See *Saint Augustine.*)

AUM, AUN, and ON.—The Hindoo and Egyptian chief divinity in a triform character. (See *Jehovah.*)

AUMONT.—The supposed successor of Molay in the Grand Mastership of the Temple. The traditions respecting his flight with seven other Knights to Scotland will not bear critical examination.

AURORA, KNIGHTS OF, OR OF HOPE.—A modification of the K—D., and belonging to the Rite of Palestine.

AUSTRALASIA.—Masonry was introduced into the Australian colonies very soon after their first settlement; and under the Grand Lodges of England, Scotland, and Ireland, numerous Lodges are at work, as well as Chapters and other Masonic bodies. The York rite is chiefly worked in Craft Masonry.

AUSTRIA.—Masonry was introduced into Austria in 1742, in the Lodge of the Three Cannons, but was immediately suppressed. Maria Theresa further prohibited it in 1764; in 1780, on the accession of Joseph II., the Fraternity was tolerated, and so continued, with certain restrictions, throughout his reign. Francis II., his successor, was hostile to it, and even now Masonry is only carried on in a quasi-secret manner. A small periodical, "Humanitas," advocates its cause at Vienna at the present time with considerable ability. (See *Hungary.*)

AUTOPSY.—From the Greek *αὐτοψία, seeing with one's own eyes.* A complete revelation of the ancient mysteries, when the initiate was invested by the hierophant, with the aporrheta, or sacred things.

AVENGERS, ORDER OF. (See *Vendicosi.*)

AVICENNA, 1030.—Physician at Bacara, Persia. (See *Rosicrucians, Eminent.*)

AVIGNON, ILLUMINATI OF. (See *Illuminati of Avignon.*)

AVIS OF PORTUGAL, ORDER OF. (See *Evora, Brothers of.*)

AXE. (See *Knights of the Royal Axe.*)

AZARIAH (Hebrew, עֲזַרְיָה).—A name in the high degrees, signifying *Helped of God.*

AZURE.—Sky blue. The appropriate colour of the symbolic Lodge.

B.

B.—Beth, the second letter of the Hebrew alphabet, signifying *house.* The form of the letter indicates shelter, or a house, ב. As a compound of a root, it is constantly used for the purpose of showing that it had to do with stone; when stones at Beth-el are set up, for instance. The Hebrew value as a numeral is two. Joined with its predecessor, it forms the word Ab, אב, the root of Father, Master, one in authority, and it has the Kabbalistical distinction of being the first letter in the Sacred Volume of the Law. The Divine name connected with this letter is בָּחוּר, Bakhour.

BAAL.—The word בעל, *Ba'al,* signifying *Lord and Master,* is a generic name for God in many of the Syro-Arabian languages. The Israelites do not appear ever to have applied this term to their God Jehovah, although we find a multiplicity of epithets bestowed in various portions of Scripture upon their tutelary deity. When spelt with the definite article, הבעל, *Habaal* (Judg. ii. 13), it is appropriated to the chief deity of the Phœnicians, the principal seat of his worship being at Tyre. Baal was identical with the sun, and in the building of the First Temple it was adorned with many representations of solar worship. Bel or Baal was worshipped among many nations—as among the Celts, the Franks, the Saxons, and the Northern nations. The Druids especially venerated the sun, and in Egypt an important politico-religious revolution took place under Aakh-en-a-ten, Amenophis IV., 18th Dynasty (1591 B.C., Lepsius), known as the Solar-disc heresy. The female companion of Baal was Ashtoreth, or the moon. In most Oriental nations, however, the moon was male, and the sun female. (See the articles *Bel* and *Shemesh.*) The Masonic Fraternity regard the symbol of the sun with other eyes—as the source of Light, Heat, and Beneficence.

BABEL.—This word in Hebrew signifies *confusion,* and was the name of the celebrated Tower attempted to be built on the plains of Shinar, A.M. 1775, one hundred and forty years after the Deluge. This deluge was, properly speaking, only a mystical event, referring to changes in theological opinion, whence a purer form of worship was destined to emerge, according to the doctrines of Swedenborg. Scripture informs us that the Tower of Babel was destroyed by a special interposition of the Almighty. The Noachite Masons date the commencement of their Order from this event (see *Noachites*); and much information on the subject is preserved in the ineffable degree of Patriarch Noachite.

It is said that spurious Masonry took its rise at Babel, the people then abandoning their worship of the true God. In the traditionary ceremonies, the lofty Tower of Babel is regarded as the cause of the confusion of tongues, and the consequent loss of the general and true principles of Masonry. It is probable that we may dimly see in this some great heresy which had arisen among the early architects, one form of structure being repudiated with shame. In the French Masonic Rite of Adoption, an anagram of Babel is used as a password. (See *Ornan.*)

BABYLON.—The ancient metropolis of Chaldea, on the Euphrates, once the most magnificent city in the world. It was here that, upon the destruction of Solomon's Temple by Nebuchadnezzar, in the year of the world 3394, the Jews of the tribes of Judah and Benjamin, who had been the inhabitants of Jerusalem, were conveyed and kept in captivity for seventy-two years, until Cyrus, King of Persia, issued a decree for restoring them, and authorised the rebuilding of the Temple by Zerubbabel, the Jewish governor of Judæa, with the assistance of Joshua the high priest, and Haggai the scribe. Upon the building of this Second Temple, the degree of Holy Royal Arch is founded.

BABYLON, RED CROSS OF. (See *Babylonish Pass.*)

BABYLONISH CAPTIVITY. (See *Captivity.*)

BABYLONISH PASS.—A degree conferred in Scotland under the Grand Royal Arch Chapter.

BACK.—It is a duty incumbent on every Free and Accepted Mason to support a brother's character in his absence equally as though he were present; not to revile him behind his back, nor suffer it to be done by others without using every necessary attempt to prevent it. It is likewise considered a Masonic duty to warn a brother of danger, in cases of a non-criminal nature.

BACON, FRANCIS, BARON VERULAM.—The celebrated philosopher, and author of the "New Atlantis," in which is described the House of Solomon. Nicolai, among others, has ascribed to this celebrated romance the origin of Masonry in its present form. Certain it is that the occult students of the seventeenth century formed a kind of society, and many of their disciples afterwards appear as Masons, on the establishment of the Grand Lodge in 1717.

BACON, NICHOLAS.—Lord Keeper of the Seals. In the little banqueting-house in the orchard at Gorhambury House, St Albans, supposed to have been built about 1565, a singular series of inscriptions exist. First, the walls have the liberal arts beautifully depicted upon them, and over them portraits of such learned men as had excelled in each, and under them verses expressive of the benefits derived from the study of them:—

GRAMMAR.—"Lex sum sermonis, linguarum regula certa.
Qui me non didicit cætera nulla petat."
DONATUS, LILLY, SERVIUS, and PRISCIAN.

ARITHMETIC.—"Ingenium exacuo numerorum arcano recludo.
Qui numeros didicit quid didicisse nequit."
STIFELIUS, BUDÆUS, PYTHAGORAS.

LOGIC.—"Divido multiplicis, res, explanoque latentio
Vera exquiro falsa arguo cuncta probo."
ARISTOTLE, RODOLPH, PORPHYRY, SETON.

MUSIC.—"Mitigo mærores et ecerbas lenio curas
Gestiat ut placidis mens hilarata sonis."
ARIAN, TERPANDER, ORPHEUS.

RHETORIC.—"Ille duce splendescit gratis prudentia verbis,
Jamque ornata nitet qui fuit ante rudis."
CICERO, ISOCRATES, DEMOSTHENES, QUINTILLIAN.

GEOMETRY.—"Corpora describo rerum et quo singula pacto,
Apte sunt formis appropriata suis."
ARCHIMEDES, EUCLID, STRABO, APOLLONIUS.

ASTROLOGY.—"Astrorum lustrans cursus veresque potentes
Elicio miris fata futura modis."
REGIOMONTANUS, HALY, COPPERNICUS, PTOLEMY.

DE AMICITIA.—In amico ad monendo melius est successum quam fidem deesse. Omnia cum amico de libera: sed de ipso, prius.

DE AMORE.—Amor insane amicitia: illius affectas istuis ratio causa: et ea sola amicitia durat cui virtus basis est.*

BACON, ROGER.—Friar. (See *Magic.*)

BACULUS.—The Grand Master's staff among the Templars. The upper part of the staff is gilt, with a Templar's cross, enamelled red, edged with gold, within a circle; on the centre of the cross is borne a black shield, displaying a silver square. The motto of the Order, "In Hoc Signo Vinces," surrounds the whole.

BADEN.—Masonry was soon introduced into Baden, but was suspended from 1785 to 1805. In 1809, a Grand Orient was established at Manheim, but again suppressed in 1813. In 1846 and 1847, the Masons of Baden were allowed to recommence their labours. Since the re-establishment of the German Empire, the Baden Masons are under the Grand Lodge of Germany.

BADGE OF A MASON.—The lambskin or white leather apron, which must be worn in all Lodges during the hours of labour. (See *Apron.*)

BÆTYLEA.—Sacred stones, said to have fallen from heaven; probably meteoric stones, adored by the Phœnicians and other ancient nations.

* I am indebted to the kindness of Brother Captain N. G. Philips, 33d degree, for this inscription.—K.R.H.M.

BAFOMET. (See *Baphomet.*)

BAG.—The insignia of the Grand Secretary, and supposed to contain the seal of which he is custodian.

BAGNOLIANS.—A sect which arose at Bagnoles, in Languedoc, in the eighth century. It rejected the whole of the Old Testament and most of the New.

BAGULKAL.—A word used in the high degrees. According to Lenning, derived from the Hebrew *Begoal-Kol,* "all is revealed;" but it is in Hebrew בְּגֹעַל־כֹּל, *in abominatis omnis.*

BAHRDT'S RITE.—A rite founded by Carl Friedrich Bahrdt, a German (born, 1741; died, 1792), about 1787. He was a learned divine, and the author of many works on theology, ethics, and philology. He opened a Lodge at Halle, in Germany, under the name of the German Union; and placed it under the protection of the Prince of Anhalt-Bernburg, securing the co-operation of many persons of rank and condition. The rite comprehended six degrees, viz.:—(1) The Youth; (2) The Man; (3) The Old Man; (4) The Mesopolyte; (5) The Diocesan; (6) The Superior. The Grand Lodge, however, dissolved the Fraternity on the ground of their working without a charter, and Bahrdt himself was soon after imprisoned for writing a corrupt work. This system has fallen into disuse. Bahrdt's character has been much assailed. (See *German Union.*)

BALCANIFER. (See *Beaucenifer.*)

BALDACHIN.—The canopy placed over the Oriental chair in the Lodge; also significative of the covering of the Lodge itself; a symbol of the starry firmament, and a sign of the universality of Freemasonry. In the *Catechism* of Pritchard we find the following: "What has the Lodge for a covering? *Answer*—The vaulted skies of various colours, or the clouds." Klause remarks that "the sense of this beautiful system of symbols is not well understood. Some think that the primitive Lodge was not covered above, and that the skies were literally the covering; hence the ceiling of a Lodge room is generally made to represent a celestial planisphere." The Egyptian temples also present ceilings exhibiting the planisphere, as in the well-known Zodiac of Denderah; although this has been proved to be of comparatively late date, not being earlier than the era of the Ptolemies. The Baldachin is also a symbol of the real catholicity of Freemasonry; for as the heavens with their galaxy of stars spread over all the regions of the earth, so Freemasonry holds in its embrace all the world, reaching through all time and space. There is also a Rosicrucian and Hermetic meaning attached to the celestial canopy, in relation to astrological science.

BALDER.—The Scandinavian Osiris, slain by Loke, the evil principle.

BALDWYN ENCAMPMENT.—This encampment is claimed to have existed at Bristol from time immemorial; and four similar independent encampments are said to have existed in London, Bath, York, and Salisbury. The real date is about 1780. It has now become reconciled to the Grand Conclave of England, but still is recognised with immemorial existence.

BALKIS. (See *Sheba, Queen of*)

BALLOT.—The mode of electing candidates for initiation is by ballot. Each Lodge has a right to prescribe the number of black balls which exclude. It is best to have unanimity; but when one black ball appears, a fresh ballot is usually directed by the Master, after which, should the ballot prove unfavourable, the candidate is rejected without appeal, and cannot be proposed anywhere for three calendar months. Every member of a Lodge is bound to vote upon the occasion of a candidature, although this rule is frequently infringed. The ballot, in fact, forms the only protection of the Fraternity against the admission of persons unqualified for Masonic privileges, no matter otherwise how worthy. Where a member has no personal knowledge of any disqualification, he is, however, bound to uphold the nomination of the candidate, whether he is personally known to him or no, especially if the report of the reporting committee admits of the tongue of good report having been heard in his favour. In England, Ireland, and Scotland, these committees are unfortunately the exception, not the rule. Many an unfortunate mistake might be avoided, when it is too late, if such committees were imperative. The ballot is, in all cases, in the hands of the Lodge: a candidate having been properly and duly proposed and seconded, the Master's duty is to order the election to proceed. The Senior Deacon then takes the ballot box, and, opening it, places all the white and black balls indiscriminately in one drawer, leaving the other empty. He then should hand it to the Junior Deacon, who should carry it to the Junior Warden, who should see that it is intact. The Senior Warden then receives it from the Junior Deacon, and, having also examined it, directs the Senior Deacon to carry it to the pedestal, where it should be left before the Worshipful Master. The Secretary should then call the roll of the Lodge, beginning with the Master and ending with the Tyler (who is, however, not necessarily a member of the Lodge, and, in the case of payment for his services, has no vote). As each officer is called,—with the exception of the Master, who votes last (having a casting vote), the balls having been distributed,—he approaches with

the sign of the first degree, deposits his ballot, and retires. On the completion of the ballot by all present, the members should rise in their stations and seats, and salute the box with the ordinary sign. This is done in honour of the occasion, and in the hope of a favourable issue for the candidate. Upon this, the Master directs the Senior Deacon to take charge of the ballot-box; and he, in common with the Junior Deacon, proceeds to the Junior Warden, who examines the box, and reports all clear in the south, or all foul, as the case may be. The Senior Deacon then proceeds to the Senior Warden and the Master, who respectively report, with the necessary verbal variations of "West" and "East." The ballot being clear, the candidate is declared elected, and the Secretary makes a minute to that effect. If the box is "foul," subsequent proceedings depend upon the bye-laws of the Lodge in which the election takes place. The candidate being usually in attendance, he is now ordered to be "properly prepared," and the first degree is continued. Otherwise, the course of proceedings will be regulated according to circumstances. The presentation of the box to each member is much to be deprecated, as it is a frequent source of confusion.

BALSAMO, JOSEPH. (See *Cagliostro.*)

BALUSTRADE.—A row of balustres. Although archæological researches have failed hitherto to find this architectural invention among the ruins of ancient buildings, yet it is difficult to conceive that an arrangement of such obvious utility should have been wholly unknown to the builders of antiquity.

BALUSTRE.—A small column or pilastre. Documents issued by the Grand Lodges of the Latin countries, such as Italy, Spain, Portugal, and Brazil, and the Ancient and Accepted Scottish Rite, under the Sovereign Inspectors or Supreme Councils of the 33d degree, are thus denominated. They are usually issued at times when assurances of mutual confidence and support on special or general questions are necessary.

BALZAC, LOUIS CHARLES.—A French architect and member of the Institute of Egypt; founder of the Lodge of the Great Sphinx at Paris, and author of many French Masonic songs. He died inspector of public works on the Seine, 31st March, 1820.

BAND.—A ribbon worn round the neck of the officers of Grand Lodges, and others high in office,—past or actual,—and also of individual Lodges to which the jewels are attached, denoting the special office of the wearer. The colour differs according to the prevalent colour of the degree or Lodge. Blue is correct for Craft Lodges, scarlet for Mark Lodges, and different colours are adopted in the higher degrees.

BANNER BEARER.—An officer in the high degrees of the English and French Rites.

BANNERET.—1. A small banner. 2. A Justice of the Peace. 3. In the Knights Templar system, an officer who, together with the Marshal, conducted all warlike enterprises. 4. In France and England, the word formerly designated an Order of Knighthood and great dignity, only to be won on the field of battle. The title of Knights Banneret has now fallen into desuetude.

BANNERS.—Banners are more in use in America than in other parts of the world, processions being frequent and popular. Symbolical Masonry has had invented, for its votaries, six banners, being of white satin or silk, fringed with blue, and bearing the words Faith, Hope, Charity, Wisdom, Strength, Beauty. In like manner, Royal Arch Masonry has appropriate banners. (See *Arms of Freemasonry.*)

BANQUET OF THE SAGES.—One of the high degrees of the Primitive Rite of Narbonne.

BANQUETS.—Masonic banquets usually close the proceedings of a Lodge. At these social gatherings Masonic and loyal toasts are proposed, and general harmony is presumed to prevail. These toasts are honoured in a particular way known as firing; none but Masons are allowed to be present.

BAPHOMET.—Among the charges preferred against the Order of Knights Templar, for which Jacques de Molay suffered martyrdom, was that of worshipping an idol or image called Baphomet or Baphometus. Many discussions have arisen respecting this word. Maccoy considers it to have been a corruption of Mohammed; but when it is remembered that the very object of the Templar Order was to combat the faith of Islâm, it is easy to see that such a view must be erroneous. Von Hammer suggests that it may have arisen from the two Greek words, *βαφὴ, μήτις, the baptism of wisdom;* and Nicolai suggests that the three heads, sometimes shown on the image, referred to the Trinity; but it might be as well referred to Cerberus, as we have dog-headed divinities constantly in the Egyptian and Hellenic mysteries. It is curious that *bafa* is the Provençal for a falsehood. That it was a Kabbalistical talisman is unquestionable, and was connected with the esoteric doctrines of Hermetic philosophy. It is very likely that an image embodying these doctrines may have existed, nor is it difficult to reconstruct its singular form, in itself essentially Masonic and universal. Be it remembered that the Rabbis were the jealous custodians of the science of the Cabala or Kabbalah, and that their mystical form of reading would prevail in the terminology of that science. If the word be read in the Hebrew manner (that

is, instead of BAPHOMET, read thus, TEMOHPAB), it is found to be an abbreviated cipher of the words, TEMpli Omnium Hominum Paces ABbas—"The father of the Temple, the universal peace of men," thus conveying in a phrase an appropriate and universal sentiment of a Masonic nature. It has been suggested that Baphomet is none other than the Ancient of Days or Creator. More cannot be said here without improperly revealing what we are bound to hele, conceal, and never reveal.

BAPTISM, MASONIC.—A simple purification by water. (See *Lustration.*)

BARCHUSEN. (See *Rosicrucians, Eminent.*)

BARD.—1. Ninth degree of the Kabbalistic Rite. 2. The lowest degree of the Druidical system. (See *Mysteries of the Druids.*)

BARDESANISTS.—The followers of Bardesanes, a Syrian of Edessa, in the second century. They held that the actions of God, as well as of man, were subject to necessity, and denied the incarnation of Christ.

BAREFOOT. (See *Discalceation.*)

BARRUEL, AUGUSTIN.—A French abbé, born at Villeneuve de Berg, October 2, 1741; died, October 5, 1820. He was the author of an infamous book on Masonry—"*Mémoires pour servir a l'Histoire de Jacobinisme,*" 4 vols. 8vo, London, 1797. In this work he wilfully distorted the truth, and promulgated views having no foundation save in his own truculent mind. He accused the Freemasons of having been the instigators of the horrors of the French Revolution, and sought in every way to discredit the Fraternity. His book is now a dead letter.

BASILICA.—By this name, market-houses and halls of justice, erected after the fashion of religious edifices and Christian churches, were called in the middle ages. These buildings were of an oblong rectangular form, with a narrow side suitable for a semicircular niche. Anderson, in his "Book of Constitutions," remarks that "our modern temple has arisen from the Basilica, having the same interior arch." Does "our modern Temple" mean Sir Christopher Wren's St Paul's?

BASKET.—A symbol of the purification of the soul among the Egyptians. The sacred basket was termed the liknon; and the officer who carried it in the Ancient Mysteries was called liknophorus, or basket-bearer. The basket contained the first-fruits and other offerings.

BATH KOL (בתקול, *daughter of the voice*).—A mystical voice of God, heard from between the Cherubim (see *Cherubim*). The Midrashim and Gemara affirm that the Bath Kol was the voice which spoke to Abraham, Moses, David, and others.

BATH, ORDER OF THE. (See *Orders, Royal English.*)

BATON.—A staff or truncheon about two feet long, generally ornamented or gilt at each end, and the middle enveloped in a scroll. The heralds and ambassadors of antiquity carried such staves. Carried in the right hand, it is the emblem of the authority of marshals in Masonic processions. The badge of a marshal in a subordinate Lodge is two cross batons, and that of the marshal in the Grand Lodge two cross batons encircled in a wreath.

BATTERY. (See *Acclamation.*)

BAVARIA.—Masonry was introduced into Bavaria in 1737, suspended in 1784, 1799, and 1804, but revived in 1812 and 1817. The Grand Lodge of Bayreuth was constituted under the title of Grand Lodge of the Sun. In 1868 a Masonic conference took place, and a constitution adopted, under which perfect liberty was guaranteed to every strictly Masonic rite.

BAZOT, ETIENNE FRANÇOIS.—A French Masonic writer of eminence, born at Nièvre, March 31, 1782. He published, in 1811, a "Manual of Freemasonry," still in general esteem for its judicious treatment of the subject. He was also well known in general literature.

B. D. S. P. H. G. F.—The initials of Beauté, Divinité, Sagesse, Puissance, Honneur, Gloire, Force, used in the ritual of the Knights of the East and West. The English equivalents are B. D. W. P. H. G. S.

BEADLE.—An officer in the ancient Knights of the Holy Sepulchre, corresponding to the Junior Deacon of a symbolic Lodge.

BEATI PAOLI, SOCIETY OF. (See *Paul, Society of St.*)

BEATON, Mrs.—If we may trust a book called "A General History of the County of Norfolk," 1829 (vol. ii. p. 1304), the Hon. Mrs Aldworth was not the only female who learnt the secrets of Freemasonry. Mrs Beaton was a native of that county, and concealed herself in the wainscoting of the Lodge-room. However, she appears to have known how to keep the secret, and died, aged 85, at St John's, Maddermarket, Norwich, in July, 1802. An instance in which the landlady of a Devonshire hotel, where a Lodge was held, did the same thing, a few years ago, and caused the removal of the Lodge, was recently related to me by a member of the Lodge in question.

BEAUCENIFER.—The title of the officer whose privilege it was to bear the Beauseant of the Templars. It is still retained in some high degrees.

BEAUCHAINE, CHEVALIER.—One of the irremovable Masters of the Ancient Grand Lodge of France. He lived at the Golden Sun, Rue St Victor, Paris, and for six francs gave all the degrees of Masonry! He founded the Order of Fendeurs or Woodcutters, at Paris, 17th August, 1747. (See *Fendeurs.*)

BEAUSEANT.—The banner was composed of a black and white

horizontal stripe, the upper half being black, and the lower half white. It bore the inscription:—"Non nobis, Domine, non nobis, sed nomini tuo da gloriam." It was carried by the ancient Teutonic Knights, from whom sprang the present kingdom of Prussia; it signified that they were fair and favourable to the friends of Christ, but black and terrible to his enemies. It was probably derived from the Arabs, or it might have typified good and evil fortune. Alexander the Great is said to have used a similar banner in his wars—a somewhat unlikely story. Beauséant was also the battle cry and the most sacred oath of the Templars; in allusion to their seal, whereon two brethren were represented as riding on one horse, which was regarded by the Order as a fair seat—*bien sëant; i.e.* as a seat of true fraternal alliance. It was thus a token of true brotherly love.

BEAUTY.—One of the three principal supports of Masonry, the other two being Wisdom and Strength. It is represented by the Corinthian column and the Junior Warden, that column being the most beautiful and highly finished of the orders, and because the situation of the J. W. in the south enables him better to observe that bright luminary which, at its meridian height, is the beauty and glory of the day. H. A. B. is also considered as the representative of the column of beauty which supported the Temple. He was also the third in rank of the three Grand Masters at the erection of King Solomon's stately edifice.

BEAUTY AND BANDS.—The application of beauty and bands to the science of Freemasonry was in much esteem with our brethren at the beginning of the present century—the symbolical reference was to the two rods, spoken of by Zachariah the prophet; but, at the reunion in 1813, being pronounced inconsistent with the general plan of the Order, it was expunged, and is now nearly if not quite forgotten.

BECHER, JOHN JOACHIM. (See *Rosicrucians, Eminent.*)

BECKER. (See *Johnson.*)

BECKER, RUDOLPH ZACHARIAS.—A Masonic author of Gotha—published, in 1786, a history of the Bavarian Illuminati. He was also highly esteemed in general literature. He belonged to the sentimental (*Sturm und Drang*) period of German literature, in a very small way. He died 1802.

BÉDARRIDE, THE BROTHERS.—Marc, Michel, and Joseph Bédarride, like many others, on insufficient grounds, have been condemned as charlatans. There is nothing to distinguish in point of verity between the founder or introducer of one rite above another. It must depend upon the coherence and intellectual value of the rite, which becomes quite superfluous where there is no substantial advantage gained for the true archæological and scien-

tific value of Masonry, under whatever name the rite may be formulated. It is in this sense that the authorities of the Grand Lodge of England (ever the honourable custodians of Masonry) have most properly resisted innovations. But there are several quasi-Masonic bodies in this country, let in as it were by a side door. Hence the brethren Bédarride had as much right to carry their false ware to market as these. They introduced the Rite of Mizraim in 1813, at Paris, alleging the authority of Lechangeur for the establishment of a Supreme Puissance for France. Marc died April, 1846; Michel, the most important of the brothers, died February 16, 1856. (See *Mizraim, Rite of.*)

BEEHIVE.—An emblem of industry; appropriate to the third degree. This virtue is ever held in high esteem in the Craft, for the Old Charges tell us that "all Masons shall work honestly on working days, that they may live creditably on holidays." The esoteric meaning of the beehive was that of regeneration; and a hive was a type of the ark. "Hence," says Faber (*Orig. of Pag. Idol.*, vol. ii. p. 133), "both the diluvian priestesses and the regenerated souls were called bees; hence bees were feigned to be produced from the carcase of a cow, which also symbolized the ark and, hence, as the great father was esteemed an infernal god, honey was much used both in funeral rites and in the mysteries." Samson found honey in the carcase of the dead lion. Bees and lilies have many esoteric significations.

BEGUIN, JOHN. (See *Rosicrucians, Eminent.*)

BEHAVIOUR.—A Mason should always be cautious in his words and carriage, that the most penetrating stranger may not be able to discover what is not proper to be intimated; and sometimes he should divert a conversation and manage it prudently for the honour of the Fraternity. Not one of the least of the benefits of Masonic initiations consists in the acquirement of this habit of circumspection in conversation.

BEHOLD YOUR MASTER.—A term used in Lodges, in some countries, on an installation in connection with the formula—"Master, behold your brethren," tending to cement authority with brotherly love, teaching alike the lessons of humility and responsibility.

BEL.—Bel, Baal, or Bul, is the name of God as worshipped among the Chaldæans, Phœniceans, Assyrians, and the Mesopotamian nations in general. (See *Jehovah.*)

BELENUS. (See *Abraxas.*)

BELGIUM.—Possesses a Grand Orient, founded in 1833. There is also a Grand Supreme Council of the Ancient and Accepted Rite. A chancellorship of the Order of Ishmael has existed in Belgium since 1851.

BELLS.—Bells were the most notable ornaments on the robe of the chief pontiff of the Hebrews: "And it shall be to Aaron to minister, and his sound shall be heard when he goeth in unto the Holy Place before the Lord, and when he cometh out, that he die not."

BENAC.—A corrupted form of a Hebrew word, signifying *the builder.*

BENAI.—The Benai were setters, layers, or builders, at the erection of King Solomon's Temple, being able and ingenious workmen (Fellow Crafts), distributed into Lodges, with a Master and Wardens in each, to take every supervision as to conduct, labour, and wages. (See *Bonaim.*)

BENAKAR (Heb. בֶּן־עָקָר, *filius sterilis*).—The name of the cavern to which the assassins fled.

BENDEKAR.—Significant in the high degrees. (*See* 1 Kings iv. 9.) בֶּן־דֵּקָר, *filius contortus;* in Hebrew, means *the son of him who divides or pierces.* Also Bendaca in corrupted rituals.

BENEDICT XIV.—A pope whose name was Prosper Lambertini, born at Bologna, 1675, became pope after Clement XII., 1740, died 1758. He fulminated a bull against Freemasons, like many of his successors, 18th May, 1751. (See *Bull.*)

BENEDICTION.—Pronounced at the close of Masonic labour by a Past Master, to which every brother is bound to reply,—So mote it be. Amen,—in an audible voice.

BENEFIT FUND.—A society for the relief of sick, aged, and impoverished brethren, and the protection of their widows, wives, and children, was established under the patronage of the Prince of Wales, the Earl of Moira, and the other officers of Grand Lodge, in 1798. This fund flourished for some years; but in principle Masonry not being a benefit club, it was erroneous, and other more fitting and valuable institutions have taken its place. The whole system of Friendly Societies is fraught with much danger to the body politic; it encourages idleness and fraud, while the real objects of commiseration and charity seldom reap any benefit from it. Even in Masonry, to the writer's personal knowledge, within the last few years, a brother, who had been relieved with the munificent sum of £250 by the Board of Benevolence, grumbled at the small amount of aid, to the writer himself. Another brother who received, upon very slight claims, £100, considered himself almost insulted at the grant. Surely it is not for brethren such as these that the open hand of charity is intended!

BENEVOLENCE, KNIGHTS OF, OR OF PERFECT SILENCE.—The 49th degree of the Metropolitan Chapter of France.

BENGABEL (Heb. בֶּן־גֶּבֶר, *filius hominis*).—In some rituals, for Ben-

dekar. It is given as Bengaber, 1 Kings iv. 13, the son of Geber, or the son of the strong man.

BENGAL.—Masonry introduced into Bengal, in 1729, by the establishment of a Lodge under dispensation from Lord Kingston, Grand Master of England.

BENGAREL OF PISA. (See *Rosicrucians, Eminent.*)

BENJAMIN (בִּנְיָמִין, *ætatum filius;* Gen. xxxv. 18).—A significant word in the Holy Royal Arch.

BENKHORIM.—From בֶּן־חוֹרִים, son of the freeborn.

BENYAH OR BENIAH.—The son of Jah; important in the high degrees; Heb. בְּנָיָהוּ.

BERIGARD, CLAUDE. (See *Rosicrucians, Eminent.*)

BERITH (בְּרִית).—A covenant.

BERLIN. (See *Germany.*)

BERNARD, COUNT OF TREVISAN. (See *Rosicrucians, Eminent.*)

BERNARD, DAVID.—A work entitled "Light on Masonry" was published in 1829, under the name of this person, whose faults had caused his expulsion. It is emphatically unworthy of notice.

BERNARD, SAINT.—Born in France, 1091, founder of the Order of Cistercians, and a member of the Order of Templars; or at any rate founder of their rule. He was a distinguished and benevolent man; and his "*Sermo exhortatorius ad Milites Templi;*" or, "Exhortations to the Soldiers of the Temple," deserves the most careful perusal at the hands of Masonic students. He died, 1153.

BERYL (Heb. תַּרְשִׁישׁ).—The first in the fourth row of the High Priest's breast-plate, of bluish green, belonging to the tribe of Benjamin.

BETRAYING.—"By a full and fair exposition of our leading principles we betray no Masonic secrets—these are safely locked up in the heart of every Mason, and are never to be imparted except in a constitutional manner. But our leading tenets are no secrets. It is no secret that Masonry is of Divine origin; it is no secret that the system embraces and inculcates evangelical truth; it is no secret that there is no duty enjoined, nor a virtue required, in the Volume of Inspiration, but what is found in and taught by speculative Freemasonry; it is no secret that the appropriate name of God has been preserved in this institution in every country where Masonry existed, while the rest of the world was literally sunk in heathenism; and above all, it is not, neither can it be, a secret that a good Mason is, of necessity, truly and emphatically a Christian." This is the definition of Dr Oliver, and is excellent in its way; but Jews, Mohammedans, Hindoos, and Chinese, are also Masons, or where would be the universality?

BEYERLE, FRANÇOIS LOUIS DE.—A French Masonic author at the

end of the eighteenth century. He belonged to the Strict Observance, and his name in that rite was Eques à fascia. He was a scientific man in the acceptation of that transition period, and wrote several Masonic essays.

BEZALEEL (Heb. בְּצַלְאֵל).—Employed with Aholiab, at the construction of the Tabernacle, as a skilled artificer, and most zealous for the work.

BIBLE.—In all Christian countries the Holy Bible is not only a part of the necessary furniture of the Lodge, but is esteemed the first great light of Masonry; indeed, independently of other considerations, this place must be given to it, as it contains the most authentic account of the building of that magnificent structure commemorated in the ceremonies of the Fraternity. Nor is it without a feeling of respect towards our Mohammedan, Hindoo, Parsee, or other brethren, that they are severally obligated by that book, most dear to the leading principles of their several faiths. It would not be possible for individuals professing other creeds to believe in the sincerity of the obligations taken by Christians, were this not the case. Whatever our personal views, we are bound to respect those of others, if we would inspire mutual confidence; and it is the best proof of the advancing refinement of mankind, that this toleration of other forms of reverence for the Great Creator and Father of mankind is extending everywhere in a rapidly increasing ratio. The Vedas, the Shasters, the Koran, the Zendavesta, and the works of Confucius and of Laou-tsze, contain precepts infused by the all-comprehending mind of God, and are by no means to be disregarded by Freemasons, whatever belief they may profess. (See *Furniture.*)

BIBLE BEARER.—1. On a grand Masonic procession, an esteemed Past Master is selected to bear the Sacred Volume of the Law on a cushion, together with the square and compasses, in immediate advance of the Chaplain. 2. Also a Grand Office of the Grand Lodge of Scotland, and of several Scottish Lodges.

BIELFELD, JACOB FRIEDRICH, BARON.—Born March 31, 1717; died April 3, 1770. Envoy from Prussia to the Hague, and an intimate friend of Frederick II., known as the Great. To his influence Masonry owes the adhesion of that great prince to the principles of the Fraternity, and his subsequent active interest in all its concerns.

BIGOTRY.—"There are some bigots in their opinions against Freemasonry. It is, they cry, a bad thing, an unlawful thing, a sinful thing. Why? Because we detest it—abhor it! To pity such is no mean part of Christian love, since I am persuaded that even in good hearts the first emotions respecting them were

those of scorn or contempt. Of what use is it to reason with bigots, whether in religion, morals, or politics?"—*Turner.* To these remarks it may be added that many persons inveigh against Masonry, upon the ground that when all is known there is nothing in it, in which they are aided by persons who ingeniously employ destructive criticism, derived from modern ideas on archæology. To these last it might be replied, that the whole past history of man may be logically demonstrated as false by adopting their method, which is a *reductio ad absurdam*, while to the former it might be well to put the question, Whether the perfect discipline of mind, the strengthening of the intellectual faculties, and the pure morality inculcated, are not arguments in favour of the institution, its broad code of charity towards all men being left out of the question?

BIRKHEAD, MATTHEW.—Chiefly known for the fact of his being the author of the Entered Apprentice's song, beginning "Come let us prepare." The song was first published in the Book of Constitutions, 1723, but at that time the author was dead. He is presumed to have been an actor; but as actors and authors were very little regarded in those days (the percentage of attention has not greatly risen since that time), his song remains as his only permanent epitaph.

BLACK.—The colour of grief and mourning among the nations of the West. In the degree of Knights Templar, it refers to the martyrdom of Jacques de Molay; in the elected (*elu*) degrees of the Ancient and Accepted Scottish Rite, and in other rites, to the death of the Chief Builder of the Temple; and in the Rose-Croix, of the Ancient and Accepted Rite, to the crucifixion; and in that of the Antient and Primitive Rite, to the sufferings of humanity.

BLACK BROTHERS, ORDER OF THE.—According to Lenning, *die Schwartzen Brüder* was a Collegiate Society, but its members attributed its origin to 1675. It was largely spread throughout Germany, and observed the ritual of the Kadosch. It at last emerged as a political society, and was incorporated, under Major Lützow, as the Free Corps, in 1813.

BLACK FRIARS, SOCIETY OF.—Existing in New York in 1793. The little we know about it is derived from a notice in Bro. E. T. Carson's admirable bibliography in the *Masonic Review*, edited by Bro. C. Moore, at Cincinnatti, August, 1875, page 238. The officers were chancellors, cardinals, and friars.

BLAZING STAR.—An ornament of the Lodge, connected with Hermetic science. The symbol of Divine Providence, and emblematic of prudence. By no means the sun, as may be seen by reference to many philosophic works. Under this title, an important work was printed concerning Freemasonry, in two

volumes *duodecimo*, by Baron de Tschoudy, at the end of the last century. The doctrines therein promulgated were never used as a rite.

BLUE.—The appropriate colour of the first three, or symbolical degrees. Morally, it inculcates that the mind of a Mason should be as expansive, and his heart as universal, as the blue arch of heaven itself. (See *Blue Masonry.*)

BLUE AND ORANGE, THE LOYAL AND FRIENDLY SOCIETY OF.—This society met in 1742, at Kouli Khan's Head, Leicester Fields. (See *Derisive Societies.*)

BLUE BLANKET.—Such an article is preserved by the Lodge of Journeymen in Edinburgh, and has been used as a banner. The story connected with it runs thus:—A number of Scotch mechanics followed Allan, Lord Steward of Scotland, to the holy wars in Palestine, under a banner on which were inscribed these words: In bona voluntate tua edificentur muri Hierosolymæ. (Psalm li.) On their return they deposited this honoured banner, called by them "the banner of the Holy Ghost," on the altar of St Eloi, patron of goldsmiths, and patron of Edinburgh tradesmen in those days, in the Church of St Giles. There it remained, being occasionally displayed, until 1482, when James III., for signal services, both personal and pecuniary, renewed to the Edinburgh craftsmen their banner of "The Blue Blanket." It has since been honoured, and is always preserved with jealous care. There is an analogy between this and the blacksmith's apron, so long the standard of Persia. Masonic archæologists may make something of this.

BLUE CROSS, KNIGHTS OF THE. (See *Cross, Knights of the Blue.*)

BLUE MASONRY.—The degrees of Entered Apprentice, Fellow Craft, and Master Mason, are called Blue Masonry, in contradistinction to Mark and Royal Arch Masonry, which are called Red Masonry (which see). The colour blue was adopted as the favourite colour of the Craft after the initiation of William III., so it is not in any way a landmark.

BOAZ (בֹּעַז).—The name of the left-hand pillar that stood at the porch of King Solomon's temple. It is derived from the Heb. ב *b* "*in*," and עז *oaz* "strength." (See *Pillars.*) One of the rules of the Jewish Kabbalah is called Transposition, and is used by finding an appropriate meaning to a word formed anagrammatically from any other word. Acting upon this rule, Brother Rosenberg, an eminent Jewish Mason, residing in Paris, thus improves the names of the two pillars: "In the first degree the candidate receives in his preparation the elements of the sciences; it remains for him to instruct or to fortify himself by means of the higher sciences. The word *fortify*, in Hebrew, is ZOAB. At

the moment when the young neophyte is about to receive the physical light, he should prepare himself to receive the moral light. The word *prepared*, in Hebrew, is NIKAJ. The word is very important for him who proposes to follow the paths of virtue."

BOCHIM (בכים, *weepings*).—This word is of great importance in the Order of Ishmael. Hagar wept at the well, when turned into the wilderness with Ishmael her son, when an angel spoke to her. In the traditions of the Order, Bochim is said to be identical with the locality in which the people of Israel were reproved by an angel of the Lord, a messenger or prophet, for their disobedience and remissness in taking possession of their inheritance (Judg. ii. 1). This prophet may have been Phinehas, at that time high priest; but in the legend of Hagar and her son, it is considered that the angel was a spiritual being, and none other than the Great Angel of the Covenant—the same Michael who appeared to Moses in the Burning Bush, and to Joshua as captain of Jehovah's hosts. In the Order of Ishmael, this word Bochim is a password of importance.

BODE, JOHANN JOACHIM CHRISTOPH.—Born in Brunswick, 16th January, 1730; died at Weimar, 13th December, 1793. At first a musician, but afterwards a bookseller at Hamburg, where, about 1753, he was initiated into Masonry. He translated many popular English books by Fielding, Smollett, and Goldsmith, and also translated Montaigne's *Letters*. He was at one time a zealous promoter of the Rite of Strict Observance, but in 1793 joined the Illuminati under Weishaupt. His knowledge of Masonic rites was very extensive, but his theories were vague and unfounded.

BOEBER, JOHANN.—Councillor of State, and Director of the School of Cadets in the reign of Alexander I. of Russia, whom he interested in Masonry, and initiated. He was Grand Master of the Astræa Lodge of Russia from 1811 to 1814.

BOEHMEN, JACOB.—Born near Gorlitz in 1575, died 1624. He was a famous mystic, and a self-educated and enlightened philosopher, the founder of a school of theosophy since imported into the higher degrees. Probably no man exercised so great an influence in speculative philosophy in comparatively modern times. (See *Theosophy*.)

BOHEMANN, KARL ADOLF.—Born in Denmark in 1770. A very zealous member of the Order of Asiatic Brethren. He was appointed Court Secretary in 1802, in Sweden; but, being detected in revolutionary schemes, he was banished. He published a justification of himself in 1815; but after that year he is lost sight of.

BOHEMIA.—Masonry was introduced into Bohemia from Scotland, in 1749, and continued prosperous until 1776, when the Austrian government suppressed it.

BOMBAY.—Masonry introduced from England in 1861, where it flourishes to the present day.

BONA, PETRO DE. (See *Magic.*)

BONAIM (Hebrew, *builders;* 1 Kings v. 18).—Sometimes erroneously called Benai, and said to represent the Fellow Crafts.

BOND AND FREE. (See *Ishmael.*)

BONE.—A word now corruptly pronounced in one syllable, from the Hebrew בונה, *boneh,* "builder;" from the verb כנה, *banah,* "to build." It was peculiarly applied to Hiram Abif, who superintended the erection of the First Temple.

BONNEVILLE, CHEVALIER DE.—Founded, 24th Nov. 1754, the Chapter of Clermont in Paris.

BONNEVILLE, NICOLAS DE.—A historian and Masonic author, born at Evreux, France, March 13, 1760. He wrote several important works on Masonry, but the theories on which they were founded have been disproved. He attributed the origin of Masonry to the Jesuits. He was imprisoned as a Girondist in 1793; but was liberated, and died in 1828.

BOOK OF CHARGES.—Referred to in a MS. of the fifteenth century, in the British Museum and the Library of the S. G. C., 33 Golden Square, London—where it is said "other charges that ben wryten in the Boke of Chargys." Other MSS. also allude to it.

BOOK OF CONSTITUTIONS.—The Book of Constitutions, as its name implies, contains the fundamental rules for the government and guidance of the Craft, while the bye-laws of each Lodge regulate the proceedings peculiar to such Lodge. These bye-laws are always submitted to the Grand Secretary for approval, and on his certificate become effective upon the members and future members of such Lodge. Perhaps there is no code of laws drawn up by the wisdom of man so explicit and simple as the Book of Constitutions, and yet in the face of it, continually questions have been put, and are still stated for the decision of Masonic jurists. It may, however, be safely assumed as a guiding principle, that that which does not interfere with the known landmarks of the Fraternity, cannot be against either spirit or letter of the Book of Constitutions. Much time might be saved by a consideration of this very important fact. There is some little doubt as to when this code of law was first formulated, but the generally received view, founded upon a document of the reign of Edward IV., is, that Prince Edwin, in 926 (it has been suggested, by no mean authority, that there is an error here, the Prince Edwin in question having lived in 626), having assembled the Masons at York, with their assistance framed, from various antecedent records in different languages, at least the basis of what we now term the Book of Constitutions. But this basis,

which received the name of the Gothic constitutions, was found to be faulty and circumscribed, and hence, in September 1728, the Duke of Montague, then Grand Master, desired Brother Anderson to digest them "in a new and better method." This was speedily accomplished, and by December of the same year, a committee of fourteen examined what had been done, and reported favourably of it by the following March; and after some emendations it received the approbation of the Grand Lodge, and was published in 1723, and a second edition was published in 1738. The next revisions took place in 1756, and in 1767 the fourth edition was published. That which is now known as Freemasonry was at first confined to very few, and although there is an obvious connection between its old operative form and its present speculative form, it is doubtful as to when it really emerged as a moral form of controlling the mind, and, through the mind, the heart. It is, however, certain that Sir Christopher Wren, the great architect of London's noblest basilica, St Paul's, was Grand Master in the time of Queen Anne, and it is possible, as Lessing insists, that he first connected the Philosophical Society of Masons with the Operative, as a Speculative Society, and breathed into it its present vitality at the time of the erection of that great building. This much is certain, that when he was proclained Grand Master, only four Lodges led a languishing life in London. On the accession of George I., these Lodges determined to revive the ancient Grand Lodge, and to renew the quarterly communications and the annual feast. They were invested afterwards with peculiar rights and privileges, among which was that of bearing—in the person of their oldest Master—the Book of Constitutions on all high processional occasions of solemnity. This book, guarded by the Tyler's sword, is an emblem in the Master's degree, intended to admonish him that he should be guarded in all his words and actions, especially preserving unsullied the Masonic virtues of silence and circumspection.

BOOK OF GOLD.—The book in America, in the Ancient and Accepted Rite, in which are entered the transactions, statutes, decrees, balustres, and protocols of the Supreme Council or Grand Consistory. In England, however, the names of the members only appear, in their own autograph, in the book of the Ancient and Accepted Rite—every member beyond the fourth degree signing his name.

BOOK OF THE DEAD. (See *Turin Funereal Papyrus.*)

BOOK OF THE LAW.—The Holy Bible, an emphatically Masonic book, ever open in a Lodge, as a symbol that its light should always be diffused among the brethren.

BOOK WITH THE FIVE KEYS. (See *Hermetic Brothers of Egypt.*)

BORDER.—The ornaments of a Lodge are said to be the Mosaic pavement, the indented tessel and blazing star. The indented tessel represents the beautiful border that embellished the outer edges of the Mosaic pavement. This border consisted of small stones of various colours, artistically arranged, so as to produce a most pleasing effect.

BORRI. (See *Rosicrucians, Eminent.*)

BOSONIAN, THE.—The fourth degree of the African Architects.

BRAHMANS.—Members of the priestly caste in Hindostan, and also professors and owners of eastern Masonic secrets, and other mysterious knowledge of oriental occult fraternities.

BRASSARD OR BRASSART.—A piece of armour worn by the Knights Templar to protect the upper part of the arm, from the elbow to the shoulder.

BRAZEN PILLARS.—The pillars Jachin and Boaz, at the entrance of the porch of King Solomon's Temple. They were cast in brass, and prepared on the clay ground between Succoth and Zaredatha, together with the other holy vessels. They were made hollow in order to contain documents respecting the national and holy records.

BRAZEN SERPENT.—It is unnecessary to enlarge upon the importance of this emblem, entering as it does into so many esoteric mysteries of the Holy Royal Arch, and of the higher degrees. To Christians it has also a religious significance; it was a type of a Mediator, and a promise of redemption. (See also *Serpent and Cross.*)

BRAZEN SERPENT, KNIGHT OF THE. (See *Knights of the Brazen Serpent.*)

BRAZIL.—Masonry was established at Rio de Janeiro in 1821, and the Emperor Dom Pedro I. was the first Grand Master; but he closed the Lodges in the following year for political reasons. After his abdication in 1831, Masonic meetings were again held; and, in 1832, the Marquis de Jequitinhonha established a Supreme Council of the Ancient and Accepted Rite. Brazil has been in a disturbed state in reference to Masonry for many years, and although, at the present time, there is greater unanimity, still violent disputes continue to take place between the Roman Catholic clergy and the Grand Orient.

BREAST-PLATE.—A piece of embroidery about ten inches square, worn by the Jewish High Priest, attached to the shoulder and the ephod or girdle by bands. The front was set with twelve precious stones, each bearing the name of one of the Twelve Tribes, set in four rows, beginning with the Sardius in the right hand upper corner.

Carbuncle. ברקת Bareketh. LEVI.	Topaz. פטדה Pitheda. SIMEON.	Sardius. אדם Odem. REUBEN.
Diamond. יהלם Jahlom. ZEBULON.	Sapphire. ספיר Saphir. ISSACHAR.	Emerald. נפך Nophech. JUDAH.
Amethyst. אחלמה Ahalamah. GAD.	Agate. שבו Schebo. NAPHTHALI.	Sigure. לשם Leschem. DAN.
Jasper. ישפה Joschpheh. BENJAMIN.	Onyx. שהם Schoham. JOSEPH.	Beryl. תרשיש Tarschisch. ASHER.

The colours were as follows:—1. Sardius or ruby—red, with admixture of purple. 2. Topaz or modern chrysolite—pale green, with admixture of yellow. 3. Carbuncle was of a fiery red. 4. Emerald—a beautiful pure green. 5. Sapphire or modern lapis lazuli—a deep blue, veined with white, and spotted with small golden stars. 6. Diamond—perfectly white. 7. Ligure or hyacinth, of dull red, mixed with yellow. 8. Agate—gray honey colour, spotted with different colours, chiefly of a dusky hue. 9. Amethyst—purple. 10. Beryl—the modern aqua marina, bluish green. 11. Onyx—bluish white. 12. The Jasper—a beautiful green, sometimes clouded with white, red, or yellow. This breast-plate formed an integral portion of the priestly garment, and was called the "memorial," as it was to remind the High Priest how dear the tribes, whose names it bore, should be to his heart. This breast-plate thus contained twelve stones, but each stone was further cut into six facets or sides, and on each of these was engraven one of the seventy-two names of God. When it was necessary to consult the breast-plate, the priest detached it and set it on the flat top of the ark of the covenant,

and, with a prayer for enlightenment, the breast-plate was caused to revolve, and on its ceasing to do so, the High Priest observed the reflection of the four mystical animals on the top of the ark, and combining their significations with those of the names of God on the stones of the tribe, regarding which the prediction was sought, Kabbalistically drew certain prophetic inferences. The following diagram gives the names of the Twelve Tribes as engraven on the stones in question:—

לרי	שמעון	ראובן
זבלון	ישששכר	יהודה
גד	נפתלי	דן
בנינמון	יוסף	אשר

(See also *Urim and Thummim.*) Bro. John Yarker says:—"A century ago there were three higher degrees practised by the York Grand Lodge, called the Holy Royal Arch, Knight Templar, and Knight Templar Priest, or Priestly Order of Melchizedek: in each of these grades the presiding officer was named High Priest, and wore sometimes the Jewish breast-plate."

BRIDGE.—In the higher degrees of Masonry, the Bridge has a Masonic use, and is an important symbol.

BRIEF.—The technical term for the diploma of a Knight Rose-Croix.

BRIGHT.—A bright Mason is one who is thoroughly apt in the ceremonies of the ritual, and the general duties of the Lodge. It does not, however, happen that a bright Mason is always well-informed upon the history of Freemasonry, and its esoteric mysteries.

BRITHERING.—A Scotch term for making a brother.

BROACHED THURNEL.—The name of one of the immovable jewels among the most ancient brethren, and used for the apprentice to work upon—it is now called the Brute Stone, or Rough Ashlar. (See *Ashlar.*)

BROKEN COLUMN.—Columns were used metaphorically among the Hebrews to signify princes or nobles—pillars of the State. In Psalms xi. 3, our faulty English version reads, "If the foundations be destroyed, what can the righteous do?" This is properly to be rendered, "when the pillars are cast down." In Freemasonry,

the Broken Column is the emblem of the fall or death of one of the chief supporters of the Craft.

BROTHER.—The term applied by Freemasons to one another. It is imperative in the Lodge and in private communications between brethren; from this no rank is exempted. Gädicke properly says, "No one hath a brother who is not a brother himself." It serves to keep in mind that solemn covenant into which every Mason enters upon his initiation.

BROTHERLY KISS.—At the close of their meetings the first Christians were accustomed to kiss each other; this took place also at the holy banquets or Agapæ of the community of brothers and sisters. To this practice the apostles Paul and Peter refer in their epistles: "Greet each other with the holy kiss," φιλήματι ἁγίῳ (Rom. xvi. 16; 1 Pet. v. 14). This holy kiss, as a sign or token of brotherly love, is found likewise as a venerable custom in many Lodges, particularly in Continental Europe, where the Master greets with a kiss each newly initiated Member. This practice is also adopted in the Lodges (or Tents) of the Order of Ishmael or Wanderers, also called the Order of Esau, or of Reconciliation.

BROTHERLY LOVE, RELIEF, AND TRUTH.—According to one of the Ancient Charges, "the foundation and copestone, the cement and glory of our ancient Fraternity;"—words, if truly considered, of wide importance, and possessing in them the whole principles upon which the Fraternity are founded. True Masons keep them continually in mind, and thus perpetuate the humanity of the Fraternity from generation to generation.

BROTHERS, HERMETIC. (See *Hermetic Brothers of Egypt.*)

BROTHERS OF THE BRIDGE.—A charitable and religious brotherhood which arose in the South of France in the middle ages, the members devoting themselves to building bridges, making roads, erecting hospitals, the maintenance of ferries, and otherwise providing for the comfort and protection of travellers and pilgrims. Two bridges, in particular, are mentioned, as having been constructed by them; that of Bon Pas, three miles from Avignon (1177-1184-8), and the bridge over the Rhône, Pont d'Esprit, in the department of Gard, which was commenced in 1185. Pope Clement III. granted them a charter and other peculiar favours in 1189, in consideration of their works of mercy and humanity. The peculiar token of the order was a pickaxe, worn upon the breast. Ramsay, in a discourse published in Paris, 1741, affirms that this order united or established communications with the Knights of St John of Jerusalem, and afterwards with the Roman builders, and thus would imply a direct connection between them and Freemasonry. Several of the high degrees of the

French system have taken some of their decorations from the Order of the Brothers of the Bridge.

BROTHERS OF THE ROSY CROSS. (See *Rosicrucianism.*)

BROWNE, JOHN.—A publication in 1798, and again in 1802, called "Browne's Master Key by way of Polyglot." It is printed in cipher, which is somewhat complicated, and totally unintelligible without the Key. I deciphered the whole book for the Grand Lodge of the Three Globes at Berlin, and translated it into German, in 1872. It contains a fairly complete representation of the lectures according to Preston; but it forms very good evidence of the imperfect state of the three degrees at that time, and the comparative unimportance of the Royal Arch. Several copies were recently sold in the Spencer collection. It has been in part printed by Krause.

BRU. (See *Viélle Bru, Rite of*)

BRUCE, ROBERT.—Founded the Order of St Andrew of Chardon after the battle of Bannockburn, June 24, 1314. To it was united the Order of Herodim, at Kilwinning, for the reception of those Knights Templar who had fled from France. He died 9th July, 1329. But there is considerable doubt as to the truth of this tradition.

BRUN, ABRAHAM VAN.—A wealthy Mason and Rosicrucian at Hamburg. He died at an advanced age in 1768, and had been a very active member of the Society of True and Ancient Rosicrucians.

BUCKS, THE SOCIETY OF.—Several Lodges of this convivial order were held in London in the last century. One was held at the Rose, in Monkwell Street, about 1750. The president was called the Grand Buck. There were thirteen Lodges, in 1770, in London, and a few others elsewhere.

BUENOS AYRES.—Lodges existed here in 1846, but Masonry was not actually in a permanent condition until 1853. In 1858, a Supreme Council and Grand Orient was instituted, and is still in operation.

BUHLE, JOHANN GOTTLIEB, Professor of Philosophy at Göttingen, and author of a book on Rosicrucianism and Freemasonry, published 1804, and answered by Friedrich Nicolai in 1806. He was born 1753, and died 1821. His book is of little value.

BUILDER SMITTEN.—This refers to the third degree. Our Jewish, as well as our Christian brethren, will apprehend no evil in the words—"The veil of the Temple is rent; the builder is smitten; and we are raised from the tomb of transgression."

BUL.—The compounds of this divine name Bel are of great variety. Bel-us was used by the Chaldæans; and the deity was known amongst the ancient Celts by the name of Bel, or Belenus, which title, by modern authors, is identified with Apollo, or the

Sun. The primitive name of Britain was Vel-ynys, the island of Bel; and the fires lighted upon May-day were in honour of this divinity, and called Bel's fire, Bel or Baal-tein. The inhabitants made use of a word only known to themselves to express the unutterable name of the Deity, of which the letters O. I. W. were a sacred symbol. In this they resembled the Jews, who always said Adonai (see *Adonai*), when the name of Jahve or Jehovah occurred. Baal was the most ancient name of the chief god of the Canaanites, and was, in like manner, referred to the Sun. Manasseh raised altars to this deity, and worshipped him in all the pomp of heathen superstition; and when these altars were destroyed by Josiah, the worship of Baal was identified with that of the Sun.

BULL, PAPAL.—An edict or proclamation issued from the Apostolic Chancery at Rome, with the seal and signature of the Pope. The term is derived from the leaden seal attached to it, called, in mediæval Latin, *bulla.* Several bulls have been issued against Freemasonry, *i.e.*:—(1) Clement XII., 27th April, 1738; (2) Repeated by Benedict XIV. 18th May, 1775; (3) An edict issued by Cardinal Gonsalvi, Secretary of State to Pius VII; (4) Pius IX.

BURDENS, BEARERS OF.—Workmen at King Solomon's Temple, known as *Ish Sabal.* (2 Chron. ii. 18.)

BURIAL.—No brother, except raised to the sublime degree of Master Mason, can be buried with Masonic ceremonies. Among the old regulations we find: "No Mason can be interred with the formalities of the Order unless it be at his own special request, communicated to the Lodge of which he died a member—foreigners and sojourners excepted; nor unless he has been advanced to the third degree of Masonry, from which there can be no exception." The burial-place of a Master Mason is under the Holy of Holies, and the following legend is depicted on the monument—A virgin weeping over a broken column, with a book open before her; in her right hand a sprig of cassia, in her left an urn; Time standing behind her, with his hands enfolded in the ringlets of her hair. The weeping virgin denotes the unfinished state of the Temple; the broken column that one of the principal supporters of Masonry (H. A. B.) had fallen; the open book implies that his memory is recorded in every Mason's heart; the sprig of acacia refers to the discovery of his remains; the urn shows that his ashes have been carefully collected; and Time standing behind implies that time, patience, and perseverance will accomplish all things.

BURIED TREASURES.—The wealth of King Solomon was proverbial. It was probably true in a Hermetic sense. It is a tradition that

some still knew of buried wealth which aided in the rebuilding of the Temple, which in a similar sense is likewise true.

BURNES, JAMES.—Author of "A Sketch of the History of the Knights Templars. By J. B., LL.D., F.R.S., Knight of the Royal Hanoverian Guelphic Order. London, 1840." He was formerly Prov. Gr. M. of Western India.

BURNING BUSH.—The burning bush, out of which the messenger or the angel of the Lord appeared unto Moses at Mount Horeb (said by the Kabbalists to have been Michael), is referred to in the ceremonies of Royal Arch Masonry. It was on that occasion that the Tetragrammaton was delivered to the Jewish lawgiver, probably—he being learned in Egyptian lore—having in his mind the Nuk-pe-Nuk—I am that I am—of the Egyptians. This formed the true source of Masonic light; and for this reason the Supreme Council of the 33° dated their protocols "near the B.·. B.·." or Burning Bush, to intimate that they are in their own right the exclusive source of all Masonic instruction. (2) Knight of the Burning Bush. Theosophical degree in the collection of the Mother Lodge of the Scottish Philosophical Rite.

BURNS, ROBERT, the poet, born at Kirk Alloway, near Ayr, 25th Jan., 1759; died 22d July, 1796; initiated 1781. He devoted a considerable portion of his time to Masonry, and was Master of a Lodge at Mauchline. He wrote several Masonic odes, among which his beautiful "Farewell to Tarbolton Lodge" is most admired. A monument to his memory was erected, 25th Jan., 1820, at his birthplace, the corner stone of which was laid, with due Masonic ceremony, by the Deputy Grand Master of the Ancient Mother Lodge, Kilwinning, in the presence of a brilliant assemblage.

BUSARDIER. (See *Rosicrucians, Eminent.*)

BUSINESS.—The initiation, passing, and raising of candidates and brethren is the *work* of the Lodge—its *business* consists in the settlement of all other details. (See *Order of Business*, and *Order, Rules of.*)

BUTLER (1624).—An Irish Adept. (See *Rosicrucians, Eminent.*)

BYBLOS.—A Phœnician city, where the mysterious worship of Adonis was celebrated. It was the same as Gebal, the birthplace of the Giblimites, or stone-squarers, who worked at the First Temple.

BYE-LAWS.—These are permitted to be made by every subordinate Lodge. They are submitted to the Grand Secretary for examination, to ascertain that they are in no way in contravention with the ancient usages of the Craft or with the Book of Constitutions. They form the basis of contract between the Lodge and each candidate, who promises obedience to them in all respects.

C.

CAABA.—The name of the sacred and mysterious stone preserved at Mecca. It has been reverenced by the Arabians from time immemorial. In the Eastern Hermetic mysteries it is regarded as the Perfect Ashlar. Mohammed consecrated it as a symbol of the eternal mysteries, and an emblem of the perpetual duration of the truth—that is, that "God is One, and his name One." (See *Achad.*) It is in this sense that our Mohammedan brethren approach the stone on their pilgrimage. Among the Hebrews there was a reverence for stones, as being set up in commemoration of certain important facts, such as contracts with the Invisible, and so forth; and among the Greeks we find similar ideas, stones being landmarks irremovable. Stone in a perfect form, as a symbol of majesty, was regarded and imitated by the Mexicans and Peruvians, and the former made the sharp *itzli* stone into one of the signs of their calendar. In a Hermetic sense, the stone is yet to be perfected by every true philosopher.

CABALA. (See *Kabbalah.*)

CABALA, KNIGHT OF THE.—Eightieth degree of the Metropolitan French Chapter.

CABALARIANS, THE VERY HONOURABLE ORDER OF.—This Society was held at the Magpie Tavern, without Bishopsgate, in the middle of the last century. The President sat astride of a hobby-horse, with a fool's cap on his head and a knotted whip in his hand, with which he struck the table at the meetings, to keep order among the members.

CABIRI, MYSTERIES OF THE.—These were originally of Syrian or Phœnician origin, and all that we know about the Cabiri is comprised in a fragment of the historian Sanconiathon, quoted by Eusebius, where they are said to be the children of Sydyk (supposed by some to be identical with Noah), and reputed to be the inventors of shipbuilding. Bishop Cumberland thinks that Sydyk was the same as Shem, a just man,—in Hebrew, Sadek, —as Melchizedek, the just king. In the time of Chronos, or Saturn, their descendants, while at sea, ran aground on Mount Cassius in Samothrace, and there erected a temple. The worship of the Cabiri was thus established in that island; afterwards they were celebrated at Thebes and Lemnos. The word Kabir signifies *powerful*, and there were four of these Kabiri: Axieros, Axiokersos, Axiokersa, and Cadmillus. The last had been slain by the three former, and the murder was commemorated in the secret rites. The candidate was crowned

with an olive branch, and girded with a purple ribbon or apron. He was placed upon a throne, around which the priests and initiated performed sacred dances. The initiate was afterwards made to represent Cadmillus, and the murder was re-enacted. The rite was very popular in Greece, and it is said that Orpheus, Cadmus, Hercules, and Ulysses were initiated into it. Pythagoras is said by Iamblichus to have gained much of his learning at Lemnos. Great care was taken to conceal the true nature of these ceremonies; and the priests were of a peculiar caste, called Corybantes. By some it is thought that the rite was instituted in honour of Atys, the son of Cybele. Macrobius says that Atys was one of the names of the sun, and the mysteries were celebrated at the vernal equinox. They lasted three days, during which they represented, in the person of Atys, the enigmatical death of the sun in winter, and his regeneration in the spring. These mysteries existed until A.D. 18, at least, in which year the Emperor Germanicus embarked for the purpose of initiation, and would have proceeded to Samothrace, but was prevented by adverse winds. It has been said that Hiram, king of Tyre, was a high priest of these mysteries, and that through him the leading feature of the Cabirian initiation was incorporated into Masonry, and perpetuated in the legend of the third degree. But if the legend of the third degree, as many hold, arose from historical events, this would seem impossible. It has been also said that the Order of the Essen or Essenes grew out of the Cabirian rites. This also seems doubtful. The best account of the Cabiri is given by Faber.

CABLE TOW.—The tracing board of the first or Entered Apprentice degree should always be enclosed with a cord, technically called a *cable tow*, having four tassels placed at the four angles, referring to the four cardinal virtues and their illustrative points, while the cable tow is emblematic of the cord or bond of affection which ought to unite the whole fraternity (*see* Hosea xi. 4): "I drew them with cords of a man, with bands of love;" or rather, in the more accurate translation of Cahen, "I have drawn them with the bands of humanity, the cords of love." But there is also another use, in a less figurative sense, to which the cable tow is applied, and with which all Masons are familiar, afterwards accompanying them throughout their Masonic lives, viz., the obligation to attend their Lodge, when summoned, if within the distance of three miles, metaphorically supposed to be the length of a cable tow.

CABUL.—The name of the district in the north-west part of Galilee adjacent to Tyre, containing twenty cities, given by Solomon to Hiram for his services in the construction of the Temple. They

are alluded to in the degree of Intimate Secretary, in the Ancient and Accepted Rite.

CACOUAC.—A word employed, on the doubtful authority of the Abbé Barruel, by Voltaire in his correspondence with D'Alembert, to signify one who could be depended upon. Another phrase, indicating the flourishing condition of their plans, according to the same writer, was to say—"The vine of truth is well cultivated," *i.e.*, amazing progress was made against religion. Voltaire was a Freemason, so for religion we may read intolerance.

CADET-GASSICOURT, CHARLES LOUIS.—Author of "Le Tombeau de Jacques Molay. Paris, 1796." He began by attacking Masonry, and ended a sincere upholder of its principles. He was Master of the Lodge l'Abèille in 1805. Born at Paris, 23d Jan., 1769, and died there, 21st Nov., 1821.

CADMILLUS.—The youngest of the Cabiri, and, from his murder, analogous to the Builder in Masonry.

CADUCEUS.—The magic wand of the god Hermes, in the form of an olive staff twined with fillets, passing into the shape of winged serpents. Hermes was the conductor of souls to Hades, and the restorer of life; also the herald or messenger of Zeus. By a particular method of interpretation of mythology (on which I have no room to dilate, but to which I have alluded in the article *Astrology*, which see)—a method quite different to that offered by Brother Melville some years ago in the now unhappily defunct *Freemason's Magazine and Masonic Mirror*—it would be easy to understand why Hermes or Mercury, the inventor of the lyre, made from the shell of the tortoise, should exchange it for the magic wand of Apollo or Helios. The olive staff and the serpents are both emblems of immortality, and signify, taken together, *peace*. Mercurius Caducifer, the bearer of the herald's staff, finds his analogue in a Mason's Lodge, in the Senior Deacon, who accompanies the initiate throughout the ceremonies, and assists at his restoration, although himself unable to restore life.

CÆMENTARIUS.—A wall builder. Sometimes used as a Latin term for Freemason. The usual word is Latomus.

CAGLIOSTRO, COUNT.—The subject of Alexander, Count Cagliostro, his acts in this world as a man and a Mason, and indeed the whole course of his life, is fraught with more difficulty than at first appears. Like Count or Prince Bismarck, he might well be said to be the best abused and most hated man in Europe. It has ever been the fashion to load him with opprobrious titles, and in all ways to consign him to infamy, and in even the calm light of the next century the name of Cagliostro has been associated with fraud, humbug, and even greediness. Mr Thomas Carlyle—

whose just indignation at anything like falsehood has rendered him the honoured and famous historian of men like Frederick the Second, Mirabeau, and last, but greatest, Oliver Cromwell—exhausted himself in powerful invective against Cagliostro; but even he would pardon me for saying that the dislike and disdain he has ever shown for Freemasonry, render him, by that very fact, unfit for the task of estimating the life of this extraordinary man. Carlyle, like De Quincey, whose great genius was allied in kind to that of the historian, holds Masonry in little liking, because, from causes not appreciated by either of them, they could not well see what work Masonic society was doing during the latter portion of the last century. I am sure that the time has come for a review of the lives of such men as Cagliostro, St Germain, Mesmer, Dupuytren, and others. Let us look upon the conditions of social existence, both from their political and scientific side; and at the same time glance at the philosophical state of thought which accompanied the transitional period from blind obedience to theological dogmatism, to the more enlightened, but not wholly illuminated, systems of the present day. It will not be denied, even by the most intolerant writers, that men, whensoever they appear, emerge upon the scene impelled by motives produced by the state in which they find the world. I am not going to make a hero of Cagliostro. I, however, purpose attempting explanations. There are existing prominently before society at the present time many persons as enigmatical as the Count Cagliostro, although they support their singular claims by very different arguments, and illustrate them by other kinds of actions; nor were the anterior centuries of which we have historical cognizance without similar persons. John of Trittenheim, Paracelsus, Raymond Lully, Nicolas Flamel, Jerome Cardan, Cornelius Agrippa, Jacob Bœhmen, and a host of others, not omitting the cloudy founders of Rosicrucianism, might be named as instances of such individuals. As we have to deal, however, at the present moment, with the condition of society at from a little time after the reconstitution of Masonry in 1717, down to a period just antecedent to that of the first French Revolution, it is better to look sincerely at the matter, without prejudicing any one in memory. The loyalty we hope to receive from our posterity should be ensured, as far as possible, by dispassionate criticism of the past. Although in the course of this work the critical faculty of the writer will have frequently to be exercised, there is no prominent instance in which it is more necessary than in the case of Cagliostro. When I add to this, that from the very nature of the principles of the Fraternity, much must remain undisclosed, I am sure I shall be understood by the initiated, and to the unini-

tiated what is omitted is of no moment. The position of philosophy, as understood in reference to the natural sciences, at the period of Joseph Balsamo's birth at Palermo, was very singular. Scientific men, unless under the special protection of powerful nobles, or of Princes of the Church of Rome, dared not to make known their discoveries, that Church being very naturally averse to the substitution of the *à posteriori* argument to the *à priori* form: as it had been settled by the Church, so it was to remain, until the machine of human society was forced onward, not by human ordinances, but by the will of Providence, interpreting itself and being interpreted at the same time by the events of the world, and the men appointed to carry out this mode of interpretation. Balsamo was born at Palermo, the 8th of June, 1743, at a time when the onward progress of Masonry on the continent, having been powerfully supported by the great "heretic" state, England, was exciting the anxiety of Roman ecclesiastics; anathemas had been hurled in 1738 against that body or Fraternity; manners were everywhere as easy and lax as the best well-wishers to the system of the Confessional could desire; while at the same time the nations of the North were engaged in either overt or covert active protest against the infringement of liberty of conscience, and individual rights of private judgment. To secure the ends which brought revenues to the Church of Rome was the work of her every true son, and hence youth were superficially trained at all times in such necessary arts as might exalt the supremacy of the clergy;—in common fairness, it should be added, without sinister motives in every individual case. Hence a somewhat irregular youth and a love of gain might not be an insuperable objection to great kindness being shown by superiors to those likely to prove instruments in the great, if not the good, cause. Besides, should the instrument prove dangerous or unworthy in his future life, what so easy a process as to turn round, blacken his character, and, apparently with great justice, try to destroy the Frankenstein-like creation? It would seem, in the case of young Balsamo, that his parents died when he was a child, leaving him to the care of some maternal uncles. The station of the family was mean, it is said,—possibly it had no name at all; for it is singular to remark that Joseph Balsamo, when literated into Oriental forms, as was the way of certain theosophical professors of the time, means nothing else but The Given—the Lord of the Sun, a fitting patronymic for one who was subsequently to play such a singular part in history. Probably this early erraticity attracted the attention of the good fathers, both in the Seminary of St Roch at Palermo, where he received the rudiments of learning, and afterwards when, at the age of thirteen, he

was placed in the convent of the Good Brotherhood at Castiglione. It is somewhat singular, however, that the fact of his playing foolish pranks at his earliest school should, in the meagre chronicles of his life, uniformly published by Roman Catholics, receive such wonderful prominence; it is almost on a level with the charity of dissenting old women, who always knew "that boy would turn out bad,"—*ex post facto* prophecies of most satisfactory comfort to the prophet. Be it as it may, Cagliostro—for so I will call him in preference to the attributive name, well understood by occult students in a far higher sense—seemed to make great progress in such chemistry as was taught in the convent, and of course, as a scapegoat, behaved himself badly while there; in fact, his biographers say that he was frequently in prison for irregularity. I should think that, even allowing for the precocity of the south, a poor lad studying as novice apprentice to a convent apothecary had not even the chances of a modern medical student of the last generation. Be it sufficient to say, that he shortly returned to Palermo, and seemed to enter with fervour, although not perhaps with anything beyond a mercenary motive, into the study of such chemical and medical science as he could attain. He seems to have left Palermo, in consequence of some difficulties with a goldsmith (perhaps banker), and gone to Messina, where he encountered, it is said, a great Hermetic sage, who is variously called Athlotas and Altotas. It must be remembered that any connection with occult science would render him a fit object for ecclesiastical rigour. It is said that he visited Egypt (this, of course, was inserted to account for his subsequent Masonic action); yet we find him shortly afterwards confidentially employed by the Grand Master of the Knights of Malta—Pinto—as a chemist in his laboratory, by whom, even his biographers admit, for their own purposes, he was recommended to Naples under the protection of one of the Knights. He here made the acquaintance of a Sicilian prince, who also honoured him with support. Is it possible that a man of such engaging manner could have been the lying impostor his enemies endeavoured to prove him? Probably in consequence of orders from his ecclesiastical superiors, he left Messina again, and apparently supported himself by pursuits in connection with Art. It is stated that in Naples and Rome he sometimes appeared in a secular and sometimes in an ecclesiastical dress, which, unless it had been winked at by the authorities of those cities, would have at once subjected him to the utmost rigour of the Inquisition. At Rome he married Lorenza Feliciani, a young woman of strangely fascinating beauty, and who afterwards appears in connection with him in the course of his career.

It is somewhat strange that his mother's name should have been Felicia. His wife subsequently became the destruction of his social existence, when he was at last tried at Rome for infidelity to the principles of the Romish religion, in which he had been educated. It is asserted that about this time Cagliostro—in that name—associated himself with one Marquis Agliata and a certain Ottavio Nicastro, subsequently capitally executed. Certain frauds were perpetrated by this company, and Cagliostro and his wife were left destitute by the flight of Agliata with all their funds; so that, after begging their way through Piedmont and Genoa, they arrived first at Barcelona, and then at Lisbon, whence they took ship to London, where we find him, at the age of twenty-nine, in 1772. That year in London, if we may judge from the journals of the time, was very prone to patronise any amount of trickery, provided it promised youth and beauty to the aged and haggard, and health and strength to the wearied *roué* of fashion. It would not seem to have been a happy visit; for the scriveners, from whom he was obliged to borrow considerable sums, threw him into prison at the King's Bench, and he was forced to take the benefit of such Acts as then existed. It is easy to imagine, from the prints of the period, what his want of prudence caused him to undergo. The mode of fashionable life in London at that day was inconceivably expensive, and the summary process of imprisonment consequently insupportable. On his release he returned to France. We have no positive evidence to support the fact, but it is likely that Cagliostro did not, as it is asserted, first enter Masonry in England, on his return to London in 1776; it is more probable that he affiliated himself to the Jesuit Chapter of Clermont while in France. He seemed to have led a wandering life since his admission to the confidence of the Knights of Malta, who may have numbered amongst them members of the Fraternity. Things were during this time undergoing a singular phasis in France. Frederick the Great had won most of his battles, military and Masonic, during the eventful period of Cagliostro's life; the egg of the high degrees had been hatched; the Philosophers had published the "Encyclopædia;" Louis XIV. and Louis XV. had had their several reigns; and the French Revolution, in an uneasy manner, gave indications of its approach. During the whole of this time, Cagliostro was pursuing his avocations in different parts of Europe, was partly distrusted as a mystificator, partly as a known adherent of the Roman Catholic Church. That he ever mixed himself up with political intrigue is very uncertain; he most certainly was unknown in that capacity to those who have jealously guarded the pre-

paratory archives of the Revolution, and his appearance as an advocate of revolutionary principles has no basis in fact. It is said, as we have named above, that he received the three first degrees of Masonry in London, in the Espèrance Lodge (No. 289), at the King's Head Tavern, in the month of April, 1776. It is possible that, as an agent of the Jesuits, he passed through those rites again with which his foreign experience had made him familiar. There is a remarkable print extant, in which he is humorously depicted as Masonically floored by Brother Mash at the Lodge of Antiquity, November 1, 1786. I wish it to be understood that I am not writing a brief for Cagliostro; but such whim-whams were only too common at the time, and any foreigner who transgressed the laws of English society by pretending to be of them, and cure their diseases as well, was subject to the greatest abuse. There were many other men of ability in London at the time, as there always must be in every great city; but there was something about the Count that stamped him as a successful man. He had lorded it in Paris, and he sought to do the same with the more practical English. He failed similarly, because men who assume preposterous pretensions never hold their own against clear truth. Taught by the Jesuits in the beginning,—faithless, because useful to no end of theirs,—he succumbed to their influence, and immediately made use of papers in his possession for the establishment of a system of Masonry (see *Egyptian Masonry*), into which he massed things acquired from the Jesuits (stolen by them from the Rosicrucians proper), and partly based upon the erroneous ideas then current upon Egyptian rites. When any one assumes a position as finally supreme, he thereby renders himself ridiculous; and this is best demonstrated by the correspondence between Cagliostro and the Conference of Paris, which I summarize from Thory, it being understood that Cagliostro must be regarded as the actual victor, M. Savalette de Langes, as the master of a private Lodge, having no right to impose terms upon any one; and a Masonic Conference in itself can only be convened by the supreme powers. Here it was that Cagliostro, as a Mason, was finally exploded. He had asserted himself as the possessor of a power which was *soi disant*, and hence was himself his own abrogator. But for this there might have been reasons. It is, however, quite certain that, as a friend of the Cardinal de Rohan, he enjoyed privileges quite at variance with the idea of ignoble birth; but we may charitably presume that Roman Catholics are as liable to be gulled as other people: their undoubted supremacy in logic does not guard them against the irresistible power of humbug. Observe then, that at Paris,

on the 15th of February, 1785, the Lodge of Philalèthes (or Lovers of Truth), in solemn Session—with Savalette de Langes, royal treasurer; Tassin, the banker; and Tassin, an officer in the royal service—opened a Fraternal Convention at Paris; and, if space permitted, there might be a goodly roll of members cited in the matter. Princes (Russian, Austrian, and others), fathers of the Church, councillors, knights, financiers, barristers, barons, Theosophists, canons, colonels, professors of magic, engineers, literary men, doctors, merchants, postmasters, dukes, ambassadors, surgeons, teachers of languages, receivers-général, and notably two London names,—Boosie, a merchant, and Brooks, of London,—compose this Convention, to whom may be added M. le Comte de Cagliostro, and Mesmer, "the inventor," as Thory describes him (*Acta Latomorum*, vol. ii., p. 95), "of the doctrine of magnetism." Surely such an able set of men to set the world to rights, as France never saw before or since! They met for the following purposes, hoping for replies to the following questions:—(1) What is the essential nature of Masonic science, and its distinctive characteristic? (2) What epoch and origin may rationally be attributed to it? (3) What societies—what bodies or individuals—may we believe to have anciently possessed Masonry? Who are the corporations by which they have been perpetuated to our times? (4) What societies, bodies, or individuals may be regarded, at the present time, as the real guardians of the secret? (5) Are the traditions preserving it oral or written? (6) Has Masonic science any relations with the sciences known as occult or secret sciences? (7) With which of these sciences has it most relation, and in what does that relation consist? (8) What advantage is to be anticipated from Masonic science? (9) Which of the present rites would be the best to adopt, not as a general principle, but as that which would make for zealous and working disciples the promptest and most useful progress in real Masonic science? (10) Wherefore, by general consent, do all the Masons denominate their assemblies, and the places in which they are held, Lodges? What may be the origin and true definition of the word Lodge, of the word Temple, sometimes bestowed as a designation on the place of assembly? Also of the formula—opening and closing the works; of the word Scottish or of Scotland, in the higher degrees; of the word Venerable (or Worshipful), given in France to the Master of the Lodge; and that of *Maître en chaire* (*Meister von Stuhle*), given in Germany? Now, these questions were all legitimate questions to be discussed; and it is very difficult to say whether the promoters of the Convention were in the wrong. If the initiative be not taken by some one, who is to "bell the cat?"

Now, Cagliostro, for reasons best known to himself, was that cat, and showed claws of extra sharpness. We must go back a little. It would seem that, on the 23d November, 1784, Monsieur Savalette proposed to summon the Count to the Convention, together with Mesmer. On the 10th February, 1785, a summons was actually sent to him, and the messenger who served the notice testified the assent of Cagliostro to the summons, saying that he would attend. But in a few days he changed his opinions, desired that all the members of the Convention should adopt the constitutions of the Egyptian Rite, and be initiated in the Mother Lodge at Lyons; also requiring that the archives of the Philalèthes should be burnt. In consequence of this, the Baron von Gleichen was deputed to see him, and request the renunciation of so severe a condition, at the same time requesting the presence of the members of the Mother Lodge of Lyons (of Triumphant Wisdom) at the Convention. The reply was as follows:—"Dated the 1st of the 5555.—The unknown Grand Master of true Masonry has cast his eyes upon the Philalèthians, and upon the two invitations they have spread among the body of the brethren. Touched by their piety, moved by the sincere avowal of their desires, he deigns to extend his hand over them, and consents to give a ray of light into the darkness of their temple. It is the wish of the unknown Grand Master to prove to them the existence of one God—the basis of their faith; the original dignity of man; his powers and destiny; in fact, the whole contents of their belief. It is by deeds and facts, by the testimony of the senses, that they will know God, man, and the intermediary spiritual beings created between them; of which true Masonry gives the symbols and indicates the real road. Let, then, the Philalèthes embrace the doctrines of this real Masonry, submit to the rules of its supreme chief, and adopt its constitutions. But above all, let the sanctuary be purified, let the Philalèthes know that light can only descend into the Temple of Faith, and not into that of scepticism. Let them devote to the flames that vain accumulation of their archives; for it is only on the ruins of the Tower of Confusion that the Temple of Truth can be erected." It does not require much wisdom to see that this request, or rather command, would emanate from a Jesuit source. On the 6th April, 1785, the Lodge of Triumphant Wisdom addressed to the Convention a letter conveying similar ideas; to which the Convention replied, by the 12th of April, saying they could entertain no such project. Whereupon a letter emanates from Cagliostro, with a certain amount of sorrowful inflated dignity about it, bidding them a farewell, flavouring of the touching pathos of the romantic

drama. There is one remark of Cagliostro's which would really appeal to every stockjobber that ever hovered about Capel Court. He replies, the 13th April, 1785: "We have offered you the truth; you have disdained it. We have offered it for the sake of itself, and you have refused it in consequence of a love of forms. What are forms without funds? Can you only elevate yourselves to God and to the knowledge of yourselves by the assistance of a secretary and a convocation? Is a secretary neglectful, and do days pass by when hearts are on fire with ardent and pure desires? Do not justify yourselves; we are not offended. Consider that if, in order to elevate you, we have recommended to you our subjects, how can you hope to rise to our own height?" . . . and so on, rather high and mighty throughout. Count Cagliostro withdrew his offers, but only in order to set a higher value on himself and his system. Finally, three delegates from the Convention set forth for Lyons, were initiated into Egyptian Masonry—Brothers Paul of Marseilles, the Marquis de Marnezia of Franche Comté, and Raimond of Beçanson. They professed themselves highly pleased with their reception, and with the urbanity of the Count, together with the excellence of his system. In their report occur the following significant words:—"His doctrine ought to be regarded as sublime and pure; and without having a perfect acquaintance with our language, he employs it as did the prophets of old." However, the negotiation fell through, and Cagliostro shook off the Convention altogether. Cagliostro's fame, or infamy, has been associated with the history of the Diamond Necklace, so graphically told by Carlyle, and for which there is no space here. He visited London, but was obliged to leave it again; and in May, 1787, he departed from England altogether. It is a curious circumstance that his manifestoes while in London were issued from the Hercules Pillars, a tavern still in existence, immediately opposite Freemasons' Hall, in Great Queen Street. After this time the Count and his wife led a wandering life, but were unmolested until he dared to set up a Lodge of Egyptian Masonry at Rome, in 1789. Probably he had ceased to be useful as a spy to the Roman Catholic party. He was thrown into the Castle of San Angelo, tried by the Inquisition in December, 1789, condemned to death, but afterwards sentenced to imprisonment for life, as a foe of the Roman Catholic religion; and it is said that he finally died of apoplexy, in 1795, in the prison of St Leo, in the Duchy of Urbino. Strange stories, however, continued to be circulated, according to which he escaped from confinement; and, thanks to the Elixir of Life he claimed to possess, he still lives on, like the

Mejnour of Lord Lytton's "Zanoni," under some other name. But let us suppose that this artfully concocted narrative, in which the Count is represented in such shameful colours, to be, as indeed it was, the last kick that the Church of Rome could give to one who honestly opposed them on questions of morals and conduct. His early education among the corrupt ecclesiastics of the south of Italy must have shown him that they were men actuated by no high motives, supported by no learning, and selfish as celibacy often is. It is easy, then, to see that the active, far-seeing mind would rebel at monkish harness, and aim at an intellectual freedom for which innate tendencies prepared the youth. The priests in the Sicilian monastery had, perhaps, unconsciously and unintentionally touched a powerful spring in his nature, when they placed him in the mean employment of an apothecary's boy. That an arduous desire to become conversant with the mysteries of nature should arise in a healthy mind is nothing astonishing; that a quick southern nature should master details in which it had any interest, cannot surprise; but that the reconciliation of such free research into nature should be compatible with an almost prison rule, is beyond nature. Hence Cagliostro—we use the name he is best known by—quitted the convent in haste, and allied himself, as has already been said, to one who either was, or who at any rate professed to be, an Eastern sage. That story of robbing a goldsmith is not to be credited, the false biography having been evidently written and published long after his capture by the Inquisition, either by a miracle-monger, or one who must have had access to his private papers, and so distorted them when he thought he could turn, like Vespasian, an honest penny out of a very worthless and obnoxious article. Probably the "*Compendio della Vita e delle Geste di Guiseppe Balsamo denominato il Conte di Cagliostro:*" Roma, 1791, has no higher origin; of this we have no proof, save by the analogous conduct of other partisans of the Pontiff in other cases, such as Arnold of Brescia, Savonarola, and many more. The peculiar language of a mystic, as it has fascinated thousands, may thus have wrought its work with the youthful chemist, and caused him to subject himself blindly to rules and principles, by which it might be possible to attain that physical and intellectual liberty he saw nowhere exhibited amongst his late teachers; a voyage to Egypt—one of no great difficulty, but some tediosity, in those days—completed a transformation; and from an awkward, nameless lad, under the instruction of his new teachers—behold, at the entrance of life, a new being—a Count Cagliostro indeed! As to who his teachers were, that is a question never to be solved, especially if his subsequent pretensions

and obligations equally bound him as to publicity on the one point, and silence on the other. It is a rule recognised amongst adepts—in fact, a stringent obligation—that they shall not reveal the identity of their preceptors and initiators; and if that rule was applicable in times before Cagliostro, so it was in his own time. He was sent, in accordance with occult discipline, to rove about Europe, and we have before seen him under the protection of the Knights and Order of Malta; he completes his course by going to Paris and London, and there, as before asserted, he is initiated into Masonry. We cannot at the present time say whether this was his first entry. If the former view of him be adopted, he would not hesitate at repeating the obligations he might have before taken; but if we consider the state of Freemasonry in England in 1776, when he is said to have been admitted, the whole ceremonies of the Order were anything but solemnly, and hardly soberly, conducted. At any rate, they would not coincide with the aspirations of a high-minded man, even of a convivial turn of mind. There is a very curious and rare print in existence, in which the interior of the Lodge of Antiquity, as it appeared the 1st November, 1786, is displayed. In this caricature, Count Cagliostro is presented in an apparently humiliated position; but any candid reader can see that the laugh is all on the other side. Those who have read the rituals of that time, can plainly see that an educated enthusiast would by no means feel himself at home amidst punch bowls, riot, and confusion, and that Brother Mash, who ridiculed the pretensions of the Count, is in a far less honourable position than the foreign brother who had relied upon the universality of Masonry as a protection. A learned and enthusiastic brother, whose acquaintance with the history of Cagliostro is deep, true, and sincere,—I mean Captain F. G. Irwin,—repudiates many of the slanders laid at the door of the Count; and if anything can more effectually refute itself than this print, I should like to be made cognisant of it. The vulgarity of the Lodges of one hundred years ago, both in practice and principle, was unbearable. Brother Mash, an optician of some repute at the time, is represented as standing up with a phial of elixir, and bating the Count with such words as, "Are you shot through the heart? take a drop of my balsam," and the acolytes and admirers of Brother Mash are jeering and laughing at the apparent confusion of Cagliostro, while his partisans are represented in equal discomfiture at their leader's exposure, uttering ejaculations of an egregiously stupid nature. Now, whatever Count Cagliostro's faults may have been,—however slender his chemical knowledge (as it appeared to his time), and pressing his material wants,—

no one can deny his personal courage, and his entire belief in the doctrines he endeavoured to teach. On the other hand, the Freemasons of that time were three-bottle men, with tracing boards executed on the floors of taverns in rough charcoal, who, like their descendants, thought more of banquets than of learning; men, in point of fact, who worked their little rituals with no higher views than mere immediate satisfaction of their various vanities. It will be conceded, that if Freemasonry be what the venerable George Oliver desired to make it,—a means of humanizing and differentiating the evils of social life,—it cannot be effected by heavy dinners, excesses of every description, and a blind adherence to forms never contemplated by the founders of the Fraternity. It is all very well to scout humbug, and to brand pretensions not based upon truthful ideas, but the actual fact, that any set of men could so far debase themselves as to push their foreign brother—for brother he was—beyond their gates with contumely, is sufficient to put them in the wrong. If they could tolerate Dr Graham, with the luxurious brothel in Pall Mall,—the wonderful quack who boasted of the magnetic bed,—they might well admit of the contemporaneous existence of a more enlightened teacher. It has always been the way of the world to scorn its best educators, and Cagliostro was no worse than others. And perhaps it is worthy of notice, that Cagliostro maintained his dignity after this insult, and sought in no way for revenge upon his petty enemies. His system of Masonry, of which we shall speak hereafter, was not founded upon shadows. Many of the doctrines he enunciated may be found in the Book of the Dead, and other important documents of ancient Egypt; and though he may have committed the fatal error of matching himself with the policy of Rome, and getting the worst of it, I have not yet been able to find one iota of evidence that he was guilty of anything more reprehensible than an error in judgment during his various journeys. I do not propose to go into the story of the Diamond Necklace—the evidence is not strong enough to connect him with the Countess de Valois or D'Oliva, and it is certain that, however lavish his expenses, his means were not derived from that source. It should be stated that Count Cagliostro was an intimate friend of Lord George Gordon, whose reputation was bound up with the No-Popery riot of 1780, and therefore the partisans of the Pope would lose no opportunity of censuring Cagliostro. All that remains for the present writer to add is, that it is to be hoped that this double view of a singular and eventful life may receive impartial consideration at the reader's hands.

CAHIER (French).—A term for a pamphlet in which is written portions of the ritual.

CAIN.—The elder brother of Abel. A degree has been formed respecting him, called Knight of the Black Cross.

CAIRO, LODGE OF. (See *Wisdom, Lodge of.*)

CALATRAVA, MILITARY ORDER OF.—Instituted 1158, during the reign of Sancho III., King of Castile, who, having conquered the Castle of Calatrava, an important fortress of the Moors of Andalusia, gave it to the Knights Templar, who, being unable to maintain the place, resigned it to the king. Its defence was then undertaken by Don Raymond, of Bureva in Navarre, abbot of St Mary of Hitero, a Cistercian convent. His gallantry maintained the possession, and the king gave it to him and his companions, whereupon the Order was established. A Grand Master was nominated, and this was approved of by Pope Alexander III., 1164, Innocent III. confirming it, 1198. The knights at first wore a white robe and scapular, similar to the Cistercians; but Pope Benedict XIII. dispensed with the habit, and Paul III. gave them permission to marry, but only once. Arms: a red cross-fleury, *or*, or according to others, the cross is green, charged at the lower point with two handcuffs; but the former cross is now worn pendant from a broad red ribbon. The knights elected their own Grand Master; but on the death of Don Garcias Lopez de Pardella in 1489, Ferdinand and Isabella annexed the Grand Mastership to the crown of Castile, with the approbation of Pope Innocent VIII.

CALCOTT, WELLINS.—Author of "A Candid Disquisition of the Principles and Practices of the M. A. & H. S. of F. & A. M.," London, 1769. His labours were supplemented by Hutchinson. (See *Hutchinson.*)

CALENDAR, MASONIC.—The Masonic method of dating charters, warrants, certificates, and balustres, varies from that adopted in general civil matters, and different dates are used according to circumstances connected with the various rites. In the York and French rites—viz., among the Masons of England, Scotland, Ireland, France, Germany, and America—the date is from the creation of the world, B.C. 4000, technically called Anno Lucis (A.L.), signifying In the Year of Light. Thus the year 1876 would be A.L. 5876. This chronology is adopted, not because the institution of Freemasonry is, in the ordinary sense, coeval with the creation, but on account of its symbolism in reference to the creation of light. In the Ancient and Accepted Rite, the Jewish chronology is, however, used, and hence 1876 would be called Anno Mundi (A.M.), or Anno Hebraico (A.H.), Year of the World, or in the Hebrew year, A.M. or A.H. 5636. This reckoning also ends in the Jewish way, on the 16th September, and the names of the Hebrew months are expressed, the new year

beginning on the 17th September, or 1 Tisri. In the Rite of Mizraim, the chronology of Archbishop Usher is adopted, and thus adding 4004 years, 1876 would be A.L. 5880. In the York rite the year begins with the 1st of January, but in the French rite it begins on the 1st of March, and the months are named first, second, third, &c., so that a document civilly dated the first of January, would be styled first of the eleventh month in any particular year. The French sometimes put, instead of A.L., the words, *L'an de la Vraié Lumière*, or V.·. L.·. viz., Year of True Light. Royal Arch Masons commence their era with the year in which Zerubbabel began to build the Second Temple, B.C. 530. Their style for 1876 would therefore be A.·. Inv.·.—Anno Inventionis—or in the Year of the Discovery, 2406. In the Cryptic rite (including the degrees of Royal and Select Masters, Super-Excellent Master, and Most Excellent Master), the proper era is from the year in which the First Temple was completed, the style being Anno Depositionis, or in the Year of the Deposit, thus making the year 1876, A. Dep. 2876. Knights Templar dated from the era of their organization, in A.D. 1118. Thus 1876 would be A.O. or Anno Ordinis, Year of the Order, 758. Knights of the Red Cross of Rome and Constantine date from the institution of their order in A.D. 313, and thus 1876 would be A.O. 1563. Oriental orders date in a very different way, from remarkable events in their traditions, or the promulgation of some principle in their tenets.

CALID.—Sultan of Egypt. (See *Rosicrucians, Eminent.*)

CALIFORNIA.—Grand Lodge organized 19th April, 1850, at Sacramento City. Grand Chapter and Grand Commandery, in 1854.

CALLED, OR CALLING OFF.—A term applied to the ceremony by which the Craft is summoned from labour to refreshment. To call off for any other purpose is somewhat irregular; but on the occasion of the discussion of a difficult question, when the harmony of the Lodge might be in jeopardy, an adjournment for unofficial conference is considered admissible, and often is attended with good results.

CALLED, OR CALLING ON.—When the brethren are summoned to their labours by command of the W. M., the ceremony is denominated *calling on.*

CALOYERS.—A general name for the monks of the Greek church, following the rule of St Basil. There are three classes:—Cœnobites, who perform their religious exercises from midnight to sunrise; Anchorets, who live in hermitages and cultivate the earth; and Recluses, who hide themselves in grottoes and caverns.

CALVARY, MOUNT. (See *Golgotha.*)

CALVES' HEAD CLUB.—A club instituted by the Independents and

Presbyterians to commemorate the decapitation of Charles I. Their chief fare was calves' heads, and they drank their wine and ale out of calves' skulls. A society now happily extinct.

CAMP.—A part of the paraphernalia of a Consistory of Sublime Princes of the Royal Secret; the 32d degree of the Ancient and Accepted Scottish Rite. The symbolism is entirely esoteric.

CAMPE, JOHANN HEINRICH.—Doctor of theology, and director of schools in Dessau and Hamburg, born 1746, died October 22, 1818. He was a correspondent of G. E. Lessing, the author of many philosophical works, and a zealous Mason.

CANADA.—Under its own Grand Lodge since 1855, its institutions in all ways resembling those of England.

CANCELLARIUS.—An office in the Templar Masonry of the middle ages. Each province and prefect had its Chancellor, who conducted the correspondence; he was also the proper custodian of the mysteries, and had to instruct the novitiate knights in their duties. Similar functions are exercised by an officer in each country in the Oriental Order of Ishmael, or of Esau, or Reconciliation; in countries of the first rank, this officer is denominated by the title of Arch Chancellor.

CANDIDATE.—In ancient Rome, any one seeking office at the hands of the people wore a white shining robe of a particular kind, open at the breast, showing the wounds he had received in the public defence. From the colour of this robe, or *toga candida*, he was called *candidatus*, whence our word.

CANDIDATI. (See *Sefidel-Schamegan.*)

CANDLESTICK, GOLDEN.—The candelabrum which Moses was commanded to make for the Tabernacle. There were ten in the First Temple, but only one in the Second. The seven-branched candlestick is an indispensable emblem in the Royal Arch, and also in several degrees of the Ancient and Accepted Rite.

CANEPHORUS.—1. The bearer of the round flat basket containing the sacred cake, chaplet, frankincense, and implements of sacrifice. Usually a young Athenian maiden, who walked in the processions of the Dionysia, Panathenæa, and other public festivals. 2. A favourite attitude with architects.

CANNIBAL CLUB.—A dining club connected with the Anthropological Society of London, consisting of the founders and certain of the principal members, among whom were Captain R. F. Burton, Dr James Hunt, Dr R. S. Charnock, Mr Algernon C. Swinburne, Mr J. Frederick Collingwood, myself, and many others. On the death of Dr Hunt, August 29, 1869, the founder of the society, the club fell into desuetude. There were many Masons members of this club.

CANOPY.—In architecture, the label or projecting roof surrounding the arches and heads of Gothic niches. (See *Baldachin.*)

CANOPY, CLOUDED. (See *Covering of the Lodge.*)

CANTALEVERS.—In architecture, blocks of wood or iron placed at regular intervals, projecting from the wall at right angles, to support the house-eaves, or the upper mouldings of a cornice.

CANZLER, CARL CHRISTIAN.—Born September 30, 1733; died October 16, 1786. He was a zealous Freemason, and well acquainted with its archæology, and published a journal, *Für ältere Litteratur und neuere Lectüre*, in conjunction with A. G. Meissner, at Leipsic, 1783-5.

CAPE STONE. (See *Cope Stone.*)

CAPITULAR DEGREES.—The designation of certain degrees in France, from the fourth to the eighteenth (Ancient and Accepted) inclusive, which the French have contracted to four series, thus:—1. IV°. Scottish Rite, Secret Master; V°. Perfect Master; VI°. Intimate Secretary; VII°. Provost and Judge; VIII°. Intendant of the Building. 2. IX°. Scottish Rite, Master Elect of Nine; X°. Grand Elect of Fifteen; XI°. Sublime Knight Elect. 3. XII°. Scottish Rite, Grand Master Architect; XIII°. Knight of the Royal Circle; XIV°. Scotch Elect. 4. XV°. Scottish Rite, Knight of the East; XVI°. Prince of Jerusalem; XVII°. Knight of the East and West; XVIII°. Knight of the Rose Croix.

CAPRIPEDE, RATUR ET LUCI FUGE.—A burlesque dining degree, named in the collections of Fustier.

CAPTAIN GENERAL.—Formerly third officer in an Encampment or Commandery of Knights Templar, presiding over the Encampment in the absence of his superior, and a representative. His duties comprise the preparation of the council chamber and asylum, and the communication of all orders issued by the Grand Council, being stationed on the left hand of the Grand Commander. Jewel—a level surmounted by a cock, the emblem of courage. (See *Templarism.*)

CAPTAIN OF THE GUARD.—Sixth officer in a Council of Royal and Select Masters, representing in the latter Azariah, son of Nathan (1 Kings iv. 7). His duties are similar to those of a Senior Deacon. Jewel—trowel and battle-axe within an equilateral triangle.

CAPTAIN OF THE HOST.—Fourth officer in a Chapter of the Royal Arch; his station is to the right in front of the Council, the duty being that of Marshal, having charge of the Chapter when in procession, and also receiving the orders of the Council and carrying them into execution. He is likewise entrusted with the preservation of the ancient ordinances. This, however, is to be in general applied to American Chapters, where many ceremonies,

such as those of the veils, are in use, though no longer extant in England.

CAPTIVITY.—The captivity of the Jews, after the siege of Jerusalem by Nebuchadnezzar, B.C. 588 and ended B.C. 536, forms a part of the legend of the Royal Arch, the Knight of the East, and some other high degrees. The captives were bound with triangular chains, from the triangle being highly revered by them as an emblem of the Sacred Name.

CAPUCHINS.—Friars of the Order of St Francis, dressed in brown or gray, barefoot and bearded.

CARAUSIUS.—A Roman emperor, traditionally said to have patronized the Masons of Great Britain, A.D. 287. A Roman knight named Albanus, being much interested in the prosperity of the Craft, influenced the emperor in favour of it, and the Craft obtained through him especial privileges. A charter was granted to the Masons, and Albanus was appointed their Grand Master; and under his rules the main constitutions were settled, and the ritual revised. Albanus was converted to Christianity, martyred and canonized at St Alban's, in the county of Herts, where a magnificent abbey was erected. (See *St Alban.*)

CARBONARI, ORDER OF THE, OR CHARCOAL BURNERS.—It is uncertain at what time the Carbonari originally formed themselves into Lodges in the sense of a secret society, but it is probable that the scheme was derived from an anterior association known as the Good Cousins (*Le Bon Cousinage*), in the mountains of the Jura department. The Order of *Fendeurs* (Hewers) also furnished some hints for this modern political society, which, at the present day, may be looked upon as extinct, its aim, the liberation of Italy, having been accomplished. The reviver of the Good Cousins was the Marquis de Champagne, about the beginning of the present century, but at the feasts of the Carbonari it was usual to drink the health of Francis I. of France, as the founder of the Order. Signs, grips, and passwords were in use among the Carbonari. The following legend is connected with the origin of the society, which must, however, be received with great caution. It is said that during the troubles in Scotland, in the time of Queen Isabella (it is strange to find how secret societies are always connected with Scotland), many illustrious persons escaped into the forests, and took to the pursuit of charcoal burning, and under the show of this business, in private pursued their object of reinstating the government most favourable to them. They met in huts in the forests, and established a species of government, with a system of legislation. The executive consisted of three chiefs, elected triennially, and these chiefs presided over three Lodges or *vendite*—one legislative, another administra-

tive, and a third judicial; the last was called the *Alta Vendita.* These *vendite* were divided into a number of *Barrache,* each erected by a Good Cousin of distinction, who communicated with the chiefs. In the forest resided a hermit named Theobald, under whose protection they placed themselves, and, in fact, he in all subsequent times has been regarded as their patron saint. (See *Thibault.*) If for Scotland we, however, substitute France, we shall read the legend of Francis the First's connection with the Carbonari, or rather, *Les bon Cousins,* aright. One night he was overtaken in a forest and lost himself, but stumbling across one of the *barrache,* asked for shelter. This being granted, the king took an interest in the lives of these mystic forest-dwellers, and discovered who he was. At his own request he was initiated, and ever afterwards protected the Order. The reform and restoration of the Carbonari is ascribed to an unknown officer who had spent some time in Spain; and next to him may be placed Maghella, a Genoese, who, originally a merchant's clerk, afterwards became director-general of police under Murat, at Naples. He was King Murat's adviser, and counselled him to take no part in the Russian expedition of 1812; he even suggested that an insurrection should take place against the domination of France. Maghella was taken prisoner, and remained at Paris under the surveillance of the police until December, 1813, when he effected his escape, returning to Italy to plot for the independence of his country; in 1815, however, he became prisoner to the Austrians, and was taken to a Hungarian fortress. He was not long in confinement, but was given up to the King of Sardinia, who in a year set him at liberty. There were many men of heroic principles connected with the Carbonari: the present Pope, Napoleon III., Ugo Foscolo, Mazzini, Louis Blanc (it is said), Garibaldi, and other men of note. It is, however, most of all as a secret society with ceremonies that it finds a place in the present work. A ritual of the degrees is in existence, and resembles that of the Freemasons. The degrees in Carbonarism are two: 1. Apprentice; 2. Master; to which some add an esoteric third degree, comprehending a study of universal symbolism. The colours of the Order are black, blue, and red. Black, or charcoal, is Faith; blue, or the smoke of the furnace, Hope; and red (the fire), Charity. Jewel of the Apprentice, a specimen of wood in the form of the pole of operative charcoal burners, pendant from a tricoloured ribbon, the extremities cut diagonally. The Master G. C. C. wears the same in silver. And the Grand dignitaries are Grand Master, two Adjutants, Grand Administrator-General, two Grand Conservators-General, and one Grand Representative of the Grand Master. Next in rank are the

following:—1. Ordinary Representative of the Grand Master; 2. Grand Conservator; 3 and 4. First and Second Assistants; 5. Grand Orator; 6. Grand Treasurer; 7. Grand Keeper of Seals; 8. Grand Keeper of Archives; 9 and 10. Two Grand Masters of the Ceremonies; 11. Grand Almoner; 12 and 13. Two Grand Master Adepts; 14 and 15. Two Grand Adepts. Succeeding to them are—1, 2, 3. Three Presidents; 4 to 9. Three First and three Second Assistants; 10 to 12. Three Orators; 13 to 15. Three Secretaries; 16. One Treasurer; 17 to 19. Three Keepers of the Seals; 20 to 22. The Keepers of the Archives; 23. Assistant Treasurer; 24 to 27. Four Masters of the Ceremonies; 28. Almoner; 29. Accountant; 30 to 37. Eight Adepts or Experts. The following account of the principles professed by the Carbonari, and contained in a document addressed by them to Pope Pius VII. in 1820, is a most complete and succinct statement:—"The Roman Catholic and Apostolic religion, that which our fathers have ever maintained unimpaired (*intemerata*), that which acknowledges in your Holiness the Vicar of Him who was God and man; who, with his divine blood founded the sublime, true, and only religion; this is the only one which, in the spirit of truth, is preserved and professed by the Society of the Carbonari. Every society has its liturgy. That of the Carbonari breathes only the religion of Jesus Christ. The cross, the sign of our religion, forms a principal part of its rites. Faith, Hope, Charity, devices of the Catholic Church, according to the Apostle St Paul, form the language which distinguishes the Society, and by means of which it communicates. The conduct which is inculcated in the education of the Carbonari is precisely the practice of the morality of the Gospel. The most eminent among the precepts of this divine morality, that of universal charity, not only binds them together, but obliges them to practise it, even towards those who do not belong to the Society. It is true that such a Society has a political object; but this is not in the slightest degree contrary to the maxims of religion. It preserves that respect to sovereignty, which the Apostle requires from Christians; it loves the Sovereign, it preserves the State, and even the succession of families; but it supports a democracy, which, instead of offending monarchy, forms that happy addition which endears it more to the nation, and which alone can render the rights of empire and those of the citizen less fluctuating, and which, therefore, prevents political disorders by constitutional means, and consolidates the true basis of national felicity, a felicity to which the Christian religion directly leads those nations that have the glory to profess it. Such, most blessed Father, is the state, the object, and the secret

of the Society of the Carbonari. Far from that secret, now no longer such, be every suspicion as to its dogmas or morals. If it separate itself from the public, if it hold its meetings apart, if it have its peculiar rites, it is answered that all this is necessary to preserve the spirit that distinguishes it. Man is, in a manner, subject to the senses. Truth, veiled in rites, which are its symbols, insinuates itself more firmly into the mind; and a ceremony which inspires the newly-initiated with a sacred horror, is warranted even by that once imposed on the proselytes of the Church. The rite which is still preserved in the administration of baptism, is respected because it is figurative, although it does not correspond with the actual state of the infant Christian. But the ceremonies of the Society of the Carbonari are in no wise opposed to the profession of the Catholic and Apostolic religion, which its members jealously maintain." The authors of this manifesto conclude by praying that Pope Pius VII. would declare the Society free from the penalties pronounced against it in the Bull of 1815. The documents contain a curious passage, with which I will conclude this notice of Carbonarism. "Was not the Church, itself, of Jesus Christ, from its origin to the period of the victory of Constantine over the tyrant Maxentius, a secret society? Was not its discipline concealed? What monstrous ideas against the Society did not the concealment of its mysteries and sacred rites excite, not less in the minds of the sovereigns than of the pagans generally? A glance at the works of our apologists shows us that the secret so jealously kept by our fathers was the means of their being looked upon as infanticides, as adorers of beasts, as magicians, and as sworn enemies to the State, notwithstanding the sanctity of those who belonged to the Society, and in spite of their good conduct, and of that spirit of charity which taught them not only to obey, but even to offer up their most fervent prayers to God, for the happiness of a state in which their life was daily sought." These words are worthy of a much more general application by the opponents of secret societies.

CARBUNCLE (Heb. ברקת, Baraketh).—The third stone in the first row of the High Priest's breast-plate, according to the authorized version, but the first in the second, according to the LXX., and consecrated to Judah. It was probably an emerald, in fact. The carbuncle has, from its bright red colour, been associated in Christian rites of Masonry with the wounds of Christ, his blood and passion.

CARDINAL VIRTUES.—Prudence, Fortitude, Temperance, and Justice. These are dilated upon in the first degree, and their practice urged upon the initiate.

CARLILE, RICHARD.—A very active agent in early reform, who, owing to the foolish state of the law in his time, was made a martyr, and suffered imprisonment for very free opinions on religion, in 1819. He was born, 1790, and died, 1843; and although he was fanatical in the expression of his unbelief, and very hostile to Freemasonry, which he professed to expose, he was, in private life, a man of singular benevolence. Undue prominence was given in those days by prejudiced governments to agitations and statements which modern statesmen do not hesitate to abet on the hustings. In this way the Rev. Robert Taylor, M.A., was treated, mainly to the advantage of the cause for which he was, or professed to be, fighting. Imprisonment for religious opinion is now at an end, fortunately for the country, the last prisoner having been Mr George Jacob Holyoake, the earliest historian of Co-operation.

CARMELITES.—A mendicant order, wearing a brown scapular thrown over the shoulder.

CARPENTER OF ST ANDREW.—A degree in the collection of M. Le Page.

CARPENTERS, ORDER OF.—In Holland and Belgium there was still existing a body, about 1815, under this name, the headquarters being Antwerp and the Hague. They met at night in a forest.

CARPET.—A painting or diagram displaying the emblems of a particular degree; otherwise a flooring or tracing board. It is so called, because the emblematic designs of the Lodge are usually laid on the floor for the purposes of instruction. (But see *Tracing Board.*)

CARPOCRATIANS.—A Gnostic sect of the second century, followers of Carpocrates, who preached the doctrines of Simon Magus and Menander. They denied the divinity of Christ, and held a community of women.

CARTHUSIANS.—A severe religious order, founded by Bruno in the 11th century, in the district of Chartreuse, in France. Women were not allowed to enter their churches.

CARTULARIUS.—An ecclesiastical officer who had charge of the records of a monastery.

CASANOVA. (See *Seingalt.*)

CASMARAN.—The angel of air, according to corrupt rituals. Used in the 29th degree of the Ancient and Accepted Rite.

CASSIA.—A corruption. (See *Acacia.*)

CASTELLAN.—In Germany, a steward or superintendent of Masonic buildings. He has charge of the furniture of the Lodge, and the direction of the banquet. In England, his place is supplied by an honorary officer, who is known as the Wine Steward.

CATAFALQUE.—A wooden structure, decorated with funeral emblems,

used in a Lodge of Sorrow; also in the third degree of the Modern French Rite.

CAT AND BAGPIPIAN SOCIETY.—A society which met at their office in the Great Western Road. In their summons, published in the daily papers, it was added that the kittens might come with the old cats without fear of being scratched. It existed about 1750, but, like the old highwaymen, is now a thing of the past.

CATECHUMEN.—A candidate for baptism in the primitive Church.

CATENARIAN ARCH.—A rope being loosely suspended by its two ends forms a curve, which is called a Catenarian Curve; and this inverted is said to be the strongest of all arches, and is called the Catenarian Arch. As the form of a symbolic Lodge is a parallelogram, that of a Royal Arch Chapter, according to the English ritual, is, or should be, held in the form of an arch.

CATHARI, SOCIETY OF THE.—An Italian heretical secret society, having at heart the interest of the Ghibellines, in the twelfth and thirteenth centuries. Its doctrines resembled those of the Manichees and Albigenses. It preached metempsychosis, practised industry, founded schools and hospitals, enjoined charity to all men, was averse to the judicial privilege of assigning death as a punishment, and considered suicide no crime. They rejected the adoration of the cross, conceiving it impossible that Christians could worship the instrument of suffering on which the Saviour was tortured to death. They had four sacraments; and the consolation consisted in the imposition of hands, or the gift of the Holy Spirit, as promised. Their ceremonies were secret, and hence fell under the ban of the Roman Catholic Church. On initiation, every novice was presented with a garment of fine linen and wool, which he wore next the skin; while women received a girdle to be worn in a similar manner.

CATHARIST (from *καθαρός, pure*).—A term applied to persons aiming at excessive purity of morals. It, after a time,—like the term Purist,—was used in a reproachful sense.

CATHERINE II., in 1762, prohibited Masonry in Russia, but afterwards relaxed her edicts and proclaimed herself protectress of the Lodge Clio, at Moscow. On her death, 6th Nov., 1796, the old persecution against Masonry was renewed. (See *Alexander I.*)

CAUTION.—In the ritual of the last century the Entered Apprentice received, on his initiation, the name of Caution. This has fallen into disuse. In some rituals of the higher degrees, the adoption of some specific name is still considered essential.

CAZOTTE. (See *Rosicrucians, Eminent.*)

CELEBRATION.—The third degree of Fessler's Rite. (See that article.)

CELTIC MYSTERIES. (See *Mysteries of the Druids.*)

CENSER. (See *Pot of Incense.*)

CENSOR.—According to Gädicke, only an occasionally appointed officer in some German Lodge. 1. One of the seven chief officers, next to the Sponsors, in the Royal Oriental Order of Sāt-B'hai. 2. An officer in a Tent in the Ancient Oriental Order of Ishmael; his duties comprise a preliminary inquiry into the general fitness of a candidate.

CENSURE.—The mildest form of Masonic punishment, comprising an expression of dissatisfaction at the conduct of a brother. It in no way affects his standing, and the resolution conveying censure may be rescinded on any future occasion at a regular meeting.

CENTAINE, ORDRE DE LA (Order of the Century).—An androgyne system of Masonry, which was introduced at Bordeaux, in France, about 1735.

CENTENARY.—A festival usually observed in a Lodge on the hundredth anniversary of its existence. It is usual to further commemorate the event by a jewel presented to the members of such Lodge, obtained from the Grand Secretary, after due authorization.

CENTENAIRE, LE, DE NEUILLY.—An aged Mason, whose name was Noel de Quersonniers, who lived to the age of 117. He was made a Mason in 1764, and was affiliated to the Lodge Trinosophes, at Paris, in 1844, eighty years after his initiation.

CENTRAL POINT. (See *Point within a Circle.*)

CENTRALISTS.—A society existing in Europe, of alchymical, religious, and political tendencies, under a mask of Masonry, with a spice of Jesuitism, from 1770 to 1780.

CENTRE OF UNITY.—The central force or authority. In most organizations it exists, as in the case of Rome, in the person of a visible material power. But the Masonic centre of unity is neither material nor visible. It consists in an internal principle or sentiment pervading the Fraternity, and binding them together in a harmonious whole. It is in this principle that the strength of Masonry and similar Orders exists, and, being unassailable, renders the Fraternity invulnerable to the attacks of its enemies.

CENTRE, OPENING ON THE.—A declaration made by the W. M. in the beginning of the third degree, and no other degree can be thus opened, in the very nature of things. It is, however, not universal. A very good reason why Master Masons' Lodges can alone be opened on the centre, is that the Entered Apprentice Lodge is the exterior circle, the Fellow Craft the intermediate circle, and the Master Masons' Lodge alone in possession of the true light. Similar to this is the constitution of the Essenes, the Pythagoreans, and the Order of Ishmael.

CEPHAS.—A Græco-Syriac word, signifying *rock*, or *stone*. In the

degree of Royal Master, it is used in reference to the cubical stone of Masonry.

CERCLE SOCIAL (Social Circle).—An Order which sprang up in Paris in 1790, and endeavoured, though happily without effect, to induce the Masonic Brotherhood to play an important part in the French Revolution. The society published a journal called *La Bouche de Fer* ("The Mouth of Iron"), the object of which claimed to be "to establish a universal confederation of the friends of truth."

CEREMONIES, MASTER OF. (See *Master of Ceremonies.*)

CERES.—The symbol of the earth among the Hellenes, and patroness of the Eleusinian mysteries; among the Romans, the Goddess of Agriculture. (See also *Demeter.*)

CERIDWEN.—The Druidical Isis.

CERNEAU, JOSEPH.—Born at Villeblerin, in France, 1763; emigrated to America, and in 1812 established a body called the "Sovereign Grand Consistory of the United States of America." For this, Cerneau was expelled by the Supreme Grand Council, Ancient and Accepted Scottish Rite, sitting at Charleston, South Carolina, in 1813.

CERTIFICATE.—A diploma issued by a Grand Lodge, Grand Chapter, or other supreme authority, testifying that the bearer thereof, duly named and authenticated, is a true and trusty brother. It is, however, by no means in itself a voucher for the capacity and standing of the holder, who is at all times liable to an examination of the strictest character by duly qualified persons. In fact, proficiency alone can entitle the brother to a participation in Masonic privileges; and in cases where, by unavoidable accident, the certificate cannot be presented, special care is necessary, and collateral evidence admissible. In the Regulations of the General Assembly of Masons in England, made on St John the Evangelist's Day, 1663, when the Earl of St Alban's was Grand Master, we read—"That no person hereafter who shall be accepted a Freemason, shall be admitted into any Lodge or Assembly until he has brought a certificate of the time and place of his acceptation from the Lodge that accepted him unto the Master of that kind or division where such Lodge is kept."

CHAILLON DE JOINVILLE. (See *Joinville, Chaillon de.*)

CHAIN, MYSTIC.—A circle formed by the brethren of a Lodge in some degrees. In France it is called *chaine d'union.*

CHAIN OF FLOWERS.—In French Masonry, on foundation days or great anniversaries of any kind, or on the baptism of a louveteau, the Lodge-room is decorated with flower garlands.

CHAIN OF UNION. (See *Chain, Mystic.*)

CHAIN, TRIANGULAR.—A Masonic tradition says, that when the Jews

were carried captive from Jerusalem by Nebuchadnezzar, their chains were formed of triangles, in derision of their religious reverence for the triangle, or delta, their symbol for the Deity.

CHAIR.—1. Eligible to the Chair—*i.e.*, fit to be Master of a Lodge. 2. Chair—*i.e.*, the Master.

CHAIR, ORIENTAL.—The seat of the Master; the Oriental Chair of King Solomon.

CHAIR, PASSING THE.—The ceremony of installation.

CHALDEA.—The country into which the Jews were carried captive, the chief city of which was Babylon (which see).

CHALDEANS OR CHALDEES.—A distinction should be drawn between the Chaldees and the Culdees, although they both exercised, by right of birth, the priestly office. Modern investigations have shown that the existence of a powerful guild, controlling the accepted science and religion of the two empires of Mesopotamia, prevailed from the most remote period. That country being subject to periodical inundations, like Khemi or Egypt, required a class of men instructed in all matters of weather, in the details of astronomy,—in brief, "the signs of the times." As their observations were conducted with method, they received the sanction of political authority, much in the same way that the not less accurate authorities at Flamsteed House obtain the support of the State. It was easy, therefore, in a time when nature worship had not been rooted out, for this body of men to receive, on account of their merits and their sanctity of life,—exhibited by their recluse habits,—the honours of the priesthood. They were the servants of the appointed messengers of God, visible in the starry heavens, and the interpreters of their will, and formulating their experience,—as modern statists do their tabular statements; and thus they drew a series of natural inferences, afterwards embodied into a system of Astrology. (See *Astrology.*) The doctrine of analogy has always had great charms for minds prone to dream of art; and surrounded, as primæval man was, by beautiful forms or abhorrent sights, it was easy for him to create for himself a religion compounded from the elements which excited him. All that was lovely, and charming, and benevolent, he could not but see, reminded him of the clement universal First Cause; all that was terrible and nocent to him, tended to the creation of that inevitable equipoise, gradually reduced to the devil in our modern speech. The later Chaldeans, under other guidance, reduced all things into two principles—Good and Evil, Light and Shadow, and so built up another stately temple of theosophy. To this, modern forms of thought, for a long time guided by the Papacy, but arrested by Luther, have succeeded; and the whence and whither question, in our imme-

diate times, is left to science, the only unerring guide in this world; of the next, it would be both presumptuous and wrong to speak, save "with bated breath." The Chaldeans, in possession of all the wisdom of their time,—for nature is chary,—held the field, but receded into blank obscurity before the Magi of Persia; they in turn have given way, as is always the case in the progress of time, to numerous sects. Had they, like the philosophic Masons of all ages, kept to original principles, all the heart-burnings and animosities of the world would have given way to peace.

CHALICE.—1. A cup used in religious rites. 2. The chalice is part of the furniture of Knights Templar, and also used in the high degrees.

CHALK, CHARCOAL, AND CLAY.—The symbolical qualifications of the servitude of an Entered Apprentice—Freedom, Fervency, and Zeal.

CHAMBER, MIDDLE. (See *Middle Chamber.*)

CHAMBER OF REFLECTION.—In the French and Scottish Rites, a small room adjacent to the Lodge, where, before initiation, the candidate reflects upon the serious nature of the ceremonies in which he is about to take part. It is also used by the Knights Templar and other Orders.

CHANCELLOR.—1. An officer in Council of the Knights of the Red Cross, corresponding in some respects to the Senior Warden of a symbolic Lodge. 2. Initiating officer in the Eastern Order of Esau, Ishmael, or Order of Reconciliation.

CHANCELLOR, GRAND, and Vice Grand Chancellor, are recording officers in Knight Templarism.

CHAO, ORDO AB (Order out of Chaos).—One of the mottoes of the high degrees.

CHAOS.—Discrete and Wise Chaos are the names of the 49th and 50th degrees of the Rite of Mizraim. (See *Knight of the Sun.*)

CHAOS DISENTANGLED.—Formerly applied to the 28th degree, or Knight of the Sun of the Ancient and Accepted Rite.

CHAPEL.—In every convenient place, the architect of a Lodge should contrive secret cryptæ or closets. They are of indispensable utility, but are not sufficiently attended to in practice. On the continent they are numerous, and are called Chapels. They ought to be seven in number:—1. A room for visitors; 2. The Tyler's room; 3. A vestry where the ornaments, furniture, jewels, and other regalia are deposited; 4. A chapel for preparation, hung with black, and having only one small lamp placed high up near the ceiling; 5. A chapel of reflection, furnished with a table on which are a lamp and the emblems of mortality; 6. A chancery containing the records of the Lodge; and 7. An underground crypt

in the centre of the Lodge-room, to which access is obtained by a moveable trap-door, seven feet long and three feet broad.

CHAPITER.—An ornamental finish to the top of a pillar. (See *Pillars of the Porch.*)

CHAPLAIN.—An office usual but not peremptory in a Lodge. It is generally conferred as a mark of respect on a brother in holy orders, but was unknown to the earlier Masons. As a matter of practice, it depends upon the wishes of the Lodge in general.

CHAPLAIN, GRAND.—An office in Grand Lodge, first instituted 1st May, 1775, and since universally adopted.

CHAPTER.—A convocation of Royal Arch Masons and others, such as the degree of Rose-Croix, 18th in the Ancient and Accepted Rite. In England, Royal Arch Masonry is under a somewhat similar government to the Craft, although in America and other countries it is not. The Presiding Officers of a Royal Arch Chapter are the Zerubbabel, Jeshua, and Haggai, commonly called the three first Principals. In the ineffable degrees, the name of the Assembly is also Chapter. 2. The third section of the Antient and Primitive Rite.

CHAPTER, GENERAL.—The name of the supreme body of Templars, the chief seat of which is in Scotland. Its powers include the establishment of Grand Priories, Encampments, and Preceptories, in any part of the world.

CHAPTER, GRAND.—The governing body in Royal Arch Masonry in any jurisdiction, usually meeting in a quarterly communication.

CHAPTER MASON.—A term sometimes applied to a Royal Arch Mason.

CHARGES, ANCIENT.—That monitory addresses prevailed amongst all the ancient guilds appears to be well warranted by history, and so important a body as the operative masons could not have been without them. But, strange to say, long subsequent to the admission of Elias Ashmole, who was made, according to his own statement, in 1646, in the town of Warrington, Lancashire, merely scattered records could be found as to the ancient regulations of the Craft. That some regulations existed is beyond doubt, but in what form, or how expressed, it is wisest to remain neutral. The whole subsequent history of modern Freemasonry becomes inconsistent if we assign a higher antiquity to it than that of Sir Christopher Wren, who, at the building of our national palladium (itself founded on the site of a temple conjointly to the Sun and Moon, Apollo and Diana), turned the principle of the Society back to this inward Sun and Moon, recognised as Vitality and Conscience. It is to the credit of Sir Christopher Wren that he was among the founders of the Royal Society, and proposed a Society for the Encouragement of Morality. When he was made

Grand Master of Freemasons, it is probable that he considered this design sufficiently realized; and although Craft Masonry at the present day only presents the shell of a psychological society, and contents itself with the practice of certain ceremonies, in the mind of Wren it probably had assumed proportions as colossal as those of St Paul's, and objects as universal as those of the Royal Society in relation to science.—To return to the Old Charges. These are ranged under six general heads: 1. Concerning God and religion; 2. Of the civil magistrates, supreme and subordinate; 3. Of Lodges; 4. Of Masters, Wardens, Fellows, and Apprentices; 5. Of the management of the Craft in working; 6. Of behaviour under different circumstances and in various conditions.

CHARITY.—The cementing bond and mystic tie between all Freemasons, and the essence of the Rose-Croix, 18°. A virtue on which it is unnecessary to expatiate, as it has received attention at the hands of every preacher, and is open to the practice of any one, whatever his religious faith. It is to be feared that its essence is more expatiated upon than favoured in actual life.

CHARLES I. and II. (See *Stewart Masonry.*)

CHARLES III., ORDER OF. (See *Immaculate Conception, Order of the.*)

CHARLES XIII., ORDER OF.—An Order of Knighthood, instituted in 1811 by Charles XIII., King of Sweden, and attainable only by Freemasons of the most illustrious virtue in his dominions. In the manifesto establishing the Order, the King declares:—"To give to this society [the Masonic] a proof of our gracious sentiments towards it, we will and ordain that its first dignitaries, to the number which we may determine, shall in future be decorated with the most intimate proof of our confidence, and which shall be for them a distinctive mark of the highest dignity." The number of knights is 27 (a multiple of nine), with three extra ecclesiastical knights, the King being the perpetual Grand Master. Knights can only be installed on the 28th of January in each year. The badge is a cross of four points, of ruby red, with a golden border, surmounted by the royal crown. In the centre of the obverse, on a white ground, are the initials of the royal founder—viz., the number xiii between two CC's, interlaced with each other; on the reverse, in a triangle, the letter B. It is worn pendant to a red watered ribbon.

CHARLES MARTEL.—Known in the Lansdowne MS. as "one Charles Marshall; and he was a man that loved well the said Craft, and took upon him the Rules and Manners." Mayor of the Palace, in France, from 716 to 741.

CHARLESTOWN.—This city, in South Carolina, was the first place in which the Ancient and Accepted Rite (in the form we at present recognise it) was established, in the year 1801. The

present seat of the "Mother Council of the World" is at Washington, D. C., U. S. A.

CHARNOCK. (See *Rosicrucians, Eminent.*)

CHARTER.—In Freemasonry, a document issued by a Grand Lodge, Chapter, or other supreme body, to a certain number of members, empowering them to organize a Lodge, Chapter, Conclave, College, or other body, and to confer degrees. A Lodge can never be legally opened for labour unless the charter or warrant is present; and it is the right of every brother to see it when he desires to do so.

CHASIDEES, CHASDIM.—A class or order of men mentioned in the first book of Maccabees, chap. vii. 13. The Septuagint designates it by the Greek name *Assidai.* The word means, *skilled in all wisdom, human and divine.* This association was composed of the most noble and learned men of Israel, most noted for their charitable and peaceful dispositions, their superior knowledge of the law, and their zeal for the purity and preservation of the Temple. Scaliger connects this society with that of the Essenes, deeming it the predecessor of the latter.

CHASTANIER, BENEDICT.—A French Mason, who established a Lodge, named the Illuminated Theosophists, in London, in 1767, as a modification of the Rite of Pernetti. It had nine degrees: 1, 2, and 3. EAP., FC., and MM.; 4, 5, and 6. Theosophic EAP., FC., and MM.; 7. Sublime Scottish Mason, or Celestial Jerusalem; 8. Blue Brother; and 9. Red Brother.

CHASUBLE.—A circular cloth, which falls down over the body, so as completely to conceal it. Used in the Rose-Croix degree.

CHEREAU, ANTOINE GUILLIAUME.—Author of two hermetico-philosophical tracts on the Cubical Stone and the Philosophical Cross, Paris, 1806.

CHERUBIM.—The second order of the angelic hierarchy, succeeding the seraphim. In Hebrew, the singular form of כרובים is כרוב; but the description is nowhere found. According to Aben Ezra, the word means all sorts of images in general. Several rabbis assert that the form was that of a child; considering the כ as a servile letter, they read כרביא, Chrbia, which in Chaldee means, *like an infant.* From this idea have arisen the little winged heads used in religious paintings. The etymology of the word is, however, doubtful. In Syriac, כרובא means *strong, powerful,* perhaps in allusion to the ox used in agriculture, the root כרב meaning *labourer.* Rosenmüller considers that Moses found the figure of the *chroub* in the sanctuaries of ancient Egypt, where the image of the lion symbolized strength and majesty; the bull, constancy, firmness, and force; the man, corresponding with humanity and gentleness—φιλανθρωπία; and the eagle, with the

energy and sublimity of the Divine nature. Among the seven ophite spirits, the first, the lion, corresponded with Michael; the second, the bull, with Uriel; the third, the dragon, with Raphael; the fourth, the eagle, with Gabriel; the fifth was a bear, corresponding with Thautabaoth; the sixth, according to Celsus, had the form of a dog, and was named Erataoth; and the seventh, according to Origen, had the shape of an ass, and was called Onod or Thartharaoth. The Cherubim have also been compared to the γρύφες, or griffins of the Persians—guardians of the mountain of gold. But the word כרוב, Chroub or Cherub, has a great affinity with Chebub, a celebrated spirit in the Persian mythology, who is represented with wings, and a sword in his hand. The first mention of chroubim is in Genesis iii. 24, where they are thus described; and as Moses must have been undoubtedly familiar with Persian, Assyrian, and Ninevite cosmology, it is there we may seek for the true origin of the term. If the discoveries of Mr George Smith in Assyria prove anything more distinctly than anything else, it is that the mythology of Genesis was derived by the Jehovistic and Elohistic authors of the Jewish cosmogony from the libraries of the sovereigns of Nineveh, Babylon, and Warka, or Erech. The cherubim also overshadowed the mercy-seat, or covering of the ark, and between them the Shekinah rested, and thence the bathkol, or voice of God, issued. The four mystical animals played a great part in the Kabbalah, and the cherubim no doubt partook of their nature in the eyes of the ancient worshippers of God.

CHESED.—Usually Hesed. It is Heb. חסד, mercy. It is the fourth of the Kabbalistic Sephiroth.

CHEVALIER, IMPERIAL. (See *Rosicrucians, Eminent.*)

CHIBBELUM.—A corrupted word, used in the rituals of the eighteenth century.

CHIEF OF THE TABERNACLE.—The twenty-third degree of the Ancient and Accepted Rite. In it is commemorated the institution of the order of the priesthood in Aaron and his son Eleazar, and Ithamar. The officers are three in number: a Sovereign Sacrificer, and two High Priests. The assembly is termed a Court or Hierarchy, and the members Levites. Apron: white, lined with deep scarlet, bordered with red, blue, and purple ribbon. A golden seven-branched candelabrum is painted on the centre, and a violet-coloured myrtle on the flap. Jewel: a thurible, worn from a broad yellow, purple, blue, and scarlet sash, over the left shoulder. It is the first of three degrees referring to the setting up of the Tabernacle in the wilderness (Exodus xxix. and xl.). The hangings of the apartment are white, supported by red and black columns—by two placed at

intervals. The standards of the tribes are planted round the rooms near the walls, in the following order: East: 1. Judah, crimson standard, in stripes or waves; device, a lion couchant between a crown and sceptre. 2. Towards the North, Issachar; colour, greenish yellow; device, an ass couchant beneath its burthen. 3. Towards the South, Zebulon; colour, light green; device, a ship. Southwards, 4. Simeon; colour, yellow; device, a naked sword. South, 5. Reuben; colour, brilliant crimson; device, a man. Westward, 6. Gad; colour, bluish green; device, a field *semée*, with stars next towards the west. 7. Manasseh; colour, variegated, like agate; device, a vine running over a wall. 8. West, Ephraim; colour, variegated, like opal; device, a bull. Next towards the North, 9. Benjamin; colour, violet; device, a wolf. Next towards the North, 10. Asher; colour, blue; device, a tree in full foliage. North, 11. Dan; colour, gold; device, an eagle holding a serpent in his beak. Next to Dan, towards the East, 12. Naphthali; colour, bluish green; device, a female deer running at full speed. In the centre of the Court is a representation of the Tabernacle of Moses (Exodus xxvi. and xxxvi.). For reception an extra apartment is required, with an altar, a feeble light, and other appropriate emblems.

CHIEF OF THE TWELVE TRIBES.—The 11th degree of the Chapter of Emperors of the East and West. Also called Illustrious Elect.

CHIEFS OF ENLIGHTENED MEN.—A title often applied to the Masonic rulers in Lodges and Chapters, on certificates privately issued; a custom in vogue until a few years ago.

CHIEFS OF MASONRY.—Formerly applied to Princes of Jerusalem, but properly appertaining rather to the Grand Master of symbolical Masonry, the M. E. First Principal of the Grand Chapter, and the Inspector-General of the 33d degree.

CHILI.—Masonry was introduced into Chili under the Grand Orient of France in 1841. The 20th April, 1851, witnessed the formation of an independent Grand Lodge, and a Grand Chapter was soon after formed.

CHINA.—The Grand Lodge of England introduced Masonry into China, and a Provincial Grand Lodge now exists at Hong Kong, together with Chapters and the Knight Templar degree.

CHINESE SECRET SOCIETIES. (See *Societies, Secret, China.*)

CHISEL.—One of the working tools of a Mark Master, emblematic of the effects of education on the human mind. It is to the Mark Master what the Ashlar is to the Entered Apprentice, and also enters largely into the speculative education imparted to the latter, being also one of his working tools.

CHIVALRY.—The chivalric principles of the middle ages were embodied, to a certain extent, in ceremonies of a similar charac-

ter to those of Masonry. The profession of arms, indeed, could not be followed by men of nobility without passing through its degrees, three in number—1, Page; 2, Esquire; 3, Knight. The page was educated by some noble dame, with great care, and at the age of fourteen was presented at the altar, where the priest, having consecrated a sword, suspended it from his shoulder, thus marking his advance to the degree of esquire. After this he accompanied some knight, and upon having acquitted him in this character for a certain period, received the honour of knighthood. The day before the ceremony of installation was a solemn fast, and the night was passed in a church, at the foot of the altar, in the midst of profound darkness. The next day he was sworn, and received with the Accolade (see *Accolade*), and was clothed in armour, the emblematic meaning of which was explained to him. He received certain passwords and signs. (See also *Knighthood.*)

CHRESTOS. (See *Soter.*)

CHRIST, ORDER OF.—When the Knights Templar were overthrown throughout Europe, they were, it is said, protected in Portugal, and converted by the sovereign, Dennis I., in 1317, into a new order, called the Order of Christ, the secret part of the ritual being abolished. In 1789 the members were—1. The Sovereign; 2. Six Grand Crosses; 3. Four hundred and fifty Commanders; 4. Knights unlimited. A Masonic order of the same name was, in 1807, established in Paris by a Portuguese named Nunez.

CHRIST, ORDER OF JESUS. (See *Obrine, Order of.*)

CHRONOLOGY.—From *chronos*, time, and *logos*, a discourse; *i.e.*, the science of time, or that of computing time and arranging dates. This differs throughout the world, and forms a sub-section of the science of history, the eras of various nations being established according to different principles. The common chronology adopted in the Bible, and hence in Masonry, is not really correct, and has been overthrown by the subsequent discoveries of archæology.

CHURCH, FREEMASONS OF THE.—Under the designation of "Freemasons of the Church, for the Recovery, Maintenance, and Furtherance of the True Principles and Practice of Architecture," an architectural college was formed in London in 1842. Of its present position little is known.

CIPHER WRITING. (See *Secret Writing.*)

CIRCLE. (See *Point within a Circle.*)

CIRCULAR TEMPLES.—Used in the initiations of Zoroastrianism and Druidism.

CIRCUMAMBULATION.—Processions round the centre object of worship, such as statues and altars, have always been in vogue, and

a certain symbolical meaning was attached to the ceremony. The procession in all ancient religions usually followed the course of the sun, and in part and in whole we still possess hymns sung by the priests on such occasions; for instance, the hymn of the priests of Delos, sung in praise of Apollo the Sun, the burthen of which was, "We imitate the example of the sun, and follow his benevolent course." In the same way, the Druidical priests circumambulated their altars thrice. Nor is this custom extinct in the Highlands of Scotland to the present time. In passing round the monumental cairns, the people go thrice round by the south, and term it *deiseal*, from *deas* or *deis*, the right hand, and *soil* or *sul*, the sun. Circumambulation is also practised in Freemasonry during certain ceremonies, such as the consecration of Lodges, initiation or advancement of members, and other circumstances.

CIRCUMSPECTION.—A watchfulness of conduct recommended in the teachings of Masonry, and very important to the conservation of secrets. It is a duty enjoined in the most explicit manner in the Ancient Charges.

CITY, KNIGHT OF THE HOLY.—The fifth and last degree of the rectified rite of the Benevolent Knights of the Holy City, or the Rite of Strict Observance, settled at Wilhelmsbad in 1782.

CLANDESTINE.—Not legal. Masons working the ceremonies illegally, with intent to avoid the control of their governing authorities, are called Clandestine Masons. Initiates thus introduced are illegally made. It can scarcely be said that friendly instruction on particular points is clandestine, where the participators are known to be regularly certificated.

CLARE, MARTIN, F.R.S.—A distinguished Mason of the eighteenth century. In 1732, it is said, he was appointed to revise the lectures by Grand Lodge; in 1735, he was Junior Grand Warden; and in 1741, he was Deputy Grand, Grand Master. Clare's lectures were a great improvement upon those previous to his time, but have since been replaced by much more elegant discourses.

CLASSES.—Ancient Masonic tradition informs us that the speculative and operative Masons who were assembled at the erection of the Temple, were ranged in nine classes under their respective Grand Masters, viz.: 30,000 Entered Apprentices under their Grand Master Adoniram; 80,000 Fellow Crafts under Hiram Abif; 2,000 Mark Men under Stolkyn; 1,000 Master Masons under Mohabin; 600 Mark Masters under Ghiblim; 24 Architects under Joabert; 12 Grand Architects under Adoniram; 45 Excellent Masters under Hiram Abif; 9 Super-excellent Masters under Tito Zadok; besides the Ish Sabbal, or labourers. This is, however, a purely imaginary arrangement, and probably the

fiction of some Mason of the last century, as the names have no archæological warrant, and are, indeed, impossible in the Hebrew language. Many such inconsistencies occur.

CLAVEL, THE ABBÉ.—Author of a work on Masonry, in which many of the degrees are misrepresented, and none properly described. The book is, however, amusing, and not likely to do harm.

CLAY GROUND.—In the clay ground between Succoth and Zeredatha, Hiram Abif cast all the sacred vessels of the Temple, and the pillars of the porch. This spot was about 35 miles north-east of Jerusalem. (*See* 1 Kings vii. 42, and 2 Chron iv. 17.)

CLECHE.—A cross charged with another cross of the same figure, but of the colour of the field.

CLEMENT XII.—Pope, 12th Aug. 1730; died 6th Feb. 1740. He fulminated the celebrated bull of excommunication, entitled *In Eminenti Apostolatus Specula,* 28th April, 1738, in which the Freemasons were condemned. On the 14th January, 1739, he caused Cardinal Firrao to issue a still more strict edict, in which persons were prohibited from being Freemasons under pain of death, confiscation of goods, and utter exclusion from future grace or mercy.

CLERICI ORDINIS TEMPLARIORIUM.—A name adopted by a sect of the Strict Observance system, at the conclusion of the Seven Years' War. It was established by Starck in 1767, and for a time flourished, but is now extinct. Its degrees were: 1, 2, 3. Symbolic Masonry; 4. Junior Scottish Mason; 5. Scottish Master, or Knight of St Andrew; 6. Provincial Capitular of the Red Cross; 7. Magus, or Knight of Purity and Light. This last was divided into five sections. 1. Knight Novice of the Third Year; 2. Knight Novice of the Fifth Year; 3. Knight Novice of the Seventh Year; 4. Levite; and 5. Priest. (See *Starck.*)

CLERMONT, CHAPTER OF.—Under this name Chevalier de Bonneville founded at Paris, 24th November, 1754, a chapter of the high degrees. There were at first six degrees: 1, 2, 3. Symbolic Masonry; 4. Knight of the Eagle; 5. Illustrious Knight or Templar; 6. Sublime Illustrious Knight.

CLERMONT, COUNT DE.—Louis de Bourbon, a prince of the blood, and Count de Clermont, was elected by sixteen Paris Lodges perpetual Grand Master; which office he neglected, although he was not displaced. He died in 1771, and was succeeded by his nephew, the Duke de Chartres.

CLINTON, DE WITT.—Born at New York, 2d March, 1769; died, 11th Feb. 1828; initiated in 1793, he became Master of his Lodge in the following year. In 1806, he was Grand Master of the Grand Lodge of New York; and in 1814, Grand Master of the Grand

Encampment. In 1816, he was General Grand High Priest of the General Grand Chapter of the United States. He was a zealous Mason; and when the Anti-Masonic excitement arose in America in 1826, being Governor of the State of New York, he nevertheless took all necessary steps for the arrest of the supposed criminals; but as no murder had been committed, no persons could be arrested. (See *Morgan, William.*)

CLOSING.—An important part of the ceremonies consists in the proper closing of the Lodge: it should be done with the same impressiveness and calmness with which the opening has been effected. Either the Lodge should thus be closed, or the brethren called off to refreshment (see *Calling off*), as adjournments are impossible in Masonry; and after an interval devoted to the discussion of the disturbing cause, the Lodge should be called on, and continued until the closing ceremony. It is very much to be regretted that many brethren are in the habit of presenting themselves just before the closing of the Lodge, in order that they may afterwards participate in the banquet. This is a practice which the W. M. might reprobate from the chair of K. S., and thus, during his term of office, contribute to discourage. In America, where Grand Lodges sometimes sit for several days, the session is adjourned by calling off to refreshment, and calling on, the following day. No other method, in fact, is constitutional.

CLOTHED.—Proper clothing consists of white leather gloves, the apron, of course, and the jewel, if any, of the rank of the wearer. The gloves are, however, often improperly dispensed with, except on occasions of importance. Formerly, part of the costume of the W. M. consisted of a hat which he wore in that capacity.

CLOUDED CANOPY. (See *Covering of the Lodge.*)

COCHLEA.—A staircase contrived in the form of a screw within the inner court of the Temple. Peculiar to the 4th degree of the Ancient and Accepted Rite.

COCK.—The emblem of courage among the ancients. He was sacred to Ares (Mars), Pallas, and Bellona, deities of war. Herē (Juno) was also represented with the bird; and a white cock was a tribute of sacrifice to Asklepios or Æsculapius. One of the final and most pathetic acts of Socrates, before his unjust execution by hemlock, is mentioned by Plato at the end of the "Phædo," when, knowing that all would be well with him, he desired that a cock should be sacrificed to Asklepios, the god of health; thus disproving by his final act that he was a defier of the gods of his country. The cock was also the sign of life and of the sun; and hence we find it mentioned in connection with

the death of the Saviour of Christianity. It was a Christian emblem of the Knights Templar.

COCKLE SHELL. (See *Scallop Shell.*)

CODHEADS.—A society meeting in London in derision of the Masons, about 1750.

COERCION.—It is one of the peculiar excellencies of Freemasonry, that it cannot coerce any one to join it, or to proceed further in it than his inclination allows. Every candidate must come of his own free will and accord; and even in the preliminary ceremony he is admonished to this effect. If coercion be therefore impossible, how much more cautious should be the true Freemasons in acting or speaking before persons who have expressed any desire to enter the Fraternity, lest this perfect freedom of will should be lost. It may be right, nay, even Christianlike, to say, that to see any one a Mason would be pleasant or agreeable in particular cases, but mercenary and interested motives should be strongly repressed. A good man does not lose any of his goodness by not belonging to the brotherhood, although a good man would unquestionably find a more congenial sphere of action among the sons of light. The practice, too unhappily common, of thrusting Freemasonry down the throats of the uninitiated, is a veritable scandal.

COETUS (Latin, *Act, assembly*).—Incorrectly used in some old Latin Masonic diplomas. Dermott, however, signs himself, "Sec. M. Coetus," in a document of the date, 10th Sep., 1764.

CŒUR, JACQUES. (See *Rosicrucians, Eminent.*)

COFFIN.—In all the ancient mysteries, the aspirant could not participate in the highest secrets until he had been placed in the Pastos, Bed, or Coffin. In this he was symbolically said to die, and his resurrection was to the light. The Greek verb *Teleutao*, in the active voice, signified "I die," and in the middle voice, "I am initiated." Stobæus quotes an ancient author, who says: "The mind is affected in *death*, just as it is in the *initiation* into the mysteries; and word answers to word, as well as thing to thing; for τελευτάν is *to die*, and τελεισθάι, *to be initiated.*"

COHEN (Heb. חכן).—A priest.

COHENS ELECTED. (See *Pascalis a Martin.*)

COLE, BENJAMIN.—Published the Old Constitutions in 1728 and 1731, and a third edition in 1751.

COLE, SAMUEL.—At one time Grand Secretary of the Grand Lodge of Maryland—author of the "Freemasons' Library, or General Ahiman Rezon," 1817 and 1826.

COLE, WILLIAM.—The successor to Pine, as the publisher of the engraved lists.

COLLAR.—An ornament worn about the neck by the officers of

Lodges, to which is suspended the jewel indicative of rank. Its colour varies in different degrees. That of the symbolic or craft Lodge is blue; of a Past Master, purple; of a Royal Arch Mason, scarlet; of a Secret Master, white, bordered with black; of a Perfect Master, green, &c. Nor are the colours arbitrary, but fitted with an emblematic meaning. Chains are used in the Grand Lodge of England.

COLLEGE.—1. The regular assembly of a body of Rosicrucians is called a College, at which they celebrate their mysteries and perform the ordinary acts, incidental to the admission and advancement of aspirants. 2. The second section of the Antient and Primitive Rite.

COLLEGES, IRISH, or IRISH CHAPTERS.—These were established at Paris about 1730, and soon spread over the whole of France; they were, however, superseded by the Scottish Chapters. (See *Irish Chapters.*)

COLLEGES, MASONIC.—It has been thought by many that it would prove of great advantage to establish institutions of this kind. On mature consideration, it does not seem by any means politic. The rudiments of education are imparted in such schools as we have, without distinction of religious creed; and the Masonic body, by its own constitution, would be *ultra vires* to attempt anything further. It would indeed be narrowing Freemasonry to ask it to do more than really charitable actions; and as education involves, more or less, the whole sacrifice of a life to certain principles, it would be unwise to attempt—as the Jesuits do—to influence that life except in the freest direction.

COLLEGIA ARTIFICIORUM. (See *Roman Colleges of Artificers.*)

COLLEGIA ARTIFICIUM.—The "Enclycopædia Americana," art. *Masonry,* derives the Fraternity from the Collegia Artificium of the Romans, and says its members were introduced into this country by the Kings Alfred and Athelstan, to build castles and churches. They then united under written constitutions of the Greek and Roman Colleges and the provisions of the civil law. Their religious tenets being often objects of suspicion to the orthodox Catholics, and often differing among themselves, they were not allowed to obtrude in their meetings, and of course they were kept secret.

COLLOCATIO.—In ancient times, a ceremony at the funerals of Greeks and Romans, who were accustomed to place the corpse, laid on a bier, near the threshold of the door of the house, that all might see whether the deceased had met his death by violence or otherwise.

COLOGNE, CHARTER OF.—This document has been a bone of contention between the two parties who discuss the history of Masonry.

It would appear to have been originally written in Latin, and to bear the date of 1535. According to its supporters, there would seem to have been a Lodge in Amsterdam named *Het Vredendall* (Valley of Peace), from 1519 to 1601. In the latter year this Lodge was closed, but was revived by four surviving members in 1637, by the name of Frederick's Vredendall; and about the time of the Restoration there was found in the Lodge-room a brass-bound chest, secured by three locks and three seals, and, according to a protocol, issued the 29th of January, 1637, this chest contained:—1. The original warrant of the Lodge Het Vredendall in English. 2. A roll of members from 1519 to 1601. 3. The original charter given to the brotherhood at Cologne. These documents passed into the hands of Brother James Van Vasner, Lord of Opdem, and after his death they remained among the family papers until 1790, when M. Walpenaer, one of his descendants, presented them to Brother Van Boetzelaer, Grand Master of Holland; finally, 1816, they found their way into the possession of Prince Frederick of Nassau. There is another version of this history, which asserts that the papers had long been in the family of Van Opdem, by a member of which they were given to Van Boetzelaer, who transmitted them to Van Jeylinger, his successor, with injunctions to preserve them until the restoration of the Orange family to political power. The documents are still preserved in one of the Lodges at Namur. They have been very hotly debated: on the one hand, Oliver, Regheillini, and some others, treat them as authentic, and the antiquaries of the University of Leyden certify that the paper on which the register of the Lodge at the Hague is written is of the same kind as that used in Holland in the beginning of the seventeenth century. Now this register refers to the charter of Cologne as being in existence, so that the fraud, if a fraud, is two centuries old; Helderman, Bobrik, Morsdorf, Kloss, and others, reject the documents, and, indeed, internal as well as external evidence would seem to be against the authenticity of the documents. There is said to have been a congress at Cologne in 1525, called together by the representatives of nineteen Lodges, and that this famous charter was then issued. It is probably one of the many frauds which accompanied the re-establishment of Masonry about the beginning of the present century. It is to be found by the Masonic reader in Dr Burnes' "Sketch of the History of the Knights Templar," London, 1840; in D. Murray Lyon's edition of Findel's "History of Freemasonry;" in the American *Quarterly Review of Freemasonry*, where it is commented upon by Dr Mackey; and in the *Freemason's Magazine and Masonic Mirror.*

COLORADO.—Masonry was introduced into this territory in 1860;

but a Grand Lodge was formed in the August of 1861, the Orient of which was at Denver City. Royal Arch Chapters and Knights Templar have since been established.

COLOURS.—Every grade in Freemasonry has its appropriate colour, bearing a mystic meaning; and a similar principle held good in other occult fraternities as well as in Heraldry. The three symbolic colours of the Druids, in their three degrees, were green for Hope, blue for Truth, and white for Light. The colours of Ancient York Masonry are blue, purple, and scarlet. Besides these, different chivalric orders adopted different colours. (But see under the special colours.)

COLUMBIA, BRITISH.—A Grand Lodge of Freemasons was organized the 2d Dec. 1871.

COLUMBIA, DISTRICT OF.—Grand Lodge formed Dec. 11, 1810.

COLUMBRARIANS.—The brethren of this honourable society assembled, 1743, at the Bull Inn in Bishopsgate Street, London. Like other societies, it was of a convivial character.

COLUMN.—A round pillar to support and adorn a building, the architectural peculiarity of which varied according to its order. (See *Broken Column.*)

COMMANDER, EMINENT.—The presiding officer in an encampment of Knights Templar. The present title is Preceptor, and a Commandery, a Priory. The jewel of his office is a cross, from which issue rays of light. 2. The superintendent of a Commandery of Knights of Malta was so called.

COMMANDER, GRAND. (See *Grand Commander.*)

COMMANDER-IN-CHIEF.—The president in a Consistory of Sublime Princes of the Royal Secret, Ancient and Accepted Rite. In a Grand Consistory he is styled Very Illustrious.

COMMANDERY.—An assembly of Knights Templar, consisting of at least nine members, properly constituted by some more supreme authority to confer the degrees of knighthood, was formerly called by this name. The officers are a Commander, Generalissimo, Captain General, Prelate, Senior Warden, Junior Warden, Treasurer, Recorder, Standard-bearer, Sword-bearer, Warder, three Guards, and a Sentinel. Peculiar to America. In England, it is now Priory.

COMMANDERY, GRAND.—Title of supreme Knight Templar authority in each State of the United States, subordinate to the Grand Encampment. (See *Encampment, Grand,* and *Priory.*)

COMMITTEE.—Private committees, or unauthorized sub-sections of a Lodge, are expressly forbidden to be held in a Lodge—hence brethren talking together during the ceremonies, or on the business of the Lodge, may, and should at all times be, reproved by the Worshipful Master.

COMMITTEE ON FOREIGN CORRESPONDENCE.—A select body of Masons, appointed by each Grand Lodge, Chapter, or other body, in the United States, whose duty it is to report on the doings of other Grand Lodges and Masonic bodies; these reports are usually issued annually, and form a most valuable contribution to Masonic literature and history.

COMMON GAVEL. (See *Gavel.*)

COMMUNICATE.—A degree is said to be communicated when its secrets are verbally described by the bestower without a regular initiation. This is never permitted in Craft Masonry, but is occasionally admissible in Scottish Masonry, and some of the side degrees.

COMMUNICATIONS.—Sometimes the meetings of private Lodges are called Communications. The quarterly assembly of a Grand Lodge is always thus denominated.

COMO. (See *Magistri Comacini.*)

COMPAGNON.—A Fellow Craft, in French Masonry.

COMPAGNONAGE.—Although working men in our own day have formed protective associations, of more or less importance, the idea is not new. The institution of the Compagnonage is of considerable antiquity, and there can be little doubt that in all trades it was formed from a common necessity. We have here rather to deal with the historical than the political aspects of the question. It is asserted by historians that, based upon similar traditions to those of the Masons, the Companions of the Tower (de la Tour) are of origin almost coequal with that assigned to our ancient brethren of the First Temple; but when it is considered that the word Tour has also the signification of Journey, it may be seen that it signified rather the usual journey made by handicraftsmen in their respective trades, before it was admissible for them to esteem themselves entitled to claim guild privileges in their native towns; in fact, they went forth, like the early Masons, to acquire dexterity in their several arts. It was neither an unjust nor an inconvenient practice; the men acquired greater ideas, learnt new methods in their trade; and where trades are necessities of life, the interchange of ideas could not but promote the general good. Returned to his native place, the journeyman performed his masterpiece, and was then admitted to his proper station among his predecessors and contemporaries. But in days of great oppression and very unequal laws, it was not unnatural that men should superadd to this general and ordinary obligation, certain secret means of inter-protection. It was not only that they desired to retain in their own custody the best processes of their trade, but, as is the case in every close business, they wished to be certain that these processes would

not ultimately become common property, for upon their skill their very livelihoods depended. Seeing, as they did, that the cleric, the physician, the lawyer, were by jealous laws saved harmless in the exercise of their several professions, it can hardly be thought wrong of these men, who performed heavy and accurate labours, that they should form semi-occult bodies among themselves. Patents were unknown; and the very handiwork at that time depended upon the individual capacity, and in many cases upon the probity, of the labourer, for in the event of any catastrophe in any particular art, his life or his liberty might become forfeit, at the irresponsible will of feudal lords. It is, however, puerile, in our opinion, to refer every institution, no matter what, where it assumes an associative form, to King Solomon's Temple. We are living in times rife with instructive discovery, showing us that civilizations, as perfect as our own, existed long ago; that even in the most remote times, far beyond our ken, man possessed liberal arts, great intellectual activity, and a keen perception of beauty, and a consequent love of luxury. Prehistoric times, as unveiled to us, evince great minuteness of execution in things not usually supposed to appertain to rude ages; and hence it is but fair to urge that we should not undervalue the productions discovered in the truthful, terraqueous globe on which we live. As we find objects of art,—constructed according to a different taste, indeed, but true to the standard of the requirements of the time,—we have no right to undervalue such productions; *e.g.*, a common Birmingham button by no means represents either the skill or the labour of a gold torque, or a polished implement of the stone age. Hence we must really come to reasonable conclusions, and admit, with modern times, that many of our traditions have been lying inventions. And so with the presumed Hebraic origin of the Compagnonage. But as we are concerned here with historical legend, let us say, that three divisions of the Compagnonage have been recognised:—1. The Children of Solomon. 2. The Children of Maître Jacques. 3. The Children of Père Soubise. The first of these branches assert that King Solomon, on the completion of the Temple, formed them into a guild, and gave them their liberty; but of this, either in the Bible or anywhere else, there is not a jot of proof. Next, Maître Jacques is claimed to have been the son of one of Solomon's workmen, named Jacquain or Jachin, born in the Gaulish city of Carte, now St Romille, not discoverable on the map, and as great an anachronism as the conjunction of Peter Gower or Pythagoras, and Charles Martel, King of France, "who loved Masons well," as we are told. Père Soubise was an associate of Maître Jacques, and dwelt in a similar land of fable,

and the area of his presumed living influence was France, where he met with a similar knockdown blow to H. A. B. Other traditions—*mirabile dictu!*—convert him into a Benedictine monk, or into Jacques de Molay; but, in fact, he never could have had any real existence at all. It is impossible to avoid the conclusion, that the founders of the Compagnonage merely idealized, in a saint-like fashion, some patron whose mythical history it was necessary to believe, die, or—be turned out of the Society!

COMPAGNONS DE LA TOUR. (See *Compagnonage.*)

COMPANION.—The distinctive appellation of a Royal Arch Mason, corresponding to the word brother in symbolic Lodges. It is supposed to refer to the companionship in exile and captivity of the ancient Jews, from the destruction of the Temple by Nebuchadnezzar to its restoration under Zerubbabel by command of Cyrus.

COMPASSES.—These are used in operative Masonry for the adjustment of distances, and to obtain those just proportions endowing architectural work with strength and beauty. In speculative Masonry, the implement is symbolical of that even tenour of deportment so desirable in the social state. The compasses are thus the most prominent emblem of virtue, and the measure of a Mason's life and conduct. They teach a lesson concerning the duty we owe to ourselves and others, and inculcate the imperative duty of circumscribing our passions and keeping our desires within due bounds.

COMPOSITE.—One of the five orders of architecture, compounded of the other four.

COMUS'S COURT.—A social society, held about 1750, at the Half-Moon Tavern, Cheapside, London.

CONCEPTION, CHRISTIAN KNIGHTS OF ST MARY OF THE. (See *Cross, Knights of the Blue.*)

CONCLAVE (from *con*, with, and *clavis*, a key).—1. A secret assembly, where the key is turned. The College of Cardinals assembles thus for the election of a Pope. 2. A designation of a Commandery, Preceptory, or Priory of Knights Templar. 3. A session of Knights of the Red Cross of Rome and Constantine.

CONCORD, ORDER OF.—Several societies have borne the name, but the first that could lay any claim to a Masonic character was the Order of Concord or of United Hosts. It was founded, in 1696, on Masonic principles, by the Prince of Nassau. Prince Schwartzburg-Rudolstadt founded another of the same name, which admitted ladies to membership, in 1718; and in 1759 another arose in Hamburg, which still flourishes.

CONCORDISTS.—An order established in Prussia by M. Lang on the wreck of the Tugendverein (Society of Virtue), the latter having

been formed on the suppression of the Illuminati in 1790, and suppressed in 1812 on political grounds.

CONFERENCE.—Sometimes conferences have been called together by intellectual Masons, to consider the interests of Masonry. In the last century, the most memorable of these were the Conferences of Copenhagen, Hamburg, and Mattisholm.

CONFUCIUS. (See *Societies, Secret, China.*)

CONGRESS, MASONIC. (See *Convention.*)

CONNECTICUT.—The first Lodge organized was the Hiram Lodge at New Haven, under a charter, in 1750, from St John's Grand Lodge, Boston. On July 8th, 1789, twelve Lodges assembled at New Haven, and organized the Grand Lodge of Connecticut, of which Pierpoint Edwards was elected Grand Master. In 1796, there were three Royal Arch Chapters in that State; but the Grand Chapter was not instituted until May 17th, 1798. The Grand Council of Royal and Select Masters was organized in 1819, and the Grand Encampment in September, 1827.

CONSECRATION.—When a new Lodge is formed, it is always hallowed or consecrated by an officer specially appointed by the Grand Master for the purpose. The ceremonies vary according to the country.

CONSECRATION, ELEMENTS OF.—In Masonry these are *corn, wine,* and *oil,* being symbolical of nourishment, refreshment, and joy, and also of health, plenty, and peace.

CONSERVATOR GENERAL.—The name of an officer of the Grand Orient of France. His duty is to advise the Grand Master. In 1814, three Grand Conservators were appointed in the absence of Joseph Napoleon and his deputy, Prince Cambacères.

CONSISTORY.—1. The meetings of members of the 32d degree are thus called, being Sublime Princes of the Royal Secret. The officers are: Thrice Illustrious Grand Commander, two Thrice Illustrious Lieutenant Grand Commanders, Grand Orator, Grand Chancellor, Grand Treasurer, Grand Secretary, Grand Master Architect, Physician General, Keeper of the Seals, Grand Master of Ceremonies, Captain of the Guards, and Tyler. 2. The sixth section of the Antient and Primitive Rite.

CONSOLIDATION LODGES.—Towards the middle of the eighteenth century, many Lodges under the Scottish Rite, having alchymistical tendencies, were constituted under this name. One of the most interesting of the Masonic degrees was derived from them.

CONSTABLE, GRAND.—Fourth officer in a Grand Consistory, and a Grand Officer of the Knights Templar.

CONSTANTINE. (See *Red Cross of Rome and Constantine.*)

CONSTANTINOPLE, KNIGHT OF. (See *Knight of Constantinople.*)

CONSTITUTION OF A LODGE.—Any number of Master Masons (not

less than seven) may apply for a warrant for a new Lodge, to be held regularly at a specified place and time. It is usual to obtain the recommendation of other members of the Craft for this purpose. If within the metropolitan district, the application is made to the Grand Lodge; but in the case of a provincial Lodge, it passes through the hands of the provincial authorities. Should the Grand Master, or Provincial Grand Master, on a proper report, deem the new Lodge necessary, a day is appointed for its consecration by a duly qualified officer, and the officers named in the petition are subsequently installed, and the new Lodge is at liberty to work under the warrant entrusted to them. It has been customary for the first Master and his two immediate subordinates to provide the Lodge furniture and other necessaries on the occasion; but this is not actually so in all cases.

CONSTITUTIONS. (See *Book of Constitutions.*)

CONSUMMATUM EST.—A term used in some forms of the Rose-Croix degree.

CONTRAT SOCIAL, or SOCIAL CONTRACT.—A union of Lodges for purposes of instruction, founded in Paris about 1776. It made a new arrangement of degrees.

CONVENTION.—A general Masonic meeting, now called a Congress, was formerly termed a Convention. The following are the principal Conventions, in chronological order:—

926. York, under Prince Edwin of England.
1275. Strasburg, under Edwin von Steinbach.
1459. Ratisbon, under Jost Dolzinger.
1464. Ratisbon, convened by the Grand Lodge of Strasburg.
1469. Spire, by the same.
1535. Cologne, by Hermann, bishop of Cologne.
1563. Basle, by the Grand Lodge of Strasburg.
1717. London, by the four Lodges of London. Institution of the Grand Lodge.
1730. Dublin, by the Lodges of Dublin.
1736. Edinburgh. Institution of the Grand Lodge.
1756. The Hague, by the Royal Union Lodge.
1763. Jena, by the Lodge of Strict Observance.
1764. Jena, by Johnson or Becker, who was denounced by Baron Hund.
1765. Altenberg, in continuation of the preceding. At this, Baron Hund was elected Grand Master of the Rite of Strict Observance.
1772. Kohl, convened by Ferdinand of Brunswick and Baron Hund, but was unsuccessful.
1775. Brunswick, by Ferdinand, Duke of Brunswick.

1778. Lyons, by the Lodge of Chevaliers Bienfaisants.
1778. Wolfenbüttel, convened by the Duke of Brunswick.
1782. Wilhelmsbad. An attempt to purify Masonry, then in much confusion.
1784. Paris. The Convention of the Lovers of Truth, under the auspices of the Lodge of United Friends. The Duke of Brunswick, St Martin, and Mesmer, were active participants in this Convention. See *Cagliostro.*
1785-1789. Paris. A similar attempt at reform.
1822. Washington. A Conference of American Lodges.
1843-1847. Baltimore. A similar Conference.
1853. Lexington, Kentucky. Another of like character.
1855. Paris, summoned by the Grand Orient of France.
1859. Chicago. An American Conference of similar nature to the former.
1875. Lausanne.

CONVOCATIONS.—(1) Meetings of Royal Arch Chapters; (2) Meetings of Councils of Royal and Select Masters; (3) Meetings of Rosicrucian Colleges.

COPESTONE.—Improperly called *capestone;* from the Saxon *kop,* the head; the topmost stone in a building, and the last laid. The celebration of the copestone is still usual among operative Masons, and is a time of rejoicing.

CORD, HINDU SACRED. (See *Zennaar.*)

CORD, SILVER. (See *Silver Cord.*)

CORD, THREEFOLD. (See *Threefold Cord.*)

CORDON.—Equivalent, in France, to the English collar.

CORINTHIAN ORDER.—(1) The lightest and most ornamental of the Orders of Architecture. (2) The column of Beauty in the South, appropriated to its proper officer. (For the origin of this Order, see *Acanthus.*)

CORN.—1. Conjointly with wine and oil, the elements of Masonic consecration, and derived from the practice of the most ancient nations. It is unnecessary to expatiate upon the meanings or the use of these substances, as they are well known to all. In processions, the corn alone is carried in a golden vessel, the wine and oil being conveyed in vessels of silver: the superiority of corn as the first necessity of subsistence being thus marked. (See Psalms, civ. 14.) 2. An emblem in the F. C. degree.

CORNER, NORTH-EAST. (See *North-East Corner.*)

CORNER STONE.—The first stone in the foundation of every building of magnitude is usually, if not invariably, laid in the north-east, with solemn ceremonies. Oliver justly says that its position "accounts in a rational manner for the general disposition of a

newly initiated candidate; when enlightened, but uninstructed, he is accounted to be in the most superficial part of Masonry." (*Signs and Symbols*, p. 225.)

CORNUCOPIA.—The horn of plenty, and a symbol of abundance, adopted as the jewel of the Stewards of a Lodge; it, however, has no authority as an effective symbol in Masonry, and may be omitted without any loss.

CORYBANTES, MYSTERIES OF THE.—These rites were instituted in Phrygia in honour of Atys, the lover of Cybele. The goddess first bewailed the death of her lover, and afterwards rejoiced at his resurrection. The ceremonies depicted the sufferings of Atys, who was placed in a coffin or pastos.

COSMOPOLITE.—The third degree of the African Architects.

COTTYTO, MYSTERIES OF.—Instituted in Thrace, and afterwards imported into Greece and Rome, where they were known as the Rites of the Bona Dea. Women alone were members and participants in this association; and one Clodius, who disguised himself in female apparel, and thus intruded himself upon the ceremony, is stated to have paid very dearly for the knowledge he acquired.

COUNCIL.—1. In several of the higher degrees the meetings are denominated Councils; as, a Council of Princes of Jerusalem, a Council of Royal and Select Masters, and in other cases. 2. The seventh and last section of the Antient and Primitive Rite.

COUNCIL, GRAND. (See *Grand Council.*)

COUNCIL OF KNIGHTS OF THE RED CROSS.—1. The first degree of the American Knights Templar is conferred in a Council, under a charter from a Commanding Officer, Sovereign Master, Chancellor, Master of the Palace, Prelate, Master of Despatches, Master of Cavalry, Master of Infantry, Standard-Bearer, Sword-Bearer, Warder, and Sentinel. 2. The sixth degree of the French Rite.

COUNCIL OF ROYAL AND SELECT MASTERS. (See *Secret Vault.*)

COUNCIL OF THE TRINITY.—A Christian Masonic jurisdiction, in which are conferred the degrees of Knight of the Christian Mark and Guard of the Conclave, Knight of the Holy Sepulchre and the Holy and Thrice Illustrious Order of the Cross. They are conferred after the Encampment degrees. The system is exclusively Christian and Trinitarian.

COUNCIL, SUPREME. (See *Supreme Council.*)

COURIER.—An officer in the Royal Oriental Order of Apex and the Sāt B'hai. Immediately under the Censor. See *Sāt B'hai.*

COURT, GEBELIN DE. (See *Monde Primitif* and *Voltaire.*)

COURT OF NUL TIEL RECORD.—A society held, in 1756, at the One Tun, in the Strand, London.

COUSINS, THE GOOD COLLIER.—An ancient order in the west of

France, having a mystical and social character; the precursors of the Carbonari. (See *Carbonari.*)

COUSTOS, JOHN.—The history of John Coustos, who was tortured by the Inquisition at Lisbon, in 1743, is only another illustration of the relentless policy of the Church of Rome, the authorities of which are the legitimate heirs and faithful copyists of the bloodthirsty priests of the pagan rites. Coustos was born at Berne in Switzerland, but was brought to England by his father in 1716, and there became naturalized. He followed the business of a lapidary, and, in 1743, removed to Lisbon, and there was master of a Masonic Lodge. He was denounced in confession by a female, who averred that the members were "monsters in nature, who perpetrated the most shocking crimes." This denunciation was acted upon, and Coustos was seized, in a coffee-house, on the plea of his being connected with a jewel robbery, of which one of his wardens, previously arrested, was accused. On being arrested, he was inhumanly treated, robbed of everything he possessed, and thrust into a loathsome dungeon, and forbidden to speak on any pretence. The next day he was brought before an inquisitor, with four assistants, and questioned on oath, being also required to make a full confession of all the crimes he had ever committed. This he firmly refused to do, stating that he had never confessed to man but to God, and that he was an innocent man. Upon this he was led back to his dungeon, and left there for three days, after which he was again brought before the tribunal. On this occasion he learnt that his real crime was that of being a Freemason, and that for that cause alone he had been imprisoned. He was more rigorously confined after this, and on several occasions brought up for further examination, but he steadfastly refused to violate the obligations he had taken, or to satisfy the curiosity of his judges. Upon this he was put to the torture in a subterranean vault, first racked, until he fainted with agony, and he was otherwise maltreated, but remained steadfast to his principles. This condition of things continued for months, and the ingenuity of his captors was exerted to the uttermost to invent variations in his sufferings. It is too horrible to relate here what these holy and reverend fiends, in the name of Christianity, perpetrated on the body of this unfortunate man. He was continually remanded, in order that he might regain strength to undergo more torture. He was racked many times; thrice was he nearly rent to pieces in an erect posture, by having the palms of his hands turned outward, and his arms so wrenched behind that the backs of his hands touched. After another two months, a new system was initiated, which can be best described in his own words:—"The torturers

turned twice round my body a thick iron chain, which, crossing upon my stomach, terminated afterwards at my wrists. They next set my back against a thick board, at each extremity whereof was a pulley, through which there ran a rope, that catched (*sic*) the ends of the chains at my wrists. The tormentors then stretched these ropes by means of a roller, pressed or bruised my stomach, in proportion as the means (*sic*) were drawn tighter. They tortured me on this occasion to such a degree, that my wrists and shoulders were put out of joint. The surgeons, however, set them presently after; but the barbarians, having not yet satiated their cruelty, made me undergo this torture a second time, which I did, with fresh pains—though with equal constancy and resolution. I was then remanded back to my dungeon, attended by the surgeons, who dressed my bruises; and here I continued until their *auto-da-fé*, or gaol delivery." He was finally sentenced to four years at the galleys; but was unable, on account of his injuries, to undergo his sentence. He was claimed by the British government as a subject, and returned to England, where he published a history of his sufferings. The inflexibility of his courage deserves the respect of every good Mason. The papal priests would do the same to-morrow if they dared, for the deadly policy of Roman Catholicism has never been known to change. Several editions of his *exposé* of the Roman Catholic persecution have been issued since 1746.

COUVREUR.—French for Tyler.

COUVRIR LE TEMPLE.—1. In French, to close the Lodge. 2. To cover the Temple to a brother, means to exclude him from the Lodge.

COVENANTS OF MASONRY.—The various oaths of obligation in the several degrees are sometimes thus called.

COVERING OF THE LODGE.—Our ancient brethren met beneath no other covering than the cloudy canopy of heaven. The innumerable stars that decked its concave surface were living witnesses of Him at whose sacred name they were taught to bow; and were nightly winning from the virtuous Mason, by their bright effulgence, the prayer of hope and the hymn of praise. In a Masonic sense, this bright firmament is still the covering of the Lodge; its mystic characters are ever blazing with Masonic truths and the secrets of science, and the surrounding galaxy of worlds bears testimony to the truth that, "in my Father's house are many mansions." There is another technical reason for calling the starry heavens the proper covering of the Lodge.

COWAN.—One of the profane, or uninitiated. Derived from the Greek κύων, a dog—from the inquisitive and foul habits of that animal. In the symbolical language of the East, dogs and swine are always associated with uncleanness. (See Matth. vii. 6, and Philip. iii. 2.)

Many fancy derivations of Cowan have been given, but none generally satisfactory. The word occurs in Anderson's *Constitutions*, p. 97, 1769, "Working masons ever will have their own wages . . . let *cowans* do as they please." In Scotland, a Cowan in operative Masonry is a workman building "drystane dykes," *i.e.*, walls, without mortar being used. From these and similar words, it has been inferred by good authorities, such as Brother Hughan, that a Cowan is a Mason, but illegally so, being by that designation distinguished from an *eavesdropper*. This may be right so far as operative Masonry is concerned, but it does not extend to speculative Masonry. But I am disposed to think the term Cowan to be very ancient. Moloch, the Syrian Saturn (Arabic, כַּיְוָן, *Kevan;* Hebrew, כִּיּוּן; Syriac, כאון), devourer of his children in both countries, was the primitive Chronos, who was the tutelary god of Italy; and Chronos was a corruption of כיון, Chion—Chone being the first name of Italy (Amos v. 26). This Moloch or Saturn was the Cabiric Mars. Plutarch says, that Κύων (Kyon) was the same as Chronos. Now, the objects of the Masonic mystery being eternity, harmony, and peace, they would naturally exclude representatives of Kyon, Cuon, or Cowans. As Cowans, they therefore would follow Chronos or Time, and defeat the first principle—as Molochites, the sacrifice of children would be obnoxious to the disciples of the mysteries; and, as votaries of Mars, they would offend against the great principle of peace and good-will. There is another meaning to Cowan, which cannot be placed on record here.

CRAFT, THE.—The persons practising speculative Masonry wheresoever dispersed; from *kraft*, power, or *cræft* (Anglo-Sax.), skill.

CRAFTED.—A term sometimes used to express that an initiate has been passed.

CRAFTSMAN.—A Fellow Craft Freemason.

CRATA REPOA.—An Egyptian rite, consisting of seven degrees. 1. Pastophoros or Apprentice. 2. Neocoros or Fellow Craft. 3. Melanophoros or Master. 4. Kistophoros, Provost and Judge. 5. Balahate, Knight and Priest Philosopher. 6. Knephnu, King (Royal Arch or Astronomos). 7. Propheta. But the degrees of Crata Repoa seem not to have any real ancient authority. They were first published in 1770, and were condemned by Kloss, although Lenning and Ragon have treated them as real degrees.

CREATE. (See *Dub.*)

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

CREED OF A MASON.—Properly speaking, a Mason has no creed, as

the only profession of belief required at his hands is an acknowledgment of the existence of God, and of His protective power and infinite love. Any one, however, who would hesitate at so simple an affirmation of faith, could not become a Freemason without flagrant violation of conscience. Although the Free mason leaves religious questions at the door of his Lodge, it does not preclude his following the faith of his fathers, or the convictions of his heart, conscience, and reason, at any time appointed by his own impulses or the rules of the religious fraternity to which he may belong; but a true Freemason cannot be an irreligious man.

CREMER (1312).—Abbot of Westminster. (See *Rosicrucians, Eminent.*)

CREUZER, GEORGE FRIEDRICH.—Professor at Heidelberg, born 1771, died 1858; profoundly attached to the study of ancient religious symbolism. His main theory was that all the religions and mythologies of the ancient Hellenes were borrowed from a much more archaic oriental priesthood, who received them as a revelation. The astounding discoveries made in Assyriology by Mr George Smith of the British Museum, together with the results of the labours of the Egyptologists, have caused the *origenes* of mythology to recede by many ages; even the Assyrian scribes, from whom the Deluge tables have been translated, confess that to them the traditions they record are lost in the night of time. His chief work was published at Leipzig, in 1819, under the title of "Symbolik und Mythologie der alten Völker, besonders der Griechen." No English translation exists.

CRIMES, MASONIC.—Offences against the moral law; including breach of love of God, our neighbour, and duty to ourselves and dependants. 1. Love of God. This category comprises offences by profanity and irreverence. 2. Love of one's neighbour. Offences by want of benevolence, cruelty to one's inferiors and dependants, uncharitableness to the poor and needy, contempt of our fellow-beings. 3. Transgressions of civil or criminal law. 4. Violations of the landmarks and regulations of the Fraternity.

CRIMSON.—This rich and beautiful colour signifies fervency and zeal, and is appropriated to the Holy Royal Arch.

CROMWELL, OLIVER, LORD PROTECTOR.—The Abbé Larudan very absurdly, in his "*Francs Macons Ecrasés*" ("Freemasons Crushed") attributes the origin of Masonry to Cromwell. It is unnecessary to say that not one iota of evidence in his book is to be regarded as trustworthy.

CROSS.—Although the cross to Christians possesses a well-known meaning as a symbol of salvation, it is by no means peculiar to Christianity. The Egyptians, Assyrians, Ancient Americans,

Hindus, Greeks, and Romans, were all acquainted with the cross in one or other of its modifications. Among the Egyptians it was the sign of life, and so occurs continually in the rituals of that country, where, under various forms, and associated with various legends, we find the worship of one God inculcated by the priesthood. The Brahmans and Buddhists, in like manner, adored one God under various aspects. In Masonry, we find the cross retained in the Royal Arch degree as the Triple Tau; and this may be also found of continual occurrence in the higher ineffable and philosophical degrees. Indeed, according to an ancient Masonic tradition, we find the cross foreshadowed in the Temple of King Solomon. This noble structure was said to have three foundations; 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, the transverse of which was formed by two stones on either side of the eleventh stone, from the east side 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 crossing of the beams, was under the *sanctum sanctorum*, where were deposited the Ark of the Covenant and the Shekinah. (See *Triple Tau.*)

CROSS-BEARING MEN.—In the Miracula Naturæ (1619) there is a letter beginning *Philosophi Fratres, Viri Crucigeri*—"Brother Philosophers, Cross-Bearing Men;" applied to the Rosicrucians.

CROSS, HERMETIC, OR JAINA. (See *Jaina Cross.*)

CROSSING THE RIVER. (See *Passing the River, and Kabbalah.*)

CROSS, JEREMY L.—Born 27th June, 1783, at Haverhill, New Hampshire, U. S. A.; died there in 1861. Initiated in 1808, he became a pupil of Thomas Smith Webb, who modified the Preston lectures. This modification Cross afterwards taught by lectures throughout the country. In 1819, he published the "True Masonic Chart, or Hieroglyphic Monitor," and in 1820, "The Templars' Chart." They enjoyed a very good sale, and have passed through many editions, the idea of engraving the emblems being novel and acceptable, but the text is a plagiarism from Webb. Cross was implicated in an attempt to found a spurious Supreme Grand Council of the Ancient and Accepted Rite. He invented the Broken Column as a symbol.

CROSS, JERUSALEM.—1. Arms, *argent*, a Greek cross, *or*, between four crosslets of the second. Adopted by Baldwyn as the arms of the Kingdom of Jerusalem. Brother Devey Fearon Ranking, M.A., writes: "This was a striking violation of the Heraldic law that metal should not be charged upon metal: from this circumstance the name *Arms of Inquisition* was given to them, the

peculiarity being specially intruded to provoke inquiry." 2. Jewel of the Knights of the Holy Sepulchre.

CROSS, KNIGHTS OF THE BLUE.—An order of Roman Catholic origin, erected in the year 1619, with the consent of the Pope, at Olmütz, and afterwards at Vienna, in Austria, by Count Althahn, Count Gonzaga, the Duke of Nevers, and a certain Sforzi. The Knights wore a blue enamelled cross, with gilt edges, on the breast, attached to a cord, the obverse bearing the picture of the Virgin and Child, with the moon beneath the feet of the Virgin, and the reverse St Michael slaying the dragon—the ordinary symbol of the destruction of heretics. It was also known as the Order of Christian Knights of St Mary of the Conception. It is mentioned by Nicolai, and by the Abbate Guistiniani, in "*Istorie cronologiche dell' Origine degl' Ordini militari*" (Venice, 1692).

CROSS-LEGGED.—The bodies of Knights Templar in the middle ages, when laid out after death, always had one leg crossed over the other; and in the effigies of such individuals remaining in our cathedrals and churches, we find them so depicted. The reason is apparent to those who have taken the degree.

CROSS, MALTESE.—A cross of eight points, worn by the Knights of Malta; heraldically, a cross pattée, the extremity of each pattée notched at a deep angle.

CROSS OF CONSTANTINE. (See *Labarum.*)

CROSS OF SALEM.—1. The pontifical cross borne before the Pope. 2. Knight Templar cross. 3. Cross of the Sovereign Grand Commander of the Ancient and Accepted Rite.

CROSS, PASSION.—The insignia of the Commander of Knights Templar, American Rite.

CROSS, PATRIARCHAL.—A cross; the upright piece being twice crossed, the upper arm shorter than the other. Used by all possessors of the 33° Ancient and Accepted Rite.

CROSS, ST ANDREW'S.—A saltire cross, in the form of a letter X. 1. Part of the jewel of the Grand Master Mason of Scotland. 2. Jewel of the 29th degree of the Ancient and Accepted Rite.

CROSS, TAU.—The cross on which St Anthony is said to have suffered martyrdom is in the form of a letter T. (See *Tau Cross.*)

CROSS, TEMPLAR.—At first the Templars wore a white mantle without any cross, but in 1146, Pope Eugenius III. granted them, as a cognizance, a red cross pattée on the breast.

CROSS, TEUTONIC.—1. Worn by the Teutonic Knights; a cross potent *sable*, charged with another cross double potent *or*, surcharged with an escutcheon *argent*, bearing a double-headed eagle *sable*. 2. The jewel of the Kadosch, Ancient and Accepted Rite.

CROSS, THRICE ILLUSTRIOUS ORDER OF THE.—A degree formerly

conferred in America, under the authority of the Ancient Council of the Trinity, on Knights Templar. Now extinct.

CROTONA.—An important city in Magna Græcia (Southern Italy), where Pythagoras, in the sixth century B.C., established his school.

CROW.—An iron implement to raise weights; one of the working tools of a Royal Arch Mason. (See *Pickaxe.*)

CROWN, KNIGHT OF THE. (See *Knight of the Crown.*)

CROWN, PRINCESSES OF THE (*Princesses de la Couronne*).—A system of androgynous Masonry, established in Saxony about 1770.

CROWNED MARTYRS. (See *Four Crowned Martyrs.*)

CROWNING OF MASONRY.—The 61st degree of the collection of the French Metropolitan Chapter.

CRUCIFIX.—A necessary portion of the furniture of a Priory of Knights Templar, and of a Chapter of Princes Rose-Croix.

CRUCEFIX, R. T., M.D.—Born in London, 1797; initiated, 1829. An earnest advocate for the charities, and founder of the *Freemason's Quarterly Review*, as well as the Asylum for Aged and Decayed Masons. In 1840, he was impeached by his enemies (for, as Mackey truly observes, "he was too great a man not to have had some"); he was suspended on unproven charges, but afierwards restored. He showed the nobility of his character by advocating the cause of Masonry during his long life. He died, universally respected, at Milton, by Gravesend, 25th February, 1850.

CRUSADES.—Some Masonic writers have connected the introduction of Masonry into Europe with these wars. It is, however, enough to point out that the date of the first crusade was 1065, whereas tradition teaches us that the Masons assembled at York, under Prince Edwin, in 926, one hundred and thirty-nine years before.

CRUX ANSATA.—The handled cross. ☥ The symbol of immortality among the Egyptians, with some other occult values hardly explicable here. It was the jewel in the Egyptian Masonry of Count Cagliostro. (See *Cteis* and *Phallus.*)

CRYPT.—A subterranean vault. On the top of the Mount of Olives was a vast and very ancient crypt, in the shape of a cone of immense size; the vertex alone appearing level with the soil, and exhibiting by its sections at the top a small circular aperture, the sides extending below to a great depth, lined with a hard, red stucco. It was an idolatrous construction, perhaps as old as Solomon, and profaned by Josiah. If Solomon built this crypt, as the Jews say he did, he was very likely to have constructed one of the same kind beneath the Temple, for the reception of the ark, and other important historical monuments, in case of danger. (See *Secret Vault.*)

CRYPTIC MASONRY. (See *Secret Vault.*)

CRYPTONYMUS.—One whose name is hidden. The favourite *nom-de-plume* of the author of this book. He may be without much vanity allowed to state the reason of its assumption. Names go for very little in these days, unless backed by great rank, position, or wealth; but in the mysterious science of Masonry the author had in view a good object, being well aware that such observations as he might make would not be calculated to endanger any portions of the structure of Masonry; and being gifted with rare opportunities, and the taste for unravelling intricate problems, and at the same time anxious to impart his knowledge without offence, he assumed the name of Cryptonymus, to mark alike his sense of the necessity of secrecy and modesty, and his personal feeling that, after all, what he had to communicate was not to be found on the surface of things. Without deep study and very close application nothing can be arrived at, and hence the crypt was the only place whither the author could resort to revolve in his mind the many important questions arising in reference to the history and archæology of Freemasonry. In one sense, Masonry in this book is shown to be very modern, but it can hardly be doubted that the science is rooted in the very self-conscience of mankind itself.

CTEIS (Greek, κτείς).—The female personification of the productive principle generally accompanying the phallus. It was analogous to the yoni in the Hindu symbology, and was joined to the lingam, as in the Crux Ansata.

CUBE.—A regular solid body, consisting of six square and equal faces or sides, the angles being all right angles. In the double cube, five of the faces are parallelograms. From its perfect form, this is an important geometrical figure among Masons. The Perfect Ashlar is taken to be of this figure, and the form of a Masonic Lodge, taken in its height and depth, as well as in its length and breadth, is a double cube, though in its superficies it only constitutes an oblong square. In Freemasonry, it must be remembered, spherical geometry, as such, has no part, and the general idea of extension is rather that of a Mercator map of the world, than that of a spherical oblate. (See *Form of the Lodge.*)

CUBICAL STONE (French, *pierre cubique;* German, *Kubik Stein*).—This stone is an important emblem in the ritual of the Royal Arch and the Rose-Croix, and also occurs in some other high degrees. There is a Masonic tradition respecting the cubical stone, upon which the sacred name was inscribed in a mystical way. Upon this stone Adam is supposed to have made his offerings to God, and when Jacob fled from Esau to his uncle Laban, in Mesopotamia, this stone was taken with him, and, in his memorable

dream, the foot of the ladder appeared to rest upon the stone. It was subsequently taken by him into Egypt, and when the Israelites departed from that country, it was said to have been taken away by Moses, and, in the battle with the Amalekites, he seated himself on the stone. According to another tradition, it was conveyed by certain of the tribe of Judah through Spain to Ireland, thence to Scone in Scotland, by King Kenneth, and is now the coronation stone in Westminster Abbey, where, if the tradition be true, may it long remain. The former Masonic tradition, however, goes on to say that it was deposited in a secret crypt in the Temple, and remained there until its re-discovery on the rebuilding of the Temple by Zerubbabel. The qualities and virtues of stones led to their adoration in ancient times, and in these latter days the worship of certain precious stones, together with a belief in certain occult powers contained in them, can hardly be doubted. Stone worship was known among the Druids, the Hindus, the Mexicans, and the Peruvians; and there are indications of a similar worship on the sculptured palaces of Uxmal, Palenque, and other great structures of Central America. There is, however, another meaning in reference to the cubical stone, to which it is impossible to refer here.

CUBIT.—A measure of length, originally denoting the distance from the elbow to the extremity of the middle finger, or the fourth part of a well-proportioned man's stature. Bishop Cumberland gives the Hebrew cubit as twenty-one inches; other authorities make it eighteen inches. There were two kinds of cubits, sacred and civil, the former thirty-six inches, the latter eighteen inches. The common cubit is the measure of the dimensions of the Temple.

CULDEES.—An order which had at one time established itself all over England, Scotland, and Ireland. Some derive the name from *Cultor Dei*, a worshipper of God; others, however, think it comes from the Gaelic *Kyldee*, from *cylla*, a cell, and *dee*, a house —a building composed of cells. Perhaps the best derivation is from *Cuil*, retired, secret; and *Aitheach*, inhabiting—thus, a dweller in secret. They were much persecuted, and lived in as retired a manner as possible.. A society of them settled at York, and were found there by King Athelstan on his return from Scotland, in 936. They were described as holy men—*veros sanctæ vitæ et conversationis honestæ dictos adhunc Calideas.* Fessler thinks he finds a connection between them and the building corporations of Great Britain, and thus connects them with the Masonic Fraternity.

CUMULATION OF RITES.—When a Lodge practises two or more Rites, it is thus termed: such as a simultaneous working in the

York and French Rite would be. It has been done in France and Louisiana, but has since been condemned as injurious to the interests of the Craft.

CUNNING.—Used in the sense of skilful. (See 1 Kings viii. 14.)

CUP OF BITTERNESS.—Used in the first degree of the French Rite.

CUP OF SWEETNESS.—Used in the first degree of the French Rite.

CURETES.—Priests of ancient Crete, serving Cybele, mother of the gods. The initiation lasted twenty-seven days, during which the neophyte was strictly confined in a cave. It is said Pythagoras received this initiation.

CYNOCEPHALUS.—A man with the head of a dog; an important hieroglyphic in Egypt, and a symbol of the sun and moon. It has a certain significance in the high degrees.

CYRUS.—The King of Persia who released the Jews, A.M. 3466, or B.C. 538, and sent them back to Jerusalem to rebuild the Temple under Zerubbabel, Jeshua, and Haggai.

D.

D —The fourth letter of the English and Hebrew alphabets. In Hebrew its signification was *door*, and its numerical value was *four*. The divine name associated with Daleth was דגול (Daghoul), *Insignis*.

DA COSTA, HIPPOLYTE JOSE.—A Portuguese, who for Masonic reasons was persecuted by the Inquisition in the earlier part of this century. He was a refined scholar, and published—besides his account of his persecution, which appeared, in 1811, at London —a "History of the Dionysian Artificers."

DACTYLI —Priests of Cybele, in Phrygia, so called because their number could not exceed five, in allusion to the salutation and blessing of the five fingers of the hand. Their ceremonies were similar to those of the Corybantes and Curetes, priests of the same divinity, in Phrygia and Crete.

DADOUCHOS.—A torch-bearer. The leader into the Eleusinian mysteries. Of these there were several, and their only public appearances were at the Panæthenaic games at Athens, where they presided over a public torch race.

DAGGER.—A symbol of Masonic vengeance in the high degrees. (See *Vengeance.*)

DAGRAIM, HUBERT.—The author of an article on Freemasonry in the *Amsterdam Journal*, Nov. 3, 1735, in consequence of which the States General, on the 30th Nov., issued an edict forbidding Masonic meetings throughout the country.

DAGRAIN DES HUBERT, PHILIPPE CHARLES.—Grand Inspector of the Mother Lodge of the Scottish Philosophical Rite in 1805.

DAGRAN, LOUIS.—President of a General Assembly of thirty Lodges, held at the Hague, 27th December 1756, for the formation of a Grand Lodge of Holland. Baron Van Aerssen Beyeren Van Hogerheide was appointed Grand Master, and Baron Boetzelaer, D.G.M.

DAIS.—The platform or raised floor in the East of a Lodge, where the Master sits. In a Lodge, the steps to this should be three; in a Royal Arch Chapter they are seven. In some degrees, the steps are increased to nine, and even fifteen.

DALBERG, BARON.—President of the Prussian Chamber, attended several conventions, especially that of Paris in 1785; a member of the Strict Observance, in which his name was *Eques à sacra tuba.*

DALCHO, FREDERICK, M.D.—One of the founders, in 1801, of the Ancient and Accepted Rite, in the southern section of the United States. Born at London, England, 1770, of Prussian parents. He published the "Ahiman Rezon" in 1807. Died 24th Nov. 1836.

DALTON.—A linen draper in London, W.M. of No. 259. He was highly esteemed. More than two hundred brethren in full Masonic costume followed his remains to the grave, in 1805.

DAME.—The Apprentice, in one of the old York MSS., was not to bring harm "either to his master or dame." (See *Sisters.*)

DAMES OF MOUNT TABOR.—An androgynous Masonic society, established 1818, under the Grand Orient of Paris. Its design was charitable.

DAMES OF THE ORDER OF ST JOHN.—Religious ladies admitted to a participation in the privileges of the Knights Hospitallers of St John of Jerusalem. They had many establishments in Italy, Spain, and France.

DAMIANISTS.—Disciples of Damian, Bishop of Alexandria in the 6th century. They disowned any distinction of persons in the Godhead, professing the same to consist of one single nature, incapable of mutation. They used, however, the ordinary formula of Father, Son, and Holy Ghost, in speaking of the Trinity in unity.

DANIEL (דָּנִיֵּאל, *Judicium Dei*).—1. The word for Monday in the 32° A. and A. Rite, with Darius. 2. The orator, in the sixth degree of the Modern French Rite, is Grand Master of the Palace, and represents Daniel.

DANNEBROG, ORDER OF THE.—A red basket (the basket of the Magi) falling from heaven while a battle was going on between the Danes and the Livonians, in which he obtained the victory, in

the year 1219, caused Waldemar II. of Denmark to institute the Order. Christian V. renewed it in 1612, and it was revived, 1693, and reconstituted in 1808. It has usually been bestowed by the sovereigns of Denmark in appreciative testimony of signal aid to society. Thus it was that Sir Samuel Morton Peto, Bart., received the knighthood of the Dannebrog for his services in the promotion of the Royal Danish railway. Badge: a four-pointed cross, base elongated, enamelled in white, border red enamel, with eleven stones suspended from a gold ring, and worn scarf-wise, attached to a rich watered ribbon. Emblem: W. surmounted with an antique crown of gold, C, with an S in the hollow, and the white enamelled cross. A star is also worn with eight points with silver rays, the four angular rays being more produced. On this star is a cross of silver, the extremities of which are squared, the lower limb being longer, covering one of the points. On the centre of the cross is placed the letter C, with a 5 in the middle, surmounted by a crown royal *or;* legend: *Restitutor;* motto: *Pietati et Justitiæ.* 2. The banner of Denmark is also called the Dannebrog, containing a red cross.

DANTZIC.—The burgomaster and magistrates of Dantzic passed an edict against Freemasonry on the 3d October, 1768, forbidding the institution under penalties of fine and imprisonment.

DAO.—The Zend name for light, from *daer*, to shine; also, wisdom.

DARAKIEL (דַּרְכִיאֵל, *Directio Dei*).—A password in the twenty-third degree, A. and A. Rite.

DARIUS.—The successor of Cyrus, B.C. 521. He was friendly to the captive tribes, and continued his predecessor's policy. Darius is referred to in the degrees of Princes of Jerusalem, the 16th degree of the Ancient and Accepted Rite; also in the Red Cross degree of the American Rite.

DARKNESS.—This state is symbolical of ignorance in Masonic and other occult matters. In the interrelations of things of this description it has a necessary existence, on which it is needless to expatiate. But as a portion of the ceremonies it has ever played no mean part. In days when very severe trials were expected of the initiate, lengthened periods of dark probation were imposed upon candidates. Among the Druids of Britain the time of darkness was nine days and nights. In the Greek mysteries thrice nine, or twenty-seven days, were exacted; and Porphyrius states that among the Magi of Persia fifty days was the time. In many of the Oriental rites of the present time, however, much longer periods of seclusion are necessary to prepare the initiate, the commonest period being three hundred and sixty-five days, after which annual period certain rites are per-

formed and signs communicated, giving access to a portion of the secrets. This was done in order to impress the disciple with the utter nullity of man before God and Nature. So reverent should we be before the mysterious Author of every thing about us, that we should not lift our eyes until they are properly unveiled.

DARMSTADT, GRAND LODGE OF.—Established 23d March, 1846, in consequence of a difference of opinion as to the admission of Jews. It was under the patronage of the Grand Duke of Hesse.

DASSIGNY, DR FIFIELD.—An Irish Mason, who published in 1744 a work entitled "A Serious and Impartial Enquiry into the Causes of the Present Decay of Freemasonry in the Kingdom of Ireland" It is chiefly remarkable for containing a kind of reference to the Royal Arch degree, but competent authorities are of opinion that Dassigny was unacquainted with the nature of that degree.

DATES. (See *Calendar, Masonic.*)

DATHAN.—He, together with Korah and Abiram, revolted against Moses. He is referred to in the Order of High Priesthood in the American Rite.

DAUGHTER, MASON'S. (See *Mason's Wife and Daughter.*)

DAVID, KING.—Father of Solomon. He has no connection with Freemasonry.

DAVID, SHIELD OF. (See *Shield of David.*)

DAZARD, MICHEL FRANCOIS.—Born at Chateaudun, in France, 2d May, 1785. An eminent authority on the high degrees, but a merciless critic of the Supreme Council, against whose jurisdiction he directed most of his literary efforts.

DEACON.—1. In symbolical Masonry the fourth and fifth officers of the Lodge are termed Deacons. They receive visitors in cases where no special doubt arises as to the standing of such visitors, and they are the representatives of the Senior and Junior Wardens. Deacons were not, however, introduced as special officers before 1777 in America, and still more recently in England. 2. Deacon, an old Masonic title in Scotland.

DEACON'S ROD. (See *Rod, Deacon's.*)

DECALOGUE.—The ten commandments or precepts delivered to Moses by the God of Israel on Mount Sinai. On the relapse of the Israelites to image worship, Moses broke these tablets and prepared others, by command It is doubtful what was ultimately placed on them. (See Exodus xx., xxxv., Deut. v.) It forms an important part of the symbolism of the Royal Arch degree In the Christian degrees the decalogue is not visible, but apprehended.

DECALOGUE, MASONIC.—The following decalogue was found in the pockets of a French dragoon, killed at the battle of Solferino:—

I. Adore T. G. A. O. T. U., who is God: the true worship of God consists in good manners. II. Ever preserve thy mind in a state of purity, in order that thou mayest worthily appear before T. G. A. O. T. U. III. Ever listen to the voice of thy conscience; do no evil; do good; do good from a love of good itself. IV. Love thy neighbour; be the father of the poor. V. Esteem the worthy; pity the feeble; flee the wicked; hate no one. VI. Pespect women; never abuse their weakness; die rather than dishonour them. VII. Avoid quarrels; prevent insults; ever keep reason at thy side. Speak soberly with the great, prudently with thy equals, gently with the young, tenderly with the unfortunate. VIII. Be content with all everywhere, and with all. Think that it is not thy condition which honours thee, or degrades thee, but the manner in which thou exercisest it; rejoice in justice; be zealous against iniquity; endure without complaint. IX. Read and profit; behold and imitate; reflect and labour. Give worth to the usefulness of thy brethren: thus thou art working for thyself. X. Do not lightly judge the actions of men; condemn not forwardly: it is for T. G. A. O. T. U., who sounds hearts, to judge of His works.

DECANUS.—An honorary officer in the Knights Templar system of Baron Hund. In the absence of the Grand Master and the Prior his right was to preside as Chief of the Chapter. When a vacancy occurred in the office of Grand Master, he was one of four vicars who governed a province.

DECISI, ORDER OF THE. (See *Annichiarico, Ciro.*)

DECIUS.—The *nom de plume* of C. L. Reinhold, a Masonic author. (See *Reinhold.*)

DECLARATION OF CANDIDATES. (See *Questions to Candidates.*)

DECLARATION OF MASTER. (See *Installation.*)

DECLARING OFF.—When a brother ceases to visit a Lodge and to pay his subscription. (See *Dimit.*)

DEDICATION.—Any Masonic building on its completion is dedicated in a solemn manner to Masonry, Virtue, and Universal Benevolence. Lodges themselves are, however, differently dedicated. In the English system the dedication is to "God and his service," inasmuch as a dedication to the two Saint Johns, the Baptist and the Evangelist, would savour too much of sectarianism, and would be at variance with the universal principles of Freemasonry, although it has been urged that the dedication to these Saints did not arise from circumstances connected with the doctrines of Christianity, but from historical facts. It is most probable, however, that the custom of dedicating Lodges to these saints arose from astronomical reasons. The Sun enters Cancer on or about the 21st day of June, and the 24th is dedicated to St John the

Baptist, and reaches Capricorn on the 22d December, the 27th being dedicated to St John the Evangelist. These two important heliacal periods being so close to the festival days of the St Johns, in the course of time caused their adoption as patrons. Royal Arch Chapters are dedicated to Zerubbabel, the Prince of Judah, who rebuilt the Temple, and Encampments, Priories, or Preceptories of Knights Templar to St John the Almoner. Mark Lodges are dedicated to Hiram, Past Masters' Lodges to the St Johns, and Most Excellent Masters' Lodges are dedicated to King Solomon. Tents of the Ancient Order of Ishmael are dedicated to Ishmael, Hagar, and Esau.

DEDICATION OF THE TEMPLE.—The temple was dedicated to Jehovah by King Solomon in the month Tizri, in the year of the world 2,999 and 1,005 B.C. According to Masonic tradition, the King assembled his nine Deputy Grand Masters in the holy place, from which all natural light had been carefully excluded, and which was illuminated only by the artificial lights in the East, West, and South; and after certain ceremonies had been performed, he then approached the altar of the Lord, and publicly opened the Temple as described in the Old Testament (1 Kings, viii. 12-62). Another dedication took place B.C. 726, when Hezekiah had purified it from the abominations of Ahaz. Zerubbabel dedicated the Second Temple B.C. 517, Judas Maccabæus re-dedicated it B.C. 164, after expelling the Syrians. Herod's Temple was dedicated B.C. 22.

DEE, DR JOHN. (See *Magic.*)

DEFENDER, KNIGHT, OF FREEMASONRY.—A degree in the collection of Pyron.

DEFINITION OF FREEMASONRY.—The definitions of Freemasonry have been very numerous, and it is difficult to hit upon one which is sufficiently comprehensive. Bro. Jeremiah Howe, in his excellent *Freemason's Manual*, says (p. 28):—"Speculative Masonry is a science, which, borrowing from the operative art its working tools and implements, sanctifies them, by symbolic instruction, to the holiest of purposes—the veneration of God, and the purity of the soul. The operative Mason constructs his edifice of material substances; the speculative Mason is taught to erect a spiritual building, pure and spotless, and fit for the residence of Him who dwelleth only with the good. The operative Mason works according to the designs laid down for him on the trestle board by the architect; the speculative is guided by the great trestle board, on which is inscribed the revealed will of God, the supreme Architect of heaven and earth. The operative Mason tries each stone and part of the building by the square, level, and plumb; the speculative Mason examines every action

of his life by the square of morality, seeing that no presumption nor vainglory has caused him to transcend the level of his allotted destiny, and no vicious propensity has led him to swerve from the plumb line of rectitude. . . . Masonry is a progressive science, and not to be attained in any degree of perfection, except by time, patience, and a considerable degree of application and industry; for no one should be admitted to the profoundest secrets or highest honours of the Fraternity, till, by time, he has learned secrecy and morality. In our own times, the vast progress and general diffusion of Masonry through the habitable globe cannot but be satisfactory to every one interested in the cause of humanity and the happiness of his species. At present, as in every former age over which it hath spread its principles, Masonry constitutes the affectionate and indissoluble alliance which unites, in warm cordiality, man to man. It forms the most liberal and extensive connections. No private prepossession, nor national predilection; no civil policy, nor ecclesiastic tyranny; no party spirit, nor dissocial passion, is suffered to prevent the engagement, or interfere with the free exercise of that *brotherly love, relief,* and *fidelity,* which it never fails to produce. It has for ages been lamented that petty distinctions and partial considerations, irrational prejudices and contracted sentiments, should so much obstruct the free intercourse of mankind. Masonry breaks down these barriers. In its solemn assembly, around its social altar, meet the inhabitants of different countries, with benignant looks of esteem, and sentiments of unfeigned friendship. Around distant lands it casts philanthropy's connecting zone, and binds together in the same sympathies the whole family on earth. Blending their resources in a common stock, and forming a community of interests, Freemasonry makes the prosperity of each individual the object of the whole; the prosperity of the whole the object of each." Dr Mackey defines it to be a science which is engaged in the search after Divine Truth, and which employs symbolism as its method of instruction.

DEGREES.—Ancient Craft Masonry consists only of three symbolical degrees, viz. Entered Apprentice, Fellow Craft, and Master Mason. No further advance can be made by the Masonic student until he has received these three indispensable degrees, and is well grounded in the principles and lessons they instil. It is usual, but not invariable, for the Master Mason, after a certain time, to take upon himself the Companionship of the Holy Royal Arch—a degree in which many most impressive historical events of Masonry are communicated according to the traditions of the Craft. The ceremonial in this degree is of a

very gorgeous kind, and alludes to the building of the Second Temple by Zerubbabel. It is somewhat uncertain when the Royal Arch degree was introduced. It is, however, probably little over one hundred and thirty years old in its present form. Previous to 1717, these degrees were not kept so distinct as they now are. An Operative Ritual of 1727, transcribed from a document anterior to 1717, says that the F. C. ceremony was the same as the E. A. P., with the difference of the secrets. In 1722, however, we find the Fellow Craft degree introduced as a qualification for Grand Master, although the word degree is not used. "No brother can be a . . . Grand Master, unless he has been a Fellow Craft before his election." It would seem quite clear that the Fellow Craft formerly occupied a relatively higher position than at the present time, when it is simply, although perhaps erroneously, the connecting link, in a very jejune manner, between the lowest degree and the third or Master's degree. In fact, the Master and Wardens of a new Lodge in early times were selected from among the Fellow Crafts, and no brother was called a Master Mason unless he had absolutely passed the chair, or was Master of a working Lodge, and the degree of Fellow Craft and Master Mason were, in 1721, only conferred in Grand Lodge; but by 1738, the three degrees are defined in the Book of Constitutions. Hence it is that the Holy Royal Arch did not come until much later, and the Mark degrees of Mark Man and Mark Master latest of all. In the ancient Hindu system there were four degrees; three in the Greek mysteries, and in those of the Druids, while among the Mexicans there were only two.

DEGREES, ANCIENT CRAFT. (See *Ancient Craft Masonry.*)

DEGREES, ANDROGYNOUS. (See *Adoptive Masonry.*)

DEGREES, APOCALYPTIC. (See *Apocalyptic Degrees.*)

DEGREES, HIGH. (See *Hautes Grades.*)

DEGREES, HONORARY. (See *Honorary Degrees.*)

DEGREES, INEFFABLE. (See *Ineffable Degrees.*)

DEGREES OF CHIVALRY. (See *Chivalry.*)

DEGREES OF KNOWLEDGE. (See *Fessler's Rite.*)

DEGREES, PHILOSOPHICAL. (See *Philosophical Degrees.*)

DEGREES, SYMBOLIC. (See *Symbolic Degrees.*)

DEISEIL (*On the right of the Sun*).—Used by the Druids as a term for the circumambulation of the sacred cairns. Derived from *Deas*, south, and *Tul*, a course = *Deiseil*, in a southward direction, following the course of the sun. The opposite is *Tuathal*, in a northward direction, as is observed at the present day in approaching the grave with a corpse. (See *Circumambulation.*)

DEISM.—This is a subject much misunderstood. A Deist can be a

Mason, an Atheist can not. There are many forms of Deists, and a system which embraces such widely different creeds, as Mohammedanism, Judaism, and Trinitarianism, cannot exclude the Unitarian. (But see under *Creed of a Mason.*)

DEITY. (See *Grand Architect of the Universe.*)

DE LALANDE, CHARLES FLORENT JACQUES.—An eminent French Masonic essayist of this century. His principal work was a Defence of Masonry, a prize essay, published at Leghorn, in 1814. He was the founder of the archives of the Philosophic Rite of Douai, in France.

DE LALANDE, JOSEPH JÉROME FRANÇOIS.—Astronomer, and Freemason, born 1732, died 1807. One of the founders of the Grand Orient of France.

DELAUNAY, FRANÇOIS H. STANILAUS.—Author of many works on Masonry, the chief of which is the "*Tuileur des Trente Trois dégres de l'Ecossisme du Rite Ancien et Accepté.*" In the present state of the Masonic world it is not of much value, if we are to regard Masonry as a progressive science.

DELAWARE.—Grand Lodge, organized 6th June 1806, at Wilmington. Grand Chapter, 1818; reconstituted, 1869.

DELEGATES.—An improper word implying espionage. There is no power to appoint delegates anywhere in the Constitutions or the Ahiman Rezon.

DELTA.—1. A triangle. The name of part of the furniture in an assembly of Knights Templar. 2. The luminous triangle enclosing the ineffable Name in the French and Scotch rites. 3. A symbol of the Deity. (See *Triangle.*)

DEMETER.—The Greek or Hellenic name of the Goddess Ceres among the Romans. She is connected with the astronomical sign Virgo, and is the symbol of prolificacy. She was also the patroness of the Eleusinian Mysteries, and the Sheaf of Corn is part of the machinery of the second degree in Masonry.

DEMIT.—Practically, a resignation from a Lodge or Chapter, upon which a certificate of demission is granted by the body in question. This is an American practice, and its object is to show that the brother to whom it is granted leaves the association in good standing. The fact of its frequency in the United States is owing to the migratory habits of the citizens, and owing to the strict custom—which has almost the force of law—that any brother should live within the length of his cable tow. A demit involves no disgrace on the person receiving it; he is qualified to affiliate in another Lodge willing to receive him, and it constitutes a sort of certificate in the meantime. It is free of all charges, and merely incapacitates a reception of Masonic rights *in transitû.* As a demit is only applied for in cases of urgent

necessity, it throws no slur upon the brother, and his re-affiliation restores him to all the privileges temporarily suspended. It is commonly called, with some inaccuracy, a *dimit;* but although the word is most correct according to derivation, still, when a new nation starts up, it has a right to make its own language. It is not used in England.

DENMARK.—Masonry introduced into Denmark at Kjobenhaven, 11th Nov. 1743, from the Three Globes at Berlin, in Prussia. In consequence of informalities which, in a formal age, were always taking place, a new Lodge was formed called Zorobabel. A warrant was obtained for the second Lodge in 1745, from Lord Cranstoun. Subsequently, a warrant was obtained from England, in 1749, from Lord Byron, the then Grand Master. The present system worked in Denmark is that of Zinnendorf, since January 6, 1855.

DEPOSIT OF THE SUBSTITUTE ARK. (See *Select Master.*)

DEPOSIT, YEAR OF. (See *Anno Depositionis.*)

DEPOSITARY.—1. Of Secrets. 2. Of Kabbalistic Secrets. 3. Grand Depositary. 4. Depositary of the Number Five; all degrees in Peuvret's collection. 5. Depositary Elect.

DEPTH.—The depth of a Lodge is figuratively said to be from the surface to the centre.

DEPUTATION.—At one time the authority granted by the Grand Master to any brother to act as Provincial Grand Master was called a deputation. It was sometimes used in the sense of dispensation.

DEPUTATION LODGES.—Assemblies composed of deputations from several Lodges, meeting with some common end important to all concerned. They are very unusual, and indeed, now that so many Grand Lodges exist, they are practically irregular and supererogatory.

DEPUTE MASTER.—An officer in a Scottish Lodge of Masons.

DEPUTY GRAND CHAPTER.—Formerly existing in the United States, under the warrant of the General Grand Chapter of the Northern States.

DEPUTY GRAND MASTER.—The assistant, and, in his absence, the representative of the Grand Master, usually a nobleman of high rank, or a gentleman of well-known standing in society.

DERISIVE SOCIETIES.—The mystery with which Masonry was shrouded led to the formation, during the last century, of many absurd societies of a social and grotesque nature. The names of these societies have been inserted in this work, in their proper places, as a matter of amusement.

DERMOTT, LAURENCE.—At first Grand Secretary, and afterwards Deputy Grand Master of that body of Masons who seceded in

1739, and were known as Ancient York Masons. He was the author of the Ahiman Rezon, first published in 1756. It is now considered of no authority.

DERWENTWATER.—Charles Radcliffe, Earl of Derwentwater, by patent of the exiled Stewart family—the brother of James, Earl of Derwentwater, executed in 1716—was the first Grand Master elected, in 1725, to preside over the Grand Lodge of France. Like his brother, he paid the price of his loyalty to the Stewarts with his head, being decapitated at London, December 8, 1746.

DESAGULIERS, JOHN THEOPHILUS.—Born at Rochelle in France, 12th March, 1683, died at London in 1749. He was a very distinguished writer and physicist, an LL D., and Fellow of the Royal Society. He was educated at Christ Church, Oxford, and in 1713 received the degree of Master of Arts, and succeeded the well-known Dr Keill as lecturer on experimental philosophy at Hart Hall, but speedily transferred his lectures to Westminster, and became the friend of Sir Isaac Newton. About this time he was admitted to clerical orders, and was chaplain to the Duke of Chandos, from whom he obtained the living of Whitchurch; but he afterwards had several other livings in Norfolk and Essex—continuing, however, to reside in London. In the present instance, however, we have only to consider Dr Desaguliers in his Masonic capacity. He was initiated in the Lodge which met at the Goose and Gridiron, in St Paul's Churchyard, afterwards known as the Lodge of Antiquity, and seems to have been enthusiastic in Masonic science from the very beginning. By his ardour he awoke the energies of the Masons of his time, and after preliminary conferences with the aged Sir Christopher Wren, he managed to obtain a meeting of the four London Lodges in 1717, at the Apple Tree Tavern, when the Grand Lodge was constituted, Anthony Sayer, Esquire, being elected first Grand Master, on St John the Baptist's Day, in that year. In 1719, Desaguliers himself was elected Grand Master, in succession to Bro. George Payne, the second Grand Master. Under Dr Desaguliers the Craft rapidly increased in numerical strength, respectability, and influence, many noblemen taking part in the ceremonies, and subsequently officiating as officers. Another point in which Desaguliers took much interest was the collection of anterior documents concerning the Craft; and we are indebted to him for the preservation of the "Charges of a Freemason," and the preparation of the "General Regulations." After retiring from office in 1720, he was thrice appointed Deputy Grand Master—in 1723, 1724, and 1725, and he first founded that scheme of charity now known as the Fund of Benevolence. During this period he

visited the Operative Lodges of Edinburgh. He afterwards went to Holland, and was W.M. of a Lodge especially convened for initiating the Duke of Lorraine, afterwards Grand Duke of Tuscany and Emperor of Germany, in 1731. He also initiated the Prince of Wales at Kew, at a special Lodge held for the purpose. The last time Desaguliers is recorded to have been present in Grand Lodge was the 19th of March, 1741. His latter years were clouded by adversity, and even by fits of insanity. His great connections had brought him fame, but no bread; his unaffected endeavours to aid, instruct, and benefit his fellow-men met with no return; and Desaguliers died in want, obscurity, and mental darkness, after an ineffectual struggle with the world and its ways.

DESERT.—The outer court of a Tent in the Order of Ishmael, or of Reconciliation.

DES ETANGS, NICOLAS CHARLES.—Born at Allichamps, France, 7th September, 1766; died at Paris, 6th May, 1847. Initiated in the Lodge L'Heureuse Rencontre (Happy Meeting), 1794; Master of the Lodge des Trinosophes, 1822, and for nine subsequent years. He attempted a Masonic reform of a very decided nature. His rite comprises the three Symbolical Degrees, 4. Rectified Rose Croix, and 5. Grand Elect Knight Kadosch. He published the whole of his system in 1823, in his work "*Véritable Lien des Peuples.*" Des Etangs had peculiar ideas on Masonry, and to him the building of the Temple was a symbol of the better spirit of humanity—assailed and destroyed by ignorance, falsehood, and ambition. Although he incorporated two other degrees into his system, he regarded them as of minor importance.

DESIGN OF MASONRY.—The design of Masonry is a search after truth, and the effectual spreading of the doctrines of the unity of God and the immortality of the soul; but in doing this it sets itself against no special religions, only demanding the acknowledgment of the existence of God from those entering the fraternity. A second object in Masonry is a search into the ancient archæological history of the world and its symbolism. It is in this sense especially that Masonry deserves the name of a science, and a progressive science, fearing no future, as its principles are supported by faith in T. G. A. O. T. U. Whatever facts have transpired at any time have only confirmed the general history of Freemasonry in its main integrity. (See *Definition of Freemasonry.*)

DESTRUCTION OF THE TEMPLE.—The Temple of Solomon was destroyed A.M. 3416, B.C. 588, during the reign of Zedekiah, by Nebuchadnezzar, the King of the Chaldees, four hundred and sixteen years after its dedication. The foundations were alone left,

and these were in ruins. The Royal Arch degree deals with the traditions concerning this Temple and its restoration.

DETACHED DEGREES. (See *Side Degrees.*)

DEUCHAR CHARTERS.—So called from Alexander Deuchar, an engraver, who was the principal mover in the establishment of the Grand Conclave of Knights Templar in Scotland, and its first Grand Master in the early part of this century Deuchar seems to have become acquainted with Knight Templarism, in consequence of communications he had with Fratres serving in the Shropshire Militia, who had been dubbed under a warrant emanating from Dublin. This corps was quartered in Edinburgh in 1798; and from the Fratres of this corps it is most probable that the first Grand Assembly of Knights Templar was opened in Edinburgh; this, however, gave place to the Grand Assembly of High Knights Templar, working under a charter No. 31 from the Early Grand Encampment of Ireland, of which Deuchar was Grand Master. But these Deuchar Charters were clearly extra-Masonic, as they authorised Encampments to instal Knights Templar and Knights of St John of Jerusalem, on the one condition that no such Encampment should hold any communion or intercourse with any Chapter or Encampment, or body assuming that name, holding meetings of Knights Templar, under a Master Mason's Charter. This body, however, lost its authority, in consequence of having nothing over which to exercise it, about 1837.

DEUS MEUMQUE JUS (*God and my Right*).—Translated from *Dieu et Mon Droit*, the parole phrase given by Richard Cœur de Lion, in 1198, when besieging Gisors, in Normandy, a town of which Philip Augustus, king of France, in defiance of Richard's just rights, had taken possession. It has been the motto of England ever since that time, and is also the motto of the 33° of the A and A. Rite in all parts of the world.

DEVEK (דֶּבֶק).—The Hebrew word for union in a Masonic manuscript.

DEVICE.—An emblem, suitable to the persons or corporation of persons adopting it. 1. Ancient Craft Masonry, *the square and compasses.* 2. Royal Arch Masonry, *a triple tau within a triangle.* 3. Knights Templar, formerly a seal bearing the effigies of two knights riding on one horse, in allusion to their vow of poverty; now *a cross patée.* 4. Scottish Rite Masonry, *a double-headed eagle crowned, holding in his claws a wavy sword.* 5. Cryptic Masonry, *a trowel suspended within a triangle.* 6. Rose-Croix Masonry, *a cross charged with a rose; at its foot an eagle and a pelican.* 7. Knight of the Sun, *rays of light issuing from a triangle inscribed within a circle of darkness.* That of the Antient

and Primitive Rite is a Kneph, or winged egg enclosing Masonic emblems, and surrounded by a serpent. Each of these devices was accompanied by a motto (see *Motto*); the device was called *the body*, and the motto, *the soul.* The device of the Ancient Order of Ishmael is a *serpent erect;* the motto, *Destruenda sunt aliena ut nostris credatur.*

DEVOIR.—The Lodges of the French system of Compagnonage are called *Devoirs.* (See *Compagnonage.*)

DEVOIR, KNIGHTLY.—The duties of an ancient Knight Templar comprised the defence of innocent virgins, destitute widows, helpless orphans, and the Christian religion; in former times, it was also incumbent upon him to protect pilgrims on their visit to the Holy Land, and to defend the Holy Places.

DEVOTIONS.—The technical name for the prayers in any assembly of Knights Templar.

DIALECTICS.—A branch of logic, including the rules of reasoning. We find *dialecticke* and *dialecticus* in some of the old MS. constitutions instead of logic.

DIAMOND (Hebrew יהלם, *Jahlom*).—The third stone in the second row of the High Priest's breast-plate, appertaining to Zebulun; but, as it is doubtful whether the diamond was known in the time of Moses, we should read with the Vulgate, *Jasper.* (See *Breast-plate.*)

DIEU ET MON DROIT. (See *Deus Meumque Jus.*)

DIEU LE VEUT (*God wills it*).—The battle-cry of the Crusaders, and a motto of the Templars.

DIGNITARIES.—In a French Lodge, the *Vénérable* (Master), *Surveillants* (Wardens), Orator, and Secretary, are thus denominated; and the corresponding officers in the Grand Orient are called Grand Dignitaries. In England and America, the term is bestowed only on Grand Officers.

DIMIT. (See *Demit.*)

DIOCESAN.—The fifth degree of the German Union, or Twenty-two, of Bahrdt.

DIONYSIAN ARCHITECTS.—At a very early period in the historic times of the world, we find in existence a wandering guild of builders, consecrated to Dionysos or Bacchus. They make their appearance certainly not later than 1000 B.C., and appear to have enjoyed particular privileges and immunities; they also possessed secret means of recognition, and were bound together by special ties only known to themselves. The richer of this fraternity were bound to provide for their poorer brethren. They were divided into communities, governed by a Master and Wardens, and called συνοικίαι. They held a grand festival annually, and were held in high esteem. Their ceremonials were regarded as sacred,

and, provided we could unreservedly accept the legend of the building of the First Temple, it would seem that they were employed by Solomon, at the instance of Hiram, king of Tyre. They were also unquestionably employed at the construction of the Temple of Diana, or Artemis, at Ephesus, the foundations of which have been recently explored by Mr George Wood, and the magnificent proportions of which have been admirably described by him. They had means of intercommunication all over the then known world; and from them, doubtless, sprang the guilds of Travelling Masons known in the middle ages.

DIONYSIAN MYSTERIES.—Celebrated generally throughout Hellas and Ionia, but chiefly at Athens. They were introduced from Egypt into Greece, in honour of Dionysos or Bacchus. The legend of the murder of Dionysos was commemorated in their ceremonies. In the outset of these mysteries was shown the consecration of the mundane egg, of which all Eastern religions from Japan, India, Burmah, and the Hellenic countries make mention. Lustration by water having taken place, the candidate was crowned with a myrtle branch, introduced into the sacred vestibule, and clothed in the sacred habiliments. He was then delivered to the conductor, who proclaimed in a loud voice, "Εκας, ἴκας, ἐστὲ βέβηλοι!" "*Depart hence, all ye profane!*" After exhortations to the candidate, enjoining fortitude and courage, he was led through dark caverns, termed by Stobæus "a rude and fearful march through night and darkness." Here wild beasts howled, and artificially-produced thunder and lightning prevailed, while monstrous apparitions were from time to time shown through the gloom. These scenes continued for three days and nights; after which the mystical death of Bacchus or Dionysos, displayed in the person of the candidate, began to be enacted. The candidate was now placed on the pastos, couch, or coffin, and closely confined in a chamber, where, in solitude, he was left to feel all the horrors of the situation. Typhon, searching for Osiris,—for the legends are the same,—seeks for the ark in which he is enclosed, and rends it to pieces by his mighty power, scattering the limbs upon the waters, upon which arise mournful lamentations upon the decease of the god. Rhea or Isis then begins her search for the remains of Dionysos or Osiris, and indescribable howlings ensue, made by the priests and assistants at the ceremony; until, at a signal from the Hierophant, mourning is changed into rejoicing. the body is found, and the candidate released amidst shouts of "Ευρηκάμεν, Ευγχαίρωμεν!" "*We have found it! let us rejoice together!*" The candidate was next made to descend into Tartarus, or the infernal regions, and behold the blessings and

happiness of the good and the punishment of the wicked. He was then, like the modern initiates of Freemasonry, given a new vestment of white, and received among the number of the Ἐπόπτης, or Epopts. By this series of trials, he was supposed to receive regeneration; and, of course, public consideration and rank were the due meed of every individual favoured enough, or courageous enough, to undergo the ordeal.

DIPLOMA (from the Greek *διπλοω, I fold up;* literally, a paper folded only once).—It is, in practice, a document signed and sealed, conferring certain rights and privileges on the holder of it, and is usually executed on parchment. In Freemasonry, it is usually called a certificate. In some rites, a similar document is called a patent; in the Royal Order of Apex and Sāt B'hai, the parchment is called a mandate; in the Order of Ishmael, it is a warrant. In all cases, such papers should be preserved with the greatest care, as in some places even the most accomplished Mason cannot visit an assembly of Masons without producing his papers.

DIRECTOR OF CEREMONIES.—The Grand Director of Ceremonies is annually appointed by the Grand Master on the day of his installation. He has the care of the regalia, insignia, and jewels belonging to the Grand Lodge He must be a Master Mason, and punctually attend all the ordinary and extraordinary meetings of the Grand Lodge. His jewel is two batons crossed in saltire. It is optional on the part of private Lodges to have such an officer; but it is not infrequent to find the office of Director of Ceremonies held by some able Mason, in connection with that of Wine Steward in a private Lodge.

DIRECTORY.—In German Lodges, the principal officers form a council of management, called a *Directorium* or *Directory.*

DIRECTORY, ROMAN HELVETIC.—A title assumed, 1739, by the supreme Masonic authority at Lausanne, in Switzerland. (See *Switzerland.*)

DIRK OR DAGGER.—An attribute of the clothing of the members of the degree of the Elect, the fourth degree of the French Rite; and of the Knights Kadosh, 30° of the A. and A. Rite.

DISCALCEATION.—An ancient ceremony, common to all nations, in which the feet are bared whenever holy ground is approached or touched. In Exodus iii. 5, Moses was commanded to put off his shoes at the Burning Bush; and in Joshua v. 15, and Eccles. v. 1, it is again alluded to. The Jews, the Mohammedans, and other Oriental races, have always observed the Rite; and among the directions of Pythagoras to his disciples, we find "Ανυπόδητος θύε καὶ προσκυνει:" "*Offer sacrifice and worship with thy shoes off.*" Justin Martyr, and Drusius in his "Notes on the Book of

Joshua," also mention the practice. Maimonides, in the *Beth Habbechirah* (c. 7), says that "it was not lawful for a man to come into the mountain of God's house with his shoes on his feet, or with his staff, or in his working garments, or with dust on his feet;" and Rabbi Solomon (on Levit. xix. 30) speaks in the same terms. The custom was also prevalent in the early Abyssinian Church. The Druids and the Peruvians also observed the Rite. In the ceremonies of Freemasonry, it has a special signification, which can only be alluded to in this place.

DISCIPLINE.—A Mason is said to be disciplined when he received punishment at the hands of his Lodge, by way of admonition or reprehension. In America, where things in Masonry are taken *au grand sérieux*, and not, as in England, *au secret de Polichinelle*, this discipline healthily exercises a wise control. In fact, America has adopted Masonry as an institution, with such sincerity, that the Freemasons of that country are the admiration of the Masonic world.

DISCIPLINA ARCANI.—The name given to the secret ritual and practices of the primitive Christian Church. The necessities of the time, and the common principles of mysticism, caused the first Christians to veil their rites in secrecy. (See *Carbonari.*) Lucian of Samosata speaks of Christ as a magician who established new mysteries; and, in the reign of Trajan, Pliny tells us that the Christians were not persecuted on account of their religious views, but because the law of the empire prohibited all "secret associations"—a law which the popes have upheld to the present hour. There were four degrees in the Ancient Christian Mysteries: 1. Οἱ πίστοι, *the Faithful;* 2. Φωτιζόμενοι, *the Enlightened;* 3. Μεμυημένοι, *the Initiated;* 4. Τελειουμένοι, *the Perfect.* The terms Μύσται and Μυσταγογήται are often used, and the whole phraseology is that of a mysterious initiation. Cyril of Jerusalem considers baptism to be the exact equivalent of the initiatory Rites of Isis, Eleusis, Samothrace, and Phrygia.

DISCOVERY.—Anno Inventionis, or, in the Year of the Discovery. 1. The style assumed in the Royal Arch, in allusion to an event which took place soon after Zerubbabel commenced the building of the Second Temple. 2. A date in the Red Cross degree, also taken from the discovery of the True Cross by the Empress Helena. (See *Calendar, Masonic.*)

DISCOVERY OF THE BODY. (See *Eurcsis.*)

DISPENSATION.—A permission to dispense with the ordinary regulations appointed to be observed in any institutions. Dispensations can only be obtained from the Grand Master, or his representatives, and on rare occasions. 1. A Lodge cannot be opened and held without a Warrant of Constitution, obtained from the

proper authority; but the Grand Master may issue a dispensation to the legal number of Masons, being in good standing, to open and hold a Lodge until it can be properly constituted A Lodge under dispensation, however, has no representative abilities, and a mere *ad interim* status. 2. Not more than five candidates can be initiated at any one meeting of a Lodge, without a dispensation. 3. In some countries no brother can belong to two Lodges within three miles of each other, but this does not apply to England.

DISPENSATION, LODGES UNDER. (See *Lodges under Dispensation.*)

DISPUTES.—On his initiation, the candidate is exhorted never to invest himself with the badge of a Mason, should there be any member in the Lodge with whom he feels he is at variance, or against whom he may entertain any animosity. In a more general sense, arbitration has ever been recommended as a means of settling disputes or controverted points in Masonry, being more in harmony with the peaceful spirit of Masonic institutions and ideas. An old record of the fifteenth century expressly says: "Yf any discorde schall be betwene hym and his felows, he schall abey hym mekely, and be stylle at the byddyng of his Master, or of the Wardeyne of his Master, in his Master's absens, to the holy day folowyng, and that he accorde then at the dispocition of his felows."

DISSOLVED LODGES.—Lodges are subject to dissolution by their decay in the number of members, by voluntary dissolution, or by misconduct They then become virtually dead, and their number and authority revert to Grand Lodge.

DISTINCTIVE TITLE.—All Lodges are in general known as St John's Lodges, but every Lodge has its own name, by which it is more particularly known. On the Continent, the name of the St Johns is preserved in the Johannite Rite, but not in England or America.

DISTRESS, SIGN OF.—According to Rosenberg and the Book of Raziel, this sign is said to have been derived from the expulsion of Adam from the Garden of Eden. He communicated it, together with the divine mysteries he had learned there, to his son Seth (or, according to some, his son Loth); Seth gave them to Enoch; Enoch to Methusalem; Methusalem to Lamech; Lamech to Noah; Noah to Shem; Shem to Abraham; Abraham to Isaac; Isaac to Jacob; Jacob to Levi; Levi to Kelhoth; Kelhoth to Amram; Amram to Moses; Moses to Joshua; Joshua to the Elders; the Elders to the Prophets; the Prophets to the Seers: and thus from one to the other down to Solomon, who perpetuated it in Freemasonry. This, however, is purely mystical. This sign of distress differs but slightly from that of the modern Freemasons. Various signs of distress, however, are to

be met with in various countries and nations. It has sometimes been called the "Master's Clap," and the "Grand Hailing Sign."

DISTRICT DEPUTY GRAND MASTER.—In America, an officer of Grand Lodge similar to the English Provincial Grand Master.

DISTRICT GRAND LODGES.—In America and the colonies of Great Britain, analogous to Provincial Grand Lodges in England.

DOCUMENTS, THREE OLDEST. (See *Krause.*)

DODD'S CONSTITUTIONS.—In 1739, Mrs Dodd published a Book of Constitutions or Old Charges, which is exceedingly rare; only three copies being mentioned as extant in the Spencer catalogue. It is a pamphlet of 20 pages, in quarto, the title being "*The Beginning and the First Foundation of the Most Worthy Craft of Masonry; with the Charges thereunto belonging.* By a deceased Brother, for the Benefit of his Widow. London: Printed for Mrs Dodd at the Peacock, without Temple Bar. 1739. Price Sixpence." Brother Spencer has not reprinted this, but mentions it in the preface to the reprint of the "Old Constitutions, 1871," as resembling the Constitutions of 1726.

DOG.—A symbol in the higher degrees. (See *Cynocephalus.*)

DOMINE, DEUS MEUS! (אֲדֹנָי אֱלֹהַי, *adonai elohai*).—Used in the third degree of the Scottish Rite.

DOMINICAN REPUBLIC.—This republic has a National Grand Orient, and the form of working is that of the Ancient and Accepted Rite The Grand Orient is divided into three subdivisions: a National Grand Orient Lodge, governing the Craft Lodges; a Sovereign Grand Chapter General, governing Chapters; and a Supreme Council, supervising the high degrees.

DOMINICANS, ORDER OF.—Founded by Dominic de Guzman, born 1170, at Calovoga, in Old Castile.

DONATISTS.—A sect founded by Donatus, about 311 A.D., in Africa. They held that baptism out of the Church was void, and therefore they rebaptised their converts, and reordained the clerics who espoused their opinions. Their doctrines resembled those of Arius.

DONATS.—Serving brethren, who did not take vows, but were attached to the Order of St John of Jerusalem and the Order of Malta. They wore the demi-cross, and attended to the menial duties of the convent and hospital. (See *Knight of Malta.*)

DORIC ORDER.—The oldest and simplest order of Greek architecture. It is indicative of strength, and is appropriated to the West and the Senior Warden. (See *Order of Architecture.*)

DORMANT LODGE.—A Lodge, the charter of which has not been revoked, but which has ceased to meet and work. The Grand

Master can restore it to activity on petition of its members, one of whom, however, should be a Past Master.

DORMER.—The dormer window in the lectures is associated with the porch and mosaic pavement. It is the window that gives light to the entrance of the Holy of Holies, or *Sanctum Sanctorum.*

DOTAGE.—The initiation of an aged man in his dotage is strictly forbidden.

DOUBLE CUBE. (See *Parallelepipedon.*)

DOUBLE-HEADED EAGLE. (See *Eagle, Double-headed.*)

DOVE.—1. A symbol of purity and innocence; also peace. 2. A symbol of the Holy Spirit and Comforter, or Paraclete. Really a most quarrelsome and spiteful bird, and by no means a proper emblem, being also of an ultra-amative nature.

DOVE, KNIGHTS AND LADIES OF THE (*Chevaliers et Chevalières de la Colombe*).—A secret society on the model of Freemasonry, of an androgynous kind, instituted at Versailles in 1784, now long since extinct.

DOWLAND MANUSCRIPT.—A MS., first published, by James Dowland, in *Gentleman's Magazine*, vol. lxxxv., p. 489. It is described as being "written on a long roll of parchment, in a very clear hand, apparently early in the seventeenth century, and very probably is copied from a manuscript of earlier date." There seems, from its resemblance to the other records in the British Museum, no reason to doubt its authenticity. Brother Hughan, in his *Old Charges of British Freemasons* (p. 22), says:—"Brother Woodford, Mr Sims, and other eminent authorities, consider the *original of the copy*, from which the transcript for the *Gentleman's Magazine* was written, to be a scroll of at least a century earlier than the date ascribed to Mr Dowland's MS, and, in consequence, date it about A.D. 1550."

DRAESECKE, JOHANN HEINRICH DERNHARDT.—A learned clerical Mason, Master of the Lodge (*Oelzweig*) Olive Branch, at Bremen. His writings were collected and published by A. W. Müller in 1865, under the title of "*Bischof Dräsecke als Freimaurer*," —"Bishop Drasecke as a Mason."

DRAGON, KNIGHTS OF THE.—A degree in Knight Templarism, popular in Strasburg, Lyons, and Bordeaux, from 1766 to 1783. It had a legend of its own, and a peculiar cipher.

DRAKE, FRANCIS, M.D., F.R.S.—An antiquary and historian, initiated at York, 1725, chosen Junior Grand Warden of York in the same year. He was the author of a much-admired oration published in 1726, and again in 1729. In this work Drake makes the important statement that the first Grand Lodge in England was held at York, and that while it recognises the

Grand Master in London as Grand Master of England, it claims the Grand Master of York as the Grand Master of all England; also that the Prince Edwin of the ancient MSS. alludes to Edwin, King of Northumbria, A.D. 626, and not to the brother of Athelstan, A.D. 926. The MSS. are full of historical anachronisms.

DRAMATIC LITERATURE OF FREEMASONRY.—The wit of society could not be satisfied without displaying itself in dramatic efforts in relation to Masonry. Hence a large number of very dull pieces, including farce, drama, history, and oratorio, have been inflicted on the world. Pasquinades, to have any point, must know at what they aim, and hence this large series of squibs have failed to exercise any effect, or live any permanent life. Moribund from the commencement, these effusions were still-born into the world, and may be passed by without further notice.

DRESDEN, CONGRESS OF.—Held in 1811, in which representatives of twelve Lodges in Saxony took part. A national Grand Lodge of Saxony, recognising the Johannite system, was established on the 27th September in the same year; all the Saxon Lodges went under its rule, except a Lodge at Leipzig. Great freedom was permitted; some of the Lodges worked Fessler's Rite, and others the ordinary Rite.

DRESS OF A MASON.—Oliver (*Landmarks*, vol. i. p. 169) says that "the ancient symbolical dress of a Master Mason was a yellow jacket and blue breeches, alluding to the brass compasses with steel points, which were assigned to the Master, or Grand Master, as Governor of the Craft; but the real dress was a plain black coat and breeches, with white waistcoat, stockings, apron, and gloves." The ancient Operative Ritual of Scotland taught the initiate to say that the compasses and square were "Master," and, under God, made him a Mason. The modern dress of a Mason much depends upon the prevailing state of the fashion of the country, and also upon the nature of the degree and the general character of the Rite.

DROP CLOTH.—An American term for the raising sheet used in the third degree.

DROPS, THREE.—In the Persian mysteries, three drops of blood from the White Giant restored the sight of all the captives in the subterranean regions, when applied by his conqueror Rustam. In Britain, three drops of water were sacred; and in Mexico, three drops of blood. In India, a girdle composed of three triple threads was holy; and China, three strokes of a letter.

DROTTES.—The priests of Scandinavia, instituted by Segge, a Scythian prince.

DRUIDH.—The Gaelic word for a wise man or magician.

DRUIDS, THE ANTIENT AND ARCHÆOLOGICAL SOCIETY OF.—A quasi Masonic body, reconstituted by Bro. R. Wentworth Little in October, 1874. It can hardly be said to be fairly launched as yet, no meetings having been held. Funds have, however, been collected for the purpose of fully investigating the Masonic claims of the Druids. Master Masons alone are admissible to this body, which, it is to be hoped, will show signs of vitality at some time not far distant.

DRUIDS, ANCIENT. (See *Mysteries of the Druids.*)

DRUSES.—A singular sect of mystical religionists inhabiting Mount Lebanon and Anti-Lebanon in Syria. They settled there about the tenth century, and seem to be a mixture of Kurds, Mardi-Arabs, and other semi-civilized tribes. Their religion is compounded of Judaism, Christianity, and Mohammedanism. They have a regular order of priesthood, and a kind of hierarchy. Their sacred books, forty-five in number, are written in early Arabic, and in order that the three classes of Druses can recognise each other, there is a regular system of passwords and signs. The initiated Druses are known as Okkals or Spiritualists. Twelve months' probation, to which either sex is admitted, precedes initiation. Some have thought that the 22° of the A. and A. Rite, that of Prince of Lebanon, has some reference to this race of Syrians.

DUAD.—The duad, representing the number two, answers to the geometrical line, which, consisting of length without breadth, is bounded by two points. Dr Oliver, in his posthumous work on *The Pythagorean Triangle* (London, 1875) has a long chapter on the Duad. (See also *Two.*)

DUALISM.—A doctrine prevailing throughout the Oriental religion. In the system of Zoroaster we have Ahrimanes and Ormuzd, in the Hebrew cosmogony—the Creator and the Serpent; and in the book of Job, the Creator and Satan the adversary. In philosophical magic the same idea prevails. We have light and shadow, noon and night, moist and dry. In fact, dualism pervades all ancient systems of thought. In Masonry also we find in the first degree, Darkness dispelled by Light; in the second, Ignorance conquered by Wisdom; and in the third, Death vanquished by Immortality.

DUB.—A Knight was dubbed or created by receiving three blows on the neck with the flat side of the sword. The word is derived from the Saxon *dubban*, to strike. (See *Accolade.*)

DUE EAST AND WEST.—A Lodge room should always, if possible, as in the case of a church, stand due east and west. In fact, in theory it is always presumed to do so. (See *Orientation.*)

DUE EXAMINATION.—A mode of testing a strange brother according to the methods prescribed by law. The other modes are *strict trial* and *lawful information.* (See *Vouching.*)

DUE FORM. (See *Ample Form.*)

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

DUES.—Annual dues do not appear to have existed anterior to 1717 Indeed, we learn from Preston, that Lodges before that time, not having any warrants, or any practically supreme authority over them, met, when there were a sufficient number present, according to their convenience; and in the memorable visit paid by Elias Ashmole to the Lodge held at Mason's Hall in March, 1682, the subsequent banquet was "at the charge of the new Accepted Masons." There would not seem to have been any necessity at this time for contributions to form a Lodge fund in Speculative Lodges, the members being usually wealthy, or, at least, well-to-do persons. Dues appear, however, to have existed in the Operative Lodges of Scotland, but no mention of dues is made in the Old Constitutions. Such annual payments are matters of arrangement between an individual member and his Lodge, and non-payment cannot be considered an offence against the Craft in general, but only against the Lodge; and the only punishment which can be inflicted on the defaulter is to strike him off the roll of the Lodge. It is the general view of Masonic jurists that expulsion or suspension cannot be inflicted for non-payment of dues. But if the quarterages to Grand Lodge cease to be paid, the defaulter *ipso facto* loses the benefits to which he is entitled.

DUNCKERLEY, THOMAS.—A very eminent Mason of the last century, whose private history was as remarkable as his Masonic career was unblemished and honourable. He was born at London, on the 23d of October, 1724, the reputed son of Mr and Mrs Mary Dunckerley, but really the son of the Prince of Wales, afterwards George II., to whom he bore a striking personal resemblance. He was not made acquainted with the circumstances of his paternity until after his mother's death, and for more than half a century occupied a very humble position in society. He entered the navy at the age of ten, and continued in that service, in various parts of the world, until his return to England in January, 1760, when he found his mother had died a few days before, having left a solemn declaration behind her as to the parentage of her son, of which, however, she had never apprized the King. As to this declaration, Dunckerley himself says:—"This informa-

tion gave me great surprise and much uneasiness, and as I was obliged to return immediately to my duty on board the Vanguard, I made it known to no person at that time but Captain Swanton. He said that those who did not know me could look on it to be nothing more than a gossip's story. We were then bound a second time to Quebec, and Captain Swanton did promise me that on our return to England he would endeavour to get me introduced to the King, and that he would give me a character; but when we came back to England the King was dead." No further steps seem to have been taken at this time in the matter. In 1761 he again left England as a gunner in Lord Anson's fleet, not returning until 1764, when, finding himself in much embarrassment on account of debts incurred on behalf of his family (for he had married early—in 1744), as he knew no one who could aid him in the substantiation of his history, he sailed for the Mediterranean in a merchant vessel. His small superannuation pension he left behind him for his family. At this time the romantic history of his birth became talked about, and an attempt was made, but without effect, to interest the Dowager Princess of Wales on his behalf. In 1767, however, the King, George III., his father's grandson, was informed of the matter, and having directed enquiries to be made into his character which proved satisfactory, on the 7th May, 1767, he was assigned a pension of £100, which was afterwards increased to £800, with a suite of apartments in Hampton Court Palace. He was also permitted to bear the royal arms, with the bar sinister, and adopted as his motto the appropriate words:—"*Fato non merito.*" In familiar correspondence, and on his book-plate, he used the name of Fitz-George. In 1770 he became a student at law, and was called to the bar in 1774, but he never shone in his new profession. He died, aged seventy-one, at Portsmouth, his last years being embittered by the dissolute conduct of his son, who, falling lower and lower in the social scale, became a bricklayer's labourer, and died, the grandson of a King of England, as a pauper in a cellar in St Giles's. Dunckerley's Masonic career was one of great importance to the Craft. It is not known when he was actually received into the Fraternity, but it was probably about 1755, as in 1757 he delivered an address before the Plymouth Lodges—published under the title of "The Light and Truth of Masonry Explained." He here simply announces himself as a Master Mason, and was most likely initiated in a Plymouth Lodge. Oliver says he was elected Master shortly after his return to England, perhaps about 1766, as in 1767 Lord Blaney appointed him Provincial Grand Master for Hampshire He also soon afterwards superintended the Lodges in severa

other English counties, and some years later the Grand Lodge, in testimony of its approval of his indefatigable assiduity, gave him the rank of Past Senior Grand Warden. At the time of his death he was Grand Superintendent and Past Grand Master of Royal Arch Masons, and Supreme Grand Master of the Knights of Rose-Croix, Templars and Kadosch—which last dignity was conferred upon him by H. R. H. the Duke of Kent, father of her present Majesty. His principal Masonic labours consisted in a reconstruction and reformation of the lectures, a revision of the rituals, and a collation of all the ancient formulas. Preston styles him "that truly Masonic luminary," and Oliver says that he was the "oracle of Grand Lodge."

DUPATY, LOUIS EMANUEL CHARLES MERCIER.—Author of many Masonic songs, and, in conjunction with Révéroui de Saint Cyr, of a comic opera—"*Cagliostro, ou les Illuminés*" (1810). He also published a Masonic novelette, "L'Harmonie." In general literature he also did good service. He was born in the Gironde, 1775, elected to the French Academy 1835, and died 1851.

DUTY.—Masonic duty consists in a proper appreciation of the rights and feelings of others, an amiability of carriage, and a prudent reserve where caution is necessary; honesty and uprightness in worldly affairs, and a patient submission to the decrees of T. G. A. O. T. U. is an essential part of Masonic conduct.

DYAUS.—The Sanskrit word for sky;—anything elevated, bright, exalted; the Deity, the Sun, Heaven, the Firmament.

E

E.—In the Ehevi system of reading Hebrew, ה takes the place of E. Its numerical value is five; and its signification, *window.* It represents the fifth name of God, הָדוֹר (Hadour), *Formosus, Majestuosus.*

EAGLE.—The symbolism of the Eagle is of the most remote antiquity. In Egyptian its name was *Ah,* in Coptic, *Ahom;* and with the Egyptians, the Greeks, and the Persians, the eagle was sacred to the sun. It was an emblem of Zeus, and a symbol of the Supreme God of the Druids. Its magnificent powers of endurance, keen sight, and majestic flight endeared it to the enthusiastic lovers of nature; and its accompanying analogies being so many, it became gradually one of the most important symbols in all faiths. The symbolists among the ancients equally celebrated the praises of the eagle; and it formed a constituent part of the cherubic symbol. It was referred to by Daniel, because

he spake with angels, and received messages which relate to all time; and by Saint John, who, in his gospel, treats of Christ's essential divinity, and who soars to heaven like an eagle in the Apocalypse. It is perhaps right to say that it is doubted whether the Evangelist, and John the Divine of the Apocalypse, were the same persons. The general tenor of that composition is so much at variance with the style and language of the Gospel narrative, that the arguments have been almost unanimous against an identical authorship. A fantastical claim, supported by a vast array of learning, to a much greater antiquity for the Apocalypse, has been advanced by the author of a work entitled "The Book of God," on which see *Jonah.* The heralds have explained the eagle as the analogue of the lion, among animals, as being the swiftest, strongest, most laborious, generous, and boldest of birds. One of the jewels of the Rose-Croix degree displays an eagle, with outstretched wings, at the foot of the cross, in which position it is a type of Christ, in his divine character, bearing the children of his adoption on his wings towards their appointed home amidst the many mansions of heaven.

EAGLE AND PELICAN, KNIGHT OF THE. (See *Knight of the Eagle and Pelican.*)

EAGLE, DOUBLE-HEADED.—Heraldically, *the Eagle displayed.*—The eagle was first used by Marius, B.C. 102, as the ensign of Rome at the head of the Legions, and, on the division of the empire into East and West, a double-headed eagle was substituted; this being afterwards adopted by the Carlovingians, when the Holy Roman Empire was consolidated. On the dissolution of the Holy Roman Empire, the German emperors, who claimed to be the legitimate representatives of that empire, assumed it as their device, thus blazoned:—*Or,* an eagle displayed *sable,* having two heads, enclosed within an amulet *or,* beaked and armed *gules,* holding in his right claw a sword and sceptre *or,* and in his left, the imperial mound or ball. In like manner, Russia, adding the eagle of Poland to her own, assumed the double-headed eagle. It may, however, refer to the eagle of Byzantium, as the Russian Greek Church, by virtue of having adhered to the orthodox faith, laid claim to Constantinople. In the year 1758, we first find the double-headed eagle introduced into Masonry, by the body calling itself the Council of Emperors of the East and West, then established at Paris. (See *Scottish Rite.*) Two of the officers of this body are still called Secretary and Treasurer of the Holy Empire. The jewel of the 33°, or Sovereign Grand Inspector-General, is a doubled-headed eagle (originally *sable,* but now usually *argent*), a crown *or* resting on both heads, wings displayed, beak and claws, *or,* the talons

grasping a cherubic or wavy sword. The banner is similar to this.

EAGLE, KNIGHT OF THE AMERICAN. (See *Knight of the American Eagle.*)

EAGLE, KNIGHT OF THE BLACK. (See *Knight of the Black Eagle.*)

EAGLE, KNIGHT OF THE BLACK AND WHITE. 1. The 6° of instruction in the Philosophical Rite. 2. Illustrious Knight Commander of the B. and W. E. The 24°, seventh series, of the collection of the Metropolitan Chapter of France.

EAGLE, KNIGHT OF THE GOLDEN. (See *Knight of the Golden Eagle.*)

EAGLE, KNIGHT OF THE, OR, OF ELECTED MASTERS. (See *Knight of the Eagle.*)

EAGLE, KNIGHT OF THE, OR, PERFECT MASTER IN ARCHITECTURE.—The 56°, seventh series of the collection of the Metropolitan Chapter of France; 37° of the Rite of Mizraim. The 60° of the same Rite is called Grand Knight of the Eagle.

EAGLE, KNIGHT OF THE PRUSSIAN. (See *Knight of the Prussian Eagle.*)

EAGLE, KNIGHT OF THE RED. (See *Knight of the Red Eagle.*)

EAGLE, KNIGHT OF THE REVERSED. (See *Knight of the Reversed Eagle.*)

EAGLE, PRINCE OF THE BLACK.—A degree in the Philosophical Scottish Rite.

EAGLE, PRINCE OF THE GREAT BLACK.—A degree in Pyron's collection.

EAGLES, KNIGHT OF THE TWO CROWNED. (See *Knight of the Two Crowned Eagles.*)

EAR OF CORN.—An emblem of plenty among the ancients, and especially sacred to Ceres, otherwise called Demeter or Gemeter mother earth In Hebrew, the two words signifying an ear of corn, are derived from roots typifying abundance. Shibboleth, שִׁבֹּלֶת, meaning an ear of corn and a water-flood, has its root in *shabal,* to increase or to flow abundantly, and the other word *dagan,* corn, is derived from *dagah,* to multiply. The ear of corn is a symbol in the second degree, alluding to increase of knowledge, and to the general fruitfulness of research. The word Shibboleth is also used in the 14th degree of the Ancient and Accepted Rite. (But see *Shibboleth.*)

EAR, THE LISTENING.—One of the three precious jewels of a Fellow Craft Mason.

EARTHEN PAN.—Used in the early lectures of the eighteenth century, together with chalk and charcoal, as a symbol of zeal, the two other substances signifying freedom and fervency. In the modern lectures, the word clay has been substituted. *Pan*

once signified *hard earth*, but is obsolete in that sense at the present day.

EAST.—*Ex Oriente lux*, from the East, light. Not only in allusion to the rising of the sun, but in consequence of our modern civilization being derived from the Eastern countries. It is an important circumstance that all mysticism found its natural birthplace in Oriental climes, and this may be attributed not alone to the historical progress of the race from the Hindu Koosh, but to the climate and its flora, which in primitive times was favourable to the promotion and preservation of a meditative philosophy—speculations of the most daring mental character, as we may perceive in the Vedas, Puranas, and Shasters, being the natural intellectual food of the primæval founders of Oriental philosophy. 2. In a secondary sense, the East has ever been regarded with reverence, owing to its association with the religious mythologies of various nations, extending to our own times. St Augustine plainly says (*De Serm. Dom. in Monte*, c. 5), "The East is the most honourable part of the world, being the region of light whence the glorious sun rises." In like manner, the West was the region of rest, and all early religions founded upon Nature, placed the regions of the departed in that quarter. Hence the S.W. of a Lodge pays the wages in the West, while the J.W. sits in the South to allow of refreshment at mid-day. The North was always esteemed a place of darkness; and, indeed, was a waste wilderness full of wonder and woe to the primitive nations. 3. The place of the Worshipful Master in the Lodge, who presides there for the purpose of instruction. Bazot (*Manuel*, p. 154), says—"The veneration which Masons have for the East, confirms the theory that it is from the East that the Masonic cult proceeded, and that this bears a relation to the primitive religion, whose first degeneration was sun worship."

EAST AND WEST, KNIGHT OF THE. (See *Knight of the East and West.*)

EAST, GRAND.—In America, the place where a Grand Lodge holds its communications, and whence its edicts emanate, is often called the Grand East. It is a term not to be confused with Grand Orient, which has been adopted as the designation of several grand bodies or Lodges.

EAST INDIES. (See *India.*)

EAST, KNIGHT OF THE. (See *Knight of the East.*)

EASTER.—Easter Sunday being the day of the resurrection of Christ, is kept as a festival by Rose-Croix Masons; and, on Easter Monday, in every third year, Councils of Kadosch in the Ancient and Accepted Rite hold their elections.

EASTERN STAR, ORDER OF THE.—Established in the United States in 1778, but did not flourish until a comparatively recent period, when Brother R. Morris, well known for his enthusiasm on Masonic subjects, and his desire to make it useful as well as ornamental, truly archæological as well as traditional, revived it for the benefit of the wives and daughters of America, to whom, often living in vast wildernesses, it might be vitally important. The obligations are founded upon the honour of the female sex, and so framed that equality and justice may be regarded as their essence, to the extent that between Freemasons and Members of the Eastern Star there necessarily exist mutual obligations. Such aid as can or ought to be rendered by the Masonic body to this adoptive rite, is bound to be returned by the members of it. It is founded upon the Holy Writings; and five prominent female personages, illustrating as many Masonic virtues, have been selected, adopted, and placed under the Masonic ægis. 1. *Jephthah's Daughter* (daughter's degree), illustrating respect to the binding force of a vow. 2. *Ruth* (widow's degree), devotion to religious principles. 3. *Esther* (wife's degree), fidelity to kindred and friends. 4. *Martha* (sister's degree), undeviating faith in the hour of trial. 5. *Electa*, or the Benevolent (mother's degree), patience and submission under all wrongs. It can only be conferred on Master Masons in good standing, their wives, widows, sisters, daughters, and mothers. Ladies under 18 years of age cannot receive any degree; and half-sisters or step-daughters are ineligible. 1°. Colour, blue; symbol, the violet; emblem, sword and veil. 2°. Yellow; symbol, sunflower; emblem, sheaf of corn. 3°. White; symbol, the white lily; emblem, crown and sceptre. 4°. Green; symbol, the pine leaf; emblem, the broken column. 5°. Red; symbol, the red rose; emblem and grip, the cup and clasped hands.

EAST PORT.—A clerical error in the Lansdowne manuscript, where the words "the city of East Port" occur instead of "the cities of the East."

EAVESDROPPER.—One who, standing outside an assembly, listens eagerly for anything that may drop from speakers within. It is said to have been derived from the punishment inflicted upon a detected cowan, who was to be placed under the eaves of the house in rainy weather, till the water runs in at his shoulders and out at his heels; and this was actually done in the ancient Operative Lodges of Scotland, the cowan being set to work at the door in rainy weather. It is not, however, a word peculiar to Masons. Blackstone, in his *Commentaries* (iv. 13) says:—"Eavesdroppers, or such as listen under walls, or windows, or the eaves of a house, to hearken after discourse, and thereupon to frame

slanderous and mischievous tales, are a common nuisance, and presentable at the court leet; or are indictable at the sessions, and punishable by fine, and finding sureties for their good behaviour." (See *Cowan.*)

EBAL.—The following was introduced into the lectures of Masonry in the last century. Moses commanded Israel that as soon as they had passed the Jordan, they should go to Shechem, and divide into two bodies, each composed of six tribes: one placed on, that is adjacent to, Mount Ebal; the other on, or adjacent to, Mount Gerizim. The six tribes on or at Gerizim were to pronounce blessings on those who should faithfully observe the law; and the six on Mount Ebal were to pronounce curses against those who should violate it. This Joshua executed (Deut. xxvii., Joshua viii. 30-35). Moses enjoined them to erect an altar of unhewn stones on Mount Ebal, and to plaster them over, that the law might be written on the altar. Shechem is the modern Nablous.

EBEN-BOHAN (Hebrew אֶבֶן־בֹּהַן).—Bohan signifies a thumb. The stone of Bohan was set up as a witness-stone, and afterwards served as a boundary mark on the frontier between Judah and Benjamin (Joshua xv. 6; xviii. 17).

EBEN-EZEL (Hebrew אֶבֶן־הָאֵזֶל, *stone of departure*).—An old stone of testimonial named in 1 Sam. xx. 19. A word of importance in the Order of Ishmael.

EBEN-EZER (Hebrew אֶבֶן־הָעֵזֶר, *stone of help*).—Set up by Samuel between Mizpeh and Shen, in testimony of the divine assistance obtained against the Philistines (1 Sam. vii. 12).

EBIONITES.—A sect of the second century, denying the divinity of Christ, but honouring him as an inspired teacher. They maintained the universal obligation of the Mosaic law, and rejected the writings of St Paul, together with his authority.

EBONY BOX.—Used as a symbol of the human heart in some of the high degrees, and supposed to teach reserve and taciturnity. It is metaphorically said that the ebony box contained the plans of Solomon's Temple, which signifies that in the human heart are deposited the secret designs and motives of that conduct by which the spiritual temple of our lives is erected.

ECKARTSHAUSEN. (See *Magic.*)

ECKER, JOHANN CARL BARON VON.—Chancellor of the Order of St Joachim; one of the founders of the Order of Initiates of Asia: he was prosecuted by the other German Freemasons in consequence.

ECKER VON ECKHOFFEN, JOHANN HEINRICH BARON.—Brother of the

preceding, and one of the founders and superiors of the same Order.

ECLECTIC MASONRY.—A rite established by Baron von Knigge, at Frankfort, in 1783, for the purposes of controlling the high degrees and limiting their number, then greatly on the increase. Eclectic Masonry only recognised the three symbolical degrees, but permitted the Lodges, under its system, to select any of the philosophical degrees in continuation, provided they in no way interfered with the uniformity of the workings of the three first degrees. Eclectic Masonry, however, was not successful, and is at present almost in a dormant condition. (See *Eclectic Union.*)

ECLECTIC UNION.—The great idea of a general union in all matters religious, civil, archæological, and philosophical, has occupied many minds; and while Germany remained unpractical, and could not understand its greatest men, such as Lessing and Goethe, but was content with the violence of Schiller's *Räuber*, such books as Werner could produce, and the still life of De la Motte Fouqué, with shadowy pictures of water nymphs, such as Undine, no unity could be expected. It has been reserved for our own time to see, in a remarkable way, this idea, to some extent carried out. The German mind is peculiar, both in its demand for facts, and the philosophical construction it places upon them. Without Germany, despite the violent opposition constantly at work in this country, who could perfect anything in art or beauty, verify anything with patience, or criticise results? It is Germany which has always put clear issues before the entire thoughtful world, and such replies have been attained that would amaze minds less abstracted. Germany is not a nation of dreamers, as is supposed, but a practical race of people, carrying their ideas of essence from the quarry, so to speak, to the study. It is not surprising, therefore, that we find a protest against humbug recorded by them in the Eclectic Union, a brief account of which we shall now give. It is usually supposed that Baron von Knigge, who distinguished himself as a poet, was the first to bring the Eclectic Union before the Masonic world, but in fact it was older; the Baron von Ditfurth, in 1779, first brought it forward. He had been a strenuous member of the Rite of Strict Observance, and noticed matters creeping in, contrary to the principles of true Masonry. He, therefore, gave his personal influence in the direction of a reformation; and Von Knigge afterwards supplemented this by a powerful circular to the Lodges. In 1783, the Provincial Grand Lodges of Frankfort-on-Maine and of Wetzlar took action in the matter, and issued what may be termed an encyclical letter, the object of which was the restoration of pure Masonry by these means: 1 That the Lodges

assenting to the propositions of the letters should pledge themselves to uphold, in their integrity, the ancient landmarks of the Craft, especially as regarded the three symbolical degrees. 2. That each Lodge might, according to its own good disposition, select such of the high degrees as it might sanction without prejudice to others. 3. That all the Lodges of the Eclectic Union should be sovereign within such limits. Several Lodges accepted these propositions, and from it emerged the *Eclectisches Bund*, or the Eclectic Union of Germany. The basis is in the three degrees, the development in the selected philosophical degrees.

ECOSSAIS.—A French word usually translated Scottish Master, and first introduced by the Chevalier Ramsay, whose theory was that Freemasonry originally came from Scotland in the general form it is now practised. The number of Ecossais degrees is very large; and there is no rite in use without some trace of the system. Oliver mentions eighty, Ragon eighty-three, and Baron von Tschoudy, who rejects twenty-seven as incorrect, retains a very large number as legitimate. The legend on which all degrees of the Ecossais system is founded, is, that the builder of the Temple engraved the Word on a triangle of pure metal, and wore it secretly under his clothes from a band round the neck. At a period of great peril to himself, and fearing it should be discovered, he threw it into an old dry well in the south-east corner of the Temple, where it was afterwards discovered by three Masters, who, observing the rays of the sun at its meridian striking some brilliant object, descended, and conveyed it to King Solomon. A more modern form of the tradition is, that it had been deposited in a special vault prepared for its preservation; and the symbolism connected with the loss and recovery of the Word is in better harmony with this view. Indeed, it would seem very unlikely that the builder, who, conjointly with his employers, the two kings, also possessed the Sacred Word, should run the risk of its discovery by bearing it about his person daily, when exposed to all the eventualities of life. According to the Craft legend, great curiosity was entertained by the craftsmen as to the nature of the Word, which led to sad results in the end.

ECOSSAIS.—1. The fourth degree in Ramsay's Rite. 2. The fifth degree of the French Rite. 3. The fourth class of the Rite of Mizraim contains the Ecossais degrees from the fourteenth to the twenty-first degrees.

ECOSSAIS ARCHITECT, PERFECT. (*Ecossais Architecte Parfait.*) A degree in Pyron's collection.

ECOSSAIS D'ANGERS, OR ECOSSAIS D'ALCIDONY.—Two degrees mentioned in the work entitled, "Philosophical Considerations on Freemasonry."

ECOSSAIS, ENGLISH, OR, OF ELDER BROTHERS. (*Ecoss. Anglais ou de frères aînés.*) In the archives of the Mother Lodge of the Philosophic Rite.

ECOSSAIS, ENGLISH GRAND ARCHITECT, OR, GRAND PATRIARCH.—A degree in the collection of Viany.

ECOSSAIS, FAITHFUL. (See *Vièlle Bru* and *Menatzchim.*)

ECOSSAIS, FRENCH.—Thirty-fifth degree, fourth series, of the Metropolitan Chapter of France.

ECOSSAIS, GRAND.—1. Third of the high degrees of instruction in the Philosophical Rite. 2. Sublime Master of the Luminous Ring.

ECOSSAIS, GRAND ARCHITECT.—Forty-fifth degree of the collection of the Metropolitan Grand Chapter of France.

ECOSSAIS, GRAND MASTER.—Once the sixth degree of the capitular system of Holland.

ECOSSAIS, GRAND, OF ST ANDREW OF SCOTLAND.—1. One of the degrees of Baron de Tschoudy. 2. The twenty-ninth of the Ancient and Accepted Rite; and adopted in several other systems.

ECOSSAIS, GRAND, OR GRAND ELECT.—The fourteenth degree of the Ancient and Accepted Rite.

ECOSSAIS, GRAND, OF THE CRUSADES.—In Viany's collection.

ECOSSAIS, GRAND, OF THE PATRIARCHS.—In Viany's collection.

ECOSSAIS, GRAND, OF WALLACHIA, OF COPENHAGEN, AND OF STOCKHOLM, OR, OF THE INTERIOR. Mentioned by Fustier.

ECOSSAIS, GRAND MASTER.—Sixth degree of the Chapters of Holland before the reorganization.

ECOSSAIS, GRAND PATRIARCH.—In Viany's collection.

ECOSSAIS, GREEN.—The second point of the fifth degree of the Royal York Lodge at Berlin. It is preserved in the archives of the Lodge of St Louis des Amis Réunis at Calais.

ECOSSAIS, ILLUSTRIOUS ARCHITECT.—In Viany's collection.

ECOSSAIS, KNIGHT.—A synonym of the Illuminati, sixth degree. Commonly called Illuminatus Dirigens, or Illuminated.

ECOSSAIS, LEVITE AND MARTYR.—Mentioned in the collections of Fustier.

ECOSSAIS, MASTER.—1. The first of the high degrees in the German Chapters before the French high degrees were introduced. 2. The fifth degree of the Rite of Zinnendorf. 3. The first point of the fifth degree of the Clerks of the Strict Observance. 4. The first degree of Hund's system. 5. The fourth degree of the rectified rite of the Holy City. 6. Eighteenth degree of the Rite of Mizraim.

ECOSSAIS, NOVICE.—1. A degree in Templarism. 2. The eighth degree in Illuminism, known as Illuminatus Major.

ECOSSAIS OF CLERMONT.—Thirteenth degree, fourth series, of the Metropolitan Chapter of France, and a degree in the Chapter of Clermont.

ECOSSAIS OF DUNKIRK.—In Fustier's list.

ECOSSAIS OF ELDER BROTHERS, OR, OF THE TRIPLE TRIANGLE.—Thirty-seventh degree, fifth series, of the collection of the Metropolitan Chapter of France.

ECOSSAIS OF ELDEST SONS.—In Fustier's collection.

ECOSSAIS OF ENGLAND.—A degree in Le Rouge's collection.

ECOSSAIS OF FORTY.—In Fustier's collection.

ECOSSAIS OF FORTY.—Thirty-fourth degree, fourth series, of the collection of the Metropolitan Chapter of France. It is very similar to the Ecossais of Montpellier and Paris.

ECOSSAIS OF FRANVILLE.—Thirty-first degree, fourth series, of the Metropolitan Chapter of France.

ECOSSAIS OF HEREDOM.—Thirteenth degree of the Rite of Mizraim.

ECOSSAIS OF HIRAM.—In the lists of the Metropolitan Chapter of France.

ECOSSAIS OF LILLE.—In Fustier's collection.

ECOSSAIS OF LYONS.—Degree in the archives of the Lodge of St Louis of Amis Réunis, at Calais.

ECOSSAIS OF MESSINA.—In Fustier's collection.

ECOSSAIS OF MILITARY LODGES.—This degree is divided into three sections, and is to be found in the lists of Pyron.

ECOSSAIS OF MINOR APARTMENTS.—In Fustier's collection.

ECOSSAIS OF MONTPELLIER.—Thirty-sixth degree, fourth series of the Metropolitan Chapter of France.

ECOSSAIS OF NAPLES, OR, OF SICILY.—Forty-second degree, fifth series, of the same Chapter.

ECOSSAIS OF PARIS.—Named in the Philosophical Considerations.

ECOSSAIS OF PERFECTION.—Thirty-ninth degree, fifth series, of the Metropolitan Chapter of France.

ECOSSAIS OF PRUSSIA.—In the archives of the Mother Lodge of the Ecossais Philosophical Rite.

ECOSSAIS OF SAINT ANDREW.—1. Forty-seventh degree of the sixth series of the Metropolitan Chapter of France. 2. Second degree in the Rite of the Clerks of Strict Observance; also in other systems. 3. Twenty-first degree of the Rite of Mizraim.

ECOSSAIS OF SAINT ANDREW OF CHARDON.—Seventy-fifth degree, ninth series, of the Metropolitan Chapter of France.

ECOSSAIS OF SAINT ANDREW OF SCOTLAND.—1. One of Baron von Tschoudy's degrees. 2. The twenty-ninth degree of the Ancient and Accepted Rite. 3. The sixty-third degree of the sixth series of the Metropolitan Chapter of France.

ECOSSAIS OF ST GEORGE.—In Le Page's collection.

ECOSSAIS OF THE HOLY TRINITY.—In Fustier's collection.

ECOSSAIS OF THE LODGE OF PRINCE EDWARD (G. M.).—In the collection of Pyron.

ECOSSAIS OF THE RING.—In Fustier's collection.

ECOSSAIS OF THE SECRET VAULT OF JAMES VI.—1. Thirty-third degree, fourth series, of the collection of the Metropolitan Chapter of France. 2. Twentieth degree of the Rite of Mizraim.

ECOSSAIS OF THE THREE J.J.J. (UNKNOWN).—1. Thirty-second degree, fourth series, of the Metropolitan Chapter of France. 2. Nineteenth degree of the Rite of Mizraim.

ECOSSAIS OF TOULOUSE.—In the archives of the Scottish Philosophical Rite.

ECOSSAIS, PARISIAN.—Seventeenth degree of the Rite of Mizraim.

ECOSSAIS PERFECT.—In Fustier's collection.

ECOSSAIS, PERFECT ENGLISH MASTER.—In Pyron's collection.

ECOSSAIS, PHILOSOPHICAL RITE OF.—Introduced into Paris by the Lodge *Contrat Social*, in 1775.

ECOSSAIS, PURIFICATOR.—A degree in the collection of Hécart.

ECOSSAIS, RED.—First point of the fifth degree of the ancient system of the Royal York Lodge at Berlin.

ECOSSAIS, RITE OF.—This name is given to the rite practised long ago in the Mother Lodge of St John at Kilwinning, and in Lodges under their constitution. (See under *Kilwinning.*)

ECOSSAIS (SUBLIME) OF THE GRAND LODGE OF PRINCE EDWARD.—In Pyron's collection.

ECOSSAIS (SUBLIME), OR CELESTIAL JERUSALEM.—One of the degrees formed by Chastannier, according to the system of Swedenborg.

ECOSSAIS, SUBLIME PURIFICATOR.—Quoted by Fustier.

ECOSSAIS, TRINITARIAN.—Forty-third degree, fifth series, of the Metropolitan Chapter of France; mentioned by Fustier.

ECOSSAIS, TRINITARIAN, OR, GLOBE OF THE GRAND MASTERS COMMANDERS OF THE TEMPLE.—A degree in the collection of Hécart.

ECOSSAIS, TRINITARIAN, OR PUISSANT GRAND MASTER OF THE ORDER OF THE HOLY TRINITY.—1. To be found in the archives of the Philosophical, Ancient, and Accepted Scottish Rite. 2. The fourteenth degree of the Rite of Mizraim.

ECOSSAISE, PERFECT.—Androgynous Masonry. The degree was formed by M. de la Chaussée, in 1763.

ECOSSAISE (*Sublime Lady—Dame Sublime*).—Belonging to androgynous Masonry. The Rite is to be found in Pyron's collection.

ECOSSAISES (ORDER OF LADY) OF THE HOSPITAL OF MONT TABOR.—A Benevolent Society instituted in Paris, in 1809.

ECOSSISM.—This name was given to the Ancient and Accepted Rite,

at an early period of its existence—hence the term Ancient and Accepted Scottish Rite. (See *Scottish Masonry.*)

ECUADOR.—Masonry introduced into this country, in 1857, from Peru, under the auspices of the Grand Orient of Peru. The battle of Masonry, *i.e.*, Tolerance, has been great in Spanish America, and here the priests of the Roman Catholic Church had, and to the present time keep, the upper hand. All Latin races are obstinately superstitious, and any attempt to convince them that morality is superior to ceremony, has hitherto failed to convince them of their error. Our Spanish brethren may be regarded in the light of Masonic martyrs, for where our principles have taken root, they have been adhered to with more than Roman tenacity.

EDICT OF CYRUS.—Issued B.C. 536, permitting the Jews to return to Jerusalem from their captivity, and rebuild the Temple. To the Prince of Judah, Zerubbabel, he restored such vessels as could be found as belonged to the First Temple, and the nobility of his conduct is commemorated in the Royal Arch degree, and that of the fifteenth degree of the Ancient and Accepted Scottish Rite.

EDICTS.—The decisions of a Grand Master, in America, have the force of law, and obedience to them is necessarily a duty on the part of Masons under their jurisdiction.

EDINBURGH.—The capital of Scotland. According to the Official Register of the Grand Lodge of Scotland, the Lodge of Edinburgh, No. 1, was instituted in 1518. The minutes of St Mary's Lodge, now the oldest Lodge in the city, are stated in Lawrie (*Hist. Freemas., p.* 102) to extend as far back as 1598, and its history has been most ably written by Bro. D. Murray Lyon, the Scottish Masonic historian.

EDINBURGH, CONGRESS OF.—Convoked by William St Clair of Rosslyn, Patron of the Masons of Scotland, in 1736, in order to abdicate his dignity as Grand Patron, which had been patented to the family of Rosslyn by James II. in 1430, and afterwards to settle Masonry upon a new basis. Thirty-two Lodges were represented at this Congress, and the Grand Lodge of Scotland was instituted with St Clair as Grand Master.

EDINBURGH, KILWINNING MANUSCRIPT. (See *Kilwinning Manuscript.*)

EDLING, COUNT.—Chamberlain of the King of Saxony, advanced to the thirty-second degree of the Ancient and Accepted Rite, at Paris, at the same time as Prince Bernard of Saxe-Weimar, in 1813.

EDWARD THE CONFESSOR, KING.—Was Patron of the Masons of England, in 1041.

EDWARD I.—King of England. Protected the Art of Masonry, in 1272.

EDWARD II.—King of England. Favoured the Masons, and many stately edifices were erected during his reign, about 1307.

EDWARD III. MANUSCRIPT.—Quoted by Anderson in his second edition (p. 71), and also by Preston, as an old record referring to the glorious reign of King Edward III. It was a similar document to that in the British Museum.

EDWARD III.—King of England. Masonry flourished under this prince.

EDWARD IV.—King of England. Protected the Masons during his reign.

EDWARD, PRINCE.—H.R.H. the Duke of Kent, son of King George III., was initiated into Masonry in the Lodge *De l'Union des Cœurs* (Union of Hearts), at Geneva, in 1790. He subsequently became Grand Master of the Ancient or Schismatical Grand Lodge, and resigned his throne to his brother, H.R.H. the Duke of Sussex, on the Union, in 1813.

EDWIN CHARGES.—The charges said to have been given by Prince Edwin are sometimes so called, and contained in the *Antiquity MS.* (Which see.)

EDWIN, PRINCE.—Said to have been Grand Master of Masons in 926. He was the son of Edward, Saxon King of England, and brother of Athelstan, his successor, 924. Woodford, following Dr Drake, the eminent antiquary (in "Old Charges of the British Freemasons," p. xiv.), thinks, however, that this is erroneous, and that the tradition relates to Edwin, King of Northumbria, whose residence was at Auldby, near York, in 626, and who assisted in building a stone church at York—St Peter's—after his baptism in 627. He was slain in 633. St Peter's Church was destroyed in 741. The Prince Edwin, or Eadwine, Ætheling of 926, was drowned in 933. (But see under *York Constitutions.*)

EFFRONTES.—A sect, about 1534 who scraped the forehead till it bled, and poured oil on the wound as a baptismal rite.

EGAZ-MONEY.—Grand Master of the Portuguese Lodge in 1805.

EGG, MUNDANE.—1. In ancient times it was almost universally believed that the world was created from the Mundane egg, originally the work of the Demiurgos, and hatched by the Spirit of God itself. Among the recondite mysteries of symbolical Masonry, this Mundane Egg frequently re-appears, veiled in other forms, such as the Vesica Piscis, the Egyptian *anch* or *Crux ansata,* and other shapes. It is therefore worth while to trace the symbolism of the Mundane Egg throughout history, as we find it used by Egypt, India, Japan, and other countries. It seems a long distance from the land of Khemi to modern Europe

with its Easter eggs, but we must adventure the journey. It is to Egypt that we must turn for the origin of every religious rite of antiquity. At a period so remote as to appear almost fabulous, were it not for the monuments now so faithfully translated for us, there was a civilization on the banks of the Nile which had attained its apogee, while other races were only in the dawn of progress. This civilization was guided by a learned, accurate and considerate priesthood, with well-defined rights and prerogatives, and a system of symbolical teaching never since equalled in the world's history. It must ever remain an unsolved problem as to whether the inhabitants of the Nile valley were, as is held by many, indigenous to their locality, or whether at some still more remote period they had penetrated from their Aryan birthplace by a system of colonization. When we first historically perceive them by the dim light of tradition and the earliest monuments, they would seem to be a nation coming out of the throes of settlement under the guidance of a master-spirit —their king, MNA or Menes—about the year B.C. 5044. Like the Babylonians we read of in Mr Smith's translations of the Genesis myth, they had anterior legends concerning themselves, and like all other races of men, they were not indisposed to arrogate the remotest antiquity for what was to them immediate and true—especially in religious matters. They, like the Indians and the remoter Burmese, had a chronology of a monstrous kind, if taken *au pied de la lettre*. They boasted of a government in Egypt by actual Divine intervention, and at a very early period of their history we find them in possession of architectural secrets and mathematical knowledge never since surpassed. We find them constellating the Zodiac, forming several cycles of Egyptian gods, in the numbers of eight and twelve; we find them with a settled government when all other nations were in disorder or decay, and the Egyptians certainly seem to be the first nation possessing any definitive ideas on social economy. Yet even they were puzzled by problems of operative nature, and like many millions who have succeeded them, knew not how to account for the mystery of the egg. They were as much troubled with the preexistence of the egg as their so-called wiser descendants, and had they not resorted to a species of self-delusion—yclept symbolism —they would never have got at any solution sufficient for the mind to grasp. The phenomenon of the secret development of the germ within the shell—displaying an amount of latent force, gradually working without any outward apparent aid, save that of heat—was an enigma they could not solve. Thus, the egg, revered by the people, was soon incorporated by the Pharaonic pontiffs into their sacred cosmogony, and it passed among the

less instructed into a religious emblem of the most awful sanctity. It was rapidly seen, with a due sense of awe, that the *cerastus*, which is oviparous in its generation, emerged from the same form of generative life, and hence the serpent, invested with all its mysterious horror, soon became a religious symbol, as we find it on the Temple of Philæ, and in many other sanctuaries of Egypt. And while the egg remained a symbol of mystery, it also became a symbol of hope and protection. It is necessary to say here that nowhere in Egyptian lore do we find those legends of a successive destruction and re-creation of the Kosmos we find among the Indians and the still farther Oriental nations. Therefore it need not surprise us, that in the progress of time the *Urœus*, when associated with the egg, was again regarded with approbation, as the custodian of the mystic generative force of Nature. The religion of natural forces promptly developed itself. Special names were attributed to every phenomenon, and these became applied to divine beings, whose attributes were made to harmonize with the special ideas conveyed by their relations to the Mundane Egg itself. The creative power was known as Noum, the moist power, water being looked upon as the cause of all things, and in this the egg floated. This Noum afterwards concreted itself into Ammon—"the Divine former of gods and men"—and the egg was thus lost sight of. The deity of fire, Phtha, who presided over heat and the generation of man, on many monuments bears the mythical egg in his hands, as a type of his general sustenance of the universe. The egg is also seen issuing from the mouth of Kneph, and afterwards the creative god, emerging from the egg, appears as a winged serpent. The Logos here plainly meets its antecedent symbol. The Word proceeding from the mouth of the Creative Power is the processional power, indeed, if anything can be, just as in the doctrines of Moses, issuing from his mouth, the Word of God is declared. Diodorus Siculus says (I. 29), that Osiris was born from an egg, hence eggs were strictly consecrated to this divinity From the Egg of Leda, Apollo and Latona were born; and Castor and Pollux—the Gemini of the Zodiac—had a similar origin. The egg was also symbolically attributed to Isis, and is to be found in the hieroglyphic name of that goddess. The priests of Egypt strictly abstained from eating eggs, from a respect inspired in them by the founder of their religion being thus born, and they also feared lest they should anger the Deity by the destruction of the germs of a being thus destined to live. Still more curious is the symbol of the egg in Egypt, when we consider that the sacred *anch* or *crux ansata* was in Coptic called by the name of "Sustainer of Life," or MICI, *mici*, being an egg standing sup-

ported by the Sacred Tau mentioned in Job xxxi. 35,—Job using the sacred Tau in a manner woefully misinterpreted in our English version, which should read: "Who will listen unto me (*i.e.*, as a judge)? Behold, here is my TAU [or absolution, holding it up Masonically]; the Omnipotent will answer for me;" in Psalms lxxviii. 41, the Jews did not turn back and tempt God, but "they became converted, and implored *Tau*, or absolution, from the Holy One of Israel;" and in 1 Sam. xxi. 10-15, King David made TAU at the court of Achish, King of Gath. On Egyptian mummy cases we frequently find the egg in conjunction with the hawk, as symbols relatively of mortal and immortal life, and in one papyrus preserved in Kircher (*Œdipus Egyptiacus*, vol. iii., p. 124), above the mummy the egg is floating as a symbol of the new life attending the Osirified person (the deceased), the purified soul, after his sojourn in the place of expiation—whence the Roman Catholics have derived their notion of Purgatory. In India, as in Egypt, the myth of the Cosmical Egg was taught, but on the banks of the Ganges its symbolism already became tinged with the elevated notions of the philosophy which affirmed the doctrine of metempsychosis, and preached pantheism. There is little doubt that the Brahmanical beliefs were mere echoes of the doctrines of the Egyptian faith—India having, perhaps, borrowed its myths and its iconography from the land of Khemi, or from earlier common sources. Under the name of Brahmanda—by which it was deified—the egg continued to be the emblem of the creation. Noum was adored by the Egyptians as the father-mother of the world, in accordance with the principle afterwards enunciated that Jove is a virgin and bissexual; and the Institutes of Manu especially declare that water is the cause of all things, as Thales of Miletus taught, who was himself an initiate into the mysteries of Memphis. Manu says (*Inst.* I., 8, 13) that "the Eternal, desiring to create beings, by an act of thought (the *Logos*) produced the moist principle, and deposited in it the generative principle. This primitive germ floated on the waters, and soon after the unformed matter condensed itself into an egg, *brilliant as gold, and full of light.* In this mysterious covering, Brahma, the father of all living beings, was born—an emanation of the first cause, the un-named God—*He who is.* Brahma lived within the egg, and the power thus confined within its prison remained inactive for a long period—a year of the Creator—at the end of which period the egg burst of itself. The upper half formed heaven, and the lower half, earth. The air is in the midst, with the light regions and the waters above the earth. When Brahma had thus finished the work of the creation, he was reabsorbed into the spirit of

God—thus passing from a time of activity to a time of rest.' Perhaps we may thus account for labour and refreshment. The six sects into which the Hindu religion is divided uniformly repeat the same myth. In one of the Purânás we find it stated that the goddess-creatrix Ixoretta was herself the universal germ. Being first a drop of dew, next a pearl, at last she transformed herself into an egg; this egg contained five elements, and was covered by seven coverings, similar to the skins of the onion. At once God and the world, the egg burst into two unequal parts. From the shell, fire and air escaped forming the superior region and heaven, and the yolk and white formed the earth and water. The seven coverings became the seven heavens, and the seven worlds of Brahmanical cosmogony. According to other versions of the legend, the mysterious egg contained Vishnu, who brought the lotus; and again it was asserted that Brahma, by means of his breath, emitted a little egg which fermented, grew, and formed the world. This reproduces the Egyptian legend before mentioned. The egg plays its part in other legends. On his seventh avatàr, Vishnu, who had become Juggernaut, had by Bex a son born from an egg, in the sacred island of Ceylon. Diti, wife of Koshiapa, gave birth to two eggs—one of which became Annura, or the wind guiding the chariot of the sun, and after five hundred years, the second egg gave birth to Garuda, the eagle, who vanquished the serpents, and was taken up by Vishnu to heaven in the form of an eagle with a human head. In the ancient beliefs of the Aryan races, the bull was the emblem of cosmical force, which caused the world to emerge from chaos. Matter had assumed the spherical form of the egg—and by a violent blow of his horns, the bull, Abudad, broke the shell, and released all forms of matter. In Zend, bull is expressed by *Gaus*, or *Gaos*—in Sanskrit, *Go* means bull or earth; among the Persians it was *Gosh*, and was analogous to the Apis of the Egyptians. The modern Persians, at a period of the year very close to our modern Easter, distribute gilt eggs in great numbers to their friends. According to the Chinese, Puontzu, their Adam, was born from an egg, which had pre-existed from all eternity, and the Coreans have a similar tradition. In a Japanese temple at Miaco, on a large square altar, there stands a bull in massive gold on a piece of rock; the animal is adorned with a rich collar of gold, and is butting an egg floating in water, in a cavity of the rock, with his horns. There is a Japanese interpretation of this statue, analogous to the legend cited above. We find similar myths among the Greeks, Phœnicians, and Gauls; and the egg of the Druids—the *anguinum*, was a terror to the whole of Rome. In Central

America, the serpent's egg is equally an object of religious reverence, and is associated by the natives with the destinies of their race. It is impossible to afford space to the numerous symbolisms of the egg—even at the present day, the ovoid form may be seen on funeral monuments and other buildings—the lustral egg, ὠον εκ καθαρσιῶ (Lucian, *Dial.* I. 1), constantly reappearing. This was a favourite ornament among the operative Masons of the middle ages, and was known as the *ovolo.* 2. The Mundane Egg is a symbol in the Royal Oriental Order of Apex and the Sāt B'hai.

EGLINTON MANUSCRIPT.—This is an old record attributed to the year 1599, and was discovered many years since in the charter chest at Eglinton Castle. It is written in the Scottish dialect, bearing the date "xxvii December 1599." In it the Lodge of Edinburgh is termed "the first and principal Lodge," while Kilwinning is called "the heid and secund Lodge of Scotland, in all tyme cuming." It has been published in full by Brother W. J. Hughan, in his "Unpublished Records of the Craft."

EGYPTIAN MASONRY.—1. We have now to return to Alexander, Count Cagliostro, as promised under the article concerning him. Having acquired certain knowledge, according to his own statement, from the various occult students he met with in the East, he resolved to communicate the results to persons properly fitted to receive it. Barruel (*Hist. Jac.* vol. iii., p. 8) says, that this Egyptian Masonry was introduced into Europe by a Jutland merchant, about 1771, who had been in Egypt—his name was said to be Ananiah. He remained some time in Malta, where Cagliostro may have seen him. His doctrines were those of Manes. Other statements aver that he bought certain manuscripts from one George Cofton in London, leading up to the idea. However acquired, upon this basis—like many others—he resolved to build. To himself he assigned the post of Grand Kophta, a title borrowed from that of the high priests of Egypt, and he would also seem to have been the initiator of his disciples. He proposed to conduct them to perfection by moral and physical regeneration. He taught that the philosopher's stone was no fable, and in that belief many before and since his time have shared; and he also promised to his followers to endow them with the pentagon, which restores man to a state of primitive innocence, forfeited by Adam at the Fall. Egyptian Masonry he asserted to have been instituted by Enoch and Elijah, who taught its divine mysteries, and he reintroduced adoptive or androgynous Masonry. The Grand Kophta possessed the power of commanding the angels; and, in all cases, he was supposed to accomplish by the miraculous power with which he had been

endowed by Divine power. All religions were tolerated under this system: a belief in God was the sole qualification, with the additional necessity of having been regularly initiated into the three degrees. Three additional degrees were added, and the initiates, if men, assumed the names of the ancient prophets, while the women took the names of the ancient Sybils. The following obligation was taken by the men:—"I promise, I engage, and I swear, never to reveal the secrets which shall be imparted to me in this temple, and blindly to obey my superiors." The female oath was as follows:—"I swear before the eternal God of the Grand Mistress, and of all who hear me, never to write, or cause to be written, anything that shall pass under my eyes, condemning myself, in the event of imprudence, to be punished according to the laws of the grand founders, and of all my superiors. I likewise promise the exact observance of the other six commandments imposed on me; that is to say, love of God, respect for my sovereign, veneration for religion and the laws, love of my fellow-creatures, an attachment without bounds to our Order, and the blindest submission to the rules and code of our ritual, such as they may be communicated to me by the Grand Mistress." When a woman was admitted to the degree of apprentice, the Grand Mistress breathed upon her face from the forehead to the chin, saying:—"I thus breathe upon you to cause the truths possessed by us to germinate and penetrate within your heart; I breathe upon you to fortify your spiritual part; I breathe upon you to confirm you in the faith of your brothers and sisters, according to the engagements that you have contracted. We create you a legitimate daughter of the true Egyptian adoption, and of the Lodge N , we will that you be recognized as such by all the brothers and sisters of the Egyptian ritual, and that you enjoy the same prerogatives with them. Lastly, we impart to you the supreme pleasure of being henceforth, and for ever, a Freemason." The address to a brother on his admission to the degree of Companion, or Fellow Craft, ran thus:—"By the power that I hold from the Grand Kophta, the founder of our Order, and by the grace of God, I confer upon you the degree of Companion, and constitute you a guardian of the new science, in which we are preparing to make you a participator, by the sacred names of Helios, Mene, Tetragrammaton." In the admission to the Master's degree, great pomp and ceremony was used, and although it is undoubted that this Egyptian system of Masonry was spurious, we nowhere find the charges of blasphemy brought against it by the Roman Catholics justified. In this degree, a young girl (or sometimes a boy), in a state of innocence, and called a pupil or dove (*colombe*) was introduced.

The Master of the Lodge then, with great ceremony, imparted to this child the power he possessed of communicating with pure spirits. These spirits were seven in number, governing the seven planets, and surrounding the throne of the Eternal, their names being, Asael, Michael, Raphael, Gabriel, Uriel Zobiachel, and Anachiel. The dove was then placed before the Master, and the members offered up a prayer to heaven, in order that the power granted to the Grand Kophta might be exercised, in which prayer the dove joined. Being clothed in a long white robe, adorned with blue ribbons and a red scarf, she was enclosed in the tabernacle, which was hung with white. In the door of the tabernacle was a window, through which she gave her responses; and within the tabernacle was a seat with a small table, on which three tapers were burning. The Master then repeated the formulæ by which the presence of the seven angels was invoked, and when they presented themselves to the eyes of the seer or dove, certain questions as to the fitness of the candidate were answered, and responses given, after which other ceremonies completed the advancement of the individual. The ceremony of admitting women to the degree of Mistress, was somewhat similar. The Lodges of Egyptian Masonry were dedicated to St John the Evangelist, on account of the great affinity existing between the Apocalypse and the ceremonies of the ritual. The emblems used in the Rite were the septangle, the triangle, the trowel, the compass, the square, the gavel, the death's head, the cubical stone, the rude ashlar, the triangular stone, the wooden bridge, Jacob's ladder, the phœnix, the globe, Time, and others. It seems somewhat uncertain at what time Cagliostro perfected his system. In November, 1786, he appeared in London, and tried to unite the Swedenborgians and the members of the Rite of Zinnendorf, and issued the following advertisement, which appeared in the *Morning Herald*:—"To all true Masons. In the name of JEHOVAH. The time is at length arrived for the construction of the New Temple of Jerusalem. The advertiser invites all true Masons to meet him on the 3d inst., at nine o'clock, at Reilly's Tavern, Great Queen Street, to form a plan for levelling the footstone of the true and only Temple in the visible world." Cagliostro introduced himself on this occasion as a Polish nobleman, under the name of Count Sutkowski, and asserted that he hailed from a Swedenborgian secret society at Avignon, which had been formed in Courland, in 1779. He visited the Swedenborgians at their rooms in the Middle Temple, where they met as a Theosophical Society, and he displayed a minute knowledge of the doctrines of Swedenborg. He specially entreated the members to have the communion delivered at each

meeting. He claimed to be in possession of a Grand Secret, of which he spoke in a mysterious manner. His charming conversation and engaging conduct rendered him a general favourite among those who met him. At the end of 1786, he returned to France, and soon afterwards addressed a letter to his former friends, in which he thanked them for the attentions they had shown him, and informed them that his name was not Sutkowski as they had thought, but that he was the Count Grabianca. In 1779, Cagliostro had been in Courland, whence he was obliged to fly, and in the letter just mentioned, dated 12th February, 1789, he says, that he and his companions had been in enforced obscurity and silence for eight years, which would bring us back to the former date. For the rest of the life of Alexander Count Cagliostro, see the article *Cagliostro, anté.* 2. The Rite of Mizraim is sometimes called Egyptian Masonry. (See under *Mizraim, Rite of.*)

EGYPTIAN MONTHS.—The Egyptian year consisted of twelve months of thirty days each, and five supplementary days—called epagomenoi—respectively dedicated to Hesiri (Osiris), Hor (Horus), Set (Typhon), His (Isis), and Nebti (Nephthys). The Sacred year began on the 20th July, while the Alexandrian year, adopted in the reign of Augustus (B.C. 25), began on 29th August. The months were named Thoth, Paophi, Athyr, Choiak, Tybi, Mechir, Phamenoth, Pharmuthi, Pashons, Payni, Epiphi, and Mesore. (See *Anno Egyptiaco.*)

EGYPTIAN MYSTERIES.—Although we have meagre statements in several classical authors respecting the Mysteries of Egypt, there is little of which any use can be made. Herodotus, Plato, Pythagoras, and Plutarch were initiated into these mysteries, but they are all very guarded in their statements concerning them. The descriptions, therefore, published from time to time, cannot be regarded with satisfaction. It is only certain that these mysteries were very secret, very severe in their trials, and connected with the esoteric worship of the deities of Egypt. The principal seat of the mysteries was at Memphis, the ancient capital of Lower Egypt. They were of two kinds—the greater and the less. The former were devoted to Osiris and Serapis, the latter to Isis. The mysteries of Osiris or Hesiri were celebrated at the autumnal equinox, those of Serapis at the summer solstice, and those of Isis at the vernal equinox. The character of the candidate was rigidly inquired into, and if report was unfavourable, exclusion was certain. He was prepared for initiation by a period of fasting, and by particular ceremonies, calculated to inspire him with a sense of religious awe. Apuleius (*Met.*, Book xi.), who had been initiated into all the mysteries,

speaks of those of Isis in the following way:—"The priest—all the profane being removed to a distance—taking hold of me by the hand, brought me into the inner recesses of the sanctuary itself, clothed in a new linen garment. Perhaps, curious reader, you may be eager to know what was then said and done. I would tell you were it lawful for me to tell you; you should know it if it were lawful for you to hear. But both the ears that heard those things, and the tongue that told them, would reap the evil results of their rashness. Still, however kept in suspense, as you probably are with religious longing, I will not torment you with long-protracted anxiety. Hear, therefore, but believe what is the truth. *I approached the confines of death,* and having trod on the threshold of Proserpine, I returned therefrom, being borne through all the elements. At midnight I saw the sun shining with its brilliant light; and I approached the presence of the gods beneath and the gods above, and stood near and worshipped them. Behold, I have related to you things of which, though heard by you, you must necessarily remain ignorant." It is most probable that the mysteries of Isis alluded to her personification of Nature. In addressing Apuleius she says:—"I am Nature—the parent of all things, the sovereign of the elements, the primary progeny of time;" and Plutarch informs us that on the front of the Temple of Isis was placed this legend:—"I, Isis, am all that has been, that is, or shall be, and no mortal hath ever unveiled me." The Isiac Mysteries would seem to be the first degree among the Egyptians. The second degree consisted of the Mysteries of Serapis. Of their nature we know scarcely anything. In the Mysteries of Osiris, which completed the series of Egyptian esoteric teaching, the lesson of death and resurrection were symbolically conveyed; the legend of the murder and restoration of Osiris was displayed to the affiliate in a scenic manner. The legend itself was that Osiris, a wise king of Egypt, left the care of the kingdom to Queen Isis, and set forth to communicate the secrets of civilization to other nations. Isis here represents Egypt, and Osiris, the sun. During his absence, his brother Typhon conspired against his throne; and on the return of Osiris, Typhon, in the month of November, invited him to a banquet, where he produced a chest (ark, pastos, or coffin) inlaid with gold, promising to give it to any person then present whose body it would fit Osiris laid himself down in the chest, when the lid was immediately closed and he was cast into the Nile. The body of Osiris was tossed about by the waves, and finally cast on shore at Byblos, in Phœnicia, at the foot of a tamarisk tree. Isis, in lamentation, traversed the whole world in search of the body, which had been mutilated, but re-

covered it at last and brought it in triumph to Egypt, where it was committed to the tomb. She is variously represented as the mother, wife, and sister of Osiris, the judge and father of the world of spirits.

EHEYEH ASHER EHEYEH (Hebrew אֶהְיֶה אֲשֶׁר אֶהְיֶה, *I am that I am*). —The name by which the Eternal announced, or, rather, defined, Himself to Moses at the Burning Bush (Exod iii. 14).

EIGHT.—The first cube of the Pythagoreans, formed by the continued multiplication of $2 \times 2 \times 2$, signifying *friendship, prudence, counsel,* and *justice.* The most recent, and perhaps most complete essay on the number eight, is to be found in the recently-published posthumous work of Bro. Dr George Oliver on "The Pythagorean Triangle. London, 1875."

EIGHTY-ONE.—The square of nine. A sacred number in the high degrees.

EICKING, BARON VON.—Knight of the Order of Stanislaus at Warsaw —present at the Convention of Paris in 1785.

EL (Hebrew אֵל).—One of the names of God, signifying *Mighty One;* and, as entering into the composition of many other words, peculiarly important.

ELAÏ BENI AL'MANAH (Hebrew אֵלַי בְּנֵי אַלְמָנָה, *Huc venite filii viduæ*). —Third degree of the Ancient and Accepted Rite.

ELAI BENI EMETH (Hebrew אֵלַי בְּנֵי אֱמֶת, *Huc venite filii veritatis*). —Twenty-sixth degree of the French Ancient and Accepted Rite.

ELCHANAN (Hebrew, אֶלְחָנָן, *God has graciously given*).—1. A password in the French fourteenth degree of the Ancient and Accepted Rite. 2. A password in the fifth degree of the Modern French Rite. There has been much dispute about this word, but this is admitted to be the correct form.

ELDERS.—Used in some of the old Constitutions to designate those Masons, who, from their rank and age, were deputed to obligate apprentices when admitted into the Craft. It occurs in the *Constitutions of Masonrie,* in the archives of the Lodge at York, dated 1704, first published by Bro. W. J. Hughan (*Hist. Freem. in York,* p. 97) thus:—*Tunc, unus ex Senioribus teneat librum,* &c., translated in another manuscript, dated 1663 (also first published by Bro. Hughan):—"Then one of the *elders* takeing the Booke, and that hee or shee that is to be made Mason shall lay their hands thereon, and the charge shall be given."

ELECT. (See *Elu.*)

ELECT BROTHER.—Seventh degree of the Zinnendorf Rite, and of the National Grand Lodge of Berlin.

ELECT COMMANDER (*Elu Commandeur*).—In Fustier's collection.

ELECT, DEPOSITARY.—In Pyron's collection.

ELECT, GRAND.—Eighth degree of the Chapter of Holland before the introduction of the French Rite.

ELECT, GRAND.—1. Fourteenth degree of the fourth class of the Chapter of Emperors of the East and West. 2. Fourteenth degree of the Ancient and Accepted Rite.

ELECT, GRAND PRINCE OF THE THREE.—In the collection of Pyron.

ELECT, IRISH.—First of the high degrees in the Chapter of that designation.

ELECT, LITTLE ENGLISH (*Petit Elu anglais*).—A degree, now extinct, of the Ancient Chapter of Clermont.

ELECT MASTER (*Maître élu*).—1. Thirteenth degree of the second series of the collection of the Metropolitan Chapter of France. 2. The fifth degree of the Zinnendorf Rite.

ELECT OF FIFTEEN, KNIGHT (*Elu des quinze, Chevalier*).—1. Tenth degree, third class, of the Chapter of the Emperors of the East and West. 2. Tenth degree in the Ancient and Accepted Rite. 3. Eleventh degree of the Rite of Mizraim. 4. (Without the Knight) eleventh degree, second series, Metropolitan Chapter of France. (See also *Elect of Perignan.*) 5. E. of F. Master. Tenth degree of the Ancient and Accepted Rite. 6. E. of F. Sublime in the collection of Pyron.

ELECT OF LONDON (*Elu de Londres*).—Seventeenth degree, eighth series, Metropolitan Chapter of France.

ELECT OF NINE (*Elu des Neuf*).—1. Ninth degree of the Ancient and Accepted Rite. 2. Tenth degree, second series, Metropolitan Chapter of France. 3. Ninth degree of the Rite of Mizraim.

ELECT OF NINE AND FIFTEEN (*Anserwählte der Neun and der Fünfzehn*).—First and Second points of the fourth degree of the old system of the Royal York Lodge at Berlin.

ELECT OF PERIGNAN.—1. A degree in the French rite corresponding with the degrees of Elected Knights of Nine, and Illustrious Elected of Fifteen in the Ancient and Accepted Scottish Rite. 2. Sixth degree of the Adonhiramite Rite. 3. In Pyron's collection. (See *Perignan.*)

ELECT OF THE NEW JERUSALEM.—Eighth and last degree of the Grand Chapter of Berlin.

ELECT OF THE TWELVE TRIBES.—Seventeenth degree, second series, Metropolitan Chapter of France.

ELECT OF THE UNKNOWN (*Elu de l'inconnu*).—Tenth degree of the Rite of Mizraim.

ELECT OF TRUTH, OR LODGE OF PERFECT UNION.—A Rite adopted in the Lodge Perfect Union, about 1776, at Rennes, in France. Everything allusive to the Templar system was excluded as well as all things connected with magic alchymy, or the Kabbalah.

It consists of fourteen degrees, divided into three classes :—I., 1. E.A.P. 2. F.C. 3. M.M. 4. Perfect Master. II. Elect of Truth. 5. Elect of Nine. 6. Elect of Fifteen. 7. Master Elect. 8. Minor Architect. 9. Second Architect. 10. Grand Architect. 11. Knight of the East. 12. Rose-Croix. III., 13. Knight Adept. 14. Elect of Truth. This rite has ceased to exist.

ELECT OF TWELVE. (See *Knight Elect of Twelve.*)

ELECT, PERFECT. (*Parfait élu*).—1. Twelfth degree, second series, Metropolitan Chapter of France. 2. Twelfth degree of the Rite of Mizraim.

ELECT, PERFECT AND SUBLIME MASON.—The fourteenth degree of the Ancient and Accepted Scottish Rite. (See *Perfection.*)

ELECT PHILOSOPHER KNIGHT.—1. Second degree in the Philosophic Scottish Rite. 2. E.P. Sublime Master. A degree in the collection of Viany.

ELECT, SCOTTISH (*Elu Écossais*).—Seventeenth degree, second series, Metropolitan Chapter of France.

ELECT, SECRET.—First order of the Chapter of the French Rite.

ELECT, SECRET, SEVERE INSPECTOR. — Fourteenth degree, second series, Metropolitan Chapter of France.

ELECT, SOVEREIGN.—Fifty-ninth degree of the Rite of Mizraim ; mentioned also by Pyron and Fustier.

ELECT, SUBLIME.—1. Fifteenth degree, second series, Metropolitan Chapter of France. 2. E. S. Knight. Eleventh degree of the Ancient and Accepted Rite.

ELECT, SUBLIME LADY.—An androgynous degree in Pyron's collection.

ELECT, SUPREME.—1. Seventy-fourth degree, ninth series, Metropolitan Chapter of France. 2. Also as Adjutant of the Tabernacle of Perfect Elect. In Pyron's collection, and in the archives of the Mother Lodge of the Philosophical Rite.

ELECT, SYMBOLICAL.—Fifth degree of the Reformed Rite of Baron von Tschoudy.

ELECTA.—The fifth degree in the Order of the Eastern Star. The personage whose name it preserves was a lady of high repute in Judæa, and the degree is intended to illustrate benevolence and hospitality. (See *Eastern Star.*)

ELECTED COHENS OR PRIESTS. — A rite founded by Martinez Paschalis, between 1754 and 1760, and by him introduced into the Lodges of Bordeaux, Marseilles, and Toulouse. It was divided into two classes—the fall of man from a state of virtue and happiness was represented in the first, and his final restoration in the second. There were nine degrees. 1. E.A.P. 2. F.C. 3. M.M. 4. Grand Elect. 5. Apprentice Cohen. 6.

Fellow Craft Cohen. 7. Master Cohen. 8. Grand Architect. 9. Knight Commander. This rite was very popular among the literary class in Paris; if not entirely extinct, it is now at any rate in abeyance. (See *Paschalis.*)

ELECTED KNIGHTS OF NINE (*Maîtres élu des neufs.*)—The ninth degree in the Ancient Scottish Rite. There are only two officers—the Most Powerful or Thrice Illustrious representing Solomon, and one Warden in the West representing Stolkin. The meetings are called Chapters. The legend of the degree is occupied with the punishment of certain persons well known in Masonic history. The Lodge represents the audience chamber of K. S., and is lighted by nine yellow wax candles. Apron: white lamb's skin, spotted with red, lined and bordered with black; on the flap is an arm holding a dagger, and in the middle of the apron an arm holding a bloody head by the hair. Sash: A broad, black, watered ribbon, worn from the right shoulder, at its lower end are nine red rosettes, four on each side, and one below in the centre. The jewel, a dagger, is dependent from the sash, the hilt is of gold, and the blade of silver. It is the fourth degree *Elu* of the French rite, and in the Ancient and Accepted Rite it resembles the eleventh degree, being preparatory to the degree of Sublime Knight Elect.

ELECTION OF OFFICERS.—This usually takes place in England about the beginning of the autumn or winter session of the Lodges—as near to St John the Evangelist's Day as possible. The Master, Treasurer, and Tyler are the only elected officers in England, but in America the majority of the officers are elected by the members. In the event of the decease of the W. M. the S. W. takes his place until the next day of election, as far as summoning the Lodge is concerned, while the immediate P. M. acts as W. M. (But see *Vacancy.*)

ELEHAM. (See *Elchanan.*)

ELEPHANTA.—This temple cave, situated in the island of Gharipour, in the Gulf of Bombay, is one of the most ancient religious structures in the world, and in it the mysteries of India were celebrated. It is 135 feet square, 18 feet high, supported by four massive pillars, its walls being covered with sculptures and decorations. The adytum at the western end, sacred to Phallic worship, was accessible only to the initiated. Chambers and cells for various purposes led out of the temple.

ELEUSINIAN MYSTERIES.—The most famous of all the mysteries of the ancient world, celebrated at the hamlet of Eleusis, near Athens. According to St Epiphanius, they were also the most ancient, as he traced them to the time of Inachus (B.C. 1800). They were held in honour of Demeter, the Hellenic Ceres, who

was honoured by the Greeks as the symbol of the prolific earth. Plutarch (*De Is. et Os.*) says that the wanderings of Demeter in search of Persephone were similar to those of Isis in search of Osiris—the symbolical doctrine intended to be conveyed being the same in both cases. Virgil, in the sixth book of the Æneid, is generally admitted to have intended to give a description of these mysteries, when he causes Æneas to descend into the infernal regions. There were two classes of these mysteries—the greater and the less. The latter were celebrated on the banks of the Ilyssus, in the waters of which stream the aspirants purified themselves, while the greater mysteries were held in the temple of Eleusis itself. The former were held in March, the latter in September; and a year at least was the time set for the aspirant to pass from the lesser to the greater mysteries. The officers were four in number:—1. The Hierophant, explainer of sacred things; 2. The Dadouchos, or torch-bearer; 3. The Hierocéryx, or sacred herald; and 4, the Epibomos, or altar server, who conducted the sacrifices. The ceremonies of the lesser mysteries were merely purificatory and preparatory to the greater. The candidate was lustrated in the temple, and his feet—or, as Hesychius says, his left foot—placed on the skins of the victims sacrificed to Zeus. In this position he was interrogated and passed through several ceremonies, after which he took an oath of secrecy, and received the title of Mystos, to signify that he was yet blind to the greater light. One cannot help remarking an analogy between this ceremony and that of closing and opening the mouth of a new-made cardinal in the Roman Catholic Church. The greater mysteries lasted nine days, and were partly conducted on the Thriasian plain, surrounding the temple, and partly in the temple of Eleusis itself. The site of Eleusis is now occupied by the village of Lepsina. The temple was destroyed first by Xerxes, but immediately rebuilt, and finally ruined utterly by Attila—"the scourge of God." Public processions by day occupied the first five days of the mysteries, in honour of Demeter, Persephone, and the infant Iacchus; but on the sixth and seventh nights the initiations began by the herald, who proclaimed aloud, "Ἐκας, ἔκας, ἐστὲ βεβηλοι!" "Retire, O ye profane!" On this the initiate was clothed in a calf's skin, and a second obligation was required from him. He was then asked:—"Have you eaten bread?" To which he replied:—"I have fasted; I have drunk the sacred mixture; I have taken it out of the chest; I have spun; I have placed it in the basket, and from the basket laid it in the chest." These expressions referred to what he had witnessed in the lesser mysteries. After a number of ceremonies, the initiate was at last admitted to the greater degree of

Epopt. The latter part of the ceremony resembled, on a magnificent scale, the rites of the Master Mason's degree. There was a catastrophe and a resurrection. These mysteries were protected by the State, and the Council of Five Hundred especially watched over the purity of the ordinances regulating them. By a law of Solon these magistrates met every year at the close of the festivals to try, and punish, those who might have transgressed the rules. The penalty was death. Plutarch tells us, in his "Life of Alcibiades," that the latter was indicted for sacrilege, for having shown himself in public in the sacred costume of the Hierophant; and Livy (xxxi. 14) mentions the case of two Acarnanian youths who were punished with death for their temerity in endeavouring to pass themselves off as initiates. At first none but natives of Greece were eligible for initiation, but in process of time—even so long ago as the time of Herodotus—this rule was relaxed, and citizens of all countries were alike admitted. In the days of the Roman empire these mysteries became highly popular throughout the then known world. It is impossible to avoid the conclusion that the Eleusinian mysteries exercised a powerful influence in perpetuating a desire for mysterious unions, and hence modern Freemasonry must be considered indebted to them for the maintenance of the leading idea of a secret bond of union between men of pure lives and conduct.

ELEUTHERIA.—A festival, celebrated at Platæa, in honour of Zeus Eleutherius, or the asserter of liberty, by delegates from almost every city of Hellas or Greece. He was the Saviour, or Soter, of Greece, by the dethronement of his father Chronos. A similar festival was held by the Samians in honour of the god of love, and when slaves were manumitted they kept a holiday which they called Eleutherion.

ELEVEN.—A mystical number in Preston's lectures, but subsequently omitted. In the Knights Templar system, the number eleven is still significant. In the Hermetic system, eleven is *impar*, and follows the perfect number ten. It has a magical meaning.

ELIGIBILITY FOR INITIATION. (See *Qualifications of Candidates.*)

ELIHU (Hebrew אֱלִיהוּא, *God Jehovah*; Sept. Ἐλιούς).—One of the friends of Job, the example of patience under adversity. According to the Chaldees, Elihu was a relative of Abraham, and the traditions of the Order of Ishmael confirm this idea. Eliphaz (אֱלִיפַז, *God the Puissant*), a grandson of Esau and Adah, was another friend; Zophar (צוֹפַר, by Kitto interpreted *sparrow*, but really *light moving power* or *laughter*), said to be a son of Abraham by Keturah; and Bildad (בִּלְדַּד, *The lord of the basket*—the

sacred basket of the Magi) was the third. In the Order of Ishmael the book of Job takes a most important place.

ELIJAH (Hebrew אֵלִיָּה, *God-Jehovah;* Sept. Ἠλιού).—This famous prophet is introduced to our notice in the same way that Melchizedek (The Just King) is spoken of, no parentage being assigned. The patriarch-king appears to disappear after the meeting with Abraham (Gen. xiv. 18; Heb. vii. 3). Elijah's general conduct and ultimate reward resembles that of Enoch (see *Enoch*), and his reputation as a prophet survived until the time of Jesus. The only idea that can be formed respecting him is from his cognomen—the Tishbite—derived from the Hebrew radical שׁוּב, signifying a *converter* or *reformer.* Like the later John the Baptist, he was a wilderness-dweller, and was fed by עֹרְבִים (*orebim*), *Arabs,* or *ravens,* by the side of a rushing stream, that of Kerith, which refers to the second degree of Masonry, and also to the mystic raven of the Norse mythology. He abode by the torrent of Kerith in solitude, water and the inspiration of the Holy Spirit (lustration and contemplation) being the means by which he attained the power of prophecy. Levi Ben Gershon says that a direct inspiration from God prompted this retirement. Together with Enoch and Melchizedek he forms a triad with the natural supplement, Elisha, as human successor.

ELISHA (אֱלִישָׁע, *God the Deliverer*).—The merciful successor of Elijah, who succeeded to his mantle—the mystic veil of the prophets—on his ascension into heaven. It would require an essay of itself to tell the whole symbolism of this wonderful legend. He is, however, analagous to the Soter.

ELISHOREPH.—One of Solomon's secretaries. (See *Ahiah.*)

ELIZABETH OF ENGLAND. — Preston (*Illustrations of Masonry,* B. iv. § 4), says that Queen Elizabeth, in 1561, determined to suppress Masonry, and sent an armed force to York to put down the Lodge; but Sir Thomas Sackville initiated some of the chief officers of this force, and they reported so favourably of the institution that she never afterwards disturbed the Craft.

ELIZABETH OF PORTUGAL.—This queen, in 1792, having conceived a suspicion of the Madeira Lodges, ordered the arrest of all Freemasons in the island, that they might be handed over to the Inquisition.

ELIZABETHS.—A society for commemorating the anniversary of Queen Elizabeth, who met at the sign of her head at Hicks's Hall, in the room said to be that in which she received her juvenile education.

ELOHIM (Hebrew אֱלֹהִים).—A name applied to any deity; when

the ל is doubled, it signifies *lords or princes.* According to Lanci, it means *the most beneficent.* It is little used in Masonry.

EL SHADDAI (Hebrew אֵל־שַׁדַּי).—This word is usually translated as *Almighty,* but it signifies rather the *Puissant* or the *Conqueror.* It is rendered Θεός in the Septuagint version, but not uniformly. Maimonides says:—*The God sufficient for Himself,* התהלך לפני. Onkelos explains it thus: פלח קדמי, *Apply thyself to adore Me.* It was by this name that the patriarchs knew the Eternal, and from Him in a particular manner it would seem that their wives, sterile before, became fruitful. It is upon this very slight and superstitious text of Scripture that the Roman Catholics have built up their doctrine of Immaculate Conception. The word El Shaddai has another meaning, which must not be named here.

ELU. (See *Elus, Elected.*)

ELUL (אלל).—The sixth month of the ecclesiastical and the twelfth of the civil year of the Hebrew calendar. It is, therefore, the twelfth month used in the Ancient and Accepted Rite. It began on the 2d August, 1875, and falls on the 21st August in 1876.

ELUS, ELECTED.—All the degrees bearing this designation allude to the same historical circumstance, but the way in which it is named differs in the various rites. The York or English Craft system alludes to the matter, but does not confer any special distinction in connection with it. In the French rite, as we have seen, it is made into a special degree, and in the Ancient Scottish Rite three degrees are occupied with the subject. The arrangement suggested by Ragon, and known to the possessors of the degrees, is not satisfactory. In the Ancient and Accepted Scottish Rite the designation *elu* is replaced by the more fitting word *Kadosch,* which article should be read in connection with the subject. The Antient and Primitive Rite has repudiated all the Elus except the Templar Kadosch.

EMANATION.—A flowing forth. A theory adopted in most oriental religions, especially in Brahmanism and Parseeism. It was adopted by the Gnostics and Kabbalists, and taught by Plato, Philo, Proclus, and others. It assumed the derivation of all things by a series of flowings forth, or emanations from the Deity, and resembling in this the doctrine of evolution now discussed in the scientific world. In the ancient religion of India, the soul of the world was identical with Brahma, and by his son Daksha all things were caused to receive form. In like manner, the Gnostics taught that all things emanated from the Deity; that there was a progressive degeneration of these beings from the highest to the lowest form, at which point the scale turned, and a process of

redemption and purification set in, culminating, in the Indian religions, in absorption into divinity or *nirwâna.* Philo Judæus taught the identity of the Supreme Being with the Primitive Light or its Archetype; and St John (i. 4) points to the same belief. It was, however, distinct from physical light; a distinct creation of God, as we find in Genesis, and this primæval light was not the light of the sun, moon, or stars. We have, in the Christian system, three distinct kinds of light: the light of God or Wisdom, a light only faintly visible to the human mind, but manifested through the Logos or Word; the primordial light created by God, which may be a kind of fiery, latent, and unponderable æthereal light; and the physical light exhibited by the sun and its derivative, fire. Light is peculiarly interesting to the Mason; and in the higher degrees many references are made to light, in connection with the doctrines of Philo, the Gnostics and the Kabbalists.

EMANUEL (Hebrew עִמָּנוּאֵל, *God with us*).—1. Used in the eighteenth and nineteenth degrees of the Ancient and Accepted Rite.

EMBASSY.—The embassy of Zerubbabel and his companions to the Court of Darius (Josephus, *Antiq.* xi. 3; Ezra iv. 23; Haggai i. 1-14; ii. 1), on the occasion of the Samaritans hindering the work of the reconstruction of the Second Temple, is the subject of the sixteenth degree of the Ancient and Accepted Rite, and also appears in Red Cross degree, American Rite (1 Esdras. vi. 8-21), and in the degree of Knight of Jerusalem; the 9° of the Antient and Primitive Rite.

EMBLEM.—A concrete visible picture or sign representing principles, or a series of principles recognisable by those who have received certain instructions. An emblem very often comprises a larger series of thoughts than a symbol, which may be said rather to illustrate some single, special idea. All esoteric societies have made use of emblems and symbols, such as the Pythagorean Society, the Eleusinia, the Hermetic Brethren of Egypt, the Rosicrucians and the Freemasons. Many of these emblems it is not proper to divulge to the general eye, and a very minute difference may make the emblem or symbol differ widely in its meaning. The magical sigilla, being founded on certain principles of numbers, partake of this character, and although monstrous or ridiculous in the eyes of the uninstructed, convey a whole body of doctrine to those who have been trained to recognize them. (See *Symbol.*)

EMERALD (Hebrew נֹפֶךְ, *Nophech*).—The third stone in the second row of the High Priest's breast-plate, assigned to Judah.

EMERGENCY.—Among the prerogatives of the principal officer of a

lodge, chapter, conclave, commandery, convocation, tent, or other assembly, is the undoubted right of assembling his associates for the despatch of business. Should the Master of a Lodge be absent or incapacitated, this right devolves upon his immediate representative, the Senior Warden. The special reason of such Lodge or Assembly of Emergency must, however, be recited on the summons, and no other business than that stated on the summons can be entertained on the occasion. The minutes of a Lodge or Assembly of Emergency are not binding as a matter of record, until they have been submitted at the next regular meeting.

EMERGENCY, LODGE OF.—A Lodge called for a special purpose, as described in the previous article.

EMERITUS.—Latin; plural, *emeriti.* From the verb *emerere,* to be greatly deserving. Applied to any one who is made a member of any Rite, *honoris causâ.* He has the privilege of proposing measures, and being heard in debate; but unless he is also a subscribing member he cannot vote.

EMETH, properly *Emeneth* (Hebrew אֱמֶנֶת, *Truth*).—I can find no warranty for this word, as asserted by Mackey, in the high degrees, but it appears in the French Rite of Adoption in the fourth degree, in the following series:—first, Emeneth, as given above; next, חוּר (*Hur*), Liberty; third, כָּנָא (*Cana*), Zeal, Emulation; and Eubulus, Greek Εὔβουλος, prudence, or good counsel, forming together the motto Truth, Liberty, Zeal, and Prudence. In the Scottish Rite, the Sublime Knights Elect of Twelve, of the eleventh degree, are styled Princes Emeth, signifying men of exalted character, devoted to truth.

EMPEROR OF LEBANON.—A degree in the collection of Le Rouge, composed in the Mauritius, in 1778, by the Count de Beurnonville, French National Grand Master of the Lodges of India.

EMPERORS OF THE EAST AND WEST.—This degree was established in 1758 at Paris by a Council. The members called themselves "Sovereign Prince Masons. Substitutes General of the Royal Art, Grand Superintendents and Officers of the Grand and Sovereign Lodge of St John of Jerusalem." The ritual contained twenty-five degrees, the first nineteen being identical with the corresponding degrees in the Scottish Rite. The 20th was Grand Patriarch Noachite; 21, Key of Masonry; 22, Prince of Lebanon; 23, Knight of the Sun; 24, Kadosch; 25, Prince of the Royal Secret. The Grand Lodge of the Three Globes at Berlin accepted the system in the same year, and Frederick II. (the Great) is said to have merged this rite in the Ancient and Accepted Rite, with the addition of eight degrees, making

the whole thirty-three, the supposed number of years during which Christ's life lasted—or, as some rites say, ripe manhood. As in all other matters, there is considerable doubt to be thrown upon this assumption. It is known that Frederick nobly and cordially supported the peaceful aims of Masonry, but it is not known how far he himself proceeded; it seems historical that he was a Past Master, at any rate, and a Patron; but, as in the case of other very distinguished men, it does not argue deep Masonic knowledge; and, after his earlier Masonic years, his personal co-operation is very doubtful. (See *Frederick II.*)

EMINENT.—The President of a Commandery, Priory, or Preceptory of Knights Templar is thus called, and in a Grand Priory or Commandery all the officers are thus designated. The Grand Commander, Prior, or Preceptor is termed "Right Eminent," and the Grand Master "Most Eminent." It signifies "exalted, or standing above," and hence is a title of cardinals in the Roman Catholic Church.

EMUNAH (Hebrew אֱמוּנָה, *Faith, firmness, truth*).—Used in the ladder of the thirtieth degree of the Ancient and Accepted Rite, and the sixteenth degree of the Antient and Primitive Rite.

ENCAMPMENT. (See *Priory.*)

ENCYCLICAL.—A circular letter sent to many persons. It is very uncommon to find an encyclical letter sent out from any Grand Lodge, but it has been done. In 1848, the Grand Lodge of South Carolina issued "an encyclical letter of advice, of admonition, and of direction," to the Lodges under its own jurisdiction. A similar document was issued, in 1865, by the Grand Master of Iowa. Perhaps it is hardly fair to deprive the Roman Catholic hierarchy of one of its favourite terms.

ENGLET.—A corruption of Euclid, found in the British Museum and Golden Square MSS. of the old Constitutions, occurring in the following passage:—"Wherefore y^e^ forsayde maister *Englet* ordegnet thei were passing of conying schold be passing honoured" (line 674-7). I agree with Mackey in considering that the copyist made a blunder, and mistook an old English *u* for an *n*, and that the original was Euglet, a nearer approach to Euclid.

ENGRAVE.—In French Lodges, the word *buriner* is used, instead of *écrire*, to write. Thus, *engraved tablets* signify *written records.*

ENLIGHTENED.—A word equivalent to the Latin *illuminatus*, sometimes applied to a Freemason. Some old Latin diplomas begin, "*Omnibus illuminatis*," *i.e.*, to all the enlightened.

ENOCH.—Those who adhere to the theory of the extreme antiquity of Masonry, hold that he was one of the founders of the Order; another class who regarded the subject in a more modified light,

look upon the legend connecting him with occult matters, as having been esoterically adopted as the type of a particular phase of thought. He is described in Genesis as being the seventh patriarch, the son of Jared, and the great grandfather of Noah; according to Usher's chronology, adopted in the authorized version of the Scriptures, he was born A.M. 622, and such was his virtue, that, according to the Holy Scriptures, he was bodily taken up into heaven, without undergoing the ordinary fate of mortals. It is somewhat singular that this legend should have been repeated in a later time, and applied to Elijah (see *Elijah*). The mode of translation does not appear to have been the same. We have now to look into the name. In Hebrew it is Khanoch or Enoch (חֲנוֹךְ, lit. *the initiator and instructor*). He walked with God, accompanied the visible symbol of God, and after 365 years, God took him. The conclusion at which we are justified in ariving is, that the year is Enoch, its days 365, and, its astronomical meaning being left out of the question for a time, it had a mystical meaning, for Enoch is by some identified with Hermes, the Hellenic Mercury, and the Egyptian Thoth. To him were attributed certain learned books; by him also the brazen and stone pillars connected with the learning of the ancient world were erected; and by the Arabs—the conservators of all traditional lore—he was in their emphatic manner termed *Edris* (ادريس), or the *Learned.* (See the Korân, *Surât*, xix.) But the whole doctrine respecting Enoch is involved in mystery. It was an euthanasia, similar to that of Romulus, having no basis save in fable, except in so far as the language of mythology is intelligible to its students. It may be as well to add to this article a few words about the Abyssinian Book of Enoch. This book was known to exist from very ancient times, and is continually alluded to by the fathers of the Church. Bruce brought home three copies from Abyssinia; one, since translated by Archbishop Laurence, was deposited at Oxford, another was given to the National Library at Paris, and the third was among other documents connected with the Canon. There are strong similarities between this book, the Apocalypse, and the Prophetical Books of the Old Testament. The Masonic tradition about Enoch is as follows:—During the degeneracy of manners before the Deluge, Enoch feared that the real secrets would be lost—to prevent which he concealed the Grand Secret, engraven on a white oriental porphyry stone, in the bowels of the earth. I leave those who are acquainted with occult symbolism to enjoy the unravelment of this legend. Bar-Hebræus says, that Enoch was the inventor of books and writ-

ings; that he taught men the art of building, which cannot be true, if we believe the legend of Cain; that he first constellated the starry heavens, and reduced to rule the progress of the planets; he was also said to be the founder of a worship of God, by abstinence, prayer, alms, votive offerings, and he likewise instituted that very unpopular institution, tithes—from which our modern taxes are derived. It is said that Enoch delivered up the Grand Master's office to Lamech. Enoch may be identified with the Hea-bani of the Babylonian deluge-tablets, who was an astrologer at the court of Isdubar, and raised to heaven, at the command of the god Hea, ruler of the spirits of the dead.

ENOCH, BROTHER (*Frère Enoch*).—A certain brother, in 1773, in the Jesuit interest, published two books under the titles—1. "*Le Vrai Franç-Maçon,*" (278 pp.), and "*Lettres Maçonniques.*" They were hardly worthy of notice.

ENOCH, RITE OF.—Attempted to be established by the preceding at Liège, in 1773. It had four degrees—1. *Manouvre,* Apprentice (friendship and benevolence). 2. *Ouvrier,* Fellow Craft (fidelity to the Sovereign). 3. *Maître,* Master (submission to the Supreme Being); and, 4. *Architecte,* or Architect (perfection) It was pretended that Louis le Debonnaire, in 814, was the first Grand Master.

EN SOPH (אין־סוף).—The Divine Word or Supreme Creator is thus called in the Kabbalah, also with the prefix אור *Aur,* Light—the Primæval Light.

ENTERED.—A candidate who has been accepted by ballot and initiated, is said to be entered, because his name appears at the bottom of the roll-call. This roll-call is not used now.

ENTERED APPRENTICE. (See *Apprentice.*)

ENTICK, JOHN, REV.—Born 1713, died 1773. He revised the third (1756) and fourth (1767) editions of Anderson's "Constitutions," and published some general works.

ENTOMBMENT.—A ceremony in the Degree of Perfect Master of the Scottish Rite.

ENTRANCE, POINTS OF. (See *Points of Entrance.*)

ENTRANCE, SHOCK OF. (See *Shock of Entrance.*)

ENVY.—"None shall discover envy at the prosperity of a brother," say the Ancient Charges, "nor supplant him, nor put him out of his work, if he be capable to finish the same, for no man can finish another's work so much to the Lord's profit, unless he be thoroughly acquainted with the designs and draughts of him that began it." This short sentence contains a better commentary upon the doctrine of non-interference with a man's laudable designs than anything more pretentiously urged.

EONS.—In Gnosticism, divine spirits, occupying an intermediate position between the Supreme Being and the Jewish Jahve or Jehovah. They were only abstractions, such as Wisdom, Faith, Prudence, &c.; and the term was derived from the Greek *ἀιών, an age,* in reference to their long duration. Valentinius admitted of the existence of thirty eons, but Basilides considered there were three hundred and sixty-five.

EONS, RITE OF.—Mentioned by Thory and Ragon, and said to have been a very beautiful rite, practised in Asia, and founded on Zoroastrianism.

EOSTRE.—Worshipped by the Anglo-Saxons in the month of April, then called *Eostre-monath.* Hence the name of Easter has been given to the paschal festival, as it usually occurs in the month of April.

EPHOD.—A sleeveless garment divided below the armpits into two divisions, back and front, reaching to the thigh. It was richly ornamented and set with jewels, and was worn by the priesthood only. The costume afterwards used by heralds and ambassadors was of a similar kind, and in like manner protected the wearer by its sacred character. King David, when bringing the Ark of the Covenant to Jerusalem, is described as being "girt with a linen ephod." He was, for the time being, thus clad in a sacerdotal garment; this bringing home of the national palladium being an important religious ceremony. The ephod worn by the High Priest was of a most costly description; and the three royal colours, blue, purple, and crimson, were used in its adornment.

EPHRAIMITES.—The children of Ephraim, inhabiting the middle of Judea, between the Mediterranean and the Jordan. They were a "clamorous and turbulent people," as they are termed in the Fellow Craft Degree. The circumstances which caused them to be mentioned in Masonry are these. The Ammonites, the descendants of the younger son of Lot, inhabited a territory east of the Jordan, and they declared war upon the Israelites, on the pretext that they had been deprived of certain lands rightfully their own. Jephtha, general of the Israelites, defeated the Ammonites with great slaughter, but without calling in the aid of the Ephraimites, who, incensed at the slight, declared war upon Jephtha and his followers of Gilead, when the latter vanquished them. The land of Gilead was on the west side of Jordan, and the Ephraimites, being in full flight, had to recross that river. Jephtha, aware of this, placed forces at the various fords, and detected friend from foe by a special defect in their pronunciation, they not being able to pronounce the ש, or *sh;* hence they would pronounce the word *Shibboleth, Sibboleth.* This became

a password; and those who could not pronounce it were slain as enemies to the Israelites.

EPISTILIUM.—The Greek name for the architrave of a building.

EPITITHIDES.—The crown or upper mouldings of an entablature.

EPOCH. (See *Calendar, Masonic.*)

EPOPT.—1. An initiate into the Greater Mysteries of Hellas. It distinguished the possessor from the class of mystes, who had only been admitted to the lesser degree. Ἐπόπτης signifies a witness, looker on, overseer, or guardian. 2. The Illuminati designated certain members of the order by this name as being more fully instructed in the mysteries of the society, and especially in its objects. It formed the 6th degree of the Illuminati system.

EQUALITY.—In ancient times equality was symbolized by a female figure holding in one hand a pair of scales in equipoise, and in the other a nest of swallows. Modern times have substituted the level, it being the symbol of perfect equality.

EQUERRY.—An officer having the charge of horses. It is met with in some of the high degrees.

EQUES.—A knight or member of the Equestrian Order. In the Strict Observance Rite of Baron von Hund, established 1754, in Germany, it was the sixth degree. On being invested with the honour of knighthood, they received a name peculiar to the order, an escutcheon, and a special device; such as *eques à serpente*—knight of the serpent; *eques ab aquilâ*—knight of the eagle.

EQUES PROFESSUS, *Professed Knight.*—1. Eighth and last degree of the African Architects. 2. A degree added by Baron von Hund to the Rite of Strict Observance.

EQUILATERAL TRIANGLE.—The following explanation is given in an old code of lectures. An equilateral triangle is perfect friendship. The base of a triangle signifies duty, the perpendicular signifies sincerity of performance, the hypothenuse the advantage arising from the performance. If the duty of sincerity flow equally, the advantage will flow equally, and produce not a rectangle but an equilateral triangle. The equilateral triangle enters into many masonic and occult combinations; and, from the time of Pythagoras onward, has received high honour in all esoteric matters. (But see *Triangle.*)

EQUITY.—The balance in equipoise is an ancient emblem of equity. In the Ancient and Accepted Rite the 31st degree is especially associated with equity, and also in the 16th degree of Princes of Jerusalem. It appertains also to the Grand Defender, thirty-first degree of the Antient and Primitive Rite.

EQUIVOCATION.—The obligations of Masonry are required to be

taken without evasion, equivocation, or mental reservation of any kind; and properly so, because the covenant or contract is in the nature of a promise made to the Fraternity the obligatee is about to enter. *Evasion* is eluding or avoiding the terms of the promise; *equivocation* is assigning different meanings to the words of the O. B.; and *mental reservation* consists of a secret contract to misconstrue the letter of the O. B., so as to defeat its spirit. It is well known that the casuists of the Jesuit schools lay down a very different doctrine.

ERANOI.—Friendly societies amongst the Greeks, for purposes of succour in necessity. They were associative, and supported by voluntary contributions; if any one was reduced to misfortune by accident, he applied to the Eranos of his society, and a certain amount of relief was granted him by way of loan, to be returned in more prosperous times.

EREL (Hebrew אֶרְאֵל).—Used in the twenty-ninth degree of the Ancient and Accepted Rite. The corrupt complements are:—Adorel, angel of fire; Casmaran, angel of air; Talliud, angel of water; Furlac, angel of earth. For the three last substitute the following equivalents, which are correct:—*Hhassan* (Hebrew חַסָּן, Hassan), air; *Taljahhad* (Hebrew טַל־יָהַד, Teljahad), angel of water; *Phorlach* (Hebrew פּוֹרְלָאַךְ, Porlach), angel of earth.

ERICA.—A sacred plant among the Egyptians—the tamarisk tree. The Temple of Philæ, where the remains of Osiris were supposed to have been interred, was overshadowed by groves of the tamarisk.

ERNEST AND FALK.—"*Ernst und Falk, Gespräche für Freimaurer*"—"Conversations for Freemasons." A remarkable work by Bro. Gotthold Ephraim Lessing, translated by me, first, in part in the London *Freemason's Quarterly*, 1854, and afterwards republished and completed in the London *Freemason* for 1872. Findel's opinion is, that this work, unfortunately only a fragment, is one of the best treatises ever written on Freemasonry.

ERWIN VON STEINBACH.—Born in the middle of the thirteenth century at Steinbach, near Buhl; architect of Cologne cathedral, the towers of which he commenced in 1275; he died in 1318. He was the head of the German guild of *Steinmetzen*, or Stone Masons.

ESAU. (See *Ishmael, Order of.*)

ESOTERIC MASONRY.—There can be little doubt that in the days of Elias Ashmole and his immediate successors, many doctrines were taught in the Lodges which now have disappeared. Certain it is there must have been some reason for the extensive destruction of manuscripts at the close of the seventeenth and the begin-

ning of the eighteenth centuries. At the present day there are many secrets not usually given, and indeed the condition of Masonic education, except among a certain class, is very low. There are many good Masons well acquainted with the ritual, and even the lectures, but they fail from want of taste and opportunity to grasp the subtler philosophy of Freemasonry. That this class may be roused from apathy is the earnest wish of the author of this book.

ESPERANCE LOGES.—Lodges of Hope; under the name of Knights and Ladies of Hope, an Order was instituted early in the last century in France, with Lodges bearing their adopted symbolic names. The introduction of York Masonry into France soon led to Lodges of both sexes, and thus originated Adoptive Masonry.

ESQUIRE.—A grade or rank in the degree of Knights Templar, according to the Ancient Scottish Rite. (See *Knights Templar.*)

ESSENES (Greek Ἐσσηνοί).—Among the mysterious fraternities of the ancient world we find the brotherhood of the Essenes. Apart from the peculiar tenets of this body, we find many analogies between it and the modern Freemasons. They possessed ceremonials of initiation, solemn obligations, and inculcated a particular rule of life. Indeed, the authorship of the New Testament has been attributed to this Fraternity by a learned and interesting writer—General Hitchcock—in his work entitled "Christ, the Spirit." It is not the office of the writer to enquire into this point, but certainly the Essenes, if not absolutely Christians, taught doctrines so closely resembling those of Christianity as to be entitled to rank as a Christian body. The Essenes were sworn to hold their doctrine a secret, to communicate it to no one outside of their community, and like their analogues, the Hermetic Brethren of Egypt, they were not to write of it except in allegory and symbolism. Eusebius, as late as the fourth century, insisted upon the identity of the Essenes with the early Christians, and Philo would seem to have held a similar opinion. But it is more probable that the sect of the Essenes assumed the name of Christians at Antioch (Acts xi. 26). The worship of Christ was not universal at this early date, by which I mean that Christolatry had not been introduced; but the worship of Chrēstos—the Good Principle—had preceded it by many centuries, and even survived the general adoption of Christianity, as shown on monuments still in existence. Thus we find (Lepsius, *Königsbuch, b.* 11. *tal. i. dyn.* 5, h.p.) the word Nofre, or Chrēstos, "Good," in the usual distinctive name of Osiris—viz., Onnofre—the Goodness of God made manifest; again, we have an inscription which is pre-Christian on an epitaphial tablet (Spon. *Misc. Erud.* Ant. x. xviii. 2), Ταχινθε Λαρισαιων Δημοσιε Ηρως Χρηστε Χαιρε, and De Rossi

(*Roma Sotteranea*, tom. i. tav. xxi.) gives us another example from the catacombs—"Aelia Chreste in Pace." The derivation of the name Essenes is very uncertain. Philo (*Quod omnis probus liber*, § 12) deduces it from ὅσιος, *holy*; others have thought it arose from אסה, *to heal*, as the Essene fraternity also treated diseases medically. They were ascetic in their lives, and admission to their ranks was only vouchsafed after a strict novitiate of two degrees, extending over three years. The first degree lasted twelve months, and on entering the fraternity the candidate resigned all his property for the common benefit of the Brotherhood. He then received a spade, an apron, and a white robe. The first was intended for the purpose of burying the natural products of the body; the apron and robe were worn at the ceremonies and as a symbol of purity. During this period the candidate was still regarded as in only a probation state, and was not allowed to be present at the daily meals of the fraternity, which were taken in common by the members. At the end of the probationary year the novice was advanced to the second degree, that of *approacher*, and remained in it for two years. He then joined in the lustrations, but not in the other privileges. This second stage being happily passed through, he was at length admitted an *associate*, and was entitled to all the rights of the Brotherhood. There was a still further degree—that of *disciple* or *companion*. He then took a solemn oath to love God, to be just to all men, to practise charity, maintain truth, and to conceal all the mysteries of the Essenes. They eschewed marriage, not so much from any absolute disapproval of married life as from a peculiar delicacy; wealth they held in little esteem, and such necessaries as they required were enjoyed in common. Although they appear to have had colleges of their own near the Dead Sea, they mingled with the general population, acting as physicians and spiritual advisers. On their travels they bore nothing with them except weapons of defence, and in every place were entertained by members of their own body without payment. Their daily life was as follows:—They rose before dawn, and first put up prayers for preservation and enlightenment during the day, and then proceeded, under the guidance of curators or foremen, each one to labour in the art in which he was skilled until eleven of the day. At that hour, being clothed in white veils, they bathed in cold water, and then repaired to the refectory, where the simplest fare was placed before them. After a prayer being offered up, they proceeded to their repast, which being ended, another prayer succeeded by way of thanksgiving, and they returned to their pursuits—reassembling in like manner in the evening. In the dispensation of their

charities they were forbidden to extend aid to their own kindred unless in cases where the overseer's sanction was obtained. This obviated nepotism. Next to God, Moses was held in the deepest veneration. To blaspheme the name of Moses was a capital offence, and their observance of the Sabbath was especially strict. They did not offer oblations in the Temple of Jerusalem, although they sometimes sent presents to the Temple. Slavery was unknown and absolute equality was enforced, and the will of the majority was law. (See also *Therapeutæ.*)

ESTHER.—The second degree of the American Eastern Star Order. It is called the wife's degree, comprehending the history of Queen Esther. This queen was called Hadassah, הדסה, *myrtle* (Esther ii. 7). Myrtle was an attribute of Venus, and in the second Targum it is said that "she was called Esther, from the name of the star Venus, which in Greek is ἀστήρ. In Persian, *Satârah* is star or happiness, and thus by an easy transition we arrive at the Syrian goddess of love, Ashtôreth—Esther being the Syro-Arabian modification.

ETERNAL LIFE.—Taught in the Master's degree and in the fraternities and mysteries of all nations, both in the Old World and America. Its symbol was the Crux Ansata.

ETERNITY.—Symbolized by a serpent in the form of a circle with its tail in its mouth; and the simple circle is an emblem of like meaning. This symbol is to be found on the present centenary jewel authorized by the Grand Lodge of England.

ETHICS OF FREEMASONRY.—These are founded on the principle of the universal Fatherhood of God and brotherhood of man, and hence conflict with no other system of ethics.

ETHIOPIA.—Erroneously referred to the lecture of the MM. degree in the American Rite.

EUCLID.—The famous mathematician. He has been constantly associated with Freemasonry, but it does not seem with much truth. Still, he is mentioned in most of the old MS. charges. His forty-seventh problem is of importance as an adopted distinction.

EUMOLPUS.—King, or Chief, of Eleusis (B.C. 1374), and founder of the Mysteries. His descendants hereditarily, for 1200 years, presided as Hierophants.

EUNUCH.—From the physical and moral deterioration observed in persons who have been emasculated, they have been excluded from participation in Masonry; although it is only right to add that this law does not apply to England.

EUPHRATES.—One of the largest rivers in Asia. Referred to in degrees of Knights of the East.

EURESIS (Greek εὕρεσις, *discovery*).—The discovery of the body was

an important feature in ancient rites, and is perpetuated in the third degree of Masonry.

EUROPE.—The west end of the Lodge in the French Rite of Adoption.

EUTYCHIANS.—A sect of the fifth century following Eutychius, who maintained that the soul of Christ was in union with the divinity before incarnation, and hence that there was no distinction between his divine and human natures.

EVA.—The word of acclamation in the French Rite of Adoption.

EVANGELIST, KNIGHT. (See *Knight Evangelist.*)

EVANTES.—Priests of Dionysos, who used the exclamation *ohe evan* in their ceremonies.

EVATES.—A degree in the Druidical system, the lowest being *Bards*, the next *Evates*, and the highest *Druids*.

EVEILLÉS, SECTE DES.—*Sect of the Enlightened.* A body of initiates, being a branch of the Institution of Weishaupt. It existed in Italy.

EVERGETES, ORDER OF.—Established by Fessler at Breslau, about 1789. His intention was to effect similar results to those effected in Freemasonry. The society was dissolved in 1795, having proved a failure.

EVORA, BROTHERS OF.—During the siege of Lisbon, against the Moors in 1147, Don Ferdinand de Monteyro and the troops under his command displayed such extraordinary courage, as to induce King Alfonso I. of Portugal to institute the Order of the New Militia, otherwise known as the Brothers of Evora. Of this order Don Ferdinand was appointed Grand Master. The knights observed the rules of Saint Benedict, taking vows of chastity and obedience, and especially to maintain the Catholic faith and defend the country against the Moors. As they possessed no place as the seat of the Order, they continued to be known by their original title, until they conquered Evora in 1166, when the king granted them the palace, and by an edict changed their name. It was afterwards determined to build a fortress in the country of Santara, as a stronghold against the Moors, and the king thought proper to exchange this with the Knights of Evora. On the Grand Master, with a deputation of Knights, going to view the new lands, he beheld (according to Rodrigo Mendez da Silva) two eagles perched upon an oak tree, which was considered an auspicious omen, and thereupon they gave the name of Avis to that district. They built an important fortress there, in 1184, and thenceforward took the style of the Knights of the Order of Avis. The uniform of the Order is black, over which is worn a short white mantle, on the left side of which is a green cross bordered *or*. The cross is in the form of four *fleurs-de-lis* joined at the base.

Jewel, a white enamelled cross *or*, of similar shape, pendant from a broad, rich, green, watered ribbon. During the fusion of Portugal with Spain, the Order was incorporated with that of Calatrava; but, on the restoration of the autonomy of Portugal in the seventeenth century, it again became a distinct and independent Order, under the Grand Mastership of the sovereign. At first the knights possessed the power of electing their Grand Master in General Chapter, and twenty Grand Masters were thus elected; but the Pope having interposed his authority, six princes of the blood were successively denominated to fill this dignity. In 1521, however, John III. of Portugal annexed the Grand Mastership to the Crown.

EXALTED.—The ceremony of reception into the companionship of the Holy Royal Arch is thus termed.

EXCALCEATION. (See *Discalceation.*)

EXCELLENT.—The title of a Grand Captain of the Host and Grand Principal Sojourner of a Grand Chapter, and of the principals of an ordinary Royal Arch Chapter.

EXCELLENT MASONS.—Dr Oliver speaks of a special class of nine Lodges of Excellent Masons (*Hist. Landmarks*, i. 420), and Dr Dassigny also seems to allude to them. The "Ancients" had a certain number of these to manage the Royal Arch. We are aware that our excellent brother Oliver laboured hard throughout his long life to identify Masonry with Christianity, and although he displayed great enthusiasm and vast erudition, every thinking Mason must perceive in what a hopeless task he had engaged. Of course, Masonry contains nothing contrary to Christianity, as the Romish authorities so continually assert.

EXCELLENT MASTER.—A degree in Cryptic Masonry, which, with Super-Excellent Master, is given after the Mark and before the Royal Arch. It is, however, little worked in Ireland. It is not peculiar to that country; is a pre-requisite for the Royal Arch in Scotland, the United States, and elsewhere, but not in England.

EXCELLENT, (1) MOST; (2) RIGHT; (3) SUPER; (4) VERY. (See under the articles reversed.)

EXCLUSION.—While expulsion is the prerogative of Grand Lodge, exclusion may be exercised by private Lodges, after due notice, to the offending member, of the nature of the charge against him, and of the time appointed for its consideration. It is, however, necessary to inform the Grand Secretary of the circumstances. Exclusion deprives a brother of visiting rights, and otherwise disqualifies him. (See *Expulsion.*)

EXECUTIVE POWERS. (See *Grand Lodge.*)

EXEGETICAL AND PHILANTHROPICAL SOCIETY.—Founded at Stock-

holm in 1787. It affected Swedenborgian and magnetism, and had a few Lodges elsewhere, especially at Strasburg. It is now extinct.

EXOTERIC MASONRY. (See *Esoteric Masonry.*)

EXPERT.—In the French Lodges there are officers named first and second Experts, who assist in the initiation of candidates. Senior and Junior Experts are officers in a Lodge of Perfection in the Ancient and Accepted Rite, as practised in France.

EXPERT, PERFECT. — Conferred in three degrees; in Fustier's collection.

EXPERT, SUBLIME ENGLISH. In Fustier's collection.

EXPULSION.—The severest penalty with which a brother can be visited, involving, as it does, virtual Masonic death or extinction. It disqualifies the culprit from every Masonic Rite, and only continues binding upon him with reference to his duties and obligations, which having been voluntarily contracted, remain ineffaceable. He can ask no aid from his brethren, nor require from them the performance of any duty; he cannot visit any Lodge, nor can he unite in any public or private ceremony. Any brother aware of his expulsion would be acting criminally to confer with him on any Masonic subject. This penalty can only be imposed by the Grand Lodge, and even then the Grand Lodge has a right to reverse its judgment and restore the expelled Mason, on due submission and investigation. In England the Grand Lodge alone is invested with this supreme power:—"The SubordinateLodge may suspend and report the same to the Grand Lodge. If the offence and evidence be sufficient, expulsion is decreed." See on the subject the 16th regulation of United Grand Lodge. Even a Prov. G. M. has only authority to report (Prov. G. M. Regulation 4th); but in the case of a District G.M. on a colonial or foreign station, a power of expulsion is conferred. (Distr. Grand Lodge, Reg. 1st.) A Mason guilty of unmasonic conduct, it is said, can be tried by any Lodge within whose jurisdiction he is resident, but this is uncertain. Immorality or criminality are Masonic crimes of the chief class. If a Mason be expelled from Blue Masonry, all his rights suffer, for as every member of a high degree is necessarily a Blue or Craft Mason, he is incapacitated to sit and vote, or take any other part with his brethren; whether it is operative downwards is a question open to discussion, but it is quite evident that such circumstances would practically act as a bar to a Mason's free communication with brethren of a degree lower than that from which he may have been expelled.

EXTENDED WINGS.—A term in the tenth degree of the American Rite or Royal Master.

EXTENT OF THE LODGE. (See *Form of the Lodge.*)

EXTERIOR.—The first degree of the Oriental Rite, according to Fustier.

EXTERNAL QUALIFICATIONS.—These are based upon moral and religious worth, the frame of body, and intellectual constitution of the mind.

EXTINCT LODGE.—A Lodge is extinct when it has ceased to exist in the person of at least three members, is no longer at work, is no longer to be found on the register of Grand Lodge, or if its warrant has been revoked for any misdemeanance, or through other circumstances.

EXTRA COMMUNICATION. (See *Special Communication.*)

EXTRANEOUS.—A word now obsolete, but conveying the same meaning as clandestine.

EXTRUSION.—Used only in the Constitution of the Royal Order of Scotland in the sense of expulsion, and nowhere else.

EYE. (See *Allseeing Eye.*)

EZEKIEL, TEMPLE OF. (See *Temple of Ezekiel.*)

EZEL. (See *Eben-ezel.*)

EZRA.—Two persons of this name are mentioned in Scripture. 1. Ezra, a prominent member of the priesthood who accompanied Zerubbabel to Jerusalem; and 2. Ezra, the celebrated Jewish Scribe and restorer of the law, who came to Jerusalem forty-two years after the building of the Second Temple had been completed. It is impossible to enter here upon the discussion of the question.

F

F.—The Sixth letter of the English alphabet. The Latins received this letter from the Æolians in Greece, who wrote it in the form of a double $F_{\exists}$, hence it has been very absurdly called the Digamma. It corresponds in power to the Greek Φ *phi.* As a Latin numeral, it denotes 40, and thus, $\overline{F}$, 40,000. In French Masonic documents it is the abbreviation of Frère, or Brother, in the plural FF.·.

FABRÉ-PALAPRAT, BERNARD RAYMOND.—Reorganizer of the order of the Temple at Paris, and elected Grand Master in 1804. Died at Pau in the Pyrenees, 18th February, 1838. (See *Temple, Order of the.*)

FAITH.—The lowest round in the theological ladder.

FALK.—An interlocutor in Lessing's "Conversations for Freemasons."

FALK, DE, RABBI.—A native of Fürth, and professing the Israelitish faith. He came to England about 1780, and lived in the east

end of London. The possession of supernatural powers has been usually attributed to those Jewish doctors who have mastered the secrets of the Kabbalah, and the character of a Thaumaturgist is by no means new in Jewish history. De Falk himself was without means when he reached this country. Whether he owned among his other secrets the grand one of the transmutation of metals, or whether he followed privately some lucrative occupation, like a common mortal, we are unable to state. But by all accounts, soon after his arrival in London, De Falk was seen to be in possession of considerable funds, and one of his first cares was to remit to the congregation of Fürth, the amount of the expenses incurred for his mother's funeral. Usually, De Falk was well provided with cash; but occasionally he found himself in absolute need, when he did not disdain to seek advances on his plate from a pawnbroker in Houndsditch. The bolts and bars of the pawnbroker's strong room were insufficient to confine there De Falk's valuables, when he summoned them back to his own closet, but he always honourably acquitted his debt. One day, shortly after having deposited some gold and silver vessels with the pawnbroker, the Kabbalist went to the shop in question, and laying down the duplicate with the sum advanced and exact interest, he told the shopman not to trouble himself for the plate, as it was already in his possession. The incredulity with which this statement was received, changed into absolute dismay, when it was ascertained that De Falk's property had really disappeared, without displacing any of the articles that had surrounded it. Rabbi De Falk lived in Wellclose Square, where he kept a comfortable establishment. He had there his private synagogue, and he exercised great benevolence towards the deserving. He is described as a man of universal knowledge, of singular manners, and of wonderful talent, which seemed to command the supernatural agencies of spiritual life. Instances are given of his extraordinary faculties, by respectable witnesses of his day, who evidently placed implicit faith in the stories they related. Dr De Falk was a frequent guest at Aaron Goldsmid's table. One day, it is said, the Baal Shem (or pronouncer of the Ineffable Name) was invited to call on one of Mr Goldsmid's visitors, a gentleman dwelling in the chapter-house in St Paul's Churchyard, to hold some conversation with him in a friendly manner on philosophical subjects: "When will you come?" asked the gentleman. De Falk took from his pocket a small piece of wax candle, and, handing it to his new acquaintance, replied: "Light this, sir, when you get home, and I shall be with you as soon as it goes out." Next morning the gentleman in question lighted the piece of candle. He watched it closely, ex-

pecting it to be consumed soon, and then to see De Falk. In vain. The taper, like the sepulchral lamps of old, burned all day and all night without the least diminution in its flame. He removed the magic candle into a closet, when he inspected it several times daily, for the space of three weeks. One evening, at last, Dr De Falk arrived in a hackney coach. The host had almost given up all expectation of seeing De Falk, as the taper, shortly before his advent, was still burning as brightly as ever. As soon as mutual civilities were over, the master of the house hastened to look at the candle in the closet. It had disappeared. When he returned, he asked De Falk whether the agent that had removed the candle would bring back the candlestick. "Oh yes," was the reply; "it is now in your kitchen below," which actually proved to be the fact. Once a fire was raging in Duke's Place, and the synagogue was considered in imminent danger of being destroyed. The advice and assistance of De Falk were solicited: he wrote only four Hebrew letters on the pillars of the door, when the wind immediately changed its quarter, and the fire subsided without committing further damage. When Dr De Falk made his will—for not all his knowledge could save him from the fate of ordinary mortality—he appointed as his executors, Mr Aaron Goldsmid, Mr George Goldsmid, and Mr De Symons. He bequeathed to the Great Synagogue a small legacy of £68, 16s. 4d., and an annual sum of £4, 12s. to whomsoever fulfilled the functions of Chief Rabbi. To Aaron Goldsmid, De Falk, in token of his friendship, left a sealed packet or box, with strict injunctions that it should be carefully preserved, but not opened. Prosperity to the Goldsmid family would attend obedience to De Falk's behests; while fatal consequences would follow their disregard. Some time after the Kabbalist's death, Aaron Goldsmid, unable to overcome his curiosity, broke the seal of the mysterious packet. On the same day, he was found dead. Near him was the destructive paper, which was covered with hieroglyphics and kabbalistic figures. All we have to add with reference to De Falk is, that the poor considered him as a benefactor, and consulted him on every emergency during his life, while they blessed his memory after death for the liberal donations he left, which were dispensed by Mr De Symons, the surviving executor.

FALK, JOHANN FRIEDRICH. (See *Rosicrucians, Eminent.*)

FALL OF WATER. (See *Waterfall.*)

FAMILIAR SPIRITS.—Witchcraft in Judæa, as in all other countries, was repressed by the political authority, as in the case of Saul; but continued to retain a certain hold upon the superstitious sensibilities of the people. Very memorable is one passage in

Isaiah (viii. 19), thus:—"When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living unto the dead?" The force of this passage has been entirely misunderstood by the English translators: it should run thus:—"And when they say unto you, Question the Oboth and Iidomine, who whistle like the manes of the departed, and sigh like the shades of the dead, Answer, should not each people question its own deity—the dead rather than the living?" The Septuagint version translates oboth as ventriloquists: 1 Sam. xxviii. 7; Isa. xxix. 3; Deut. xviii. 11; 2 Kings xxi. 6; 2 Chron. xxxiii. 6; Lev. xix. 31, xx. 6; Isa. xix. 3.

FAMILISM.—A Dutch sect founded by Heinrich Nicolas of Westphalia, about 1555. It asserted that the doctrine of the apostles was imperfect, and was to be superseded by an association founded by him in consequence of an hereditary prophetic right existent in his family. His disciples were called the Family of Love.

FAMILY LODGE.—Lodges sometimes held in France and Germany for the discussion of delicate matters, when visitors were especially excluded. Such an arrangement is unknown in England or America.

FANATICISM.—Fanaticism, or a fanatic, dare not be permitted among Freemasons. "We should unanimously strive," says Gädicke, "to obtain that object for which the rules of the Order so powerfully work, and thus there can be no disputes or persecutions among us for diversity of opinion. Every Freemason prays to God in the way his religion teaches him, and he is encouraged to do so in the Lodge. If we did not allow the wild dreams of imagination, or the still wilder ones of superstition, to have any effect upon our ideas of God and of godly things, all persecution for difference of religious opinions would fall of themselves. Of fanaticism of whole Lodges against each other for a difference of their rituals and systems, there were formerly too many traces; but they have happily for many years entirely ceased. Religious fanaticism cannot have any place in a Freemason's Lodge, for the members of every sect of the Christian Church have an equal right in the Order. If a Roman Catholic is at the head of the Lodge to-day, and a Lutheran or a member of the Reformed Church to-morrow, it is scarcely remarked by the brethren." To this it may be added, that in this country and America, very many excellent and learned Jews have added lustre to the Fraternity by evincing great aptitude for the ceremonies, by princely charity towards their brethren, and by distinguished learning in the unravelling of obscure and difficult points of Masonic history and archæology. Nor is the Mohammedan, Hindu, and Parsee

at all behind hand in enthusiasm and generosity. Indeed, the adherence of these last is a proof in itself that fanaticism has no place in the hearts of true Masons.

FASCES.—In French Masonry a number of speeches or records tied up in a roll, and deposited with the *Archiviste,* is thus termed, from the bundle of rods borne before Roman magistrates as a symbol of authority.

FAVOURITE BROTHER OF ST ANDREW.—1. The ninth Degree in the Swedish system of Masonry. 2. Favourite Brother of St JOHN, or of THE WHITE COLLAR, the eighth Degree, third series, of the same Rite. 3. Sixth Degree of the Chapter attached to the National Grand Lodge of Berlin.

FAVOURITE BROTHER OF SOLOMON.—Seventh Degree, third series, of the Swedish system.

FEAST.—The annual festival of a Grand Lodge is thus termed. In England it usually takes place some time in April; but the feasts of the Fraternity are properly those of the two St Johns, on the 24th of June, and 27th of December.

FECIALES.—Priests at Rome, who had the right of making war and concluding peace. Thirty-three days were allowed for the consideration of the matter, when, if submission were not made, the Fecialis hurled a bloody spear into the territory about to be invaded, and war began.

FEELING.—One of the five human senses, greatly esteemed by Masons—in consequence of the grip.

FEES OF HONOUR.—Every Grand Officer (except the Grand Master, the Grand Chaplains, the Grand Organist, and the Grand Pursuivants), on his appointment, pays certain fees, according to his rank. This practice prevails in England, Ireland, and Scotland. It has the advantage of ensuring men of respectability for these offices.

FEIX-FEAX.—A word used in the first degree in the French Rite of Adoption. Said to mean *School* or *Academy of Wisdom.*

FELD LOGE.—The German term for a Military Lodge, attached to a regiment, which naturally shifts its quarters from garrison.

FELICITÉ, ORDRE DE.—Order of Felicity. Instituted in 1743, at Paris, by M. Chambonnet, and had an androgynous character. There were four degrees—1. Cabin boy. 2. Patron. 3. Commodore. 4. Vice-Admiral; and the Grand Master was Admiral. The seal of the Order was an anchor, pendant from three silken cords. The password was *Shelum lecka*—Peace be with you! In 1748, it was reconstituted as Knights and Ladies of the Anchor. The proceedings at the Lodges of this Order were signalized by a great display of gallantry, and it is very doubtful whether the Order of Felicity should not rather be classed with those institutions which brought shame and scandal upon the Fraternity at

large, than in any way aided to enlarge its benevolent sphere of action.

FELIX, COUNT.—A name occasionally assumed by Cagliostro.

FELLOW.—In Saxon *felaw*, from the Anglo-Saxon *folgian, to follow;* thus a fellow would be a follower, companion, or associate. The fellowcraft Mason has his analogue in the journeyman of the guilds who went from place to place to practise his art.

FELLOW CRAFT.—The second degree; in French, *Compagnon;* Spanish, *Compañero;* Italian, *Compayno;* German, *Gesell.* It stimulates to scientific exertion.

FELLOW CRAFT PERFECT ARCHITECT.—(*Compagnon Parfaite Architecte*). The twenty-sixth degree of the Rite of Mizraim.

FELLOWSHIP, FIVE POINTS OF. (See *Points of Fellowship.*)

FEMALE MASONS.—They say there is no rule without an exception, and this is as true in Freemasonry as elsewhere. Some noble words of the late Brother Dr Crucefix are very apposite here:—"The only reason why ladies cannot be present in an open Lodge of Freemasons is, that their mysteries, being symbolical of labour as performed by men, could not in that case be shared by women; no honest-hearted man could for one moment believe that in mind she was inferior; if a man existed who thought so, let him ask from whom he first imbibed lessons of piety, virtue, and honour. But if ladies could not share our labour of work, there was no reason why they should not enjoy our labour of love." (See *Aldworth, Beaton,* and *Xantrailles.*)

FENDEURS, ORDRE DE.—Order of Woodcutters. Established for both sexes at Paris, in 1743, by the Chevalier Beauchaine, claiming from the woodcutters of Lebanon. The Lodge was styled a Woodyard, and was supposed to represent a forest, being usually held in a garden. The officers were—1. Father, Master, or President; 2. Cousin of the Oak, Godfather or Sponsor; 3. Cousin of the Elm, Introducer; 4. Cousin of the Beech, Wine-steward; 5. Cousin of the Service Tree, Pantler; 6. Cousin of the Yoke-Elm, Guardian of Hospitality; 7. Cousin of the Maple, Guardian of the Chair; 8. Cousins of the Ash, Guard of Honour. The brethren and sisters were called Cousins, and the Candidate was termed a Brick. The place of meeting was in New France, outside Paris; persons of the greatest distinction went out in crowds, dressed in blouses and petticoats of frieze, wearing wooden shoes. The President was seated on a log of oak, his left elbow resting on a table, a slouched hat and a crown of oak leaves on his head. Round his neck hung a cordon of green silk, from which depended a wedge of boxwood—in his right hand he held an axe, and his robe was of coarse linen. The object of the Order was to bring about a feeling of equality

among the various classes of France. It had an existence of many years. The best work on the Fendeurs, was that of Dr G. F. D'Hermilly Cauchard, Paris, 1822.

FERALIA.—A festival in honour of the dead, observed in ancient Rome, on the 17th or 21st of February. It continued for eleven days, during which presents were carried to the graves of the dead, marriages were forbidden, and the temples of the gods were closed.

FERDINAND IV., King of the Two Sicilies, issued an edict against Masonry, 12th September, 1775, rendering its practice a capital offence. In 1777, at the solicitation of Queen Caroline, this was recalled, but renewed in 1781.

FERDINAND VI., of Spain, at the request of Joseph Ferrubia, Visitor of the Holy Inquisition, in 1751, enforced the bull of excommunication of Benedict XIV., and rendered it a capital crime to meet in Lodges.

FERDINAND VII., of Spain, was the most bigoted sovereign of his time. On his accession to the throne, in 1814, he re-established the Inquisition, and persecuted Masonry with the utmost rigour. The Revolution of 1820 put an end to this.

FERIÆ.—Solemn festivals observed by the Romans on the Alban Mount, during which vows of friendship were renewed.

FERVENCY.—Symbolized by ignited charcoal. Fervency and zeal were afterwards indicated by the colour scarlet, the appropriate colour of Royal Arch Masonry.

FESSLER, IGNAZ AURELIUS.—Born at Czurendorf in Hungary, in 1756, of very poor parents, of the Roman Catholic religion. He was educated at the Jesuit School at Raab, and, in 1772, took orders and removed to the Capuchin monastery at Vienna. He exposed some of the monastic abuses to the Emperor, Joseph II., and was accordingly persecuted by his superiors. Hereupon the Emperor, in 1783, constituted him Extraordinary Professor of Oriental Languages at the University of Lemberg. He was forced to fly from that place by the monks, who again threatened him, and took refuge at Breslau, where he was tutor to the son of the Prince Von Corolath. He here established the Order of Evergetes (see *Evergetes*), which, however, failed to meet his expectations, and expired in 1793. In 1791, he adopted the Lutheran faith, and having married, resided for some years at Berlin, where he devoted himself to the practice of the civil law, and was also a superintendent of schools, until 1806. In 1798, he accepted a commission to revise and reform the high degrees, to which he had been opposed. He was at one time Deputy Grand Master of the Royal York Lodge of Friendship at Berlin. His private life seems to have been unhappy, for he was divorced from his wife in 1802; and,

losing his official position in consequence of the French victories, he retired with another wife to the country, in 1803. During these years, he received much pecuniary assistance from the German Lodges. In 1808, he received the appointment of a professor in the University of St Petersburg, but was compelled to relinquish it, in consequence of the intrigues of the clergy. He afterwards obtained the post of superintendent of the Evangelical Community, in nine departments, and was Ecclesiastical President of the Consistory at Saratow, with a liberal salary. In 1827, he was recalled by the Emperor Alexander to St Petersburg, where, in 1833, he was made Ecclesiastical Counsellor, and died there, 15th December, 1839, at the age of eighty-three. He was initiated at Lemberg in 1783, and affiliated to the Royal York Lodge at Berlin, in June, 1796; in 1798, he was elected Deputy Grand Master, with three Lodges under the Royal York; by Fessler's efforts, these had risen in 1801 to sixteen. In 1802, tired out by the captious opposition made to his views, he resigned all his offices, and continued to work for Masonry in a more retired way. Before his resignation he had, however, matured and carried out a great union of scientific Masons, for the investigation of Masonic history and science. (See *Scientific Masons.*) His chief work has never been printed; it was a "Critical History of Freemasonry and the Masonic Fraternity, from the earliest times to the year 1802," in four folio manuscript volumes, sold at the price of £30 to persons who pledged themselves ultimately to return it. Fessler was a man of singular erudition, and his labours were all directed to an elevation of the intellectual side of Masonry.

FESSLER, RITE OF.—Prepared by Fessler at the request of the Grand Lodge Royal York zur Freundschaft at Berlin. The degrees are nine in number: 1. Apprentice Theosoph. 2. Fellow Craft Theosoph. 3. Master Theosoph (differing only slightly from ordinary symbolical Masonry). 4. Holy of Holies (comprehending an historical investigation of the theories concerning the alleged origin of Masonry). 5. Justification (historical enquiry into the high degrees, such as the Écossais and the Chapter of Clermont). 6. Celebration (critical examination of the Rose-Croix, Strict Observance, African Architects, and Initiated Brothers of Asia). 7. True Light or Passage (investigation of the Swedish system, the Zinnendorf Rite, the English Royal Arch, and the Mysteries). 8. The Country or Fatherland (examination of the mysteries of the Divine Kingdom of Jesus of Nazareth, and the secret doctrines of Christianity, to the time of the Gnostics). 9. Perfection (a degree never completed, although the general principles were approved by Frederick William, in

1797). Fessler's Rite is rather to be regarded as a grand educational Masonic experiment, than a practicable system. His mind had been so steeped in the mysticism he loved, that, like many a great scholar, he expected too much from those he was qualified to teach; little thinking of his own naturalization, as it were, among such matters, he failed to convey those ideas to others, clear as daylight to himself. He was undoubtedly the greatest writer Masonry has ever seen.

FEUILLANTS.—1. A Masonic order, governed by the Statutes of St Bernard. In Fustier's collection. 2. Another phase of androgynous Masonry.

FIDELITÉ, ORDER OF.—A form of Adoptive Masonry, instituted at Paris, about 1748, styled the "Order of Knights and Ladies of Fidelity." It existed for a number of years, and from France was introduced into Germany. It is now extinct.

FIDELITY OF BADEN DURLACH, ORDER OF.—Instituted by Charles Margrave of Baden Durlach, in 1716, the reigning princes being hereditary Grand Masters. Badge: an eight-pointed cross, *or*, in the centre of which is a white shield enamelled, upon which are displayed masses of stone, with a double ☌, surrounded by the word *Fidelitas*. On the reverse is an escutcheon of white enamel, with the arms of the Margrave on a field, *or*. The Cross is surmounted by a prince's cap, bordée with ermine. In each of the four principal angles is a double ☌, *or*. Ribbon: broad, orange-coloured, bordered, *argent*. Knights (who must be noble and of ancient family) wear on the left breast an eight-pointed silver star, the four centre rays of which are produced beyond the angular rays. Centre: an escutcheon of silver, displaying ☌ with the border of ermine, surrounded by a circle of red velvet, with the motto: *Fideliter et Sincere*, embroidered, *or*.

FIDELITY OF DENMARK, ORDER OF.—Instituted by Queen Sophia Magdalena of Denmark, 7th August, 1732, in commemoration of a happy marriage. Badge: a white enamelled cross, composed of four points, each surmounted by a regal crown, *or*. In the centre is an enamelled shield, *azure*, with the Queen's cypher, *or*. In the four chief angles of the cross are the Prussian Eagle and the Lion of Norway, alternate. Motto on the reverse:—*In Felicissimæ Unionis Memoriam;* suspended from a sky-blue watered ribbon, bordered, *argent*. Since 1770, this Order has not been conferred on any one.

FIDES, OR FIDIUS.—Latin for *faith* or *fidelity*. Also the name of a Roman deity, who presided over contracts, sanctified oaths, and punished their violation. Numa Pompilius, the second King of Rome, 714 to 672 B.C., erected temples and consecrated altars to her service. The goddess was usually represented by two hands

joined together, or by two figures holding each other by the right hand. Very recently, a Roman Catholic has been agitating for the abolition in France of the abominable English custom, derived, according to him, from the Freemasons, of agitating a part of the body in the shaking of hands. This is amusing, but not up to the standard of Roman Catholic learning. The ancient Latin oath was *Me Deus Fidius adjuvet*, So help me the God Fidius.

FIDUCIAL SIGN.—A sign of confiding trust given in the English Royal Arch System.

FIELD LODGES.—Also called Army Lodges. In the war of the American Revolution, they were found both in the English and Continental armies; and during the war between the Confederate and United States of 1861 to 1865, they did much to mitigate the necessary horrors of war. The same may be said of the Franco-German war of 1870. In fact, although, in theory, Freemasons are supposed to suspend their labours during a war, there is perhaps no period in which the individual Masonic charity of true brethren is more put to the test, both as to saving life and preventing the destruction of property. During our long contest with France, terminated by Waterloo, the Field Lodges of both armies respected and assisted each, as far as they could, consistently with their sworn military duties.

FIFTEEN.—1. A sacred number, alluding to the name of God—the numerical value of יה (Jah) being fifteen. 2. An inportant number alluded to in the third degree. 3. In systems of philosophical magic, the number fifteen has a great importance.

FINANCES.—In practice, the subscriptions and other dues are received by the Secretary, and handed by him to the Treasurer, who is the banker of the Lodge. The Master of the Lodge, for the time being, has absolute control over the funds, and is personally responsible for the dues to Grand Lodge.

FINCH, WILLIAM.—An expelled Mason, who made large sums of money which did not profit him, for he died in abject poverty, in 1816. His works are of no authority, and of a misleading character.

FIRE, To.—In the French Lodges drinking a toast is called firing. In the English Lodges a special action succeeds the drinking of any toast.

FIRE WORSHIP.—This was an ancient form of worship, and a development of Sabaism, in which the sun was regarded as the Universal Fire. The Parsees have retained the faith of the ancient Magi; and the Persians, with whom the sun was invoked, according to Quintus Curtius, as Mithras, the sacred fire. Fire-worship was very generally spread over the ancient world, and we find it in America among the most ancient wandering tribes of that con-

tinent; in fact, they symbolically regarded themselves as being born of fire. As a learned German author remarks (Vollgraff, vol. i., p. 23. *Anthropognosie*):—"Light is the life of Æther or its Thought; unlimited, indifferent æther, is darkness, and in this consists the being or state of rest of Æther. Chaos, therefore, was darkness; the world arose from darkness, or from the motion of Chaos. There is no night for this world any longer, but only for the planets. Permanent night would have invested the air with quite other properties—for only by means of light does it become vital air. Light is time become real, the first appearance of God is God defining himself, and the Dyadic God. The self-conscious God is Light itself—Light being the illuminating Deity. Nor is light, matter. There is no special light-matter; but the æther is illuminating by its dualism. Hence, the sun gives nothing off to its own destruction; but psychicizes the planets, and loses nothing of its own magnitude. All that the sun does is to give an impulse—not a mechanical, but a purely spiritual impulse, in the same way that the nerves govern the muscles. Hence it is, that the sun can never lose its light, nor become dark—for it lights the world not as a fire, but solely because it occupies the central position. The reason of this," adds this artfully Hermetic author, "is, that it is in the bonds of extinct planets or dead stars. A body of the sun, which merely consumed itself, would not be visible to us. The whole universe is transparent, because all things have emerged from the ætherial power of motion. Light constitutes everything, and the end of everything is only the modification of light in position. The world is a globe, transparent throughout, and a rotatory circle of light. The solar system must have been created according to the laws of light. Kosmical phenomena are only optical representations, and may be regarded as animated geometry. By light the æther is at one and the same time set in motion and controlled. The end of electricity, galvanism, and magnetism, is motion. All these polar functions are only repetitions of primæval polarity. From this motion is begot warmth; or, in other words, æther in motion is heat. Without light, the world would not only be dark, but absolutely cold, to such a degree that no system could appreciate the *minus* degree. Cold is æther in a latent condition—Death, Nothing, Darkness, are identical. Thus, there cannot exist any matter of caloric, any more than a matter of light. Heat, with light, is fire. Fire is the unity of æther, the apparent God in his universality. Therefore, no higher or more perfect symbol of the Deity can exist than Fire. Everything has taken its rise from fire; everything is only fire in a state of declension, and all can be destroyed by fire, and by fire again re-created, and

actual changes in things only occur through fire. Thus, we may consider the first appearance of God to be Weight—æther or chaos; the second, Light; the third, Heat; the fourth, Fire." No wonder then that Fire has been reverenced in mythology and religion beyond every other manifestation of the power of T. G. A. O. T. U., and hence the respect entertained by the Masonic Fraternity and others for the glorious orb of day. (See *Theosophists*, and *Zoroastrianism.*)

FIÈRAO, JOSEPH.—Cardinal-priest of the Roman Catholic Church. He published an edict of the Pope against Freemasonry in 1739.

FISH (Greek ΙΧΘΥΣ, *a fish*).—The initials of the words, Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ, *Jesus Christ, the Son of God,* the Soter, or Saviour. The primitive Christians, from this circumstance, adopted the fish as a symbol—but it is probably very much older, as we find Jonah swallowed by a fish—absorbed into the *Vesica Piscis, i.e.,* initiated into the mysteries, and rendered on the third day—just as Jesus, whose Syriac name was Joshua, the Soter, or Deliverer, was given up by the tomb on the third day. I fear the *Vesica Piscis* has many traditional sins to answer for—"He was swallowed up for our transgressions." There is an occult connection between this and the entrance of Œdipus into the cavern, which might either be Hades, or the Cave of Trophonius. With the Greeks, plays partook of a religious character (or they would never have indicted Æschylus), and hence we may regard the Œdipus Rex of Sophocles, with its complement, the Œdipus in Coloneus, as religious dramas. This swallowing up and redeliverance is constant in mythology—finds its analogue in Adonis, Atys, Osiris, and many others. Margoliouth (*Vest. of Gen. Freem.* p. 45) says, "In former days, the Grand Master of our Order used to wear a silver fish on his person; but it is to be regretted that, amongst the many innovations which have of late been introduced into the society to conciliate the prejudices of some who cannot consistently be members of it, this beautiful emblem has disappeared." I have read somewhere, but where I cannot call to mind at the present moment, that the fish, the wolf, and the tiger, are the emblems of salacity; and hence could scarcely be adopted as emblems in an Order in which temperance and chastity are enjoined. The *Vesica Piscis* is fully treated of in Bro. Dr Oliver's "Discrepancies of Freemasonry," London, 1875.

FIVE.—This was a mystical number with the Pythagoreans, being formed from the union of the first even number with the first odd—unity being rejected; thus it symbolized the mixed states of order and disorder, happiness and misery, life and death. It was also the symbol of marriage, being the union of odd and even. Diodorus calls it the emblem of the world, representing

æther and the four elements. It was a sacred number among the Hebrews. Brother Dr Oliver's posthumous work, "The Pythagorean Triangle," London, 1875, enters elaborately into all matters relating to numbers. (But see under *Scale of Numbers.*) In Masonry, five brethren are required to constitute a Fellow Craft Lodge, according to an old system. There are five orders of architecture, and Geometry is technically called the fifth science.

FIVE-POINTED STAR.—This is not to be confounded with the Blazing Star. It is of recent introduction into Masonry, and its outlines are the same as the pentalpha of Pythagoras, and the symbol of health. It is a common symbol on the Egyptian monuments.

FIVE POINTS OF FELLOWSHIP. (See *Points of Fellowship.*)

FIVE SENSES.—The five senses of hearing, seeing, feeling, tasting, and smelling, are referred to in the lecture of the Fellow Craft's degree.

FIXED LIGHTS.—In the lectures of the last century, the fixed lights were the three windows supposed to be placed in the East, South, and West; the ritual saying that they were "to light the men to, at, and from their work." They have been omitted in the modern Lodges, their place being supplied by the three lesser lights. An Operative Scottish Ritual (before 1717) says: "There are three lights—south-east, south, and south-west; and that at work the Master Mason (now called the W. M.) stands at the south-east corner of the Lodge, the Fellow Crafts next to him, and next to them the Wardens, and finally the Entered Prentices.

FLAGELLANTS.—They arose in Italy about 1260, and their founder was a hermit named Rainer, who maintained that flagellation was of equal virtue with baptism and the sacrament. They ran about the streets lashing their bare shoulders with great severity. About 1414, their subsequent leader, Conrad Schmidt, was brought to the stake in Germany, with several others.

FLAMEL, NICOLAS. (See *Magic.*)

FLAMING SWORD.—A sword, the blade of which is in a spiral, wavy, or twisted form. It is the proper form of the Tyler's sword, although an ordinary sword is now erroneously used. It referred to the flaming sword with which the cherubim guarded the gates of Paradise.

FLOATS.—Timber rafts for the transport of material. They were used at the building of the First Temple (2 Chron. ii. 16).

FLOOR.—A properly adorned Lodge-room should have its floor covered with alternate squares of black and white, in memory of the Mosaic pavement of King Solomon's Temple. The symbolical reference is to the vicissitudes of human life, joy and sorrow, good and evil fortune, and the like.

FLOOR CLOTH. (See *Tracing Board.*)

FLORIDA.—Masonry was introduced into this State at St Augustine City, in 1806, by the constitution of the San Fernando Lodge, under the Grand Lodge of Georgia, but it was suppressed by the Spanish government in 1811. After many changes, the Grand Lodge of Florida was finally instituted at Tallahassee, on the 5th of July, 1830.

FLORIAN, SQUIN DE.—Infamous as the first accuser of Jacques de Molay and the Templars; he was, soon after, assassinated.

FLUDD, ROBERT.—Born in England, 1574, studied at Oxford, where he took his B.A. and M.A. degrees, and finally became a doctor of medicine. He was a prominent member of the Rosicrucian Fraternity, and died in 1637. He published, in 1616, the "*Apologia Compendaria, Fraternitatem de Rosea Cruce, suspicionis et infamiæ inaculis aspersum abluens,*" or, "A brief Apology, clearing the Fraternity of the Rosy Cross from the stigma of suspicion and infamy with which they have been aspersed;" and, in 1617, he also issued, "*Tractatus apologeticus integritatem Societatis de Rosea Cruce defendens contra Libanium et alias,*" or, "An Apologetic Tract, defending the purity of the Society of the Rosy Cross against Libanius and others." His last book was entitled, "*Summum bonum, quod est verum Magiæ, cabalæ, alchymiæ, fratrum Rosæ Crucis verorum veræ subjectum.*" He was known by his Latinized name of Robertus de Fluctibus, and his influence did more to confirm the existence of the Rosicrucian Society in England, than that of any writer before or since.

FOLKES, MARTIN.—Born in Queen Street, Leicester Fields, Westminster, 29th October, 1690, entered at Clare Hall, Cambridge, 1707, elected a Fellow of the Royal Society, 1713, and a Vice-President in 1723. He was a candidate for the Presidency, on the death of Sir Isaac Newton, but was defeated by Sir Hans Sloane, who, however, continued him as Vice-President, and on the resignation of Sir Hans, he eventually succeeded him, in 1741. In 1742, he was elected a member of the Royal Academy of Sciences at Paris, and received the degree of Doctor of Laws, in 1746, from both Oxford and Cambridge. In 1750, he was elected President of the Society of Antiquaries. He was a skilful numismatist. He was struck with paralysis, 30th November, 1753, and never completely recovered—died 25th June, 1754. He was an intimate friend of Sir Christopher Wren, and of Dr Desaguliers, and took an active part in the restoration of Masonry in 1717, and was Deputy Grand Master of the Grand Lodge of England in 1725. Little is known of his Masonic career. A medal was struck in his honour by the Masons of Rome in 1742. On one side is a pyramid, a sphinx, some Masonic

ciphers, and the two pillars, and on the other a likeness of Folkes.

FOOTSTONE.—Identical with *Corner Stone*, which see.

FOOT TO FOOT. (See *Points of Fellowship.*)

FOREIGN COUNTRY.—The foreign country into which the Master Mason seeks to travel is Heaven, where he hopes to receive his wages by obtaining the knowledge of the Truth, only to be learned in that better land.

FORESTERS' DEGREES.—This term is derived from the fact that certain secret associations, such as the Carbonari, the Fendeurs, the Foresters, and other bodies, were presumed to practice their ceremonies in the depths of the forests.

FORM. (See *Ample Form.*)

FORM OF THE LODGE.—A parallelogram, having its greatest length from east to west, and its greatest breadth from north to south. If a map of the world, as known to the ancients at the time of the building of the First Temple, is drawn extending from the pillars of Hercules, at Gibraltar, to the Mesopotamian countries, it will be seen, according to ancient geography, to very fitly symbolise a Mason's Lodge, which is universal.

FORMULA.—A special mode of doing or saying anything. Such formulæ are very numerous in Masonry, and require to be committed to memory.

FORTITUDE.—One of the four cardinal virtues. By fortitude, we are taught to resist temptation, and encounter danger with spirit and resolution. This virtue is equi-distant from temerity and cowardice; and he who possesses it, is seldom shaken, and never overthrown, by the storms that surround him.

FORTY.—The two perfect numbers four and ten, being multiplied into each other, produce the number forty, which was also sacred, and bore a reference to the number seven. Thus, the probation of our first parents in the garden of Eden, as is generally supposed, was forty years; the deluge was occasioned by a rain of forty days and nights, of which event Noah had seven days' notice; and the waters remained upon the face of the earth forty days. The days of embalming the dead were forty, and of mourning, seventy. The concealment of Moses in the land of Midian was forty years, and he was on the mount forty days and nights. The Israelites were forty years in the desert. Jesus Christ fasted forty days and nights in the wilderness to prepare for his ministry, and was tempted of the devil forty days; and the same term elapsed between his resurrection and ascension. It must be remembered, however, that forty was the determinate expression among the Hebrews for an unknown or indeterminate number, just as, in modern English, we exclaim, "The cup was

broken into a hundred pieces!" not meaning exactly one hundred, but a great many.

FORTY-SEVENTH PROPOSITION.—Discovered by Pythagoras, and incorporated by Euclid in his Geometry as the forty-seventh proposition of his first book. From its valuable properties it has been adopted as a symbol of the Master of a Lodge, and is also the jewel of a Past Master. There was formerly a statement in some versions of the third degree, that this problem was invented by H. A. B. just before his death, which further greatly resembles the received account of the death of Pythagoras. Pythagoras was *Buddha's gooroos*, or the Hermetic, Mercurial spiritual teacher.

FORTY-TWO.—The number of judges before whom a deceased Egyptian had to appear to purify himself of sin. Without this the Osirified (deceased) individual had no hopes of rest in Amenti.

FOUL.—The ballot box at an election is said to be "foul" when one or more black balls are found in it. A ballot is usually redirected in this instance, to test whether it has resulted from an inadvertence or as an expression of opinion.

FOUNDATION, STONE OF. (See *Stone of Foundation.*)

FOUNTAIN.—In some high degrees a fountain constitutes a part of the furniture.

FOUR.—The tetrad; a sacred number in the degree of Perfect Master, but of no importance in Craft Masonry.

FOUR CROWNED MARTYRS.—The Roman Church has consecrated the 8th of November to the memory of these stone masons, also mentioned in Halliwell's MS. of 13th century, in the British Museum, by name Claudius, Castorius, Symphorianus, and Nicostratus. Dioclesian having gone to Pannonia, determined personally to superintend the transport of metals and stones from the neighbouring mines of Noricum, in order to construct a temple to Helios, Apollo, the sun god. He had assembled six hundred and twenty-two artizans for this purpose, and among them came the four above-mentioned workmen, who were, however, secretly converts to the Christian religion, always invoking the name of the Lord Jesus Christ at their labours. It would seem (says the Breviary of Spires) that in company with these four laboured another mason, one Simplicius, who had adhered to the ancient pagan faith. While he was employed near them, he was amazed to see that they succeeded in all their efforts, while he was always breaking his tools. At last he approached Claudius, and said to him:—"Strengthen, I beseech thee, my tools, that they may no longer break." Claudius took them in his hands and said:—"In the name of the Lord Jesus Christ, be these tools henceforth

strong and faithful to their work." From this time Simplicius did his work well, and succeeded in all that he attempted to do. Amazed at the change, Simplicius continually asked his fellow-workmen, how it was that the tools had been so strengthened that now they never broke. At length Claudius replied:—"God, who is our Creator, and the Lord of all things, has made his creatures strong." Then Simplicius inquired:—"Was not this done by the god Zeus?" To this Claudius replied:—"Repent, O my brother, of what thou hast said, for thou hast blasphemed God, our Creator, whom alone we worship; that which our own hands have made we do not recognise as God." With these and such sentences they converted Simplicius to the Christian faith, who, being baptized by Cyrillus, bishop of Antioch, soon afterwards suffered martyrdom for his refusal to sacrifice to the pagan gods. During the progress of the work, an order was issued by the Emperor Dioclesian, that from a piece of marble there should be executed a noble statue of Helios in the sun-chariot. Of course, this led to a consultation; and when a huge block had arrived from the island of Thasos, it was found unfit for the purpose, upon which great war of words arose between the workmen and the designers. The legend goes on to say that, on one occasion, all the six hundred and twenty-two workmen, with five philosophers, architects, or designers, met to examine the veins of the stone, upon which arose a further difference. Then the designers blamed Claudius, Symphorianus, Nicostratus, and Castorius, saying:—"Why do you not hearken to the command of our devout emperor, Dioclesian, and obey his will?" Upon which Claudius replied:—"Because we cannot offend our Creator, and commit a sin of which we should be found guilty in his sight." Then the philosophers said:—"From this it appears that you are Christians." And Claudius answered:—"Truly, we are Christians." Upon which the stone was ordered to be made into a statue of Æsculapius or Asklêpios, the Healer or Soter (see *Soter*), and after thirty-one days, it was finished and presented. When the Emperor Dioclesian saw it he was greatly amazed, and said:—"This is a proof of the skill of these men, who receive my approval as sculptors." It is perhaps necessary to intercalate the observation that Æsculapius, the god of health, was in the ancient system of pagandom the analogue of Christ, the Saviour or Soter, and the symbol of good, or Chrēstos. When Dioclesian had thus expressed his admiration of the statue, the architect, or philosopher, said:—"Most mighty Cæsar, know that these men whom your majesty has praised for their skill in masonry, namely, Claudius, Symphorianus, Nicostratus, and Castorius, are Christians, and by magic spells or incantations make men

obedient to their will." Upon this, Dioclesian said:—"If they have violated the laws, and if your accusations be true, let them suffer the punishment of sacrilege." The emperor, at the same time, having a respect for their skill, sent for the tribune, Lampadius, and said:—"If they refuse to offer sacrifice to the sun-god Helios, let them be scourged with scorpions; but if they are willing to do so, then let them be treated with kindness." Lampadius, for five days, remained in constant attendance before the temple of the sun-god, and called on these men by proclamation of the herald, and exhibited implements of torture, and then he said to them:—"Hearken to me and avoid the doom of martyrs, and be obedient to the mighty prince, and offer a sacrifice to the sun-god, for no longer can I speak to you in gentle words." Claudius, however, replied for himself and his companions:—"This let the Emperor Dioclesian know: that we truly are Christians, and never can depart from the worship of our God." Thereupon Lampadius caused them to be seized and whipped with scorpions, while announcement was made by the herald that this was done because they had disobeyed the commands of the emperor; whereupon Lampadius died suddenly, as in all legends of the kind. It is then stated that Dioclesian, hearing of the death of his officer, caused the four martyr-masons to be enclosed, while yet alive, in leaden coffins, and thrown into the Danube. Some legends give the names as Severus, Severianus, Carpophorus, and Victorinus. The substance above given is from the "Roman Breviary" of 1474. A church was erected at Rome in commemoration of this act of faith, on the side of the Esquiline Mount, whither—miraculously, of course—the bodies of the *Quattro Coronati* had been conveyed. The date of their martyrdom was the 8th Nov. 287, and they were afterwards adopted as the patron saints of Operative Masonry. Now, here we have a case against the Roman Catholic Church, as clear as clear can be. Steadfastly adhering to the faith they had adopted, they refused adoration to principles identified with that heresy the present Roman Catholics charge upon modern Freemasons, as they did upon the Templars, upon similar crude grounds. (But see *Intolerance.*)

FOUR-FOLD CORD.—In the American Past Master's degree, an expression is used as follows:—"A two-fold cord is strong, a three-fold cord is stronger, but a four-fold cord is not easily broken." Adopted to suit the symbolism of the degree from Ecclesiastes iv. 12.

FOURTEEN.—Fourteen days of burial in the Master's degree. The body of Osiris was severed into fourteen pieces by Typhon, and thrown into the Nile. "The body of Osiris," says Plutarch (*De*

Is. et Osir.), "was cut into fourteen pieces; that is to say, into as many parts as there are days between the full moon and the new. This circumstance has reference to the gradual diminution of the lunary light during the fourteen days that follow the full moon. The moon, at the end of fourteen days, enters Taurus, and becomes united to the sun, from whom she collects fire upon her disc during the fourteen days which follow. She is then found every month in conjunction with him in the superior parts of the signs. The equinoctial year finishes at the moment when the sun and moon are found united with Orion, or the star of Orus (Hor), a constellation placed under Taurus, which unites itself in the Neomenia of spring. The moon renews herself in Taurus, and a few days afterwards is seen, in the form of a crescent, in the following sign, that is, Gemini—the house of Mercury. Then Orion, united to the sun in the attitude of a formidable warrior, precipitates Scorpio, his formidable rival, into the shades of night, for he sets every time Orion appears above the horizon. The day becomes lengthened, and the germs of evil are by degrees destroyed. It is thus that the poet Nonnus pictures to us Typhon conquered at the end of winter, when the sun arrives in Taurus, and when Orion, the Deliverer (see *Soter*) mounts into the heavens with him." (See, for suggestions, our article *Astrology*.)

FRANCE.—The exact year of the introduction of Freemasonry into France is unknown, but it would not be earlier than 1718, or later than 1725, in which year Lord Derwentwater, the Chevalier Maskelyne, Mr Heguetty, and others, established a Lodge in the house of an English confectioner, named Hure, in the Rue de Boucheries, the warrant being probably derived from the English Grand Lodge. In ten years, the number of Paris Lodges was six, and others had been established in the provinces. Lord Derwentwater continued Grand Master until 1736, when Lord Harnouester was formally elected Provincial Grand Master, which office he held until succeeded by the Duke d'Antin; and in 1743 the Count de Clermont was elected in place of the Duke. This year, 1743, may be regarded as the beginning of organized Freemasonry in France. The French Lodges had, in 1735, petitioned the Grand Lodge of England for a Provincial Grand Lodge, which, for political reasons, had been refused; but, in 1743, it was granted and constituted as the "Grand Loge Anglaise de France," but, as the Count de Clermont was weak and inefficient, and very likely the natural French leaven of jealousy was at work, anarchy ensued, and, in 1756, the French declared themselves independent, especially as they were harassed by the competition of the French Provincial Mother Lodges. The new

body took the name of "National Grand Lodge of France," only recognising the three symbolical degrees, while the grand officers were exclusively chosen from among members of the Parisian metropolitan Lodges—excluding the members of the provincial Lodges. The history of French Masonry has ever been stormy, and although, to supply his own inefficiency, the Count de Clermont appointed a number of deputies, he does not seem to have pleased the Craft; indeed, the nomination of Lacorne, a dancing master, evidently was received with great umbrage, as, in 1762, he was obliged to revoke the appointment, and prevail upon Chaillon de Joinville to accept the post. The Count de Clermont died, in 1771, while the two factions were disputing, and the Duke de Chartres (afterwards Duke of Orleans, and subsequently Philippe Egalitè) took the Grand Mastership of the malcontents who were excluded when Lacorne was deprived of his position. Under the Duke de Chartres some kind of arrangement was arrived at between what may be termed the ancient and modern Masons of France, and a regular Grand Lodge again began to work. Anterior to, and during this time, a number of bodies referred to in various parts of this book sprang up and materially hampered the action of those who deemed real symbolic Masonry most genuine, and they manufactured, partly under the orders of the Jesuits, and partly by means of unscrupulous charlatans, a number of degrees. It is to be remembered that the Papal authorities lent themselves to this, and such was the confidence of the Masonic body, anxious for peace, that we find them even electing Pope Benedict XIV. an honorary member of an English Lodge. Yet this Pope was one of those who finally launched a fulminatory Bull against his brethren! The subsequent history of the Craft has shown how much faith is to be placed in Roman Catholics. In December, 1771, deputies from all the Lodges of Paris and the provinces met under the presidency of the Duke of Luxemburg, and on the 24th of that month the Ancient Grand Lodge of France was declared extinct, and was formally replaced by the Grand Orient of France. The former Grand Lodge, however, continued to meet and exercise its functions, and during the terrible years which ensued, these rival bodies harassed each other, until the political events of the Revolution forced them both into inactivity. On the 28th June, 1799, the Grand Lodge was, however, at last solemnly incorporated with the Grand Orient. At this time there appeared a prospect of peace, but now came in the new source of disturbance—the various high degrees. Some of these had adhered to the Grand Orient as the supreme authority, but soon violated their agreement; and, after much wrangling, it was finally decreed, on the

16th September, 1805, that the Supreme Council of the Thirty-third degree should become an independent body, with the power to confer all degrees superior to the 18th or Rose-Croix, while the Chapters of that and the inferior degrees were placed under the special and exclusive control of the Grand Orient. Even this agreement was not observed by either body, and it was not until 1841 that some effective settlement was made. As, however, the Grand Orient of France has continued in a most extraordinary way to intermeddle with the jurisdictions of other Grand Lodges, it has been placed out of communication with many Grand Lodges, including the Grand Lodges of England, Germany, and the United States. It is deeply to be regretted that some arrangement cannot be made to put an end to this state of things. France numbers amongst its citizens some of the ablest and most distinguished Masons in the world, and the attitude of the Grand Orient is hence sincerely to be deprecated. Perhaps, as Dr Mackey says, "one of the most extraordinary acts of the Grand Orient of France has been the recent abolition of the office of Grand Master—the duties being performed by the President of the Council of the Order."

FRANCIS II.—Emperor of Germany. He was a bitter enemy to Freemasonry, and ordered all Lodges to be closed throughout his dominions, in 1789. He also proposed at the Diet of Ratisbon, in 1794, the persecution of the Masons, Illuminati, and other secret societies, but this was negatived. In 1801, he again renewed his stringent regulations against the Craft.

FRANCKEN, HENRY A.—Appointed Deputy Inspectors General by Stephen Morin, under his patent from the Emperors of the East and West, at Kingston, Jamaica, between 1762 and 1767. He in turn appointed Moses M. Hayes, Deputy at Boston, Mass., and organized a Council of Princes of Jerusalem at Albany, N.Y.

FRANC MAÇON, FRANC MAÇONNERIE.—The French equivalent for Freemason and Freemasonry.

FRANKFORT-ON-THE-MAIN.—The English Grand Lodge established a Provincial Grand Lodge in this city, in 1766. It declared its independence in 1782. Since 1825, it has worked under the title of "Grand Lodge of the Eclectic Union of Freemasons," but is now absorbed.

FRANKLIN, BENJAMIN.—Born at Boston, Mass., 6th January, 1706. Probably initiated in England during or before 1730. In 1732 he was J. W. of the Grand Lodge of Pennsylvania. On 24th June, 1734, a letter was sent by him as Grand Master of Pennsylvania to the Grand Lodge of Massachusetts. In the same year he brought out an edition of Anderson's "Constitutions." Afterwards, when ambassador to France, he affiliated himself to

the Lodge of the Nine Sisters, of which Lalande, Court de Gebelin, and others were members. He took a prominent part in the initiation of Voltaire. This Lodge held him in such esteem as to strike a medal in his honour; one of these medals, the only one known to exist, belongs to the Provincial Grand Lodge of Mecklenburg.

FRANKS, ORDER OF REGENERATED.—In the autumn of 1815, a political Fraternity, with ceremonies borrowed from Freemasonry, was organized in France; its motto was—"For God, the King, and Fatherland." It had a brief, but successful, existence.

FRATER.—Latin, *Brother.* Used by the Knights Templar, Rosicrucians, and other high degrees. The plural is Fratres.

FRATERNITY.—Anglo-Saxon, *Brotherhood;* German, *Brüderschaft.* In the earliest lectures of the last century we find this word used:—"*Q.* How many particular points pertain to a Freemason? *A.* Three; Fraternity, Fidelity, and Taciturnity. *Q.* What do they represent? *A.* Brotherly Love, Relief, and Truth, among all right Masons."

FRATRICELLI.—The Order of Little Brethren, dissidents from the communion of St Francis; they renounced all possessions, begging from house to house in rags, and preached against all the vices of the popes and bishops, predicting the reformation of the Church and the restoration of the Gospel. They were greatly persecuted, and finally embraced the doctrines of Luther.

FREDERICK OF NASSAU, PRINCE.—Son of the King of the Netherlands, and for many years Grand Master of the National Grand Lodge of that country. He attempted a Masonic reform, in 1819, rejecting the high degrees, and suggested that the degrees should be limited to five. 1. Apprentice. 2. Fellow Craft. 3. Master Mason. 4. Elect Master. 5. Supreme Elect Master. A few Lodges adopted this ritual; but, in 1830, when the kingdom of Belgium was established, they were dissolved, and it has fallen into disuse.

FREDERICK THE II., SURNAMED THE GREAT.—Born 25th January, 1712, died 17th August, 1786; initiated at Brunswick, 14th August, 1738; king of Prussia and Protector of the Fraternity. His life has been written by Thomas Carlyle, the great historian, and to his pages we may refer the reader. Several accounts are extant concerning his Masonic career; but there would seem to be little doubt that for a king, whose business was fighting, he showed much interest in Masonry. According to Bielfeld, while still Crown Prince, he established a Lodge at Reinsberg, in 1739, and invited the Baron Von Oberg and Bielfeld to take part in it, and into this Lodge Count Keyserling, Jordan, Morlendorf, Queis, and Fredersdorf (the Pruce's valet), were admitted.

It is also stated that, on the 20th June, 1740, Frederick, after he had ascended the throne, held a Lodge at Charlottenburg, and, presiding himself as Master, initiated his brother Prince William, the Margrave Charles of Brandenburg, and Frederick William, Duke of Holstein. The last named brother was, seven years later, elected Adjutant Grand Master of the Grand Lodge of the Three Globes at Berlin. On the 16th July, 1774, Frederick granted his protection to the National Grand Lodge of Germany, and officially approved the treaty with the Grand Lodge of England. In 1777, the Mother Lodge Royal York of Friendship celebrated the King's birthday by a festival, upon which Frederick wrote a memorable letter, as follows :—"I cannot but be sensible of the new homage of the Lodge Royal York of Friendship, on the occasion of the anniversary of my birth, bearing, as it does, the evidence of its zeal and attachment for my person. Its orator has well expressed the sentiments which animate all its labours; and a society which employs itself only in sowing the seed, and bringing forth the fruit of every kind of virtue in my dominions, may always be assured of my protection. *It is the glorious task of every good sovereign,* and I will never cease to fulfil it. Aud so I pray God to take you and your Lodge under His holy and deserved protection. Potsdam, this 14th February, 1777, FREDERICK." In the Circular issued by the Supreme Council of Sovereign Inspectors from Charlestown, S.C., 10th October, 1802, it is stated that "on the 1st May, 1786, the Grand Constitution of the xxxiii°, called the Supreme Council of Sovereign Grand Inspectors General, was finally ratified by His Majesty the King of Prussia, who, as Grand Commander of the Order of the Princes of the Royal Secret, possessed the sovereign Masonic power over all the Craft. In the new Constitution, this higher power was conferred on a Supreme Council of nine brethren in each nation, who possess all the Masonic prerogatives, in their own district, that his Majesty individually possessed, and are sovereigns of Masonry." Eight degrees were added by Frederick, it is said, but the whole question is very obscure.

FREDERICK WILLIAM III. OF PRUSSIA.—Himself not a Mason, he was a generous patron of the Fraternity, and professed a sincere desire to see it flourish. He writes thus to the Lodge Royal York of Friendship, 29th December, 1797 :—"I have never been initiated, as every one knows, but I am free from conceiving the slightest distrust of the intentions of the members of the Lodge. I believe that its design is noble, and founded on the cultivation of virtue; that its methods are legitimate, and that every political tendency is banished from its operations. Hence I shall take pleasure in manifesting, on all occasions, my goodwill and my

affection to the Lodge Royal York of Friendship, as well as to every other Lodge in my dominions." An edict was issued by this sovereign, 20th October 1798, against secret societies, but a special exception was made in favour of the Freemasons.

FREDERICK WILLIAM IV. OF PRUSSIA.—This truly learned and benevolent prince and man deserves mention in a work of the present kind. Probably no monarch ever so warmly and consistently gave countenance and help of the most substantial and enduring nature to archæology. Under his beneficent sway, went forth from Prussia that expedition to Egypt, under the learned Dr Lepsius, and during his time was published the most regal volume the world has yet seen—"*Deukmäler der Ægypter*," Monuments of Egypt—while the patient labours of the scholars, Lepsius and Brugsch, were supplemented by large funds to enable their researches to be published in the most beautiful and correct form. There is a narrow prejudice in this country, most pitiful to see, against the Prussians; it is most ungenerous for a nation so closely allied in every way as England is to Prussia, to evince such utter childishness. Any one who has ever visited the Egyptian Museum at Berlin, or its magnificent art galleries, arranged with the greatest skill, cannot but see how deeply and truly that noble nation has worked for the common benefit of the world. We possess, in our own country, treasures of priceless value, but has there ever been any attempt to use these for general educational purposes? If we wander through the halls of the British Museum, we perceive grand and beautiful objects of art and antiquity, but the palsied hand of routine cannot write an order that they shall be made means of education. On the other hand, we find classification and explanation the rule at Berlin. Monuments of the various dynasties of the land of Khemi are set up in a series, schools of art are arranged, according to date of production, and the result is, not the confusion of a "*rudes indigestaque moles*," but an orderly progression of objects teaching their own story, and this we owe to that much maligned king, Frederick William IV., who has been ridiculed by shallow men, as only being fit for a professorial chair, and slandered as a drunkard by wits over their grog. It is somewhat extra-Masonic to relate the following anecdote, never before in print, but it will illustrate the kindly good-humoured spirit of the late king:—*Kladderdatsch*, the Berlin *Punch*, on one occasion chose to cover its back-page with a cartoon exhibiting the king in an inebriated state, with bottles of champagne. Instead of being angry, the king laughed at the joke, and sent the editor a case of the best Clicquot. Mr Punch, of London, in his infinite wisdom, delighted, during the Paris

conferences after the Crimean War, to depict the King of Prussia as a tipsy person, with a bottle of champagne. This was the return the English artist made to the patron of Cornelius, Rauch, and Kaulbach.

FREE.—Derived from the ordinary practice of the guilds, in the Middle Ages, to make such persons free as could show a masterpiece in their special art; but in the case of Masons, an oath and ceremonial, preceded, in the Operative Lodges, the admission: if not admitted, the Mason, in Scotland, was considered a Cowan. (See *Cowan.*) But, as speculative Masons, it indicates that one who is free should be so in all his thoughts and actions; and, in another, free in his person and surroundings. A case as to surroundings occurred in 1782. The W.M. of the Royal Military Lodge at Woolwich got into debt, and was confined in the King's Bench Prison. The Lodge was an Itinerant Lodge, and conveyed its warrant (necessarily in the custody of the Master, who was in the custody of His Majesty) into the prison, and being securely tyled, made several Masons. The Grand Lodge, being informed of the matter, summoned the Master (let us hope with success) and his Wardens before them, "to answer for their conduct in making Masons in the King's Bench Prison," and passed a resolution "that it is inconsistent with the principles of Freemasonry for any Freemasons' Lodge to be held, for the purpose of making, passing, or raising Masons, in any prison or place of confinement."

FREE AND ACCEPTED. (See *Accepted.*)

FREE BORN.—In all the old Constitutions, free birth is required as a qualification for an Apprentice. "That the 'Prentice be able of birth, that is, free born."—(*Lansdowne MS. and others*).

FREEDOM (German, *Freiheit*).—Freedom, although many confound it with liberty, is actually very distinct from it. Liberty implies *license to act, do, or perform*, whereas freedom is the power of performing *propriô motû*—from one's own license—subject to conscience alone; hence it partakes of the original Anglo-Saxon meaning of frankness, *generosity, a generous willingness to work, or perform one's duty.* Of freedom, Gädicke says:—"A word that is often heard among us, but which is restricted to the same limitation as the freedom of social life. We have in our assemblies no freedom to act each one as he pleases. But we are, or should be, free from the dominion of passion, pride, prejudice, and all the other follies of human nature. We are free from the false delusion that we need not be obedient to the laws." A free-born child is hence *filius generosus*, the son of a gentleman full of integrity.

FREE-MAN, OR FREE AGENT.—A term substituted, by some thought

erroneously, in the qualification for candidates for "free-born," or "freeman," by the Grand Lodges of England and Scotland.

FREEMASON.—An initiate. So called, to distinguish him from an operative mason. The word was, however, used very early in the parish registers of England. Thus we find (Manchester Register) "Burial 1610, Sept. 29th, Edmund Holland, of Manchester, ffreemason." (Astbury Register):—"1685, Smallwood, Jos. fils Jos. Henshaw, Freemason, bapt. 3° die Nov. 1697, Jos. fils Jos. Henshaw, Freemason, buried 7 April." In Cawdray's "Treasurie of Similies" (1609), copied from Coverdale's translation of Werdmuller's "Spiritual and Most Precious Perle" (1550), we find:—"*As the Free-mason heweth the hard stones . . . . even so God, the Heavenly Free-mason, buildeth a Christian Church.*" In a statute passed, 1350 (25 Edward III.), the wages of a Master Freemason are fixed at fourpence per day, and other Masons at threepence. A Master Freemason was, "*Mestre de franche-peer*," and the others were workers in "*grosse-peer*," *i.e.*, the former worked in the freestone and finished—the latter prepared stones for the more experienced workmen.

FREEMASONS OF THE CHURCH. (See *Church, Freemasons of the.*)

FREE WILL AND ACCORD.—A candidate must come of his own free will and accord, as otherwise his promises before the aporrheta are shown him become null and void. And it is very reprehensible indeed to persuade any one to join Freemasonry—although I am sorry to say it is done every day among the dining class of Masons, who form such a strong body in the Craft. Besides, the old proverb, "That a volunteer is worth ten pressed men," very aptly applies in these cases. Any one seeking admission should not be actuated by vulgar curiosity, or stimulated by the idea that he will be, "not as other men are." The way of Masonry is long, and its greatest rewards are only of value to the man of noble mind and refined heart; for if he have entered from a mere desire for jewels and letters after his name—purchased however liberally—he will, if he reflect, see that his breast, adorned with jewels of various degrees, has only become the shop-window in which he displays the tinsel of his own vanity. Hence, whoever approaches the confines of the Lodge, must come with a faith to undergo the ordeal, and uninfluenced by friends, or by any improper motive. In the spirit in which he comes, so will he find his ultimate reward. The wisest and best authorities in the Craft have, for many years, pointed out the necessity for caution in this matter, but, until some very flagrant case occurs, the Fraternity will still be blind to the wisdom of their admonitions.

FREIMAURER, FREIMAUREREI.—German; Freemason, Freemasonry.

FRENCH, BENJAMIN BROWN.—Born at Chester, New Hampshire, U.S., 4th September, 1800; died at Washington, D.C., 12th August, 1870. Initiated in 1825. He soon became General Grand Secretary of the General Grand Chapter, and Grand Recorder of the Grand Encampment of the United States. In 1846, he was Grand Master of the District of Columbia, and in 1859, he was Grand Master of the Templars of the United States, and was re-elected in 1862. He held corresponding rank in the Ancient and Accepted Rite in America. His main distinction was that of a prompt and wise Masonic jurist, but he also contributed many songs, odes, and other poetical effusions to the literature of the Craft.

FRENCH RITE (*Rite Français ou Moderne*).—Instituted by the Grand Orient in 1786, consisting of seven degrees:—1, 2, 3. E. A. P., F. C., and M. M.; 4. Elect, or First Order of Rose-Croix; 5. Écossais, or Second Order of Rose Croix; 6. Knight of the East, or of the Sword, Third Order of Rose-Croix; 7. Sovereign Prince Rose-Croix, or *ne plus ultra*. Practised in France, in Brazil, and in Louisiana. In the fourth degree there are three chambers: the Room of Preparation, the Cavern, and the Council Chamber. The moral of this degree is the fact of the certainty of crime being promptly avenged by punishment. The president is called *Très-Sage* (very wise), the S. W. Grand Inspector, the J. W. Severe Inspector, and the members are termed Secret Elects. In the fifth degree three chambers are also required. 1. Preparation Room; 2. Secret Vault; 3. Temple of Perfection, or Sublime Lodge, divided by a curtain into two divisions. President is termed *Très Grand* (very great), the Wardens are Grand Wardens, and the members Sublime Masters. Sixth degree, three chambers as before: 1. Preparation; 2. Council of Cyrus; 3. Hall of the West. The President represents Cyrus, as Sovereign Master; the Orator represents Daniel, and is Grand Master of the Palace; the S. W. is General Grand Master of Cavalry, representing Sisinna; the J. W. is General Grand Master of Infantry, representing Nabuzardan; the Keeper of the Seals is Grand Master of the Chancery, representing Ratim; Treasurer, Grand Master of Finances, representing Mithridates, son of Gabazar; Secretary, Grand Master of Dispatches, representing Semelius; the Grand Master of Ceremonies represents Abazar, and the candidate representing Zerubbabel, Prince of Judah; the president is termed Very Illustrious Master, and the wardens are styled Illustrious; the members are called Knights. The seventh degree is identical with the eighteenth degree of the A. and A. Rite, with some modifications. In 1860, the

seventh degree was made conformable to philosophic principles, and so remains at the summit of the French modern system. It is also practised in some Lodges in Holland.

FRÈRES PONTIVES. (See *Brothers of the Bridge.*)—John de Medicis, Master of this community in 1560, was probably a son of Cosmo, Duke of Florence, who died a cardinal, in 1562.

FREYA.—A deity of an hermaphrodite nature in Scandinavia; also the Scandinavian Isis.

FRIEND OF ST JOHN.—The sixth degree of the Swedish system, and comprised in the degree of Knight of the East and West.

FRIEND OF TRUTH.—The fifth degree of the rite of African Architects.

FRIENDLY SOCIETIES.—A number of societies for the relief of mechanics have sprung up in England, some with sufficiently fantastic names; but as they have no connection with Freemasonry, and are merely for special purposes, they may be omitted here.

FRIENDS, ORDER OF PERFECT.—A society of distinguished German *savans,* meeting in the last century, under the presidency of Baron Knigge, the poet, sometimes called the Seven Allies.

FUND OF BENEVOLENCE.—By the Constitutions, its distribution and application is directed to be monthly, for which purpose a Lodge of Benevolence is held on the last Wednesday of every month, consisting of all present and past Grand Officers, all actual Masters of Lodges, and twelve Past Masters.

FUND, GRAND MASTER'S.—A fund over which the G. M. exercises sole control. The principal sum is derived from a testimonial in money, given to the late Earl of Zetland, K.T., when G. M., accepted by him, and directed to be so appropriated.

FUNDS OF THE LODGE. (See *Finances.*)

FUNERAL RITES. (See *Burial.*)

FURNITURE.—Technically, the Bible, square, and compasses, dedicated to God, the Master of the Lodge, and the Craft. Formerly, the Mosaic pavement, Blazing Star, and the Indented Tessel, were regarded as the furniture, to which the former have been added. The furniture of a Masonic Lodge, in former times, was disposed with the same scrupulous exactness as the furniture of the tabernacle which Moses made according to the pattern which the Deity showed him in the Mount. The tracing board was then placed beside the Master's pedestal, the Bible, square, and compasses upon it, the first great Light being displayed in Ruth. This is for the first degree. The Book of Constitutions was placed before the I. P. M.; the globes in the west; the rough ashlar in the north-east, the perfect ashlar in the north-west; the Master Masons were stationed in the south-west, and Past

Masters in the south-east; the Fellow Crafts and Apprentices in the north, with the Secretary, while the Treasurer's post was not far off.

FUSTIER.—An officer of the Grand Orient of France at the beginning of this century. In 1810 he published a "Geographical Chart of the Lodges in France and its Dependencies," and was also the author of "Alphabetical Nomenclature of the Degrees." Lenning says that Fustier was a Masonic jeweller, and also dealt in Masonic rituals, of which he had made a collection of more than four hundred, which he sold at fixed prices to members of the Fraternity.

FUTTOCKS, SOCIETY OF.—A nautical society, with passwords, existing among sailors, when pressgangs were in vogue, now happily unnecessary. The members were chiefly sailors of the commercial navy, and they protected themselves by these means.

FYLFOT. (See *Jaina Cross.*)

G

G.—1. The seventh letter of the English alphabet, and its fifth articulation, derived to us through the Latin and Greek, from the early Aryan languages. In Greek, Chaldic, Syriac, Hebrew, Assyrian, Samaritan, Etrurian, Coptic, in the modern Romaic and Gothic (perhaps in the Búgís, Tibetan, Mongolian, and in the Mkhedrūh of the Georgians), it occupies the third place; while in the Cyrillic, Glagolitic, Croat, Russian, Servian, and Wallachian, it stands fourth. It is the fifth in the Arabic, and the twentieth in the Ethiopian. In the Hebrew system it was called Gimel, with the numerical value of 4, and the signification of Camel. As a numeral, it formerly also stood for 400, and with a dash over it, $\overline{G}$, 40,000. It was associated with the third sacred name of God in Hebrew גָּדוֹל (*Ghadol*), *magnus.*

2. In Masonry, the letter G, equivalent to the Hebrew and the Greek Θ, is constantly displayed in the Masonic Lodges. Whether the substitution of the letter G, and its reference to geometry in the second degree, is grounded in real tradition, is difficult to say. I am disposed to think it an invention of the last century. Perhaps it is as well to refer to the Syriac *Gad,* the Swedish *Gud,* the German *Gott,* and the English God, all derived from the Persian *Goda* or *Khoda,* itself a derivation from the pronoun signifying *himself.* That the letter G should have been intruded into the Fellow Craft's degree, only shows that the ceremony of that degree must have been put into its

present form at a comparatively recent period. The following doggerel may go for what it is worth:—

"RESP. In the midst of Solomon's Temple there stands a G,
A letter for all to read and see;
But few there be that understand
What means the letter G.

EX. My friend, if you pretend to be of this Fraternity,
You can forthwith and rightly tell what means that letter G.

RESP. By sciences are brought about
Bodies of various kinds,
Which do appear to perfect sight;
But none but males shall know my mind.

EX. The Right shall.

RESP. If Worshipful.

EX. Both Right and Worshipful I am;
To hail you I have command,
That you forthwith may let me know,
As I you may understand.

RESP. By letters four and science five,
This G aright doth stand,
In a due art and proportion;
You have your answer, Friend."

GABAON-NOTEL (Hebrew, גִּבְעוֹן־נֹטֵל, *perfect friend;* also *assumens collis*).—1. A word used in the Ancient and Accepted Rite. It is sometimes corruptly given as Gabaon-Notade. Oliver says (*Landm.* i. 335): "In philosophical Masonry, heaven, or more correctly, *the third heaven,* is denominated Mount Gabaon, which is feigned to be accessible only by the seven degrees that compass the winding staircase. These are the degrees terminating in the Royal Arch." The Septuagint and Vulgate form of גבעון (*Gibeon*), the city where the tabernacle existed during the reigns of David and Solomon (1 Chron. xvi. 39; xxi. 29; 2 Chron. i. 3), meaning *a city built on a hill.* In a ritual of the middle of the last century, Gabanon is given as the name of a Master Mason, and in the French ritual of Adonhiramite Masonry, a Master is called Gabaoc, the reason assigned for this being "that the heart of a Mason ought to be pure enough to be a temple suitable for God." Thus we see that the heart of a Mason is directly connected with the Ark of the Covenant, and the place of its deposit. Josephus calls it *Gabao.* The place Gabaon is now called El Jeb, the Arabic equivalent, and is mentioned by Bohaeddin (*Vita Saladin,* p. 243).

GABAONNE.—In French, a term for the widow of a Master Mason.

GABOR (Hebrew, גִּבֹּר, *strong*).—An important word in some of the high degrees.

GABRIEL (גַּבְרִיאֵל, *a man of God*).—The name of one of the archangels referred to in several of the high degrees, especially the twenty-eighth degree of the Ancient and Accepted Rite. Gabriel was connected with the planet Jupiter, the greater benefic.

GABRIELITES.—A sect of Anabaptists in Pomerania, Germany, founded by Gabriel Scherling.

GABRINO.—The founder, at the end of the seventh century, of the Order of the Apocalypse.

GAEDICKE, JOHANN CHRISTIAN.—A Berlinese bookseller, born 14th December, 1763; initiated 1804. He published, in 1818, the *Freimaurer Lexicon.*

GAGARIN, PRINCE.—Present at several conventions, and especially at those of 1785 and 1787, at Paris.

GAGES, MARQUIS DE.—Chamberlain of the Emperor of Germany, called to the Convention of Paris.

GAILLARD-LAFERRIÈRE.—An advocate. Elected an officer of the Grand Orient of France, the 5th February, 1808, and re-elected 14th August, 1812.

GAIRAL.—A jurisconsult. Elected an officer of the Grand Orient of France, and re-elected at the same time as Gaillard-Laferrière.

GALAHAD, or GALAAD (Hebrew, גַּל-עֵד, *tumulus, testis,* Gen. xxxi. 48).—He was the son of Machir, son of Manasseh, eldest son of Joseph (Josh. xvii. 1). He occurs as an officer in the fourteenth degree of the Ancient and Accepted Rite, or Secret Vault of James VI., being Keeper of the Seals.

GALBERT.—Grand Master of Knights Templar in 1500.

GALLOWAY, ALEXANDER, EARL OF.—Grand Master of Scotland, 3d November, 1757.

GANGLER.—1. *The Wanderer,* name of the candidate in the mysteries of Scandinavia. 2. The sun, in the same mysteries.

G. A. O. T. U.—Abbreviation of The Grand Architect of the Universe.

GARINOUS.—1. Said to have been that Patriarch of Jerusalem between whose hands the Knights of the East and West first took their vows in 1182. It was a corruption of Garimond. 2. Tent G in the thirty-second degree of the Ancient and Accepted Rite.

GARTER, ORDER OF THE. (See *Orders, Royal English.*)

GASTON, JOHN.—Grand Duke of Tuscany. In 1737, he inaugurated a persecution against the Freemasons in his dominions. (See *Tuscany.*)

GATES OF THE TEMPLE.—The east, west, and south gates of the temple exist only in philosophical Masonry. There were no such gates in Solomon's historical structure. They allude to the sun

rising in the east, at its zenith in the south, and setting in the west. In the third degree they allude to birth, life, and death, and youth, manhood, and old age.

GAUDIN, THEOBALD.—Better known as the monk Gaudini. Elected Grand Master of the Templars, 1291, died 1301, according to the list of the Strict Observance.

GAUGE. (See *Twenty-four Inch Gauge.*)

GAUNTLETS.—1. Gloves, at one time cased in steel, worn for protection in battle. In America they have been adopted as part of the costume of a Knight Templar, under regulation of the supreme authority, which directs them to be made of buff leather, the flap to extend four inches upwards from the wrist, having the appropriate cross embroidered in gold on the proper coloured velvet, two inches long. 2. Gauntlets are also worn by Grand and Provincial Grand Officers in England.

GAVEL.—The gavel is at once appropriate to the Master of a Lodge and the Junior Entered Apprentice. This tool is placed in the hand of the latter on his first entrance into Masonry as a sign of labour, and therefore is specially the implement with which his duties towards the Rough Ashlar (himself) should be performed. It is also the sign of authority in the Master, and the fact that he still holds it in his hand is to remind him that, notwithstanding he has arrived at the highest office in the Lodge, there may still be acerbities of manner and imperfections of character he may correct by means of the gavel, which he has learnt to wield. It is true that the Master is supreme in his Lodge, but the gavel remains an instrument in common with the very least of his brethren. In Operative Masonry it is made use of to chip off the rough corners of the Brute Stone, and thus fit it better for the use of the great Designer in that house not made with hands, built eternal in the heavens. In speculative Masonry it has a similar importance in mental and moral affairs. The word Gavel is derived from *Giebel* or *Gipfel*, gable or peak, in German—the idea of a pointed extremity being present in both nouns. This Gavel is also sometimes called a Hiram, because it denotes the practical governor of the Craft, and is employed to keep that order in a Lodge that he is supposed to have done in the course of the construction of the Temple. The proper form of the gavel is that of a stonemason's hammer. The little auctioneer's hammer sometimes is too strongly suggestive of the initiate's being sold, in more senses than one, and it is quite certain that the latter implement is quite inappropriate, not being fitted "to break off the corners of rough stones." It has occasionally been confounded with the setting maul

GEBAL. (See *Giblimites.*)

GEDALIAH (Hebrew, גְּדַלְיָה; *Taught of God.*)—The second officer in a council of Super-Excellent Masters. He represents Gedaliah, the son of Pashur (Jer. xxxviii. 1), one of the courtiers of Zedekiah. He was present at the destruction of the Temple, and advised the surrender of the prophet Jeremiah to death, from which he was saved by Ebed-melech, the Ethiopian eunuch.

GEDER (Hebrew, גֶּדֶר; Septuagint, Γαδέρ) —A password, implying a fortified place; used in the Order of Ishmael.

GEHAZI (Hebrew, גֵּחֲזִי, *Vision Valley*).—1. The servant of Elisha, who was so signally punished for disobedience. 2. The term for an acolyte in the Order of Ishmael, but not applied until the second series of degrees is entered upon.

GEMARA. (See *Talmud.*)

GENERAL ASSEMBLY. (See *Assembly.*)

GENERAL GRAND CHAPTER.—After much anterior negotiation, the General Grand Chapter of Royal Arch Masons for the United States of America was established at a meeting at Middletown on the 9th January, 1806, and since 1826 it has met triennially.

GENERAL GRAND HIGH PRIEST.—The presiding officer of the General Grand Chapter, U. S. A. Elected every third year.

GENERALISSIMO.—Second officer in a priory, encampment, preceptory, or commandery of Knights Templar in America. His functions are similar to those of a Senior Warden; his jewel is a square, surmounted by a paschal lamb. The dignity was first assumed by Cardinal Richelieu, on his leading the French army into Italy.

GENEROSITY OF PRUSSIA, ORDER OF.—Instituted by Frederick I king of Prussia, in 1685, being then Electoral Prince. Badge: a cross *or, emaillée azure,* on the part of which appears the letter F, *or.* On the three other arms of the cross is the motto *Generosite,* so disposed that GENE is on the right, ROSI on the left, and TE at the bottom. The four chief angles are occupied by golden eagles *displayed.* Ribbon: black. Charles Louis, Baron de Pollnitz, the historian, and Voltaire, were knights of the Order.

GENEUX.—Chief of the Royal Treasury. Elected an officer of the Grand Orient of France, 25th March, 1801; president of the Symbolical Grand Lodge, 24th June, 1813.

GENTLEMAN MASON.—Some old lectures contain the following:—"*Q.* What do you learn by being a Gentleman Mason? *A.* Secrecy, morality, and good-fellowship. *Q.* What do you learn by being an Operative Mason? *A.* To hew, square, mould stone, lay a level, and raise a perpendicular."

GENUFLEXION.—A bending of the knee, or kneeling. The act of

kneeling has, among all peoples and in all ages, been a token of reverence, and a sign of dependence, supplication, and humility.

GEOMETRICAL MASTER MASON.—Used in the last century to denote a Past Master, also a Gentleman Mason—a Domatic Mason being the designation of an Operative Mason. In applying for admission to the Royal Arch, according to the rules of those days, the applicant produced a certificate that he was a Geometrical Master Mason. The term was used in Operative Lodges prior to Grand Lodges.

GEOMETRIC POINTS.—In French Masonry, the four cardinal points.

GEOMETRY.—Among the mathematical sciences, geometry is the one which has the most especial reference to architecture, and we can, therefore, under that name, understand the whole science of Freemasonry. In Anderson's "Book of Constitutions," Freemasonry is frequently called geometry; and of the latter he says that the whole being of the Fraternity is comprehended in it.

GEORGE, KNIGHT OF ST. (See *Knight of St George.*)

GEORGIA.—Masonry was introduced into this State at a very early period, between 1730 and 1735, a warrant, since destroyed, having been granted to Roger Lacey for a Lodge called Solomon's Lodge, at Savannah. In 1786, the Grand Lodge of Georgia was instituted, Bro. William Stephen being the first Grand Master.

GERBIER, DR.—One of the irremovable Masters of the ancient Grand Lodge of France. He is said to have fabricated the title of the Metropolitan Chapter of France, which it was pretended had emanated from Edinburgh, in 1721.

GERMAN UNION OF TWENTY-TWO.—Founded by Bahrdt, with twenty-one others. There is little to add on this subject to the article *Bahrdt.* It only lasted four years, and the publication, in 1789, of a work entitled *Mehr Noten als Text* ("More Notes than Text, or the German Union of XXII.") hastened its downfall.

GERMANY.—To the real Masonic student, Germany must ever be a hallowed country. It was there that the Teutonic Knights established themselves; it is thence that our real Masonic learning is derived, and it is the only country which, at all times, and at any risk, has maintained the principle of Tolerance. Those who are acquainted with magical affinities can well understand why, in Germany, should have been centred, not only the philosophy and learning of this planet, but also its Masonic sympathies and excellencies. Aware of this idea, Frederick II. of Prussia was anxious to draw towards his State the minds and hearts of all feeling and thinking men in a free communion, and hence, working on the foundation of the Teutonic Knights, he and his successors have erected an empire, which, despite the cavils of the

Roman Catholic priests (although the laity do not sympathise), is likely to give them some trouble. As we have heard it in the motto, *Ordo ab Chao*, so in a seething, burning, brilliant Germany, not as it has been represented, we can most distinctly see the little shining light of Masonry, pure and clear. Rent as Russia at this moment is with the dissident sects of *Raskol*, it never was so rent as was Germany a hundred years ago, or so, when Frederick II. ascended the throne. Mysticism of the older kind was disappearing, rascaldom of the first water was just putting its otter-like nose above water, and the old straightforward system of Three Degrees was nigh ended, when Frederick, whom I should rather be disposed to call the Eccentric, than the Great, became, in virtue of his obligations, Protector of Freemasons throughout his realms. It is very certain that his own affiliation to the Fraternity inspired him with better notions of government; but his fantastic mind, as we can see it through the self-confident letters, always asking for flattery, that he addressed to Voltaire, was more likely to revel in gorgeous adjuncts than true principles; hence his royal protection being given to Masonry, and secured, through his descendants, as a possession, there was an end—Masonry was left in confusion, so far as Prussia was concerned, at his death. Gradually, several Grand Lodges grew up, and were recognized; dissident sects of the Fraternity arose, flourished, and faded away; and the usual battle between Mason and Church was fought out. The one side could not interpret the views of the other; while the other claimed priority of existence, and the right of prescription; and so the matter stood for many years in a clearly undefined position; just as the position of Ultramontanes, Old Catholics, and Protestants is now. These battles forcibly illustrate the fact that, however you may contemn or oppress any institution, you cannot serve it better than by prominent notice. The early history of Freemasonry in Germany is certainly interwoven with the history of the building fraternities of the Middle Ages, there being a strong similarity between the usages, customs, and special terms of the Freemasons, and the *Stein-Metzen*, or stone cutters, of Germany. These are:—1. Their classification into Masters, Fellow Crafts, and Apprentices. 2. The government of the society by a special number of officers. 3. The exclusion of the uninitiated from their meetings. 4. The peculiar qualifications for membership. 5 The equality of all members. 6. Their mutual obligations of succour. 7. Peculiar laws, jurisdiction, and general regulations. 8. Ceremonies. 9. Opening and closing. 10. Privileges of a Mason's son. 11. Examination of strange brethren, etc. It is stated by Preston, that, in 1733, eleven

German Masons applied to Lord Strathmore for authority to open a Lodge at Hamburg, and a dispensation was granted them. On the 6th of December, 1737, another Lodge, known as "Absalom" (from 1741), was instituted in Hamburg; and in August, 1738, the special Lodge at Brunswick initiated the Crown Prince Frederick, afterwards King of Prussia (see *Frederick II.*), and he afterwards was Master of his own Lodge at Charlottenburg. In 1738-9, several Lodges were established at Dresden; and, in 1741, the Lodge Minerva of the Three Palm Trees was instituted at Leipzig In 1742, Frankfort-on-the-Main established the Lodge of Unity, and a Provincial Grand Lodge for Hamburg and Lower Saxony was established in 1741. A second Lodge, the St George, was founded in 1743, and the Lodge Frederick was instituted at Hanover in 1744, although it did not enter upon an active career until 1746. The Seven Years' War closed almost all the Lodges. In 1757, the first Lodge under the Strict Observance was opened at Naumburg, by the name of Lodge of the Three Banners. The Provincial Grand Lodge of Frankfort was chartered in 1766. In Prussia, the Lodge over which Frederick II. presided, was called the "First Lodge," or "The Lodge of the King, Our Grand Master." In 1740, September 13th, another Lodge was established in Berlin, "*Zu den Drei Welt Kugelen*," the Three Globes; and, in 1744, this Lodge assumed the title of Royal Grand Mother Lodge of the Three Globes, constituting under it subordinate Lodges at Meiningen, Frankfort, Breslau, Halle, and other places. In 1747, Frederick, who continued Grand Master, appointed the Duke of Holstein-Beck, Vice Grand Master A new Lodge, *La Petite Concorde*, was soon afterwards instituted at Berlin; and, in 1760, a third Lodge was opened called "the Three Doves," the founder being Tilley de Lerney, and the members French prisoners of war. In 1765, Zinnendorf became Grand Master of the Grand Lodge of the Three Globes, but abandoned it in the following year, and, in 1770, obtained a warrant for a new Lodge, called the Grand National Lodge of Germany, with the royal sanction. In 1772, the Grand Lodge of the Three Globes assumed the title of the "National Grand Mother Lodge for the Prussian States." The Lodge of the Three Doves, founded in 1760, separated from the Three Globes, and assumed the title of "Royal York of Friendship." These three Grand Lodges still exist, and are under the protection of the Emperor, King William I who is himself an ardent and efficient Freemason; the Imperial Prince of Germany, and heir to the two crowns, being the Grand Master.

GHIBLIM.—Dr Anderson thus spells *Giblim* It is stated that in

1350 John de Spoulee, "called Master of the Ghiblim," built St George's Chapel.

GIBALIM.—A corruption of Giblim. (See *Giblites.*)

GIBB.—Grand Secretary of the Royal Grand Lodge, and Grand Chapter of the Order of H. R. D. M. of Kilwinning, at Edinburgh, 1806.

GIBBER, GABRIEL.—Warden under Sir Christopher Wren; said to have been Grand Master of Masons in England, in 1685.

GIBEON.—A city of Judæa, north of Jerusalem. The seat of the Tabernacle was at this place. The name is symbolically used in the French rite for the Master, who must have a pure heart, in which the High and Holy One may dwell. It is also used in the Swedish ritual

GIBLITES, OR GIBLIMITES (Hebrew, גִּבְלִים).—1. An important word in Masonry 2. The inhabitants of the city and district of Gebal, in Phœnicia, were called the Giblites. Although the territory was assigned to them by prophecy, like many other prophecies it was not accomplished. In fact, like many other races spoken of and magnified into importance, it had no existence in any system. It was to the city of Byblos, said to be identical with Gebal, that the mystic coffin of Osiris was wafted. And hence Past Masters are invested with a peculiar title and password. It is quite unnecessary for me to attempt to instruct on this point. Every Past Master knows the square in its proper delineation. 3. The inhabitants were said to excel in the art of stone squaring. It is somewhat singular that King Solomon should have been obliged to call in the aid of so many nations, unless the legend is intended to refer to the universality of Masonry, and prophetically to the aphorism, that "many are called, but few are chosen"

GICHTEL, JOHN GEORGE.—A celebrated theosophist, born at Ratisbon, in 1638, and died, 1710. His parents were wealthy and well born people, of good repute Saint Martin gives a graphic account of him. He drew upon himself the hatred of the priests by a treatise on the bad state of the clergy in his country, and as he refused to recant, the priests persecuted him and forced him to fly to Holland, where for a time he lived in the greatest poverty, at Amsterdam. He was, like Bohme, a born theosophist, and had glimpses of Sophia, or the Eternal Bride (Wisdom), before he made acquaintance with the works of the other philosophers. Shortly after his arrival at Amsterdam, these works, then excessively rare, fell into his hands, and after a diligent study of the *Three Principles,* and the *Seven Formis of Nature,* he fathomed their meaning, and pursued the study of theosophy as

the sole delight of his life. Gichtel called prayer the spiritual meat, and reading the drink, of the soul. While at Amsterdam, he became acquainted with an enormously wealthy and worthy widow. After she had come to know him well, she frankly expressed to him her desire to be united to him indissolubly. He esteemed her, and even felt a sort of inclination towards her, but he gave no answer; he withdrew, and remained at home, without going out, for four weeks. One day, as he was walking in his chamber, he saw, at noon, a hand come down from heaven, which joined his hand with that of the widow. He heard, at the same time, a strong, clear voice, which said, "You must have her." Anyone else, in his place, would have taken this manifestation as a divine direction, but he soon saw it was only the widow's spirit, which, in the fervency of her prayers, had penetrated the outward heaven, and reached the astral spirit. "From that moment," says St Martin (from whose letter to Baron Kirchberger the foregoing is condensed), "he gave himself altogether to Sophia, who would have no divided heart; he saw that he was called to the priesthood of the highest order. Without any seeking of his own, he received letters from several lords of Germany—even sovereigns consulting him; women of all classes sought his acquaintance, and his hand. It is remarkable that the prayers he offered for them only added oil to their fires, till Sophia advised him to leave off praying for them." It would seem, according to the stories related of him by his followers, that his powers not only resembled, bnt transcended, those of Swedenborg, whose spiritual powers were not unfolded until many years after Gichtel's decease. In 1672, when Louis XIV. laid siege to Amsterdam, Gichtel, by the power of his will, is reported by his disciples to have exercised influence enough to cause the raising of the siege, and he afterwards found in the papers the names of the very regiments and squadrons he had beheld in his vision. St Martin thus relates his marriage to the heavenly Sophia, the divine Wisdom, which, of course, we must take in a mystical sense:—"Sophia, his dear divine Sophia, whom he loved so well, and had never seen, came on Christmas day, 1673, and made him her first visit: he, in the third principle, saw this shining, heavenly virgin. On this occasion she accepted him for her husband, and the marriage was consummated in ineffable delight. She, in distinct words, promised him conjugal fidelity—that she would never leave him, neither in his crosses, nor in his poverty, nor in sickness, nor in death, but that she would always dwell with him in the luminous ground within. She assured him she would abundantly recompense him the sacrifices he had made in having given up, for her, an alliance with any of the rich women who

had wanted to have him. She gave him to hope for a spiritual progeniture; and for dower she brought essential, substantial faith, hope, and charity, into his heart. The wedding festivities lasted to the beginning of 1674. He then took a more commodious lodging,—a good-sized house at Amsterdam,—though he had not a farthing of capital of his own, nor undertook anything to make money, nor ever asked a groat from anybody, either for himself or others; yet, as several of his friends went to visit him, he had to entertain them. Sophia had also a central language, without words, without vibration of air, which was like no human language; nevertheless, he understood it as well as his mother tongue. This is what assured him that he was seduced by no external astral, and he trusted it with all his heart. Thus his vocation was derived from the sublimest source, and he would not have exchanged the poverty of Jesus Christ, which formed part of the dower of Sophia, for all the treasures of the world. All the most hidden mysteries were disclosed to him. His spouse revealed to him one wonder after another, as well in the inward light world, as in outward nature; and he lived more in heaven than on earth. He followed the direction of Sophia in everything, and had no will of his own. From that time he gave himself a sacrifice, to be accursed for his brethren, even without knowing them; and all that he asked in his prayers—often only even in thought—was granted. Sophia gave him to understand that if he desired to enjoy her favours without interruption, he must abstain from every earthly enjoyment and desire, and he did so scrupulously. At the beginning of his union with Sophia, he thought he might rest there, and wanted only to enjoy. She showed him that that could not be, and that he must fight for his brothers and sisters; that he ought, as long as he remained under the earthly covering, to employ the time for the deliverance of those who have not yet obtained their inheritance and inward repose." (Saint Martin's *Correspondence*, pp. 170 and 99.) He founded the Society of the Thirty, was a contemporary of Raadt (afterwards his enemy), and of Ueberfeld, his most intimate disciple. In 1682, his edition of Jacob Böhme's works was completed and published.

GILBERTINES, ORDER OF.—A religious fraternity and sisterhood founded by St Gilbert of Sempringham, Lincolnshire, in 1148.

GILEAD. (See *Galahad.*) The Keeper of the Seals in the Scottish degree of the Sacred Vault of James VI.

GILGUL, DOCTRINE OF.—Certain of the learned Jews have believed, for many centuries, in the doctrine of Gilgul, according to which the bodies of Jews deposited in foreign tombs contain within them a principle of soul, which cannot rest until, by a process,

called by them the "Whirling of the Soul," the immortal particle reaches once more the sacred soil of the Promised Land. This whirling of souls was supposed to be accomplished by a process somewhat similar to that of the *metempsychosis* of the Hindus, the psychical spark being conveyed through bird, beast, or fish, and sometimes the most minute insect. The famous Rabbi Akiba (followed by the R. R. Judah and Meir) declared that none could come to the resurrection save those of the Jews who were buried in the Holy Land, or whose remains were in the process of ages gradually brought thither. I have already referred to the earth in the Campo Santo at Rome, Pisa, and elsewhere, which is connected with this strange belief. In Picart's wonderful and laborious work there are many references to the doctrine. The learned may consult further authorities on this curious subject in the *Kabbala Denudata* of Heinrich Khunrath, 1677.

GILKES, PETER WILLIAM.—Born at London, 1763, died 1833. His knowledge of Masonry was very great, and he taught the principles of the Craft orally with much success and credit to himself; and he can never be forgotten wherever Masonry is in any degree of substantiality. (See Oliver's "Discrepancies of Freemasonry." London, 1875.)

GIRDLE.—This was regarded as the symbol of chastity and purity; and to unloose the cincture of Venus was to initiate a female into the solemn duties of maternity. It is, in many rites, analogous to the Masonic apron, and especially sacred to all the female virtues. The girdle is also a symbol of strength and power.

GIVING UP MASONRY.—It may not be out of place to say a few words on a point of no little moment to the ardent and enthusiastic student of Freemasonry; and although it cannot be to the real Mason any cause of alarm, as the Royal Art is not in any danger of perishing, it is still a source of regret. It is always sad to see friends, who, in the brightness of the summer morning, had set forth with alacrity and cheerfulness, first lagging behind, and then sitting down with an indolent tranquillity, and saying: "I have done enough; I know all about Masonry I care to know, and care not to go further." Surely it is far more delightful to the intellectual Mason to go on labouring and increasing knowledge by labour, than to resign the implements of the art, and fold his arms, like a dissatisfied workman on strike! There are such infinite resources to be utilized, that every speculative Mason can find in some department of the science sufficient to occupy, delight, and instruct him. Hence it is obvious that those brethren who retire from an indolence of character, or a lack of energy, indirectly stay the onward progress of the art.

To any such who may read this work I would ardently appeal, and entreat them to return to the pleasing labours of the science, and not rest content with the honours of brevet rank, or think their duty performed when the Past Master's honoured seat of rest is reached. It is then, indeed, that the leisure afforded by the position should give greater opportunity for study and further instruction.

GLAIRE, PETER MAURICE.—Born in Switzerland, 1743, died 1819. He was the founder of a rite of seven degrees, and, in 1764, an intimate friend of King Stanislaus Poniatowski. He returned to his native country in 1788; in 1810 he was elected Grand Master for three years of the cantons of Switzerland, and, in 1813, Grand Master *ad vitam* of the Roman Grand Orient of Helvetia, by which body his rite had been adopted.

GLASTONBURY, HOLY THORN OF.—Glastonbury Abbey is by tradition supposed to be the oldest church in Albion, and said to have been founded by Joseph of Arimathea, who begged the body of the Saviour. Joseph is said to have come to England in the year 63 of our Lord, and to have been buried in the church he built at the place, called by the Britons Ynis-witryn, in Somersetshire, afterwards known as Avallonia, and as Glastron or Glascon. Here the venerable Joseph, in the company of his disciples, stuck his staff in the ground, and prostrated himself in prayer at a spot called Weary-all Hill ("for weary all they were") This staff miraculously took root, and for centuries budded and blossomed on Christmas Day. It is of the genus Cratægus, or the Sharp-spine. The legend of the Holy Thorn and its history has been succinctly and beautifully told by Brother Thomas Sampson, of Yeovil, Somersetshire. The famous King Arthur was said—and apparently with all historical certainty—to have been buried here; this ancient church is undoubtedly mentioned in the Culdee legends and romaunts of King Arthur. An historian of the twelfth century, speaking of the extreme holiness of every part of this ancient church, says:—"Moreover, in the pavement, on every side, may be found stones designedly interlaid in triangles and squares, under which, I believe, some sacred enigma be enshrined. I do no injustice to religion." He also mentions two ancient pyramidical structures.

GLEASON, BENJAMIN.—A distinguished Masonic lecturer, who was a pupil of Thomas Smith Webb, from 1806 to 1842.

GLOBES, CELESTIAL AND TERRESTRIAL.—Adopted, in the second degree, as symbols of the universality of Masonry. The Mexicans regarded the globe as an emblem of universal power, and our own sovereign is supposed to receive the sacred orb as a symbol, on coronation. The old Frankish monarchs received a globe of

crystal for their enlightenment, and some of these are preserved at the Louvre. The Druids of the highest class were invested with crystal globes of rock-beryl, as a means of divination. To possess one of these rare and beautiful objects has ever been regarded by the philosophical magicians as a sacred trust, and, according to its use, an augury of good or evil ultimate fortune. Sir Walter Scott possessed one of these, reputed to have belonged to the famous Dr John Dee of Mortlake. This is now in the British Museum. I have a very fine one, in which visions have been beheld by those blessed with the privilege of sight. The winged globe was the national symbol of Egypt, and the land of Khemi is frequently alluded to as the land of the winged globe. Masonically speaking, the globes were the chapiters of the two columns of King Solomon's Temple, and the pomegranate was the lotus, an emblem of silence and abundance.

GLORY, SYMBOL OF.—The Blazing Star used to be, in the old lectures, called "the glory in the centre."

GLOVES.—1. Gloves of white lambskin, in token of purity, should always be worn in the Lodge; and if by accident they are omitted at ordinary meetings, they are *de rigeur* on the occasion of an installation, or any other solemn ceremony. 2. In France and Germany it is customary to present the initiate with two pairs of gloves; one for himself, and one pair for the lady best esteemed by him. The lesson intended to be conveyed by this ceremony is, that he should be thereafter enabled to come into the Lodge with "hands pure and undefiled;" that his acts (*handlungen*) shall be as pure and spotless as those gloves. This is a custom of great antiquity; and when we consider that the stone masons used to put on gloves for the more delicate part of their work, we can perceive the symbolism in the continuation of the practice. 3. Gloves are a symbol of purification; because, as Wemyss says in his *Clavis symbolici*, "Hands are the symbols of human action; pure hands are pure actions; unjust hands are deeds of injustice." When Pilate, most absurdly, was forced to condemn Christ, he brought out a basin and washed his hands, to acquit himself of the crime. Thus we have in the Psalms :—"I will wash my hands in innocence, and I will encompass (*i.e.*, circumambulate) thine altar, Jahve." In the Mysteries, purification by water was always a precedent ceremony, and it was enjoined on all those who entered the temples. We find an inscription on a Cretan temple thus :—"Cleanse your feet, wash your hands, and then enter." This was a deliberate act on the part of the devout worshippers, and Shakspere alludes to it when, in the jocose conversation between Prince Hal and Falstaff, they propose to rob the treasury, "and

do it with unwashed hands, too," implying with haste and without consideration. Homer makes Hector say:—

> "I dread with unwashed hands to bring
> My incensed wine to Jove an offering."

The Jews adopted the same custom—and Pilate washed his hands in token of his innocence in relation to the crucifixion of Jesus. Gloves were worn by the bishops and priests during the performance of ecclesiastical duties. Durandus says, that "by the white gloves were denoted chastity and purity, because the hands were thus kept clean and free from all impurity." Didron, in his *Annales Archéologiques*, gives an engraving from a stained glass window, in the cathedral of Chartres in France, of the thirteenth century, representing a number of operative masons at work. *Three* of these wear laurel crowns, and perhaps represent the officers, and all wear gloves. In 1331, the castellan of Villaines Duemois bought a considerable number of gloves for the workmen, "to shield their hands from the stone and lime," and similar instances occur at Dijon in 1383, and in 1487 at Amiens.

GNOSTICISM (Greek, Γνωνις, or *Knowledge*).—There was a period of *à priori* knowledge, which, fostered by the ideas of Proclus and his school—itself founded upon Platonism—intermingled with the more recondite mysteries of the east, in which a powerful and singular sect of philosophers arose, called the Gnostics. Gnosticism was very attractive to minds imbued with mystical ideas; and semi-pantheistic in its nature, it sought to purify its disciples from the corruptions of matter, and elevate them to a higher scale of being, suited only to those who were to become perfect by knowledge. As nearly as that ancient doctrine can be interpreted, it ran thus—1. That the supreme God had dwelt from all eternity in a pleroma of inaccessible light—perhaps, in comparison with this world's material light or fire, inappreciable light. 2. They called this, God, first Father, or Principle; also, Bythos, to denote his unfathomable nature. 3. Copying from the Brahmans, they considered that this Being, by a purely mental operation, or by his bissexual character, derived from Platonism, produced from his own being, in striking similarity to the Genetical mystery, two other beings of different sexes, from whom, by a series of *avatárs* or descents, of a more or less numerous character, several pairs of beings, termed eons, or æons, ensued. These were successively inferior in quality, and they were an essential ingredient in the great plan, in order to account for the creation of the world, without making the supreme God the author of evil; and these æons existed throughout countless ages, in a state of quiescence, with their Father—being constantly, however, given off by their ever prolific Creator, and

as they were ejected from this first primordial Being, they deteriorated in proportion to their distance from the pleroma in which He existed. A collision between these and the pre-existent dead matter would naturally occur within the course of ages, and this collision so altered the form of dead, latent, or inert matter, that it became instinct with a species of secondary or mortal life —not immortal, because derived, created, and yet not made,—inevitable, although not designed, but a natural result of the intermixture between that which partook of the divine and eternal nature, and that which, although perishable, was susceptible of mutation of form; in other words, was corruptible, and might again arise into new forms of life. Although such crude notions may be resisted by the philosophies of modern ages, still, beholding as we do new discoveries every year in the richness and fulness of microscopical animal life, they are worthy of a passing notice. And the more carefully research is pushed, with our gradually improving instruments, into the Microcosm or Infinitely Little, the greater must be our appreciation of those truths dimly taught by the Gnostics. Everywhere we perceive orderly laws, even regulations of a fiscal and communal life, and a ceaseless activity on the part of the organized microscopiæ. Doubtless, with better magnifying power, we could trace, and even become familiar with, many forms of life as yet beyond our knowledge or conception. It is wise under the circumstances to bear in mind some very ancient lines alluding to this continual action of the formative principle. Men, unfamiliar with any forms but their own, are too apt to hold in contempt other admirable animated shapes, and hence the words of Xenophanes (*Fragmenta*, V. and VI.) may well be quoted here :—

"But men foolishly think that gods are born like as men are,
And have, too, a dress like their own, and their voice, and their figure :
But if oxen and lions had hands like ours, and fingers,
Then would horses like unto horses, and oxen to oxen,
Paint and fashion their god-forms, and give to them bodies
Of like shape to their own, as they themselves too are fashioned."

In fair defence of Gnostic ideas, we may readily ask, why may not the lower creations, as man proudly calls them, have Soters or Saviours of their own, in their own forms, and why is mortal man to arrogate to himself the humiliating and odious necessity of a Saviour? Surely man must, with his known gifts of reason, memory, and discrimination, be far below the brutes, and even the *animalculæ*, to require, or even to merit, a special elevating power to redeem him from the results of the inadvertent error of original sin? Original sin, in its essence, I take to be nothing but ignorance; and ignorance has ever led to intolerance, strife,

and opposition,—a fatal waste of mortal life, lamentably illustrated by the known history of the world. Divested of the portions of eastern lore derived by slow and imperfect means from their source, and even then first misrepresented, and afterwards misunderstood, Gnosticism offers a fair picture of philosophic thought at a time when to think freely, and even reverently, was death; and when, also, the rival principles of ancient polytheism and nascent Christianity were engaged in the throes of a death struggle. That struggle has been prolonged through the centuries by the political power—now, happily, on the wane—acquired by the Church of Rome, as the true inheritrix of the pagan system. Perhaps the main reason why Gnosticism has not recommended itself to the world, is in the base and slavish worship paid by its votaries to the mere outside show of amulets and phylacteries, derived from the Jewish element in its main philosophy. To regard an emblem as typical of something beyond has been, in all times, a custom—to adore it as the thing or essential principle is exactly as reprehensible, and by the common consent of mankind this has been banished from the realm of thought. It was therefore to that time, when men of the Gnostic faith pinned their success in everyday concerns to the possession of certain talismans, or *palladia*, that we may refer the downfall of their otherwise pure and wise views on creation. In these troublous times, such arrogance is best replaced by humility; such speculations, by industrious emulation in the attainment of knowledge, and in faith and charity towards all mankind. The principal defenders and instructors in it were Basilides, Menander, Saturninos, Persicos, Marcion, and Valentinus, and especially Cerinthus. They were stigmatized by the later Roman Church because they came into conflict with the purer Church of Christianity,—the possession of which was usurped by the bishops of Rome, but which original continues in its docility towards the founder, in the Primitive Orthodox Greek Church.

GOAT (Hebrew, עז, *ez*, Gen. xxvii. 9; הַשְׂעִיר, *chasiph*, 1 Kings xx. 27; עַתּוּד, *athud*, Gen. xxxi. 10-12; שָׂעִיר, *sair*, Lev. iv. 24; גְּדִי, *gedi*, a kid, Gen. xxxviii. 17; Exod. xxiii. 19; in Chaldee, it is *izza*; Phœnician, *aza*; Arabic, *jidda* and *hedzjez*).—To those unacquainted with our Masonic mysteries, the Goat has been a puzzle. But when it is considered that it was the animal sent into the wilderness as an atonement, our Romish friends will forgive it. The goat in ancient times received much notice from the Hebrews and from the Greeks. The Tragos was a prominent figure in the Thespian processions, and has given rise to our modern word tragedy,—plays having originally been religious

rites, as they were in the middle ages, and as they are at the present moment in parts of Bavaria. The ceremony connected with the liberation of the scapegoat among the ancient Israelites also relates to the mysticism connected with that animal. In the ordinary English version of the passage in Leviticus (xvi. 8, 10, 26), we read: —"And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other for the scapegoat, [but, properly, for *Azâzêl*]. But the goat on which the lot fell to be the scapegoat shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness. . . . . And he that let go the goat for the scapegoat shall wash his clothes," &c. Lanci (librarian to the Vatican, and the learned author of *Sagra Scrittura* and *Paralipomeni*) says respecting עֲזָאזֵל, *Azâzêl:* "This terrible and venerable name of God, through the pen of Biblical glossers, has been a *devil*, a *mountain*, a *wilderness*, and a *he-goat*." This word should be divided into Azaz (Arab. عزل) and El, and signifies God of Victory, but is here used in the sense of Author of Death, in contrast to Jehovah, the Author of life; the latter received a dead goat as an offering. As Gliddon says ("Types of Mankind," p. 600): "Death to the *Lifegiver*, life to the *Death-dealer*. The symbolical antithesis is grand and beautiful." Aben-Ezra says:—"If thou art capable of comprehending the mystery of *Azâzêl*, thou wilt learn the mystery of His name, for it has similar associates in Scripture. I will tell thee by allusion one portion of the mystery; *when thou shalt have thirty-three years*, thou wilt comprehend me." This reference is Masonically suggestive, but may also be connected with the cycle of the century, of which thirty-three rudely suggests the third. Herodotus (ii. 38-39) says that the male kine are sacred to Epaphus, and that they were proved in a particular manner; when, if found pure, *i.e.*, without a black hair, and with the prescribed marks on the tongue, the examiner marks the animal by rolling a piece of byblus round the horns, and, impressing his signet on some sealing earth, he drives it away. To kill one of these animals, unless marked, was a capital offence. On the occasion of a sacrifice, imprecations were pronounced upon the head, and the body, after being flayed, was usually sold to the Greeks, or thrown into the Nile. The formula of imprecation was,—"If any evil is about to befall either those who now sacrifice, or Egypt in general, may it be averted on this head." And no Egyptian would taste of the head of any animal. Plutarch says (*De Is. et Osir.*, p. 380): "But when a great and troublesome heat prevails, which excess either brings along with it destructive sickness or other strange and extraordinary misfortunes, the priests take some

of the sacred animals, in profound silence, to a dark place. There they threaten them first, and terrify them; and when the calamity continues, they offer their animals in sacrifice there." It was supposed in Egypt that the barren regions were sacred to Typhon, hence Moses must have copied his ideas from the Egyptian system in this particular, as in so many others. As previously shown, however, Azâzêl cannot be identified with Typhon, being itself a name of God. During the long period after Moses fled to Arabia, or Midian, it is possible that he wandered to all the then centres of learning, and thence carried away many ideas from many creeds, which served as a substratum for his own subsequent code of laws; thus it would not be surprising to find Assyrian ideas from Erech or Wârka, combined with Egyptian formulæ. 2. A very vulgar idea was promulgated among the non-initiated in the last century—*i.e.*, that in the ceremonies of the Freemasons, candidates and others were made to "ride the goat;" or that the devil, in the form of a hairy goat, was "raised" in the Lodges. This absurd notion is on a par with the wicked misrepresentation of the Roman Catholics, repeated *ad nauseam* to the present hour, about hanging up the dead body of a traitor Mason in the Lodge as a warning to future initiates. It does seem strange that, in the nineteenth century, bishops of the Romish faith, and other well-informed persons, can be found gravely asserting such trash to be absolutely true. 3. The god Pan, who, in the Philosophical Rites, is an emblem of the Universe, has been figured under the form of a goat, but this is susceptible of a very different explanation. (See *Pan.*)

GOBLETS.—This would seem a fitting place to mention the goblets and other vessels of gold and silver made for the service of the First Temple, according to Josephus:—

	Gold.	Silver.
Vessels of Gold . .	20,000	40,000
Candlesticks . . .	4,000	8,000
Wine Cups . . .	80,000	...
Goblets	10,000	20,000
Measures	20,000	40,000
Dishes	80,000	160,000
Censers	20,000	50,000
	234,000	318,000

Vestments for the priests, 21,000.
600,000 gold and silver musical instruments.
200,000 stoles of silver for the Levites.

The consideration of these wonderful aggregations of gold and

silver plate leads us to the farther contemplation of the enormous mass of mineral wealth existing in the earlier times of the world, and the consequent perfection of metallurgical skill in those days. For without a knowledge of the treatment of metals, all this bounteous provision of rich and gorgeous matter would have remained as mere dross in the bowels of the earth, or distributed, as in Australia and California, on or near to the surface. It has become the habit of mankind to esteem the possession and exchange of gold and silver tokens as the real signs of wealth, just as shells on the Coromandel coast, and cowries and ivory on the coast of Guinea, have actual representative value. It seems as if mankind would, by common consent, turn away from the actual idea of what constitutes intrinsic value, and Almighty Providence is now proving the utter nullity of the worth of these precious articles by the liberal discoveries made at the present time of diamonds, emeralds, precious metals, and other objects. The real objects of importance — viz, monuments and documents illustrating the history and progress of mankind — have been, until comparatively recent times, positively ignored and misinterpreted when brought under notice. Surely, in a shifting and changing world such as ours, it would be wiser to look upon the progress and amelioration of our race rather than an adventitious glory derived from inanimate matter; we can rejoice in the evidences of art we see around us, without for one moment thinking that we can rival the works of Nature, or rather of God. It is only a just use we are making of the globe, placed at our disposal by a Being of infinite wisdom; and our return should be one of praise for His goodness. It is not by extolling our own age, with its undoubted scientific triumphs, that we are doing the work of the Unseen; and our duty to our neighbour is imperative that like benefits should be conferred in all worthy directions. Things, however intrinsically valuable, are only "worldly possessions," and fleet like all other phenomena of nature; the enduring monuments we are enabled to erect are—greater physical comforts, better education, proper food; and the comforts professed to be sought by so many and found by so few—of a sure reliance that the everlasting arms may ever be found to hold us up in seasons of doubt and disbelief. Hence goblets, in which, as Freemasons, we drink to a happy future, are symbolical of both Faith and Hope, illustrated by Works, and consecrated by Fidelity, while the cup has been ever the symbol of Charity and Truth. The Roman Catholic Church denies the cup to the laity, on account of reasons exactly in opposition to the above principles.

GOD, SEVENTY-TWO NAMES OF.—The following list is given, not because it is absolutely accurate, but because it frequently occurs in books connected with occult science:—

1.	Abyssinians,	Agzi.	
2.	Adeni,	Illi.	
3.	Albanians,	Bogo.	
4.	Angolese,	Anub.	
5.	Arabs,	Allah.	
6.	Armenians,	אלתך.	
7.	Assyrians,	Adad.	
8.	Bactrians,	Sila.	
9.	Bæotians,	Aris.	
10.	Bohemians,	Bueg.	
11.	Brahmans,	Pora.	
12.	Cabbalists,	Agla.	
13.	Californians,	Solu.	
14.	Cambodians,	Miri.	
15.	Canadians,	Biub.	
16.	Carmanians,	Suna.	
17.	Chaldeans,	אלוה.	
18.	Chilians,	Hana.	
19.	Congos,	Aneb.	
20.	Copts,	Θεος.	
21.	Cretans,	Δεος.	
22.	Cyrenians,	Popa.	
23.	Hebrews,	יהוה or Adon.	
24.	Egyptians,	Θωυτ, Amu or Teut.	
25.	Elamites,	Para.	
26.	English,	Good *(sic)*	
27.	French,	Dieu.	
28.	Georgians	Moti.	
29.	Greeks,	Θεος.	
30.	Gymnosophists,	Tara.	
31.	Hetrurians,	Esar.	
32.	Hollanders,	Godt.	
33.	Hungarians,	Bogi.	
34.	Japanese,	Zaca.	
35.	Illyrians,	Boog.	
36.	Indians,	Tura.	
37.	Hesperides,	Agad.	
38.	Irish,	Dieh.	
39.	Icelanders,	Gudi.	
40.	Italians,	Idio.	
41.	Latins,	Deus.	
42.	Magi,	Orsy.	
43.	Maldivians,	Orba.	
44.	Moors,	Alla.	
45.	Melindians,	Abag.	
46.	Mesopotamians,	Ella.	
47.	Mexicans,	Bosa.	
48.	Mogors,	Alli.	
49.	Negroes,	Abgd.	
50.	Muscovites,	Tios.	
51.	Narsingians,	Bila.	
52.	Ormusians,	Alai.	
53.	Paraguayans,	Puir.	
54.	Peloponnesians,	Δhος *(sic)*	
55.	Persians,	Σypι *(sic)*	
56.	Peruvians,	Zimi.	
57.	Philippinians,	Mora.	
58.	Philosophers,	Abda.	
59.	Phrygians,	Zeut.	
60.	Poles,	Boog.	
61.	Quitensians,	Hoba.	
62.	Samatrani,	Pola.	
63.	Saracens,	Agdi.	
64.	Scotch,	Goot *(sic)*	
65.	Chinese,	Teli.	
66.	Spaniards,	Dios.	
67.	Syrians,	אלתך.	
68.	Tartars,	Anot, or Igfa.	
69.	Teutons,	Gott.	
70.	Thracians,	Kalo.	
71.	Tibetans,	Gena.	
72.	Zetlanders,	Bora.	

GOD.—All nations have acknowledged the existence of a Supreme Uncreated Being, who, by the progressive force of his all-embracing intelligence, brought the Kosmos into existence. "God,

perfect and blessed," says Josephus (*Contra Apion*, lib. ii., cap. 2), "contains all things, is self-existent, and the cause of existence to all,—the beginning, the middle, and the end of all things." It has been the fashion for Jewish and Christian writers to assert that the principle of monotheism was proclaimed and admitted in primitive times, by the Jews alone, but other nations asserted the existence of the unity of God in very remote ages; the Egyptian rituals breathe a spirit of monotheism, and the Indians again held this faith in primæval times. The subsequent admission of a triune nature in the Divinity was the result of philosophical reasoning; but there can be no doubt that even among the Greeks and Romans there was an unseen Deity recognised as supreme and unapproachable, infinitely beyond their own mythologies. The following definitions of deity are taken from a Kabbalistic poem by the Rabbi Solomon Ben Gabirol, in the Kether-Malchut, extracted from the prayers of Kippūr:—"Thou art One, the beginning of all numbers, and the foundation of all edifices; Thou art One, and in the secret of Thy Unity, the wisest of men are lost, because they know it not. Thou art One, and thy Unity is never diminished, never extended, and cannot be changed. Thou art One, but not as an element of numeration; for Thy Unity admits not of multiplication, change, or form. Thou art One, and no thought of mine can fix for Thee a limit, or define Thee; hence watch I over my conduct, and study to avoid the failings of my lips. Thou art One, whose excellence is so exalted that it cannot be cast down in any wise, or in the way any finite being may cease. Thou art Existent; but the understanding and vision of mortals cannot attain to Thy existence, nor determine for Thee the Where, the How, and the Why. Thou art Existent, but in Thyself alone, there being none other that can exist with Thee. Thou art Existent, before all Time, and without Place. Thou art Existent, and Thy Existence is so secret and profound that none can penetrate or discover Thy secrecy. Thou art Living, but within no time which can be known and fixed; Thou art Living, but not by a spirit or a soul, for Thou art Thyself the Soul of all souls. Thou art Living, but not as the life of mortals, which is but a breath, and the end of whom is a banquet of worms. Thou art Living, and whoso can attain unto Thy mysteries shall enjoy eternal raptures, and live for ever. Thou art Great, and before Thy greatness all other powers are naught, and everything which is good appears wanting. Thou art Great, above all imagination, and Thou art above all the celestial hierarchies. Thou art Great, above all greatness, and Exalted above all praises. Thou art Mighty, and not one of Thy creatures can do the work

Thou canst, nor can any power be compared with Thine. Thou art Mighty, and Thine is the invincible Power which changeth not, and cannot change. Thou art Mighty, and by Thy magnanimity Thou wilt pardon even in the season of Thy fiercest wrath, and Thou manifestest patience towards sinners. Thou art Mighty, and Thy mercies which have existed from eternity are spread over all Thy creatures. Thou art the Eternal Light, visible to the eyes of pure souls, and hidden by the clouds of sin from the eyes of sinners. Thou art the Light hidden in this world, and visible in the other, where the glory of the Lord showeth itself. Thou art Sovereign, and the eyes of understanding which desire to behold Thee are astonished at seeing only a part, and never the whole. Thou art the God of gods before all Thy creatures, and in honour of Thy Great Name they owe unto Thee all worship. Thou art God, and all created beings are Thy servants and adorers; Thy Glory is not tarnished though others may be worshipped, for their desire is to glorify Thee; they are as the blind who desire to follow the highway, but who lose themselves in the byepaths; the one is drowned in a ditch, and the other falls into the mire; all believe that they have accomplished their desires, but have taken their pains in vain. But Thy servants are as the enlightened who walk in a sure path, and wander neither to the right nor the left, until they enter into the confines of the palace of the King. Thou art God, and by Thy Divinity art the support of all created things, and bearest up by Thy Unity all creatures. Thou art God, and there is no distinction between Thy Deity, Thy Unity, Thy Eternity, and Thy Existence; for these are but One Mystery, and though the names differ, they are but One. Thou art Wise, and the wisdom in which consisteth the source of life cometh out from Thee; before Thy Wisdom the wisdom of the most wise on earth is folly. Thou art Wise, and the Ancient of Ancients, and Wisdom hath ever been nourished by Thee. Thou art Wise, but Thou didst not learn Thy Wisdom of any, nor have any learnt wisdom from any one save Thee only. Thou art Wise, and Thou hast, like a workman and an architect, reserved in Thy Wisdom a Divine Will, within a marked time, to attract beings from nothing; like as the light which issueth from the eyes is attracted from its own centre by no kind of instrument or utensil. This Divine Will hath moulded, traced, purified, and founded; this Divine Will commanded Nothing to open itself, Being to enter therein, the Universe to extend itself therefrom. It measured the heavens with its palms; by its power it assembled the canopy of the spheres; with the cords of its might it has drawn aside the curtains of the creatures of the universe, and

hath joined the superior part to the inferior." Thus far our Jewish philosopher; but in support of our proposition that monotheism was by no means confined to that nation, the following, from the writings of the Sikhs, may be read with advantage:—"The true name is God, without fear, without enmity, the Being without Death, the Giver of Salvation. Remember the primal Truth—Truth which was before the world began—Truth which is, and Truth, O Nanuk! which will remain. How can truth be told? How can falsehood be unravelled? O Nanuk! by following the will of God, as by Him ordained. One Self Existent, Himself the Creator, O Nanuk! One continueth, another never was and never will be. Thou art in each thing, and in all places, O God! Thou art the One Existent Being. My mind dwells upon one,—Him who gave the soul and the body. Numerous Mahomets have there been, and multitudes of Brahmas, Vishnus, and Sivas, thousands of peers and prophets, and tens of thousands of saints and holy men; but the Chief of Lords is the One Lord, the true name of God, O Nanuk!—of God, His qualities without end, beyond reckoning, who can understand?" (Cunningham's "History of the Sikhs," pp. 355-6.) Again, we may quote (*Journ. Asiat. Soc. Bengal*, vi., pp. 484-487, 750-756) the following expressions, conveying in themselves opinions of the utmost importance:—"Whatever Ram willeth that without the least difficulty shall be: why, therefore, do ye kill yourselves with grief, when grief can avail you nothing? Whatsoever hath been made, God made. Whatsoever is to be made, God will make. Whatsoever is, God maketh. Then why do any of you afflict yourselves? Thou, O God, art the Author of all things which have been made, and from Thee will originate all things which are to be made. Thou art the Maker and the Cause of all things made. There is none other but Thee. He is my God, who makes all things perfect. Meditate upon Him, in whose hands are life and death. He is my God, who created heaven, earth, hell, and the intermediate space, who is the beginning and end of all creation, and who provideth for all. I believe that God made man, and that He maketh everything. He is my Friend. Let faith in God characterise all your thoughts, words, and actions. He who serveth God places confidence in nothing else. If the remembrance of God be in your hearts, ye will be able to accomplish things which are impracticable. But those who seek the paths of God are few! O foolish one! God is not far from you: He is near you. You are ignorant; but He knoweth everything, and is careful in bestowing. Care can avail nothing; it devoureth life; for those things shall happen, which God shall direct. Remember God, for He

endued your body with life; remember that Beloved One, who placed you in the womb, reared and nourished you. Preserve God in your hearts, and put faith in your minds, so that by God's power your expectations may be realised. In order that He may diffuse happiness, God becometh subservient to all; and, although the knowledge of this is in the hearts of the foolish, yet will they not praise His name. O God, Thou art, as it were, exceeding riches; Thy regulations are without compare; Thou art the chief of every world, yet remainest invisible. Take such food and raiment as it may please God to provide you with; you require naught beside. He that partaketh of but one grain of the love of God shall be released from the sinfulness of all his doubts and actions. I take for my spiritual food the water and the leaf of Rám. In the world I care not; but God's love is unfathomable. What hope can those have elsewhere, even if they wandered over the whole earth, who can abandon God? It will be impossible for you to profit anything if you are not with God, even if you were to wander from country to country. Have no desires, but accept what circumstances may bring before you; because, whatever God pleaseth to direct can never be wrong. All things are exceeding sweet to those who love God; they would never style them bitter, even if filled with poison; on the contrary, they would accept them as if they were ambrosia. Adversity is good, if on account of God; but it is useless to pain the body. Without God the comforts of wealth are unprofitable. Whatever is to be, will be; therefore long not for grief nor for joy; because by seeking the one, you may find the other. Forget not to praise God. Do unto me, O God, as Thou thinkest best. I am obedient to Thee. My disciples, behold no other God; go nowhere but to Him. Condemn none of those things that the Creator has made. Those are His Holy servants, who are satisfied with them. We are not creators: the Creator is a distinct Being. He can make whatever He desireth, but we can make nothing. God is my clothing and my dwelling; He is my ruler, my body, and my soul. God ever fostereth His creatures, even as a mother serves her offspring, and keepeth it from harm. O God, Thou who art the Truth, grant me contentment, love, devotion, and faith. Thy servant prayeth for true patience, and that he may be devoted to Thee. He that formed the mind made it, as it were, a temple for Himself to dwell in; for God liveth in the mind, and none other but God. O my friend, recognise that, Being, with whom thou art so intimately connected; think not that God is distant, but believe that, like thy own shadow, He is ever near thee. Receive that which is perfect into your hearts, to the exclusion of all besides; abandon all things for the love of

God, for this Dadu declares is the true devotion. All have it in their power to take away their own lives, but they cannot release their souls from punishment; for God alone is able to pardon the soul, though few deserve His mercy. If you call upon God, you will be able to subdue your imperfections, and the evil inclinations of your mind will depart from you; but they will return to you again, when you cease to call upon Him." Another Indian philosopher wrote (Prof. A. J. Scott, "Three Discourses," &c., p. 97):—"God is the gift of charity, God is the offering, God is the fire of the altar, by God the sacrifice is performed, and God is to be obtained by him who makes God alone the object of His work." In this, and the preceding passages there is current a vein of Hermeticism not to be disregarded by those who truly reflect on the secret philosophy and archæology of Masonry. An Indian philosopher says: "God is One, the Eternal Creator of the whole of the Universe. He resembles a sphere, without end and without beginning. God governs the world by eternal and immutable laws. Mortal, do thou not make rash researches into the Essence and Nature of the Eternal God, nor into His laws by which He governs. It is a curiosity as vain as it is criminal. Enough for thee is it to contemplate, by day and night, the grandness of His work, His wisdom, His power, and His goodness. Take thou profit therefrom." Of all the names given to the Deity, none have, perhaps, exerted so much influence on European society as those which express the divine goodness. The English word God, and the German Gott, are the principal modern representatives of this class of names. Among the ancients of the pre-classical, as well as the classical ages, however, various epithets expressive of this aspect of the Deity seem to have been closely connected with the vital religions of the leading civilised communities of those times. Having emerged from the social condition in which the conception of the Deity is derived from the contemplation of divine power in the sun,—originating names for God expressive of Light and Glory, such as Daaus, Deus, Zeus, &c.,—cultured humanity very early came to recognise and worship the Supreme Power in its benignant aspect. For the exercise of the divine benignancy, no better field could be imagined than the unseen world to which souls are introduced after death. Hence, the Good or Benignant Deity came to be intimately associated with salvation from divine chastisement. In the religion of ancient Egypt, which gradually permeated the Greek and Roman worlds, and, through them, modern Europe,—their heir and successor,—Onnofre, the Divine Goodness, was the epithet by which God was addressed by all who

hoped for salvation. Among the Greeks, this name became Chrestus (Χρήστος, *good, beneficent*), and among the Romans, Deus Bonus, or Dii Boni,—a name which still survives in the French Bon Dieu. The faithful, who adored God in this aspect, were Chrestians, and by a curious but not unusual popular substitution of *i* for *e*, as may be reasonably conjectured, after the reception, by the eastern Roman empire, of Jewish theological influence, Chrestus became Christus, and under the name of Christians, the followers of Jesus of Nazareth came tacitly to embody in one religious system the worship of the Hebrew Anointed (Christus), and that of the Gentile Saviour (Chrestus).

GOD AND HIS TEMPLE, KNIGHT OF.—A degree mentioned by Fustier.

GODFATHER.—In the French system the proposer of a profane for initiation, is called his *parrain* or godfather.

GOETHE, JOHANN WOLFGANG VON.—Poet, philosopher, and Freemason. Born 28th August, 1749, at Frankfort-on-the-Maine; died at Weimar, 22d March, 1832. Initiated into Masonry on St John's Eve, 1780; semi-centennial celebrated by the Masons of Weimar in 1830, at which the venerable Brother was much pleased. The great and glorious mind of Goethe was far advanced beyond the Masonry of his time—not *in essentiâ*, but in reference to forms, and the attentive student of his writings will find many allusions, both conscious and unconscious, to the spirit of the Fraternity. Like Shakspere, however, Goethe was universal, and the genius he exhibited was independent of mere ceremonials.

GOETIA.—The term for black magic, in contradistinction to Theurgia, or white magic. The powers of darkness were invoked in this system with horrible rites. For a terrible history in illustration of Goetic practices, see *Laval, Gilles de.* As an illustration of ordinary Goetic rites in the olden time, the following narrative will suffice. The circumstances took place at Jena, at Christmas, in 1715. A student of medicine, named Johann Gotthard Weber, born at Schweinsburgk, a league from Zwickau,—which, done into the English, is a hamlet called Pigsborough near Pinchings, —whose father had been a sculptor, subsequently residing at Reichenbach (or Richpond), twenty-four years old, previously studying at Leipzig since 1712, is our hero. It seems, like other students, he made acquaintance with tailors during his terms at the University of Jena, and one of these was a man named George Heichler, *Francicé* Tartuffe,—or, English, Hypocrite or Jesuit,—who, about Michaelmas (the period when geese are fattest) of the year 1715, made him a coat on the introduction of a companion named Caspar Rechner or Reckoner. Probably Weaver or Weber the sculptor's son was better off than Reckoner,

or, perhaps, coming from Pigsborough, was not over wise, at any rate, after this worthy introduction, Heichler, or Hypocrite, became confidential enough to inform Weber that a shepherd in Döbritzschen, Jack (Hans) Frederick Gessner, knew of a great treasure, for the discovery of which nothing was wanted but the necessary magical appurtenances, and the celebrated Conjuration Book of Dr. Faustus, known as the *Höllen-zwang*, or the Hell-compeller. The student Weber, whom we may finally hereby recognise as more foolish than rich, said the latter should at any rate not be wanting. (The curious may consult the Hell-compeller of Faustus, in the beautiful edition of Scheible, in five volumes.) Hereupon Tartuffe promised him a rich guerdon, and undertook to let the shepherd know of the project. Heichler then invited Weber and the shepherd to meet him at his country villa (he was bound to have a country villa, even in those days—strangely situated, however, near the town-gallows of Jena), to confer upon the subject of raising the treasure, the wind, and the devil in general. The shepherd, however, perhaps descended from one of those of Chaldea's plain, with Chaldee wisdom, backed out on this occasion and nothing came of it; unless the tailor, as is possible, was too deep in his woolstapler's debt, to approach him on so dangerous a topic as money. The matter was further negotiated through a certain anonymous lady (who had been in gaol a little while before), and the information not accessible through the woolstapler was obtained through her; for she let out the secret, on one occasion when Weber was visiting the lady; one Hans Zeuner, a farmer of Ammerbach, being by, she asked if the student were the person who had engaged to furnish the Hell-compeller. This was about a week before Christmas, 1715. The answer was, Yes. The farmer Zeuner hereupon appointed to meet Weber at four o'clock in the afternoon at his house at Ammerbach on the 21st of December, promising to invite Gessner. This was done. When Weber arrived, Zeuner's wife told him her husband had not yet returned, but that Gessner had come, and, in the interval, had gone to the alehouse. Hereupon Weber, after asking how Gessner, whom he had never seen, was dressed, so that he might know him, went to the alehouse also. It had been answered that he was dressed in blue, but when he arrived there he found several persons so apparelled, but by accident he overheard others saying, on Gessner's going out of the house, that that was the person who frequented Zeuner's house, and commonly spoke of knowing where great treasures lay hidden. As soon as Weber had finished his beer, he departed and returned to Zeuner's house, where he met the said Gessner. They entered into conversation, and after

much talk of conjuration and enchantment, the said Gessner announced himself as of the faculty (poor wight!) of the *Theosophiæ pneumaticæ*, concerning which art of magic he had once possessed a pamphlet given by him to a monk who had seceded to Lutheranism, which he had never got back, and he added, that if he only could find anyone who could read books of this art rightly, he could soon bring it about that a spirit should be obedient to him and aid him in raising the treasure. Upon this Weber requested to know, as the tailor Heichler (Tartuffe) wanted to know formerly, where this great treasure lay hidden, to which Gessner replied, as he before answered, that he was bound by oath not to reveal it; but told him that this great treasure outvalued several kingdoms, and consisted of gold and precious stones, among which there was a carbuncle so bright and of such splendour as to outrival the sun; besides this, there was a covering of bear-skins surrounded by chains, and in the vault where the treasure was preserved a small dog continually ran about; and this he, Gessner, personally averred he had seen, and one beside himself, whom he named not, with their own eyes. He had also taken a rod covered with bird lime and obtained for himself a few of these gems through the iron bars, but the spirit who guarded the place had then told him that for the present they might depart, but they must not return or their lives would be the penalty. Some of these gems were square or cubical, and some globular. He further added that on a table in the said vault lay certain manuscripts of which they would have gladly possessed themselves but could not. These he thought to refer to the importance and nature of the treasure itself. He further related that the possessor of the place where the treasure lay, was haunted day and night by the apparition of a lovely virgin, who caressed him and told him that the mystic root required to attain that treasure was already in existence, but it was necessary to seek for it in the early dawn. Its power might be essayed on a lock of small value which would yield and break on being touched by it. This great treasure was protected by an iron door, but this would burst open on the approach of the person who carried with him the mystic root, at a distance of forty paces, and the possessor might carry away with him as much treasure as four horses could draw in a waggon. The same Gessner proceeded to relate that an apparition in the form of a white lady had frequently been seen at the vineyard villa of the tailor Heichler, whence it was likely that a treasure also lay hid, from the time of the Thirty Years' War. This apparition had been seen by several persons, especially by a woman named Planer, Heichler himself,

and a farm labourer, on various occasions. The woman Planer insisted that before she had only seen men in the vineyard, but now she frequently saw a woman, which caused Heichler, our above-named Tartuffe, great vexation, such a statement being a great scandal to him. In testimony of the truth of his statement, Gessner (as might be expected) displayed some ancient coins, which he said he had drawn out with the bird-limed rod. On the obverse of these coins were five shields, in each of which was depicted an elephant, and on the reverse the Babylonian Woman sitting on the seven-headed dragon named in the seventh chapter of the Revelation of John the Divine, the number of which chapter was inscribed on the coin, and before the dragon were placed three male crowned figures. Upon this the student Weber, sitting in Hans Zeuner's chamber, drew out his collection, consisting of two magical manuscripts, the *Höllen-zwang* of Faustus, and the *Clavicula Salomonis*, the former copied by his own hand, and the latter obtained some six years before from his father at Reichenbach. They were preserved in an old parchment case with two locks. From these two books Weber read passages in a low voice (so as not to disturb Zeuner's wife and children), to Gessner and Zeuner, especially portions relating to the rules concerning the conjuration or invocation of spirits, and the preparations for it. They then conversed of nothing but the conjuration of spirits. Gessner was satisfied that Weber possessed the book, but thought it advisable there should be some experiment, precedent to the great procedure, tried, with which Weber was content. Weber then demanded to know by what spirit the great treasure was guarded, to which Gessner made answer, that the virgin who appeared to the owner of the place where the great treasure lay was the spirit Nathael, named in Weber's Hell-compeller, as appearing in that form. It was therefore resolved to invoke Och, as the prince of these spirits of the sun, under whose government Nathael stood. Weber reminded them that this was a dangerous matter, and required much forethought; but although he further read to them the rules for preparation from his manuscript taken from the Occult Philosophy of Cornelius Agrippa, he was overruled, and it was determined to make a trial on Christmas night, the appointed place being the little villa at the tailor's vineyard. The three individuals now remained together for the night at Zeuner's house. On the following Sunday Zeuner went to Heichler, to inform him that the invocation would take place on Christmas night, at the place named, and Gessner, Heichler, and the student Weber, told the anonymous female of it, on the Monday; she, however, refused to meddle in it further, and only recommended them

to put on warm clothes, and wraps round their heads, that the frost might not injure them. On Tuesday, being Christmas eve, Heichler and Weber went, in the morning about ten o'clock, separately, in order that people might not observe them, by the Lobdü through the New Gate, where, as arranged, Gessner met them, and they proceeded to the little villa at the vineyard. The old chronicler then relates particulars of their preparations, unnecessary for a distinct understanding of the matter. They ultimately assembled at Zeuner's house, who proposed that, as he had an empty chamber they might try the experiment there, to which Gessner objected that the place was not solitary enough; and Heichler then begged that he might be present, to which the magician Weber would not assent, on the ground that with Zeuner and Gessner, they were already three in number, and that the magical trinity would be violated by a fourth, according to the rules of magic. At last he allowed himself to be persuaded, but the tailor did not show himself valiant, excusing himself on the plea of being very busy at the festival time, also alleging that the matter might become known. He promised, however, to supply fuel to warm them, and to bring a watch with him that they might mark the time with accuracy. Weber himself was greatly entreated by his companions to remain with them, in order to make a pleasure trip to Naumburg, but he refused, saying that he was bound for the country with an intimate friend to hear him preach, but he promised to return on the first holiday after Christmas, and accompany his companions, who in the meantime made preparations for their departure. Weber, however, about four o'clock in the afternoon, went in company with Gessner from Jena to meet Zeuner in Ammerbach, and on the road they talked of nothing but of the invocations of spirits. At Ammerbach he placed his two magical works on the table, upon which Gessner remembered that he had at home another work upon the art of invoking spirits, and if it had not been so late he would fain have fetched it, but as he knew his invocation by heart, he did not go. Weber also drew forth from his pocket, wrapped in his handkerchief, an oval wooden casket, from which he took several articles of a superstitious nature, as we shall hereafter see. After several propositions as to the place in which the great work was to be performed, it was finally determined to proceed about nine at night to Heichler's before-named villa at the vineyard—each person being armed with three magical sigils, supplied by Weber. They took with them several lanterns, and found fuel and a lamp supplied there as promised by Heichler, but he had not brought the watch. Before they entered the house Weber wrote the word Tetragrammaton outside over the

door with a pencil, and before sitting down, they all together repeated the Lord's Prayer, and lighting a fire of charcoal in a large flower pot, they put the light they had with them in a convenient place on the top of the lamp. All three being seated, Weber took out his three manuscripts, and all his talismans, magical sigils, and other apparatus, and placed certain purses of pence before them, ten pieces being before Gessner, and ten before Weber, in accordance with the rules of Theophrastus, as a protection against evil spirits; not a word, however, was uttered in conformity with that rule which forbids speech until the magical circle is dissolved, or a spirit has appeared. After ten o'clock, it having been previously agreed as to whether they should proceed to the invocation before midnight or after—they commenced the incantation by Gessner describing a magical circle on the ceiling of the chamber with a sword, while Weber merely put his sword point downwards on the flooring of the room. They then commenced, Gessner being the invocator, the labour of invocation, he pausing seven minutes between each invocation, it being repeated in all thrice. On the invocation and its nature it is unnecessary to pause here, it is sufficient to say it may be found in the *Höllen-zwang* of Faustus. They commanded the appearance of Och and his serving spirit Nathael. Gessner delivered his invocation from memory, while Weber read it once from his copy of Dr Faustus, but while repeating it for the second time, he became giddy, lost his vision and was obliged to lean his head on the table in a gentle slumber, while Gessner and Zeuner both sat upright. The whole matter did not last an hour. The charcoal-smoke was, however, too much for them, and Weber related that he did not come to himself until he was awakened by a thorough shaking from Heichler and other friends. He could not tell whether any spirit had appeared or what the two farming men had suffered in the meantime. These two men had, however, paid the penalty of curiosity with their lives. On the following day, George the Hypocrite, or Heichler, being at afternoon service, became greatly exercised in his mind as to the fate of his friends, and ran as hard as he could to the villa, and witnessed the sorrowful sight; returning, he ran to the anonymous lady and begged her to assemble Weber's friends. Just upon this time one Reche, a fellow-student of Weber's, returned, and on being told that a great calamity had happened to Weber, replied, it was impossible, as Weber had gone into the country to hear a friend of his preach, and it was not until Heichler had begged of him to accompany him, that they reached the place of the invocation. Arrived there, Reche called him by name several times, but received no answer, save in indeter-

minate sounds, and at last Reche entered the house itself, at the entreaty of Heichler. He found him lying with his whole body on the left side, behind the table, his right foot touching the floor, and the point of the sword nearly entering his bowels. Reche at once took the sword away, returning it to the scabbard, which lay doubled up in the window seat, and put it aside. Assisted by the tailor, they then raised Weber up, but could get nothing out of him, in any way, being almost dead and speechless. Reche, however, at last induced him to nod his head affirmatively in token of recognition, although with signs of the utmost affright. Weber's two companions were, however, quite dead, Gessner on his right hand, his head on the table, and Zeuner on the left, under the table; before Weber lay a manuscript which Reche knew, having frequently seen it before, and suspected to be of a magical nature, from the secrecy with which Weber treated it. Reche gathered up all the paraphernalia that they might not fall into strange hands, and handed them to his father confessor, Dr Weissenbornen. The matter could now no longer be kept a secret, and there was nothing for it but to inform the authorities, and take measures for the preservation of the life of Weber. To this Heichler agreed, and Weber was taken to the hotel of the Yellow Angel, where Reche and three other fellow students remained with him. To all their questions as to what had happened to him and the two dead countrymen he gave no answer. The police of the town sent three watchmen to remain by the bodies, named Christian Krempe, George Beyer, and Nicolas Schumann. The first of these men assisted in removing Weber to the inn, and brought a provision of brandy with him to the villa, being accompanied by two men named Starcke and Strauss, making in all five persons. The latter individuals returned to the town about one in the morning. Beyer, hearing noises, went twice to the door, but could see nothing, except that it had been twice opened by invisible means, whereupon they all determined to remain inside with the bodies, come what might. Krempe then lighted a fire of the charcoal in a flower-pot, whereupon there arose a fearful smell and steam from the dead bodies, but on opening a shutter it dispersed. They had taken three lights with them, but as often as they lighted them they were extinguished, so they were obliged to put them aside; but on lighting those belonging to the peasants, of which there were two, they burnt well and steadily. To pass the time they also began to smoke some tobacco they had found in the pocket of the deceased Gessner, and soon Krempe was overcome by a fit of stupor, in which he was neither quite awake nor asleep. He could then see that something moved about the place, and it

roused him, and they soon were all awake. The apparition was that of a boy, about seven or eight years old, which first scratched at the door, and then moved backwards and forwards before them, blowing a blast of wind into the house; the door clapping-to as if it had broken into a thousand pieces. Upon this they were all much frightened, and Beyer asked Krempe whether he had seen anything, and being answered Yes, they both fell to prayers. The other watchman, Schumann, was violently pushed along the seat until he fell on to the dead body under the table, where he lay a-trembling, and in a state of stupor, from which his companions could not rouse him. Beyer and Krempe at this grew yet more terrified, their hair standing on end with horror, and, finally, they fell down insensible, and so remained until they were found the next day by the people sent from the town. They could not stand, and were transported in a waggon to the court-house, they could, at first, give no account of themselves, and ever afterwards remained in bad health. The dead bodies were removed to the pest-house, and afterwards buried under the common gallows outside the town. An official inquiry was held, and the above particulars attested on oath, and the student Weber prosecuted for unlawful practices. His body and those of Gessner and Zeuner were covered with patches and marks they had never had before; the necks of the two dead men were broken, and their bodies scratched fearfully. Of the watchmen, Beyer died from the results of the night's proceedings, and was allowed Christian burial. Weber lived afterwards, but departed from Jena after he was condemned to banishment for life. Heichler was condemned to ten years' banishment. It is hardly necessary to give any detailed account of the magical apparatus, as, however potently it may have acted upon the foolish perpetrators of this business, it is clear that the men were partially suffocated by the fumes of the charcoal, and that Weber, who probably had not joined in the brandy potations of the countrymen, or who possessed a stronger constitution, escaped by reason of his abstinence or strength. As to the watchmen who, also, had partaken of brandy, it is plain that the solitariness of the place, the circumstances under which they found themselves there, and the contiguity of two dead bodies, heightened their imaginations, and frightened the one man to death, while it made the two others seriously ill. In such narratives there is always something behind, especially when the period at which these events are shown to have taken place is considered. It was at a time when the belief in magic had by no means lost its hold upon the common people, and before it came to be understood in a higher philosophical sense, even among the more curious of the

learned, some few of whom preserved its traditions. Astrology was yet an article of belief among many very superior minds, and, hence, it is scarcely to be wondered at, that two country boors, in pursuit of unlawful wealth,—an avaricious tailor, and an enthusiastic student,—should be ready to give credence to the possibility of raising spirits, according to the Key of Solomon. Imbedded in this farrago of superstition is yet visible the following beautiful and truly magical legend. According to the statements made by the peasant who knew the locality in which the treasure was concealed, a Virgin was occasionally seen in a hazy misty way; this Virgin was virtue, philosophy, truth, as in the vision of Dr Rudd (see *Rudd*). Virtue, being essential, is incapable of violation and must be a virgin; the mystic root again was temperance, the gift of virtue; as *virtus* means valour, in this case, valour to resist; the lock of the vault symbolises necessity, which resistless valour must overcome; the treasure itself was wisdom, unattainable without the aid of virtue and temperance; the writings were experience teaching the laws of wisdom; the cubical and globular stones drawn out were mathematical expressions of number; the carbuncle was Truth itself in a material form; the cavern was the world of Science, into which none can enter except by method, symbolized by the formulæ of Faustus; the forty paces make the Hebrew determinate number for an indeterminate number.

GOLDEN ASS OF APULEIUS.—This famous mystical romance has engaged the attention of scholars since the earliest times subsequent to its appearance, and, like many works of a similar kind, has been twisted and tortured into all sorts of meanings not contemplated by the author. Even the episode of Cupid and Psyche (probably introduced with no other motive than to convey a pleasing allegory in a graceful dress) has received most strange interpretations at the hands of the commentators. This habit of glossing works prevailed throughout the middle ages, and has generally led to the production of a mass of unsubstantial literature rather calculated to dismay than instruct the student of ancient beliefs and forms of thought. As a matter of fact, Apuleius was hardly the author of the story, but was himself a transformer of what existed long before. Lucius of Patræ was the original founder of the fable, and Lucian of Samosata, with his characteristic vein of satire, deformed the legend, and treated it with a sort of clever vigour which reminds one rather of Swift among the moderns. Apuleius himself, however, mastered the subject, and has left one of the most astonishing romances behind him as a legacy for the world to enjoy. The "Metamorphoses" remains as his monument; from its inherent merits it

became best known as the "Golden Ass," and its pages have furnished hints to Boccaccio, La Fontaine, and other fabulists. If we take the book as a whole, there cannot but be perceived a strain of the highest morality pervading it, but it is not to be questioned that the phraseology is inflated and far too ambitious. Apuleius also, to a great degree, sought to embody his autobiography within the work. The fable commences with the representation of a youth, who narrates his adventures in the first person, who having been well and carefully trained at home, has an ardent love for all that is good and true, but when exposed to the temptations of the world, his principles give way, in the usual manner, before a love of pleasure and the world, and especially by an inordinate craving for the possession of secrets esteemed unlawful. In another part of this work it has already been said that magic was divided into a lower and a higher side, and that in juxtaposition with sublime and eternal truths are to be found the most pitiable superstitions and degraded ideas—the eternal question of Truth and Falsehood being ever visible. Lucius, on arriving in Thessaly, then the acknowledged head-quarters of corrupt magic, is allured by the beauty of his host's servant—symbolizing this false magic—and, after a course of evil living, he is rescued by the advice of a wealthy matron, named Byrrhena, who puts him on his guard. This Byrrhena represents the highest expression of earthly wisdom, and her palace is that of Goodness and Beauty. This matron promises Lucius to make him her heir, and warns him against curiosity; but his fatal passion for secret things besets him again, and, disobeying her injunctions, he finds himself changed into an ass. His experiences in this form may be passed over; enough to say that he is made the spectator and participator in the vilest scenes, from which he can find no escape. Lucius here suffers the most dreadful mental torture, and is informed that his only method of restoration to his original form is by eating a rose. The rose was esteemed the symbol of silence; but there are different kinds of roses, and Lucius is once more deluded and nearly poisoned by a spurious rose. But the real rose to be attained is that faith in the providence of God, only to be had after trial and sorrow; that is, the providence of Isis, whose veil no mortal hath ever raised. In a vision, Lucius is led to a knowledge of this all-pervading power, and proceeds, in his ass-form, to lave himself seven times in the sea. When this is done, a divine vision is vouchsafed him, and he is prepared for his restoration to a human form. He proceeds throughout as in a dream, but finally obtaining sight of the aporrheta, obtains the rose at the hand of the officiator in a procession, and is triumphantly restored to

virtue and health. The whole romance abounds with allusions of an interesting kind to the Freemason, and should be studied by every true Brother of the Mystic Tie.

GOLDEN CANDLESTICK.—Moses first made the seven-branched golden candlestick for the tabernacle service. It is called a candlestick, but was unquestionably an oil lamp with seven receivers; the purest olive-oil was used in it, and the branches were described in the ineffable degrees as referring to the seven planets. It forms also a part of the furniture of the Chapter series of the Antient and Primitive Rite. It is a portion of the furniture of a Royal Arch Chapter, but its symbolism has been lost, or at any rate does not now receive illustration.

GOLDEN FLEECE.—In the recommendation of the S. W. to the E. A. P. as to his conduct on initiation, he is told that the Mason's apron is "more ancient than the Golden Fleece, or Roman Eagle; more honourable than the Star, Garter, or any other order in existence." This is one of those confused pieces of grand eloquence we find often repeated in investitures of all kinds, and not peculiar to any age or country; besides, it is usually learnt by rote in ceremonial Masonry, and repeated by the S. W. as the transmitter of an undoubtedly ancient privilege. There is no nonsense so dear to the human mind as that which veils itself in unintelligibility, even from ourselves, and when it rolls sonorously from the throat and off the tongue, it is doubly dear. It is not to be supposed that the ancient Operative Masons, who certainly existed before the institution of the Order of the Golden Fleece, would themselves know anything about it, and hence it may have been put into the ritual by some diligent speculative Freemason after the revival in 1717. It is only proper to add here, that the Golden Fleece of the Argonauts was a symbol in the previous systems of Hermeticism.

GOLDEN FLEECE, ORDER OF THE.—Instituted 10th January, 1429, at Bruges, by Philip the Good, Duke of Burgundy and Brabant, and Count of Flanders, on the day of his marriage with his third wife, the Infanta Isabella of Portugal. The ancient motto of this Order was *Autre n'auray*, "I will have no other." The Sovereign of this Order can admit any person, without chivalric proofs; as the fundamental Code says:—"That whoever is the object of the choice of the Sovereign, possesses, in virtue of his so being, every requisite which may entitle him to his admission therein." In its origin the number of knights was limited to twenty-five; but there was an augmentation of this number under the Emperor Charles V. A proof of noble birth and descent from the twelfth century was required—at any rate in the Spanish branch. The Collar of the Order is composed of double

steels, interwoven with flint stones, emitting sparks of fire—wherefrom hangs a Golden Fleece. The fusils are joined two and two together, as if they were double BB's (the Cyphers of Burgundy). The Flintstones are the ancient arms of the sovereigns of Burgundy, and their motto is added—*Ante ferit quam flamma micet.* Motto—*Prætium non vile laborum.* There are four officers—Chancellor, Treasurer, Registrar, and a King-at-Arms, whose title is *Toison d'Or.* Badge—A Golden Fleece, suspended from a Flint Stone *proper,* encircled with flames, *or,* worn from a flame-coloured ribbon. Habit—A long mantle, a cap of crimson velvet; the mantle is *bordée* with flint-stones and fire-steels, alternate, encircled with flames, worked in embroidery of gold. Underclothing—Plain white silk. At first this Order was attached by inalienable rights to the Dukes of Burgundy, as Counts of Flanders. This Golden Fleece has nothing to do with that mystical Fleece for which the expedition of the Argonauts was made.

GOLDEN KEY, KNIGHT OF THE. (See *Knight of the Golden Key.*)

GOLDEN LANCE, KNIGHT OF THE. (See *Knight of the Golden Lance.*)

GOLDEN LION OF HESSE-CASSEL, ORDER OF THE.—Instituted by Frederick the Second, Landgrave, who married Mary, a Princess of Great Britain, and daughter of George II., and a K.G. Patroness, St Elisabeth. Decreed 6th July, 1770, instituted 14th August, 1770, to recompense virtue and merit. Grand Master, the reigning sovereign of Hesse-Cassel. Badge, an oval ring, *or,* within the contour, a Lion erect. Motto, *Virtute et Fidelitate;* on the obverse, *Fredericus II., D. G. Hassiæ Landgravius, inst. 1770.* Ribbon, deep crimson watered, very broad, worn scarf-wise over the right. An eight-pointed star in silver is also worn on the left side of the mantle. All princes of the House of Hesse are by birth knights of the Order; but cannot be invested until the age of twenty-five. Forty-one knights alone could be made, including the Grand Master and Chancellor. Men of merit and ability, native and foreign, were eligible to this Order, and not necessarily of noble birth. Knights chosen, but unavoidably absent, received a princely rescript in sign manual, by commission through a previously elected knight. Each knight must send on his installation two achievements of his paternal coat of arms, properly blazoned. One must be on copper, with a field *azure.* The other on parchment. The former is to be suspended in the Aula of the Order. Every Knight may combine the insignia with his own shield, or armorial bearings, and in all acts, papers, parchments, and deeds, he is to be termed *Der Wohlgeborner*—the Wellborn. Knights-Companions are under individual vows of attachment to the sovereign, and obligations of mutual suc-

cour, and to protect, assist, and defend the poor, the helpless, the widow, and the orphan. On the death of a knight, his insignia must be returned, and his name is marked in the register of matriculation.

GOLDEN SPUR, ORDER OF THE. (See *Papal Knights of the Golden Spur.*)

GOLDEN STOLE OF VENICE.—An ancient order of knighthood, conferred by the Republic of Venice. The *Cavalieri della Stola D'Oro,* or Knights of the Golden Stole, were unlimited in number, and their designation was derived from the decoration worn over the left shoulder—richly embroidered with flowers of gold. It is of the breadth of a hand, and falls behind and before, reaching to the knee. The senators confer this dignity only upon persons who descend from the oldest nobility of the State, or upon those who have rendered themselves worthy of it by their having filled the post of ambassador on some extraordinary occasion. The habit of the knights, which is also called the ducal robe, consists of a long gown of red stuff, either of taffety or damask, and the sleeves are so long that they touch the ground. Their under garments are of crimson, and in winter the robe is lined and turned up with the richest furs. Formerly the knights were not only obliged to wear this dress during the eight days following their promotion, but during that time they were compelled to attend the person of the Doge in such a dress, or to pay a fine of five hundred ducats. In 1631, however, another regulation came into force, whereby they were directed to appear in their habits of ceremony only on great occasions. At other times the undress of the knights consisted of a long surtout over their customary apparel. In summer it is of crimson lutestring or taffety, in winter of cloth or velvet, fastened by a fringed girdle of velvet, or golden buttons. The embroidered stole of gold they wear every day. The cap is the same as that of other distinguished personages—of black cloth with a black silk fringe, lined with black taffety.

GOLGOTHA (Aramæan, גֻּלְגַּלְתָּא; Greek, Γολγοθᾶ; Latin, *Calvaria* or Calvary, a skull).—1. Mount Calvary is a small eminence, due west of Mount Moriah, and, in the legend of the third degree, this hillock, from its position in reference to the Temple, is evidently the place where the weary Brother rested and made an important discovery. Ancient traditions assert that Adam was buried here, in order that, where he lay, who had caused the ruin of mankind, there also might the Saviour suffer, die, and be buried.—(Reland, *Palæst.* p. 860). Another legend asserts that Enoch here constructed his nine-arched vault, and concealed from

the eyes of men the true ineffable name of God; and a third story relates that certain Masons making excavations on the spot during the construction of the Temple, discovered this vault and the name, and brought it to King Solomon. It is peculiarly sacred as having been the spot where Christ was crucified, and near to which Joseph of Arimathea subsequently laid the body. 2. Golgotha is a significant word in the Knights Templar system. 3. Used in Swedish Masonry.

GOMEL (Hebrew גְּמֹל, *retribuens*).—A word used in the twenty-sixth degree of the Ancient and Accepted Rite—sometimes erroneously given as Gomez. It is derived from the Hebrew word which signifies to reward. Tradition asserts that gomel was the first word uttered by Adam on beholding Eve.

GOODALL.—The reputed author of the exposé of Masonry, known as "Jachin and Boaz." It is said that he was at one time W. Master of the West India and American Lodge, now known as the Lodge of Antiquity.

GOOD MASON.—"The good mason," says Inwood, "is an example to his neighbours, and his name and character are proverbial. Those who are younger venerate him, his companions love him, his superiors extol him. In his family he is high without severity, and condescending without meanness; his commands are gentle—indeed, his wishes are his commands; for all are equally ready to answer his desires. To his wife, he is the tender husband, not the usurping lord; to his children, he is the kind, the providential father, not the domineering tyrant; to his servants, he is equally the friend as the superior. Thus ruling, he is obeyed with cheerfulness; and thus his home, whether a cottage or a palace, is, while he is present, the habitation of peace; when there, he leaves it with reluctance, and when absent, his return is expected with a pleasing avidity."

GOOD SAMARITAN.—An American androgynous side degree conferred only on Royal Arch Masons and their wives. The lecture of the degree is taken from those passages of Scripture referring to Lot's wife. In conferring it, the presence of two Good Samaritans is necessary. The meetings are called assemblies, and, where held, occur at intervals of a month.

GOOD SHEPHERD.—Christ, in St John (x. 14, 15, 16), says:—"I am the Good Shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. And other sheep I have which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold, and one Shepherd." Christ is called the Good Shepherd in Masonic symbolism, as in

Christianity. Christ is represented as bearing a sheep upon his shoulders—his two hands being crossed upon his breast, and holding the legs of the sheep. Statues of Hermes, the Pagan analogue of Christ, represent that god, who was guardian of flocks, in the same position—hence the emblematic signification is not peculiar to Christianity. The sign of the Good Shepherd has been adopted in the Rose Croix system.

GOOSE AND GRIDIRON.—A tavern in London House Yard, near the north end of St Paul's. It is probable that Sir Christopher Wren used to dine at this house while engaged in the construction of the Cathedral. The Lodge of Antiquity met here in 1717, and the first quarterly communication of the Grand Lodge was held here on the 24th June, 1717.

GORMOGONS, SOCIETY OF.—Established in London, 1724, in avowed hostility to Freemasonry, and boasting of an origin from China. Its rites were absurd, and no Mason could join it without renouncing all connexion with the Fraternity. The Gormogons made much noise during their brief existence, but perished ignominiously, while the Freemasons have, by the excellence of their principles and morality, won a world-wide empire.

GOTHIC CONSTITUTIONS. (See *York Constitutions.*)

GOTHIC MYSTERIES. (See *Scandinavian Mysteries.*)

GOURGAS, JOHN JAMES JOSEPH.—Born in France, 1777, received as a member of the Scottish Rite, in 1806. He was a merchant at New York, and was prominently connected with the rise and progress of the Ancient and Accepted Rite in the United States, in the Northern Jurisdiction. On the establishment of this jurisdiction, Bro. Gourgas was elected Secretary-General, an office he held until 1832, when he was elected Sovereign Grand Commander. He resigned this office, in 1851, in favour of Bro. Giles Fonda Yates, and died at New York, 14th Feb., 1865, aged eighty-eight. He was an enthusiastic Mason, and a liberal patron of Masonic literature.

GRADES.—A term sometimes used to express the degrees of Masonry.

GRAIN OF MUSTARD, ORDER OF THE—(German, *Der Orden vom Senf Korn*).—An Order instituted in Germany, based on Mark iv., 30 and 52. The object was the propagation of morality.

GRAMMAR.—One of the seven liberal arts and sciences—specially associated with logic, the art of right reasoning, and rhetoric, the art of pleasing oratory; the others being Arithmetic, Geometry, Music, and Astronomy.

GRAND ARCHITECT. (See *Architect.*)

GRAND ARCHITECT OF THE UNIVERSE.—The technical name for the Deity, in Masonry. In the second degree He is called the Grand Geometrician of the Universe. He is Kneph, the Maker, in the Egyptian Mysteries; the Demiurgos of the Platonic system;

Brahma, with his son Daksha, in India, equal to the spiritual and material creators, or God, in His double form of divinity and humanity.

GRAND CHAPTER.—In the United Kingdom, the officers are Zerubbabel, Haggai, and Jeshua. In a Supreme Grand Chapter they receive additional titles of honour. The organisation in Ireland is varied by the substitution of Grand King, while in America the High Priest is made first in the triad, which must necessarily remain unbroken. Supreme Grand Chapters have the government of the Royal Arch Chapters throughout the country. The title of the chief authority in England is First Grand Principal, and is at present held by H.R.H. the M.W.G.M. the Prince of Wales. In the provinces, there are Grand Superintendents.

GRAND COMMANDER.—In England this term has been, at least at present, abandoned in the Templar system. The officer is now called Grand, or Eminent Preceptor. This does not apply to foreign systems of Templary.

GRAND COMMANDER OF THE EASTERN STAR.—A degree in Pyron's collection.

GRAND CONCLAVE. (See *Grand Priory*—Templar system.)

GRAND CONSECRATOR.—The twenty-second degree of the Antient and Primitive Rite. An official grade conferring the privilege and ability to consecrate all Masonic Temples.

GRAND CONSERVATORS.—Officers appointed by the Grand Orient of France, July 1, 1814, in place of Prince Cambacérès, to exercise the office of Grand Master of France. The first three were Macdonald, Duke of Tarentum; the Count of Beurnonville; and Timbrune, Count de Valence. They were appointed 1st August, 1814. The Grand Mastership of France is now abolished.

GRAND CONSERVATOR OF THE RITE, SOVEREIGN. (See *Knight, Grand Inspector.*)

GRAND CONSISTORY.—The principal governing body of the Ancient and Accepted Scottish Rite in America, under the jurisdiction of the Supreme Council of the 33d degree. All members must necessarily be members of the 32d degree.

GRAND COUNCIL.—1. The three first officers of a Royal Arch Chapter. 2. The superintending body in Cryptic Masonry, formed from the first three officers of each council. 3. A term for those degrees of the Antient and Primitive Rite which teach Egyptian theosophy and the doctrine of the Ancient Mysteries.

GRAND DEFENDER.—The thirty-first degree of the Antient and Primitive Rite of Masonry, and conferred *ex officio* upon the second and third officers of a Chapter, Senate, and Council.

GRAND DIRECTOR OF CEREMONIES.—An important officer in Grand Lodge whose duty is to arrange all the details of the installation

festival, and other meetings of the Craft assembled on solemn occasions. (See *Director of Ceremonies.*)

GRAND EAST.—The situation of a Grand East is the place where the documents relating to the transactions of a supreme body of Craft Masonry are deposited, and whence its circulars, proclamations, and advices issue. Thus the Grand East of England is London; that of Scotland, Edinburgh; and that of Ireland, Dublin, although in the United Kingdom the term is not in use. In France and America the latitude and longitude is always given.

GRAND ELECT, PERFECT, AND SUBLIME MASON.—The fourteenth degree of the Ancient and Accepted Rite. (See *Perfection, Degree of,* and *Secret Vault.*)

GRAND ENCAMPMENT. (See *Encampment, Grand.*)

GRAND EULOGIST.—The twenty-third degree of the Antient and Primitive Rite. It is an official degree dealing with the funerals of brethren of the Rite.

GRAND HIGH PRIEST.—The supreme officer of Royal Arch Masonry in America—the Prince Zerubbabel having been dethroned in obedience to political exigencies. In fact, it is only since 1813 that the English system substituted the Prince for the High Priest. The presiding officer before that time must have been a High Priest.

GRAND INQUIRING COMMANDER.—The sixty-sixth degree of the Rite of Mizraim.

GRAND INSPECTOR INQUISITOR COMMANDER.—The thirty-first degree of the A. and A. Rite. It is of a judicial character. Its place of meeting is called a sovereign tribunal; decorations white; the presiding officer is called Most Perfect President. Jewel—a Teutonic cross, *argent,* with a white watered ribbon. In France the regulations prescribe a white apron with *aurore* (yellow) flap, embroidered with the attributes of the degree.

GRAND INSTALLATOR. (See *Installator, Grand.*)

GRAND INTENDANT. (See *Knight Grand Inspector.*)

GRAND JUDGE. (See *Judge, Grand* and *Tribunal, Grand*).

GRAND LODGE.—In all countries the fountain of Craft Masonry, having the real jurisdiction by right of antiquity and prescript. It possesses an autocratic power, and forms the ultimate court of appeal in all Masonic questions. The Grand Lodge of England is the most venerable of these bodies, and implicit obedience is enjoined to all Lodges under its wise and benevolent rule. In fact, without a Grand Lodge it would be impossible to render the proceedings of Masonry regular. It does not, however, concern itself with the opinions of individuals, but regulates the Craft in its original integrity. Its power is derived from the common consent of the four Lodges existing in London, in 1717, and ratified by

the Union of 1813. On the occasion of an installation, elected Masters, previous to their occupying the chair of King Solomon, are solemnly required to assent to the following declarations:—"You agree to hold in veneration the original rulers and patrons of the Order of Freemasonry, and their regular successors, supreme and subordinate, according to their stations; and to submit to the awards and resolutions of your brethren in Grand Lodge convened, in every case, consistent with the Constitutions of the Order. You promise to pay homage to the Grand Master for the time being, and to his officers, when duly installed, and strictly to conform to every edict of the Grand Lodge." The officers of a Grand Lodge, in all countries, are:—The Grand Master, the Deputy Grand Master, Senior and Junior Grand Wardens, Grand Treasurer, and Grand Secretary. There are also Grand Deacons, Grand Director of Ceremonies, Grand Sword-Bearer, Grand Pursuivants, Grand Stewards, and—though this last is hardly esteemed an officer—Grand Tyler. The Grand Chaplains and Grand Organist are extra, and purely honorary. In England, as the Prince of Wales is Grand Master, there is also a Pro Grand Master. In the continental system, there is also an officer called Grand Orator.

GRAND LODGE MANUSCRIPT.—Preserved in the archives of the Grand Lodge of England. It is a roll of parchment, nine inches long, and five broad, containing the Legend of the Craft, and the Ancient Charges. The date, A.D. 1132, is given to this document, but this is probably an error for 1632 or 1532. Published by Bro. W. J. Hughan in his "Old Charges of British Freemasons."

GRAND MASTER.—The president over the symbolical degrees in any jurisdiction. He has the right of presiding over Grand Lodge—the parliament of the Craft—and also that of presiding in any Lodge he may choose to visit, with the Master of the Lodge to his left, while his own Grand Wardens may be summoned to assist him in the work. He may visit and inspect any Lodge, and see that its work is properly done, and may appoint any one of his Grand Officers to do the same. In him is vested the sole power of granting dispensations for new Lodges. The Grand Master in England appoints his Grand Officers, but in America, and some other countries, the Grand Officers are elected by the body of Grand Lodge. Should the Grand Master die during his term of office, the Pro Grand Master, or Deputy Grand Master, as the case may be, assumes his powers. Should there be no deputy, then the Grand Wardens act according to seniority.

GRAND MASTER ARCHITECT.—The twelfth degree in the Ancient and Accepted Rite. It is a scientific degree, having a resemblance to the Fellow Craft. Officers—Master and two Wardens. The

Chapter has white and red hangings, the five orders of architecture are displayed, with a case of mathematical instruments. Apron—white, lined with blue; Jewel—a heptagonal gold medal, on which is depicted a star, in each angle, enclosed in a semicircle, in the centre an equilateral triangle with the letter ℵ; on the reverse are the five Orders; Ribbon—stone or pale blue colour. This degree is not practised in the A. and P. Rite.

GRAND MASTER MASON.—The title of the Grand Master in Scotland.

GRAND MASTER OF ALL SYMBOLIC LODGES (*Vénérable Maître de toutes les Loges*).—The twentieth degree of the Ancient and Accepted Rite. The president is called Venerable Grand Master, and his officers are two Wardens in the West. Decorations—blue and yellow. Apron—yellow, bordered and lined with blue Sash—broad yellow and blue ribbon, worn from the left. Jewel—a golden triangle with the initials of the Sacred Word. There is reason to suppose that this degree owes its origin to the Templar system of the Chevalier Ramsay. Brother Yarker says:—"It is said this degree was the ceremonial of Master *ad vitam*. Those in the French system held office for life, and this was the ceremonial. The same remark may be made about the Pontifical Orders as being derived from the presidency in the Arch system."

GRAND MASTER OF LIGHT. The same as *Grand Scottish Knight of St Andrew*. (Which see.)

GRAND MASTERS OF FREEMASONRY:—

Grand Masters of England before the Revival of Masonry in 1717.

[This list has been collated with several authorities. It is, however, not given as fact, but as tradition.]

A.D.

287. Saint Alban, a Roman Knight when Carausius was emperor of Britain.
557. Saint Augustine, Bishop of Canterbury.
597. Austin the Monk.
680. Bennet, Abbot of Wirral.
856-8. Saint Swithin.
872. King Alfred the Great.
900. Ethred, King of Mercia.
Prince Ethelward.
924. King Æthelstan.
926. Prince Ædwin or Edwin, Brother of Æthelstan.
957. Saint Dunstan, Archbishop of Canterbury.
1041. King Edward the Confessor; and Leofric, Earl of Coventry.
1066. Roger de Montgomery, Earl of Arundel and of Shrewsbury; and Gundulph, Bishop of Rochester.

1100. King Henry I.
1135. Gilbert de Clare, Marquis of Pembroke.
1154. The Grand Master of the Templars, Bernard de Tremblay.
1176. Peter de Colechurch.
1212. William Almaine.
1216. Peter de Rupibus, Bishop of Winchester.
1234. Geoffrey Fitz Peter.
1272. Walter Giffard, Archbishop of York.
Gilbert de Clare, Earl of Gloucester.
Ralph, Lord of Mount Hermer.
1307. Walter Stapleton, Bishop of Exeter.
1327. King Edward III.
1350. John de Spoulee, Master of the Ghiblim.
1357. William de Wykeham, Bishop of Winchester.
1375. Robert de Barnham.
Henry Yevele, surnamed the King's Freemason.
Simon Langham, Abbot of Westminster.
1377. William de Wykeham (for a second time).
1399. Thomas Fitz-Allen, Earl of Surrey.
1413. Henry Chicheley, Archbishop of Canterbury.
1443. William Waynfleet, Bishop of Winchester.
1471. Richard Beauchamp, Bishop of Salisbury.
1485. King Henry VII., Grand Master of the Order of St John.
1493. John Islip, Abbot of Westminster.
1502. Sir Reginald Bray.
1515. Cardinal Thomas Wolsey.
1539. Thomas Cromwell, Earl of Essex.
1540. John Touchett, Lord Audley.
1549. Edward Seymour, Duke of Somerset.
1551. John Poynet, Bishop of Winchester.
1561. Sir Thomas Sackville.
1567. Francis Russell, Earl of Bedford.
Sir Thomas Gresham.
1579. Charles Howard, Earl of Effingham.
1588. George Hastings, Earl of Huntingdon.
1603. King James I.
1607. Inigo Jones, the Architect.
1618. William Herbert, Earl of Pembroke.
1625. King Charles I.
1630. Henry Danvers, Earl of Danby.
1633. Thomas Howard, Earl of Arundel.
1635. Francis Russell, Earl of Bedford.
1636. Inigo Jones (a second time).

1660. King Charles II.
Henry Jermyn, Earl of Saint Albans.
1666. Thomas Savage, Earl Rivers.
1674. George Villars, Duke of Buckingham.
1679. Henry Bennet, Earl of Arlington.
1685. Sir Christopher Wren.
1695. Charles Lenox, Duke of Richmond.
1698. Sir Christopher Wren (a second time).

Grand Masters of England after the Revival in 1717.

1717. Anthony Sayer, Esquire.
1718. George Payne, Esquire.
1719. J. T. Desaguliers, LL.D., F.R.S.
1720. George Payne, Esquire (a second time).
1721. John, Duke of Montagu.
1722. Philip, Duke of Wharton.
1723. Francis Scott, Earl of Dalkeith.
1724. Charles Lenox, Duke of Richmond.
1725. James Hamilton, Lord Paisley.
1726. William O'Brien, Earl of Inchiquin.
1727. Henry Hare, Lord Coleraine.
1728. James King, Lord Kingston.
1729-30. Thomas Howard, Duke of Norfolk.
1731. T. Coke, Lord Lovel, afterwards Earl of Leicester.
1732. Anthony Brown, Viscount Montacute.
1733. James Lyon, Earl of Strathmore.
1734. John Lindsay, Earl of Crawfurd.
1735. Thomas Thynne, Viscount Weymouth.
1736. John Campbell, Earl of Loudoun.
1737. Edward Bligh, Earl of Darnley.
1738. H. Brydges, Marquis of Carnarvon.
1739. Robert, Lord Raymond.
1740. John Keith, Earl of Kintore.
1741. James Douglas, Earl of Morton.
1742-3. John, Lord Dudley and Ward.
1744. Thomas Lyon, Earl of Strathmore and Kinghorn.
1745-6. James, Lord Cranstoun.
1747-51. William, Lord Byron.
1752-3. John Proby, Lord Carysfort.
1754-6. James Brydges, Marquis of Carnarvon.
1757-61. Sholto Douglas, Lord Aberdour.
1762-3. Washington Shirley, Earl Ferrers.
1764-6. Cadwallader, Lord Blayney.
1767-71. Henry Somerset, Duke of Beaufort.
1772-6. Robert Edward, Lord Petre.

1777-81. George Montagu, Duke of Manchester.
1782-90. H. R. H. Henry Frederick, Duke of Cumberland.
1791-1812. H. R. H. George, Prince of Wales (George IV.).
1813-42. H. R. H. Augustus Frederick, Duke of Sussex.
1843-69. The Earl of Zetland, K.T.
1870-3. The Marquis of Ripon, K.G.
1874. H. R. H. Albert Edward, Prince of Wales, K.G., &c.

Grand Masters of the York Masons.

NOTE.—The earliest roll of Masons preserved of the ancient 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 Hawkesworth, and others, served the Lodge; 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.

1725. Charles Bathurst.
1729. Edward Thompson, jun.
1733. John Johnson, M.D.
1734. John Marsden.

. . . . .

1761-2. Francis Drake, F.R.S.
1763-4. John Sawry Morritt.
1765-6. John Palmer.
1767. Seth Agar.
1768-70. George Palmer.
1771-2. Sir Thomas Gascoigne, Bart.
1773. Charles Chaloner.
1774-5. Henry Stapleton.
1776-9. William Siddall.
1780. Francis Smyth.
1781. Robert Sinclair.

. . . . .

1792. Edward Wolley.

(Grand Lodge collapsed.)

From Brother W. J. Hughan's "Memorials of the Union."

Grand Masters of the Ancient (or Atholl) Masons.

1753. Robert Turner.
1754-5. Edward Vaughan.
1756-9. The Earl of Blessington.
1760-5. Thomas, Earl of Kellie.
1766-70. The Hon. Thomas Matthew.
1771-4. John, 3d Duke of Atholl.
1775-81. John, 4th Duke of Atholl.

1782-90. William Randall, Earl of Antrim.
1791-1813. John, 4th Duke of Atholl.
1813. H. R. H. Edward, Duke of Kent.

From Brother W. J. Hughan's "Memorials of the Union."

Grand Masters of Scotland, also Hereditary Patrons.

1314. Robert Bruce, Founder of the Royal Order of Heredom.
1329. David II.
1371. Robert II.
1390. Robert III.
1424. James I.
1437. James II.
1460. James III.
1488. James IV.
1513. James V.
1542. . . . .
1567. James VI.
1625. Charles I.
1660. Charles II.
1685. James VII.
1688. William III., Prince of Orange.
1714. George I.
1727. George II.
1760. George III.

Grand Masters of the Grand Lodge of Scotland from 1736 :—

1736. William St Clair of Roslin.
1737. George, 3d and last Earl of Cromarty.
1738. John, 3d Earl of Kintore.
1739. James, 15th Earl of Morton, K.T.
1740. Thomas, 7th Earl of Strathmore and Kinghorn.
1741. Alexander, 5th Earl of Leven and Melville.
1742. William, 4th and last Earl of Kilmarnock.
1743. James, 5th Earl of Wemyss.
1744. James, 7th Earl of Moray.
1745. Henry David, 6th Earl of Buchan.
1746. William Nisbet, Esquire, of Dirleton.
1747. Hon. Francis Charters, of Amisfield, afterwards 6th Earl of Wemyss.
1748. Hugh Seton, Esquire, of Touch.
1749. Thomas, Lord Erskine.
1750. Alexander, 10th Earl of Eglinton.
1751. James, Lord Boyd.
1752. George Drummond, Esquire, Lord Provost of Edinburgh.
1753. George Hamilton Gordon, Esquire, Advocate.
1754. The Honourable James, Master of Forbes, afterwards 16th Baron Forbes.
1755-6. Sholto Charles, Lord Aberdour, afterwards 16th Earl of Morton.
1757-8. Alexander, 6th Earl of Galloway.
1759-60. David, 6th Earl of Leven and Melville.
1761-2. Charles, 5th Earl of Elgin and 14th of Kincardine.

1763-4. John, 7th Earl of Kellie.
1765-6. Right Hon. James Stewart, Lord Provost of Edinburgh.
1767-8. George, 8th Earl of Dalhousie.
1769-70. Lieut.-General James Adolphus Oughton.
1771-2. Patrick, 5th Earl of Dumfries.
1773. John, 3d Duke of Atholl.
1774-5. David Dalrymple, Esquire, afterwards Lord Westhall.
1776-7. Sir William Forbes, of Pitsligo, Bart.
1778-9. John, 4th Duke of Atholl.
1780-1. Alexander, 6th Earl of Balcarres.
1782-3. David, 6th Earl of Buchan.
1784-5. George, Lord Haddo.
1786-7. Francis Charteris, younger of Amisfield, afterwards Lord Elcho.
1788-9. Francis, 7th Lord Napier.
1790-1. George, 17th Earl of Morton.
1792-3. George, Marquis of Huntly, afterwards 4th Duke of Gordon.
1794-5. William, Earl of Ancrum, afterwards 6th Marquis of Lothian.
1796-7. Francis, Lord Doune, afterwards 9th Earl of Moray.
1798-9. Sir James Stirling, Bart., Lord Provost of Edinburgh.
1800-1. Charles William, Earl of Dalkeith, afterwards 4th Duke of Buccleuch.
1802-3. George, 5th Earl of Aboyne.
1804-5. George, 9th Earl of Dalhousie.
1806-7. Francis, Earl of Moira, K.G., G.C.B., afterwards 1st Marquis of Hastings.
1808-9. Hon. W. Ramsay Maule, of Panmure, afterwards 1st Lord Panmure.
1810-11. James, 2d Earl of Rosslyn.
1812-13. Robert, Viscount Duncan, afterwards 2d Earl of Camperdown.
1814-15. James, 4th Earl of Fife.
1816-17. Sir John Marjoribanks, of Lees, Bart., M.P.
1818-19. George, 8th Marquis of Tweeddale.
1820-1. Alexander, 10th Duke of Hamilton and Brandon.
1822-3. George William, 7th Duke of Argyle.
1824-5. John, Viscount Glenorchy, afterwards 2d Marquis of Breadalbane.
1826. Thomas Robert, 10th Earl of Kinnoul.
1827-29. Francis, Lord Elcho, now 8th Earl of Wemyss and March.
1830-31. George William, 9th Baron Kinnaird and Rossie.
1832. Henry David, 12th Earl of Buchan.

1833-4. William Alexander, Marquis of Douglas and Clydesdale, afterwards 11th Duke of Hamilton and Brandon.
1835. Alexander Edward, Viscount Fincastle, afterwards 6th Earl of Dunmore.
1836-7. James Andrew, Lord Ramsay, afterwards 10th Earl and 1st Marquis of Dalhousie.
1838-9. Sir James Forrest, of Comiston, Bart., Lord Provost of Edinburgh.
1840. George William, 11th Earl of Rothes.
1841-2. Lord Frederick Fitz-Clarence, G.C.H.
1843-63. George Augustus Frederick John, Lord Glenlyon, afterwards 6th Duke of Atholl.
1864-6. John Whyte-Melville, of Bennochy and Strathkinness.
1867-9. Fox-Maule, 11th Earl of Dalhousie.
1870-3. Francis Robert, 4th Earl of Rosslyn.
1874. Sir M. R. Shaw-Stewart, Bart.

Patrons and Honorary Grand Masters in the Grand Lodge of Scotland.

1804-29. George, Prince of Wales, afterwards George IV.
1830-6. William IV.
1871. Albert Edward, Prince of Wales.

Grand Masters in France—elected by the Grand Lodge of France, and the Grand Orient.

1735. Lord Derwentwater.
1737. Earl Harnwester.
1738. The Duke D'Antin.
1743. Louis de Bourbon, Prince of Clermont.
1771. Louis-Philippe-Joseph, Duke de Chartres, afterwards Duke of Orleans, afterwards Philippe Egalité.
1795. Alexander L. Roettiers de Montaleau, by the title of Grand Vénérable.
1805. Prince Joseph Bonaparte, Ex-King of Spain.

Deputies to the Grand Master.

Prince Cambacérès. Joachim Murat, King of the Two Sicilies.

Grand Masters elected by the Mother Lodge of the Philosophical Scottish Rite.

1776. The Marquis de la Rochefoucault-Bayers.
1785. The Viscount de Gaud, grandee of Spain.
1807. The Prince Cambacérès.

Deputy Grand Master.

M. le Comte de Valence, peer of France.

Sovereign Grand Commanders elected by the Supreme Council of the XXXIII° *in France.*

1804. The Comte de Grasse-Tilly.
1807. The Prince Cambacérès.

Grand Masters of Holland.

1734. Vincent de la Chapelle.
—— The Count de Wassenaer.
1735. Jan Kornelius Rademacher.
1756. The Baron Van Aerssen-Beyeren-Van-Hoggerheide.
1758. Korstoff-Frederik-Antoni, Comte de Bentinck.
1759. The Baron Van Boetzelaer.
1798. Van-Teilingen.
1804. M. Byleveld.
1811. Ian Bousquet.
1812. M. Barnaart.

GRAND OFFERINGS.—These are traditionally said to have been made on Mount Moriah, and were the offering of Isaac by Abraham, the building of the altar by David to stay the pestilence, and the dedication of the First Temple by Solomon.

GRAND OFFICERS.—The Grand Wardens, Grand Registrar, Grand Treasurer, and Grand Secretary; the Grand Director of Ceremonies, Grand Sword-Bearer, Grand Pursuivants, and others. Grand Tyler is hardly an officer, not being mentioned in the Constitutions.

GRAND ORIENT.—The designation of a Grand Lodge among the Latin races. (See *Grand East*).

GRAND PONTIFF (*Sublime Écossais*).—The nineteenth degree of the Ancient and Accepted Rite—concerned with an examination of the apocalyptic degrees of the New Jerusalem. Officers—a Thrice Puissant in the East, and one Warden in the West. The members are called True and Faithful Brothers, and are clothed in white, with blue fillets, decorated with twelve golden stars. Jewel—an oblong square of solid gold with the letter A on one side, and Ω on the other.

GRAND PRINCIPALS.—The first three officers of any Royal Arch Chapter in England—Zerubbabel, Haggai, and Jeshua.

GRAND PRIOR.—1. The chiefs or conventual bailiffs of the eight langues of the Order of Malta. Other officers were also called Grand Priors, and the number was twenty-six in all. 2. Third officer in the Supreme Council, Ancient and Accepted Rite, Southern Jurisdiction, United States of America. (See *Prior.*)

GRAND PRIORY.—The title applied to the head of the Templars in Scotland and England, synonymous with Grand Encampment, Conclave, &c.

GRAND REGISTRAR.—The Grand Lodge of England has a Grand Registrar, usually a man of high position. His duties are to advise with the other Grand Lodge officials on questions of etiquette and record.

GRAND SCOTTISH KNIGHT OF ST ANDREW.—The twenty-ninth degree of the Ancient and Accepted Rite—also called Patriarch of the Crusades, and Grand Master of Light. It is devoted to toleration and freedom, inculcating equality under the moral law, with a chivalric spirit. The assembly is called a Chapter, and two apartments are required. The hangings of the first are crimson, with white columns, and the room represents the court of Saladin, the great Sultan of Egypt and Syria; the second apartment is decorated in the Oriental style. The president is termed Venerable Grand Master. The costume of the Knights is a crimson robe, with a large white cross of St Andrew on the breast. The jewel consists of two interlaced triangles, formed by arcs of large circles, with the concave outward, of gold, enclosing a pair of compasses, open to twenty-five degrees. At the bottom, and to one of the points, is suspended a St. Andrew's cross, of gold, surmounted by a knight's helmet. On the centre of the cross is the letter , within an equilateral triangle, encompassed by a winged serpent. Between the two lower arms may be suspended a key.

GRAND SECRETARY.—This office is esteemed a high honour, and, in England, Scotland, and Ireland, is usually bestowed upon a man of superior abilities, unimpeachable integrity, and of gentle birth. His duties are of extreme delicacy, as he has the very difficult task of reconciling all sorts of practical questions, so as to satisfy the inquirer, and still maintain the principles of Masonry intact. Of late years, and since the decease of Grand Secretary W. H. White, the duties of the office have become very onerous, and the correspondence is voluminous in extent. His signature must be affixed to every document issued from the office of the Grand Secretary, and he is custodian of the Seal of the Grand Lodge. The regulations of 1722 had provided for the creation of such an office, but even up to the beginning of this century, that undivided attention, now imposed upon the Grand Secretary, was unnecessary, and the work appertaining to the office could be easily performed by a bi-weekly attendance of a few hours' duration. At the present day, hundreds of letters are received and forwarded in the course of a single day; and in almost every instance the personal attention of the Grand Secretary is required

to the correspondence. These remarks, of course, apply more especially to London, Edinburgh, and Dublin, and, in a measure, to France, Germany, America, Italy, and other countries; but there is no country in which responsibility falls so heavily as it does in England, the natural home of Masonry. The Jewel of the Grand Secretary is a circle enclosing two pens crossed. His badge of office was formerly a bag. (See *Bag.*)

GRAND STEWARDS.—An office of distinction, much prized by the Fraternity. These dignitaries have the superintendence of the banquet, and other arrangements connected with the annual festival of Freemasonry. Eighteen Grand Stewards are, at the present time, appointed from eighteen Lodges by the Grand Master, on the nomination of the Lodge. A P.G.S. is entitled to wear purple clothing; his Jewel is a cornucopia, within a circle; his badge of office a white rod.

GRAND STEWARDS' LODGE.—In the English Constitutions, the past and actual Grand Stewards constitute a Lodge without any special number. It has, however, no working power, and is represented in Grand Lodge by its Master, Wardens, and Past Masters. There is no functional obligation to belong to the Grand Stewards' Lodge on the part of Stewards.

GRAND TILER, OR TYLER.—An official answering to the Tiler in a subordinate Lodge. He is usually re-appointed from year to year. He cannot be regarded as a grand officer, as his situation precludes his joining in the discussions of the Grand Lodge.

GRAND TREASURER.—An elective office in Grand Lodge. His duties are easily understood. Jewel—a circle enclosing two keys crossed, or in saltire.

GRAND TRIBUNAL.—The Judicial Council of the Antient and Primitive Rite, held within the bosom of a Mystic Temple, and formed of the Grand Defenders, thirty-first degree. It is presided over by a Grand Judge. The costume is a white sash, a black collar with three white stripes, with the balance, book, sword of justice, &c. Jewel—a double headed eagle with the wings drooping, and the figure 31 upon the breast, also any decoration which may have been conferred by the Grand Chancery.

GRAND WARDENS.—The Senior and Junior Grand Wardens are, in rank, next to the Provincial and District Grand Wardens, in Grand Lodge. Their duties resemble those exercised by the Wardens of subordinate Lodges. The Grand Master appoints these officers in England, but in America they are elected.

GRANT, BARON, OF BLAERFINDY.—A member of the Lodge *du Contrat Social.* Founder, in 1784, of the Order of Sublime Masters of the Luminous Ring.

GRASSE-TILLY, ALEXANDRE FRANCOIS AUGUSTE, COMTE DE.—Born at Versailles, about 1766. Initiated in the Lodge *Contrat Social*, and afterwards an affiliated member of the French Lodge, *la Candeur*, at Charleston, S.C., U.S.A., in 1799; a founder of the Lodge *la Réunion Française*, and at one time its Master. In 1802, he was a member of the Supreme Council of the Ancient and Accepted Rite, established in 1801, at Charleston. He was Grand Commander of this rite in France, from September 22, 1804, until 1806; and March 5, 1805, he founded another Supreme Council at Milan, in Italy, and on July 4, 1811, another at Madrid, in Spain. Being taken prisoner by the English, he did not return to France until 1815, when he resumed his functions as Grand Commander of the Supreme Council of America. He resigned in 1818, and was succeeded by Comte Decazes. The exact date of his death is not recorded.

GRAVE.—In Masonry, the analogue of the pastos, couch, or coffin, in the ancient mysteries. It is curious and suggestive that *jadathin* is given in some copies of the Korân (Surât xxi.) instead of *hadabin*, a hill.

GREATER LIGHTS. (See *Lights, Symbolical.*)

GREECE.—Grand Lodge established 1867, but not finally independent until 22d July, 1872. The chief seat of the fraternity is at Athens, where the Supreme Council of the Ancient and Accepted Rite is also established. H.I.H. the Prince Rhodocanakis has been elected Grand Master from 1872-1878.

GREEN.—The especial colour of the Perfect Master, Knight of the East, Knight of the Red Cross, and Prince of Mercy. With the Master Mason, it is a symbol of immortality, and among the Druids, the emblem of hope.

GREETING.—A word signifying salutation. At the beginning of the eighteenth century, it was usual, at the meeting of Masons, to say, "God's good greeting be to this our happy meeting." In Masonic documents we sometimes find the letters S.·. S.·. S.·.—the initial of the Latin word *salutem*, or health, thrice repeated.

GREGORIANS.—A society established early in the eighteenth century, in ridicule of the Freemasons. They were still in existence in 1797, but by that time they must have changed their character, as Prince William Frederick of Gloucester was then their chief; and Dr Munkhouse, the chaplain who preached a sermon in that year, spoke highly of the Order as a useful ally of Freemasonry.

GREINEMANN, LUDWIG.—A Dominican preacher at Aix la Chapelle, who, in 1779, strove to prove that the Jews who crucified Christ were Freemasons. He was abetted in this ridiculous design by one Peter Schaff, a Capuchin, but at length the authorities inter-

vened, and extinguished the preachers, without showing any special favour to the Masons.

GRIP.—A word peculiar to Masonry; in German, *der Griff*, and in French, *l'attouchement.*

GROTON.—A corruption of Crotona, in the Leland manuscript.

GROUND FLOOR OF KING SOLOMON'S TEMPLE.—A Mosaic pavement of alternate white and black stones laid lozenge-wise. (See *Mosaic Pavement* and *Grand Offerings.*)

GROUND FLOOR OF THE LODGE.—The Lodge is said to rest on holy ground, and symbolically represents Mount Moriah, the site of the Temple of Solomon. It was once the threshing-floor of Ornan, the Jebusite, and David bought it of him for fifty shekels of silver. The Kabbalists assert that it was here that Adam was buried, and Abel slain. (See *Holy Ground.*)

GUARD. (See *Due Guard.*)

GUARD OF THE CONCLAVE. (See *Knight of the Christian Mark.*)

GUARDS.—Officers occasionally appointed in the Red Cross and Templar systems.

GUERRIER DE DUMAST.—Born at Nancy, 26th February, 1796. He wrote a poem entitled *La Maçonnerie*, in three cantos, with elaborate notes, for which he received a gold medal.

GUGOMOS, BARON VON.—A Masonic adventurer, who appeared in Germany about 1775. He was a member of the Strict Observance, and claimed to have received powers from the Unknown Superiors of the Holy See at Cyprus, to establish a new order of Knights Templar. He convoked a congress, at Wiesbaden, which was attended by some, despite the warnings of Dr Bode. In 1786, he confessed that he was a Jesuit agent.

GUIBBS.—A name assigned by some members of the high degrees to one of the celebrated assassins. These names have taken the most singular forms. One of these names is Romvel, apparently a corruption of Cromwell; but Jubelum Guibbs has puzzled many people. Dr Mackey suggests that it was derived from the name of one Dr Adam Gib, a preacher of the Hanoverian party, in 1745, who violently opposed Charles Edward Stewart; when the young Pretender retired to France, he erected his Primordial Chapter at Arras, and in the ritual he bestowed the name of his old enemy on one of the ruffians. The notion is amusing, but totally at variance with the character of that unfortunate prince, who never descended to such petty vengeance.

GUILLEMAINE DE ST. VICTOR, LOUIS.—A Masonic author, whose principal work was the *Récueil Précieux de la Maçonnerie Adonhiramite*, 3 vols., Paris, 1782.

GUSTAVUS IV., OF SWEDEN.—Initiated at Stockholm, 10th March, 1793. He issued an Ordonnance, 9th March, 1803, requiring all

the secret societies in his dominions to communicate their forms and ceremonies to the government officials, but expressly exempted the Freemasons.

GUTTURAL POINT OF ENTRANCE. (See *Points of Entrance.*)

GYMNOSOPHIST, THE.—Eighth degree of the Kabbalistical Rite.

GYMNOSOPHISTS, THE.—1. A section of ancient Indian philosophers, who lived in the forests, and dispensed with the use of clothes. Their tenets comprehended the immortality of the soul, and its progressive migration into other bodies. Great astronomical and scientific skill was attributed to them. They practised celibacy, drank no wine, and lived on the fruits of the earth. According to them, the chief happiness of man consisted in a contempt for riches, and an abstinence from all sensual indulgences. 2. A sect of Anchorites, who lived in Ethiopia, without any covering by day or night.

GYPSIES.—This curious race has been regarded with great interest ever since its first appearance in Europe, and of late has again attracted special attention, as presenting a great field for philological study. The *Bohémiens, Zingari, Gitanos,* or *Zigeuner,*—for by these names are they known in various countries,—seem first to have entered Europe early in the 16th century. Munster says that they first appeared in Germany in the year 1417, but this is probably a clerical error for 1517. In a very few years they had spread over almost all Europe, rousing the alarm and suspicion of the governments of the several countries. They were expelled from England, in 1530, by statute 22, Henry VIII., c. 10; and by 1st and 2d Philip and Mary, c. 4., and 5th Elizabeth, c. 20. They were condemned to death, without benefit of clergy, if they remained in the kingdom one month. This was, however, repealed by 23 George III., c. 54. From France they were banished in the year 1560, and from Spain in the year 1591. In Scotland, they seem to have met with some favour, as they were protected by writs of Privy Seal, in the years 1553 and 1554, and again in 1594. The name *Gypsies* was given them from the supposition that they were of Egyptian origin, arising, it is supposed, from their own statement; but later research has shown that their language,—*Romanis,*—while devoid of any resemblance to the Coptic, is an Indian dialect of great antiquity, and may claim to be the oldest spoken language in existence—being, probably, not a daughter, but a sister of Sanskrit. The earliest specimen of the language we possess is contained in the life of Dr Andrew Borde, physician to Henry VIII. —the original Merry Andrew,—which has been lately published by Mr Furnival for the Early English Text Society. We next find a vocabulary in "Bryce's Travels in Hungary," published

early in this century; and from that to the present time there has been a constant supply of information on the subject. Perhaps Mr George Borrow was the first to draw general attention to the matter, by his fascinating romances, "Lavengro" and "Romany Rye." By-the-bye, the former word is given in Bryce, with the meaning, *a liar*. Mr Borrow has lately published a *Lavo-lil*, or dictionary, but he is so incautious (especially in his translations) as to what words he uses,—occasionally mixing up Spanish or Hungarian words with his *Romanis*,—that it requires great care in its use, and cannot be compared with the work of Dr Bath Smart and H. Crofton, Esq., published by Messrs Asher, 1873. Other English writers on the subject have been Crabbe, Roberts, Mr Leyland (better known as "Hans Breitmann"), and Mr Simson, who treats principally of the Scottish Gypsies. Among foreign writers may be named—Grellman, Potts, and Professor Miclositch, and, above all, Monsieur A. Paspati, whose erudite work on the Turkish Gypsies must always be a standard book of reference with students of the subject. All these authors show that the language is essentially the same, wherever spoken; and the testimony of the people themselves bears this out—one of the men having given the writer a long account of a Gypsy family, from Egypt, that he met at Gravesend, with whom he said he could converse perfectly, only, "they talked very broad." He also mentioned, as a curious fact, that the woman carried her child, not, as in this country, at her back, but slung on the hip. The Gypsies are generally considered to be simply the *Pariahs*, or *Suders*, of India; but it is more probable that it will be found they are as much a distinct class in India as in Europe, and that their language, even there, is peculiar to themselves. Probably the most singular thing about this people is the apparent absence of anything like a religion. They always profess to belong to the religion of the country in which they may chance to be, but whether they have any *cultus* peculiar to themselves, still remains unknown. Their word for God, viz., *Divvul*, is no guide, as it is clearly only connected with *divvus*, a day, but is curious as being allied to the Sanskrit *dyas*; and so, probably, to Latin *dies*, and *Jupiter—i. e., dies pater*. Their marriage ceremonies are most strange, but will hardly admit of description here. A very good account may be found in Mr Simson's work, and the writer knows of one person who has witnessed them. They have peculiar customs at the death of any of their number, being careful to destroy everything belonging to the deceased, even to the cups and other vessels used by them in their illness. They will also abstain from anything, whether amusement, luxury, or whatever it may be, in which the deceased took especial pleasure. The writer knows

one family who will never drink brandy, on the ground that it is always the last thing that any of their people take before death. The Gypsies have always made a trade of fortune-telling,—or *dukkering*, as they themselves call it,—and there can be no doubt that they put great faith in it, though few of them know any certain rules respecting it. The ordinary fortune-tellers make use of a jargon learned by rote, and the older, and more accredited, keep their mode of divination so strictly secret that the writer has never been able to discover the rules by which they profess to make their calculations. All the race are most firm believers in ghosts, and can relate many tales respecting them. One of the points for which the pure-blooded Gypsies are most noted is, their strict regard for the chastity of their women. It is said that formerly any offender was punished with death, by burying alive. Mr Simson says that "the Gypsies have certain signs by which they recognise one another on meeting," and though this has never been actually verified by the writer, it is highly probable. At the present day, the stringent police regulations have made the Gypsies disappear, to some extent, from the roads, and settle near towns. Their numbers are also kept down by the ravages made by consumption among the younger members. According to De Pauw, Freemasonry originated with the Gypsies. He says:—"Every person who was not guilty of some crime could obtain admission to the lesser mysteries. Those vagabonds called Egyptian priests, in Greece and Italy, required considerable sums for initiation, and their successors, the Gypsies, practice similar mummeries to obtain money. And thus was Freemasonry introduced into Europe." Simson, in his "History of the Gipsies," 1866, finds "a considerable resemblance between Gipsyism, in its harmless aspect, and Freemasonry, with this difference, that the former is a general, while the latter is a special society; that is to say, the Gipsies have the language, or some of the words and the signs peculiar to the whole race, which each individual or class will use for different purposes. The race does not necessarily, and does not in fact, have intercourse with every other member of it; in that respect they resemble any ordinary community of men." And he adds:—"There are many Gipsies Freemasons; indeed, they are the very people to push their way into a Mason's Lodge, for they have secrets of their own, and are naturally anxious to pry into those of others, by which they may be benefited. I was told of a Gipsy who died lately, the Master of a Mason's Lodge. A friend, a Mason, told me the other day of his having entered a house in Yetholm, where were five Gipsies, all of whom responded to his Masonic signs." This may be true, but it is not all the truth. These despised Gypsies are in possession of many occult

secrets, but they keep them jealously concealed. The system by which they foretell events is one of great antiquity, and connected with Oriental methods of divination. It is possible to study their science in a philosophical manner, and the means of divining are still in existence, although in a degraded form. They certainly are acquainted with many Gnostic secrets, and it is evident to any member of the Order of Ishmael that their chiefs, at least, obtained a knowledge of many of the traditions connected with that order. (See *Lúlís.*)

H.

H, the eighth letter of the English alphabet, but in its nature rather an aspirate than a letter proper. As a Latin numeral, H denotes 200, and with a dash over it, thus, $\overline{H}$, 200,000.

H.·. A.·. B.·.—Abbreviation of Hiram Abif.

HABAKKUK (Hebrew חֲבַקּוּק, *a struggler, a favourite*).—1. One of the most distinguished of the Jewish prophets. 2. In the thirty-second degree of the Ancient and Accepted Rite, he answers to Tuesday and Xerxes.

HABBAMAH, or JABAMIAH (Hebrew הַבָּמָה, *fanum excelsum*).—Used in the thirtieth degree of the Ancient and Accepted Rite of France. Jabamiah is the corrupted form of this word, which, although used in some Areopagi of the Scottish Rite, has no meaning whatever. In process of time, many of the passwords have been singularly distorted from their original forms.

HABBAT FI SHAIRAT (Arabic, *a grain, an ear of barley*).—Used in the Order of Ishmael.

HABIN (Hebrew חֲבִין, *intelligens*).—1. A king of Canaan, who reigned at Azor, whose general was Sisera (Judges iv. 2, 23). 2. The name of the initiate in the fourth degree of the French Modern Rite, sometimes given as Johaben, or Jabin יָבִין.

HADEESES.—The traditions preserved by the Mohammedan doctors, according to the Christian authorities, were said to be 5266 in number. The Mohammedan doctors, unfortunately for the Christian authorities, know nothing about them.

HÆRESIARCH.—The founder of an heretical sect.

HÆRESIMACHÆ.—Writers who have written books against heresy.

HAFEDHA.—The second of the four gods worshipped by the Arab tribe of Ad, before the time of Mohammed, to which Hûd, or Heber, was sent. These were Sâkia, the God of rain, Hâfedha, the Preserver from Danger, Râzeka, the Provider of Food, and Sâlema, the God of Health.

HAGAR (Hebrew הָגָר, a stranger).—An important personage in the Order of Ishmael. She was the substituted wife of Abraham,

with the consent of Sarah, and probably presented to the Syro-Arabian prince by Pharaoh during his visit to Egypt (Gen. xii. 16), as she is mentioned as an Egyptian (Gen. xvi. 3). Sarah was then Sarai, and Abraham, Abram. The touching history of Hagar cannot be read without emotion. In the Order of Ishmael her story with her justification is told at full length. She was expelled the tent of Abram at Sarai's instigation, and is stated at the time of her return to have been likely to produce seed to Abram. She was specially blessed with a vision from the Lord by his messengers, and told to call her son Ishmael, or *God shall perceive*—in Hebrew יִשְׁמָעֵאל; but the duty of obedience to her lord was enjoined, while a blessing was given her in the promise of protection to her descendants through him. That prophecy has been wonderfully fulfilled, through the three branches of Ishmael, and through that family of man alone, it is said, will the Paraclete, Comforter, or Periclyte, the Illustrious, arrive. (See *Ishmael.*)

HAGARENES.—The descendants of Hagar, through Ishmael. They were divided into twelve tribes:—1. Nebaioth (the Nabatheans of Arabia Petræa); 2. Kedar (Kedarenes, or Bedouins); 3. Abdeel; 4. Mibsam; 5. Mishma; 6. Dumah; 7. Massa; 8. Hadad, or Hadar; 9. Thema; 10. Jetur; 11. Naphish (the Ituræans and Naphishæans were the tribe of Gad—1 Chron. v., 19-20); and 12. Kedmah. Their local habitations seem to have been east and south-east. Akin to them were the Keturahites (descendants of Abraham and Keturah), Simram, Jokshan, Medan, Median, Jishbak, and Shuach. From the tribe of Shuach was descended Bildad, one of the friends of Job. We should also not forgot to name the Edomites, or posterity of Esau, whose capital was Petra.

HAGGAI (Hebrew חַגַּי).—1. Born in Babylon during the captivity, and the companion of Zerubbabel and Jeshua, when they proceeded to the rebuilding of the Temple, B.C. 516. 2. The second Principal in an English Royal Arch Chapter; in America, the third.

HAGIARCHY.—Sacred or church government.

HAGUE, THE. (See *Netherlands.*)

HAH.—The Hebrew definite article, and connected with the substitute word.

HAIL, HALE, OR HELE!—1. Used in various ways—thus, as an interrogation, "Whence do you hail?" it means, "Of what Lodge are you a member?" from the Anglo-Saxon *Hæl*, as "Hail, well met." 2. From the Saxon *Helan*, to conceal. Gower uses it thus:—

> "There may no man's privitie,
> Be *heled* halve so well as myn."

It is a word soon introduced to the notice of the initiate.

HALL, MASONIC.—The erection of buildings specially devoted to Masonic purposes is much to be approved—the old system of holding Lodges at taverns having led to many abuses. In England, this principle is now being carried out with very happy results, and similar advantages have accrued in America. It is very desirable to emancipate all Masonic Lodges from the necessity of continual feastings. The first Masonic Halls erected were at Philadelphia in 1764, and at Marseilles about 1765; and in 1775, the Grand Lodge of England first laid the foundation of a Masonic Hall in London, which was solemnly dedicated 23d May, 1776, to Masonry, Virtue, and Universal Benevolence. A similar hall was built at Newcastle in the same year, and Sunderland erected one in 1778. Masonic Halls now exist in all parts of the United Kingdom, in the Colonies, on the Continent, and in America. The two most magnificent buildings of the kind in the world are at Philadelphia and New York—where the convenience of the Fraternity for the working of all rites has been consulted.

HALLELUIAH (*Praise the Lord*).—Expression of applause in the Apprentice degree of Mizraim, in the degree of Sublime Ecossais, Heavenly Jerusalem, and others.

HAMBURG.—The Earl of Strathmore, in 1733, granted a dispensation for a Lodge in Hamburg, to eleven Masons, and by their means Masonry was first introduced into Germany; but of the further action of this Lodge we have no knowledge. Brother Luettman obtained a warrant, in 1740, from the Grand Lodge of England, together with a patent as Provincial Grand Master for Hamburg and Lower Saxony, and established a Lodge, which, in 1741, assumed the name of Absalom. In 1801, Hamburg declared its Masonic independence.

HAND.—The hand is an important symbol in Masonry, as well as in the various religions of the world, having been adopted from the most ancient times out of the ceremonial of the mysteries. According to Horapollo, the Egyptians regarded the hand as a symbol of a builder; and, in the mysteries, the left hand was the symbol of equity. The hand in the Roman Catholic Church performs the operation of benediction, and the lines of the hand were considered as typical of the events of life, and an art of chiromancy was instituted to explain these. The most learned chiromantist among the English was one Saunders, while, within a few years, D'Arpentigny and Desbarolles have written two valuable and interesting works in the French language, in which this occult science is carried out to its ultimate expression.

HAND-CLAPPING.—A common Masonic expression of applause and approval, universal throughout the Fraternity.

HAND, LEFT. (See *Left Hand.*)

HAND, RIGHT. (See *Right Hand.*)

HAND TO BACK. (See *Points of Fellowship.*)

HAND TO HAND. (See *Points of Fellowship.*)

HANDS, UNITED.—Clasped hands are a symbol of fidelity and trust. A rare and curious Spanish work was published at Vittoria, in 1774, where three hands are shown united in the vignette on the title.

HANOVER.—The Lodge "Frederick" was organized in Hanover in 1744, but being opposed by the priests, did not get into active working until 1746. The first Provincial Grand Lodge was established in 1755, and in 1828 it was declared an independent Grand Lodge. This Grand Lodge was dissolved on the 17th February, 1867, on the union of Hanover with Prussia, when most of the Lodges went under the Grand Lodge Royal York at Berlin, and a few acknowledged the Grand Lodge of the Three Globes.

HAPTZIEL (הַפְצִיאֵל, *voluntas Dei*).—A word in the twenty-third Degree of the Ancient and Accepted Rite.

HAPPY ALLIANCE OF SAXE-HILDBURGHAUSEN, ORDER OF.—Instituted 1st October, 1749, by his Serene Highness Frederick Christian Ernest, the Duke, in commemoration of his marriage with H.R.H. Louisa, Princess Royal of Denmark, the daughter of Queen Sophia Magdalena. (See *Fidelity, Order of.*) Badge—a small white enamelled Maltese cross, *or*. On the obverse, on the upper and lower points, the initials F.C.E. *or*; the extremities two regal crowns; on the lateral points are the cyphers of the Duchess, L.L., *or.*, and the extremities are surmounted by a ducal crown of red enamel, turned up with ermine. In the centre in an escutcheon, *or*, are the arms of Saxony, impaled with those of Norway. Reverse—a morning star in the centre; under the upper and lower points the motto, *Fidelité et Constance;* the lateral points bear the date of institution. In each angle there is a glory, *or*. Ribbon—rose-coloured, watered, *bordée argent.*

HAR.—The second King in the Scandinavian mysteries; also called Odin.

HARAM, GRAND.—The seventy-third degree of the Rite of Mizraim.

HARBINGER.—An officer in the Knights of the Holy Sepulchre, and also in the Knights of St John the Evangelist.

HARLEIAN MANUSCRIPTS.—No. 2054 in the Harleian collection, British Museum, is a manuscript of four leaves, containing six and a half pages of close writing, said to be in the autograph of the Chester Herald, Randle Holmes, who died 1659, and containing records of the Constitutions of Masonry. First published

by Brother W. J. Hughan, in his "Unpublished Records of the Craft." There is another manuscript in the same collection, No. 1942, containing the Oath of Secrecy as follows:—"I, A. B. Doe, in the presence of Almighty God, and my fellows and brethren here present, promise and declare that I will not at any time hereafter, by any Act or Circumstance whatsoever, directly or indirectly, publish, discover, reveall, or make knowne, any of the Secrets, privileges, or Counsels of the Fraternity or fellowship of Freemasonry, which, at this time, or any time hereafter, shall be made known unto me; soe helpe mee God and the holy contents of this book."

HARMONISTS.—A sect of German Protestant emigrants who settled in America about 1805. They were sometimes called Rappites, from the name of their pastor, George Rapp. Their present settlements are in Pennsylvania and Indiana. So far as they exist, they are now few in number. Their tenets were, toleration, education, and community of goods.

HARMONY.—In America, the S. W., who is supposed to preside over the Lodge in the hours of labour, is also entrusted with the preservation of harmony, so that none shall depart without profit and pleasure.

HARMONY, BROTHERS OF.—A name of the Order of the Black Brothers, which see.

HARMONY, KNIGHT OF. (See *Knight of Harmony.*)

HARMONY, ORDER OF UNIVERSAL.—1. A society founded in 1783, by Mesmer and his disciples, the object of which was to propagate the doctrines of animal magnetism. (See *Iatric Masonry.*) 2. An androgynous order, founded in 1788 by Grossinger, under the patronage of Augusta, Countess of Staff. The Duchess of Newcastle was Grand Mistress. They bound themselves by a solemn obligation to friendship and love. 3. A French Rite, established in 1806, comprising twenty-six degrees, with an idea of cultivating a trade with the East Indies.

HARMOSTES.—A title bestowed in Sparta upon the magistrates, to whom was committed the duty of building and repairing the forts, citadels, and other buildings.

HARNWESTER, EARL OF.—Elected second Grand Master of France in 1737. He was succeeded by the Duke D'Antin. It is probable that there is some confusion in the name, as it cannot be found in the peerage.

HARODIM.—Bad Hebrew for *overseers* or *provosts.* First used by Anderson in his Constitutions, based upon 1 Kings v. 16, and 2 Chron. ii. 18.

HARODIM, GRAND CHAPTER OF.—A Masonic educational body, instituted by William Preston in 1787. It was intended therein

to give access to the lectures, as they then stood, much as they are imparted in Lodges of Instruction at the present day. The lectures were then divided into sections, and the sections into clauses. These sections were annually assigned by the Chief Harod to a certain number of skilful companions—denominated Sectionists—who, in turn, distributed the clauses among a subordinate class, termed, in this system, clauseholders. Those who distinguished themselves by application, and learnt all the lectures, were called lecturers, and from among them the Chief Director was chosen. A system of clause tickets was brought into vogue, which tickets were not transferable without the consent of the Council. The government of this Chapter was vested in a Grand Patron, two Vice-Patrons, a Chief Ruler, and two Assistants, with a Council of twelve approved Companions, chosen annually at the Chapter held nearest to the festival of St John the Evangelist. However useful this system was at the time, it is now superseded by Lodges and Chapters of Instruction.

HARODIM, PRINCE OF.—Said to have been Tito, the eldest of the Provosts and Judges, chief of the three hundred architects termed Harodim.

HARPOCRATES.—The Hellenic god of silence and secrecy; also *Her-pe-χrut*, sometimes called Horus the Child, among the Egyptians. There is a double symbolism here—Horus being the mystic son of Osiris and Isis, coming from the silent land in a state of helplessness and innocence, he presses his finger to his lip, and, when grown to manhood becomes the representation of Osiris and enlightener of the world—which light is mystical, and refers to the future life, and, therefore, should not be lightly spoken of by mortals. He was the god of the renewed year—the son of Osiris, in his capacity as Creator; and peach blossoms were consecrated to him in spring. His statues were erected at the porches of temples and other places of mystery.

HARRIS, THADDEUS MASON, D.D.—Born at Charlestown, Mass., U.S.A., 7th July, 1767, graduated at Harvard, 1787. Ordained, 1793; died at Boston, 3d April, 1842. He was at various times Deputy-Grand Master, Grand Chaplain, and Corresponding Grand Secretary of the Grand Lodge of Massachusetts. He published several Masonic works of value.

HARUSPICES, ORDER OF.—An order established at Rome at the time of the foundation of the city, on the basis of a pre-existent Etruscan order, whose founder was Tages, a mythical personage who, like Adam, was an autochthon, or formed from a clod of earth. There were two sections in this order—those who judged of future events and happy omens from the observation of the flight of birds, and the habits of beasts; and those whose infer-

ences were drawn from the examination of the entrails of newly killed animals. Thus has superstition ever heralded the advent of true science, now represented by the naturalists and physicists of our days in the one relation, and the physiologists in the other. The two degrees were those of *Haruspex, ab aris aspiciendis,* and *Extispex, ab extis inspiciendis.*

HASIDIM, SOVEREIGN PRINCE.—The seventy-fifth and seventy-sixth degrees of the rite of Mizraim. The word in Hebrew is Chasidim, חסידים, signifying *saints.*

HAT.—Among the Romans the hat was a sign of freedom. Formerly, Masons wore hats in the Lodges as a symbol of freedom and brotherly equality.

HATTEMISTS.—Founded by Pontian Van Hattem, in the seventeenth century, he being a pastor in the province of Zeeland, Holland. His interpretation of Calvinistic principles was, that mankind were under no sort of obligation to obey the divine laws; and that the whole of religion consisted not in action, but in patient suffering. He denied that doctrine which imputes satisfaction by Christ, and considered that God does not punish men *for* their sins, but *by* them.

HAUNCHES.—The haunches of an arch are situated between the crownings and the springing, in architecture.

HAUPT HUETTE.—The German Steinmetzen in the Middle Ages regarded their Lodge of Strasburg as their Grand Lodge, calling it the Haupt Hütte.

HAUTES GRADES.—French, *High Degrees* (which see).

HAYTI.—Freemasonry had been introduced into Hayti, but was temporarily suppressed by the revolution under Toussaint L'Ouverture; but in 1809, the Grand Lodge of England granted a warrant for a Lodge at Port au Prince, and another for Cayes. In 1817, two other Lodges were established respectively at Jeremias and Jacmel. In 1824, the Lodges declared their independence, and established the Grand Orient of Hayti.

HAZIDS.—A chapter in the Rite of Mizraim. The seventy-third degree was called Supreme Council of the Hazids, Sovereign Princes of Grand Haram, and the seventy-seventh Supreme Council General of Grand Regulators.

HEAL.—If any one have received a Masonic degree irregularly, or any act been done in an unconstitutional way, reparation is possible. The individual or body thus wittingly or unwittingly offending is then technically said to be *healed.* The mode in which this reparation is to be made necessarily depends upon the circumstances of the case. Sometimes it involves an entire reinitiation, but it is usually an act of mutual explanation and reconciliation.

HEARING.—One of the five senses important in Freemasonry.

HEART.—A candidate for Masonry must come prepared in his heart, and by its own dictates, to receive the solemn lessons of the science; without this he will only become a mouth and lip Mason, and his work will bring him no profit. The heart is not, properly speaking, a Masonic symbol, because it, according to the previous words, belongs to the general sense of mankind, and cannot be with justice peculiarly appropriated.

HEBDOMADARY.—An officiate in a chapter or convent, who was bound to do duty for a week in the cathedral; in Latin, *Hebdomadius.*

HEBDOME.—In antiquity, a day sacred to Helios or Apollo, like Sunday, being held on the seventh of every lunar month; the Athenians then having a solemn festival in praise of that god.

HÉCART, GABRIEL ANTOINE JOSEPH.—Born at Valenciennes, 1755, died 1838. He is chiefly remembered for his collection of Masonic degrees, and attempted the introduction of five—*i.e.*, 1, Knight of the Prussian Eagle; 2, Knight of the Comet; 3, Scottish Purifier; 4, Victorious Knight; 5, Scottish Knight, or Grand Master Commander of the Temple. These degrees met with a very slight amount of attention.

HECATESIA.—An annual festival observed by the Stratonicessians in honour of Hecate, the daughter of Perses and Asteria, or Night, appearing in the Orphic hymns as the first and eldest divinity, the Almighty Queen of Heaven. The mullet and the anchovy were offered to her. The Athenians also paid particular attention to the festival, worshipping the same goddess under the name of Artemis, who was deemed the patroness of families and children. Public feasts were provided at every new moon at the expense of the wealthy, and set out in the streets for the enjoyment of the poor. In fact, at all the solemn festivals of the Hellenic communities, this care for the poor was pre-eminently a feature.

HECATOMBOIA.—A festival in honour of Hebe and Juno, celebrated by the Argians and Æginetans, at which a hundred bulls were sacrificed, the flesh being distributed among the poor.

HECATOMPEDON.—A temple of a hundred feet in length.

HECATOMPHONIA.—A solemn festival in honour of Zeus among the Messenians, where any of them had killed a hundred enemies.

HECATONSTYLON.—A temple having a hundred columns.

HEIGHT OF THE LODGE.—From the earth to the highest heavens.

HEILMANN, DANIEL.—Director of the Asylum for the Blind in Paris, and himself a blind man, was, in contravention of the distinct landmark on the subject, admitted to the light of Masonry in the Lodge *Amis de la Sagesse* (Friends of Wisdom), on the 2d of January, 1805. Brother Daniel Heilmann had been blind

from the age of seven years. This is vouched for by Bazot (*Manuel*, p. 136).

HELDMANN, Dr FRIEDRICH.—Born at Margetshochheim, 24th Nov., 1770, initiated at Freiburg, 1809. He studied the works of Fessler with enthusiasm, and founding himself upon the principles of that great man, endeavoured to realise them. But, alas! for Masonic reformers, he met with the same steady *non possumus*, equally potent in Freemasonry as at the Vatican, and was discouraged, and although he founded a Lodge according to the views he had enunciated, named *Zur Brüdertreue*, to Brotherly Fidelity, at Aarau in Switzerland, in 1816, he was compelled to retire into private life. He was the author of several learned Masonic works, the chief of which was *Die Drei ältesten geschichtlichen Denkmale der deutschen Freimaurer-brüderschaft* (the three oldest memorials of the German Masonic Fraternity), Aarau, 1819.

HELING.—The covering of the roof of a building, sometimes written *hilling*.

HELMET.—In ancient times a headcovering of strength, adopted among the modern Knights Templar by tradition. To deposit helmets is a term in Templarism denoting the laying aside of head coverings, and to recover them is to replace them.

HELVIDIANS.—A sect founded in ancient times by Helvidius. They denied the virginity of Mary or Miriam, the mother of Christ, and asserted, in common with many other sects, that she had other children by Joseph.

HEMEROBAPTISTS.—A Jewish sect who washed and bathed every day. Epiphanius says their opinions resembled those of the Scribes and Pharisees, except that they denied the resurrection of the dead, in common with the Sadducees.

HEMMING, SAMUEL, D.D.—The founder of the modern system of lectures in the Grand Lodge of England. He was a celebrated elucidator of the ceremonies and lectures of Freemasonry, and received in his day a large amount of esteem and respect from the brethren.

HENOTICHUM.—An edict of the emperor Zeno, in the fifth century, to reconcile the Eutychians and Christians.

HENRICIANS.—Founded by Henry, a monk, in the twelfth century. They rejected the baptism of infants and the festivals of the Roman Catholic Church, which they regarded, with justice, as being derived from pagan times. Henry suffered martyrdom for his opinions, under Pope Eugenius III.

HENRY VI. OF ENGLAND.—The document commonly called the "Locke" document is connected with that monarch, but it is universally rejected as a fabrication.

HEPHESTIA.—An Athenian festival in honour of Hephaistos, the Greek Vulcan, in which races were run with lighted torches, handed from one to another.

HERACLEONITES.—A Gnostic sect. They explained the Scriptures after a method of their own, and esteemed St John their patron.

HERALD.—1. Fourth officer in an Aryana of the Royal Oriental Order of the Sāt B'hai. 2. An officer in the Red Cross of Rome and Constantine.

HEREDOM.—A word of doubtful signification in Masonry. It has successively been associated with the Royal Order of Heredom in Scotland, with the word Heroden as a Scottish mountain, and from the Greek words *ἱερὸς holy*, and *δόμος house;* thus the title of Rose Croix of Heredom would convey the meaning of Rosy Cross of the Holy House. But the whole subject is very obscure. (See *I-Colm-Kill.*)

HERMAINES.—A corruption of Hermes, found in some of the ancient Constitutions.

HERMANDAD (*Brotherhood*).—Founded in Castile and Leon, A.D., 1295. It was based on the Masonic principle of secrecy, with initiatory ceremonies, signs and secret places of assembly, where causes were tried and offenders sentenced and punished. It sought not only to punish crime, but to prevent it—administering warnings to high and low alike in case of necessity. Wholesale retribution awaited any one who neglected the commands of the Brotherhood; no rank was exempt from the operation of its tribunals, aud vengeance has been dealt out to criminals even in the presence of royalty. This Spanish fraternity, in very stormy times, exercised a very beneficial power; its ideas were justice, —absolute justice in the administration of the laws, and equality in society, and before the Almighty.

HERMAPHRODITE.—1, A bissexual form of divinity mentioned in ancient times, and alluding to the combination of the Wisdom of Hermes, with the Grace and Beauty of Aphrodité, the Hellenic Venus. 2. Such monstrosities occasionally occur in human nature, according to the law of monstrosities evolved by Barthelemy St Hilaire; but although sometimes alluded to in modern Masonic documents, there is no historical importance to be attached to the term.

HERMES.—This personage is generally referred to in the old manuscripts as one of the founders of Masonry. Should it ever be proved, as some suspect, that modern Masonry is only a *riffaccimento* of the ancient Egyptian mysteries, derived through the alchymists, Hermes should occupy no inconsiderable position. At any rate, Hermes is regarded as an individual, and the

Grand Lodge MS. (dated 1632) specially says:—"The great Hermarines that was Cubys sonne, the which Cubye was Semmes sonne, that was Noes sonne. This same Hermarines was afterwards called Hermes, the father of Wisdome; he found one of the two pillars of stone, and found the science written thereon, and he taught it to other men." The divine Hermes was called by the Romans, Mercurius, and by the Egyptians, Thoth; and Diodorus Siculus says he was the secretary of Osiris. The second Hermes was the one surnamed Trismegistus, or Thrice Great, who combined in himself the attributes of legislator, priest, and philosopher, his era being placed as that of Numa in the year of the world 2670. To him was attributed the invention of hieroglyphics, and he has been since considered as the patron of all secret physical science.

HERMETIC BROTHERS OF EGYPT.—An occult fraternity which has endured from very ancient times, having a hierarchy of officers, secret signs, and passwords, and a peculiar method of instruction in science, moral philosophy, and religion. The body is never very numerous, and if we may believe those who at the present time profess to belong to it, the philosopher's stone, the elixir of life, the art of invisibility, and the power of communication directly with the ultramundane life, are parts of the inheritance they possess. The writer has met with only three persons who maintained the actual existence of this body of religious philosophers, and who hinted that they themselves were actually members. There was no reason to doubt the good faith of these individuals—apparently unknown to each other, and men of moderate competence, blameless lives, austere manners, and almost ascetic in their habits. They all appeared to be men of forty to forty-five years of age, and evidently of vast erudition. Their conversation was simple and unaffected, and their knowledge of languages not to be doubted. They cheerfully answered questions, but appeared not to court enquiries. They never remained long in any one country, but passed away without creating notice, or wishing for undue respect to be paid to them. To their former lives they never referred, and, when speaking of the past, seemed to say whatever they had to say with an air of authority, and an appearance of an intimate personal knowledge of all circumstances. They courted no publicity, and, in any communications with them, uniformly treated the subjects under discussion as very familiar things, although to be treated with a species of reverence not always to be found among occult professors.

HERMETIC CROSS.—A cross called Hermetic is used in France, and exemplified in the Hermetic section of the Antient and Primitive Rite. (See *Jaina Cross.*)

HERMETIC INTERPRETER, GRAND.—A degree in the collection of Peuvret.

HERMETIC PHILOSOPHER.—The twentieth degree and second section in the Antient and Primitive Rite, claiming that its principles have been superadded to Craft or Symbolical Masonry by the middle age philosophers of Egyptian science.

HERMETIC PHILOSOPHY.—It is somewhat difficult within the limits of the present work to enter as fully as might be desirable upon an exposition of the Hermetic philosophy, and its range so overlaps the domains both of theosophy and Rosicrucianism, that the task is yet more delicate. Roughly speaking, this branch of human speculation is best to be divided into its objective and subjective aspects. Under the former division may be classed alchymy, and the ruder natural philosophy of earlier times; under the latter, speculations of a mental character, expressed by a corresponding series of symbols, in most cases identical in form and analogous in interpretation, but having no physical signification whatever. That is to say, a certain series of formulæ may have a concrete application and absolute value in technical alchymy, and yet bear a vastly different sense where applied to a species of psychological doctrine, in which physical science has no part whatever. Let it also be remembered, that those who practised the arts of alchymy, and similar pursuits, were familiar with the duplex symbolism involved, and it will readily be seen how very peculiar the distinction between the two must necessarily be. To the practical alchymist, whose object was the production of wealth by the special rules of his art, the evolution of a semi-mystical philosophy was a secondary consideration, and to be pursued without any reference to an ultimate system of theosophy; while the sage, who had ascended to the higher plane of metaphysical contemplation, would reject the mere material part of these studies as unworthy of his further consideration. As the occult sciences were pursued by the Rosicrucian fraternity, and the theosophists possessed an independent course in relation to these topics,—especially with reference to analogies and correspondences,—it will be more convenient to consider the objective side of the occult sciences under the heads of *Magic, Rosicrucianism,* and *Theurgia;* and their subjective forms under *Theosophy* (which articles see).

HERMETIC RITE.—Established at Avignon by the Abbé Pernetty, commonly known as the *Illuminati of Avignon* (which see).

HERMOGENIANS.—A sect founded in the second century by Hermogenes. He taught that matter was the source of evil, and that it had co-existence with God; he also taught that the glorified body of Christ resided in the material sun, and that evil

spirits were formed of attenuated matter, to which they would return.

HERODEM. (See *Heredom.*)

HERODEM, ROYAL ORDER OF. (See *Royal Order of Scotland.*)

HERODEN.—Said, according to some manuscripts, to have been a mountain in the north-west of Scotland. The term is now obsolete.

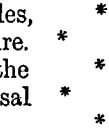
HERODIANS.—A sect among the ancient Jews, deriving their opinions from Herod.

HEROINE OF JERICHO.—An androgynous degree, now mainly confined to America, and conferred on Royal Arch Masons, their wives and daughters. The legend is taken from Rahab, the woman of Jericho, and is rather an insult to any respectable lady than an honour. It is another proof of the desire there exists in the human mind to multiply degrees, and no country should tolerate a degree of this kind, which virtually levels all its recipients to the rank of the harlot who let down the cords.

HERTHA.—The great earth goddess of the ancient Suevi. Her temple was on an island, and she was served by a single priest. Other temples or chapels to this goddess are still occasionally found in Northern Germany.

HESED. (See *Chesed.*)

HEXAGON.—The hexagon is formed of six triangles, whose apices converge to a point, making this figure. It is worn as a ring by Sovereign Princes of the Royal Secret. It is regarded as a symbol of universal creation.



HIBBUT-HAKKEBER.—A belief among the Mohammedans in relation to the state of the soul after death. When a corpse is laid in the grave, they say it is received by an angel, who notifies to him the approach of the examiners, two terrible, black, livid beings, named Monker and Nakû. These angels order the deceased to sit upright, and then interrogate him as to his faith in the unity of God and the mission of Mohammed. If he answers rightly, his body remains in peace, and is refreshed by the air of Paradise; but if not, he is beaten on the temples with iron maces, until he roars aloud with anguish, which is heard by all created beings, except only men and genii. The two angels then press the earth on the body, which is gnawed and stung by ninety-nine seven-headed dragons, until the day of resurrection. The orthodox Mohammedans therefore have their graves made hollow in order that they may sit up with greater ease during the interrogation. This belief was derived from the Jews, whose doctrine was as follows:—The angel of death coming and sitting on the grave, the soul immediately returns to the body, and raises it on its feet;

the angel then examines the body, and strikes it thrice with a a chain half of iron and half of fire; at the first blow all the limbs are loosened, at the second the bones are dispersed, but gathered together again by angels, and the third stroke reduces it to dust. This rack or torture they call Hibbût Hakkeber, or the beating of the sepulchre, which all men must undergo, excepting those who die on the evening of the Sabbath, or those who have dwelt or die in the land of Israel. Connected with this doctrine is that of Gilgul, already mentioned in a previous article.

HICCOBITES.—The brethren of this most ancient and joyous Order held their general court, 5th December, 1750, at the Sun Tavern, Fish Street Hill. (See *Derisive Societies.*)

HIERACITES.—An Egyptian sect founded by Hierax, a philosopher of the third century. Its tenets were that Melchizedek was the Holy Ghost, and that marriage was unholy.

HIEROGLYPHICS.—In times less analytically critical than our own, the monuments of Egypt were regarded, from their antiquity, with a kind of superstitious awe, and unheard of mysteries were supposed to be contained within them. As has been before said, modern science, patiently searching for truth, has effectually dissipated this delusion. Where they are not heraldic, and hence regally monumental, they sink into commonplace. It has been truly remarked that the moderns are the only real ancients; and whatever the oral traditions of those remote ages may have been, they have survived only in fragments to our times; for the more our archæological studies are verified, the less difference do we find between the early ranges of civilised thought and those of our own day. Man, in his moral nature and propensities, does not change, and it is only a class that would endeavour to fix the very imperfect knowledge of antiquity as the standard of aspiration.

HIEROGRAMMATISTS.—The title of such Egyptian priests entrusted with the keeping of the sacred records; they very probably also superintended the incision of the monumental inscriptions. It is also stated that they had the general guidance of neophytes, and the regulation of sacred ceremonies. They resemble in all these functions, scribes, secretaries, or recorders.

HIERONOMINITE.—A monk or nun of the order of St Hieronymus or Jerome.

HIEROPHANT (Greek *ἱεροφάντης, one who explains sacred things*).—Chief director of the ceremonies and expounder of the doctrines in the mysteries of Eleusis, peculiar to the descendants of Eumolpus. Perfection of body and mind was necessary in the holder of the office. In the inferior mysteries, he introduced the neophyte into the Temple, and he was the final initiator into

the last and greater mysteries; and he figuratively represented the Creator of the world, and explained to the novice the various phenomena that appeared to him. He was the sole expounder of the esoteric secrets and doctrines. It was forbidden even to pronounce his name before an uninitiated person. He sat in the East, and wore, as a symbol of authority, a golden globe suspended from the neck. He was also called Mystagogus.

HIEROPHYLAX.—Guardian of the holy vessels and vestments in several rites.

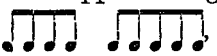
HIGH DEGREES.—In the first instance, at the revival of Masonry, no degrees existed except the three degrees of E.A.P., F.C., and M.M.; but as man cannot rest satisfied with that which is sufficiently genuine in itself (as we may see by the establishment of particular orders of monks and friars in the Romish Church), so the original principles of Masonry were invaded by numberless fictions having a more or less remotely cogent similarity to the original structure of the art. It was thought, in the first instance, that the general body of Masons was unfit by social position to associate with men of a higher rank, and to obtain the support of the latter, in a gradual series, a number of degrees, more or less resembling the chivalric orders, were introduced, with peculiar secrets and privileges. This work has already given an account of many of these degrees, which, however valuable in themselves and illustrative of the value of Masonry, cannot be regarded as of intrinsic authority; and before the work is concluded many more will be found. Some of these degrees were added from sources which kept alive the ancient belief in Rosicrucianism, others foisted in by pretenders or enthusiasts,—the whole forming such a body of tinsel superstition as was never before seen. It is unfortunate that many of these high degrees do not even possess the merit of historical authenticity; of course, given their bases as true, they are unobjectionable, but in very rare instances will they bear the scrutiny of the historical critic. Hence it was not only right, but laudable, that the Grand Lodge of England would have nothing to do with them, but stigmatised them as of extraneous growth, not essential for the comprehension of morality, nor necessary for the full development of the human mind. However beautiful many of these degrees may be, no Mason is bound to join them without his judgment being enlisted in their favour.

HIGH GRADES.—Sometimes used for *High Degrees*, which see.

HIGH PLACES.—In all times mankind has regarded mountains, and high places, with peculiar reverence, and religious feeling has led to their consecration as places of worship. Solomon went to Mount Gibeon to offer sacrifice for this reason. The Druids

also erected their altars on the summits of elevated places; and the Freemasons anciently met on the highest of hills, and in the lowest of valleys, with the earth as the Mosaic pavement, and the starry heavens as the proper and only covering of the Lodge.

HIGH PRIEST.—In America the first principal of a Royal Arch. Chapter, representing Jeshua the son of Josedech, and the High Priest of the Jews on their return from the Babylonian captivity. His jewel is a mitre. He is third principal in the English Royal Arch.

HIGH PRIESTHOOD, ORDER OF.—An honorary degree in the United States, bestowed upon the High Priest of a Royal Arch Chapter. It cannot be conferred without the presence of three duly qualified High Priests; and when given in ample form, nine High Priests at least should attend. It is not essential, although desirable, that all High Priests should receive it. The jewel consists of a plate of gold in the form of a triple triangle or breast-plate, being placed over the point of union. In front, the face of each triangle is inscribed with the Tetragrammaton יהוה, and on the reverse the upper triangle is inscribed with the mystical notation,  , the two lower triangles bearing the Hebrew letters מ and ף. It was adopted in 1856. The High Priest is said to be installed and anointed. The first authentic record of this Order is to be found in the proceedings of the Grand Chapter of Ohio in 1828.

HIGH PRIEST OF THE JEWS.—This office was initiated by Moses, after the completion of the directions for erecting the tabernacle, and remained in the family of Aaron until the time of the Asmonean dynasty, when it passed into the family of Judas Maccabæus. He was the chief judge of ecclesiastical and civil affairs, superintended the Temple, directed the ceremonies of worship, and preserved the building from profanation. The sacerdotal garments of the High Priest have been imitated in the modern Royal Arch degree: the mitre teaches the High Priest the dignity of his office; the breast-plate his responsibility; and the robe symbolises the various graces and virtues according to the colours of which it is composed.

HIGH TWELVE.—Noon, or twelve o'clock in the day. This was the hour at which the Craft was called from labour to refreshment.

HILARIA.—Roman feasts celebrated by the priests on the eighth of the kalends of April and the 25th of March, in honour of Cybele, mother of the gods.

HINDUSTAN, MYSTERIES OF.—It is still a question of some difficulty to decide whether the mysteries of Egypt or those of Hindustan

are older. It so happens, however, that, from the circumstance of an alphabet having been adopted in the latter country, it is more easy to investigate the philosophies of the East than those of the land of Khemi. Speaking from an individual point of view, the writer is disposed to regard them as nearly contemporaneous in era, with a few centuries in favour of antiquity on the part of the Egyptians. The latter are specially supported by a stricter chronological series, and a less mythical line of monarchs. In fact, when the early history of Hindustan is surveyed, the investigator is bewildered by a series of conflicting dynasties ranging over similar countries, and suggesting, in a common-sense aspect, the main idea of contemporaneity. The most exhaustive work on this subject is that of Carl Lassen (*Indische Alterthumskunde*). In his bulky tomes are comprehended the results of many years of able research; but such was the pride of the ancient Hindus, that in no case do we find them willing to acknowledge, even in the most petty principality, anything but a divine or semi-divine origin of their state. It is fortunate, however, that a similar state of things does not prevail in regard to their philosophy and theosophy. These appear to have been preserved with singular care, and from them some light is to be had. For the Vedas there is claimed an antiquity of forty centuries, and even their name is somewhat singular, suggesting a higher antiquity,—the word Veda signifying agglutinator or collector, the special term being Vyasya. The ceremony of the admission of a Brahman took place in a spacious cavern, such as that of Elephanta or Salsette. . The whole course comprehended four degrees, the probationer commencing at the early age of eight. In this degree—analogous to the modern French rite of the adoption of a male child—the actual ceremony consisted only of an investiture in a linen garment and the girding on of the sacred Zennaar, or cord of three strands, nine times twisted. Sacrifices, lustrations, and certain dedicatory words accompanied this form, and the candidate was next committed to the care of a Brahman, who became from thenceforward his spiritual teacher, or gooroos, and who prepared him by fasts and other austerities for the second degree. The second degree was an exaggeration of the first; and, as in the Fellow-Craft degree, the aspirant was made to turn his attention to the sciences, and especially that of astronomy, which in those days was identical with astrology. Duly instructed in these main essentials, the disciple was led into a gloomy cavern, in which the aporrheta were to be displayed to him. Here a striking similarity to the Masonic system may be found. The three chief officers, or hierophants, representing Brahma, Vishnu, and Siva, are seated in the east,

west, and south, attended by their respective subordinates. After an invocation to the sun, an oath was demanded of the aspirant to the effect of implicit obedience to superiors, purity of body, and inviolable secrecy. Water was then sprinkled over him, he was deprived of his sandals, or shoes, and was made to circumambulate the cavern thrice, with the sun. Suitable addresses were then made to him, after which he was conducted through seven ranges of caverns in utter darkness, and the lamentations of Mahadeva, or the Great Goddess, for the loss of Siva, similar to the wailings of Isis for Osiris, were imitated. After a number of impressive ceremonies, the initiate was suddenly admitted into an apartment of dazzling light, redolent with perfume, and radiant with all the gorgeous beauty of the Indian clime, alike in flowers, perfumes, and gems. This represented the Hindu Paradise, and the acme of all earthly bliss. This was supposed to constitute the regeneration of the candidate, and he was now invested with the white robe and the tiara; a peculiar cross was marked on his forehead, and the tau cross on his breast, upon which he was instructed in the peculiar signs, tokens, and lectures of the Order. He was presented with the sacred girdle, the magical black stone, the talismanic jewel for his breast, and the serpent stone which guaranteed him from the effects of poison. Finally, he was given the sacred word AUM, significative of the creative, preservative, and destructive powers of the Trimurti—Brahma, Vishnu, and Siva. With this the second degree concluded. The third degree comprehended a total isolation in the forests, when contemplation was enjoined as a duty, and sacrifice, together with abstinence, became a daily rite. In the fourth degree the Brahman was, by peculiar ceremonies, conjoined to the divinity, and assured of future acceptance among the blessed.

HIRAM.—The gavel is sometimes called a Hiram, although the term is more frequent in America than in England.

HIRAM ABIF.—Although this personage has been rendered celebrated in Masonic tradition, there is absolutely next to nothing known about him. At the time of the building of King Solomon's Temple, that monarch applied to Hiram of Tyre for a skilful workman to superintend the construction of the edifice, and the following passages give an account of Hiram (1 Kings, vii. 13, 14):—"And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to King Solomon and wrought all his work." The other account differs to some extent

(2 Chron. ii., 13, 14). Hiram writes to Solomon—"And now I have sent a cunning man, endued with understanding, of Huram my father's. The son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father." There is an apparent contradiction here, but it has been reconciled by Bishop Patrick, who supposes that his mother was of the tribe of Dan, but that her first husband was of the tribe of Naphtali, by whom she had this son; when she became a widow she married a man of Tyre; who is called Hiram's father from having adopted and educated him. Tyre was one of the chief seats of the Dionysiac fraternity of builders, the precursors of the operative masons; and it is not unreasonable to suppose that Hiram Abif was a member of this fraternity, and, on his arrival at Jerusalem, he instituted similar rules of government among the Jewish workmen, about B.C. 1012. He received the title of Principal Conductor of the Works; and if he was not the same with Adoniram, he succeeded him in the office next to the two kings, and formed the third person in the Supreme Council of Grand Masters. In allusion to his labours of taste and skill, the lectures say that while the *wisdom* of Solomon contrived the fabric, and the *strength* of King Hiram's wealth and power supported the undertaking, it was adorned by the *beauty* of Hiram Abif's curious and cunning workmanship. Besides the well known legend of the assassination of Hiram Abif, several other stories of a ridiculous character are related of Hiram. It has been asserted that he was never slain at all, but retired to his native city of Tyre with rich presents from the Jewish monarch, and then died at an advanced age in comfort and prosperity.

HIRAM, OR HURAM (Hebrew, חִירָם, or חוּרָם, *noble born*).—The name of the King of Tyre who was contemporary with King Solomon. In the Septuagint he is called Χειράμ, or Cheiram. (See *Hiram, King of Tyre.*)

HIRAM, KING OF TYRE.—The son of Abibal and the contemporary of both David and Solomon; he was the firm ally of both these kings, and evidently well-disposed towards the growing Jewish kingdom. He is always associated with Solomon and Hiram Abif in the control of the building of the Temple.

HIRAM, THE BUILDER. (See *Hiram Abif.*)

HIRAMITES.—A name sometimes given to the Freemasons in consequence of their being followers of Hiram. In the degree of

Patriarch Noachites, the tradition is that the Masons were descended from Noah, through Peleg, the architect of the Tower of Babel, hence the later Masons were called Hiramites.

HIRSCHAU, WILHELM VON.—Abbot and Count Palatine of Scheuren, and founder at the end of the eleventh century of the German Bauhütten, or Lodges. He was Master of the Lodge of St Emmerau, at Ratisbon, and rebuilt the monastery of Hirschau between 1080 and 1091. The artizans were incorporated by him, and general regulations for their guidance and government formed, by which the later corporations also thought fit to abide.[1]

HITTATON (Arabic, *Forgiveness*).—A word used in the Order of Ishmael.

H.·. K.·. T.·.—The abbreviation of Hiram, King of Tyre.

HOBEN.—A name for one of the assassins,—probably an anagram of Bohun, one of the opponents of the house of Stuart.

HODIN.—The Blind Fate in the Scandinavian mysteries.

HO-HI.—The two Hebrew pronouns, הוּ *Ho,* meaning *he,* and הִי *Hi* meaning *she,* being read Kabbalistically from יהוה the Tetragrammaton, denote the bissexual character of the Deity: God is thus the male and female principle; and in one of the Orphic hymns we read—

> Ζεὺς ἄρσην, ἐγένετο, Ζεὺς ἄρρητος ἔπλετο νύμφη.
> Zeus is a male, Zeus is an immortal virgin.

This bissexual character of the Supreme Deity is also affirmed by Plutarch, who says (*De Is. et Osir.*): "God, who is a male and female intelligence, being both life and light, brought forth another intelligence, the Creator of the World." This is also affirmed in Genesis (i. 27): "So God created man in his own image, in the image of God created he him: male and female created He them." This discovery of the anagrammatical reading of Jahve unquestionably originated with Lanci, the librarian to the Vatican; and George Robbins Gliddon, with whom the editor was intimately acquainted for many years, pursued the hints of the Italian, and elaborated the matter in a work on the Israelitish names of God, which was never published, and has unhappily been lost. In the days when the editor was in communication with the enthusiastic Gliddon,—to whose memory justice has never been done,—he saw this lost work, which Gliddon asserted would be an effectual bar to his being received into any workhouse in England or America in case of need, the world being too prejudiced to receive the deductions therein contained. The editor tried hard, with the assistance of Mrs Gliddon, to trace the MS., but without avail.

HOLINESS TO THE LORD.—An inscription in the Samaritan char-

acter, worn on the forehead of the High Priest (Exod. xxxix., 30). קֹדֶשׁ לַיהוָה *Kodesh Layehovah,* blazoned on a plate of gold.

HOLY GHOST, ORDER OF THE. (See *Knight of the Holy Ghost.*)

HOLY GROUND.—A Masonic Lodge, according to the Prestonian lectures, is said to be held on holy ground—having been originally instituted on the place where the three Grand Offerings were made. (See *Grand Offerings,* and *Ground Floor of the Lodge.*)

HOLY LODGE.—The ancient lectures inform us that there were three Grand Lodges, opened at three especial periods of Masonic history; these are termed the Holy Lodge, the Sacred Lodge, and the Royal Lodge. The whole tradition must be taken *cum grano salis.* The Holy Lodge was opened and presided over by Moses, Aholiab, and Bezaleel, at the institution of the Tabernacle; the Sacred Lodge was opened on Mount Moriah (see *Moriah, Mount*), during the building of the First Temple—by Solomon, King of Israel, Hiram, King of Tyre, and Hiram Abif; the Royal Lodge was opened on the ruins of the Temple, with Zerubbabel, Haggai, and Jeshua, as its presiding officers.

HOLY NAME.—In all times, and among all nations, the Holy Name has been reverenced and adored, although this name has varied according to the genius and language of the nation. The subject is one upon which every one may instruct himself without special reference to Freemasonry—but in that art "the great, mighty, and terrible Name" is never spoken without reverence and awe.

HOLY OF HOLIES.—The *Sanctum Sanctorum.* It was situated at the western extremity of the Temple, and separated from it by a heavy curtain, being enclosed on three sides by blank walls without any aperture. Here was deposited the sacred Ark of the Covenant, and it was only entered by the High Priest on certain special occasions. A Master Mason's Lodge is supposed to represent this very solemn place; Masonic mysteries having a common origin with those of other nations. We find similar symbolism to prevail among the pagan nations. Every temple was provided with an adytum, in which was placed a *taphos* or tomb, with a statue of the god to whom it was consecrated. As the doctrine of the resurrection was universally believed by the ancient nations, the contiguity of the tomb and statue—as the representative of the risen god—is easily understood. The Jewish *Kodesh Kodashim* differed only from these other places by the absence of this mystic tomb.

HOLY PLACE.—Also called the Sanctuary. It was that part of the Temple situated between the Porch and the *Sanctum Sanctorum.* In it were every day performed the usual offices of the Jewish Church.

HOLY SEPULCHRE, KNIGHT OF THE. (See *Knight of the Holy Sepulchre.*)

HOM.—The tree of life and man among the Persians.

HOMOIOUSIAN.—One who, at the time of the Arian controversy, in the fourth century, maintained that the Son and Father were similar, but not identical.

HOMOOUSIAN.—One who, during the Arian controversy, about 350, asserted that the Father and the Son were identical in all respects.

HONORARIUM.—When a distinction is conferred in the higher degrees, it is regarded as a mark of respect, and is designated accordingly.

HONORARY DEGREE.—1. The Mark Master's degree in the American system, being a corollary to the Fellow Craft degree. 2. Past Master in a symbolic Lodge. 3. High Priesthood, which see. 4. Side degrees, being communicated without fee or reward, are considered to be honorary degrees.

HONORARY MASONS.—A society which rejected the oaths of Masonry, but bound themselves by ties of honour and fidelity. They no longer exist.

HONORARY MEMBERS.—On the occasion of the consecration of a new Lodge, it is usual to create the consecrating officers, and sometimes others, honorary members of the Lodge. This distinction confers no rights of voting, but allows of freedom of speech, while no annual dues are required. The member thus created is amenable to no Lodge rules; but the distinction is forfeited by Masonic misbehaviour.

HONORARY THIRTY-THIRDS.—Certain members of the Ancient and Accepted Rite have, for merit, been given this degree; but it is only a distinction carrying with it no privileges, and demanding no duties at the hands of the Members so distinguished.

HONOURABLE.—Formerly the designation of the Fellow Craft degree.

HONOURS, GRAND.—Expressive of homage, joy and grief. They are regulated by certain numbers, and given in a particular way not susceptible of publication. They differ in different rites, and are apportioned according to the Masonic rank of the recipient.

HOODWINK.—It is universal to hoodwink initiates, so that they may obtain no knowledge of Masonic rites in an improper way. It is manifestly derived from the practice of the ancients.

HOPE.—The second round in the theological ladder, symbolizing a belief in immortality. It is technically appropriated to Faith; and the representation is a virgin leaning on an anchor.

HOPE MANUSCRIPT.—A copy of the old Constitutions in the possession of the Lodge of Hope at Bradford in England. It is 6 feet

long, and 6 inches wide, but defaced at the lower edge, and its date is presumed to be about 1680. It was first published by Brother W. J. Hughan in his "Old Charges of the British Freemasons."

HORN OF PLENTY. (See *Cornucopia.*)

HORNS OF THE ALTAR.—In the Jewish Temple there were certain horns of shittim wood at the corners of the altar—any one who could seize these was sure of asylum and safety. They were not peculiar to the Jewish temple, and asylum in a church was frequently sought by great offenders, murderers, and manslayers, in later times.

HOSCHEA.—The word of acclamation used in the French Rite of the Ancient and Accepted. The Crusaders used to ejaculate "H E P, H E P, Huzza," *i.e., Hierosolymæ est perdita—Hoschea!*

HOSPITALITY.—Largely exercised by Masons. In England it often dwindles to a polite invitation to dinner; but in foreign countries it means refuge, assistance, and material subsequent aid.

HOSPITALLER.—In the French Rite, an officer similar to that of almoner.

HOSPITALLER, KNIGHT. (See *Knight Hospitaller.*)

HOSPITALLERS OF JERUSALEM.—A foundation obtained from the Khalif Montaser Billah, in the eleventh century, by the corporation of merchants of Amalfi, then a rich city in the kingdom of Naples. The object was the protection of poor Christians. They obtained a site near the reputed place of the Holy Sepulchre, with the right of exercising their worship according to the Roman ceremonies; and the building was completed about 1048. Two hospitals were also erected—one in memory of St John the Almoner, and the other to St Mary the Magdalene. This had a great vogue in the middle ages, and subsequently gave rise to the Knights Hospitallers, afterwards Knights of Rhodes, and then Knights of Malta.

HOST, CAPTAIN OF THE. (See *Captain of the Host.*)

HOUR GLASS.—Used in the third degree by Webb—but not essential, nor authorized in any way.

HOURS OF INITIATION.—Lodges, from very many reasons, are usually held in the evening, and the hour of initiation may be regarded as the darkest before the dawn. (See *Night.*)

H.·.R.·.D.·.M.·.—An abbreviation of Heredom or Herodem.

HU.—Chief deity among the Druids, usually termed *Hu Gadarn*, or, Hu the Mighty. One of the Welch bards thus speaks of him:—"The smallest of the small is Hu the mighty, in the world's judgment; yet he is the greatest, and the Lord over us, and our God Almighty. His course is light and swift, his ear is a particle of bright sunshine. He is great on land and sea, the

greatest whom I shall behold, greater than the worlds. Offer not indignity to him, the Great and Beautiful."

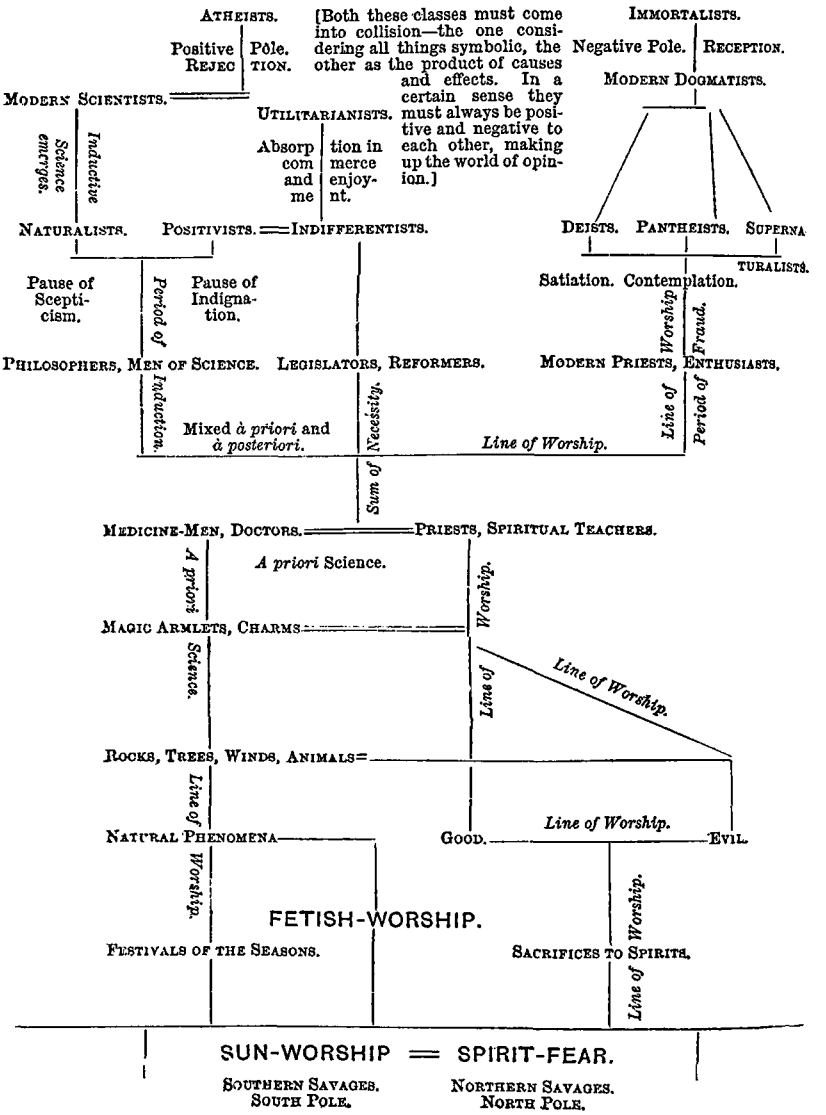
HUETTE.—Among the Stein-metzen, or stonemasons, of mediæval Germany, an equivalent for Lodge. In construction, it resembles the huts of wood erected by modern contractors, wherein plans are deposited, and consultations as to matters connected with the work take place. (See *Haupt Hütte.*)

HULOTHEISM.—The doctrine that matter is God, or that there is no other God but matter.

HUMAN PROGRESS.—It is foreign to the purpose of this work to enter upon the great subject of human progress, except in that point in which Masons and builders are especially interested. Material architecture may be safely left to operative masons, while the onward march of the human mind, and its influence on the amelioration of society in manners, religion, and humane feeling, is interesting to speculative Masons in the highest degree. From the time when suffering mankind sought refuge from the elements in caverns or amidst spreading groves of trees, to our own days of comfortable houses and stately domes for political or religious purposes, is a great step. But, as humanity has ever proceeded along a broad and important road with an evident purpose, although its design is unfathomable to us, and its processes infinitely slow, it is plain that a retrospective view of society will not be unwelcome. Indeed, it is superfluous to say that without some definite review of this kind this book would not completely convey the design in view. When man first emerged in that dread infancy of the world into a knowledge of himself, it is plain that his first endeavour was to account in some measure, not alone for his own existence, but for the causes of the phenomena he witnessed around him in his daily life. With all due reverence for what is termed revelation, it must be conceded that countless ages had elapsed before anything approaching to a clear system of theology could be elaborated; that myriads must have been born, lived and died in ignorance of its mystical, metaphysical, and religious importanee, and it may be that myriads more may have to be born, live and die, in alternate hope and fear, before a real and enduring faith can be established throughout the world, having a just and recognised position in relation to science and its marvellous power. The earliest races of man—it being presumed for the sake of argument that the arts of writing, sculpture, buildings, medicine, and the ten thousand familiar accessories of modern civilised society were unknown—must have had recourse to only two modes of interpreting the wonders they beheld around them—the daily unvarying succession of light and darkness, heat and cold,

summer and winter; one of these modes was by at once attributing every thing, and truly, to the direct force of a Creative Power, by common consent called God, and the other consisted in the acceptation in some mysterious way of the Sun as that Creative Power. But as the phenomena of the Kosmos did not appear consistently benevolent and favourable to man, it soon became the habit of mankind to deify the minor powers of Nature, or at least to attribute an existence to personal influences specifically malignant or beneficent, or of a mixed quality to be pacified or propitiated by personal efforts. These two great bodies soon separated into camps of opinion, and they have failed to be reconciled up to the present hour. Those who accepted the Sun as the visible type of a Creator gradually learnt to distinguish between that luminary and the unseen Invisible Being yet more difficult of apprehension, and thus a form of faith ensued, which has never been essentially varied in its nature, differing only with the tides of opinions with which subsequent philosophers have irrigated the fields of man's religious consciousness. Those, on the other hand, who had deified the lower powers of nature, becoming gradually absorbed at a particular era of thought,—as shown in the Table on next page,—abandoned their first impressions, and resigned their spiritual guidance to priests and spiritual teachers, while at the same time a process of an analogous kind was taking place among the Sun worshippers. Here the Sum of Necessity caused another split in the newly reorganized sections of thought, and farther sub-divisions could not be avoided. It is almost painful to contemplate the ultimate results of Science and Religion; but it has been attempted to indicate in the table a probable net result. There is on the one side Reception, on the other Rejection, on the one hand the Immortalists, and on the other the Atheists, the Sheep and Goats of the mystical Apocalypse. Unless a Divine Influence is manifested, these classes must ever remain hopelessly and haplessly divided; but it can hardly be within the scope of the Almighty Design to consign these misunderstood and misunderstanding classes to hopeless eternal misery or to unmerited everlasting happiness. It may be added, in conclusion, that this diagram is to be read from the bottom upwards, in the same manner as a genealogical table, and it will then be readily seen how the various religious waves, which have passed over society, have affected the progress of humanity throughout the countless generations of the race.

SHORT CONSPECTUS IN TABULAR FORM OF HUMAN PROGRESS.



HUMBUGS.—The brethren of the Venerable Society of Humbugs met at Brother Hallam's, in Goodman's Fields, from 1763.

HUND, CARL GOTTHELF, BARON VON.—Born in the Oberlausitz, Germany, on the 11th September, 1722, of noble descent and family estates, and of Protestant faith. In person he was of middling stature, but well formed, a neat and agreeable man in his dress and demeanour, and, although himself very abstemious, distinguished for his hospitality. His servants lived and died in his service, which speaks volumes in favour of his general amiability of character. He was initiated into Masonry before he was twenty, on the 20th March, 1742, in the Lodge of the Three Thistles, at Frankfort-on-the-Main, receiving the two first degrees on the same day, and subsequently being raised to the degree of Master. He soon after went on his travels, visiting England and Holland, as also Paris, where he seems to have accumulated much information likely to influence his future Masonic career. Among other ideas he embraced as a cardinal fact, was the derivation of the Masonic Order of Knights Templar from Scotland, through Pierre D'Aumont, who was said to have been elected Grand Master on St John the Baptist's day, 1313. These knights adopted the signs and outward guise of the Freemasons, and in 1361, D'Aumont transferred his official seat to Aberdeen. We are not going to enter upon any discussion here as to the truth or falsehood of this statement. Baron Von Hund was admitted, in 1743, into this Order of the Temple, at Paris, according to Clavel, by the Pretender, Charles Edward Stewart; but, according to other authorities (such as Robison and Gädicke), it did not happen until some time later, and in Brabant. He was certainly appointed a Provincial Grand Master, with powers to spread the Order in Germany. In 1749, at his own expense, he built a Masonic Lodge, at Kittlitz, near Lobau, called "The Three Pillars;" and at the same time he erected a Protestant church. He revisited Paris in 1754, and in November of that year the Chapter of Clermont was opened, and Hund admitted to the degrees. Upon this system Hund founded his own rite, which taught that Freemasonry originated in Knight Templary, and that, in consequence, every Mason is a Templar, although not entitled to the highest privileges of the Order until a certain degree had been attained. Upon this basis, Hund afterwards founded his Rite of the Strict Observance. Considerable difficulty has arisen on this point, as the author of the rare book, *Anti-Saint-Nicaise,* asserts that there was already, between 1730 and 1740, a Chapter of Templars in the Lausitz, and that therefore the dignities of Prior, Sub-Prior, Prefect, and Commander, introduced by Hund, had long been known, while Ragon gives

the name of the Superior of the Templar system as Baron von Marschall. In the Strict Observance, the title of distinction was, in place of *Miles, Eques,* and a characteristic name was added; thus, Hund chose the name of *Eques ab Ense,* or, Knight of the Sword—the cognizance thereof being a square and a sword quartered *saltire.* Europe was divided into nine provinces, and he took to himself the Grand Mastership of the seventh province, comprehending Lower Saxony, Prussian Poland, Livonia, and Courland; and the Duke Ferdinand of Brunswick was placed at the head of the Rite. In the year 1763, Hund was aroused from a state of inactivity by the appearance of a man named Leucht, a Jew, and secretary to the Prince of Anhalt-Bernburg, under the name of Becker. (See *Johnson.*) It is difficult to ascertain the exact position of this person, as he was reputed to have been encouraged by Hund, who admitted his claims to the office of Grand Prior. Johnson or Becker was afterwards convicted of theft and forgery, besides coining, and died in prison, in 1775. Upon this, Hund convened the convention of Altenberg, and by it was recognised as Grand Master of Templars, and the Strict Observance soon evidenced its vitality by a marked increase in the number of the Chapters, and the rank of the initiates. But the predominating influence of the Strict Observance was as speedily to be lost. Its members looked upon the members of the old Johannite system with much the same feelings that the members of the modern high degrees are disposed to regard their brethren of the Craft, and this soon brought about a revulsion of feeling. A Mother Lodge, only recognising the three symbolical degrees, was instituted at Frankfort, and as other rivals arose to dispute the supremacy of the Strict Observance, Hund's system materially suffered. Thus, in 1767, Von Starck, the rector at Wismar, tried to make an innovation by the institution of a new branch, to be called the clerical system of Knights Templar, nominally spiritual in character, and insisting that every candidate should be a Roman Catholic, having previously received the degrees of the Strict Observance. Von Starck exercised sufficient influence over Baron von Hund to induce him to abandon his faith as a Protestant, and be received into the Roman Catholic Church, in order to obtain the supposed privileges of the new rite. In 1774 and 1775, conventions on this subject were again held at Kohlo and Brunswick, but with little real effect. Hund was impeached at the latter on account of the derivation of his powers from the *Superiores Incogniti,* or Unknown Superiors, and secession, together with ultimate Masonic decease, was the natural consequence. Hund retired from the Masonic arena, and ultimately died in his fifty-sixth year on

the 8th November, 1776, at Meiningen, in Prussia. Whatever his errors, he never lost the affectionate regard of his brethren, and a medal was struck by the members of the Lodge Minerva in commemoration of him, on which a faithful likeness appeared, with an urn and serpent on the obverse.

HUNGARY.—Masonry was introduced into this country about 1750. In 1760, a Lodge, working in conformity with Hund's system, was established at Presburg; afterwards, the Lodges received their warrants from England. In 1870, the Grand Lodge of Hungary was established by the convention of the seven Lodges then existing at Pesth.

HUR (Hebrew חוּר, *Liberty*).—Used in the fourth degree of Perfect Mistress in the French Rite of Adoption.

HUTCHINSON, WILLIAM.—Born in 1732, died 7th April, 1814. He was the author of a book long esteemed by the Craft, entitled "The Spirit of Masonry, in Moral and Elucidatory Lectures," published in 1775—a book always held in high esteem by the Craft. He was a famous antiquary, and the author of many other works, exhibiting throughout his long life an ardent and cultured mind. Like many others, however, of his era, he was beset with theories, and it is only the general frame-work of his book which is now of any value.

HUZZA.—The acclamation in the Scottish Rite, but referable to *Hoschea*, the Deliverer.

HYEMANTES.—Offenders in the primitive Church, who were not allowed to enter, and were treated exactly as the cowans and eavesdroppers in Freemasonry.

HYPERDOULIA.—The worship of the Virgin Mary.

HYPOGÆUM.—1. The underground part of a building. 2. In astrology, the celestial houses below the horizon.

HYPOSTYLE.—That which is supported by pillars.

HYPSISTARII.—A sect of the fourth century. They revered fire and lamps with the Pagans, observed the Sabbath, and also the distinction of clean and unclean things, according to the Jewish system.

I.

I.—The ninth letter and third vowel of the English alphabet. I, as a numeral, signifies one. Its Hebrew equivalent is י, and the Hebrew name of God corresponding to it is יְהֹוָה, *Jah, Deus.*

I. A. A. T.—On the authority of Reghellini (i. 29), we learn that the German Rose Croix Masons wore a gold ring with these letters, the initials of *Ignis, Aer, Aqua,* and *Terra.*

I AM THAT I AM. (See *Eheyeh Asher Eheyeh.*)

IATRIC MASONRY (Greek, *ἰατρική, the art of healing*).—It is said by Ragon (*Orthodoxie Maçonnique*, p. 450), that there was a degree called the Oracle of Cos, instituted in the eighteenth century, B.C., from the fact that Cos was the birthplace of Hippocrates, reputed the father of medicine. It is one of the degrees of the Antient and Primitive Rite. (See *Mesmer.*) Iatric Masonry is also practised by the members of the Brotherhood of Light. (See *Light, Brotherhood of.*)

ICHABOD (Hebrew, אִי־כָבוֹד, *where is the glory*).—Used in the Order of Ishmael.

I-COLM-KILL.—An island situated near the Hebrides, to the south; once the seat of the Order of the Culdees, and containing the ruins of the monastery of St Columba, founded A.D. 565. It was here, according to tradition, that the rite of Heredom originated.

ICONOCLASTS (*i.e.*, Image-breakers).—1. In history, a title applied to two of the Byzantine emperors—Leo the Isaurian, and his son, Constantine Capronymus, who reigned from 726 to 795.

IDAHO.—The Grand Lodge of Idaho was established 10th Dec., 1867, and Royal Arch Masonry was introduced in 1868 and 1870.

IDOL.—An image or representation of a heathen god, a Romish saint, a Hindoo, African, Chinese, or Polynesian divinity. The image of Plutus has survived, as an idol, to our own times, and is possessed of rare powers, in the same way the other idols have been made to yield a good profit, by the recommendation of a principle—the apotheosis of some wretched impostor, or as the means of conveying a symbol. Idol worship, if we may believe the accounts of modern pilgrimages, is greatly on the increase. (But see *Talisman.*)

IGNE NATURA RENOVATUR INTEGRA.—By fire nature is perfectly renewed. (See *I.·. N.·. R.·. I.·.*)

I. H. S.—*In hoc signo*, and *Jesus Hominum Salvator.* Also, ΙΥΣ, one of the names of Dionysos or Bacchus.

IJAR.—Seventh month of the Hebrew civil year. Began on the 5th April, 1875, and will commence on the 25th April, 1876.

ILLINOIS.—The first Grand Lodge was established in 1822, but was afterwards done away with, and not reorganized until the 20th Jan., 1840. A Grand Chapter, Grand Council, and Grand Commandery speedily followed, and Masonry is now in a very satisfactory state.

ILLUMINATED THEOSOPHISTS. (See *Chastannier.*)

ILLUMINATI OF AVIGNON. (See *Académie des Vraies Maçons* and *Pernetty.* Also, *Swedenborg Rite.*)

ILLUMINATI OF BAVARIA.—The founder of this celebrated society

was Adam Weishaupt, professor of canon law at the University of Ingolstadt, who set it on foot the 1st of May, 1776, by the title of Order of the Perfectibilists. Its object was the advancement of morality, education, and virtue, by the mutual assistance of good men. It can hardly be called a Masonic institution, but its members were selected from the ranks of the fraternity. The model on which Weishaupt formed this society was that of the Jesuits, and having originally been a member of that body himself, his former brothers by no means approved of this new society, and, by every means in their power, strove against him. He was initiated in a Lodge at Munich, in 1777, and this initiation led him to associate the ceremonies of Masonry still more closely with his own order. In 1780, Baron von Knigge, known as a poet and enthusiastic Mason, joined the Illuminati, and soon became one of its principal directors. The Order of Illuminati was thus constituted :—I. The Nursery, including the degrees of —1, Novice; 2, Minerval; 3, Illuminatus Minor. II.—Symbolic Masonry. 4, E.A.P.; 5, F.C.; 6, M.M.; 7, Illuminatus Major, or Novice Ecossais; 8, Illuminatus Dirigens, or Knight Ecossais. III.—The Mysteries. A. The Lesser Mysteries; 9, Presbyter, Priest, or Epopt; 10, Prince, or Regent. B. The Greater Mysteries; 11, Magus; 12, Rex, or King. The degree of Novice could be taken at the age of eighteen, and after a probation of not less than a year, the novice was admitted to the second and third degrees. Very few reached the higher degrees, and it does not seem that the last two degrees were ever perfected. In the same manner that the members of the Strict Observance, the modern Rosicrucians and some other fraternities, assumed particular names;—the Illuminati were known by Order names. Weishaupt was Spartacus, Knigge was Philo, Zwack was Cato, and so forth, and in a similar way the towns in which Lodges existed were designated by classical names. Ingolstadt was spoken of as Eleusis; Austria, being a non-Masonic country, was Egypt; Munich was Athens, and Vienna was Rome. There was a special nomenclature in reference to the Calendar, and, in fact, everything was arranged in such a manner as to indicate perfect independence of previously existing institutions, with the sole exception of Freemasonry. Of course, as it came into conflict with the inflexible principles of the Romish Church, and proved successful enough in stemming the tide of reaction, the Jesuits and priests opposed it by every means in their power, and nothing was too vile for those calumniators to assert of men whose principles were different. It is hardly to be denied at this distance of time, when the Order has become defunct, that there were grave charges, containing some slight truth in them; but, as in all cases of this kind,

the wholesale denunciation of the Order by its enemies only served to increase the number of its supporters, and Lodges of Illuminati were soon established in France, Belgium, Holland, Denmark, Sweden, Poland, Hungary, and Italy. The priestly party was too strong for the organisation of Weishaupt, and in June, 1784, the Elector of Bavaria was induced to issue an edict suppressing the Order. This was succeeded by fines and imprisonment for many of the members; and, being afterwards further repressed by other edicts, the Order finally became extinct at the close of the last century. Had the Order been allowed free scope, much good would have resulted, as the members were, as a rule, men of the strictest morality and humanity, and the ideas they sought to instil were those which have found universal acceptance in our own times. The special name has been borne by other bodies, as the religious society of the Alumbrados in Spain, founded in the sixteenth century; the Order of Guerinets, in France, in the seventeenth, and several others before and since.

ILLUMINATI OF STOCKHOLM.—Instituted for the purpose of spreading the principles of Martinism. It is mentioned by Ragon, but very little is known about it.

ILLUMINISM.—A name for Weishaupt's system.

ILLUSTRIOUS ELECT OF FIFTEEN.—See *Elect of Fifteen, Knight.*

ILLUSTRIOUS KNIGHT.—Thirteenth degree of the 90 degrees of the Rite of Mizraim.

ILLUSTRIOUS, THE, OR THE TEMPLARS.—Second degree of the ancient Chapter of Clermont.

IMAM.—A minister of the Mohammedan faith, corresponding to that of an ordinary holder of a living or incumbency in the English Church.

IMBAULTUS, BERNARDUS.—Elected Regent and Magisterial Vicar of Africa, in the Order of the Temple, in 1472, according to the chronology of that Order in France.

IMITATIVE SOCIETIES.—Certain societies were instituted in imitation of Masonry, having but little resemblance to it, merely borrowing the idea of secret signs and passwords;—among these we may name the Oddfellows, the Foresters, the Knights of Pythias, the Good Templars, the United Dukes of Christendom, and many others. They cannot be brought under the category of derisive societies, as they effected, and still continue to effect, a great deal of good both in England and America. (See *Derisive Societies.*)

IMMACULATE CONCEPTION, ORDER OF THE.—This royal Order was established by Charles III. of Spain, in 1771, a prince who was successively Duke of Parma and Placentia, Grand-Duke of Tus-

cany, and King of Naples and the Two Sicilies. On the demise of Ferdinand VI., in 1759, he succeeded to the Spanish throne, at a time when Europe was convulsed by the Seven Years' War. His character was urbane and gentle, and in singular contrast to that of many of his contemporaries. He instituted the Order of the Immaculate Conception, in consequence of the birth of a son, to mark his pious belief in the principles of the Roman Catholic religion, which he professed. Badge: a Maltese cross *emaillée, blanc bordée, or.* The obverse bears a figure of the Virgin in white robes, with a mantle *azure,* alluding to the union of the French and Spanish national colours, this king being the fourth of the Bourbon-Anjou branch who had ascended the throne of Spain and the Indies. On the reverse are the letters C III C surrounded by the motto *Virtute et Merito;* in the angles four *fleur-de-lis.* There were four classes of knights:—The Grand Crosses wear the jewel pendant from a broad sky-blue ribbon *bordée blanc,* watered, worn scarfwise from right to left; the star is of silver, with the image of the Virgin worn on the left breast. The second class wear the scarf, but no star; and the third and fourth classes are only distinguished by small crosses worn from the button-hole. The third class are knights pensioners, and receive an annual income from the treasury of the Order. The endowments of this Order are very great, and were increased by the estates of the house of Ximenes, itself an order of knighthood of great antiquity, founded in 722, and known as the "Oak of Navarre." The Order of the Immaculate Conception ranks next to that of the Golden Fleece, and none but persons of the highest nobility can receive it.

IMMANUEL (Hebrew עִמָּנוּאֵל, *God with us*).—1. A word in the eighteenth and nineteenth degrees of the Ancient and Accepted Rite. 2. A word in Templarism. It is a designation of the Soter or Saviour, applied by Matthew to the Messiah or Messenger born of the Virgin. It is also a favourite designation of the Divine Humanity with the religionists.

IMMATERIALISM.—The doctrine of the existence or state of immaterial creatures, or spiritual beings.

IMMEMORIAL.—Applied to certain Masonic bodies—very often inaccurately enough—as having existed beyond the memory of man. Legally speaking, the memory of man is considered to extend no farther back than the reign of Richard Cœur de Lion.

IMMOLATION.—A sacrifice among the ancients. The victim, on being slain, was sprinkled with wine, and some corn, frankincense, and salt placed upon its head.

IMMORTALITY OF THE SOUL.—Whoever attentively studies the Dar-

winian theory of evolution, and the successive transformation of beings from one form of existence to another, cannot fail to see that soul must have an existence beyond the grave. It is taught by the most ancient philosophers, and is a belief entirely independent of Christianity; in fact, it is only Christianity which arrogantly trifles with the feelings of millions, and asserts that, according as it is near to or remote from Rome, frightful punishment will follow. Both on the doctrine of the immortality of the soul and the futurity of punishment, the fatal liking the Romish Church and her shadow—the "unco guid"—have taken for wholesale immolation of their fellow-creatures, by fabulous fiery pits, has led to more actual unbelief than could have been provoked by a century of dull sermons by flaccid holders of pluralities of any shape of faith. There is no royal road to science, and none to religion; it must emerge in the life of a man, or it will do him no good. Hence, killing the soul, immortal as it is, only leads to greater unhappiness. If we, in our various faiths, trust in the mercy of the Creator, His everlasting arms will ever hold us up. But the mere outside and tinsel of religion is made its substance; and hence the stress on all men who love humanity, and the extra obligation to do right. *Fiat justitiâ ruat cœlum.*

IMMOVABLE JEWELS. (See *Jewels of a Lodge.*)

IMPEACHMENT.—In 1842, a singular case occurred at New York, in which the rights and privileges of the Master of a Lodge were placed in jeopardy by the action of his Lodge. After the Lodge was opened, the Master had occasion to be absent for a short time, leaving the Senior Warden in the chair. On his return, he found that charges had been preferred against himself, and a committee appointed to try him; and the Senior Warden refused to return into his hands the warrant and gavel of the Lodge. Complaint being made to the Grand Master by the Master, he directed the Grand Secretary to inform the Senior Warden that he must at once return the warrant to the hands of the Master, and that the action of the Lodge on that case must be suspended, and the Members hold themselves in readiness to maintain their charges before the Grand Steward's Lodge, which was all promptly complied with by the parties. The ground of his decision was, that the Master of a Lodge is only subject to impeachment and trial before his peers, who are acquainted with his duties, but which the Members of a Lodge cannot know, until they are themselves seated in the Oriental Chair.

IMPETRATION (Latin *impetro*, I obtain).—The act of obtaining anything by way of prayer.

IMPLEMENTS.—The symbolism of the Operative Masons being transferred to the Speculative Masons by a natural transition, their

tools became endowed with attributes congenial to their original uses. The twenty-four inch guage and the gavel are given to the E. A. P., as being the implements used in preparation. The square, level, and plumb are made use of in the F. C. degree, and the trowel is assigned to the M. M.

IMPLUVIUM.—The outer part of a house, or the courtyard, exposed to the weather.

IMPOSTORS.—In all organizations, it is necessary to be on the guard against imposture, and in Freemasonry not less than in any other. It is fortunately much more easy to do this now than it used to be; but the production of a certificate, and a careful examination, is always necessary, for, the Lodge door once passed, Masonic privileges cannot be withheld. But although cases sometimes arise of expelled or suspended Masons thus entering various adyta, they are not so frequent as to be alarming.

IMPOSTS.—"The members of a secret society of Tyrian artists," says Husenbeth, "who were hired by King Solomon to erect that sacred structure, in order to distinguish them from the Jews, who performed the more humble labours, were honoured with the epithet of free annexed to the name of builder or Mason; and being talented foreigners, were freed from the usual imposts paid to the State by the subjects of Solomon."

IN ACTIVITY.—A Lodge in regular work, duly represented at Grand Lodge, is said to be in activity; whereas a Lodge which has ceased its meetings, is dormant.

INAUGURATION.—After the augurs had been consulted in ancient Rome, the person or thing respecting which the consultation had been held was solemnly inaugurated. (See *Installation.*)

INCENSE.—Used in the 3d degree in America, but not in England.

INCHOATE LODGES.—Lodges under dispensation not fully warranted. (See *Lodges under Dispensation.*)

INCOMMUNICABLE.—The Tetragrammaton was said to be incommunicable, because it could not be taken in relation with anything except God.

INCORPORATION.—Grand Lodge, although recognized by the law of the land, is not in England, at least, a corporate body, although such rights have been given in some countries. It is, however, fraught with dangerous difficulties to the necessary secrecy of the proceedings, and has never been encouraged. The very nature of the principles of Masonry are too intangible to come into competition with corporate bodies.

INCREASE OF WAGES (French, *Augmentation de gages*).—To apply for an increase of wages, in the technical language of French Masonry, is to ask for advancement to a higher degree.

INDEFEASIBLE.—A right which, under no circumstances, can be

denied, and which grave moral delinquency can only jeopardy. As the obligation into which a Mason enters on initiation is purely voluntary, no act of his can affect his responsibilities towards the Craft, although he may, for just cause shown, be denuded of his privileges.

INDELIBILITY.—Once a Mason, always a Mason. (See *Indefeasible.*)

INDENTED TARSEL.—The old name for the tessellated border.

INDENTED TESSEL. (See *Tessellated Border.*)

INDIA.—The first Masonic Lodge in India was granted in 1728 by Lord Kingston, the Grand Master, by deputation to Brother George Pomfret, for Bengal, but the Masonic position of India remained in abeyance until 1740, when the Lodge Star in the East, No. 70, was established at Calcutta. It was soon after introduced into Madras and Bombay, and the Grand Lodge of Hindustan was finally established with independent powers in 1875. The progress of Masonry in that country has been very surprising, and the natives have vied with the English and Scottish residents in spreading it abroad. At some future time, there can be little doubt that India will repay the mother country for the care shown in sowing the seeds of the Craft, the peculiar idiosyncracies of the inhabitants being of a kind calculated to foster Masonic impressions, and the great attention which the last half century, in the person of its scholars, has paid to ancient Indian literature, will afford great and enduring satisfaction to archæologists and students of symbolism.

INDIANA.—Masonry introduced in 1807 from Kentucky. Grand Lodge organized 12th January, 1818; Grand Chapter in 1845; Grand Commandery in 1854; and the Council of Royal and Select Masters, 11th December, 1855.

INDIAN CALENDAR.—The Indian or Hindu year begins in April, thus:—1st Vaisākha, 13th April; 1st Jyaishtha, 14th May; 1st Ashādha, 14th June; 1st Srāvana, 16th July; 1st Bhādrapada, 16th August; 1st Asvina, 16th September; 1st Kārtlika, 17th October; 1st Agrahāyana, or Mārgasīrsha, 16th November; 1st Pansha, 15th December; 1st Māgha, 13th January; 1st Phālguna, 12th February; 1st Caitra, 13th March. The days of the week are: Aditya, Sunday; Soma, Monday; Mangala, Tuesday; Budha, Wednesday; Guru, Thursday; Sukra, Friday; and Sani, Saturday. The current year of the Hindu era is 1933.

INDIFFERENTISTS.—An Androgynous Society established at Paris in 1738. The object of the Society was to protect the members from the influence of love, and the jewel was an icicle.

INDUCTION.—1. The Master is said to be inducted into the Chair on his installation. 2. Induction is the term used when

any one is initiated into the Thrice Illustrious Order of the Cross.

INDUCTOR.—The senior and junior inductors are officers in a Council of the Thrice Illustrious Order of the Cross, similar to senior and junior deacons.

INDUSTRY.—The symbol of this virtue is the beehive, used in the American 3d degree.

INEFFABLE DEGREES.—Latin, *ineffabilis*, not to be spoken or expressed. The degrees, from the 4th to the 14th, of the Ancient and Accepted Rite are thus called, on account of their being principally engaged in the investigation and contemplation of the Ineffable Name.

INEFFABLE NAME. (See *Tetragrammaton.*)

INELIGIBLE. (See *Qualifications.*)

INFLAMED URN.—An emblem in the alchymistical degree of Knight of the Sun or Black Eagle. It teaches that the Hermetic Mason should, by his knowledge and virtue, exercise an influence on the world, as acceptable as the perfume of the burning urn.

INFORMATION, LAWFUL.—Provided that a Brother has duly examined another professing to belong to the Craft, he can give lawful information as to his status, but he must actually test him in all matters, or the voucher will fall to the ground. It is therefore very desirable that no trusty Brother should allow himself to forget any of the secrets of the Craft, as, by a lapse, he may introduce improper persons. It would be a great scandal upon Masonry were this not carried out to the fullest extent, and no worthy Brother can feel offended at undergoing the ordeal.

INFRALAPSARIANS.—The name of a Christian sect, whose principal doctrine was predestinarianism, maintaining that God has created a certain number of men only to be damned, without allowing them the means of saving themselves if they would; and they received this designation because they hold that God's decrees were formed *infra lapsum*, after His knowledge of the fall, and in consequence thereof. This sect has evidently found favour among the modern supporters of infallibility, in the person of the present Pope, for both in speech, and in other publications,—often of a solemn ceremonial character,—they assign the majority of their fellow creatures to a doom more horrible than the most subtile murderer or vivisectionist would condemn the most wretched and undeserving animal.

INFULA.—A mitre worn by the priests of Greece and Rome, from which on each side a species of ribbon was pendant. This covering of the head is analogous to the former custom of the Master, and even the members of the Lodge, wearing their heads covered.

IN HOC SIGNO VINCES.—1. Said to have been a motto of the

Knights Templar, and still used in the American Rite of the Order. 2. Adopted by the members of the Red Cross of Rome and Constantine. The matter is, however, full of confusion. The real banner of the Templars was the Beauseant of black and white, with the motto, *Non nobis, Domine, non nobis, sed nomini tuo da gloriam,*—"Not unto us, O Lord, not unto us, but unto Thee give the glory."

INITIATE.—Latin, *Initiatus.* 1. Fifth and last degree of the Order of the Temple. 2. Eleventh degree of the rite of Philalethes. 3. The designation of a candidate in any of the degrees of Masonry.

INITIATED KNIGHT AND BROTHER OF ASIA. (See *Asia, Knights and Brothers of.*)

INITIATE IN THE EGYPTIAN SECRETS.—Second degree in the rite of African Architects.

INITIATE IN THE MYSTERIES.—Twenty-first degree in the Metropolitan Chapter of France.

INITIATE IN THE PROFOUND MYSTERIES.—Sixty-second degree in the Metropolitan Chapter of France.

INITIATE INTO THE SCIENCES, THE.—Second Degree of a Masonic system founded on the doctrines and principles of Pythagoras.

INITIATION.—A term employed by the Romans to designate admission into the mysteries of their sacred and secret rites, derived from *initia*, signifying the first principles of any science. It has been adopted by the Masons.

IN MEMORIAM.—Properly, *In perpetuam rei memoriam*, "as a perpetual memorial of the event." Used on cenotaphical pillars and other solemn erections, and sometimes placed at the head of the lists of deceased members issued by the Grand Lodges.

INNER GUARD.—The officer who guards the interior of a Lodge, receives Masons upon proof, and announces the approach of any stranger. This officer is always appointed in England, but in America his duties are performed by the Junior Deacon.

INNOMINABLE, THE.—A degree in the collection of Le Rouge.

INNOVATIONS.—It is a cardinal principle of the Masonic fraternity that no innovations can be permitted in the body of Masonry, and more especially in the earliest and most venerable body of Craft or Symbolical Masonry. Whatever modifications have been suggested, or attempted, have ever collapsed; but this cannot be said to apply to the lectures, which have been very greatly improved in style and perspicuity. It is for this reason that inventors of new rites have already been obliged to adopt the three symbolical degrees as the groundwork of their systems, and indeed, it would be practically illegal to administer the oaths of the higher degrees in this country without the substructure of E. A. P.,

F. C., and M. M. Hence, in other associations of a secret character, it is desirable in all cases to guard those who administer the oaths, by the ægis of Masonry, which, allowed by the law of the land in most countries throughout the world, constitutes an effectual guarantee for the good faith of administrators and recipients.

I. N. R. I.—1. *Iesus Nazarenus Rex Iudæorum*—Jesus of Nazareth, King of the Jews; *Igne natura regenerando integrat, Igne natura renovatur integra, Igne nitrum roris invenitur*; also, in the Hebrew, יַמִּים־נוּר רוּחַ יֶבֶשׁה, *Iammim Nour Rouah Iabescheh. Maria* (water), *Igne* (fire), *ventus* (air), *terra* (earth), or *arida.* Used in several rites, especially in the eighteenth degree of the Ancient and Accepted Rite. 2. In a Philosophical Lodge they represent Fire, Salt, Sulphur, and Mercury. 3. A sacred word in the Rosicrucian Society.

Insect Shermah.—Many of the Jews believe the Temple to have been a divine work. Some of them suppose that the stones were not framed and polished by human art and industry, but by a worm called *samis,* which God created for the purpose. And they further feign that the stones came to the Temple of their own accord, and were put together by angels. This legend appears to have arisen from a misrepresentation of the word *samis,* which signifies a very hard stone, that might be cut and polished with great perfection. It was an emblem of the peace and quiet of a Christian church. In Masonic lore, the above worm is called "the Insect Shermah."

Insignia. (See *Jewels, Official.*)

Inspector. (See *Sovereign Grand Inspector General.*)

Inspector, Grand.—The eighteenth degree of the Antient and Primitive Rite in some countries. It is the 33° of the A. and A. Rite, and was acknowledged as such under the Grand Orient of France.

Installation.—The act of placing an officer in possession of his post. Previous to this ceremony, the Lodge, by its members, solemnly, by ballot, elects its Master. He is then technically said to be Worshipful Master Elect, but cannot do anything until a board of Installed Past Masters has been impanelled to raise him to a rank of authority. He is then formally installed by a qualified Past Master, and is, *ipso facto,* a Past Master himself. The word *instal* is compounded from two words in mediæval Latin, *in* and *stallum,* a seat. On a similar principle, the Grand Master is installed, and he is then at liberty in Grand Lodge or subordinate Lodges to appoint his officers, which, with the exception of the Treasurer and Tyler, is at his entire discretion. There is a fitness in this, perhaps, not at once seen. As the Master rules the Lodge for his year of office, he is presumed to know,

by previous experience, who the best men are to represent him, and although office has generally been taken by seniority and length of membership, it is by no means a law that the seniors should be so selected. In practice, however, it is found to work best for the harmony of the Lodge for the Master to follow this law of seniority.

INSTALLATOR, GRAND.—The twenty-first degree of the Antient and Primitive Rite. An official grade conferring the privilege and the ability to instal the officers of Chapters, Senates, and Councils.

INSTALLED MASTERS, BOARD OF.—A committee of Past Masters, to whom the Master-elect is presented, that he may receive from his predecessor the benefit of installation.

INSTALLING OFFICER.—The performer of the ceremony of installation. He must be duly qualified to instruct and guide the brother whom he is about to instal. The strict Masonic rule requires the presence of at least three Past Masters in the complete installation of a Master, and his investiture with the Past Master's degree. In the case of a new Lodge, the first Master can only be installed by the G. M., or his deputy, provided he be a P. M.

INSTRUCTION.—The Master of a Lodge on the initiation of a candidate is bound to give him necessary instructions, and also to deliver some part of the lecture appertaining to the degree, and a similar obligation devolves upon him in the two higher degrees of Craft Masonry. It is unfortunately an obligation more frequently omitted than observed; and certain words used at the end of the address are thought to excuse the Master on the occasion. In continental Lodges there is a special officer—the Orator—who addresses the newly admitted brother in appropriate terms, but that officer does not exist in the English and American systems.

INSTRUCTION, LODGE OF. (See *Lodge of Instruction.*)

INTEGRITY.—Symbolized by the plumb rule.

INTEMPERANCE.—A hateful vice to be visited by immediate punishment. In a Masonic Lodge it is doubly hateful, as being in itself a most inharmonious action. (See *Temperance.*)

INTENDANT, GRAND.—In England, the twentieth degree of the Antient and Primitive Rite. (See *Inspector, Grand.*)

INTENDANT OF THE BUILDING, OR MASTER IN ISRAEL.—1. Eighth degree in the Ancient and Accepted Rite. There are three officers, a Thrice Puissant, representing Solomon, a Senior Warden, Tito, and a Junior Warden, Adonhiram, son of Abda. The colour is crimson; there are twenty-seven lights in a triple triangle, and five lights on the altar. In the present American Rite the three chief officers are Adonhiram, Joabert, and Stolkin—the past officer being the representative of Solomon. It is

supposed to be connected with the vacation of the place of chief architect of the first Temple. 2. Seventh degree of the Second class of the chapter of the Emperors of the East and West. 3. Ninth degree, first series, of the collection of the Metropolitan Chapter of France.

INTERIOR, KNIGHT OF THE. (See *Knight of the Interior.*)

INTERIOR OF THE TEMPLE, KNIGHT COMMANDER OF THE. (See *Knight Commander of the Interior of the Temple.*)

INTERPRETER, GENERAL ILLUSTRIOUS PHILOSOPHIC MASON, GRAND.—A degree in the collection of M. Peuvret.

INTIMATE INITIATE (Latin, *Intimus Initiatus*).—Fourth degree of the Order of the Temple.

INTIMATE SECRETARY.—Sixth degree in the Ancient and Accepted Rite. The colour is black strewed with tears—collar and lining of the apron, red. The officers are three, representing Solomon, Hiram the king, and a Captain of Guards. (See *Cabul.*)

INTOLÉRANCE.—A Masonic vice, and especially stigmatised by the founders of Freemasonry in its present aspect. To be tolerant is very different from being compliant, because compliance may arise from interested motives, whereas tolerance need not be either haughty or unamiable. Intolerance has been displayed in this world in its most terrible aspects, and, like virtue, has usually proved its own and only reward. We have at the present time a powerful religious corporation existing with definite objects and ulterior aims. The definite objects are, the idle tasks of subjugation and terrorism; the ulterior aims, if we may judge by the experience of history, are the absorption of the wealth of the world, the subjection of the intellect of the world, and the abasement of the women of the world, to a central power—summed up in the word Jesuitism. Any one who is base enough to join their standard, finds them equally faithless. In the interests of their policy, they are astute enough to select the acutest intellects; they enjoin excellent rules to conserve the body, and they spare no efforts, pecuniary or otherwise, to lead the mind to an abyss frightful to contemplate. They have existed in all ages of the world historically known, and have fomented wars of the most terrible character, upon the most trivial grounds. And yet, wonderful to relate, they still pursue their way. The only redeeming feature in the association is its extraordinary compactness, clearness of thought, attention to details, and fidelity to superiors. But like the Freemasons, the Jesuits had their predecessors, and they and those men who thirsted for blood—for religion's sake—have to answer for the following frightful death-roll. Leaving deprivation of property out of the question,—that cannot be assessed,

though it might form part of the plunder,—I give the table, imperfect as it is, to be an object of careful thought for those who love Roman Catholicism better than just principles of thought and action, and moderation in all things. It would appear as follows, therefore, starting at A.D. 1 :—

Holy wars, massacred, and others put to death, - - - - - -	17,600,000
Holy Inquisition, - - - - -	5,000,000
Religious massacres, - - - - -	3,000,000
Various burnings, boilings, bakings, roastings, toastings, fryings, grillings, drownings, beheadings, stabbings, poisonings, and crucifixions,	500,000
	26,100,000
Hindu religious murders and suicides,	18,500,000
Grand total,	44,600,000
With the Old Testament murders,	643,775
	45,243,775

And this tremendous total, which does not include the wars of modern contemporary history,—such as the Crimean War, the Indian Mutiny, the Prusso-Austrian attack on Denmark, the Franco-Italian War, the Prusso-Austrian War of 1866, or the tremendous war of 1870,—has more or less arisen from religious disputes. The history of the world teaches that every religious body has in turn been persecuted and has persecuted in return. The pagans roasted the Christians, and the Christians, when strong enough, returned the compliment; and should it happen that some new faith should supplant that which now has sway over the world, we may expect similar appalling scenes to take place among mankind. It is both humiliating and saddening to see all this bloodshed taking place in the name of that merciful and beneficent Being who created this glorious world as a monument of supernal wisdom and love. From another source, I find that the Spanish Inquisition alone, between 1781 and 1808,

Burnt alive, - - - - - - -	34,628
Burnt in effigy, - - - - - -	18,649
Condemned to the galleys, &c., - - -	308,218
	360,895,

while the victims of the Guillotine—including those who perished during the Reign of Terror—from 1793 to 1871, only amounted,

by the official registers, to 3904, and among these were many great criminals.

INTRODUCTOR AND INTRODUCTRESS.—Officers in a Lodge of adoption, with duties resembling those of a Master of Ceremonies.

INTRUSTING.—That part of the ceremony in which the initiate is intrusted with the signs, passwords, and other modes of recognition.

INVERSION OF LETTERS.—In some French documents the letters of some words were inverted in a very childish manner. Thus, ꓤOSVƎ ƆRUCIS was written for *Rosae crucis*, *Nomolos* was substituted for Solomon, and *Marih* for Hiram. The Kabbalists and Alchymists adopted the same plan.

INVESTITURE.—The initiate is said to be invested when he is presented with the apron of an E. A. P.

INVINCIBLE.—In the degree of Knights of the Christian Mark, the word invincible was applied to the president, who was called the Invincible Knight, and the Order, the Invincible Order.

INVISIBLES, THE.—A Society of occult Masonic character, of which scarcely anything is known. It is still in full action. The Members are bound to the most strict secrecy upon the objects and ceremonies of the Order.

INWOOD, JETHRO, REV.—Born in England about 1767, and initiated as a Lewis in 1785. He was soon afterwards appointed Chaplain to the Provincial Grand Lodge of Kent, an office he held for upwards of twenty years, and he enriched Masonic literature with a series of sermons still worthy of attentive perusal.

IONIC ORDER.—One of the three Hellenic orders of architecture, and considered as the highest in Masonry, in which it is adopted as the symbol of wisdom, and is placed in the East as the attribute of the W. M.

IOWA.—Masonry was introduced into Iowa on the 20th November, 1840, at Burlington. After Lodges had been formed in other parts of the State, a convention was held, and a Grand Lodge instituted 2d January, 1844, Bro. Oliver Cook being the first Grand Master. A Grand Chapter was organized 8th June, 1854, a Grand Council in 1857, a Grand Commandery, 6th June, 1864. The Ancient and Accepted Rite has also been introduced, with a Grand Consistory and other subordinate bodies.

IRAM (Hebrew, עירם, *aureum excelsus*).—A governor or Prince of Idumea. 1 Chron. i. 54; Gen. xxxvi. 43.

IRELAND.—The time of the introduction of Masonry into Ireland is very uncertain, but would seem to be between 1726 and 1730. A Grand Lodge of Munster has been spoken of as existing in 1721, established at Cork, but a Grand Lodge of Ireland was certainly formed at Dublin in 1730. In 1749, the Grand

Master's Lodge, still in existence, was instituted. This Lodge has some curious privileges. Its Members are Members of Grand Lodge without payment of dues. It takes precedence of all other Lodges, and candidates nominated by the Grand Master are to be initiated without ballot. The Grand Lodge of Ireland in 1772 recognised the Schismatical Grand Lodge of Ancient Masons, and entered into alliance with it, as did the Grand Lodge of Scotland. In 1779, application was made to the Mother Kilwinning Lodge of Scotland, by certain brethren in Dublin, for a charter to enable Templar degrees to be conferred. The Kilwinning Lodge granted the petition for the three craft degrees only, but afterwards this Lodge became the fountain of the Grand Encampment of Ireland. The Grand Lodge of Ireland holds jurisdiction over all the Blue Lodges, while the Mark Degree is worked under the Grand Royal Arch Chapter. Next comes the Royal Arch, formerly divided into Excellent, Super Excellent, and Royal Arch; the first two being nothing more than passing the first two veils with separate obligations; this, however, has been altered. The next degrees are the fifteenth, sixteenth, and seventeenth, under the jurisdiction of the Templar Grand Conclave, and precede the creation of the candidate as a Knight Templar; but modifications will be necessary in this under existing circumstances. Next to the Templar degrees, comes the eighteenth or Rose-Croix, under the Government of the Grand Chapter of Prince Masons, or Council of Rites. The twenty-eighth degree, or Knight of the Sun, is next conferred, and then the thirtieth, or Kadosch, in a body over which the Supreme Council has no control. This last body confers the thirty-first, thirty-second, and thirty-third degrees; there being no Grand Consistory. The York Rite is the prevalent system worked under the Grand Lodge.

IRIS, KNIGHT OF THE. (See *Knight of the Iris.*)

IRISH CHAPTERS.—According to Thory, these Chapters, warranted by the Grand Chapter of Dublin, existed in Paris from 1730 to 1740, and soon spread throughout France. They comprehended the degrees of Irish Master, Perfect Irish Master, and Sublime Irish Master; but they were quite superseded by the Scottish degrees, or rather the Scottish degrees were only variations of them. Ramsay changed the title. These Chapters were also called Colleges.

IRON TOOLS.—No metallic tools were used, according to the lectures, at the construction of the First Temple; every stone being squared, carved, and numbered at the quarries; the timbers, felled and prepared in the forests of Lebanon, being brought on rafts by sea to Joppa, and thence transported to

Jerusalem; every part being fitted in with perfect accuracy. Although this is probably historically true, it likewise symbolizes that the temple of the human mind, the body, and the temple of the soul, in which God, as the Shekinah, should dwell, is prepared in silence before birth and with the greatest harmony of proportion. In like manner, the labours of Masonry should be conducted with unanimity and peace, without the least animosity or disturbance, and thus the framework of human society should be reconstructive with regard to the Divine laws.

ISAAC (Hebrew, יִצְחָק, *laughter*).—This personage was the son of Abraham and Sarah, and born in their old age—the first being a hundred years old, and his wife ninety. He was one of the grand offerings on Mount Moriah, and it is stated in Genesis, xxii. 16-18: "Because thou hast not withheld thy son, thine only son that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and in thy seed shall all the nations of the earth be blessed." Isaac was the half brother of Ishmael, and they conjointly buried their father Abraham in the cave of Machpelah, near the well of Laharoi. Isaac was the father of Esau, and behaved to him even more unjustifiably than Abraham did to Ishmael, and hence raised up a standing rebuke to those who regard the patriarchs as immutable standards of conduct It does not appear that Ishmael or Esau ever acted in any retaliatory spirit towards their half brother and father; in fact, even the wily Jacob received the forgiveness of his brother Esau, and never appears to so much disadvantage as when he is having that final interview, in which the reconciliation was more sincere on the part of Esau than Jacob. Since that time, the offer has been continually made, but there seems no truce possible between the hunter and man of the forests, and the plain man dwelling in tents.

ISCHNGI (Hebrew, יְשַׁעְיָי, *salus mea*).—One of the nine Masters appointed by Solomon after the death of Hiram.

ISH CHOTZEB (Hebrew, אִישׁ חוֹצֵב).—A word signifying *men of hewing*, or *hewers*. Used by Anderson, but not found in the Bible, although it is constructed in conformity with the rules of the Hebrew language.

ISHMAEL (Hebrew, יִשְׁמָעֵאל, *God hears*; Sept. Ἰσμάηλ).—The eldest son of Abraham, by his subordinate wife, Hagar. (See *Hagar*.) There never seems to have been any estrangement between Ishmael and his younger half-brother Isaac. On the contrary, they joined together in celebrating their father's obsequies (Gen. xxv. 9). God, by an angel, had promised Ishmael prosperity, and a numerous posterity, and many adherents. He was the

father of twelve sons and two daughters, one of whom became the wife of Esau; and he probably enjoined on the latter the sacred duty of reconciliation,—whence it is that the Order of Ishmael is associated with the name of Reconciliation and Esau to the present time. It was predicted by the angel—"And he shall be a wild man: his hand shall be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." (Gen. xvi. 12.) The word "presence," in the preceding passage, should be literally translated "face," metaphorically for the "east," of his brethren, where, in fact we find the Bedouin tribes located, who boast upon tradition to have the blood of Ishmael in their veins. This would, however, not seem to be actually true, as Ishmael was adopted into the desert tribes, and became their ruler by the inherent force of his will.

ISHMAEL, ORDER OF, OR OF ESAU, AND RECONCILIATION.—This very ancient Eastern order has a legendary history like that of the Freemasons, and no doubt has claims upon the attention of mankind. But, like the other history, it is lost in the night of time; its traditionary story being that Ishmael, on arriving at man's estate, constantly strove, by pleasant offices and kindness, to reconcile himself with his immediate relatives of the seed of Abraham, like himself. He was undoubtedly the elder brother of Isaac, and with him appears to have maintained peaceable and brotherly relations; and in giving one of his daughters to Esau, the brother of Jacob—like himself, supplanted in his birthright—he strove to perpetuate this happy union of the two principal branches of Abraham's stock. We know, however, by daily experience, that these family jars cannot be so easily healed; and however frankly and generously the hand may be tendered, there is a breach over which there is no passing. The history of Ishmael and his mother, and that of Jacob and Esau, form respectively the subject of the first eighteen degrees of the Order of Ishmael, as at present practised. There are four sections in all:—I. Initiatory. 1, Stranger; 2, Guest; 3, Proselyte; 4, Minor Fellow; 5, Major Fellow; 6, Trusted; 7, Companion; 8, Master; 9, Guardian. II.—Historical. 1, Hagar; 2, Ishmael; 3, Isaac; 4, The Burial; 5, Inheritance; 6, Marriage; 7, Power; 8, The Meeting; 9, The Desert. III.—Explanatory. 1, Novelty; 2, The Attack; 3, Aid; 4, Chief; 5, Prince; 6, Teacher; 7, Illustrious; 8, Commander; 9, Patriarch. IV.—Philosophical. 1, Hope; 2, Faith; 3, Charity; 4, Providence; 5, Fate; 6, Lawgiver; 7, Councillor; 8, Servant; 9, Submission. The government of the Order is vested in three supreme and equal powers, respectively known as Patriarch, Priest, and King. The consent of all three must be obtained before the admission of any candi-

date. The postulate must be of mature age, of good breeding and education, and must not be a Roman Catholic. If a Mohammedan, he is obligated on the Korân; if a Brahman, on the Vedas; if a Jew, on the Old Testament; Parsees, by Fire; Hindus, by the Cow; if a member of the Orthodox Greek Church, or a Protestant of any denomination, on the four Gospels; and a special form of admission is prescribed in each case. It is not necessary, on the continent, that he should be a Freemason, but if so, many secrets are given to him not otherwise disclosed. Until very recent years, there was a political section to the Order, but this has been altogether suppressed, and the objects for which the Order exists consist of mutual aid, instruction, and general enlightenment. The Chiefs of the Order reside habitually in the East and two of the three chiefs must always be east of Jerusalem. Branches of this Order, under Arch-Chancellors, exist in Russia, Turkey, Greece, Austria, Italy, Germany, Denmark, Sweden, Norway, France, Spain, Portugal, Africa, and the United Kingdom.

ISH SABAL (Hebrew, איש סבל, *Men of burden*).—Anderson gives this name to the seventy thousand labourers called *Noshe sabal* in the original (1 Kings v. 18). They were probably remains of the earlier Canaanites. In Webb's system, they constitute the Apprentices at the building of the Temple.

ISH SODI.—Ish Soudy, in its corrupted form. From the words איש, *Ish* "*man*," and סוד, *Sod* "couch," one seated on the same seat—*i.e.*, a person in whom great confidence is reposed, and with whom the greatest familiarity is possible. King Solomon reposed special trust in his Select Masters, and hence the appellation Ish Sodi is very appropriate to them.

ISIAC TABLE.—A monument of ancient Egypt, formerly esteemed of great antiquity, but since found to be very recent, in a comparative sense of the word. It is a square copper tablet, covered with silver mosaic, and skilfully inlaid. The principal figure in the central group represents Isis. It is said to be preserved in the Royal Museum at Turin.

ISIS.—The dread Goddess of Nature among the ancient Egyptians, and the subject of the mysteries in all countries under various names. She was the mother and nurse of all things. According to Diodorus Siculus, Osiris, Isis, Typhon, Apollo, and Venus were the children of Jupiter and Juno. Osiris, who is identical with Dionysos (Bacchus) of the Greeks and also the Sun, married Isis, the Moon, and the improvement and prosperity of mankind were their peculiar care. When Isis had discovered and made known the valuable properties of wheat and barley as food, an end was put to cannibalism among the ancient nations, and Osiris taught

mankind how to prepare those grains. Isis was worshipped throughout Egypt, Greece, and Rome, and it has been sought to identify Iswara and Saraswati, in the Indian pantheon, with these semi-mythical personages. In her terrestrial character, Isis wears upon her head the throne, representing her name; in her celestial, the disc and horn, or tall plumes, and nursing Horus. The mysteries of Isis are peculiarly interesting to Masons, as being the foundation of those of the Sidonian Builders or Dionysian Architects, from whom so many symbolical rites have emanated, and of which not a few are perpetuated in the various degrees of Masonry. (See *Virgin.*)

ISMAELITES.—A sect of Mohammedans, who succeeded, by means of a secret order, in substituting the descendants of the Prophet through Fatima on the throne of Egypt. They upheld the rights of Mohammed, the son of Ishmael; and succeeded in delivering from prison Obeidallah, who pretended to be descended from Ishmael. Meetings were held in the Lodge at Cairo, under the Doial-Doat, or supreme missionary and judge. There were nine degrees. In the first degree, doubts were insinuated, and obscure hints were held out, that the Korân was not to be taken in a literal sense, but that great and important truths were hidden under the mysterious words of the book. The disciple, however, was taught nothing more unless he consented to be bound by terrible oaths to obedience and blind faith. The second degree inculcated the recognition of the imaums, or spiritual teachers, to whom it was given to instruct every one in the true things to be believed, and whose authority was infallible. The third degree was occupied with the mysteries of the number seven, and its special application to the number of imaums. The fourth degree taught the initiate that Allah had sent into the world seven legislators, each of whom had seven immediate subordinates, called *mutes*, while the legislators were called *speakers*. The fifth degree informed him that each of these coadjutors had twelve apostles. The sixth degree was occupied with disquisitions on the precepts of the Korân, and the subordination of religion to philosophy was maintained; the initiate was also brought to study the systems of Plato and Aristotle. The seventh degree comprehended an investigation of mystical pantheism. The eighth degree contained the principles of Mohammedan jurisprudence. The ninth degree, being the last of all, summed up the teachings of the former, and taught that nothing was to be believed, and that all things were lawful. This sect endured for at least a century, and finally expired from the inanition of its followers.

ISRAELITE, MOST WISE.—Seventieth degree of the Order of Mizraim.

ITALY.—Freemasonry was introduced into Italy in 1733, by Charles Sackville, Duke of Dorset, who established a Lodge in Florence, probably under an English warrant. The Grand Duke was himself initiated; and, in 1735, Lodges were formed at Milan, Verona, Padua, Vincenza, Venice, and Naples; but, in 1737, John Gaston, the last Grand Duke of the house of Medicis, prohibited the Craft; but as he died very soon after, the Lodges continued their labours, while his successor, the Grand Duke of Lorraine, declared himself the protector of the Fraternity, and Masonry consequently flourished. But the bull of Pope Clement XIV., in 1738, and the edict of Cardinal Firrao, of January, 1739, closed the Lodges, and many persons were arrested and persecuted, although they obtained their liberty through the good offices of the Grand Duke. After this, Masonry had a very struggling existence for many years, and the members of the Fraternity were obliged to meet with great secrecy. It is said, however, by the author of *Anti-Saint-Nicaise*, that there was a Grand Lodge at Naples in 1756. Writing in 1783, Smith (*Use and Abuse*, p 211) says that the most of the Italian nobles and dignified ecclesiastics belonged to the Fraternity. In 1805, a Supreme Council of the Ancient and Accepted Rite was established at Milan by Count de Grasse-Tilly, and Prince Eugene was Grand Commander of the Council and Grand Master of the Grand Orient. As liberal ideas received a check on the defeat of Napoleon I., in 1814, Masonry was again suppressed, and languished for a great number of years—indeed, had no formal existence until 1860; but at the present time, Masonry is firmly established in Italy, with a Grand Orient at Rome. A Lodge was founded at Turin in 1859, and a Grand Lodge in 1861; and a Grand Orient was established by Garibaldi with the Scottish Rite as its basis. A Supreme Council was also formed at Naples, but internal troubles caused its action to be weak and vacillating; but at present there is no apprehension that the Grand Orient of Italy, seated at Rome, need fear any danger, as it has received the sanction of the Government, and is fully protected by law.

ITRATICS, ORDER OF.—No longer in existence. It was composed of a Society of adepts, who were engaged in a search for the universal medicine, and is mentioned by Fustier.

I.·.V.·.I.·.O.·.L.·. (*Inveni verbum in ore leonis*).—Letters on the scarf of the Grand Treasurer, in the thirteenth degree of the Ancient and Accepted Scottish Rite. The historical lectures say: "Biblical history informs us that the Jews were slaves to the Egyptians, until they were redeemed by Moses for the purpose of occupying the promised land. We also learn from the annals

deposited in the archives in Scotland,* and only to be examined by us, that in a certain battle the ark of alliance was lost in a forest, and was subsequently found by the roaring of a lion, which, on the approach of the Israelites, ceased its roarings, and couched at their feet. This lion had previously devoured a great number of the Egyptians who attempted to carry away the ark, keeping securely in his mouth the key to the treasures which it contained. But when the high priest came near him, he dropped the key from his mouth and retired, couching and tame, without offering the least violence to the chosen people." There is a similar allusion to a lion in the degree of the Venerable Grand Master of all Symbolic Lodges, or Master *ad vitam*, where he is represented as having been wounded by an arrow, and having escaped from the stake to which he had been bound, lay at the mouth of a cave with the broken rope about his neck, using certain mathematical instruments. At the foot of the stake lies a crown. The above was a symbol to signify the lion of the tribe of Judah, or Christ in his Messianic character, pierced with the spear, and bearing the key to unlock and explain the tendency of the Jewish dispensation, and its reference to Christianity. The ancient Egyptians symbolized the same thing in the Book of the Dead, by the spear piercing the crocodile; and the mysteries of Mithras contained the slaying of the Bull. It all had an astronomical reference. We find the sign Taurus in one case, and in the two others the signs Leo and Scorpio. But, if Ramsay is to be believed the whole legend referred to the Stewart family and their misfortunes.

IVORY KEY.—1. A symbol in the Philosophical Lodge or degree of Knights Adept of the Eagle or Sun. It teaches caution in the expression of the secrets of the heart, and the promulgation of opinions. 2. The Ivory Key, with the letter Z on the words in black, is the jewel of the degree of Secret Master in the Ancient and Accepted Rite.

IZADS.—1. Twenty-eight in number, a series of creatures by the beneficent deity Oromazes or Auramazda. 2. The twenty-eight days of a lunar month.

IZABUD. (See *Zabud.*)

IZRACHIAH (Hebrew, יִזְרַחְיָה, *orietur Dominus*).—A word in the seventh degree of the Ancient and Accepted Rite.

* It should be remembered that there were several Calydonias — one was in Armenia, where lions might abound in those remote times.

J.

J.—The tenth letter of the English alphabet. It has no special Masonic bearing.

JAABOROU-HAMMAIM (Hebrew, יַעְבְּרוּ־הַמַּיִם, *aquæ transibunt.*)—Corruptly, *ya vaurum hamen.* 1. A word used in the fifteenth degree of the Ancient and Accepted Rite. 2. Also in the sixth degree of the French Modern Rite.

JABAL (Hebrew, יָבָל, *a stream;* Sept. Ἰωβήλ).—The father of such as dwell in tents, and have cattle (Gen. iv. 20). A word used in the Order of Ishmael. He was the inventor of tents, and tents mean Lodges in that Order.

JABAMIAH. (See *Habbamah.*)

JABESCHEH (Hebrew, יַבֵּשׁ, *Earth.* See *I. N. R. I.*)

JABULUM.—1. Used in the thirteenth degree of the Ancient and Accepted Rite, but evidently a corruption of the Hebrew זבלן (Zabulon), *heaven,* or the *abode of God.* 2. The fourteenth degree of the same Rite designates the Grand Treasurer as Jabulum, and it is also a password. 3. Also used in the seventeenth degree, as a sign and a password.

JACHIN (Hebrew, יהכן, *he that strengthens,* or, *will establish*).—One of the pillars of King Solomon's Temple. The other pillar was Boaz (בעז, *in strength*), taken together, "in strength shall this my house be established." Stieglitz, in his work on "Ancient German Architecture," gives an illustration of two celebrated pillars, as they are now standing in the cathedral of Würtzburg, one of the oldest cities of Germany, and formerly capital of Franconia. He dates them from the time of the construction of the old cathedral, in 1042, by the Fraternity of Steinmetzen, the peculiar form and ornamentation of the capitals and bases being characteristic of the architecture of that period. They were originally situated, like the brazen columns of Solomon's Temple, on either side of the porch—Jachin on the right, and Boaz on the left; but at the present time they are placed in an inverse position, within the body of the cathedral, not far from the main entrance, on either side of a Gothic doorway, leading to a small vaulted chamber. He says that they were intended to bear a symbolic reference to the Fraternity, which reference is revealed to the initiated in their peculiar proportions, in the ingenious construction and combination of the shafts and capitals, as well as by the names sculptured on the abacus. Bernewitz, disagreeing with Stieglitz in his explanation of the symbolism of these

pillars, says that the artist intended by them to represent God and man. Boaz is tripartite, and yet constitutes but one whole (*Trinity*); the centre portion of the shaft re-enters within itself (*God without beginning or end*). Jachin consists of only two actual parts—*body and soul*—which are united by a mysterious entwined bond or tie. The interior of these pillars is invisible. The inner man is likewise invisible—unfathomable. The lower portion of the shaft rises from the earth, and again returns thither (*so shall the dust return to the earth as it was*); while the upper portion returns again within itself, and is bound with an endless band (*the spirit, being also without beginning or end, waits hopefully for its union with the everlasting spirits above; it embraces eternity, and by it is embraced*). Jachin and Boaz, these two famous pillars, stood at the entrance of the pronaos. Jachin is sometimes called the "pillar of establishment." It is possible that the cry, Ιαχέ, in the Dionysian mysteries, was connected with Jachin.

JACHINAI.—A French corruption of Shekinah.

JACOB (Hebrew, יַעֲקֹב; Sept., Ἰακώβ).—The second son of Isaac, by his wife Rebekah. In those days, supernaturalism was the rule, and our modern way of thought the exception. It was customary for a pregnant woman to seek the advice of the only established authorities, the priests, or rather the seers, or, as the Highland Scottish call them, *taibhsear*. The seer, in the present instance, told her that she had twins within her, and that the elder should serve the younger. The younger one was Jacob, but no one to the present time has ever heard of the Jews being served by Esau and his descendants. It would seem that Jacob was of a gentle disposition, and Esau disposed for kingly arts, such as hunting and shooting; and the latter, excelling in these arts, was willing to barter his rights in a gentle spirit, probably laughingly not believing in them, for a trifle,—a mess of pottage, a dish of lentils, or some small thing. Esau knew his superiority in the wilderness, and would therefore laugh at the idea of a birthright at all; and then Rebekah, who favoured her younger son, deceived Isaac, and obtained the blessing of the dying patriarch for Jacob, instead of Esau. Esau was defrauded in every way, as his uncle Ishmael had been, but showed no resentment, and was even reconciled to Jacob, after years of separation. The whole deception practised was unworthy of the persons engaged, unless we regard the story as a fable, and draw our conclusions in that way. The arch-deception was that of Rebekah, if the story be true—unless it be taken in a mystical way, as it ought to be, having common anthropological ground with all other histories. In fact, Jacob inherited his mother's

spirit and education, and hence Orientals generally reject his descendants with disdain and contumely, and prefer the frankness and direct opposition of the descendants of Esau. Jacob may be said in spirit and race to be the father of the Jews, and, although there are honourable exceptions, the world has not been the better for such an over-reaching race

JACOB'S LADDER. (See *Ladder.*)

JACOBINS.—A revolutionary society in France during the first French Revolution, which took its name from the place where it met—formerly a monastery of Jacobite monks. (See *Barruel, Augustin.*)

JACOBITES.—A sect of Christians in Syria so named from one Jacob, a monk, about A.D. 550. They held that Jesus Christ had only one nature, and that confession was not of divine institution. They had secret signs, passwords, and a formal initiation.

JACQUES DE MOLAY. (See *Molay.*)

JAFUHAR.—The equal of the sublime Thor; the second king in the Scandinavian Mysteries.

JAH. (See *Jehovah.*)

JAHEB (Hebrew, יָהֵב, *concedens*).—Thirteenth degree of the Ancient and Accepted Rite. One of the nine architects whose name was engraved on the Secret Vault.

JAINA CROSS.—This cross has already been depicted at page 9 of this work, and is there marked (*h*). It is used by several orders, and occurs constantly as a mark of Masonic importance in several of the abbeys of Great Britain, and also on the fort and palace of Allahabad in India. It has a variety of significations, and was adopted by the sect of the Jains as a specific symbol. It is also known as the Fylfot, among heralds, and it is evidently a very ancient symbol indeed. Weaver quotes it in his *Funeral Monuments*, and Dr Henry Schliemann found it on the remains of the ancient city he takes to be Troy, where it appears as a religious symbol. Raoul Rochette, Petra, and De Rossi find it in the catacombs of Christian Rome, and these term it the *crux dissimulata.* But it is not alone to periods of which we have long had familiar historical cognizance that we are enabled to refer this remarkable device. It is found alike in the Old World and the New: on the monuments of Egypt, the wedge-cut bas-reliefs of Assyria, the rock caverns of India, and the Cyclopean walls of Peru as well as in the forest cities of Pre-Columbian America; it is associated with the mediæval Rosicrucians, and perpetuated by the operative Guild-Masons on the cathedrals and fortresses of Central Europe. The very fact of its simplicity has singularly led to its conservation, and its obscurity has prevented its degradation. Its dignity from the

times of Hermes has ever been preserved, and it has been associated with naught but pregnant meanings of the most elevated order. Although hallowed by antiquity, it is associated, in the minds of those who bear it as a symbol, with nothing save Youth, Hope, Praise, and Eternal Adoration of the Grand Architect of the Universe. The Jewel in the centre refers to the universal monotheism taught among the early races of mankind. Applied to T.G.A.O.T.U., it typifies His all-embracing power, its arms extending in every direction to show that no one can escape the illimitable power of the Almighty,—represented more particularly by the stone in the centre,—who, by means of His angels, is acquainted with the minutest acts of His creatures throughout the universe. There is no limit to the extension of the arms, which, bent at right angles, show His universal love and charity, and, in each corner, typify a place of refuge for the weary soul of man. Applied to the Universe, the centre stone represents the Sun, illuminating everything with his rays, and restraining every member of the Solar system, however remote, within the focus of his attraction. It is an emblem of activity, as it typifies the continual revolution of the Earth upon its axis; and it also represents the four elements, which, in a mystical sense, constitute the fabric of the Earth. Considered as Man, it represents him in a humble sitting posture—one hand supporting the body on the ground, the other raised towards heaven in supplication and hope, deprecating punishment and entreating mercy. In this sense, it likewise refers to the Smaragdine Tablet of Hermes, and the upper arm should bear the word *Solve* and the lower one *Coagula*. The head in the original hieroglyphic is thrown back, and is surmounted by the magical conical cap, signifying the earnestness with which man should rely upon the Supreme Being on high, and the stedfastness with which man should seek the true life and encounter the true light. The figure is supposed to be naked, typifying the utter dependence of man upon his Maker, and reminding us of the instability and inefficiency of worldly wealth. As man is born naked and helpless, so—devoid of wealth—he resigns himself to the grave. The two hands, in their several positions, remind us that that which is above is as that which is below, and that as life is spent here so will the reward be in the immortal life. As applied to Architecture, the four corners refer to the four sacred cities of asylum prescribed by the legends of the Hermetic Order, and the four letters of the Tetragrammaton, the four states of human life—childhood, youth, manhood, and old age,—and in all ways it possesses the scale of the number four, as mentioned by Cornelius Agrippa in his Occult Philosophy. But it is not alone as an

Indian or Hermetic symbol that the Fylfot Cross is important. It was the hammer of Thor, celebrated in the mythology of the Norse nations, and the tradition ran that when Thor threw this golden cross, it struck, and, like the boomerang, returned again to his hand. It is worthy of remark, here, that in the Assyrian sculptures, we find Izdubar strangling the lion and holding in his hand an object exactly resembling the boomerang of the Australian natives. This hammer of Thor, then, might be thought to represent, in a mathematical way, two boomerangs crossed saltire wise. It ought to be noted that the Teutons and all the Scandinavian races belong to the Aryan section of mankind, like the Sanskrit-speaking Indians. Longfellow, in his *King Olaf* says :—

> "O'er his drinking horn the sign
> He made of the cross divine,
> As he drank and muttered his prayers ;
> But the Berserks evermore
> Made the sign of the hammer of Thor
> Over theirs."

In Masonry, however, we find this hammer of Thor exceedingly important, and of very ancient usage among the Goths, and in the Masonic fraternity it has survived in the form of the mallet. "So early as the year 1462," says Fort, in his admirable work, recently published, "The Early History and Antiquities of Freemasonry," p. 274, "it was clearly recognised to be a Masonic symbol, whose use regulated and defined territory surrounding a Lodge. The ordinance of that date expressly declared that lewd women should remain as far from the sacred enclosure as a hammer could be hurled. This implement was a religious symbol in the middle ages, and made use of to establish proprietary rights over land and water. It was accomplished by throwing the mallet at full swing, and all ground traversed was acknowledged as immediately reduced to the person's possession casting the same. In the fifteenth century, therefore, this custom was practised, by the Masonic fraternity, and symbolized proprietorship. In modern Freemasonry, it still survives as an emblematic pledge of a Master's ownership over his Lodge. It is true the gavel is no longer hurled in order to limit the outlying territory contiguous to the hallowed precincts, but the *use* of that implement perpetuates the mediæval idea of possession. The hammer was, in very early ages, used as a signal by which Gothic courts were convened. In districts where Judges ordered tribunals to assemble, a mallet was carried around among the inhabitants, who, upon seeing this emblem of judicial authority, instantly collected at the designated place. The gavel in the hand of the Master of a Masonic Lodge directly alludes to

this ancient usage, and when it sounds the decision of a question submitted, that blow is merely the re-echo of a power current many centuries ago, in the administration of justice. The Judges of our modern courts of law wield the gavel with a no less emblematic power than a Master of Masons. Grimm says that the hammer-stroke which the auctioneer makes to conclude a sale, is derived from the custom referred to." But the mallet, chiefly as a symbol of power, is of the remotest antiquity, which I shall now proceed to trace. In northern mythology, Thor was always represented with a mallet, called Miölner. Its origin is as follows:—Loki, one of the Norse deities, made a wager with a dwarf that he could not forge certain things, which would compare with the mechanical skill of other dwarfs. Certain conditions were agreed upon, and the dwarf began to labour industriously at his forge. A suitable time having elapsed, he took from the fire, among other articles, a hammer, named Miölner—the bruiser or crusher, from *myla, milja*, cognate with the German *mühlen*, to grind, and *mühle*, Eng. *mill*. The things forged were produced before three principal gods of Asgard—Odin, Thor, and Frey, who were selected as arbiters of their relative value After careful test, it was unanimously decided that the hammer was superior to all. This instrument possessed the value of striking with unerring certainty any object at which it was thrown, and however severe a blow was struck, no injury ensued to the person wielding the hammer. The Scandinavian divinities at this time were waging a bitter warfare against rebellious frost giants, and hailed the acquisition of Miölner, as a powerful weapon of defence, with unaffected delight. To Thor was given the mallet—a gift of especial applicability, as he was, according to the prose Edda, the strongest of Norse gods; and, when belted with the girdle of prowess—meginjardir—and with hammer in hand, he was irresistible. Scaldic songs recite numerous adventures in which Thor manifested Miölner's divine attributes. On one occasion, by a blow of this all-powerful implement, he shattered into fragments a rocky mountain, and, in a trial of strength, nearly loosed the Medgard serpent, which, in northern or Teutonic mythology, was delineated as encircling the earth and preserving it intact. Medgard was finally slain by this terrible weapon. In the recovery of his mallet, which lay eight miles beneath Jötunheim's congealed rocks, Thor slew, with a single blow of redoubted Miölner, the giant Thrym and his followers. In the struggle with Hrungir, the mallet's highest symbol of power is set forth. When these gigantic rivals approached, Thor flashed in divine force, represented by the hammer. Hrungir hurled his club at the Asgard

god, but the irresistible power of Miölner fell with crushing weight upon his antagonist and killed him. Thor's mallet was the irresistible thunderbolt, emblematically represented by this implement: hence the derivation of thunder, from *Thor, Thonar, Donnar.* Whenever the god of thunder was not possessed of his terrible weapon, he was not well matched with his opponents. It was the marvellous property of Miolner, after having been launched upon a voyage of destruction, that it invariably returned to its owner. According to the traditions of Scandinavian mythology, when this deity once lost that emblem of power, his anxiety to regain it was extreme. Baldur's funeral pile was consecrated by Thor with the hammer Miölner. The same symbolical mallet was used in the solemn ceremonies of marriage, and, to this day, the Finns, in their nuptial rites, strike fire with flint and steel, in humble imitation of the terrible thunderbolt. With the hammer, the banqueting cups of the ancient Norsemen were rendered auspicious; and, according to Geijer, food and drink were blessed with Thor's hammer sign. The learned Therlacius asserts, that "the stone axes found in the graves of Scandinavian warriors were merely *simulacra armorum,* and that they were designed to typify the resistless power of Thor's hammer, which falls with killing force upon his demon adversaries; or, in other words, they were emblems of the irresistible might attributed to Miölner." Thor's mallet, laid upon the knee of the veiled bride, inaugurated her into her new destiny, and, as in the case of Baldur, the same symbol consecrated the funebrial timber on which the lifeless corpse was burned, and with this sign the Norse god restored the dead goats to life. The form of Thor's hammer was a cross *cramponée.* At the end of the last century, the candidate for Masonic initiation was consecrated into the mysteries with the *maillet* or gavel, by three slight blows on the head of the compasses; and both hammer and chisel were symbolised in the Fellow-Craft degree at that time. According to Grimm, Charles Martel carried the little hammer in imitation of Miolner, or Thor's hammer, probably as a symbol of power. *Martell* is a diminutive form of the Latin *malleus.* The decisive victory of Charles Martel at Tours led to the modification of this emblem, being too Pagan for general use, and the sword and mace—whence the name of *Mason,* according to Lessing, in "*Ernst und Falk*"—were substituted for it This same sign has many magical and philosophical significations for which there is no space here

JAINS.—A race of Hindus, who dissent from the established faith of Brahmanism, and deny the authority of the Vedas. They believe in the eternity of matter and the material world, and in

that of the minds of men and other animals, denying the personal existence of any Supreme Being.

JAMMIN.—Maria, or the water or sea. (See *I. N. R. I.*)

JAMB.—In architecture, the supporter, side-piece, or door-post.

JAMBLICHUS.—The biographer of Pythagoras, and a Neoplatonician, born at Chalcis in Calo, Syria, in the fourth century. He was a disciple of Porphyrius, and deeply versed in the Platonic and Pythagorean systems, and also devoted much study to Egyptian mystical theology, to which he attributed a divine origin. He also seems to have devoted much attention to Chaldean mysteries, and the recent discoveries in Assyriology show that he was undoubtedly right in so doing. One of his principles was that man, by theurgic rites and ceremonies, might enter into communion with the Deity—a doctrine which has been maintained by the Rosicrucians in later times. We often find the pupil more eager than the teacher, and so it was with Jamblichus; and he carried the Pythagorean system to its ultimate expression. He taught that the One, or Monad, was the principle of all unity, as well as diversity; that the duad, or two, was the intellect; three was the soul; four, the principle of universal harmony; eight, the source of motion; nine, perfection; and ten, the result of all the emanations of the Ensoph. He was a diligent writer, and published a life of Pythagoras, and a treatise on the mysteries, and his entire system is replete with Masonic interest.

JANABORANE.—A corruption, used in the twentieth degree of the Ancient and Accepted Rite.

JANITOR.—The name of a door-keeper in the high degrees.

JANSENISTS.—A sect of Roman Catholics in France, who espoused the opinions of Jansen, Bishop of Ypres, forming a large body in the seventeenth century. Many of their tenets resembled those of Calvin, and in some other respects they held opinions considered by the Roman Catholic Church entirely heretical.

JAPAN.—Masonry was introduced into Japan about 1868, when a Lodge was founded at Yokohama, under a Charter from the Grand Lodge of England, and a Masonic hall was formally inaugurated in 1869. Masonry is now in a flourishing condition.

JAPHETH. (Hebrew פתה Sept. Ἰαφεθ).—1. It is doubtful whether he was the eldest or youngest son of Noah. He is regarded as the progenitor of the European tribes of the West, and the Asiatic tribes of the North. De Wette repudiates the opinion of the *Targumim*, both Jonath. and Hieros., who make Japheth the progenitor of the African tribes. The Arabic traditions, however, rank Japheth among the prophets, and assign to him eleven sons: 1. The Tshin (Chinese); 2. Seklah (Slavs); 3. Manshuge (Mantchoos); 4. Gomari (Cimmerians or Celts); 5. Turk

(Turks); 6. Khalage (uncertain); 7. Khozar (Tatars); 8. Ros (Russians); 9. Sussan (Persians); 10. Gaz (uncertain, perhaps the Ghazi); and 11 Torage (uncertain). In these traditions he is therefore called the ancestor of the Turks and barbarians (ابر الترك راه عجم). 2. The word is used in the Order of Ishmael. 3. Used in the twenty-first degree of the Ancient and Accepted Rite.

JASHER, BOOK OF.—A lost primæval book of which some *rifacci-mentos* have appeared from time to time. It is impossible to decide this question without further research. An original is said to be in the library at Samarkand.

JASPER (Hebrew, יַשְׁפֵה)—A precious stone, of a dull green colour, in the high priest's breast-plate. It was appropriated to the tribe of Zebulun

JEBUSITE. (See *Ornan.*)

JEDADIAH.—A name of King Solomon, meaning "beloved of God," said to have been bestowed upon him as a patronymic at the time of the dedication of the Temple by Hiram, King of Tyre.

JEHOSHAPHAT (*i.e., The Judgment of God*) —A valley situated between Mount Zion and Mount Olivet, to the east of Jerusalem. By the Jews and the Mohammedans, it is believed that the last judgment will take place in this valley But as Jerusalem, Jehoshaphat, and similar names, do not really indicate geographical localities, the mystical sense is the one to be considered. It is a holy place,—the judgment seat of conscience,—and might be applied to any valley. In the earliest rituals, we find the following question and answer:—(*Q.*) "Where does the Lodge stand?" (*R.*) "Upon holy ground, or the highest hill, or lowest vale, or in the Valley of Jehoshaphat, *or in any other secret place.*"

JEHOVAH (Hebrew יְהוָה, or, perhaps, more properly, Jahve, יַהְוֵה, the Existing One) —It is a very important name in Masonry, and is rightly called by Reghellini, "the basis of dogma and of mystery." It is quadriliteral, and hence has been called the Tetragrammaton; the Jews, and the Masons after them, are inhibited from pronouncing the name, substituting Adonai, or, the Lord, for it. Its history is giving in Exod. vi. 23. It is derived from the verb הִיה, *to be.* Abraham Ben David Halevi, when discussing the names of God, says: "but the name יהוה we are not allowed to pronounce. In its original meaning, it is bestowed upon no other being, and therefore we abstain from giving any explanation of it." It was even written in the Hebrew Bible, in early times, in the Samaritan character instead of the Masoretic, so that ignorant Jews might not know its import Capellus says that this rule respecting the Holy Name was

derived from a text in Leviticus (xxiv. 16), which, in the faulty English version, runs: "when he (*i.e.* the Israelite or stranger, Canaanite) blasphemeth the name of the Lord shall be put to death." Cahen translates into French what is more consonant with the text, thus: "*Et celui qui blasphème le nom de l'Eternel mourra, toute la réunion l'accablera de pierres; l'étranger comme l'indigène, lorsque il blasphème avec mépris le nom, qu'il mourra.*" And Cahen adds, in a note, "נקב, *venokeb*, who blasphemes or stigmatizes. Here the penalty is pronounced It was not necessary to maledict, it was enough to stigmatize the name of Jehovah to be liable to the capital penality. Commentators think that the whole matter consists in the pronunciation of the Tetragrammaton, but that for any other name of the divinity, such as Elohim, Sabaoth, Schaddai, there was no penalty of death" (Cahen, vol iii. p. 117); and Capellus is distinctly of this opinion when he translates: "whosoever shall pronounce the name Jehovah shall suffer death," which reminds us of the New Testament analogue, that he who says Raca to his brother shall be in danger of the council, but that he who should say *Thou fool,* should be in danger of hell fire. The word *nokeb* means to pronouce distinctly—to utter by name. Maimonides says that the knowledge of this word was confined to their sages, who only communicated the true pronunciation and the mysteries connected therewith on the Sabbath day, to their worthiest disciples; but its vocalization was utterly unknown to the common people On the occasion of the annual visit of the High Priest to the *Sanctum Sanctorum,* or Sanctuary, it was pronounced with the utmost reverence, and the last priest who performed the solemn act of awe, says Rabbi Bechai, was Simeon the Just. After the destruction of the Temple under Vespasian, the real pronunciatian was finally lost. Among the Greeks it was called Iao, among the Romans Jova, while the Samaritans always pronounced it Jahve. In the ineffable degrees of the Scottish Rite we find a tradition to the effect that the vocalization differed at different periods. By Methuselah, Lamech, and Noah, it was pronounced *Juha;* Shem, Arphaxad, Selah, Heber, and Peleg, called it *Jeva;* Reu, Serug, Nahor, Terah, Abraham Isaac, and Judah, said *Jova;* by Hezrom and Ram, it was pronounced *Jevo;* Aminadab and Nasshore called it *Jevah;* Salmon, Boaz, and Obed, called it *Johe;* while Jesse and David pronounced it *Jehovah.* And it is further said that none of these were the right pronunciation, which was only known to Enoch, Jacob, and Moses, the three individuals said to have seen God face to face;—Enoch, because he walked with God, Jacob, on account of the wrestling, and Moses, in consequence of his con-

ference at the Burning Bush and on the Mount Another designation for this name was the *Shemhamphorash*, being an explanatory or declaratory name, expressing the true essence of the Deity. It was a secret among the Essenes, by whom it was always spoken in a whisper, like the sacred word of the third degree, the Royal Arch Word, and many others. There is not space in this book to enter upon the discussion at greater length.

JEKSAN (Hebrew, יקשן).—The name of one of the sons of Abraham and Keturah (Gen. xxv. 2). Used in the third degree of the Scottish Rite.

JEKSON.—Sometimes called Jackson. The son of James or Charles Edward Stuart. Arose at a time when politics were introduced into Masonry by the Jesuits, and now the same body turns round and says that Masonry was political.

JENA, CONGRESS OF.—A Masonic Congress was convoked in Jena, Saxe-Weimar, in 1763, by a person whose name was indifferently Leucht, Johnson, and Becker. He was supposed to belong to the Rite of Strict Observance, and he proclaimed that the Freemasons were the legitimate heirs of the Knights Templar. In the following year, this individual was brought to judgment by Baron Hund, and his end was ignominious. (See *Johnson.*)

JEOPARDY, ORDER OF—A derisive society, meeting in Lambeth, about 1818, at various public houses. The object of the society may be understood when it is stated that a halter was drawn tightly round the candidate's neck, and his braces unbuttoned.

JEPHTHAH.—A judge of Israel, and the general of the Gileadites in their war against the Ephraimites. (See *Ephraimites.*)

JEPHTHAH'S DAUGHTER.—The first or daughter's degree in the American order of the Eastern Star. It illustrates the obedience of a child to the obligations of the parent, and has its male analogue in the obedience of Isaac to Abraham, on the occasion of the sacrifice proposed to be made by him. It also shows how careful any one should be in making rash vows. The colour is blue. The legend of the degree is given in Judges xi. 30-40. (See *Eastern Star, Order of the.*)

JERICHO, HEROINE OF. (See *Heroine of Jericho.*)

JERICHO, KNIGHT OF. (See *Knight of Jericho.*)

JERMYN, HENRY, EARL OF ST ALBAN'S.—According to Preston ("Illustrations," p. 161), elected Grand Master at a General Assembly, held 27th Dec., 1663, to which previous reference has been made.

JERUSALEM. (Hebrew ירושלים, *habitation of peace;* Sept. Ἱερουσαλήμ; Vulg. *Hierosolyma* Arab *El Khuds*).—The capital of the

Jewish kingdom, and usually supposed to be identical with that Salem of which Melchizedek was the king or chief. In the Psalms we find (Ps. lxxvi. 2):—"In Salem is his Tabernacle, and his dwelling-place in Sion." Mount Moriah, to which Abraham journeyed, there to offer up Isaac (Gen. xxii. 2), is that mountain on which Solomon afterwards erected the first Temple (Josephus, *Antiq.* i. 13, 2; 2 Chron. iii. 1). The name of Jerusalem is first found in Joshua (x. 1), where Adoni-zedek (the Lord of Justice) is named as being one of the kings allied together against Joshua, and is called King of Jerusalem. This city was subsequently selected by David as his capital, being within the limits of his own tribe of Judah, and hence a place where his influence was strongest, and its natural position also admirably adapted it for the site of a royal residence. It was not, however, in a central position as regards all the tribes, when it is considered that the law required the attendance of all the adult males of the Israelites, thrice in the year, at the place of the Divine presence Hence it is not singular that other places of worship were instituted at Dan and Bethel (1 Kings xii. 28), leading to the ultimate disruption of the kingdom of the Twelve Tribes, and the establishment of the rival monarchy of Israel. It is Masonically interesting, as that place where the famous Temple of King Solomon was erected, and became yet more important in the eyes of mankind after the martyrdom of the Great Prophet of the Christian religion. Its Masonic importance increased on the erection of the second Temple by Zerubbabel in the sixth century before Christ. It was taken by Pompey in the year B.C. 63, and not many years afterwards Herod the Great rebuilt the Temple a third time with a splendour exceeding that of Solomon's first noble structure. This Temple was razed to the ground by the Romans, A.D. 70, and although an attempt was made by the Emperor Julian to rebuild the sacred edifice, between A.D. 361 and A.D. 363, it has ever since remained desolate. A horrible siege took place under Vespasian and Titus, and the Jews were finally dispersed. A temple to Jupiter Capitolinus was erected on Mount Moriah, and a new name, that of Ælia Capitolina, was bestowed upon the city. Ælia remained its name until A.D. 536, as appears by the acts of a synod held there. This name even passed to the Mohammedans, by whom it was long retained; and it did not receive its modern name of El-Khuds, until the True Believers had wrested it from the Crusaders. We have no space to enter into the further history of this famous place. Since the middle of the thirteenth century it has been in the possession of the Mohammedans. The present walls were erected by Suleiman the Magnificent, in 1542, and the holy places were gradually

covered by the mosques and other religious edifices of Islam. In 1872, a Masonic Lodge was established at Jerusalem, and it is in full activity, the members belonging to almost every variety of religious belief.

JERUSALEM, HEAVENLY (*The City of God*).—Mentioned in the Rite of H. R. D. M., where the Tirshata says:—"Brothers, may we all, whether present or absent, so labour that we shall come at last to Mount Zion, to the city of the living God—the *heavenly Jerusalem*, where the sun shall set no more, nor the moon deprive us of her light, and where the days of our affliction, and the fatigues of our pilgrimage, shall find an end." The nineteenth degree of the Ancient and Accepted Rite also refers to the celestial or heavenly Jerusalem. (See the Revelation, or Apocalypse, xxi. 2.)

JÉRUSALEM, KNIGHT OF. (See *Knight of Jerusalem.*)

JERUSALEM, NEW—1. The symbolic designation of the Christian Church, and the presumed future home of the saints (Rev. xxi. 2-21; iii. 12). 2. Typified in the order of Ishmael as the Tabernacle of Reconciliation. 3. Alluded to in the nineteenth degree of the Ancient and Accepted Rite. 4. In the Swedenborgian rite, the New Jerusalem is a most important item. The theory may be briefly expressed as follows:—The whole world is constituted in the form of a man, whose limbs and powers are coextensive with the universe. As creation is infinite, it could not be otherwise; but as this awful and all-powerful Being, anxious to undergo in his own person the experience of humanity, with all the fluctuations of light and shade, came from heaven in His own person to try His people, and decide which of these should arrive, by successive degrees, at the supernal bliss intended for all, His motives, as He came in a humble shape, did not impress the higher class, steeped in luxury, and therefore He spoke of His kingdom darkly, and made a division of mankind. Yet, as a good life will assuredly find favour in the eyes of the Most Merciful and Forgiving of Beings, so He hoped, as a hen gathereth her chickens under her wings, to rescue not only His own time, but all times, from mental sorrow and distress. It is in this way the Divine Mission should be construed, and it is only in this manner that the perfect mystical city can come from Heaven. Swedenborg, who was a realist and not an idealist, gave us pictures in his visions, very properly, of retributive justice, but his lights pale before the visions of John the Theologer, who was also inspired to teach us all the mystical meanings of the New Jerusalem. It is not to be supposed that anyone living would not desire to see a more just age, with happiness for all; and, like Faust, we should tell the hand to fall from the dial at "such a

consummation devoutly to be wished." (See under *Swedenborg Rite.*)

JERUSALEM, PRINCE OF. (See *Prince of Jerusalem.*)

JERUSALEM SOLS.—Royal Grand Modern Order of a convivial secret society about 1785, in London.

JERUSALEM WORD.—In the rituals of 1724, the following is given: —(*Q.*) "Give me the Jerusalem Word." (*R.*) "Giblin." It is presumed that after the break up of the works, the artizans departed in search of further employment, and that this question was then the regular question among operative masons to distinguish obligated from mere labourers.

JESSE.—A large candlestick of metal, with many sconces, hanging from the ceiling of a church or choir, having a symbolical reference to the Branch of Jesse.

JESUATES.—A religious order of an ascetic character, instituted 1363.

JESUS, COMPANY OF, OR ORDER OF JESUITS.—This celebrated Order was founded by a certain Inigo de Loyola, a youth of noble birth, and a scion of the houses of Ognez and Loyola His life, up to the time of the siege of Pampeluna had been, like that of most men of his time, dissolute and frivolous; but no one has ever dared to question his courage in the presence of the enemy, or his punctilious ideas in reference to that code of honour of which Spaniards are so jealous. He was wounded at this siege, and after undergoing great tortures at the hands of chirurgeons, found himself rejected by the lady of his affections, and lame for life. His course of reading up to this time had been principally confined to books of chivalry and knight-errantry, but the substitution of a volume of lives of saints and martyrs changed his whole career. He at first devoted himself to deeds of piety and charity, assuming poverty as a virtue, and supporting himself by alms obtained by begging from door to door, while he preached violently in favour of a life devoted to deeds of mercy and human forbearance. Even the most intolerant Protestant must confess that there was a kind of heroism in the man, demanding respect, if not sympathy. In the pursuit of his new vocation he incurred imprisonment, torture, and persecution of every kind, and narrowly escaped condemnation for heresy on several occasions. The firmness of his character, however, supported him throughout these trials, and after qualifying himself for his new career by a diligent study of the ancient languages and moral philosophy, as then taught, he repaired to Paris, as the focus of the intellectual world. Inigo (afterwards Ignatius, in the Latin form), on arriving at Paris, went to the Charlemagne Hospital, where nothing but bare lodging was allowed. Hence,

this new reformer was obliged to live by alms, a method which drew down remonstrances from the university, and in order not to offend the authorities, he visited Flanders and England, where he received sufficient alms to prevent his ultimately falling into want, and on his return he recommenced his studies with vigour. It now became a point of importance to him to carry out his main idea—*i. e.*, that of a society which, in harmony with religion as then understood, should humanize and elevate the general body of mankind. His first procedure was to acquaint himself with the characters of his associates, and from among them to select such persons apparently best fitted for his almost Quixotic enterprise. Two young men he found were ready, with the utmost devotion, to aid the purposes he had in view. These were Peter Lefèvre, the other Francis de Xavier; the former was a student of philosophy in the College of Sainte Barbe, and the other a precocious pupil of the College of Beauvais. The former was a Savoyard, kind, gentle, and just to a fault, but wonderfully disposed to make the best of his opportunities in the learned world, living himself in the most retired way in that city of corruption. He was, however, of a dull and heavy temperament, and hardly the sort of person to be selected as an apostle of a new movement. His heart was nevertheless in the right place, and, what was more to the purpose, he was well versed in points of theology. Ignatius (as we will henceforward call him) found no difficulty in attaching this faithful disciple; and there can be little doubt that his solid, noble, and generous ideas went far to consolidate the nucleus of the new fraternity Francis de Xavier was a man of a very different stamp. He was born in 1506, in the Castle of Xavier, at the foot of the Pyrenees, not far from Pampeluna, and was about twenty-one when he encountered Ignatius. In person he was remarkably pleasant, his constitution was delicate, but he possessed those remarkable blue eyes, with their inherent power of flashing light under excitement, which anthropologists have ever associated with great force of character, and, in circumstances admitting of the exercise of such eyes, they have never belied the inductions of science. Francis de Xavier had ever been spoilt; every whim of his mind had been gratified, and consequently his nature had never received any check; he was sturdy, impressionable, and in every way fitted to be an active agent in Ignatius's proposed society. In addition to this he was of royal extraction, being descended from the kings of Navarre by the maternal side, and gifted with natural eloquence. But these qualities and advantages had rendered him very vain and difficult of management. Hence, the winning of this disciple was a delicate task

on the part of Ignatius; but the diplomacy of the future founder of the Jesuits finally won Xavier over to the new cause, which, artfully presented to a young and enthusiastic mind, had great attractions. To be in rags, as it were, and yet the equal of kings; to have no outward rank, but be able to control the actions of sovereigns; to show no distinctive mark of learning, but to be made acquainted with all learning—such was the bait insidiously offered and greedily swallowed. After compliments had passed on the really eloquent capacities of Xavier from Ignatius, after a liberal share of the proceeds of his pecuniary pilgrimages, he was adroitly asked the very old question, "What good is it for a man to gain the whole universe, if he should lose his own soul?" Xavier was not to be won lightly, but Ignatius finally won him to his cause in a manner worthy of the disciples he has left behind. Ignatius one day visited Xavier, and proposed a game of chance and skill to him, the wager upon it being that whoever lost the game should in all things obey the commands of the winner for one month. Xavier accepted this singular wager; and Ignatius, winning the game, obliged his companion to listen for the specified time to all he had to say. This was sufficient to indoctrinate the loser with all the arguments of Ignatius, and at the end of the time he became his most faithful disciple, if indeed he did not afterwards become a formidable adversary, or at least emulator. Two other disciples were gained in no less singular a manner. One day, as he was proceeding along the streets of Paris, he was accosted by two youths, respectively of twenty and eighteen years of age. They appeared struck by the handsome and imposing expression of his face, and they asked him if he were not the student of Barcelona and Salamanca, the saint of the Pyrenees, of whom they had so often heard,—in fact, whether he was not that Don Inigo de Loyola, so celebrated for charitable work. Ignatius replied in the affirmative, and these youths, who had only arrived in Paris on the previous day, attached themselves to him at once, never to quit him more. One of these was James Laynez from the town of Almazan, in the diocese of Siguenza; and the younger of the two was Alfonso Salmeron, from the city of Toledo. They had both come from the university of Alcala to find Ignatius at Paris, if they could. To these disciples, Ignatius soon added two others, not less distinguished for learning and intrepidity. These were Nicolas Alfonso, called Bobadilla, from his birthplace in the small kingdom of Leon, at one time a teacher of philosophy at Valladolid,—he is reported to have been profoundly versed in the sciences and scholastic theology of the time; and the other was Rodriguez Azevedo, a Portu-

guese, of good family, and endowed with great physical strength and abilities of no mean order. Up to this time, Ignatius had never even hinted to his companions at the possible realization of his hopes in an all-encompassing fraternity of moral virtue. Their usual interviews were occupied with quiet conversation, imaginary projects, and theological discussions. As Roman Catholics, it was impossible for them to avoid mention of the reforms initiated by Luther, who at that time had not openly broken with the Papacy, but almost daily converts to his opinions quitted Germany, and with zeal, ardour, and eloquence, strove in their sermons against the turpitude of the clergy, striking, without respect of persons, and without pity, the chief offenders. Paris had received these preachers with avidity, for the evil was so patent as to be undeniable; and Rome in vain attempted to stifle the spirit of inquiry which threatened her ancient dogmas. This new battle ground for liberty and independence was anxiously watched by non-combatants, and the ultimate result was awaited with breathless anxiety by all classes of thinking men. At this juncture, Ignatius thought it was prudent to put into execution the project he had so long entertained, and first to make trial of the dispositions of his new found friends. He therefore, after some anterior preparations, opened his mind to them, and bound them by solemn oaths of poverty, chastity, and obedience. He told them that the main object he had in view was the conversion of souls, by preaching and mission work. He desired to spread the light of rational truth, either revealed or written, and even to revisit the tomb of Christ, and re-illumine that sacred hearth in the interests of humanity. The idea was colossal, and the mind of the man was equal to the labour. Palestine, India, America, and all other parts of the earth, should receive the kiss of peace and be at rest. This part of his design he put into execution by a common communion in the crypt of Montmartre, on the 15th of August, 1534. The vow of poverty established among the leaders of the band an absolute equality of goods; and by the vow of chastity they were reserved pure, healthy, apt for instruction, and free from all mundane pre-occupations. Finally, by the vow of obedience he reserved, for moments of difficulty and critical times, an incessantly active force, which he might direct at will against any obstacle within his range. This vow of Montmartre did not long remain a secret, and Ignatius was speedily denounced to the Inquisition at Paris, his book of "Spiritual Exercises" being especially made the subject of complaint. He appeared before Matthew Ori, the Inquisitor of France, alone and unattended. "When I was alone," he said to him, "I treated these calumnies with contempt, but now I have

companions, and they and I are called upon to fulfil the functions of evangelists. It is my duty to preserve their honour as my own. May your reverence give judgment in the matter, and I pray that that judgment may be final and just." Matthew Ori openly pronounced in favour of Ignatius, approved his book, and desired copies to be made for himself and his clergy. After this Ignatius announced to his disciples the necessity for a departure for the Holy Land, there to preach to and otherwise combat the infidels. A general assembly was therefore agreed upon for Venice in the following year, while Ignatius himself departed for Spain in order to arrange some affairs for Salmeron and Laynez. During this visit to his native country he continued to lead the same life he did at Paris. He frequented the hospitals and nursed the sick; he instructed the little children, and his career was marked by independent devotion and high enthusiasm. If he had offended any man he made reparation, and if he had wronged any man he restored fourfold; of this many instances are narrated. In this manner a year passed away, and Ignatius set out for Venice, never to revisit his own country. At this time the Company of Jesus had received an augmentation in number; three men of great importance had joined the Order, of eminent learning and wide experience. These were Claude Lejay, John Cadure, and Pasquier Brouet. The whole company had set out on foot, staff in hand, and passed through Lorraine, thus avoiding Provence, then full of the troops of Charles V., and during their progress they preached the faith according to their united views; and in January, 1537, they entered Venice, full of hope and confidence in their cause and their leader. On their reunion, their first thoughts were directed to the necessary preparations for their voyage to Jerusalem, but before their departure they deemed it necessary to obtain the authorization of the Pope for the due recognition of their newly-established Order; for although they had assumed a specific costume, they were not bound by any acknowledged rule of a monastic character, and hence lacked that authority with which the sanction of the Holy See could invest them. The whole Brotherhood, with the exception of Ignatius, went to Rome, and this abstinence on the part of Ignatius has generally been regarded as a politic act. At this time Paul III. was Pope, a man of conciliatory and gentle views. Dandolo says that in language he was slow, but of exquisite eloquence, in Italian as in Latin and Greek, speaking Latin with the conciseness of Tacitus, and Greek with the richness of Homer. Ortiz, a celebrated Spanish theologian, introduced the companions of Ignatius to the Pope, having been formerly acquainted with their leader at Paris. At first Paul III. did not seem to under-

stand the conception of Ignatius, and nominated a commission to examine into the entire subject; this commission, however, returned an unfavourable report, and even said that it was urgent to refuse the requested authorization. Ignatius hastened from Venice with all speed, and lost no opportunity of solicitation, but his offers and promises were of no avail; the cardinals were deaf to his prayers, and the Order was thus nearly dying an ignominious death before having actually lived. Upon this, Ignatius, after some consideration, added a fourth vow to those previously taken—to obey the sovereign Pontiff, and go, without any excuse or evasion, to any place which his Holiness might direct, and in every way subordinate the Order to the decisions and direction of the Holy See in all matters relating to the advancement of the Christian religion and the divine worship. The court of Rome was flattered by this vow, and the ambition of Paul III. so much gratified that the Order was at once favourably received. Even then the Company of Jesus had other obstacles, as a monk of the Order of Augustine did not hesitate to denounce them in Rome itself as men bound by an infamous oath against society, and as worthy of the flames as their predecessors, the Templars. The effect of his denunciations was that the companions of Ignatius had a narrow escape of being condemned as heretics and sorcerers, and had not the Pope returned to Rome at this juncture, the Society would have again been defeated, but a decree in favour of their orthodoxy re-established them in the eyes of the world, and the Sacred College pronounced a sentence of condemnation on the accusers. Being now securely established, Ignatius began his work of evangelization, despatching Francis de Xavier, of whom he was probably secretly jealous, on a mission to India. But before the members of the Society entered upon their labour it became necessary to strengthen the enterprize by the formal election of a supreme chief, whose title was to be that of General. Francis de Xavier, before his departure, deposited a sealed declaration in relation to this matter, and on its being opened he was found to say: "I protest, without having been solicited by any one, and in the truth of my conscience before God, that the chief of our Company ought to be our father and founder, Don Ignatius de Loyola, who, after having united us with so much labour, is entitled, rather than any other person, from his virtues and the intimate knowledge he possesses of each of us, to govern us and preserve us as servants of the Almighty." Ignatius was elected General by an almost unanimous vote of the Fathers of the Company, and after a vain show of declining this honour, Ignatius accepted it, it was confirmed by the Pope, and the cere-

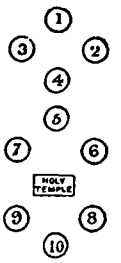
mony of investiture took place on Easter Day, 1541. On the following Friday, Ignatius repeated his four vows at the Church of St Paul at a solemn communion, and his companions imitated his example. The Order now immediately dispersed; Xavier embarked at Lisbon for Goa, Salmeron and Brouet departed for Ireland, at the very time that Henry VIII. of England had declared himself the head of the Anglican Church. These three Fathers had been invested by the Pope with the authority and powers of Apostolic nuncios. Rodriguez went to Lusitania, Lefèvre to Spain, Laynez to Venice, while Bobadilla and Claude Lejay journeyed into Germany, with the title of Provincials. Ignatius remained at Rome to watch over his companions and preserve their unity and common interests. Thus was formed the nucleus of that famous Society which has endured to our times, but which, since the time of the founder, has been warped from its original purposes and applied to the meanest and vilest of ends, and however much we may feel disposed to value the genius and enthusiasm of Ignatius, it is impossible to contemplate its subsequent development without sorrow and regret Ignatius was himself a man of austere morals and simple life, having the interests of humanity unaffectedly at heart. Like John Wesley, the motives of this eminent personage were excellent, and had his standard been maintained in its integrity, and merely mollified by the natural action of advancing civilization, great good instead of harm would have been the result. It was not, however, so to be, and at the present time the Company of Jesus are doing incalculable mischief throughout the world. Ignatius died at Rome on the last day of July, 1556, on his sixty-fifth birthday. It does not come within the plan of this work to enter at length into any discussion of the principles of Jesuitism; the ranks of the Order have contained and still contain many men of learning and piety, and while they have wrought much harm, it must be conceded that they have also done good service to philology, science, and general civilization, by their fearless travels and many useful discoveries. The degrees of the Order are, I. Novices. II. Lay Brothers, or temporal coadjutors. III. Scholastics. IV. Spiritual Coadjutors. V. Professed of Three Vows. VI. Professed of Five Vows. The novitiate is generally fixed at two or three years, after which the trials begin—these are of five kinds: 1. A strict seclusion of thirty days. 2. Service in the hospitals. 3. A pilgrimage on foot. 4. The performance of the most menial offices in the Jesuits' houses. 5. Instruction in the doctrines of Christianity, and when the members are already priests, confession and preaching. During the time these trials endure, the novice is followed and carefully kept in view; the

superior is informed of every minute act of the novice's life; his gestures, looks, his least words are jealously reported, and hence, on the termination of these trials, his superiors know precisely what sort of a man he is, and to what purpose his abilities can be applied in furtherance of the objects of the Society. The General of the Society, at present Father Bexq, is always resident at Rome, and may be considered as the soul of this tremendous organization, is named for life, and has absolute power. He directs all provinces, religious houses, colleges, and novitiates of the Order; and circumstantial reports are triennially sent to him of everything concerning the inmates and lower officers of the Society. Others are charged with the collection of information in reference to the most minute matters in connection with the habits and affairs of those whom the Society have reason to suspect, or may desire to influence, and the information thus gained is transmitted to the General with such notes as may appear necessary. The Society has been attacked and condemned in almost every country on the face of the earth, but still maintains a vigorous existence, and exercises extraordinary powers in secular and religious matters. The Order has secret signs and passwords according to the degrees to which the members belong, and as they wear no particular dress, it is very difficult to recognize them, unless they reveal themselves as members of the Order; for they may appear as Protestants or Catholics, democrats or aristocrats, infidels or bigots, according to the special mission with which they are entrusted. Their spies are everywhere, of all apparent ranks of society, and they may appear learned and wise, or simple and foolish, as their instructions run. There are Jesuits of both sexes and all ages, and it is a well known fact that members of the Order, of high family and delicate nurture, are acting as menial servants in Protestant families, and doing other things of a similar nature in aid of the Society's purposes. We cannot be too much on our guard, for the whole Society, being founded on a law of unhesitating obedience, can bring its force on any given point with unerring and fatal accuracy.

JETZIRAH, SEPHER, OR BOOK OF (Hebrew, ספר יצירה, *Book of the Creation*).—This marvellous and famous document is traditionally, but erroneously, said to have been originally written by the patriarch Abraham, who was himself most probably a Chaldean priest-king. It consists of six *Perakim* (Hebrew פרקים), or chapters, subdivided into thirty-three brief *Mischnas* (משנות), or sections. The design of the book is to exhibit a system whereby the universe may be methodically viewed, shewing from the systematic development of creation, and fro n the harmony visible in its

parts, that it must have proceeded from One and Only Creator. The order and correlative correspondence of these parts are proved by the analogy subsisting between visible things, and the signs of thought whereby men are able to denote, communicate, and perpetuate wisdom throughout time. From the fact that the unknown author also employed the letters of the Hebrew alphabet in a double sense, this book also received the name of אתיות דאבוהם אבינו, *the Letters, or Alphabet of the Patriarch Abraham.* There being twenty-two letters in the Hebrew alphabet, and ten fundamental numbers, these are designated *the thirty-two ways of secret wisdom*—the alphabet being used in a numerical sense. (See *Alphabet, Hebrew.*) The treatise opens by the declaration:—"By thirty-two paths of secret wisdom, the Eternal, the Lord of Hosts, the God of Israel, the living God, the King of the Universe, the Merciful and Gracious, the High and Exalted God, He who inhabiteth Eternity, Glorious and Holy is His Name, hath created the world by means of numbers (ספר), phonetic language (ספור), and writing (ספר)." The fundamental number ten is divided into a tetrade and hexade, and from these is shown the gradual evolution of the world from nothing. The Divine Substance alone at first subsisted, with the creative idea and the articulate creative Word as the Holy Spirit, identical with the Divine Substance. Hence the Spirit of the living God (רוח אלהים חיים) is at the head of all things, represented by the number *one.* "One is the Spirit of the living God, blessed be His Name, who liveth for ever! Voice, Spirit, and Word, this is the Holy Spirit." (Chap. i., Mischna ix.) From this Spirit emanated the whole Kosmos. First, the number *two* or *Air,* (רוח מרוח), the creative element, and "in it He engraved the twenty-two letters." *Water,* or the number *three,* proceeded from the air (מים מרוח), "in it He engraved darkness and emptiness, slime and dung." *Ether* or *Fire,* represented by *four,* again emanated from the water (אש ממים), and "in it He engraved the throne of His Glory, the Ophanim, the Seraphim, the sacred animals, and the ministering angels, and from these three He formed His habitation; as it is written, 'He maketh the wind His messengers, flaming fire His servants.'" (Ch. i. Mish. ix., x.) "These intermediate members between the Creator and the created words," says Ginsburg, "sustain a *passive* and *created* relationship to God, and an *acting* and *creating* relationship to the world; so that God is neither in immediate connection with the created and material universe, nor is His creative fiat hindered by matter." Next comes the hexade, each unit of which represents space in the six directions, or the four corners of the world, east, west, north, and south, together with height and depth, which was an efflux from

the ether, and in the centre of which is the Holy Temple supporting the whole. The following, therefore, is the position of the decade. 1. Spirit. 2. Air. 3. Water. 4. Ether or Fire. 5. Height. 6. North. 7. West. 8. East. 9. South. 10. Depth. These ten constitute the primordial numbers whence the whole universe proceeded. The twenty-two letters follow, divided into *Three Mothers* (א, מ, ש), the *seven double consonants* (ב, ג, ד, כ, פ, ר, ת,) and the *twelve simple consonants* (ה, ו, ז, ח, ט, י, ל, נ, ס, ע, צ, ק,), The Three Mothers represent Ether, Water and Air, as yet partially ideal and ethereal, and about to develop themselves—the fire into the visible heaven, the water into the earth, while elementary air became atmospheric air. These elements again condensed themselves in another direction: from ether came heat; from water, cold; and from air the mild temperature shown by moisture or rain. In the human organism ether became the head, the seat of human intelligence; water gave rise to the body, or the abdominal region; whilst the air formed the reproductive system. The Three Dominions proceeding from this primordial triad continued to work: in the macrocosm, were developed the seven planets; in time, the seven days; and in the microcosm, the seven sensuous faculties, represented by the seven double consonants, so called, because they have a double pronunciation, being sometimes aspirated and sometimes not, *i.e.*, whether with the Dagesh point or no. God thus created: *In the World*:—Saturn, Jupiter, Mars, Sun, Venus, Mercury, and Moon; *In Man*:—Wisdom, Riches, Dominion, Life, Favour, Progeny, and Peace; *In the Year*:—Sabbath, Thursday, Tuesday, Saturday, Friday, Wednesday, and Monday. Owing to the Dagesh, the opposites were created in Man:—Wisdom and Ignorance, Riches and Poverty, Fruitfulness and Barrenness, Life and Death, Liberty and Bondage, Peace and War, Beauty and Deformity. By the twelve simple consonants, the Three Dominions then developed themselves into twelve parts: the macrocosm into the twelve signs of the Zodiac, time into twelve months, and the microcosm (man) into twelve active organs. And thus, by means of the infinite permutations possible in this way, issued the various definite objects of the Kosmos. The Book Jetzirah was first translated into Latin in 1642, and published at Amsterdam by John Stephen Rittengal, grandson of the celebrated Don Isaac Abravanel. One of the greatest representatives of modern occult philosophy says:—"The Sepher Jetzirah, the Zohar and the Apocalypse, are the masterpieces of occultism; they contain more significance than words, and its expression is



poetical, while in numbers it is exact. The Apocalypse summarises, completes, and surpasses all the science of Abraham and of Solomon, as we shall prove in explaining these Keys of the high Kabbalah. The beginning of the Zohar astonishes by the profundity of its views, and the grand simplicity of its images. The author of the book is careful to explain, furthermore, that the human form with which he clothes God is but an image of his Word, and that God should not, or could not, be expressed in thought by any thought or any form. Pascal has said that God is a circle, the centre of which is everywhere, and the circumference is nowhere. But how can we conceive a circle without a circumference? The Zohar teaches us the inverse of this paradoxical expression, and says of the circle of Pascal, that the circumference is everywhere and the centre nowhere; but it is not to a circle but to a balance that it compares the universal equilibrium of things. Equilibrium being everywhere, it says, the central point is also to be found everywhere, where the balance is suspended. And the Zohar is here more powerful and profound than Pascal. The Zohar is a genesis of light; the Sepher Jetzirah is a ladder of truth. In it are explained the thirty-two absolute signs of all truths, numbers, and letters, every letter reproduces a number, an idea, and a form. By the science of the Sepher Jetzirah the human mind is fixed in truth and reason, and may arrive at some calculation of the possible progress of intelligence by the evolution of numbers. The Zohar may be considered as representing absolute truth, and the Sepher Jetzirah affords us the means of retaining, appropriating, and making use of it." (Eliph. Lévi. *Histoire*, pp. 51, 55.) This requires some slight qualification; it is quite clear, that the Sepher Jetzirah, being founded on Kabbalistic lore, and relying on the Masoretic points for some of its most important positions, and itself referring to subsequent events, cannot be so ancient as it claims. It is, however, an important fragment of Babylonian science.

JEWEL, MEMBER'S.—In Germany a special jewel is given to each member, called "*Mitglieder-Zeichen*" (sign of membership). It is worn from the button-hole, and has an appropriate device, with the name of the Lodge upon it.

JEWEL OF AN ANCIENT GRAND-MASTER.—According to Masonic tradition, the jewel of an ancient Grand-Master was the square and compasses, with the letter G in the centre. This is manifestly absurd, as the letter G could not have been known to the ancient Hebrews at the building of the Temple. Yet it is asserted, in the face of common sense, that Hiram wore such a jewel at the time of his death.

JEWELS OF A LODGE.—All Lodges have six jewels, three of which are moveable and three immovable. In America, the moveable jewels are—the rough ashlar, the perfect ashlar, and the trestle, or tracing board. The immovable jewels are the square, the level, and the plumb-line, being fixed severally in the east, west, and south. But in England, the three latter jewels are termed moveable, as they are transmitted from the three officers who wear them to their successors.

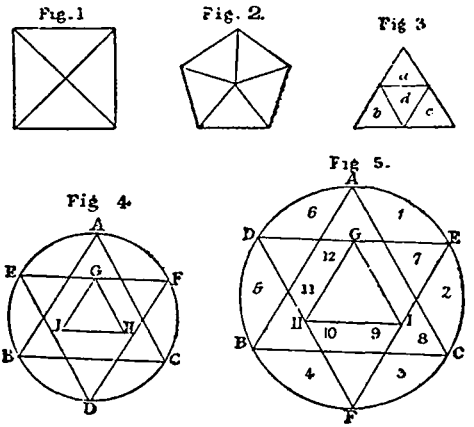
JEWELS, OFFICIAL.—The following jewels in Craft Masonry are sanctioned by the Grand Lodge of England, and it is expressly provided in the Constitutions that "no honorary or other jewel or emblem shall be worn in the Grand Lodge or any subordinate Lodge, which shall not appertain to, or be consistent with, those degrees which are recognised and acknowledged by, and are under the control of, the Grand Lodge, as part of pure and ancient Masonry." *The Grand Master and Pro Grand Master,*—the compasses extended to 45° 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. *Past Grand Masters and Past Pro Grand Masters,*—a similar jewel, without the gold plate. *Deputy Grand Master,*—the compasses and square united, with a five-pointed star in the centre. *Past Deputy Grand Masters,*—the compasses and square only. *Senior Grand Warden,*—the level. *Junior Grand Wardens,*—the plumb. *Grand Chaplains,*—a book, within a triangle. *Grand Treasurer,*—a chased key. *Grand Registrar,*—a scroll, with seal appended. *President of the Board of General Purposes,*—arms, crest, and supporters of Grand Lodge. *Grand Secretary,*—cross pens, with a tie. *Grand Deacons,*—dove and olive branch. *Grand Superintendent of Works,*—a semicircular protractor. *Grand and Assistant Grand Director of Ceremonies,*—cross rods. *Grand Sword-Bearer,*—cross swords. *Grand Organist,*—a lyre. *Grand Pursuivants,*—arms of the Grand Lodge, with rod and sword crossed. The *G. Cs., G.R., P.B.G.P., S.G.Ds., G.S.W., D.C., A.D.C., G.S.B., G.O.,* and *G.Ps.,* are to be within a wreath composed of a sprig of acacia, and an ear of corn. *Grand Steward,*—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,*—collars of crimson four inches broad, with silver edges; jewel—oval, similar to Grand Stewards', on crimson enamel and smaller. *Provincial Grand Master,*—the compasses and square, with a five-pointed star in the centre. *Dep. Prov. Grand Master,*—the square. Other officers of the Provincial Grand Lodges wear jewels similar to those of the

officers of Grand Lodge in corresponding rank, and the same applies to Prov. Grand Stewards. The jewels of Prov. G. M. and other officers are to be placed within a circle, with the name of the province engraven thereupon. Past grand officers, and past provincial grand officers, may wear the jewel of their respective offices on a blue enamelled oval medal. All these jewels to be gold or gilt. Private Lodges: *W. M,*—the square. *Past Masters,*—the square and the diagram of the xlvii. prop. 1st Book of Euclid, engraven on a silver plate pendant within it. *S. W.,*—the level. *J. W.,*—the plumb. *Treasurer,*—the key. *Secretary,*—cross pens. *Deacons,*—the dove. *Inner Guard,*—cross swords. *Tyler.*—The sword. These jewels to be in silver, except those of the Lodge of Antiquity No. 2, and of the British Lodge No. 8, which are to be golden or gilt. Collars: light blue, ribbon four inches broad. In America, the Senior Deacon wears the square and compasses, sun in the centre, and the Junior Deacon the square and compasses, moon in the centre, and the Steward a cornucopia. In the Royal Arch, the *First Grand Principal* has a jewel, a crown *rayoné*, between a pair of compasses, with two equilateral triangles interlaced; the *Second Grand Principal* the same, with an eye *rayoné;* the *Third Grand Principal,* an open book, and the same; *Grand Superintendent* (equivalent to Prov. G. M.), an equilateral triangle on a plate, supporting a circle, displaying two equilateral triangles, interlaced in the midst of which is another equilateral triangle *rayoné; Princ. Z.,* a crown *rayoné,* on and within an equilateral triangle; *P. H.,* an eye of the same, within the same; *P. J.,* an open book of he same, within the same; *Past Princ. Z.,* a circle bearing a triangle of the same, and a crown of the same; *Past H.,* a circle of the same, with triangle and eye of the same; *Past J.,* a circle of the same, with triangle and book of the same; *Scribes,* cross pens on a triangle of the same; *Principal Sojourners,* a square *rayoné* on a triangle of the same; *Assistant Sojourners,* a square without the rays, on a triangle of the same; *Treasurer,* a key on a triangle; *Registrar,* a pen and scroll, with triple tau seal on a triangle; *Standard-Bearer,* a standard, with triple tau within a six-pointed star on a triangle; *Sword-Bearer,* crossed swords on triangle; *Stewards,* a triangle; *Master of Ceremonies,* cross rods and wreath on a triangle; *Organist,* a lyre on a triangle; *Janitor,* a sword.

JEWELS, PRECIOUS.—These are esoteric in their character, and are referred to in the lectures of the second and third degrees. They are three in each degree.

JEWEL, ROYAL ARCH.—This Jewel, by its interseetions, forms a given number of angles, to be taken in five several combinations,

which being reduced to their amounts in right angles, will be found equal to the five regular Platonic bodies, representing the four elements, and the Universal Sphere. These combinations will be found respectively to correspond in geometrical value with the five regular solids contained under equal and equilateral triangles, equal squares, and equal and equilateral pentagons, viz., the Tetrahedron, Octahedron, Cube, Icosahedron, and Dodecahedron, which were used by the Platonists to express the four elements and the sphere of the Universe.



It may be proper here to state that the Platonic theory was this, that the Universe itself, as well as its subordinate parts, both animate and inanimate, were created by the Deity from the four elements—fire, air, water, and earth. It was conceived according to this theory that all created matter must be both visible and tangible. Now, considering fire as the source of light, it is plain that nothing can be visible without it; and since nothing can be tangible but what is solid, and that the earth is the most properly solid of all the four elements, therefore, all created matter was constituted of fire and earth. If you look at the jewel, or on this figure, (*Fig.* 4) where it is represented, you will perceive that it consists of two larger equal and equilateral triangles, A B C and D E F, inscribed in one circle and equally intersecting each other, and of a smaller triangle in the centre, G H I, which divides or resolves the larger inverted triangle, D E F, after the manner explained in the former figure. First, then, the central triangle G H I, resolved into its elements according to the first figure, will be equal to eight right angles,

or—and these are equal in amount to those contained in the Tetrahedron—a solid figure contained under four equal and equilateral triangles. This body (each of the solid angles of which is formed by the union of three plane acute angles), on account of its lightness, as well as its acute and pyramidal form, is used by the Platonists to express the element *fire*. 2*dly* The two larger triangles. A B C, D E F, considered without regard to their intersections, and resolved upon the foregoing principle, will be = 2 ⊢┴┤, or 16 right angles, which are equal in amount to those contained in the Octahedron, a solid figure comprised of eight equal and equilateral triangles. This body (each of the solid angles of which is formed by the union of four plane acute angles), being next in lightness and acuteness to the Tetrahedron, was used by the Platonists to express the element *air*. 3*dly*. The triangles, A B C, D E F, and G H I (*i.e.*, the two larger and the small central triangle), considered without regard to intersections, and resolved by the same rule, will be found = 3 ⊢┴┤, or 24 right angles which are equal in amount to those contained in the cube, a solid figure contained by six equal squares. This body (each of the solid angles of which is formed by the union of three plane right angles), being the most substantial in its form, as well as the firmest and most immovable on its basis, of all the solids, was used by the Platonists to express the element *earth*. 4*thly*. Consider now the inverted triangle D E F, as divided into 4 lesser ones by the central triangle G H I, and add to these the other large triangle A B C. These five triangles considered again without regard to intersections, and resolved in the same manner as before, will be = 5 ⊢┴┤, or 40 right angles, which are equal in amount to those contained in the Icosahedron, a solid body bounded by 20 equal and equilateral triangles. This body (each of the solid angles of which is formed by the union of 5 plane acute angles), being the heaviest of the solids contained by triangles, and the next in weight and substance to the cube, was used by the Platonists to express the element *water*. Thus, 1*st*, the central triangle G H I = ⊢┴┤, is equivalent to the Tetrahedron, which expresses the element *fire*. 2*d*, the two large triangles, A B C, D E F, = 2 ⊢┴┤, is equivalent to the Octahedron, which expresses the element *air*. 3*d*, the 3 triangles A B C, D E F, G H I, = 3 ⊢┴┤, are equivalent to the cube, which expresses *earth*. 4*th*, the 5 triangles A B C, E G I, F H I, D G H, and G H I = 5 ⊢┴┤, are equivalent to the Icosahedron, which expresses *water* Again, it was supposed by the Platonists that no two bodies could unite and cohere without some intervening medium to consolidate them; that planes required one such medium, and solids two. Therefore the Deity

constituted two intervening elements between fire and earth, viz., air and water, in such a manner that there might be an exact analogy between the four, *i.e.*, as fire is to air, so is air to water, and as air is to water, so is water to earth; thus forming a regular and harmonious gradation from the lightest and most penetrating of the elements to the heaviest and most obtuse. Now all the elements, except the earth, are without form in themselves; yet, in order to assist the mind in arranging its ideas, it is necessary to attach some form to them. Therefore, since the elements are bodies, and all bodies are solid, and bounded by superficies which consist of triangles either equilateral or otherwise, the Platonic theory assigned to each of the four elements the form of a solid, bounded by plane surfaces constituted of triangles; for although one of those solids is bounded by squares and another by pentagons, yet it will be evident that equilateral rectilineal figures may be resolved into as many triangles as the figures have sides united by their vertices in a common centre. (*See Figs.* 1 *and* 2.) Having thus stated the general outline of the Platonic theory, we proceed to show by the assistance of the Key ⊢┴┤, that the Jewel forms by its various triangles and intersections an equivalent in geometrical value for the five regular solids expressing the four elements and the sphere of the Universe. The hermetic ⊤ was a most ancient hieroglyphical representation of the Deity, and consequently the triple ⊤ denotes His triunescence, and in geometrical value is eight right angles, viz., two on each of the exterior lines, and two at the point of union in the centre. In this figure (*Fig.* 3), which is similar to that in which the six lights are arranged, there will be found a geometrical value equivalent to the ⊢┴┤, for since the interior angles of every triangle are together equal to two right angles, the whole triangle here displayed resolves itself into four equal and equilateral triangles; that is three (*a b c*) on the extremities, and a fourth (*d*) by their union at the centre. It follows, therefore, that the triangle thus resolved is equal to eight right angles, and consequently to one ⊢┴┤. It now remains to find an equivalent in the R. A. Jewel for the solid expressing the sphere of the Universe, which is the Dodecahedron, a solid body bounded by 12 equal and equilateral pentagons. (*See Fig.* 5.) The 6 small triangles round the circumference of the jewel (formed by the intersections of the 2 larger triangles) together with the central triangle G H I, if resolved in the same manner as the former, will be found to be = 7 ⊢┴┤, or × 8 = 56 right angles; to these add the external angles of the before-mentioned 6 triangles, formed by the intersections of the 2 larger triangles = 16 right angles. For since the exterior angle of every triangle formed by produc-

ing one of its sides is equal to 2 interior and opposite angles, and every angle of one equilateral triangle is equal to one third of the 2 right angles, therefore each of these external angles will be equal to two thirds of right angles; and as they are 12 in number, their amount in right angles will be 16, $\frac{2}{3}$ of $2 = \frac{4}{3} = 1\frac{1}{3} \times 12 = 16$. Then 16 added to the before-mentioned 56 right angles will make 72. But by a corollary of the 32d Prob. of the 1st Book of Euclid the interior angles of every rectilinear figure are equal to twice as many right angles — 4 as the figure has sides; hence the interior angles of the 5-sided figure, called a pentagon are $10 - 4 = 6$ right angles; whence the solid figure called a Dodecahedron being contained by 12 equal and equilateral pentagons, its amount, in right angles, will be $12 \times 6 = 72$, corresponding with the number of right angles contained in the 7 triangles before-mentioned, and the 12 exterior angles of intersections. Thus the Dodecahedron (each of the solid angles of which is formed by the union of 3 plane *obtuse* angles), approaching nearer to the form of a sphere than any of the other solids bounded by plane superficies, was used by the Platonists to express the sphere of the *Universe*, Thus it is proved, by the assistance of the Key ⊢┴┤, that the R. A. Jewel is equivalent to the five geometrical solids, which were used by the Platonists to express their 4 elements and the sphere of the *Universe*. In conclusion, let our attention be directed to the fact that the R. A. Jewel thus presents us with an emblem of those great attributes of the Deity—his eternity and triunessence. The former is represented by the circle which surrounds the Jewel, the latter by the relation which its component parts bear to the ⊢┴┤; while by the equivalent we find in those parts for the 5 solids expressing the 4 elements and the sphere of the Universe, we are further reminded of His Omnipotence and Creative power, who first formed the elements out of nothing, and from them constitnted that mighty frame within whose comprehensive sphere are included myriads of worlds, each containing millions of animated beings dependent on His will and mercy. The Jewel which every Companion wears on his breast should inspire him with profound veneration for that Incomprehensible Being at whose command the world burst forth from chaos into light, and all created matter had its birth; whose Infinite Wisdom directs, and whose unspeakable Goodness preserves and blesses every work that has proceeded from His Hands. The Companion's Jewel of the Royal Arch is a double triangle, sometimes called the Seal of Solomon, within a circle of gold; at the bottom is a scroll bearing the words *Nil nisi clavis deest*—"Nothing is wanting but the Key;" and on the circle appears the legend, *Si talia jungere possis sit tibi scire*

possis—"If thou canst comprehend these things, thou knowest enough." On the triangle is inscribed Ευρηκαμεν—*invenimus cultor dei civis mundi*—"We have found the worship of God, O citizen of the world." On the reverse of the circle are engraven the words, *Deo, regi, et fratribus; honor, fidelitas, benevolentia*—"For God, king, and the brethren; honour, fidelity, and benevolence;" and on the reverse of the triangles, *Wisdom, Strength, Beauty, Peace, Concord, Truth.* Within these is another triangle, with the sun in the centre, irradiated; a pair of compasses issue from the sun, suspending a globe representing the earth, beneath these is ⊢┴┤, the triple Tau, signifying, among other occult things, *Templum Hierosolyma*, the Temple of Jerusalem. It also means *Clavis ad Thesaurum*—"A key to a treasure"—and *Theca ubi res pretiosa deponitur*, "A place where a precious thing is concealed," or *Res ipsa pretiosa*—"The precious thing itself." It is usual to add on the scroll the date of the exaltation of the wearer to the Companionship of the Holy Royal Arch. (See *Triple Tau.*)

JEWS, DISQUALIFICATION OF.—Such was the strong prejudice existing against Jews, that although Freemasonry is occupied with the erection of a Jewish Temple, it was long before Jews were anywhere admitted to the privileges of the Craft. At the present time the Jewish Lodges of England are worked with great ability, and the Jewish Masons contribute with alacrity and generosity to the charities. The Royal Arch-Chapters are full of noble-hearted and patriotic Jews, and as a body they reflect great credit upon the Craft, and labour in harmony and unanimity with their Christian brethren and companions. Until of very late years, there was an objection felt against the initiation of Jews in Germany, but the good sense of the Grand Lodge of the Three Globes has put an end to this condition of things, and Jews in that empire are eligible for admission to the Order.

JEZEEDS.—A numerous Mohammedan sect in Turkey and Persia, of an extremely ignorant kind. They have faith in the Bible and Korân, but can read neither of them. They were called Jezeeds from Jezeed, their chief, who slew the sons of Ali, the father-in-law of Mahommed. Their hymns and psalms are addressed without distinction to Christ, the Virgin, Moses, and Mohammed.

JIBELLUM.—A corruption of Zabulon (see *Zabulon*), used in the third degree of the Ancient and Accepted Rite. Also used in the thirteenth degree of the same Rite. (See *Jabulum.*)

JOABERT.—Said, in the traditions of the high degrees, to have been the chief adviser and favourite of King Solomon, but one who incurred, on a special occasion, the displeasure of King Hiram of Tyre. He was, however, pardoned, and raised to a rank of

importance, that of Intimate Secretary; subsequently even receiving higher promotion. There does not seem any reason to suppose that any such person ever existed; the name is not Hebrew, and the circumstances of the tradition are improbable in themselves.

JOACHIM, ORDER OF ST.—Derived from a previous Order, called the Order of True and Perfect Friendship of St Jonathan. It was androgynous in its constitution, and composed of Knights and Ladies, and in 1804 held its meetings at Bamberg in Germany. One of the vows of the members required them to believe in the Trinity and abstain from waltzing—to an English mind a somewhat odd conjunction of obligations, but to those who know how deeply the love of that form of dance was at the time, and still is, rooted in the German character, it will not appear so singular. None but nobles, their wives, and children, were admitted into this Order, which was not of a Masonic character.

JOB (Hebrew, אִיּוֹב, *the assailed*).—1. An Arabian patriarchal prince of the race of Esau, concerning whom many learned works have been written. The Mohammedan writers say that he was of the race of Esau, and was blessed with a numerous family, and abundant wealth; but that Allah proved him by taking away every thing from him, even his children, who were killed by the fall of a house, notwithstanding this, he continued to serve God, and to offer up praises to Him as usual; he was then afflicted with a loathsome disease, his body being full of worms, and this was so offensive that, as he lay on the dunghill, none could bear to come near him; his wife, however (whose name is differently given as Rahmat, the daughter of Ephraim, the son of Joseph, and as Makhir, the daughter of Manasses), attended him with great patience, supporting him by what she earned by her labour; but that Sheitan, or Satan, appearing to her one day, after having reminded her of her past prosperity, promised her that, if she would worship him, he would restore all they had lost; whereupon she asked her husband's consent; he was, however, enraged at the proposal, and swore, if he should ever recover, to inflict upon her a hundred stripes. Job having pronounced the prayer recorded in the Korân (Surât xxi.): "Verily evil hath afflicted me, but Thou art the most merciful of those who show mercy," Allah sent Gabriel, who, taking him by the hand, raised him up, and at the same time a fountain sprang up at his feet, of which having drank, the worms fell off his body, and, washing therein, he recovered his former health and beauty; then Allah restored to him every thing doubly, his wife also becoming young and handsome again, bearing him twenty-six sons. Job, to satisfy his oath, was directed by Allah to strike her one blow with a

palm branch having a hundred leaves. Some, to express the great riches bestowed upon Job after his sufferings, say that he had two threshing floors, one for wheat, and the other for barley, and that Allah sent two clouds which raised gold on the one, and silver on the other, till they ran over, according to Jallalo'ddin. Traditions vary as to the continuance of Job's calamities; it is variously set down as eighteen, thirteen, three, and finally seven years, seven months, and seven days. The prophet Dhu'lkefl, mentioned in the same Surât of the Korân, is by some supposed to have been the son of Job. 2. The book of Job is the most sublimely philosophical book in the Old Testament, and has formed the theme of some of the most valuable exegetical treatises in many languages. Cahen publishes, in his French translation and edition of the Old Testament, in his fifteenth volume (1851), a magnificent Essay by Israel Cahen, Professor of Philosophy, and it has been more recently translated by T. J Conant, Professor of Hebrew in Rochester Theological Seminary, London, 1859. This latter version is incomparably the best ever made, and has the advantage of affording the reader an immediate glance at the very faulty translation of King James's time. No grander poem on retributive justice has ever been written, and whether taken as a kind of enthusiastic historical reverie, or as a set mystical production, it continues unrivalled. The majesty of the *dramatis personæ*, the elegance of the tale, and the wonderful philosophy of the Book of Job, have been a marvel throughout the long ages succeeding its happy rescue from the neglect into which so many valuable relics of ancient literature have fallen; but it should also be noted how close is the argument, and how tersely the sentiments are expressed. From the Book of Job numerous writers have drawn the source of their best productions; and Goethe, the great poet, evidently instinctively sought for the clothing of his wonderful Faust in the weird forms which flit before us during the discussions between Job and his friends. 3. The legend or allegory of Job, in the Order of Ishmael, is regarded as positive history, and forms a portion of the instruction given to the higher initiates of that Order. That patience which the Jews have ever exhibited concerning the appearance of their Messiah, judged by the Christians to have taken place, is equally evinced by a gentle following of good precepts preparing the way for the Paraclete, Comforter, or Periclyte the Illustrious, according to Arabic traditions.

JOBEL (Hebrew, יוֹבֵל, *jubilans*).—A name of God, used in the thirteenth degree of the Ancient and Accepted Rite.

JOCHEBED (Hebrew, יוֹכֶבֶד, *God-glorified;* Sept. Ἰωχαβέδ)—The

wife of Amram, and mother of Miriam, Moses and Aaron—alluded to in the Order of Ishmael.

JOEHLA, BENJAMIN.—A Rosicrucian and occult philosopher of Jewish birth, but Christian faith, the date of whose existence is uncertain, but of whom a detailed account is given in the *Aurifontina Chymica*, published by William Cooper at London, in 1680, in a letter addressed to Frederick, Duke of Holstein and Schleswig, as follows:—"My Friend,—You have desired of me an account of the Life and Death, Inheritance and Heirs of my master, B. J., of happy memory. I return you this answer in *Latine*, as yours to me was, though I be not exactly skilled in it. He was by nation a *Jew*, by religion a *Christian*, for he believed in *Christ* the Saviour, and openly made profession of the same: He was a man of great Honesty and gave great Alms in secret: He lived chastely a Batchelor, and took me when I was about Twenty Years of Age out of the House where Orphans are maintained by the Publick, and caused me to be instructed in the *Latine*, *French*, and *Italian* Tongues; to which I afterwards by use added the *Jewish* or *Hebrew*. He made use of me, so far as I was capable, in his Laboratory, for he had great Skill in Physick, and cured most desperate Diseases. When I was Twenty-five Years of Age he called me into his Parlour, and made me swear to him that I would never marry without his Consent and Knowledge, which I promised and have religiously kept. When I was Thirty Years of Age, on a Morning he sends for me into his Parlour, and said very lovingly to me: My Son, —I perceive that the Balsam of my Life, by Reason of extreme Old Age coming on (for he was Eighty-eight Years of Age), is well nigh wasted, and that consequently my Death is at the Door, wherefore I have writ my last Will and Testament, for the use and benefit of my Brother's Sons, and of you, and have laid it upon the Table of my Closet, whither neither you nor any Mortal ever entered; for you durst not so much as knock at the door during the hours set apart for my Devotions. Having said this, he went to the double-door of his Closet, and daubed over the Joynings thereof with a certain transparent and chrystalline Matter, which he wrought with his Fingers till it became soft and yielding like Wax, and imprinted his Golden Seal upon it; the said Matter was immediately hardened by the cold Air, so that without defacing the Seal the Door could noway be opened. Then he took the Keys of the Closet, and shut them up in a small Cabinet, and sealed the same as before with the said chrystalline Matter, and delivered the said Cabinet, after he had sealed it, into my Hands, and charged me to deliver the same to none but his Brother's Sons—Mr *Jesse Abrah*, and *Solomon*

Joelha, who at that Time lived in *Switzerland*, the Eldest of them being a Batchelor. After this he returned with me into the Parlour, and in my Presence dropped the Golden Seal he had made use of into a Glass of Clear Water, in which the said Seal was immediately dissolved, like Ice in Hot Water, a white Powder settling to the Bottom, and the Liquor was tinged with the pale red of a Provence Rose. Then he closed the said Glass Vial with the above-mentioned transparent Matter, and charged me to deliver the said Vial, together with the Keys, to Mr *Jesse*. This being done, he repeated upon his bended knees some of *David's* Psalms in *Hebrew*, and betook himself to his Couch, where he was used to sleep after Dinner, and commanded me to bring him a Glass of Malaga, which now and then he sparingly made Use of. As soon as he had drank off his Wine he bid me come to him, and leaning his Head upon my Shoulders, he fell into a quiet Sleep, and after half-an-hour's Time fetched a very deep Sigh, and so yielded his Soul to GOD, to my great Astonishment. Upon this I, according to my promise, writ into *Switzerland*, to give Notice of Death to his Nephews; and to my great Wonder, the very Day after my blessed Master died I received a Letter from Mr *Jesse*, wherein he enquired whether my Master were dead or alive, as if he had known Everything that had passed; as indeed he did, by means of a certain Instrument, of which hereafter I shall make mention. A little after his Nephews came, to whom I gave an Account of what had passed: all which Mr *Jesse* heard with a Smile, but the other Brother not without Astonishment and Wonder. I gave him the Keys, together with the Glass in which was the aforesaid Golden Solution; but they refused then to meddle with Anything that Day, being tired with their Journey; but, on the Morrow, after I had carefully shut all the Doors of the House, and none but they and I being present, Mr *Jesse* took the Glass Vial and broke it over a China Dish, which might receive the inclosed Liquor, and took some of the said Liquor, and put it upon the transparent Matter, with which the Cabinet was sealed, and immediately the Matter, which before was hard as Chrystal, was resolved into a thickish Water; so he opened the Cabinet, and took thence the Keys of the Closet. Then we came to the Door of the Closet, where Mr *Jesse*, having seen the Seal, he wetted it as formerly with the forementioned Liquor, which immediately gave way; and so he opened the said Double-door, but shut it again, and falling down upon his Knees, prayed, as we also did; then we entered and shut the Doors upon us. Here I saw great Miracles. In the Midst of the Closet stood a Table, whose Frame was of Ebony the Table itself was round, and of the same Wood, but covered

with Plates of Beaten Gold; before the Table was placed a low Footstool, for to kneel upon; in the Midst of the Table stood an Instrument of a strange and wonderful Contrivance, the lower Part of it, or Pedestal, was of Pure Gold, the Middle Part was of most Transparent Chrystal, in which was inclosed an incombustible and perpetually shining Fire; the upper Part of it was likewise of pure Gold, made in the Form of a small Cup or Vial. Just above this Instrument hung down a Chain of Gold, to which was fastened an Artificial Chrystal, of an oval Form, filled with the aforesaid perpetual Fire. On the right Side of the Table we took notice of a Golden Box, and upon the same a little Spoon; this Box contained a Balsam of a Scarlet Colour. On the left Side we saw a little Desk of Massive Gold, upon which was laid a Book containing twelve Leaves of pure beaten Gold, being tractable and flexible as Paper; in the Midst of the Leaves were several Characters engraved, as likewise in the Corners of the said Leaves, but in the Space between the Center and Corners of the Leaves, were filled with holy Prayers. Under the Desk we found the last Will of my deceased Master; whilst we were in the Closet, Mr *Jesse* kneeled down, leaning upon the Desk, and with most humble Devotion, repeated some of the forementioned Prayers, and then with the little Spoon took up a Small Quantity of the aforesaid Balsam, and put it into the Top of the Instrument which was in the Midst of the Table, and instantly a most grateful Fume ascending, which with its most pleasing Odour did most sensibly refresh us; but that which to me seemed miraculous was, that the said Fume ascending, caused the perpetual Fire inclosed in the hanging Chrystal to flash and blaze terribly, like some great Star or Lightning. After this Mr *Jesse* read the Will, wherein he bequeathed to Mr *Jesse*, all his Instruments and Books of Wisdom, and the Rest of his Goods to be equally divided between him and his Brother; besides he left me a Legacy of 6,000 Golden Ducatoons, as an Acknowledgment of my Fidelity. And accordingly first Enquiry was made for the Instruments and Books of Wisdom; of those that were on and about the Table, I have spoke already: on the right Side of the Closet stood a Chest of Ebony, whose Inside was all covered with Plates of beaten Gold, and contained Twelve Characters engraven upon them. From thence we went to view a large Chest containing Twelve Looking Glasses, not made of Glass, but of a wonderful unknown Matter; the Center of the said Looking Glasses were filled with wonderful Characters, the Brims of them were inclosed in pure Gold, and between the said Brims and Center they (*sic*) were polished Looking Glasses receiving all opposite Images. After this we opened a very large Chest, or

Case, in which we found a most capacious Looking Glass, which Mr *Jesse* told us was *Solomon's* Looking Glass, and the Miracle of the whole World;* in which the Characterisms of the whole Universe were united. We saw also in a Box of Ebony a Globe made of a wonderful Matter: Mr *Jesse* told us, that in the said Globe was shut up the Fire and Soul of the World, and that therefore the said Globe of itself performed all its Motions, in an exact Harmony and Agreement with those of the Universe. Upon this Box aforementioned stood another, which contained an Instrument† resembling a Clock Dial, but instead of the Figures of the Twelve Hours, the Letters of the Alphabet were placed round this, with a Hand or Index turning and pointing at them. Mr *Jesse* told us that this Instrument would move of itself, upon the motion of a corresponding and sympathetic Instrument which he had at Home, and, that by means of this Instrument, my happy Master had signified to him his approaching Death, and that after this Signification, finding that his Instrument remained without Motion, he concluded my Master was dead. Last of all we came to the Books of Wisdom, which he opened not: near the said Books was placed a Box of Gold, full of a most ponderous Powder of a deep Scarlet Colour, which Mr *Jesse* smiling took and put up. Near to the Closet where we were was another Closet adjoyning, which we entered into, and there found four large Chests full of small Ingots of most pure Gold, out of which they gave me my Legacy of 6,000 Golden Ducatoons in a double Proportion. But Mr *Jesse* refused to take for himself any of the said Gold; for he said, that those Things which were afore bequeathed to him, did fully content him, for he was skill'd in my Master's Art, and therefore ordered his Part of the Gold to be bestowed on several poor Virgins of Kin to them, to make up their Portions. I myself married one of these, and had with her a good Portion of the said Gold; she embraced the Christian Religion, and is yet alive. Mr *Jesse* packed up all his Things, and carried them Home with him into *Switzerland*, though since that he hath chose himself a quiet and well tempered Place in the *East Indies*, from whence he writ to me last Year, offering me to adopt my eldest Son, whom I have accordingly sent to him. During the Time we were in the Closet I saw strange Miracles effected by the Motions of the said Instruments of Wisdom, which I neither can nor dare set down in Writing. Thus much, my inti-

* The word Miracle seems here to be used in the sense of Mirror—it was probably a large Magic Mirror, such as were then, and are still, employed by occult students.

† *See this Instrument described in a Book called* Ars Notoria, *printed in Latine o English, p.* 136.

mate Friend, I was willing you should know; more I cannot add. *Farewell.*"

JOGHIS.—A sect in the East, the members of which never marry, have no private property, and live on alms, practising on themselves frightful tortures, of the most ridiculous and degrading nature.

JOHABEN (Hebrew יְהוֹרֵבֶן, Jhaoben, *filius Dei*).—1. Sixth, eighth, ninth, eleventh, thirteenth, fourteenth, and thirty-second degrees of the A. and A. Scottish Rite. 2. Also used in the fourth and fifth degrees of the Modern Reformed French Rite.

JOHANNES RALP. (See *Rapha.*)

JOHANNITE CHRISTIANS.—A sect of Oriental Christians, who pretended to be the sole depositaries of the true mysteries of the religion of the Saviour. They asserted that they possessed the real history of Jesus Christ, and, partly adopting the Jewish traditions and the narrations of the Talmud, they further said that the facts narrated in the Gospels were only allegories, of which St John gave the key when he remarks :—"And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen." (St John xxi. 25.) According to the Johannite Christians this would be nothing but a ridiculous exaggeration, if there were not an allegory and legend concerned, susceptible of infinite variation and interpretation. The following is the actual historical legend of the Johannites. A young virgin of Nazareth, named Miriam, who had been betrothed to a youth of her tribe named Jochanan, was one day surprised and outraged by a certain man, Pandira, or Panther, who introduced himself into her chamber in the garments, and under the name, of her betrothed Jochanan. The latter being made acquainted with the misfortune quitted her without compromising her, she being in fact innocent. The result was that she gave birth to a son who received the very ordinary Jewish name of Joshua, or Jesus in the Græco-Aramaic dialect. This child was adopted by a Rabbi named Joseph, who carried him into Egypt where he was initiated into the occult sciences, and the priests of Osiris, regarding him as the long promised incarnation of Horus expected by the adepts, finally consecrated him Sovereign-Pontiff of the universal religion. Joshua and Joseph returned to Judæa, where the science and virtue of the youth soon attracted the attention of the priests, and excited their jealousy and hatred. At last, they publicly reproached him with the illegitimacy of his birth. Joshua, who loved and venerated his mother, who had been preserved and cared for by his adopted father Joseph, interrogated his master,

and was informed by him of the crime of Pandira, and the misfortune of Miriam. His first impulse was publicly to deny her, saying to her in the midst of a marriage festival, "Woman, what have I to do with thee?" (St John ii. 4.) But suddenly remembering that a poor woman should not be punished for having suffered that which it was impossible for her to prevent or avoid, he exclaimed, "'My mother has not sinned, she has not lost her innocence; she is immaculate, and yet she is a mother; be double honour therefore paid to her! As for myself, I have no father in this world. I am the Son of God and of humanity!" And thereupon he entered upon his mission. The Johannite Christians assert that the apostle John had transmitted to them these facts, and attributed to him the foundation of their mystical Church. The Grand-Pontiffs of this sect took the title of Christ, and laid claim to an unbroken chain of succession in their office At the time of the foundation of the Order of the Temple (A.D. 1118), the Grand-Pontiff was named Theocletes; he was acquainted with Hugo de Payens, and initiated him into the mysteries and privileges of his Church, promising him the sovereign priesthood and supreme government, finally designating him as his successor. Of course, it is hardly necessary to add that this legend should be received with the extreme caution due to unauthenticated traditions, and it is given here simply as a curious fragment of the history of past times.

JOHANNITE MASONRY.—As the Craft Lodges were at one time dedicated to the two St Johns, the Baptist and the Evangelist, the first three degrees have been thus called.

JOHANNITES.—A sect originated by Bernard Raymond Fabré-Palaprat at Paris, in 1814, and attached to the Order of the Temple, of which he was Grand-Master. (See *Leviticon*, and *Temple, Order of the.*)

JOHN'S BROTHERS.—In the charter of Colne or Cologne, now rejected as spurious, it is said:—"Before the year 1440, the Masonic Society was known by the name of John's Brothers, but they then began to be called Free and Accepted Masons, at which time in some part of Flanders, by the assistance and riches of the brotherhood, the first hospitals were erected for the relief of such as were afflicted with St Anthony's fire."

JOHNSON OR JOHNSTONE.—The assumed name of one Leucht, who also passed under the name of Becker. This man was a person of plausible manners, and very bad character, and adopted Masonry as a mask under which he could most easily carry on his impostures. He first publicly appeared at Jena about 1763, with an assumed commission from the chiefs of Scottish Templar Masonry to introduce it into Germany. He succeeded in found-

ing a Chapter of Strict Observance, of which he assumed the dignity of Grand Prior. He entered into controversy with the Rector, Philipp Samuel Rosa (see under *Rosa*), and even attempted to beard the Grand Lodge of the Three Globes at Berlin. He came into connection with Baron Von Hund (see *Hund, Von*), but was speedily detected and denounced by him; and the fact of his having formerly acted as Secretary to the Prince of Anhalt-Bernburg, under the pseudonym of Becker, was made public. He had betrayed and robbed that prince, and had subsequently wandered about with the papers of one Johnson, whose name he had assumed. Leucht, upon this, fled, but was arrested at Magdeburg, sent to the fortress of Wartzburg, and died there very suddenly, in 1773.

JOHN THE BAPTIST. (See *St John the Baptist.*)

JOHN THE EVANGELIST. (See *St John the Evangelist.*)

JOINVILLE, CHAILLON DE.—An important personage in the Freemasonry of the last century. In 1761, he was an active member of the Council of Emperors of the East and West, or Rite of Perfection, first established in 1758. He signed the patent of Stephen Morin, authorizing the extension of the Rite to America, calling himself Substitute General of the Order, Venerable Master of the first Lodge in France, called St Anthony's, Chief of the Eminent Degrees, Commander and Sublime Prince of the Royal Secret, which subsequently led to the establishment of the Ancient and Accepted Rite in the United States. In 1762, he was substituted for Lacorne as Substitute General by the Prince of Clermont, Grand Master of France, but this proceeding appears to have created considerable confusion and opposition in the Craft. (See *France.*) Chaillon de Joinville appears to have given as much dissatisfaction as his predecessor Lacorne, from his issuing many irregular warrants and charters, and in consequence of this, the former seems to have retired into Masonic obscurity, about 1772, after the death of the Prince of Clermont.

JOKSHAN. (Hebrew יָקְשָׁן, *fowler;* Sept. Ἰεξάν).—The second son of Abraham and Keturah, whose sons appear to have been the ancestors of the Sabæans and Dedanites, who inhabited part of Arabia Felix (Gen. xxv. 2, 3).

JOKTAN. (Hebrew יָקְטָן, *small;* Sept. Ἰεκτάν).—A son of Eber, a son of Shem, and regarded as the progenitor of several tribes in South Arabia. He is called Kahten by the Arabs, and looked upon as one of their principal heroes.

JONAH (Hebrew יוֹנָה; Sept. Ἰωνᾶς).—The signification of this word is *dove* (Gen. viii. 8); or, *he who oppresses* (Jer. xlvi. 16). He was the son of Amithai (Hebrew אֲמִתַּי), a word derived from

אמת, Emeth, *truth.* The latter is no doubt the prophet spoken of in 2 Kings xiv. 25, and the Hebrew commentators regard him as the same person miraculously restored by Elijah (1 Kings xvii. 17-24). Hesychius says, that among the Hebrews the word Iönas signifies a revealer of the Word, or the voice of the Most High; it is also found as Oannes. Sharpe (Historic Notes, p. 174) says of the book of Jonah: "It is a moral tale, and is not to be taken for a true story. It was written to teach the Jews that they were not the only people cared for by God; and that the heathen nations also, if they repented of their wickedness, would be forgiven and spared." The book of Jonah, like many of the prophets in the Hebrew canon, is mystical and very difficult of explanation. This Jonah or Oannes is claimed, by a very clever enthusiast, as the author or transmittor of the Apocalypse. (See *Eagle* and *Revelations.*)

JONATHAN. (Hebrew יְהוֹנָתָן, *Godgiven* or Theodorus; Sept. Ἰωνάθαν). —Eldest son of Saul, and heir apparent to the throne of united Israel. He is alluded to in the American Trading Degree, or Secret Monitor, and is also erroneously introduced into the degree of Zelator in the Rosicrucian Rite of the London College.

JONES, INIGO.—A famous English architect, born in London, 15th July, 1573, died 21st June, 1652, about seventy-nine years of age. He erected many magnificent structures throughout England during his long life, not a few of which remain to our own day, and no doubt many more are ascribed to him. He was appointed king's architect, and those who are anxious to carry back Masonry have made use of the fact in relation to him. He is asserted to have been Grand Master, and afterwards Deputy Grand Master, from his undoubted connection with the Operative Masons all over England. That there existed occult societies in this country at the time, no one will be disposed to doubt; but there is not sufficient historical evidence to say that the members of these occult societies were Masons, in the modern acceptation of the term. Elias Ashmole was admitted a Mason at Warrington, but those who have read the works of the alchymists will see that the Masonry to which he referred was of a very different character. Inigo Jones not improbably belonged to the guild of Operative Masons, and very likely was aware that they had Craft secrets protected by oaths. This question must ever remain undecided, unless an undoubted series of documents, bearing close scrutiny, remains to be discovered. It would seem as if the work of Anderson, on which most of these hypotheses are built, had been too hastily thrown together, ever to possess much historical credit.

JONES, STEPHEN.—Born in London, 1764. Originally placed under

a sculptor, owing to some difficulty, he was removed to the office of a printer, where, from an apprentice, he rapidly rose to be corrector of the press, and subsequently, in succession, editor of the *Whitehall Evening Post*, of the *General Evening Post*, and at last of the *European Magazine*. He published several works of importance unconnected with Masonry, which were well thought of in his day. As a Mason, Brother Jones held a good position; he was a Past Master of the Lodge of Antiquity, an intimate friend and the executor of William Preston, after the death of whom he filled the office of Prestonian lecturer. His "Masonic Miscellanies in Prose and Verse" were published in 1797, and passed through more than one edition, the last being that of 1811. He wrote the article "Masonry, or Freemasonry," in the *Encyclopædia Londinensis*, and edited "Preston's Illustrations of Masonry" in 1821. It would not seem that he escaped the common lot of literary men, for, after having received some assistance from the Literary Fund, he died, in very poor circumstances, in King Street, Holborn, of dropsy, the 20th December, 1828. He seems to have been much liked by his contemporaries, and his amiability of character and unblemished life constitute his qualifications for remembrance.

JOPHI (Hebrew יֹפִי).—The equivalent for beauty.

JOPPA.—The seaport of Jerusalem to which the timbers for the Temple were brought on floats. The place is now called Jaffa.

JORAM (Hebrew עוֹרָם, *excelsus*).—One of the three architects sent by Solomon to cause the timber to be cut and prepared.

JORDAN.—A river in Judea, on the banks of which a terrible slaughter, alluded to in the second degree, took place, when the Ephraimites were killed in their flight from Jephtha. (See *Ephraimites.*)

JORDAN, FORDS OF THE.—Probably due east of the modern Seikoot, and opposite Mizpah. It is here that the slaughter of the Ephraimites most probably took place. (See *Jordan* and *Ephraimites.*)

JORDAN, KARL STEPHAN.—Privy Councillor to the King of Prussia; born in 1700, and died in 1745. He was one of the founders of the Lodge of the Three Globes at Berlin, and was Secretary of it at the time of his decease.

JOSAPHAT, THE SON OF AHILUD.—The Orator in the degree of Provost and Judge in the Ancient and Accepted Rite.

JOSEPH. (Hebrew יוֹסֵף, Sept. Ἰωσήφ).—The son of Jacob and Rachel, and whose history is familiar to us through Scripture. He is mentioned in one of the degrees of the Order of Ishmael, and it is also the designation of an officer of position in it.

JOSEPH II. OF AUSTRIA.—A monarch, who was at one time extremely

favourable to Masonry, and who, in an edict, written in his own hand, in 1785, used the following expressions: "In return for their compliance with this ordinance, the government accords to the Freemasons, welcome protection, and liberty, leaving entirely to their own direction the control of their members, and their constitutions. The government will not attempt to penetrate into their mysteries. Following these directions, the Order of Freemasons, in which body are comprised a great number of worthy men, who are well known to me, may become useful to the state." This edict was, however, rescinded in 1789, at the instigation of the priests, and Austria proper has remained in a very low condition, as to Freemasonry, to the present time, while in the kingdom of Hungary, where Liberal principles have, after a sad and protracted struggle, found a safe asylum, although under the same head, Freemasonry is in vigorous health, and a useful adjunct to public and private order and morality.

JOSEPHUS, FLAVIUS.—A Jewish author of the first century, who wrote a "History of the Jews," and other works, whence various modern high degrees have derived the basis for the legends on which they are founded. This author, although voluminous, is not remarkable for accuracy either in fact or in desire; but his works should not be omitted by the diligent student.

JOSHUA (Hebrew יְהוֹשׁוּעַ, *Salvator*).—1. Used in the thirty-second degree of the Ancient and Accepted Rite. 2 The leader of the Israelites after the death of Moses. (See *Soter*)

JOSHUA OR JESHUA.—The high priest who, conjointly with Zerubbabel, the Prince of Judah, superintended the reconstruction of the Temple, after the captivity in Babylon. He was high priest by lineal descent, being the son of Josadek, son of Seraiah, high-priest when the Temple was destroyed by the Chaldeans. He is represented by the High Priest in the Royal Arch degree.

JOURNEY.—Work by the *day* instead of by the *task* or piece. It is said, in the Dowland M.S., that "noe maister nor felowe, put no lord's work to taske that was want to goe to jornaye." It has no reference to travelling, but is from the Norman-French *journee*, day.

JOURNEYMAN.—An operative mason, who has served his apprenticeship, beginning to work for himself, is called a journeyman; and within a reasonable period (in Scotland, two years), he was required to qualify himself by admission into an operative Lodge, when he became a Fellow Craft. Journeyman Lodge No. 8 was an offshoot of the ancient Lodge of Edinburgh, and its separation from the parent gave rise to proceedings at law The distinction between Master and Fellow Craft was marked by superior authority. This regulation was often infringed and

sometimes set at defiance; hence the jealous exclusion of unauthorized persons or cowans, in the modern speculative Lodges.

JOVA.—A corruption of the Sacred Word, sometimes erroneously used in the high degrees.

JUA OR JEA.—A corrupted mode of putting the sacred Jah or יְהֹוָה, God or Tetragrammaton. Used in the eighth degree of the Ancient and Accepted Rite.

JUBALCAIN.—Often erroneously used for תּוּבַל־קַיִן, Thubalcain—*worldly possessions*, in the third degree of the Scottish Rite.

JUBELA.—The name of an assassin, probably derived from the Latin *Jubeo*—I command. Used in the last century, and in America now.

JUBELO.—The name of an assassin, derived by alliteration from Jubela. (See *Jubela.*)

JUBELUM.—Probably a wretched distortion of Chibbelum, used in the rituals of the last century. (See *Jubela.*)

JUDAH.—Palestine was sometimes geographically called the land of Judah, and probably from the political ascendency of the tribe of Judah. The standard of Judah was a lion. "Judah is a lion's whelp." (Genesis xlix. 9.)

JUDAH AND BENJAMIN.—These were the only tribes of ancient Israel who returned with Zerubbabel to build the second Temple. Hence, in the high degrees, which are founded on circumstances which occurred after that event, the allusions made to the tribes only concern Judah and Benjamin. The ten tribes were dispersed, and have never been satisfactorily identified, hence they are known as the Lost Tribes. A writer in the "Quarterly Review" remarks:—"The country which is the scene of the events described [*i. e.*, those of the war in Afghánistan] is one of great and particular interest. In geographical position, Afghánistan bears a resemblance to Switzerland. Looking back to the history of the two countries, we may, perhaps, find that, notwithstanding the advantage enjoyed by Helvetia in having Cæsar for its first chronicler, Afghánistan has more in it to excite and reward the diligence of the antiquary. We confess that we should, but recently, have feared to incur ridicule, by even alluding to the opinion of those who find in the Afghán tribes, the descendants of the lost tribes of Israel; but we must say, that we think no man need feel sensitive on that head, since the appearance of the last arguments, *pro et contra*, by the Right Hon. Sir George Rose. We cannot go into his details at present; but, to glance merely at a few leading points, the fact of their own universal tradition, their calling themselves, collectively, *Bin Israel*, Children of Israel (though they repudiate with indignation the name

of *Yahoudi*, or Jew), the, to us, new fact, that one particular warlike tribe style themselves *Eusofzie*, or the tribe of Joseph, and several others, taken together with the strongly Jewish cast of the modern Afghán physiognomy, seem to rebuke the levity hitherto prevalent in essays alluding to this conjecture about their origin." Sir William Jones also says—"The Pushtoo language has a manifest resemblance to the Chaldaic." Among Afghán or Pushtoo words, we have אור *Aur*, light; שמים, *Samin*, heavens (of which the Pushtoo *Asman*, heaven, is only a dialectic variation), נהר, *nahar*, river, in the Pushtoo, *Ning-nehar*, nine rivers. Their own legend is, that Nebuchadnezzar, after the overthrow of the Temple of Jerusalem, transplanted them to the town of Ghore, near Bamecan, and that they are called Afgháns, from their chief Afghána, a son of the uncle of Azof (the vizier of Solomon), who was the son of Berkia. They say they lived as Jews, till Kalid (called by the title of Kalif) summoned them in the first century of Islâm, to assist in the wars against the infidels. For their services on this occasion, Kyse, their leader, received the title of Abdulresheed, or Servant of the Just, and he was told to consider himself the *butan*, or mast of his tribe; and the Afgháns have since been called *Putans* or *Bootans*. They were governed for many centuries by the line of Kyarri, or Cyrus, until the eleventh century, when they were subdued by Mahmud of Ghuzni; another race of kings from Ghore, subverted the house of Ghuzni, and conquered India. There were tribes of Afgháns, called *Solimáni*, or of the tribe of Solomon; *Dawoodzie*, or the tribe of David; *Ishakzye*, the tribe of Isaac; *Esau-Khail*, tribe of Esau; *Moosa-Khail*, tribe of Moses. From the history of the Jews of Cochin, we learn that *Moosa-Khail* was the title of the Levites after the Babylonish Captivity; there they are described as *the Levites, Sons of Moses*, הלוים בני משה, dwelling beyond the Euphrates. To these tribes, we may add the *Ishmael-Khail*, sons of Ishmael, and the *Sauleh-Khail*, or clan of Saul. The *lex talionis*, which formed a portion of the law of Moses, was strictly practised among the Afgháns; "the injured party is considered," says Mr Elphinstone, "to be entitled to strict retaliation on the aggressor; *an eye for an eye, a tooth for a tooth*, and so on." Again, Sir Alexander Burnes tells us, that "the Afgháns look like Jews; they say they are descended from the Jews; *and the younger brother marries the widow of the elder, according to the law of Moses.*" The government is strictly patriarchal. The *Eusofzie*, or sons of Joseph, are the representatives of the half tribe of Ephraim—the half tribe of Manasseh reappearing in another part of India. Eusof is one section of this tribe, possessing Sivaut, Punjcora, and Boonere;

while the other branch, that of Munder, acquired the plain north of the Cabul river, and the valley of Chumla. The country is covered with names obviously of Jewish origin. The tribe of Zebulon reappeared in Zablestân, the inhabitants of which claim a similar descent. In Ptolemy's Ninth Table, there is mention made of certain tribes, as the Ἀριστόφυλοι—*Aristophyloi*, or Noble Tribes, a designation peculiarly apposite to the tribes of Israel, and Ptolemy further locates these tribes with the *Kabolitæ*—the Tribes connected with the modern Kabul and Kabulistân—derived from the Arabic قبلية, *Kabilat*, a tribe, pl. قبايل, *Kabail*, tribes. The tribe of Manasseh may be found in the neighbourhood of the Caspian, among the Khozar Tatars, where is the *Tos Manassa*, τοσ-Μουανασσα, the far-banished Manasseh. Near the town of Ashor (the seat of the Aorsî of Ptolemy) is the river and city of Esther and Estherabad. The tribe of Issachar, again, has been identified in Ptolemy's eighth table of Asia, where he names the mountains of Θαγουρ or Ισαγουρ, Thagur or Isagur, and his Ιθαγουροι or Ισαγουροι—the Ithaguri or Isaguri, or Issachar. There was also a town of Isagurus on the banks of the Indus, now Ashnagor, in the Afghán country, and in the territory of Joseph or Eusof. The Black Jews of Malabar are mentioned in the Cochin Manuscript as מיחומי מנשה, *the tanned*, or sunblack, Manasseh, and the name reappears as the black Naussers of Elphinstone. The tribe of Simeon appears to be the same as the Samnitæ, between the Caspian Sea and the Lake of Aral. Asher is perhaps discoverable in the same region. There has of late years been an attempt made to identify the lost tribes of Israel with the English, but it is so utterly at variance with anthropological facts, that it hardly bears discussion, and the possible identification of Israel with the North American Indians is yet more unworthy of notice At any rate, the identity of the Afgháns has more in its favour than any other hypothesis.

JUDGE, GRAND.—Presiding Officer in a Grand Tribunal of the Antient and Primitive Rite. See also *Tribunal, Grand.*

JUDITH (Hebrew יְהוּדִית).—Used in French Adoptive Masonry, in the fifth degree of Sovereign Illustrious Écossaise.

JUG LODGES.—An epithet bestowed in America, during the absurd Anti-Masonic excitement, upon unauthorised derisive bodies of men, among whom it would seem there were some Masons lost to all shame, who, for the trifling consideration of a jug of whisky, professed to confer Masonic degrees upon fools weak enough to listen to them. Mackey says these men were chiefly to be found in the mountain ranges of North and South Carolina and Georgia.

JULIAN, EMPEROR (A.D. 355).—This learned prince was educated at

the University of Athens, and was one of the most intellectual personages of his time. Disgusted with the feuds between the successors of the Primitive Christians, he attempted to re-establish the pagan faiths in their pristine integrity, without persecuting the new religion. He also endeavoured to rebuild the Temple of Jerusalem, but circumstances defeated him. In his various letters he evinces a large heart and comprehensive understanding, and his *Misopogon* is replete with genuine wit and playful satire. The whole character of this remarkable man has never received adequate justice, and, as the centuries recede, his truly liberal spirit has been more and more maligned. In his early life he was modest and philosophical, as a soldier he was distinguished for administrative ability, and as a monarch his impartiality was rigid. As a man his conduct was moral and truly religious, but the "unco guid" whose business is self-glorification and depreciation of what they do not wish, or dare not, to understand, invested him with the title of the Apostate. Lord Eldon should be excepted, as he on one occasion, from the bench, spoke of him as Julian the Apostle.

JUMPER.—A long iron chisel, used by operative masons as a lever.

JUNIOR ADEPT. (*Junior Adeptus*).—One of the degrees of the German Rose-Croix.

JUNIOR ENTERED APPRENTICE.—In the rituals of the early part of the last century, the Junior Entered Apprentice was stationed in the North, and his duty was to keep out all cowans and eavesdroppers; a duty often impossible at the present time, the East being sometimes so situated as to preclude its performance. There was also a Senior Entered Apprentice, and to some extent they appear—before the creation of Deacons—to have in some degree performed these duties. (See *Senior Entered Apprentice.*)

JUNIOR GENERAL.—An officer in the Red Cross of Rome and Constantine.

JUNIOR OVERSEER.—The lowest interior officer of a Mark Lodge in America. Where the Mark degree is bestowed in Royal Arch Chapters, as in that country, the Master of the First Veil occupies the position.

JUNIOR WARDEN.—1. Third officer in a symbolic Lodge. He is the president during the hours of refreshment; in the absence of the Worshipful Master and the Senior Warden, he performs, in America, the duty of presiding officer. Should the Master and Senior Warden both happen to die during their term of office, the Junior Warden, instructed by some experienced Past Master, would rule the Lodge in the absence of other better qualified officer, and until the next election. Jewel:—a plumbline, symbolizing the rectitude of the conduct of the

brethren, which should distinguish them during the hours of refreshment, or when beyond the precincts of the Lodge. His place is in the South, and his pillar is that of Beauty, or the Corinthian column, also representing the left hand pillar which stood at the porch of the Temple. (See *Wardens.*) 2. In America, the sixth officer in a Commandery of Knights Templar is also denominated Junior Warden. He is charged with important duties in reference to the reception of candidates. Jewel: an Eagle holding a flaming sword—wavy or cherubic.

JUPITER, KNIGHT OF. (See *Knight of Jupiter.*)

JURISDICTION.—Grand Lodge has jurisdiction over all Lodges working within its territorial limits, and in localities where no Grand Lodge has been erected. The political boundaries of a country or state are the usual definition of these limits, and it would be contrary to law to charter a Lodge in any country if previously occupied by another jurisdiction. The three Grand Lodges of the United Kingdom, however, occupy the area of the British Colonies in common, although they have waived their rights over Canada. The Grand Lodge of Scotland has recently established a Grand Lodge of Hindustan. The Continent does not so rigidly adhere to this rule, however, and several Grand Lodges coexist in Germany, but without any inharmonious results. The jurisdiction of a private Lodge in England extends to a control of the Masonic conduct of its members, but in America it has also a geographical jurisdiction; in England, non-attendance at the Lodge is not considered a Masonic offence, and is simply regarded as placing the member in a non-effective position, and very often is a bar to advancement in office. In America, personal allegiance to the Lodge continues, no matter how far off the member may remove, unless he "dimits" and joins another Lodge, when his obedience is transferred. The Supreme Council of the Ancient and Accepted Rite has jurisdiction over its subordinate members wheresoever they may be. In the United States, there are two Supreme Councils, one for the Northern States, and the other for the Southern States. The Northern jurisdiction comprehends Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Delaware, Pennsylvania, Ohio, Illinois, and Indiana; all other States and Territories appertain to the jurisdiction of the Southern Supreme Council. The various Masonic and semi-Masonic bodies, such as the Red Cross of Rome and Constantine, the Rosicrucian Society, the Antient and Archæological Society of Druids, and similar associations, claim jurisdiction over their subordinate Conclaves, Colleges, and Assemblies, by virtue of their several Constitutions. The Order of the Temple is independent, as also the Grand Lodge

of Mark Masters, and the Rite of Cryptic Masonry. The Order of Ishmael has its own laws and government, as also the Rite of Mizraim. The Sovereign Sanctuary of the Antient and Primitive Rite also claims allegiance from its members, wheresoever they may be.

JUSTICE.—1. One of the four cardinal virtues of which the initiate is reminded in the first degree. In iconology, Justice is represented as a matron with bandaged eyes, holding in one hand a sword, and in the other a pair of scales in equipoise; in Masonry, however, as every Brother knows, the true symbol is different to this. 2. A word used in the thirty-first degree of the Scottish Rite, and also in the fifth degree of the French Adoptive Rite.

JUSTIFICATION.—Fifth degree in the Rite of Fessler,—which see.

JUST LODGE.—The following circumstances essentially constitute a Just, Perfect, and Regular Lodge. It is *Just*, when furnished with the Three Great Lights; *Perfect*, when it contains the constitutional number of members; and *Regular*, when in possession of a warrant from a legally constituted authority.

K.

K.—The eleventh letter of the English alphabet, derived from the Greek K, *καππα*. It is usually denominated a guttural, but is more properly a palatal. As a numeral, K stands for 250; and with a stroke over it, $\overline{\text{K}}$ for 250,000. The word קֹדֶשׁ (*Kodesch*), Holiness, is appropriated as the name of God under this letter.

KAABA, AL.—The name of the great temple at Mecca, as sacred to the Mohammedans as the Temple of Solomon was to the Jews. It was appointed in the Korân as the great place of general worship in the following passage:—"But they who shall disbelieve, and obstruct the way of God, and hinder men from visiting the holy temple of Mecca, which we had appointed for a place of worship unto all men—the inhabitant thereof, and the stranger, have an equal right to visit it; and whosoever shall seek impiously to profane it, we will cause him to taste a grievous torment. Call to mind when we gave the site of the house of the Kaaba for an abode unto Abraham, saying, Do not associate anything with me; and cleanse my house for those who compass it, and who stand up, and who bow down to worship. And proclaim unto the people a solemn pilgrimage; let them come unto thee on foot, and on every lean camel, arriving from every distant road; that they may be witnesses of the advantages which accrue to them from the visiting this holy place, and may commemorate the name of God on the appointed days, in grati-

tude for the brute cattle which he hath bestowed on them Wherefore eat thereof, and feed the needy and the poor. Afterwards let them put an end to the neglect of their persons; and let them pay their vows, and compass the ancient house. This let them do. And who ever shall regard the sacred ordinances of God, this will be better for him in the sight of his Lord." (*Korân*, Surât xxii.) The Arabs had been accustomed to go in pilgrimage to Mecca, in accordance with the command of Abraham, who, the Arabs say, ascended the mountain Abu Robeis, near Mecca, and thence proclaimed—"O men, perform the pilgrimage to the house of your Lord." The Arabs went thither to celebrate the memory of Abraham and Ismael. The *Korân* says (Surât ii.)—"And when we appointed the holy house of Mecca to be a resort for mankind, and a place of security, and said, Take the station of Abraham for a place of prayer; and we covenanted with Abraham and Ismael, that they should purify my temple from the idols which are around it, and from those that are within it, and from their worshippers. And when Abraham said, Lord, make this a territory of security, and bounteously bestow fruits on its inhabitants, such of them as believe in God and the last day; God answered, I will extend my gifts even to the unbelievers, but they shall enjoy little. They shall be condemned to the flames, and deplorable shall be their end. And when Abraham and Ismael raised the foundations of the house, saying, Lord, accept it from us, for thou art He who heareth and knoweth; Lord, make us also resigned unto thee, and of our posterity a people resigned unto thee, and show us our holy ceremonies, and be turned unto us, for thou art easy to be reconciled, and merciful: Lord, send them likewise an apostle from among them, who may declare their signs unto them, and teach them the book of the Korân and wisdom, and may purify them; for thou art mighty and wise. Who will be averse to the religion of Abraham, but he whose mind is infatuated? Surely we have chosen him in this world, and in that which is to come he shall be one of the righteous. When his Lord said unto him, Resign thyself unto me; he answered, I have resigned myself unto the Lord of all creatures. And Abraham bequeathed this religion to his children, and Jacob did the same, saying, My children, verily God hath chosen this religion for you, therefore die not, unless ye also be resigned. Were ye present when Jacob was at the point of death? when he said to his sons, Whom will ye worship after me? They answered, We will worship thy God, and the God of thy fathers, Abraham, and Ismael, and Isaac, one God, and to Him will we be resigned. . . . Say, Nay, we follow the religion of Abraham the orthodox, who

was no idolater." The Kaaba is of a cubical form, twenty-four cubits from north to south, twenty-three cubits from east to west, and twenty-seven cubits high—with one aperture to admit light at the door in the east end. The north-east corner contains the black stone, which is traditionally supposed to have come down from Paradise, as white as milk; but it has become black in consequence of the wickedness of mankind. Syed Ahmed, a modern Mohammedan author, says it is a piece of rock from the vicinity of Mecca, which has been blackened by fire. Its position reminds us of the foundation stone of Solomon's temple. The Kaaba is contained within the *Masjad al alharâm*, the sacred or inviolable temple. On the north side of the Kaaba is the white stone, the reputed tomb of Ismael, and to the east is the place or station of Abraham. The Kaaba has a double roof, and is richly decorated with gold and hangings. The legendary history of the Kaaba is, that Adam, after his expulsion from Paradise, begged of Allah to be allowed to erect a building like that which he had seen in that blessed place; whereupon Allah let down a representation of it in curtains of light, and placed it at Mecca, immediately under its original; but, according to others, it was the edifice itself which was thus transferred from heaven to earth, being taken up again at the time of the Deluge. The former tradition, however, says, that Seth, after Adam's death, built a similar house of stones and clay, and this being destroyed by the Flood, was rebuilt by Abraham and Ismael. It was certainly rebuilt by the Koreish, a few years after the birth of Mohammed, on the old foundation, repaired by Abdallah Ebn Zobeir, Khalif of Mecca, and at last rebuilt in its present form by Yusof, surnamed Al Hejâj Ebn Yûsof, in the seventy-fourth year of the Hijra. There is a prophecy by tradition, attributed to Mohammed, that at the last days, when the final judgment will take place, this holy place will be destroyed by the Ethiopians. When Mecca was taken by Mohammed, he took the keys of the Kaaba into his possession, but was directed by a revelation (*Korân*, Surât. iv.) to return them to Othmân Ebn Telha Ebn Abdaldâr, who had then the honour to be their keeper. Othmân was so affected at the justice of this action, although he had at first refused entrance to the Prophet, that he immediately embraced Mohammedanism, whereupon, according to Al Beidâwi, the custody of the sacred place was confirmed to him and his heirs for ever.

KABBALAH (Hebrew, קַבָּלָה, from the root קִבֵּל *to receive*).—Practically speaking, the doctrine of Kabbalah refers to the system handed down by oral transmission, and is nearly allied to מסורה, *tradition*. Before it was accepted in the sense in which we now

generally adopt it, *i.e.*, as a species of traditional method of preserving and handing down moral and occult truths, both in metaphysics, and the natural operations of a peculiar and special system of cosmogony—illustrating the nexus between God and man—the term had been applied hypothetically to doctrines in relation to the creeds of the world before the patriarchal functions had commenced; to the interpretation of the mysterious interview between Moses and the All High upon the mount; and various other ideas having in their main essence the object of the preservation and transmission of knowledge, veiled under the symbolism, and protected by the mysterious inter-relations of the system, alphabetical and numerical, of the Hebrew letters. Although very remote from our own times, it is quite clear that other nations possessed systems of a nature akin to the Kabbalah; but in no case has it been worked out with such signal ability, and illustrated by such learning and profundity of thought, as by the Jews and their Christian disciples. While the Hindus of an early period sought to represent their mathematical and mystical notions by huge figures of an emblematical nature, which they are erroneously supposed to have worshipped, the Hebrews, on the other hand, with a caution commanding our respect, elaborated their system of numerical notation until it was regarded by the ages preceding us as ineffable and sublime, not to be approached without awe, nor to be attained without submission. Thus the system came to be known as the Holy Kabbalah, and those who followed its patient inductions were celebrated throughout all times as men of noble and exhaustive thought, willing to undergo all things for the preservation of the sacred lore transmitted to, by, and through them. This body of learning formed the Mischnah. It would be useless to insert any notice of the Kabbalah in this work, unless it were warranted by the authority of men connected with occult inquiries. These men were all distinguished in their various ways, and the recital of their names would, to the student, recall august circumstances. Before naming these, however, we must recur to the historical facts connected with this high and holy science. The first person who dared to commit any portion of this science to writing was Simon Ben Jochai, who lived at the time of the destruction of the Second Temple; and even he had great difficulty in preserving his life, and the knowledge in his possession—living retired in a cave for twelve years, having been condemned to death by Titus. It is not to be supposed that the Romans, who were generally tolerant of the religious ideas of other nations, meant to destroy those beliefs, as enjoyed by individuals; but the very tumultuous and rebellious spirit evinced by

the inhabitants of the frontier provinces of Syria, from the time of the Maccabees and others, drew specific attention to the necessity of its total subjection to the Roman eagles; and hence an intensified feeling gradually grew up, which extended itself to the ranks of the Roman army, and ultimated in the siege and destruction of Jerusalem—particularly when it had been reported at Rome that a new king had arisen in the form of Jesus. The intestine disorders appeared impossible of cure without severe measures, and the manifest impotence of Pontius Pilate, in restraining the religious fury of the Sanhedrim, caused the matter to be taken seriously in hand. If we may judge from the actions of Pontius Pilate, and from the correspondence between Plinius the Younger and Trajan, there was no intention of interfering with religious sentiment, so long as it remained faithful to the laws and ordinances of the empire; but to lose the Oriental frontier, where powerful enemies were continually at work, was a matter not to be contemplated without apprehension. Leaders of all kinds kept starting up, and therefore there was paramount and urgent necessity for prompt measures of repression. The siege took place, Jerusalem surrendered, and the Jews and the nascent sect of Christians were alike dispersed before the victorious standards of Vespasian. Such was the political situation; and in the common ruin were involved many branches of occult learning, unfamiliar, and, therefore, distasteful, if not abhorrent, to the political governors. Thought was persecuted then for the same reason that it is now discouraged; men were afraid of its subtle and sapping influence; and, like modern Papal Rome, they preferred material, and almost meaningless ideas, to the doctrines promulgated by nameless and powerless fugitives. One of these fugitives was the Rabbi Simon Ben Jochai, who remained in his cavern for twelve years, and, like all recluses, became a visionary, asserting that he was visited by the Prophet Elias. A small number of persons visited him, and gathered from his mouth divine precepts, subsequently formed by his son Rabbi Eliezer, and his secretary Rabbi Abba, into the famous Sohar, or more correctly Zohar, זהר, *i.e.*, *splendour*. This work, the *Sepher Jetzirah* (which see), and the *Commentary of the Ten Sephiroth*, make up the body and foundation of the Kabbalah. Strange and marvellous tales are told of the death of Simon Ben Jochai. For instance, it is related, that while conversing on his doctrines, in the presence of his disciples, he suddenly expired, and scarcely had his spirit departed, than the cavern was filled with dazzling light, so that no one could see the Rabbi—a mode of departure which again reminds us of the apotheosis of other renowned mystics, and which perhaps

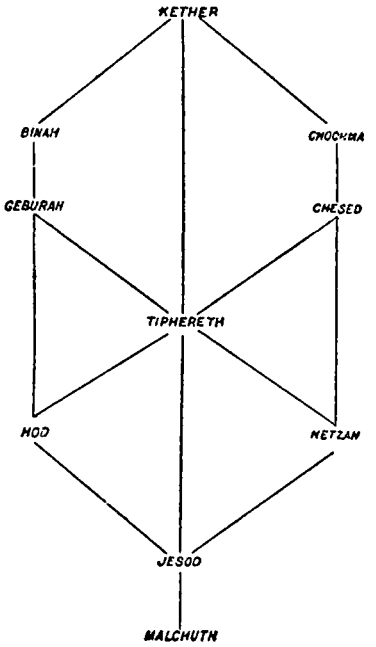
gave rise to the notion of the vulgar devil vanishing in a flame of fire. Upon this a burning fire appeared beyond the mouth of the cavern, acting as a guard against intruders. "It was not," says Ginsburg, "till the light inside, and the fire outside, had disappeared, that the disciples of Israel perceived that the lamp of Israel was extinguished." His funeral was prepared, and then a voice was heard from the heavens, saying—"Come ye to the marriage of Simon Ben Jochai; he is entering into peace, and shall rest in his chamber." The reader may here, we think, profitably refer to the article on Gichtel, and his marriage with the divine Sophia. And upon this the disappearance is completed by a flame preceding the coffin, which was enveloped in fire. On the remains being deposited in the tomb, another voice was heard from heaven, saying—"This is he who caused the earth to quake, and the kingdoms to shake!" The latter expression is curious, because it is applicable as well to the Founder of Christianity, and was probably an ejaculation made at the time when any eminent Rabbi was interred. As we are only at present interested with the historical, and not the philosophical, side of the Kabbalah, it is perhaps better to consider next the exact doctrine taught by Simon Ben Jochai, and therefore its historical origin. For, from the state of an ancient doctrine, and the absolute credible facts concerning its evolution, can we alone ascertain the truthfulness of such a doctrine. We will hence commence with Simon Ben Jochai's own teaching, affirmed by him to have been received by the Holy Tradition of Ages. According to him, the system of Kabbalah was first taught by God Himself to a certain number of angels—it may be presumed the immediate messengers of His will—who, according to modern theosophic schools of the fourteenth, fifteenth, and sixteenth centuries, had certain duties allotted to them in relation to the planets, or they were identified as the souls or spirits of those planets themselves. It is, however, clear, that the anthropomorphistic religion of Jesus Christ and of Krishna (see *Krishna*) was much at variance with this doctrine of angel-worship, although it resembled it in some degree. No idea had then arisen of a possible inter-relation between all bodies of the planetary system, otherwise than that of astrology (see *Astrology*); and our time has shown that the prophetic voice, or interior understanding of S. T. Coleridge, outvalued many dogmas of science, and led the way to the creative God of Masonry. The Kabbalists themselves saw this difficulty, and shut out the En Soph and the En Soph Aur from any human appreciation. These angels or spirits of the planets, if we may trust Aureolus Bombastes Paracelsus, entered upon their eternal task—the reformation of mankind—upon the expulsion of the

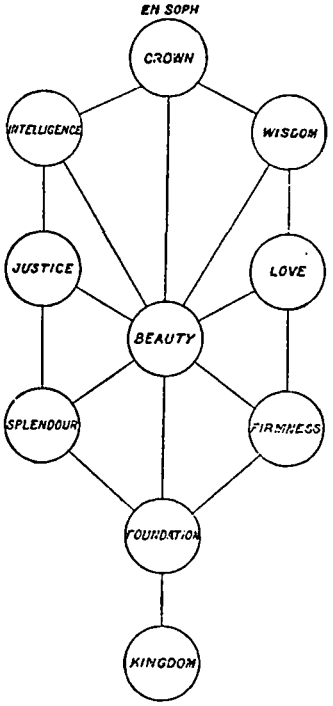
mystical Adam; and one angel conveyed to him a book, known indifferently by the name of the Book of Raziel, Aziel, or Ariel. Portraits of hideous personages, in the worst taste of the worst stage of art, are in the writer's possession, professedly derived from magicians or seers, but probably the result of many centuries of terrorism. With the decadence of Greece, and the moral and political supremacy of Ancient Rome, there was a gradual depreciation in art, almost unappreciable at first, but distinctly visible to those who have studied art canons. It is a singular fact, that as the modern faith of the world progressed, it was accompanied by this successive declension in the arts, and the sublimest objects of mind became typified in visible forms. The same process took place in Hindustan and China at a very remote time. The idea, however, at present fixed in the general modern mind, of an angel, is that of a man of youthful demeanour, with wings at his back, in which position, were he not an abstraction, according to all physical laws, he could not fly. We shall see the same idea, in its proper metaphysical reality, in another part of this article. There is probably some truth in the statement that Abraham was acquainted with the doctrine of Aur or Light, as he is actually described as coming from Ur of the Chaldees; by which it is probably meant, that he came instructed from one of the ancient Chaldean colleges in which this mystical doctrine was taught, and in process of time the principles of the science found a home in Egypt, where Moses received his education, and in the course of his wanderings throughout the East he probably attained a higher degree of initiation. It is impossible for the modern archæologist to question the derivation of the Mosaic cosmogony from the Mesopotamian countries, the recent discoveries placing this fact beyond dispute. Those who read the Pentateuch with the light of the Kabbalah will perceive its system throughout the first four books, but little is to be gathered from the Book of the Later Law. The seventy elders were then initiated by Moses, and made the depositaries of the secrets connected with the interpretation of the sacred books, and in a Masonic manner they were transmitted to others; and it is claimed that David and Solomon were amongst those chiefly instructed in its mysteries. One of the names bestowed upon the science was that of *Secret Wisdom* (חכמה־נסתרה), on account of its oral transmission. If the initials of these words are taken, they form the word *Grace*, חן, the classical name of this theosophy. The principal doctrines of the Kabbalah are designed for the solution of the problems concerning—1. The nature of the Supreme Being; 2. The cosmogony; 3. The creation of angels and man; 4. The destiny of man and angels; and 5. The

import of the revealed law. We will first consider the nature of the Supreme Being, and the doctrine and classification of the emanations or Sephiroth. God being of an infinite unity (see *God*), He is in this system called *En Soph* (אין סוף) = τὸ πᾶν = ἄπειρος, *Endless, Boundless.* It is impossible to comprehend Him by the intellect, or describe Him in words; in fact, in a certain sense, He is non-existent (אַיִן), as that which cannot be comprehended must be looked upon as such. In order that this existence should be perceptible, the En Soph had to become active and creative; but this it was impossible for him to be in a direct manner, he possessing neither will, intention, desire, thought, language, nor action, such properties being attributes of limited and finite beings. Thus the En Soph was the creator of the universe in an indirect manner. The medium by which this existence was made known was by the ten Sephiroth (ספירות), or intelligences, emanating from En Soph in the following way:— At first En Soph, or *the Aged of the Aged* (עתיקא דעתיקין), or the *Holy Aged* (עתיקא קדישא), sent forth from his infinite light one spiritual substance, the first *Sephira*, called *the Crown, Kether* (כתר), from its occupying the highest position. It has six other names— 1. *The Aged* (עתיקא), as the oldest emanation; 2. *The Primordial Point*, or *the Smooth Point* (נקודה ראשונה or נקודה פשוטה); 3. *The White Head* (רישא הרורה); 4. *The Long Face* (אריך אנפין); 5. *The Inscrutable Height* (רום מעלה); and 6. *Ehejeh*, or *I am* (אהיה), Exod. iii. 4. This first *Sephira* contained the other nine, and thus brought them forth; (2.) *Chochma* or *Wisdom* (חכמה), a masculine active potency, represented among the divine names by Jah (יה), Is. xxvi. 4, and among the angelic hosts by *Ophanim* (אפנים, *Wheels*); and from this potency proceeded a feminine passive potency denominated (3.) Intelligence (*Binah*, בינה), represented by the divine name Jehovah (יהוה), and angelic name *Arelim* (אראלים), and from a union of these two *Sephiroth*, also called Father, *Abba* (אבא), and Mother, *Amona* (אמנא), the other seven proceeded. Chochma and Binah being joined together by the first potency, Kether, thus yielded the first triad of the Sephiroth. This union of the second and third potencies produced (4.) *Mercy* or *Love, Chesed* (חסד), also called Greatness (גדולה) or *Gedulah*, a masculine potency represented by the divine name *El* (אל), and the angelic name *Chashmalim* (חשמלים), comp. Ezek. i. 4. From this emanated (5.) the feminine passive potency *Geburah, Judicial Power* (גבורה) or *Din, Justice* (דין), represented by the divine name *Eloha* (אלה), and the angelic name *Seraphim* (שופים), Isa. vi. 6; and from these issued (6.) the uniting potency *Tiphereth, Beauty* or *Mildness* (תפארת), represented by the divine name *Elohim* (אלהים), and the angelic

name *Shinanim* (שנאנים), Ps. lxviii. 18. Thus by the union of Justice and Mercy, we obtain Beauty or Clemency, and the second triad of the *Sephiroth* is completed. From Beauty came the masculine potency (7.) Netzah, or *Firmness* (נצח), corresponding to the divine name *Jehovah Tsabaoth* (יהוה צבאות), and the angelic name *Tarshishim* (תרשישים), Dan. x. 6; from this proceeded the feminine passive potency (8.) *Hod*, or *Splendour* (הוד), answering to the divine name *Elohim Tsabaoth* (אלהים צבאות), and among the angels to *Beni Elohim*, or *Sons of God* (בני אלהים), Gen. vi. 4. These two produced (9.) *Jesod, Foundation*, or *the Basis* (יסוד), represented by *El Chai* (אל חי), the *Mighty Living One*, and among the angels by *Ishim* (אשים), Ps. civ. 4, yielding the third triad of the *Sephiroth*. From this ninth *Sephira* came the tenth, called *Malchuth*, or *Kingdom* (מלכות), and *Shechinah* (שכינה), represented by the divine name *Adonai* (אדוני), and among the angelic hosts by *Cherubim* (כרובים). These, again, severally corresponded to the ten principal members of the body—1. Head; 2. Brains; 3. Heart; 4. Right Arm; 5. Left Arm; 6. Chest; 7. Right Leg; 8. Left Leg; 9. Reproductive Organs; and 10. Union of the whole Body. Such were the ten Sephiroth, upon which the mystical and magical speculation of the Hebrew Kabbalists and their Christian successors were built. These Sephiroth have also astrological relations:—Kether is Destiny and the Unknown Will, and is under the planet Saturn (♄). Chochma is Resisting Wisdom, and under Jupiter (♃). Binah is Motion, Liberty, and in chiromancy is placed on the mount of Mercury (☿)—referring to activity, science, commerce, and inventive genius. Hesed or Gedulah is Love or Greatness (Venus Urania), and placed in chiromancy on the mount of Venus (♀)—representing in our world Charity. Geburah, Justice, is in antagonism with Charity, and is placed on the mount of Mars. Tiphereth, Beauty, is Apollo or the Sun (☉). Netsah or Victory is placed at the base of the third phalange of the thumb, and typifies the triumph of progress over matter, which it subjugates and directs. Hod is placed below force or Mars (♂), and above Luna (☽)—the Moon or imagination, forming the science of good and evil. Jesod is placed below the moon, but has a correspondence with the sun; representing imagination in process of becoming supreme intelligence and truth itself, when illuminated by the sun, the source of nature. Malchuth is placed at the wrist, between the arm, matter, and the hand, intelligence. We must now return to the system as delivered through Simon Ben Jochai. He asserted, as we have seen, that he was in communication with Elias, who revealed to him that God, in His absolute nature, is

unknown and incomprehensible; and thus, to use the language of the Kabbalah, "Before He gave any shape to the world, before He produced any form, He was alone, without a form and resemblance to anything else. Who, then, can comprehend Him how He was before the creation, since He was formless? Hence it is forbidden to represent Him by any form, similitude, or even by His sacred name, by a single letter, or a single point." To this the words (Deut. iv. 15) refer—"Ye saw no manner of similitude on the day that the Lord spake unto you." "But after He created the form of the Heavenly Man (אדם עלאה), He used it as a chariot (מרכבה) wherein to descend, and wishes to be called by this form, which is the sacred name Jehovah." In the *Idra Suta, Zohar* iii. 288*a*, another description is given:—"The Aged of the Aged, the Unknown of the Unknown, has a form, and yet no form. He has a form whereby the universe is preserved, and yet has no form, because He cannot be comprehended. When He first assumed the form [of the first *Sephira*], He caused nine splendid lights to emanate from it; which, shining through it, diffused a bright light in all directions. Imagine an elevated light sending forth its rays in all directions. Now, if we approach it to examine the rays, we understand no more than that they emanate from the said light. So is the Holy Aged an absolute light, but in Himself concealed and incomprehensible. We can only comprehend Him through those luminous emanations (ספירות), which, again, are partly visible and partly concealed. These constitute the sacred name of God." In their totality and unity, the ten Sephiroth represent the Archetypal Man, Adam Kadmon (אדם קדמון) = *πρωτόγονος*. In looking at the Sephiroth constituting the first triad, it is evident they represent the intellect; and hence this triad is called the Intellectual World (עולם מושכל). The second triad corresponds to the Moral or Sensuous World (עולם מורגש); and the third represents power and stability, and is therefore called the Material World (עולם המוטבע); and these three aspects are called the Faces (אנפין and פרצופין = *πρόσωπον*. Thus the Tree of Life (עץ חיים), or the Tree (אילן), is formed as in the following diagrams. The first triad being placed above, the second and third below, in such a manner that the three masculine Sephiroth are on the right, the three feminine, on the left, whilst the four uniting Sephiroth occupy the centre. This is the Kabbalistic Tree of Life, on which things depend having an analogy to the tree Yggdrasil of the Scandinavian mythology.





The three Sephiroth on the right representing Chesed are called the Pillar of Mercy; the three on the left representing Geburah form the Pillar of Judgment; while the four Sephiroth in the centre representing Mildness (רחמום) are known as the Middle Pillar. Each Sephira composing the trinity of triads is in itself a trinity, having its own absolute character, receiving from above and communicating to what is below. There is an analogy in these three pillars to the three Pillars of Wisdom, Strength, and Beauty in a Craft Lodge of Masonry, while the En Soph forms the mysterious blazing star or mystic light of the East. The Kabbalistic Cosmogony is another topic of vast interest, upon which we have little space to dilate here, as a full description would in itself occupy a volume, and therefore it is better to refer the student to Franck and Ginsburg for an extended exposition, and, for the scholar, H. Khunrath's three rare quartos, the *Kabbala Denudata*, would be the best guide. It may be, however, mentioned that the theory of a prior creation and destruction of worlds is amply illustrated in Kabbalistic

philosophy. The Zohar says, "There were old worlds, which perished as soon as they came into existence: were formless, as they were called sparks. Thus the smith, when hammering the iron, lets the sparks fly in all directions. These sparks are the primordial worlds which could not continue, because the Sacred Aged had not as yet assumed his form [of opposite sexes—the king and queen], and the Master was not yet at his work."—*Idra Suta*, Zohar, iii. 292*b*. The idea that worlds were created and destroyed before the present creation was propounded in the Midrash long before the existence of the Kabbalah. Rabbi Abahu, in the *Bereshith Rabba*, Parsha ix., expressly says, "From this we see that the Holy One, blessed be He, had successively created and destroyed sundry worlds before He created the present world; and when He created the present world, He said, This pleases me; the previous ones did not please me"—alluding in this place to Gen. i. 31. And if the question be asked, "Why were these primordial worlds destroyed? the Zohar answers, "Because the Man, represented by the ten Sephiroth, was not as yet. The human form contains everything; and, as it did not as yet exist, the worlds were destroyed." And it is added, "Still when it is said that they perished, it is only meant thereby that they lacked the true form, till the human form came into being, in which all things are comprised, and which also contains all those forms. Hence, though the Scripture assigns death (מתו) to the kings of Edom, it only denotes a sinking down from their dignity, *i.e.*, the worlds up to that time did not answer to the Divine idea, since they had not as yet the perfect form of which they were capable."—*Idra Suta*, Zohar, iii. 135*b*. Thus the En Soph having assumed the Sephiric form, this present world became permanent; and it is from this Archetypal Man that Swedenborg derived the notion, so constantly elaborated in his writings, of the Grand Man. That Swedenborg was a Hermetic philosopher has been clearly proved by General Hitchcock in his works on Alchymy, Swedenborg, and the Essenes—books which are at present not known as they deserve to be. One of the doctrines of the Zohar is strikingly like that of the Tablet of Emerald (see *Smaragdine Tablet*), especially thus expressed:—"The lower world is made after the pattern of the upper world; everything which exists in the upper world is to be found as it were in a copy upon earth; still the whole is one."—*Zohar*, ii. 20*a*. What is this other than the Swedenborgian doctrine of correspondences upon which his whole system is based? The Kabbalists, it will be seen, did not admit of a creation *ex nihilo*, but an expansion of the Sephiroth emanating from the En Soph. Thus in the *Zohar* (i. 20*a*) we read,—"The Indi-

visible Point (the Absolute), who has no limit, and who cannot be comprehended because of his purity and brightness, expanded from without, and formed a brightness which served as a covering to the Indivisible Point, yet it too could not be viewed in consequence of its immeasurable light. It, too, expanded from without, and this expansion was its garment. Thus everything originated through a constant upheaving agitation, and thus finally the world originated." This bears out many of the propositions enunciated in a previous article (see *Egg, Mundane*). Everything, too, must return to the source whence it emanated; and the Zohar says—"All things of which this world consists, spirit as well as body, will return to their principal, and the roots from which they proceeded" (ii. 218*b*). And again—"He is the beginning and end of all the degrees in the creation. All these degrees are stamped with his seal, and he cannot be otherwise described than by the unity. *He is one, notwithstanding the innumerable forms which are in him*" (*Zohar*, i. 21*a*). These Sephiroth, or the *World of Emanations* (עולם אצילות), or the *Atzilatic World*, gave birth to three other worlds:—(1.) The *World of Creation*, or the *Briatic World* (עולם הבריאה), also called the *Throne* (כדרסיא), the abode of pure spirits; also consisting of ten Sephiroth, reflections of the former, in turn giving birth to (2.) the *World of Formation*, or the *Jetziratic World*, (עולם היצירה), the habitation of the angels (or מלאכיא), which sent forth (3.) the *World of Act on*, or the *Assiatic World* (עולם העשיה), also called the *World of Keliphoth* (עולם הקליפות), containing the *Spheres* (גלגליס) and Matter, the residence of the Prince of Darkness and his legions. The doctrine of the Trinity is thus spoken of in the Zohar, but, of course, not in the sense adopted by Christian theologists—"Whoso wishes to have an insight into the Sacred Unity, let him consider a flame rising from a burning coal or a burning lamp. He will see first a twofold light—a bright white, and a black or blue light; the white light is *above*, and ascends in a direct light; whilst the blue, or dark light, is *below*, and seems as the chair of the former, yet both are so intimately connected together that they constitute only one flame. The seat, however, formed by the blue or dark light, is again connected with the burning matter which is *under* it again. The white light never changes its colour: it always remains white; but various shades are observed in the lower light, whilst the lowest light, moreover, takes two directions; *above* it is connected with the white light, and *below* with the burning matter. Now this is constantly consuming itself, and perpetually ascends to the upper light, and thus everything merges into a single unity" (*Zohar*, i. 51*a*). It thus follows that the creation, or universe, is

the garment of God, woven from his own substance, as it is expressed by Goethe in *Faust*—

> " Ein wechselnd Weben,
> Ein glühend Leben,
> So schaff' ich am sausenden Webstuhl der Zeit
> Und wirke der Gottheit lebendiges Kleid."

> " A seizing and giving
> The fire of living,
> 'Tis thus at the roaring Loom of Time I ply
> And weave for God the garment thou seest Him by."

Mr Carlyle in this translation exactly appreciates the Kabbalistic idea, for the Zohar says (i. 2*a*):—" When the Concealed of all the Concealed wanted to reveal himself, he first made a point (*i.e.*, the first Sephira), shaped it into a sacred form (*i.e.*, the whole of the Sephiroth), and covers it with a rich and splendid garment, that is, the world." We have now to consider the doctrine of the Kabbalah in reference to the creation of men and angels, the latter creation being precedent. In the universal mirror or archetypal man nothing lives except the reflections of the lower worlds; it exists of itself, and by reason of the En Soph or Creator. The angel of the second or Briatic World is Metatron (מטטרון), being the first habitable world, constituting the world of pure spirits. The name of this angel is Kabbalistically equivalent to that of El Shaddai or the Mighty Omnipotent One (שדי). By position, Metatron is governor of the visible world: he preserves the unity and guidance of all the planets and heavenly bodies. Metatron signifies ἀγγελος, *messenger*, and by some he is called Great Teacher. Under him are the angels of the Jetziratic World, in which the ten Sephiroth are divided into ten orders. Each of these angels has a different function, presiding over certain things partly within the scheme of astrology, and in other particulars very distinct from that science; hence tending back to the Table of Human Progress previously given in this book. These angels inhabit or vivify this world as essential intelligences, and their correlates and logical contraries inhabit the third habitable world, called the Assiatic; they are called *the shells* (קליפות) or *demons*, forming ten degrees in which darkness increases downwards with the greater imperfection. They are provided with suitable miserable habitations, and, according to some views, the long prolonged fable concerning Tartarus hell, and punishment, arose from this theory of the Kabbalah, really meaning nothing more than natural light and shade. These seven habitations are called Sheba Hachaloth (שבע היכלות),

occupied by the demons (the incarnations of all human vices), torturing the poor deluded beings who suffered themselves to be led astray in this world; and are divided into numerous compartments, so as to afford a place of torture or expiation for every kind of sin. The chief governor is a prince, called by the Kabbalah Samaël (סמאל), being the angel of poison or death. He was the seducing serpent Satan; the Talmud saying, that "the evil spirit Satan and the angel of death are the same. It is propounded in the Boraitha that he descends and seduces, he then ascends and accuses, and then comes down again and kills."—(*Baba Bathra*, 16*a*)—His wife is the woman of the Mystical Babylon (אשת זנונים), and united they represented the beast (חיוא). (Compare the *Zohar*, ii. 255-259, with i. 35 *b*.) We can see from this doctrine of the Kabbalah whence the idea of the fall of the angels was derived. It has always been an indistinct and almost apocryphal legend, but great light is thrown on the origin of evil by a consideration of this peculiar mythology. It should be likewise remembered, that man did not exist in the world at the epoch of these events, and chaos brooded over the inchoate universe. Man was at length created by the ten Sephiroth (the Heavenly Adam), and they engendered by common power the earthly Adam. The Zohar says—"Man is both the import and the highest degree of creation; for which reason he was created on the sixth day. As soon as man was created everything was complete, including the upper and nether worlds, for everything is comprised in man. He unites in himself all forms" (iii. 48*a*). We here observe that worship of man commencing which has passed through the stages of the deification of individuals and the general anthropomorphistic worship, capped by the miserable delusion of bleeding statues of saints and winking Madonnas. This new being, man, was created with faculties far transcending those of the angels, being of a progressive and not intransitive nature. Nor were the protoplastic bodies formed of that matter of which our mortal frames are constituted. That reflection of the original En Soph still dwelt on earth in the first instance, and the matter of the mythical Adam and Eve was luminously ethereal. The Zohar says on this point—"When Adam dwelled in the garden of Eden, he was dressed in the celestial garment which is a garment of heavenly light. But when he was expelled from the garden of Eden, and became subject to the wants of this world, what is written? *The Lord God made coats of skins unto Adam and to his wife, and clothed them* (Gen. iii. 21), for prior to this they had garments of light—light of that light which was used in the garden of Eden" (ii. 229*b*). Thus the garments of skins refer to the material bodies of both sexes.

Even in the present form, the righteous take precedence of the angels, being able to do many works, while angels can do but one, as it is said in the Talmud (*Sanhedrim*, 93*a*, and the *Bereshith Rabba*, section i.), with which may be compared the New Testament assertion—"Know ye not that we shall judge angels? how much more things that pertain to this life?" (1 Cor. vi. 3.) Man remains the microcosm. The Zohar distinctly says that the real man is the soul, and his material frame no part of him, although these parts typify the highest wisdom. The skin represents the all surrounding firmament, the flesh the perishable and changing matter of the world, the bones and veins the heavenly chariot. "The mystery of the earthly man is after the mystery of the Heavenly Man. And just as we see in the firmament above, covering all things, different signs which are formed of the stars and planets, and which contain secret things and profound mysteries, studied by those who are wise and expert in those signs; so these are in the skin which is the cover of the body of the Son of man, and which is like the sky that covers all things, signs, and features, which are the stars and planets of the skin, indicating secret things and profound mysteries, whereby the wise are attracted, who understand to read the mysteries in the human face" (ii. 76*a*). The very form of the body depicts the Tetragrammaton—the head is the י, the arms and shoulders are like the ה, the breast is the ו, while the two legs and back form the second ה (*Zohar*, ii. 42*a*). The Mohammedan sect of Karmathi in like manner asserted, that the name of Allah was to be found in the human body—when standing it represents an *Alif*, when kneeling a *Lâm*, and when prostrated on the ground a *Hê*. All souls are pre-existent in the Worlds of Emanations; a belief also found in the Book of Wisdom (viii. 20), in Josephus, who says (*De Bell. Jud.* ii. 12), that the Essenes believed "that souls were immortal, and that they descended from the pure air, συμπλέκεσθαι ὥσπερ εἱρκταις τοῖς σώμασι—to be chained to bodies," which doctrine is repeated by Philo. "The air was full of them, and that those which were nearest the earth, κατίασιν ἐκδεθησομέναι σώμασι θνητοῖς, descending to be tied to mortal bodies, παλινδρομοῦσι αὖθις, return back to bodies, being desirous to live in them" (*De Gignat.*, p. 222C; *De Somniis*, p. 455D.). It is very evident that very many ideas of modern theosophy have been derived from these ancient sources. Each soul has ten potencies similar to the Sephiroth, being subdivided into a trinity of triads; in its primordial essence every soul is androgynous, and is separated into male and female when united with a human body. There is no choice in this descent of souls. In the Zohar, we read (ii. 96), that prior to this process the soul addresses God, saying, "Lord

of the universe! I am happy in this world, and do not wish to go into another world, where I shall be a bondmaid, and be exposed to all kinds of pollutions." But this necessity of descent is for the further good and enlightenment of the soul. The Mischna says (*Aboth*, iv. 29),—"Against thy will thou becomest an embryo, and against thy will thou art born." The two principles of male and female are in righteous man and woman reunited at marriage, leading to an existence of harmony not to be broken on a return to the primordial world. "When the souls are to leave their heavenly abode, each soul separately appears before the Holy King, dressed in a sublime form, with the features in which it is to appear in this world. It is from this sublime form that the image proceeds" (*Zohar*, iii. 104*ab*). The types of these faces are four in number—those of the man, the lion, the ox, and the eagle. Although the souls have no choice but to descend, they have complete independence as to the course of their lives. "All souls," says the Zohar, "which are not guiltless in this world, have already alienated themselves in heaven from the Holy One, blessed be He; they have thrown themselves into an abyss at their very existence, and have anticipated the time when they are to descend on earth" (iii. 61*b*). The soul possesses two kinds of powers and two sorts of feelings. "It has a faculty for that extraordinary prophetical knowledge," says Dr Ginsburg (p. 37), "which was vouchsafed to Moses in an exceptional manner, called *the Luminous Mirror*. (אספקלריא נהרא = *Specularia*), and the ordinary knowledge, termed *the Non Luminous Mirror* (אספקלריאדלא נהרא), respectively represented in the earthly Paradise by the Tree of Life and the Tree of Knowledge of Good and Evil; and it possesses the higher feeling of love and the lower feeling of fear." The Zohar says—"Come and see when the soul reaches that place which is called the Treasury of Life (צרורא דחיי), she enjoys a bright and luminous mirror which receives its light from the highest heaven. The soul could not bear this light but for the luminous mantle which she puts on. For just as the soul, when sent to this earth, puts on an earthly garment to preserve herself here, so she receives above a shining garment, in order to be able to look without injury into the mirror whose light proceeds from the Lord of Light. Moses, too, could not approach to look into that higher light which he saw, without putting on such an ethereal garment; as it is written: *And Moses went into the midst of the cloud* (Exod. xxiv. 18); which is to be translated, *by means* of the cloud wherewith he wrapped himself as if dressed in a garment. At that time Moses almost discarded the whole of his earthly nature; as it is written: *And Moses was on the mountain forty*

days and forty nights; and he thus approached that dark cloud wherein God is enthroned. In this wise the departed spirits of the righteous dress themselves in the upper regions in luminous garments, to be able to endure that light which streams from the Lord of Light" (*Zohar*, i. 65*b*, 66*a*). These two principles of Love and Fear play an important part in Kabbalistical lore—the former corresponding to the fourth Sephira, *Mercy;* and the latter to the fifth, *Rigour;* and when these two principles are thoroughly combined by the righteous in their worship and their acts, the Sacred Tetragrammaton now rent in twain will be reunited, and the souls of all beings will return to the bosom of the Father. In this way knowledge and wisdom shall cover the earth; and not only the Kabbalah receive its meed of justice, but the task of Freemasonry be accomplished. To the Royal Arch Mason many parts of this outline of the doctrines of the Kabbalah will be intelligible. The prayer of the Kabbalists was as follows:—"For the reunion of the Holy One, blessed be his name, and his Shechinah, I do this in love and fear, in fear and love, for the union of the name יה with וה into a perfect harmony! I pronounce this in the name of all Israel." The mode of arranging this union to the senses, the words Fear (יראה) and Love (אהבה), is thus, so that they may be read either across or down:—

א ה	י ר
ב ה	א ה

The Sephiroth were incarnate in the patriarchs: iv. Love in Abraham; v. Rigour in Isaac; vi. Mildness in Jacob; vii. Firmness in Moses; viii. Splendour in Aaron; ix. Foundation in Joseph; and x. Kingdom in David. We have before referred to the three pillars identical with the pillars of a Mason's lodge: the Pillar of Mercy (חסד), represents Abraham (Micah vii. 20); the Pillar of Justice (פחד), Isaac (Gen. xxxi. 42); and the Middle Pillar, Jacob (Micah vii. 20), being the connecting or uniting principle. For this reason the patriarchs are called the Chariot-throne of the Lord. The doctrine of the Kabbalah on the transmigration of souls is no less coherent in itself. All souls must revert to the Infinite; but as they arrive at various states of purity, and hence cannot coalesce as they should do, hence another term of life is permitted them, in order that they may be allowed the practice of virtues they were unable to exercise in their previous earthly existences, and this extension of probation is ensured to them for their more speedy return. We have here the theory of Gilgul. (See *Gilgul.*) The Zohar

saying on this point—"All souls are subject to transmigration (עאין בגלגולא), and men do not know the ways of the Holy One, blessed be He; they do not know that they are brought before the tribunal, both before they enter this world and after they quit it; they are ignorant of the many transmigrations and secret probations which they have to undergo, and of the number of souls and spirits which enter into this world, and do not return to the palace of the Heavenly King. Men do not know how the souls revolve like a stone which is thrown from a sling; as it is written: '*And the souls of thine enemies, them shall He sling out, as out of the middle of a sling*' (1 Sam. xxv. 29). But the time is at hand when these mysteries shall be disclosed" (*Zohar*, ii. 99*b*). This transmigration is, however, only allowed thrice; and if two souls in their third residence in human bodies are proved to be still too weak to resist all earthly trammels, they are united and sent into one body, there to acquire the necessary learning. In cases where one soul requires help, she is allowed to select a companion of greater strength and better fortune. The Pharisees also held this doctrine (Josephus, *Antiq.* xviii. I. 3; *de Bell. Jud.* ii. 8-14) of metempsychosis. All beings, without exception, are included in this universal law of love, and even Samaël, the venomous beast (חוויא בישא or סמאל), will be restored to his angelic nature and name. This will take place at the advent of the Messiah, whose coming is retarded by the very few new souls now entering the world; for the soul of the Messiah, pre-existent like all others, cannot be born until all human souls have passed through the term of earthly probation, and it will be the last born soul, after which the whole pleroma of souls (אוצר הנשמות), cleansed and purified, will be restored at the jubilee unto the bosom of the Infinite Source. The Zohar says that they shall be in "the palace which is situate in the secret and most elevated part of heaven, and which is called *The Palace of Love* (היכל אחבה). There the profound mysteries are; there dwells the Heavenly King, blessed be He, with the holy souls, and is united with them by a loving kiss. This kiss is the union of the soul with the substance from which it emanated" (*Zohar*, ii. 97*a*, i. 168*a*). This will be the culmination of all things, and resolution of all sorrows. The Kabbalah, however, has also its practical side, in which it is applied to the interpretation of matters of a less abstruse nature. This is divided into three sections: Gematria, Notaricon, and Temura. Buxtorf defines the first of these as a species of the Kabbalah, collecting the same sense of different words from their equal numerical values. (See *Alphabet, Hebrew.*) Thus from Gen. xviii. 2, *And, lo, three men* (וְהִנֵּה שְׁלֹשָׁה), it is deduced that these angels

(messengers) were Michael, Gabriel, and Raphael, because אלו מיכאל גבריאל ורפאל, *these are Michael, Gabriel, and Raphael,* amount to the same in numerical value, thus:—

ה ש ל ש ה נ ה ו
5 + 300 + 30 + 300 + 5 + 50 + 5 + 6 = 701.

and א ל ו מ י כ א ל
+ 30 + 1 + 20 + 10 + 40 + 6 + 30 + 1

ג ב ר י א ל
+ 30 + 1 + 10 + 200 + 2 + 3

ו ר פ א ל
+ 30 + 1 + 80 + 200 + 6 = 701.

This Gematria, גרמטיא־גמטריא, is a metathesis of the Greek word *γράμμα, γραμμεία,* or *γραμματεία.* Notaricon (נוטרקון = *notaricum* from *notarius*), a shorthand writer. The Kabbalah constructed one word out of the initials or finals of many, or a sentence out of the letters of a word, every letter being used as the initial of another word. Thus *Bereshith* (בראשית, Gen. i. 1) is converted into בראשית ראה אלהים שיקבלו ישראל תורה, *in the beginning God saw that Israel would accept the law.* Temura (תמורה or חילוף אותיות) or *permutation,* was another method, in which the alphabet of twenty letters was bent in half, and the letters used for each other by a method for which we have no room here. The two ways of doing this were called Albath and Algath. Complete tables may be found in Ginsburg. It is impossible to enter at greater length into the subject. Kabbalistical studies found favour, however, in the eyes of the Christian Hebraists, and the study has never died out among the students of the higher or philosophical magic; we refer chiefly to the works of Eliphas Levi Zahed, John Reuchlin, Picus de Mirandula, Jerome Cardan, and many more. (See *Jetzirah, Sepher.*)

KABBALISTIC COMPANION.—This degree is to be found in the archives of the Mother Lodge of the Philosophical Rite of France, C. S. D.

KADIRIYAH, ORDER OF.—An Arabian secret society connected with the Order of Ishmael. Captain Burton was initiated into it under the following circumstances:—Having set out on his memorable and perilous journey to El-Medinah and Meccah, he at first assumed the style and title of Mirza, a Persian word, answering to the English "Mr," but afterwards received admission into the Kadiriyah, under the name, first of Shaykh Abdullah (or servant of God), the first degree, and then of Bismillah Shah (King in the name of Allah), second degree, finally confirmed by a patent as Murshid or Master, having powers to initiate.

KADMON, ADAM.—The Archetypal Man. (See *Kabbalah.*)

KADOSH or KODESCH.—An important degree in many Masonic rites, from the Hebrew, קדש, *holy* or *consecrated.* According to Pluche, a person who had received this character bore a sceptre, and sometimes a golden plate on the forehead, in testimony that he was a public personage, sacred as the person of a herald, and inviolable in that character. It has been adopted into many systems of Masonry. The history of the degree is little more than a century old, having been invented at Lyons in 1743; it was incorporated into the Chapter of Emperors of the East and West—the predecessor of the Ancient and Accepted Rite, in which it is the thirtieth degree. The Grand Orient of France has accepted the Philosophic Kadosh, founded upon well-vouched papers. (See *Kadosh, Philosophic.*)

KADOSH, or HOLY MAN.—(*Kadosh ou l'Homme Saint.*)—Tenth and final degree of the Rite of Martinism.

KADOSH, GRAND ELECT KNIGHT.—Sixty-fifth degree of the Rite of Mizraim.

KADOSH, KNIGHT.—(See *Knight Kadosh.*)

KADOSH OF THE JESUITS.—Thory says this degree was invented by the Jesuits of the College of Clermont. It is, however, supposed that this is hardly correct, and that De Bonneville's Chapter of Clermont was, undesignedly, confounded with the Jesuit College of Clermont. (See *Jesuits.*)

KADOSH, PHILOSOPHIC.—A reformed degree of the original Kadosh, for which it has been substituted by the French Grand Orient, in which the original military character of the degree is abandoned, no swords are worn, and the only weapon is the Word.

KADOSH, PRINCE.—A degree in the collection of Pyron. C. S. D.

KADOSH, PRINCE OF DEATH.—Twenty-seventh degree of the Rite of Mizraim.

KADR EL AMR (Arabic).—*The matter is decreed*—in allusion to the chastisement of the infidels.

KALAND, BROTHERS OF.—A German lay fraternity, founded in the thirteenth century, in honour of deceased relatives and friends. They met on the first day of each month.

KAMEA.—(Hebrew, קמיע, *amulet.*)—Specially applied by Hebrew Kabbalists to magic squares on parchment or paper, tied about the neck as a protection against evil. (See *Magic Squares.*)

KARMATIANS.—A Mohammedan sect founded at Irak in the ninth century, A.H. 278, by one Karmata, who assumed the functions and privileges of a prophet. This Karmata took away the black stone of the Kaaba, and retained it for twenty-two years, when it was voluntarily restored.

KASIDEANS.—(See *Chasdim.*)

KATHARSIS PURIFICATION.—Appointed in the ancient mysteries to take place in the spring time, and a song of health, or *pæan*, was sung while the purificatory rites were proceeding.

KAVI, SUBLIME.—Seventy-seventh degree of the seventh class of the Rite of Memphis. (1839.)

KEBHSENNUF.—One of the four Egyptian funeral Genii, guardians of the entrails. He is represented with the head of a hawk.

KEEPER OF THE SEALS.—1. An officer called *Garde des Sceaux* in French Lodges. 2. The title of an officer in the Consistories of the Scottish Rite.

KELLERMANN, MARSHAL.—Duke de Valmy, and Peer of France; a member of the Supreme Council 33°, and Grand Officer of Honour of the G. O. of France, elected in 1814.

KELLIE, THOMAS, EARL OF.—(See *Grand Masters of Ancient Masons.*)

KELLY, CHRISTOPHER.—A Masonic plagiarist, who appropriated the whole of the typical portion of Samuel Lee's work, entitled, "*Orbis Miraculum;* or the Temple of Solomon portrayed by Scripture Light," and published it as his own, under the title of "Solomon's Temple Spiritualized; setting forth the Divine Mysteries of the Temple, with an account of its Destruction." Published with "An Address to all Free and Accepted Masons," Dublin, 1803; subsequently republished by him at Philadelphia in 1820.

KELLY, SIR EDWARD.—See *Rosicrucians, Eminent.* This person was the associate of Dr John Dee, and his speculator in the magic crystal.

KERI-CETIB.—A word used in Biblical literature to denote various readings. *Keri* meaning *that which is read,* and *cetib, that which is written.* From a desire to preserve the ancient text, the wrong reading is allowed to remain in the body of the Hebrew Scriptures (*cetib*), and the gloss or supposed correction appears in the margin with ¶ under it, and is *keri.*

KESSLER DE SPRENGEISEN.—A dignitary of a Templar Chapter in Higher Lusatia in 1730, known in the Strict Observance as *Eques à Spino.*

KEY.—A symbol of silence among the ancients. Sophocles alludes to it in the *Œdipus Coloneus* (1051), where the chorus speaks of "the golden key which had come upon the tongue of the ministering hierophant in the mysteries of Eleusis, *ὧν καὶ κρυσία κλὴς ἐπὶ γλώσσᾳ βέβακε προσπόλων εὐμολπιδαν.*" The priestess of Ceres, according to Callimachus, bore a key as her ensign of office, and the key was, in the mysteries of Isis, symbolical of the opening or disclosing of the heart and conscience before the forty-two assessors of the dead. The key had once a very different meaning in Masonry to its present application, being now the badge of the treasurer of a Craft Lodge. This key was

the tongue, which kept the secrets "in a box of coral, which only opens and shuts with ivory keys." It is to be found in the F. C. degree, the Royal Arch, the degree of Secret Master, the fourth degree of the Scottish Rite. In Germany, it is adopted as part of the clothing of every brother, and is made of ivory.

KEY-BEARER (Greek, κλειδοῦχος.)—1. An official of high rank. 2. Keys were presented among the Romans to a bride as a symbol of her authority, and only resumed by the husband on the occasion of a divorce. 3. The Hebrews likewise attached much importance to the key (Isa. xxii. 22); and Christ gave the powers of the keys to his apostles; not only to Peter, but to the rest.

KEY OF MASONRY. (See *Knight of the Sun.*)

KEYSTONE.—The centre stone of the arch in a building. It is alluded to in the Mark degree, as well as the Royal Arch. The use of the keystone as a central support has been discovered in Egypt, Mexico, and among the Cyclopean works of Peru.

KHAJARS.—The worthy brethren of this Order met, in 1749, at the Nag's Head, Tothill Street, Westminster.

KHATEM-EL-NABIIM.—Mohammed, the seal of the prophets.

KHEM.—The ithyphallic deity of Egypt, or the generating Ammon. He is represented standing—his right arm raised in the attitude of a sower, and his hand open; the flagellum is placed beside the hand, the body is enveloped like that of a mummy, and the left arm is concealed. This is analogous to the hands in the Hermetic figures—one raised on high to indicate heaven, and the other pointing to the earth, where the operations of nature and germination take place. The figure of Buddha is the same.

KHEPRA.—An Egyptian god presiding over transformation, and coming to life and light. He was represented with a beetle in place of a head.

KHER-HEB.—The official designation of the priest whose duty was to read the sacred writings during funeral rites. He was also the master of ceremonies and director of forms in the Egyptian system of worship.

KHEWT-NEB-S.—The Egyptian goddess personifying the West, her name signifying that she stood in the front of her lord the sun, who advances from the east to the west.

KHON.—The title of the deceased person in the Egyptian Ritual of the Dead, and the hieroglyphical group expressed the idea of illumination and justification after judgment. The judgment of the soul is admirably depicted in chapter 125 of the Book of the Dead. The deceased is introduced into the great hall, where Osiris is enthroned, by the goddess Ma, or Truth. Horus and Anubis proceed to weigh his acts, represented by his heart; in

one scale the heart is placed, and in the other a statue of Ma, and these should be in equilibrium. The result of the trial is thus pronounced by Anubis:—"The heart is equal in the balance, and the Osirified deceased (here mention his name) is justified." Upon which Thoth registers the sentence of the Court. "It is accorded to him that his heart should be in its place," *i.e.*, in his bosom. Thus the man to whom the heart is restored is capable of entering upon a new existence. Kings, however, were not subjected to the judgment of the dead; for, being divine even while on earth, they were incapable of committing sin, and could not be judged either here or hereafter. It is inaccurate, however, to use the expression "justified;" the words *ma kheru* applied to Osiris Onnofre being inappropriate, for Osiris being essentially the Good Being and God of Innocence, required no justification, the real meaning of the phrase being "truthful," or "true of speech." Hence, when a mortal was thus tried by the tribunal and acquitted, he became like unto Osiris, "true of speech," and divine immortality was assigned to him.

KHONS.—The Theban Harpocrates, son of Ammon and Maut. He, like Horus, tramples on the crocodile, the emblem of darkness. The crocodile was Set or Sebek.

KHOTBAH.—The Confession of Faith and General Petition of the Mohammedans.

KHUNRATH, HEINRICH.—A chemist and physician, born 1502, and at the age of forty-two initiated into high theosophical science. His principal work was the "Amphitheatre of Eternal Wisdom," published in 1598, with the approbation of the Emperor Rudolf of Prag. The colophon of this remarkable work consisted of the words, *Sigillum Naturæ et artis simplicitas*—"the seal of nature and art is simplicity." He was an eminent Kabbalist, and applied the ancient Jewish principles to the interpretation of the Christian mysteries.

KHURUM ABAI.—A variation of the name of Hiram Abif.

KI.—A corrupt word used in the eighth degree of the Scottish Rite.

KILL CARE CLUB.—The members of this club, styled also the Sons of Sound Sense and Satisfaction, met at their Fortress, the Castle Tavern, in Paternoster Row.

KILWINNING.—The priority of the York Rite and that of Kilwinning has been a question of dispute for many years among Masonic archæologists. There cannot be a shadow of doubt that at some remote period anterior to the foundation of the Abbey of Kilwinning, in 1140, by Hugh Morville, the Constable of Scotland, dedicated to Saint Winning, the operative travelling masons had existed, and also had their marks peculiar to themselves. Kilwinning, except for its Masonic importance, is a

place of no special note, situated in the Bailiwick of Cunningham, three miles from the royal burgh of Irwing. It is very difficult to decide the question: in fact, no documentary evidence is extant; but the Lodge of Kilwinning has been conceded the rank of an ancient Lodge in all conferences between the two Grand Lodges of Scotland and England. It is more probable that the foundation of the Knightly Order of Heredom, in commemoration of the battle of Bannockburn, by Robert the Bruce, King, 24th June 1314, has given rise to this fancied priority. Failing other evidence, we cannot but see that the submission of the Lodge to the authority of the Grand Lodge of Scotland in 1807 is a proof that they abandoned such prerogatives as they might previously have asserted; and such submission in itself is proof that the York Rite was in all ways the predecessor in point of time and organization to the Rite of Kilwinning. The logic of facts and inference may here be safely applied. Nor need Scottish brethren fear the result, Freemasonry being too securely set into the heart of that nation, in its principles, ever to be rooted out. It might be asked, with Masonic feeling, whence does it signify that benefits should be derived, provided they are substantially in existence? It is open to all Masonic students to maintain their own views in reference to Kilwinning and its authority.

KILWINNING MANUSCRIPT.—Published by Bro. W. J. Hughan, in his "Unpublished Records of the Craft," from a small quarto book in possession of the Mother Kilwinning Lodge. It is probably, from its character, a document inserted into the book in question at a much later date. Bro. Hughan says the writing is not later than 1670, and that the MS. is a part of the minute-book.

KILWINNING MOTHER LODGE. (See *Kilwinning.*)

KING.—In England the first, and in America the second, officer of a Royal Arch Chapter, being the representative of Zerubbabel, prince of Judah.

KING OF THE SANCTUARY.—An honorary or side degree, conferred in the presence of five Past Masters. He cannot himself perpetuate the degree until nine years have elapsed, unless by dispensation from those who bestowed it upon him.

KING OF THE WORLD.—A degree to be found in the archives of the Philosophical Rite. It is supposed to be that of the Man-King of Weishaupt, in the Order of the Illuminati.

KING, SHEPHERD, OF UZ.—Forty-eighth degree of the Rite of Memphis. (1839.)

KISS, FRATERNAL.—(German, *Bruder Kuss;* French, *Baiser fraternel.*) Not practised in England, but sometimes a pledge of mutual succour in Continental Lodges.

KISS OF PEACE.—(Latin, *Osculum pacis.*) Formerly a portion of the ceremony of Knight Templarism, but now disused.

KIT CAT CLUB.—A society of gentlemen of wit and learning, who, in the reigns of Queen Anne and George I., met at a house kept by one Christopher Cat. The portraits of most of the members of this society were painted by Sir Godfrey Kneller, of one size; thence still called the Kit-Cat size.

KLOSS, GEORGE BURCKHARDT FRANZ, M.D.—Born in 1788, and initiated into Masonry early in life; died February 10, 1854. He was the reorganizer of the Eclectic Grand Lodge, and several times its Grand Master, his head-quarters being at Frankfort-on-the-Maine. As a literary Mason we may place him in the first rank. He held the theory that Masonry was derived from the operative guilds of builders in the Middle Ages, a subject which has since been worked out with distinguished success by Bro. J. G. Findel, of Leipzig. One of his most valuable undertakings was that of a complete Masonic bibliography, which remains a monument to his memory. At a time when it was difficult to work in Masonry at all, he distinguished himself by assiduous labour in fields of research by no means of an agreeable nature, but what he did gather will never be forgotten. Kloss may be regarded as the complement of Fessler. The one was chiefly occupied with attempts to purify the ceremonial part of Masonry, the other with its historical verification. It is fortunate that we possess at the same time such men as Bros. Findel, Woodford, Hughan, Lyon, and Yarker, to aid in maintaining the literary standard of Freemasonry. Similar attempts are being made in America, with great success, by Bros. Mackey, Macoy, Myers, Moore and Morris. Perhaps we should add to these names that of Bro. Dr Hermann Beigel, of Vienna.

KNEE TO KNEE.—It is certain to all appreciative minds that this expression alludes to the common support which Brethren should give to each other. It is an essential sentiment of Freemasonry, and forms one of the five points of fellowship.

KNEELING.—We bend the knee to T. G. A. O. T. U., in reverence to His all-comprehending love, and as a sign of gratitude for its exercise towards us. It was not the custom in ancient times to assume this attitude, nor was it until rulers had assumed the prerogatives of Deity that kneeling was introduced, and rendered peremptory upon worshippers. True humility need assume no special form, but the act of kneeling has been for many thousands of years associated with submission. As God does not demand it of us, it is superfluous to pay such deference to man, and it can only be interpreted as an impulse

of instinctive adoration. What says one of our noblest poets of the present time, Algernon Charles Swinburne?

"O lips that the live blood faints on, the leavings of racks and rods!
O ghastly glories of saints, dead limbs of gibbeted gods!
Though all men abase them before you in spirit, and all knees bend,
I kneel not, neither adore you, but standing look to the end."

The wisest of men were the Egyptians, and upon their sculptures, so intimately associated with our Masonic mysteries, we find them always standing in the act of adoration. They had no fear of T. G. A. O. T. U., but a love for him; and in the New Testament a similar custom, in the instance of the Pharisee and the Publican, is perceptible.

KNIGGE, ADOLPH FRANZ FREDERICH LUDWIG, BARON VON.—Born at Brendenbeck, near Hanover, October 16, 1752; initiated in a Lodge of Strict Observance, January 20, 1772. He did not seem at first to have been much impressed with the importance of Freemasonry, but was finally induced to take much greater interest in it through the representations of the Marquis de Costanzo, in 1780, who had been induced to visit Northern Germany by Adam Weishaupt. He ultimately cast in his lot with the Illuminati, and became one of their leaders; but his susceptibilities being offended at alterations being made in his rituals, he subsequently withdrew, and retired from active Masonry. He was known among the Illuminati by the Order name of Philo, and published several Masonic tracts and pamphlets. He died at Bremen, May 6, 1796. He was a celebrated poet, and his general works continue to be read. His most important literary effort was a book on social philosophy, entitled "*Ueber den Umgang mit Menschen*"—"On Conversation with Men;" and in this work he denounces secret societies with no sparing hand.

KNIGHT.—Derived from the Anglo-Saxon, *cniht, cneoht;* Gothic, *cnecht.* In the first instance, bestowed upon a youth of gentle blood, to distinguish him from a *knappe*—retainer of ignoble origin. A *cnecht,* or *knecht,* might be ennobled for valour on the field, when he would be allowed to do military service on horseback; he would then become a *reiter,* or *ritter.* 2. One on whom knighthood is conferred by the sovereign or authorized military power; or, in Masonry, within the confines of the body having a charter of validity, when the recipient becomes a Sir Knight. 3. In Chivalry, knighthood had three degrees. I. *Page*—in the charge of women until his seventh year, when he was transferred to a governor, who prepared him for military service by robust and athletic exercises, not forgetting the elements of education. He was then fitted to assume the post of page, and his manners

were softened by a constant association with persons of gentle and noble birth. II. *Squire* (French, *écuyer*). On becoming a squire, the youth became educated in the more practical arts connected with war, hunting, and similar pursuits; but as in those days nothing could be accomplished without great ceremony, his investiture as a squire took place in a church, where a sword and girdle were given to him, and his due functions explained and impressed upon him. In war, his office was to personally attend upon the knight he followed; to receive his instructions and perform his injunctions; to see to his armour and horse; and attend as a witness in all the jousts and tournaments. Hence it is that in modern times the title of Esquire has been always considered honourable, although in practice the designation of Master (corrupted into Mister or Mr) was no less respectable. We have recently had a similar instance of the misuse of words in the case of the title of "Reverend," now assumed by Dissenters, and held to be right in law—the word not being in itself the necessary prefix to a clergyman's title at all, although as a distinctive appellation it has convenient usage, the old-fashioned word Parson, or Person of the Parish, being of greater authority. The squire's duty (as we may see in the case of Sancho Panza and Don Quixote) was to ward off all blows, and devote his bodily prowess to the defence of his knight—acting purely on the defensive. This position of horse and foot soldiers was known to the ancient Gallic nations, where the superior fought on horseback, and the inferior on foot, in conjunction. III. The squire, after due service, received the degree of *Knight*, regarded by the laws of chivalry as the highest possible dignity; and then, with solemnities of sublime significance, he entered upon functions entitling him to many privileges of great honour. Fasting, prayer, lustration, watching, acts of charity and devotion, were requisite on the admission of a knight, after which he was dubbed or created. It will be plain to the Masonic student that there was a solemn fitness in all these proceedings; and although our modern commercial system has softened, or even rejected, many of the ceremonies, they remain as historically and socially just as ever. The various distinctions granted by the reigning princes of Europe are still objects coveted by men of mark, although they may not be lightly conferred on the crowd. Were this better understood, the aspirations of the lower class to political power would be more easily satisfied, and a greater condition of general security attained. The lower classes, while jealously insisting on their own rights, do not perceive that they are imperilling them by petulant claims to be admitted to positions they would be unable to sustain with

dignity or retain with success. Knights were of two classes—Knights Bachelor and Knights Banneret. The Knights Bachelor was of the lower class, and it has been derived from the words *bas chevalier*. The idea is perhaps better founded than that which might be urged from the priestly character of the Knight of *bas eschellier*—"at the foot of the ladder" (see *Ladder*). The degree was conferred without a property qualification, but with submission—like the degree of Bachelor of Arts in the Universities, who submits his work, and is admitted to his degree in sequence of it. Like the Master Mason of the Craft Rite, he had undergone his proofs; or, like the Guild Mason or Artificer, had exhibited a master-piece entitling him to certain immunities, and a right to practise his art whensoever and wheresoever he might find work to do. He bore a banner, forked cornet-wise, *doublée*, of triangular shape, called a pennon. His squire carried a triangular pennoncel *non furcée*. Such a knight might serve under any great lord at his own pleasure, and renounce his service on *droicts* not being paid him. The Knight Banneret was a knight possessed of fiefs, and was specially entitled to bear before him a square standard in war, as a signal point for his command —having brought into the field numerous men. Sometimes Knights Bachelor were advanced on the field by the process of cission, when the supreme authority for the time said, *Advancez toy banneret*, and caused the *cornets* to be cut off. He then became a Knight Banneret, and it was usually accompanied by the gift of land, technically called *seizin*. Modern baronets are in the same way made, because they are minor barons or lords of fiefs, but it confers no title of nobility. It would lead us beyond the scope of the present work to say more. A knight of whichever degree is said to be dubbed, from *Miles ádobatus* = *un chevalier adoubé* = *adoptare*, to adopt. "Accolade" is a kiss, "alapa" a blow of manumission.

KNIGHTS, MASONIC.—For the sake of saving space, it has been found fitting in this necessarily long article to adopt abbreviations in the various rites to which the Masonic Knights belong. It is almost impossible to give these Knights a separate description. Hence the student will be good enough to understand that the following initial letters represent the following existing Masonic organizations. Thus:—

A. and A. = Ancient and Accepted Rite.
E. E. W. = Emperors of the East and West.
R. Mzm. = Rite of Mizraim. O. R. = Oriental Rite.
R. M. = Rite of Memphis. K. R. = Kabbalistic Rite.
A. and P. = Antient and Primitive Rite.

As a Council of Side Degrees is taking under its protection all stray rites not otherwise expressly claimed by the former

five bodies, they will, for the sake of convenience, and for clear Masonic thought, be placed unattached, but with the addition of the letters C. S. D. to indicate the desire of this body to collect and preserve in its archives many obsolete degrees at present lying dormant. There has been a disposition of late years to manufacture new degrees with more or less success; but any true Mason who will bear with this article, will see that, however broad the field of unclaimed degrees, the present adapters of the ideas of the past have not gone to the proper sources to obtain them. There is also an obvious convenience in the consolidation of Masonic knighthoods.

KNIGHT, BLACK. (See *Black Brothers, Order of the.*)

KNIGHT COMMANDER.—5° Second Class Elect Cohens.

KNIGHT COMMANDER.—1. 9° of the Order of Elect Cohens. 2. An honorary degree in the A. and A. Rite, conferred on members of the 33°, and Sublime Princes of the Royal Secret, by a vote of the Supreme Council.

KNIGHT COMMANDER OF THE INTERIOR OF THE TEMPLE. (See *Sovereign Commander of the Temple.*)

KNIGHT COMMANDER OF THE WHITE AND BLACK EAGLE.—80° Metropolitan Chapter of France.

KNIGHT CRUSADER.—A chivalric degree, communicated to Thory (Act. Lat. 1, 303) by a Member of the Grand Lodge of Kjobenhaven.

KNIGHT ELECT OF FIFTEEN.—1. 16° A. and A.; also called Illustrious Knight of the Fifteen. 2. 10° E. E. W. 3. 11° R. Mzm. 4. 10° R.M.

KNIGHT ELECT OF NINE.—9° R. M.

KNIGHT ELECT OF TWELVE, SUBLIME.—1. 11° A. and A.; also known as Twelve Illustrious Knights. 2. 13° R. Mzm.

KNIGHT EVANGELIST.—In the archives of the Lodge of St Louis *des Amis Réunis,* at Calais.

KNIGHT GRAND INSPECTOR GENERAL.—1. 33° R. M. 2. 20° A. and P., England.

KNIGHT GRAND INSPECTOR GENERAL REGULATOR.—84° R. M.

KNIGHT GRAND KADOSH.—1. Sov. Gr. Inspec. 30° R. M. 2. 18° A. and P., England.

KNIGHT GRAND MASTER ARCHITECT.—12° R. M.

KNIGHT GRAND MASTER OF THE TEMPLE OF WISDOM.—1. 20° R. M. 2. 13° A. and P.

KNIGHT GRAND PONTIFF OF JERUSALEM.—19° R. M.

KNIGHT HOSPITALLER. (See *Knight of Malta.*)

KNIGHT INTENDANT OF THE BUILDINGS.—8° R. M.

KNIGHT INTERPRETER OF HIEROGLYPHICS.—47° R. M.

KNIGHT KADOSH OF CROMWELL.—A spurious degree invented by the enemies of Masonry; of no authority whatever.

KNIGHT KADOSH, OR GRAND ELECT KNIGHT KADOSH.—1. 30° A. and A. 2. 30° A. and P.

KNIGHT MAHADON.—A degree preserved in the archives of the St Louis Lodge *des Amis Réunis*, at Calais.

KNIGHT NOACHITE, OR OF THE TOWER.—21° R. M.

KNIGHT OF ASIA. (See *Asia, Knights and Brothers of.*)

KNIGHT OF ATHENS (See *Athens, Knights of*).—52° R. Mzm.

KNIGHT OF AURORA (See *Aurora, Knights of*).—The same as Knight of Palestine.

KNIGHT OF BENEFICENCE (See *Knights of Benevolence*).—67° R. Mzm.

KNIGHT OF CHRIST. (See *Christ, Order of.*)

KNIGHT OF CONSTANTINOPLE.—C. S. D.; but in another form has a Grand Council at Devonport, England.

KNIGHT OF ELYSIUM, OR ORDER OF DEATH.—Morally Iatric in its character. Once conferred by Grand Conclave of Knights Templar of Scotland. C. S. D.

KNIGHT OF FRIENDLY BROTHERS.—C. S. D.

KNIGHT OF GOD AND HIS TEMPLE.—C. S. D.

KNIGHT OF HARMONY.—C. S. D.

KNIGHT OF HOPE, ALSO, OF THE MORNING STAR.—C. S. D.

KNIGHT OF IRIS.—4° Hermetic Rite of Montpellier.

KNIGHT OF JERUSALEM.—9° A. and P.

KNIGHT OF JUPITER.—Peuvret's Collection, 78° R. Mzm.

KNIGHT OF JUSTICE.—The same as the Knights of St John of Jerusalem.

KNIGHT OF KNEPH.—Member of the Supreme Grand Council. 89° R. M.

KNIGHT OF LEBANON.—22° R. M.

KNIGHT OF LIGHT AND CLEARNESS.—7° and last of the Clerks of Strict Observance, divided into five degrees. 1. Knight of the Third Year. 2. Knight of the Fifth Year. 3. Knight of the Seventh Year. 4. Levite. 5. Priest. (See *Jesuits.*)

KNIGHT OF LIGHTNING AND THUNDER.—C. S. D.

KNIGHT OF MALTA. (See *Malta.*)

KNIGHT OF MASONRY, TERRIBLE.—In the collection of Le Page.

KNIGHT OF MELCHIZEDEK.—C. S. D.

KNIGHT OF PALESTINE.—1. 63° R. Mzm. 2. 9° Martinist Rite.

KNIGHT OF PATMOS.—Refers to the banishment of St John.

KNIGHT OF PERFUMES.—8° O. R., according to Fustier.

KNIGHT OF PURITY AND LIGHT.—Rite of Clerks of the Strict Observance.

KNIGHT OF PYTHIAS.—An American degree of a semi-Masonic kind.

KNIGHT OF RHODES.—An appellation of the Knights Hospitallers.

KNIGHT OF ROSE CROIX.—1.18° A. and A. Rite. 2. 11° A. and P. Rite.

KNIGHT OF ST ANDREW, FREE.—In the Collection of Pyron.

KNIGHT OF ST ANDREW, GRAND SCOTTISH.—1.29°, R. M. 2. 4°, 2d division Swedish system.

KNIGHT OF ST ANDREW OF THE THISTLE.—75° Metropolitan Chapter of France.

KNIGHT OF ST GEORGE.—The State Order of the Byzantine Empire.

KNIGHT OF ST JOHN OF JERUSALEM.—A mystical degree in three sections, in the Collection of Lemanceau.

KNIGHT OF ST JOHN OF JERUSALEM. (See *Malta.*)

KNIGHT OF ST JOHN, OR OF THE SUN.—28° R. M.

KNIGHT OF ST JOHN OF PALESTINE.—48° Metropolitan Chapter of France.

KNIGHT OF ST JOHN THE BAPTIST.—Alludes to the death of that personage. C. S. D.

KNIGHT OF ST LAURENCE.—The legend and secrets of this degree refer to the death of St Laurence, who was broiled on a gridiron. It is held to be operative, because it requires every brother to cook a beefsteak, if presented to him for that purpose.

KNIGHT OF ST PAUL, OR MEDITERRANEAN PASS. (See *Mediterranean Pass.*)

KNIGHT OF UNCTION.—51° 6th Series Metropolitan Chapter of France.

KNIGHT OF THE ALTAR.—12° O. R., according to Fustier. C. S. D.

KNIGHT OF THE AMERICAN EAGLE.—A degree invented in America. C. S. D.

KNIGHT OF THE ANCHOR.—21° 3d Series Metropolitan Chapter of France.

KNIGHT OF THE APE AND LION.—Described in Les Francs Maçons Ecrasés.

KNIGHT OF THE ARCH.—In Fustier's Collection. C. S. D.

KNIGHT OF THE ARGONAUTS.—1° Hermetic Rite of Montpellier.

KNIGHT OF THE BANQUETING TABLE OF THE SEVEN SAGES.—Philosophic Scottish Rite.

KNIGHT OF THE BLACK CROSS, OR OF MURDER.—Alludes to the death of Abel. C. S. D.

KNIGHT OF THE BLACK EAGLE.—1. 24° Metropolitan Chapter of France; also found in Le Rouge's Collection. 2. 38° R. Mzm.

KNIGHT OF THE BLACK MARK.—Belonging to the Mark Masters of Scotland, etc. C. S. D.

KNIGHT OF THE BRAZEN SERPENT.—1. 25° A. and A. 2. 25° R. M. 3. 15° A. and P.

KNIGHT OF THE BURNING BUSH.—Theosophic degree Scottish Rite.

KNIGHT OF THE CABALA. (See *Cabala, Knight of the.*)

KNIGHT OF THE CHANUCA.—69° R. Mzm.

KNIGHT OF THE CHOICE.—1. 33° R. Mzm. 2. Grand, 34° R. Mzm.

KNIGHT OF THE CHRISTIAN MARK.—A degree in Templarism.

KNIGHT OF THE COLUMNS.—7° O. R., according to Fustier.

KNIGHT OF THE COMET.—In Hécart's Collection. C. S. D.

KNIGHT OF THE CORK.—An order of semi-Masonic origin, for the purpose of allowing dissidents in the Roman Catholic Church to continue in Masonic confidence with their opponents.

KNIGHT OF THE COURTS.—3° O. R., according to Fustier.

KNIGHT OF THE CROWN.—C. S. D.

KNIGHT OF THE CROWNED EAGLES.—22° Metropolitan Chapter of France.

KNIGHT OF THE DOOR.—4° O. R., according to Fustier.

KNIGHT OF THE DOVE.—An androgynous degree, now extinct, existing about 1784.

KNIGHT OF THE EAGLE.—1. 1° Chapter of Clermont at Paris. 2. 3° R. S. Observance.

KNIGHT OF THE EAGLE AND PELICAN.—18° A. and A.

KNIGHT OF THE EAGLE, or PERFECT MASTER IN ARCHITECTURE.—1. 56° Metrop. Chapter of France. 2. 37° R. Mzm.

KNIGHT OF THE EAGLE REVERSED.—In the Archives of the Lodge St Louis *des Amis Réunis,* at Calais.

KNIGHT OF THE EAST, OR OF THE SWORD.—1. A name applied to the third order of the French high degrees. 2. 6° Royal York Lodge, Berlin. 3. 15° E. E. W. 4. 52° 6th Series Metropolitan Chapter of France.

KNIGHT OF THE EAST AND WEST.—1. 17° A. and A. 2. 17° E. E. W. 3. 10° A. and P., England.

KNIGHT OF THE EASTERN STAR.—57° Metropolitan Chapter of France.

KNIGHT OF THE EAST, VICTORIOUS.—In Hécart's Collection.

KNIGHT OF THE EAST, WHITE.—40° R. Mzm.

KNIGHT OF THE ELECTION.—33° R. Mzm.; also called additionally Sublime, when it is the 34°.

KNIGHT OF THE GOLDEN EAGLE.—In the Collection of Pyron. C.S.D.

KNIGHT OF THE GOLDEN FLEECE.—6° Hermetic Rite of Montpellier.

KNIGHT OF THE GOLDEN KEY.—In Fustier's Collection. C. S. D.

KNIGHT OF THE GOLDEN LANCE—.A degree in the Primitive Rite.

KNIGHT OF THE GOLDEN RING.—28° Metropolitan Chapter of France.

KNIGHT OF THE GOLDEN STAR.—Peuvret's Collection.

KNIGHT OF THE GRAND ARCH.—In the Archives of the Lodge St Louis *des Amis Réunis* at Calais.

KNIGHT OF THE HOLY CITY, BENEFICENT.—16° R. M.

KNIGHT OF THE HOLY GHOST.

KNIGHT OF THE HOLY GRAVE.—This alludes to the rolling away of the stone from the Sepulchre. C. S. D.

KNIGHT OF THE HOLY SEPULCHRE.—1. In Pyron's Collection. C. S. D. 2. 50° 6th Series of the Metropolitan Chapter of France. 3. 6° Royal York at Berlin.

KNIGHT OF THE INEXTINGUISHABLE LAMP.—A decree in the Collection of Fustier. C. S. D.

KNIGHT OF THE INTERIOR.—5° O. R., according to Fustier.

KNIGHT OF THE KABBALAH.—8° Metropolitan Chapter of France.

KNIGHT OF THE KHANUKA.—69° R. Mzm.

KNIGHT OF THE LILIES OF THE VALLEY.—Conferred by the G. O. of France, in connection with Templarism.

KNIGHT OF THE LILY CROSS.—Separate organization.

KNIGHT OF THE LION.—20° Metropolitan Chapter of France.

KNIGHT OF THE LUMINOUS RING.—5° Philosophical Rite.

KNIGHT OF THE LUMINOUS TRIANGLE.—C. S. D.

KNIGHT OF THE LYRIAN STAR.—In Pyron's Collection, consisting of —1. Novice; 2. Professed Knight; 3. Grand Patriarch.

KNIGHT OF THE MOON.—A mock Masonic Society, extinct since 1810.

KNIGHT OF THE MORNING STAR.—Same as Knight of Hope in Philosophical Rite.

KNIGHT OF THE MYSTIC CROSS.—18° Hermetic Rite.

KNIGHT OF THE NINTH ARCH.—1. 13° A. and A. 2. 13° A. and P.

KNIGHT OF THE NOBLER ERA.—Independent organization, existing since 1797.

KNIGHT OF THE NORTH.—A degree in the archives of the Lodge St Louis *des Amis Réunis*, at Calais.

KNIGHT OF THE PAVEMENT.—3° O. R., according to Fustier.

KNIGHT OF THE PELICAN.—60° R. M.

KNIGHT OF THE PHŒNIX.—1. A degree in the system of the Philalethes. 2. 36° R. M.

KNIGHT OF THE PILLARS. (See *Knight of the Columns.*)

KNIGHT OF THE PRUSSIAN EAGLE.—In Hécart's Collection.

KNIGHT OF THE PURIFICATORY.—16° O. R., according to Fustier.

KNIGHT OF THE PYRAMID.—7° Kabbalistic Rite.

KNIGHT OF THE RAINBOW.—42° R. M.

KNIGHT OF THE RAINBOW OF THE SEVEN COLOURS.—68° R. Mzm.

KNIGHT OF THE RED BRANCH.—Established in Ulster, Ireland, B.C. 90; supposed to have been the basis on which King James created his Irish Baronets. In 1760, there was a degree of that name given in an Orange Lodge at Belfast. It is still in existence as a side degree. C. S. D.

KNIGHT OF THE RED CROSS. (See *Red Cross of Rome.*)

KNIGHT OF THE RED EAGLE.—1. 24° R. M.. 2. 12° A. and P. 3. 39° R. Mzm. 4. In Pyron's Collection.

KNIGHT OF THE REDOUBTABLE SADA.—80° R. M.

KNIGHT OF THE RENOVATION. (See *Knight of the Nobler Era.*)

KNIGHT OF THE ROSE.—An androgynous degree.

KNIGHT OF THE ROSY AND TRIPLE CROSS.—In the Archives of the Lodge St Louis *des Amis Réunis* at Calais.

KNIGHT OF THE ROUND TABLE.—In the Archives of the Lodge St Louis *des Amis Réunis*, at Calais.

KNIGHT OF THE ROUND TABLE OF KING ARTHUR.—A degree in the Primitive Rite.

KNIGHT OF THE ROYAL AXE.—1. Also Prince of Lebanon. 2. 22° Scottish Rite.

KNIGHT OF THE SACRED ARCH.—1. 14° R. M. 2. 6° A. and P.

KNIGHT OF THE SACRED MOUNTAIN.—In the Archives of the Lodge St Louis *des Amis Réunis* at Calais.

KNIGHT OF THE SACRED WAND, OR OF THE MAGNETIC ROSE.—An Itratic degree. C. S. D.

KNIGHT OF THE SANCTUARY.—11° O. R., according to Fustier.

KNIGHT OF THE SEVEN STARS.—41° R. M.

KNIGHT OF THE SOUTH.—8° German Rosicrucian Rite, and a name of a degree in the Swedish system.

KNIGHT OF THE SPHINX.—58° R. M.

KNIGHT OF THE SPUR.—2° O. R., according to Fustier.

KNIGHT OF THE STAR.—C. S. D.

KNIGHT OF THE STAR OF JERUSALEM.—In Fustier's Lists.

KNIGHT OF THE STAR OF THE EAST.—1. 57° 7th Series E. E. W. 2. Also in Pyron's Collection.

KNIGHT OF THE SUN.—1. One of Pernetty's degrees. 2. 28° A. and A. 3. 72° 8th Series Metropolitan Chapter of France. 4. 51° R. Mzm.

KNIGHT OF THE SWORD.—1. 15° R. M. 2. 8° A. and P.

KNIGHT OF THE TABERNACLE.—1. 23° R. M. 2. 14° A. and P.

KNIGHT OF THE TABERNACLE OF DIVINE TRUTH.—In Fustier's Lists.

KNIGHT OF THE TEMPLE.—1. General designation in the Templar system in England. 2. 8° Rite of the Philalethes. 3. 69° 8th Series in the Metropolitan Chapter of France. 4. 6° R. S. Observance. 5. 9° in the Oriental Rite, according to Fustier. 6. 36° R. Mzm.

KNIGHT OF THE TEMPLE OF ST JOHN.—1. Formerly a degree in Templar Chapters in England. 2. Also a name for the Templar degree in general.

KNIGHT OF THE THREE KINGS.—An American side degree. C. S. D.

KNIGHT OF THE THRONE.—2° Oriental Rite, according to Fustier.

KNIGHT OF THE TRUE LIGHT.—Founded in Austria, 1780, by Baron Häns Heinrich, and belonging to the Hermetic System of Masonry with five degrees. 1. Knight Novice of the Third Year. 2. Knight Novice of the Fifth Year. 3. Knight Novice of the Seventh Year. 4. Levite. 5. Priest. Similar to, but not identical with, Knight of Light and Clearness.

KNIGHT OF THE TRIPLE CROSS.—66° 8th Series Metropolitan Chapter of France.

KNIGHT OF THE TRIPLE PERIOD.—3, 5, 7, and 9, in the Archives of the Lodge St Louis *des Amis Réunis*, at Calais.

KNIGHT OF THE TRIPLE SWORD.—In Pyron's Collection.

KNIGHT OF THE TWO CROWNED EAGLES.

KNIGHT OF THE TWO EAGLES.—Instituted at Mohilin—Symbol, a Nine-pointed Star.

KNIGHT OF THE WEST.—1. 64° 8th Series Metropolitan Chapter of France. 2. 47° R. Mzm.

KNIGHT OF THE WHITE AND BLACK EAGLE.

KNIGHT OF THE WHITE EAGLE.

KNIGHT OF THE WHITE ORIENT.—40° R. Mzm.

KNIGHT, PERFECT.—C. S. D.

KNIGHT PHILALETHES.—36° R. M.

KNIGHT PRINCE OF THE EAST AND WEST.—1. 17° R. M. 2. 10° A. and P.

KNIGHT PRINCE OF THE ROSE CROIX OF HEREDOM or HERODEN.—18° R. M.

KNIGHT PROTECTOR OF INNOCENCE.—A degree named by Fustier, and also Viany. C. S. D.

KNIGHT, PRUSSIAN.—35° R. Mzm.

KNIGHT ROSE CROIX.—1. 3° Order of Heredom (Kilwinning). 2. 17° R. M. 3. 18° A. and A.

KNIGHT ROWER.—Androgynous society at Rouen, 1758.

KNIGHT ROYAL VICTORIOUS.—Grand Orient of Bouillon.

KNIGHT SACRIFICATORY.—Degree C. S. D.

KNIGHT, SCANDINAVIAN.—35° R. M.

KNIGHT, SOLAR.—In Peuvret's Collection. C. S. D.

KNIGHT SOVEREIGN PRINCE OF ROSE CROIX.—7° Royal York Lodge of Berlin.

KNIGHT SOVEREIGN PRINCE OF THE ROYAL MYSTERY.—1. 32° R. M. 2. 19° A. and P. (England.)

KNIGHT, SUBLIME, COMMANDER OF THE ROYAL SECRET.—1. 25° 7th Class E. E. W. 4. 32° A. and P.

KNIGHT, SUBLIME, OF THE NORTH.—Also called the Dawn of the Brute Stone. In Peuvret's Collection, 11° R. M.

KNIGHT, SUPREME COMMANDER OF THE STARS.—1. 43° R.M. 2. 78° Metropolitan Chapter of France.

KNIGHT TEMPLAR.—1. Of Light. 2. Of very Illustrious Light, R. Mzm.

KNIGHT TEMPLAR PRIEST.—A degree immediately following the Templar.

KNIGHT THEOSOPHIST.—1. 72° R. M. 2. 34° Reformed R. M.

KNIGHTS FEUILLANTS, ORDER OF, AND LADIES PHILÉIDES.—A social society established in Brittany in the last century.

KNIGHTS, INVULNERABLE, HEROIC ORDER OF. (See *Knights of the Diamond.*)

KNIGHTS TEMPLAR.—This order of Knights, very illustrious for many years, and not unillustrated by the deeds of otherwise celebrated men, has been now merged into a corporative body. (See *Templarism.*)

KNIGHTS OF AMIABLE COMMUNION.—A society of pleasure, established at Verdun sur Meuse, in 1724.

KNIGHTS OF JOY, ORDER OF THE.—Placed under the protection of Bacchus and Cupid. Its statutes were printed in 1696.

KNIGHTS OF LIBERTY.—A secret association formed about 1820 in the department of Deux-Sèvres, France, against the Government of the Restoration, and shortly afterwards merged in the French Carbonari. (See *Compagnonage.*)

KNIGHTS OF PURE TRUTH.—A Jesuit secret society, established by the students of the College of Tulle.

KNIGHTS OF REFORMED CUCKOLDS.—A burlesque society formed in France in the beginning of the nineteenth century, the statutes of which have been published.

KNIGHTS OF THE CAJOTE.—A social society, the statutes of which were published in 1683.

KNIGHTS OF THE DIAMOND.—A work containing the statutes of this Order exists in quarto, entitled, "The Triumph of Constancy in the Heroic Order of Illustrious Lords and Invulnerable Knights, or of the Diamond."

KNIGHTS OF THE GRAPPE.—A dining society, existing at Arles, in Provence, in 1697.

KNIGHTS OF THE OAR.—An androgynous society, founded at Rouen, in 1758.

KNIGHTS OF THE REDEMPTION.—A chivalric society, the forms of which were taken from the Knights of Malta. It was of a Masonic character, and introduced into Marseilles about 1813, by a noble Sicilian. It is now extinct.

KNOWNOTHINGS.—An American secret political society, with seven degrees, having for its object opposition to foreign influence in the United States as distinguished from native born Americans, and also directed against the Roman Catholics. It arose about 1853, and finally lapsed into obscurity in 1861.

KONX OMPAX (*Pali*, but literated into Greek, Κόγξ ὄμπαξ).—Used in various of the mysteries, and evidence that Mr Pococke's theory of the derivation of the Hellenes from India is true. Hesychius says it is an acclamation used by those who have finished anything. The Athenians used the word *blops.* The Sanskrit equivalent was *Candsha, Om, Pacsha.* (See *Pitrees.*) Lobeck (*Aglaophon*, p. 775) says it is κόγξ, ὀμ, παξ, where, in the usual way of barbarous mediæval monks, they wrote ὀμ for ὁμοίως, like or similar to, = *konx*, like to *pax.* The Brahmans transferred

their religion to Hellas, and also all the names of rivers and mountains. (See Pococke's "India in Greece," *passim.*)

KORAH OR KARÛN.—Son of Yeshar or Izhar, uncle of Moses. Famed for his beauty and his wealth. In Mohammedan traditions, we find it asserted that he built a large palace overlaid with gold, and with doors of massive gold; that he was inflated with the possession of so much wealth, and arrogantly refused to give alms, as Moses had commanded; he also brought a villanous charge against Moses, and God directed Moses, when he complained of this usage, to command the earth what he pleased and it should obey; whereupon he said, "O earth, swallow them up!" And immediately the earth swallowed up Korah and his confederates. And as Karûn sank gradually into the ground, he cried out four times, "O Moses, have mercy upon me!" but Moses continued his imprecation, and Karûn disappeared; upon which God said unto Moses, "Thou hadst no mercy on Karûn, though he asked pardon of thee four times; but I would have had compassion on him, if he had asked pardon of me but once." (*Al Beidâwi.*)

KORAN.—The sacred book revealed to Mohammed, the true prophet of God. It is of great importance even to Christians, containing, as it does, the words of the last law. It proclaims the Unity of the Deity; and, while giving all honour to Issa Ben Yussuf, it throughout maintains the principle that Faith, Hope, and Charity are indissolubly connected. Hence it is a book not to be ignorantly put aside, but commands the respect of persons of all creeds. In Mohammedan Lodges it is emphatically the Great Light.

KRAUSE, KARL CHRISTIAN FRIEDERICH.—Born May 6, 1781, at Eisenberg, in Germany; educated at Jena; a theologist, philosopher, and mathematician. Admitted to the degree of Doctor of Philosophy in 1801, he removed after his marriage to Dresden, in 1805, where he remained until 1813. Initiated in 1805 in the Lodge Archimedes. He was the author of many lectures on Masonry, and published in 1810 a work entitled "*Die drei ältersten Kunsturkunden der Freimaurerbrüderschaft,*"—"The Three Eldest Art Documents of the Masonic Fraternity." The boldness of this publication drew down upon Krause heavy animosity, and he felt the effects throughout his lifetime, being by his enemies constantly prevented from obtaining professional employment. He removed to Berlin, 1814, and travelled through Germany, Italy, and France in 1821, finally settling at Göttingen, where he lectured on philosophy until 1830, dying September 27, 1832. He is supposed to be the original of Mr Carlyle's Professor Teufelsdröckh, in the wonderful "Sartor Resartus."

KRISHNA.—An incarnation of Vishnū, in the Hindu system. One of the Trimurti, or Hindu trinity. Vishnū consented to be born of a woman, Devūki, wife of Vasudeva. Through the instigation of Kanza, a demon, at his birth all male children were ordered to be destroyed; but by the orders of Vasudeva, Krishna was placed, like other eminent mythological characters, with a cowherd, whose wife had a son, a portion of Vishnū, called Bala Rama. Like Hercules, Krishna at an early age destroyed a mighty serpent, while his foster-brother Bala Rama killed the demon Dhenúka. He was killed by a hunter, as some legends inform us, but other authorities say that he was crucified. The Puraná says: "Having united himself with his own spiritual, inexhaustible, inconceivable, unborn, undecaying, imperishable, and universal spirit, which is one with Vasudeva, he abandoned his mortal body, and the condition of the threefold qualities." Before his death, which he had predicted, he told his disciples to wrap him up in a cow's hide, and bury him for three days, after which he revived in a monstrous form, with three heads on one body, without limbs, now known indifferently as Jaggernaut or Cerberus.

KU-KLUX-KLAN.—A society of a political character in America.

KULMA.—Hindustani Confession of Faith.

KUM. — Arabic. Used in the Order of Ishmael, meaning "to arise."

KUN.—Arabic for *Be*, the creative fiat of God.

L.

L.—The twelfth letter of the English alphabet—a liquid. As a numeral, L denotes 50; with a dash $\overline{L}$ 50,000. L also stands for Lucius, often found as a Roman name. L.L.S. signifies a sestertium, equal to two libræ and a half. The Hebrew name of God, equivalent to L, or ל is לִמּוּד, Limmud, or *Doctus*.

LAANAH.—Hebrew, לַעֲנָה; Arabic, شيح *sheeh*, wormwood, a word used in the order of Ishmael. In its Hebrew form, it has a relation to لعن, *laan*, he was accursed; hence the Arabic لعنة, *aana*, *malediction*.

LABARUM.—A standard or banner borne before the Roman Emperors; being an extended lance, with a cross staff at right angles dependent from it; a banner of purple, sometimes adorned with jewels. The ancient emblem of sovereignty upon it was the eagle; but when Constantine became penitent, and replaced the

ancient faith by Christianity, the monogram used by the Christians with the motto Εν τουτο νικα, was substituted. This has been made into *In hoc signo vinces* (which see), and adopted by certain Masonic bodies. The monogram was a combination of the X, *Chi*, and P, *Rho*—the initials of Christos. This is, however, falsely derived, as the same monogram and variants have been found in many other archæological centres of the world. Gibbon, in the "Decline and Fall," long since disposed of the legend of Constantine.

LABBADIST.—A disciple of John Labbadie, enthusiast and orator. Born among the Jesuits in 1639, he became a member of the Reformed Church. He was greatly attacked on account of his opinions, derived mostly from mystical sources. John Labbadie was a member of the contemplative societies of the time.

LABOUR.—1. A Lodge is said to be at labour during its solemn ceremonials, comprising initiations, passings, and raisings. 2. The labours of a Masonic Lodge, however, are susceptible of a better interpretation. To bring a candidate forward is to admit him to a great privilege, should he be found worthy of initiation. To entrust him with the degree of a Fellow Craft is to strengthen his belief in the goodness of the institution; and finally, with proper solemnity, to confer upon him the solemn duties of a completed Mason, is to leave him free for good or for evil, to be a credit to himself and others, or a disgrace to himself and the community, being supposed thus to have compassed all the labour, science, and morality of the world.

LABRUM (Latin, *labrum*, a lip).—1. A tub standing at the entrance of temples in antiquity, for purposes of lustration previous to the performance of sacred duties. Diogenes, the cynic, never would go beyond the tub; hence the association of his name with a tub. He was evidently a man who protested against the follies of his time, and especially against foolish practices, and therefore declined a house or sacred edifices, and lived in his tub. But he was always esteemed a true philosopher; or, if the stories told of him were true, he could not have been tolerated. 2. In the Roman Catholic system, a lipped vase is placed at the entrance of cathedrals and chapels for the lustration of the faithful.

LABYRINTH.—A place full of perplexing windings. Symbolically used in ancient times to indicate the vicissitudes and anxieties of life.

LACORNE.—A dancing master of no credit. (See *France*.)

LACUNAR.—An architectural term, denoting the under surface of a member of an order; likewise the larmier or corona of a cornice, and the under side of the architrave between the capitals of columns. A ceiling is called *lacunar* only when it consists of

compartments sunk or hollowed without spaces or bands between the panels; if bands exist it is called *laquear.*

LADDER.—There are several ladders in Esoteric Masonry, and it will be better to treat them in conjunction than exceed the limits of our enterprise. 1. The *Brahmanical Ladder* is used in the mysteries of Brahma, consisting of seven steps, and is likewise the oldest theological ladder in the world. According to the Brahmans, there were seven worlds, answering to the expression throughout all time of a belief in the number seven, and perpetuated even in Craft Masonry by the formal allusion to the number seven in a Lodge. The Indian version was, that there were seven specific stages,—the lowest was the Earth, including its inhabitants; the second was the World of the Spiritualists, or of the Re-incarnation; the third, Heaven; the fourth answered to the intermediate state, or what the Hebrews called the Firmament in their Scriptures; the fifth was the World of Regeneration, where souls were again prepared for birth into this world; the sixth was the Palace of the Great King, spoken of by the early Rosicrucians, in which there were many mansions; and the seventh and last was the Home of Brahma, himself Limitless Truth, the En Soph of the Kabbalah; in this manner do religions and forms of theological thought repeat themselves. Brahma, or Surya, was a symbol of the Sun, and Daksha was his vicegerent on earth. 2. *Jacob's Ladder*, alluded to in the twenty-eighth chapter of the Book of Genesis. Any reference to the legend in any further way to a reader of this book, in its true sense, is unnecessary. (See *Jacob.*) 3. *Mithraic Ladder*—Identical with the before-named Brahmanical Ladder. 4. *Kabbalistical Ladder.* (See *Kabbalah.*) 5. *Kadosh Ladder*, otherwise called the *Mysterious Ladder.* Composed of two sides, with seven steps to each. The first side to the right is called *Oheb Eloah*, or the *love of God* (Hebrew, אֹהֵב אֱלוֹהַּ, *Deus amans*). The second side is *Oheb Kerobo*, or *love of the neighbour* (Hebrew, אֹהֵב קִרְבוֹ, *propinquum ei amans*). The first side is thus given in steps—1. Hebrew, צְדָקָה, Justice and Charity—*Justitia, eleemosinia*, or *Tsedakah;* 2. (Hebrew, שׁוֹר לָבָן, the White Bull, Innocence, *Bos albus, Innocentia*, or *Schor Laban*, referring to the spotless Bull Apis of Egypt; 3. *Mathok* (Hebrew, מָתוֹק, *Suavity*, or *concedence, Dulcis vel dulcedo*); 4. *Emounah—Faith, firmness*, and *truth* (Hebrew, אֱמוּנָה); 5. *Amal Sagghi*, the Great Work (Hebrew, עָמָל שַׂגִּיא, *Labor magnus*); 6. *Sabbal* (Hebrew, סַבָּל), *Responsibility, Onus;* 7. נמוּל בִּינָה תְּבוּנָה, *In medio vicissitudine prudentia*, or *in the midst of changes prudence is the guide.* On the left are

placed Astronomy, Music, Geometry, Arithmetic, Logic, Rhetoric, and Grammar, completing the circle of duties and attainments. 6. *Rosicrucian Ladder.* (See *Rosicrucianism.*) 7. *Scandinavian Ladder.*—Connected with the sacred ash-tree, Yggdrassil, of the Norse mysteries, but unimportant in Masonry. 8. *Theological Ladder.*—The four cardinal and three theological virtues.

LADY (French, *Dame*).—Used for female members of the androgynous degrees.

LÆNA.—A gown worn by the Roman Augurs, with which they covered their heads in making observations on the flight of birds and other omens.

LAKAH DEROR PESSAH (Hebrew, לָקַח דְּרוֹר פֶּסַח).—Used in the fifteenth degree of the Ancient and Accepted Scottish Rite, being liberty of passage in that sense.

LAMA.—The sovereign pontiff of the Asiatic Tatars. It is the orthodox Buddhist opinion that he never dies, but his soul migrates from one person to another, leaving the former Lama in old age, and again residing in the body of an infant.

LAMB.—1. The lamb has ever been esteemed the symbol of innocence; and is so found depicted on Pre-Christian monuments. The lambskin apron was adopted by the Freemasons of modern times, probably from the white apron worn by the stone-cutters of the Middle Ages. Although the lamb appears as a Templar symbol, as the Lamb of God, or Paschal Lamb, it is really no connecting link between the Templars and the Masons, but is rather derived from the mystical ideas of John the Divine, in the Apocalypse. 2. A symbol in the 17th degree of the Scottish Rite, forming part of the jewel.

LAMMA SABACTANI (Hebrew, לָמָה עֲזַבְתָּנִי, *Why hast thou forsaken me?* see Matt. xxvii. 46; Ps. xxii. 1).—A phrase used in the Masonic French Rite of Adoption, and in the old degree of Knight of Adoption.

LAMPADARY.—An officer of the Greek Church, whose business it was to superintend the lamps, and whose privilege was to bear a taper before the emperor or patriarch in procession.

LANDMARKS.—Generally speaking, landmarks are pillars or stones, denoting boundaries; and the term has been adopted by the Freemasons to indicate certain leading principles from which there can be no deviation. These are, in number, twenty-five:—1. The modes of recognition. 2. The division into three degrees of a symbolical character, and known as Craft Masonry; to which the Grand Lodge of England, at the Union in 1813, added the Holy Royal Arch. 3. The legend of the

third degree. 4. The government of the Fraternity in each country by a Grand Master, with certain duties and prerogatives. 5. The prerogative of the Grand Master to preside, wherever he may be, is a landmark. As also, 6. his right to grant dispensations for conferring degrees at irregular times. 7. His right to grant dispensations for opening and holding Lodges. (See *Lodges under Dispensation.*) 8. His right to make Masons at sight. (See *Sight, Making Masons at.*) 9. The necessity for Masons to congregate in Lodges. 10. The government of Lodges by a Master and two Wardens. 11. The necessity of duly tiling every Lodge. 12. The right of every Mason to be represented in all general assemblies of the Craft, which is done by the officers of his particular Lodge. 13. The right of every Mason to appeal from the decision of the Brethren of his Lodge to Grand Lodge. 14. The right of every Mason to visit any Lodge, and sit therein —this landmark is most important in cases where Masons travel from country to country. 15. The right of the officers of a Lodge to direct an examination of an unknown Brother—rather perhaps to be called a duty. But this examination is unnecessary when any member present can vouch for the Brother so applying for admission. 16. The right of non-interference between Lodges *inter se.* For instance, a candidate initiated in one Lodge, ought to receive his other two degrees in the same Lodge, unless the Master courteously applies under extreme and urgent circumstances for the conferring of the other degrees in another Lodge, and the Master of the Lodge so entreated may, if he choose, decline to confer such degrees, without appeal. 17. Every Mason is amenable to the jurisdiction, its laws, and ordinances, of the Grand Lodge of the country in which he resides, although he may not be an actual member of any Lodge. 18. Candidates shall not be mutilated persons, they shall be free born, and of mature age. 19. Candidates shall profess a sincere belief in the Grand Architect of the Universe. 20. Candidates shall profess a sincere belief in the immortality of the soul. 21. The Book of the Law constitutes an indispensable part of the Lodge furniture. This, however, need not be the Bible; but, according to the religious faith of the Lodge, it may be the Korân, the Zend Avesta, or the Vedas and Shasters. 22. The equality of all Masons is a landmark. 23. The secrecy of the Fraternity. 24. The basis of a speculative philosophic science upon an operative art is a landmark—the construction of the Temple of Solomon constitutes this basis, and underlies the whole Masonic fabric in its symbolical application to the human intellect and soul. 25. The last landmark of Craft Masonry—that all these principles are susceptible of no mutation; that

they can not, and shall never be, changed; nothing can be added, and nothing taken away from them.

LANGUAGE, UNIVERSAL.—This consists in certain signs and tokens conveyed from one to another in silence, and is irrespective of country, race, or creed, and indeed can really constitute the only universal method of communication between the diverse members of the human family. Perhaps the language of symbols may be included under this heading, for it is impossible to avoid seeing the similar acceptations they obtain in widely spread regions of the most varied kind.

LANTURELUS, ORDER OF THE.—Instituted in 1771 by the Marquis de Croismarc, but now extinct.

LANX.—A broad sacrificial dish used in antiquity. It was called Satura when filled with fruits to be presented to the deities.

LAPICIDA.—From *lapis*, stone, and *cædo*, to cut. Used by Livy and Varro; in the signification of stone-cutter. Ducange (*Glossarium*) defines it as "Ædeficiorum structor," or Mason; citing documents of 1304 and 1392. Ugutio (" *Vocabularium*," 1592, *s. v.* Lapicedius) uses it in the same sense. (See *Latomus.*)

LAQUEAR. (See *Lacunar.*)

LARARIUM.—The apartment in which the *lares* or household gods were preserved, together with the statutes of the family. The lares were of three kinds, *lares familiaris*, presiding over the house and family; *lares parva*, of small size, like little statues of patron saints; and *lares præstites*, who maintained order.

LARMENIUS, JOHANNES MARCUS.—Said, with doubtful authority, to have been the successor of James de Molay.

LARMIER. (See *Lacunar.*)

LARUDAN, ABBÉ.—Reputed author of " *Les Francs-Maçons écrasés*," Amsterdam, 1747.—A vituperative work of no authority, but which the enemies of Masonry continually quote. The Abbé Larudan sought to attribute the authorship to the Abbé Perau, author of " *L'Ordre des Francs-Maçons trahi*," Amsterdam, 1745. Larudan first invented the lie that Oliver Cromwell was the founder of Freemasonry.

LASCARIS.—An alchymist who passed as an Archimandrite of the Orient, who had been charged to collect alms for a Greek convent, about the middle of the eighteenth century. His mystical name was Althotas, and he was the preceptor of Cagliostro. He is said to have sometimes appeared as a very old man, and sometimes as a youth. Some have thought that Althotas was identical with the Count de St Germain, but this is not the case. Lascaris represented the school of naturalists attached to the Hermetic doctrine.

LATERAN.—Originally the name of an individual, and afterwards

applied to the ancient palace at Rome, and the buildings and church of St John of Lateran. Councils of the Lateran were held in the basilica, and there were canons regular of the church seated there.

LATIN LODGE.—The Grand Lodge of Scotland granted a warrant in 1784 for the establishment of the Roman Eagle Lodge at Edinburgh, in which the work was conducted in Latin, and the founder and first Master was the linguist Dr John Brown. On his removal to London it became extinct.

LATOMIA.—A corruption of *lautomia*, a stone quarry, sometimes found in Latin Masonic documents.

LATOMUS.—Used by Thory in his "*Acta Latomorum*" as an equivalent for Freemason, but by no means with accuracy.

LATRIA.—In the Roman Catholic Church, that worship paid to God, or highest worship, not rendered to saints.

LAURA.—A collection of little cells, at short distances from each other, in which hermits and religious persons dwelt, in early Christian times, afterwards replaced by monasteries.

LAUREL CROWN (*Corona triumphalis*).—Used in the higher degrees of the Scottish Rite, and allotted as a sign that the recipient has triumphed over his passions.

LAURENS, J. L.—A Masonic author. He published in 1805, the "*Essai historique et antique sur la Franche-Maçonnerie*," and other works have been attributed to him.

LAURIE. (See *Lawrie, Alexander.*)

LAUTU.—A cotton band twisted together, worn as the emblem of regal and sacerdotal authority by the Incas of Peru.

LAVAL, GILLES DE.—Under a former heading (see *Goetia*) we have spoken of the fatal effects of excited imagination on the uneducated mind, inducing phantoms, delirium, and even death. We have now to deal with a case of a perverted mind, interesting in a psychological sense, but otherwise horrible to the humane student of speculative Masonry. The person whose acts we are about to describe was the actual original of the children's story of Blue Beard; in fact, his beard was so black, that it glinted blue when exposed to the sun's rays. He was lord or seigneur of Raiz, in Brittany, and his portrait still hangs, as a Marshal of France, in its accustomed place, in the Museum of Versailles. He was a man of violent temper, and thus devoted himself to black magic. He was luxurious both in his devotions and his table; he was accompanied by chaplains covered with gold ornaments, and the cross and banner (according to the habits of those days) were ever carried before him. Pages and choristers surrounded him in rich habiliments. It was, however, after a time, a matter of remark, that one of these boys was every day withdrawn and

seen no more, but was replaced by another, and there was a severe interdiction against inquiry on the part of any one. The children, under the feudal system supported by the priests of Rome to the present day, were taken under enormous promises of a brilliant future from poor families. This devotion was a mask for infamous practices. The marshal, being ruined by his expenses, had determined to create for himself riches he was too idle to draw from his lands. He had already exhausted his resources in futile alchymical experiments, and so resolved to appeal to the demoniacal powers, if such there be, for gold, the besetting sin of humanity. He found a tool in a Florentine, named Prelati, an apostate priest, and in Sillé, his steward, who was, perhaps, equally eager for gold as his master. The marshal had married a young lady of noble birth, and retained her almost a prisoner in his mansion of Machecoul, where there was a tower, which, already in ruins, might fall to pieces at any day. The marshal gave orders that no one was to enter this tower. But Madame de Raiz, who was often left alone at night, could not but perceive glaring torchlights in it. Being afraid of her husband, she did not dare to ask him, his strange and preoccupied manners having terrified her. On Easter Day, 1440, after having taken a solemn communion in his chapel, the marshal took leave of his wife, telling her that he was about to set out for the Holy Land. His poor wife did not utter a word in her terror, and being in a delicate state, the marshal permitted her sister to come to her as company during his absence. Madame de Raiz eagerly accepted this, and sent for her sister, and Gilles de Laval took horse and departed. When her sister arrived, she confided her fears and anxieties to her. What may be going on in the mansion? Why is the Seigneur de Raiz so sombre? What becomes of those children which daily disappear? Wherefore these nocturnal lights in the walled tower? This was a problem sufficient to excite the curiosity of two women, educated as women then were. We can easily imagine that to think was to do. They explored every nook and cranny; and finally, in the chapel behind the altar, they found what they sought—a brazen spring, concealed within the architectural ornaments, yielded to their touch, a stone turned, and the steps of a staircase leading upwards were visible. It was the forbidden tower. On the first floor they found a chapel, with a reversed cross, and tapers of black wax, and on the altar a figure of the demon. On the second they found furnaces, alembics, charcoal, and all alchymistical apparatus. The third chamber was dark, suffocating, and fœtid. Madame de Raiz overturned a vase, and felt her robe and her feet inundated by a thick and unknown liquid. When

she regained the common light, she found herself covered with blood. Her sister Anne wished to fly, but the Chastelaine of the castle was more courageous. She went down and took the lamp of the infernal chapel, and returned to the upper chamber, where she beheld a horrible sight. Copper basins were ranged along the walls, with tickets indicating their dates, and in the centre of the chamber lay the body of a child recently murdered. The two women were nearly dead with affright, and Madame de Raiz tried all she could to efface the stains from her apparel, but in vain; and they were about to depart, when fearful sounds were heard in the courtyard calling to Madame de Raiz, and telling her the marshal had returned. Sister Anne rushed up to the battlements, and when madame came down trembling through the chapel, she found herself face to face with her infuriated husband, followed by the Florentine Prelati and Sillé. The monster seized his wife by the arm, and took her into the chapel, when Prelati remarked to his master, "You perceive the victim has come willingly." "Very well," said the marshal, "let the black mass be performed." M. de Raiz himself opened a chest within the altar, and took therefrom a long sharp knife, and sat down by his wife, with the intent of sacrificing her. The deluded marshal had pursued the assistants, and from Nantes had brought back the culprits. During this time her sister Anne, being forgotten upon the battlements, did not descend, being also in terror, but having her veil with her, detached it, and made signals of distress, to which two cavaliers replied, riding furiously up to the castle or mansion. These were two brothers of the Chastelaine who came to see her, and make her merry during her husband's absence. They created some excitement, as strangers, in the outer precincts, and frightened Gilles de Laval. So he interrupted the absurd and horrible ceremony; and he said, "Madame, if you will do what I tell you, I shall give you mercy, and nothing further will happen. On these conditions—that you return to your chamber, change your apparel, and rejoin me in the reception-hall, where I shall receive your brothers. If you say a word before them, or even anything that may cause suspicion, I shall, after their departure, bring you back into this place, and we shall resume the black mass now commenced; and when the consecration takes place, it is necessary that you die." He then rose, and taking his wife by the hand, led her to her chamber, and himself descended to the reception-hall, where, with consummate dissimulation, he welcomed his brothers-in-law. Presently appeared Madame de Raiz, pale as a ghost. Gilles de Laval dominated her with a fixed look, and never took his eyes off her. "You are ill, my sister," said one of the brothers. "No;

merely unwell;" and then she whispered, "he is about to kill me; save my life!" At this crisis sister Anne, who had managed to get away from the battlements, rushed into the chamber, crying, "Take us away; save us, my brothers! for this man is a murderer!" pointing to Gilles de Laval. It was seen by the men-at-arms that their master was in the wrong; so, although a slight encounter took place, they speedily laid down their arms, and justice was done. Don John V. invested Machecoul, and Gilles de Laval surrendered without any trouble. He was adjudged homicidal; and the ecclesiastical laws were even more severe. Finally, he was burnt alive in the field of St Magdalene, close to Nantes, but before his death bequeathed a moral to mankind. He had been a daring man, and was convicted of execrable crimes. Even to the last he showed a bold front, and stood upon points of etiquette with his judges. Greed of gold, in his case, as in that of so many others, had been his ruin. It is beyond our immediate purpose to say more. The moral is obvious to those who will calmly read this article and the article *Goetia.*

LAVER, BRAZEN.—Commanded to be made by Moses for the tabernacle service (Exod. xxxviii. 8). Similar vessels were in use in the ancient mysteries, and still necessary in the symbolism of some of the high degrees.

LAW, MORAL. (See *Moral Law.*)

LAW, ORAL. (See *Oral Law.*)

LAW, PARLIAMENTARY. (See *Parliamentary Law.*)

LAW, SACRED. (See *Sacred Law* and *Therioz.*)

LAWFUL INFORMATION. (See *Information, Lawful.*)

LAWRIE, ALEXANDER.—Originally a stocking weaver, and afterwards a bookseller and stationer in Parliament Square, Edinburgh, and publisher of a work on the History of Freemasonry in 1804; but there is a doubt as to whether he was really the author. He was afterwards Grand Secretary of the Grand Lodge of Scotland. According to an autograph note by Dr David Irving, his book was really written by Sir David Brewster. Lawrie's son, William Alexander Laurie, for some unexplained reason, changed the spelling of his name, using *u* instead of *w*, and published a remarkable work, based on the former book, in 1859. This latter was Grand Secretary in Scotland for many years, and died in 1870, highly respected.

LAWS OF MASONRY.—These consist of three classes—1. Landmarks; 2. General Laws or Regulations; 3. Local Laws or Regulations. The first of these classes has already been discussed. The second consists of the regulations enacted by the various Grand Lodges at a time when the jurisdiction of the several bodies was co-existent; and from the fact of their demise, they have become

practically unrepealable. Their general substance is to be found in the old constitutions recognised in 1717, and adopted previous to 1721. Local laws are such laws as are made by special Grand Lodges for the regulation of affairs within their several jurisdictions, and are only binding in so far that they do not conflict with the Landmarks and the General Laws.

LAX OBSERVANCE (*Observantia Lata*).—On the establishment of the rite of Strict Observance by Hund, the adherents of the latter designated by this term all Lodges preferring to remain faithful to the English Rite.

LAY BROTHERS.—1. Founded in the eleventh century, and apparently connected with the corporations of builders and stone masons. The order had two classes, and was skilled in architecture. 2. A degree or class in the Strict Observance.

LAYER.—A workman inferior to an Operative Freemason—one who builds in brick; the word is thus found "layer" (Hart and Kilwinning MSS.), "leyer" (Sloane MS.), "rough layer" (Alnwick MSS.), "leye" (Contract for Fotheringay Church). In modern times we say bricklayer, but the word is to be found in the Booke for a Justice of Peace (fol. 17), 1559, in this passage:—"None artificer nor labourer hereafter named, take no more nor greater wages than hereafter is limited . . . that is to say, a free mason, master carpenter, rough mason, bricke layer."

LAZARISTS.—A body of Roman Catholic missionaries, founded by St Vincent de Paul in 1632, and so termed from their occupying the priory of St Lazarus at Paris.

LAZARUS, ORDER OF.—1. The memory of a monk of this name in the ninth century is celebrated by the Romish Church on February 21st, because neither the threats nor violence of the Emperor Theophilus could prevent him painting images of the saints. He was afterwards esteemed the patron of the sick, especially lepers; and an order was instituted in Palestine, termed the United Order of St Lazarus and of our beloved Lady of Mount Carmel. But the Order of St Lazarus has a prior historical claim to that of Mount Carmel. It was originally founded at Jerusalem, and was a military order fighting against the Saracens, by whom it was almost destroyed. It was in the highest state of prosperity during the reign of Baldwin II., king of Jerusalem. In 1150, the knights pronounced the three vows of obedience, poverty, and chastity, in the presence of William the Patriarch—adopting the rules of St Benedict. In 1590, Innocent VIII. tried, without success, to incorporate them, and all their estates in France, with the Knights of Malta. In 1572, Gregory XII. united the Italian Knights of the Order with that of St Maurice, then founded by Philibert Emmanuel, Duke of Savoy. In 1607-8,

Henry IV. united them by Bull from Paul V. with Notre-Dame de Mount Carmel, the first Grand Master being Philibert de Nerestan, his chamberlain, and the dignity was confirmed to his descendants. Badge, an eight-pointed star *emaillée*; colours, amaranth and *vert*, with figures of the Virgin Mary and St Lazarus on the obverse and reverse. The points terminate with pearls and gold beads, and in the four chief angles are *fleurs-de-lis*. Ribbon: broad, watered, amaranth colour, worn scarf-wise over the left. In 1779, the brother of Louis XVI., Louis Stanislaus Xavier, Count de Provence, was Grand Master of the United Confraternities, and, with the king's approbation, he thought proper to separate them. St Lazarus then became the first order, and was divided into two classes—I. Grand Commanders, wearing a small star of silver spangles, bordée with spangles *or;* in the centre a small square-ended cross *or*, on which appears the motto, *Armis et Atavis*. Ribbon: pale green, watered. II. Commanders, wearing a somewhat smaller cross, suspended from the neck. The Order of Notre-Dame de Mont Carmel was annexed to the École Militaire, with an amaranth ribbon and cross similar to the original form. 2. The Order of Lazarus is also Masonic, and the members wear an emerald cross on the breast.

LEAGUE, GERMAN, or *Deutsches Bund.*—Instituted against Napoleon in 1810.

LEBANON (Hebrew, לְבָנוֹן, Sept. Λίβανος, *White Incense*).—Used in the twenty-second degree of the Scottish Rite, otherwise known as Knight of the Royal Axe or Prince of Lebanon or Libanus. The range of mountains in Syria are of white limestone, and tradition says that thence the timber for King Solomon's Temple was obtained. (See *Druses.*)

LE BAULD DE NANS, CLAUDE ETIENNE.—Born at Besançon. 1736. By profession an actor, but devoting his leisure time to the cultivation of the literary aspects of Masonry. He was seven years, from 1771 to 1778, W.M. of the Lodge St Charles de l'Union at Mannheim, and afterwards orator of the Lodge Royal York of Friendship at Berlin. He composed many odes and essays of a Masonic character, and died at Berlin in 1789.

LECHANGEUR.—An officer of a lodge in Milan. In 1805, he was a candidate for membership in the newly-established Ancient and Accepted Rite, but after having received some of the degrees, the Supreme Council declined to allow him to proceed further; whereupon he, it is said, revenged himself by creating the Rite of Mizraim of ninety degrees, and declared himself Superior Grand Conservator. Chapters were established by him at Naples; and, in 1810, he granted a patent to Michel Bedarride, who carried the rite to France. He died 1812.

LECTURER, GRAND.—An officer peculiar to American Masonry, who watches over the ritual of the craft in that country, and travels from place to place to correct inaccuracies and give instruction.

LECTURES.—Craft Masonry has appropriate lectures to each degree, divided into sections for the greater convenience of instruction. It would be out of place, and even superfluous, to enter upon details here. They have been frequently revised, and contain the principles, ceremonies, and symbolical interpretations necessary for the proper appreciation of Freemasonry.

LEFRANC, ABBÉ.—A Roman Catholic writer on Masonry, and a bitter enemy of the Fraternity. He was massacred at Paris, together with many other priests, on the 2d September, 1792, although it is said by Thory (*Act. Lat.* i. 192), that M. Ledhui, a Freemason, attempted to save his life, but perished with him. Of his two treatises, "*Le Voile levé pour les curieux*" (1791), and "*Conjuration Contre la Religion Catholique*," Robison made great use. Some idea may be formed of his veracity from the fact that he asserts Faustus Socinus, the founder of Unitarianism, to have been the inventor of Freemasonry.

LEFT HAND.—Among the ancients a symbol of equity and justice. *Apuleius* (Met. l. xi.) says, that one of the ministers of Isis in the procession "bore the symbol of equity, a left hand, fashioned with the palm extended, which seems to be more adapted to administering equity than the right, from its natural inertness, and its being endowed with no craft and no subtilty."

LEFT SIDE.—The first degree is represented by the left side; as the E. A. P. degree is the weakest part of Masonry.

LEGATE (Latin, *Legatus*).—Du Cange says (*Glossar.*) that a legate was one who was "in provincias à Principe ad exercendas judicias mittebatur,"—sent by a prince into the provinces to exercise judicial functions. In the American Scottish Rite, it designates persons sent into unoccupied territories to propagate the rite. It has only come into use since 1866. A legate should possess the 32° at least.

LEGITIMISM, CONSERVATORS OF.—A political society in France under the Restoration of Louis XVIII., having for its object the abolition of constitutionalism.

LEHRLING.—German for an entered apprentice.

LELAND, JOHN.—Born early in the sixteenth century at London, died 18th April, 1552. He was Chaplain to Henry VIII., and "King's Antiquary." His collections are deposited in the Bodleian Library at Oxford.

LELAND MANUSCRIPT.—This MS. is that constantly referred to as the Henry VI. document, the title of which is, "Certayne questyons with answeres to the same, concernynge the mystery

of maconrye; wryttene by the hands of Kynge Henry the Sixthe of the name, and faythfullye copied by me, Johan Leylande, Antiquarius, by the commaunde of his Highnesse, Henry VIII." It has been rejected by the best authorities, although it has been repeatedly reprinted, and the original, after having been diligently sought for, is nowhere to be found in the Bodleian. It was first printed at Frankfort, together with a forged letter from John Locke in 1748, and republished in England in the *Gentleman's Magazine*, 1753 (p. 417). It is now universally given up, although it excited a hot controversy among Masonic critics. Halliwell, Lessing, Keller, and more recently Findel, have opposed it; while Krause, Fessler, Lenning, Reghellini, Preston, Hutchinson, Calcott, and Oliver pronounced for it; Mackey also gives it up.

LEMANCEAU.—A consul of France, who possessed an admirable collection of degrees, of which many are named in this work.

LENGTH OF THE LODGE. (See *Form of the Lodge.*)

LENNING, C.—The pseudonym of a learned German Mason, residing at Paris in 1817, who first projected the "*Encyclopädie der Freemaurerei*," a most valuable book. It was edited for Brockhaus of Leipzig, by Mossdorf; and, indeed, many articles were really written by the editor. Several volumes were published in 1822, 1825, and 1828. A second edition has since appeared, edited by Schletter and Zille.

LENOIR, ALEXANDRE.—Born at Paris, 1761. He was, at first, a successful painter, and, in 1790, was appointed by the National Assembly Conservator of the Museum. He classified the objects of art contained therein, and proved himself an able antiquary. He was the author of a book entitled, "*La Franche Maçonnerie rendue à sa veritable Origine*," Paris, 1814; being the substance of eight lectures delivered before the Metropolitan Chapter of France. He had previously published a book, now practically valueless, on the connection between the Mysteries and Egyptian Hieroglyphics. Died at Paris, 12th June, 1839.

LEONTICA.—Sacrificial festivals among the ancients in honour of the sun. The priests were called Leontes, because they represented the sun under the form of a lion radiant, surmounted by a tiara, and gripping in his forepaws the horns of a bull.

LEPAGE.—Like Lemanceau, a collector of degrees. He lived at Bayonne.

LEROUGE, ANDRÉ JOSEPH ETIENNE.—Born at Commercy, 25th April, 1766. He was also a collector of degrees. Died 1834. He was one of the editors of the French Masonic paper *Hermes*, and was a man of considerable learning, and great liberality in assisting his brethren in the promulgation of Masonic principles.

Lerouge was possessed of a large Masonic library, a catalogue of which is printed.

LESSER LIGHTS.—The lights in a lodge placed East, West, and South. From the situation of Solomon's Temple geographically, the rays of the sun could not penetrate to the North, and therefore it is symbolically a place of darkness.

LESSING, GOTTHOLD EPHRAIM.—Born at Camenz, in the Niederlausitz, 22d January, 1726, and died at Wolfenbüttel, 15th February, 1781, being then librarian to the Duke of Brunswick. He was initiated at Hamburg, and his fearless and critical spirit still finds many adherents at the present day. His two most prominent works on Masonry are *Ernst und Falk*, and the wonderful dramatic epos, *Nathan der Weise*. In the former fragmentary work he discussed, in a remarkable way, the theories of his time in relation to Masonry, and in the latter he showed what were his hopes of its possible future; and he evinced a spirit of harmony, using fables derived from much older sources. There exist two great classical Masonic writers in German literature: the one is Lessing, the other Goethe. They rarely allude openly to the Masonic idea, but their works are full of references. Perhaps the greatest summary of Lessing's character is that of Gervinus (Gesch. d. d. L. iv. 290), who, after describing the miserable and superficial age in which he lived, says of him—in contradistinction to Klopstock and Wieland—that while the two latter had run wild upon classical models and on scriptural subjects, Lessing alone had laid himself at the maternal breast and wrote German, taking his illustrations from actual life. But, in another sense, Lessing illustrated Masonic principles by his wonderful work on art canons, entitled "*Laocoon*," in which not only the critical faculty is so finely developed, but that suggestive, genial, reconstructive principle, of the possession of which critics are so cruelly denuded by the critics' critics. This question of criticism is, after all, Masonic. As Masons pull down, so they ought to rebuild; and, in a speculative sense, that which vanishes from social life, in the way of manners and ideas, requires reformation; hence it is that we may even bracket the remarkable *Anti-Goetze* letters with the other Masonic endeavours of our Bro. Lessing. It would be really a difficult task to indicate the very many Masonic authors of Germany who have striven in their time to give life and light to the principles of the Fraternity. Goethe was one of these, and his lifetime was consecrated to the propagation of ideas in consonance with Masonry; and he died full of honour and reward. So also did Lessing.

LETTUCE.—A plant esteemed sacred in the mysteries of Adonis. (See *Tammuz.*)

LEUCHT. (See *Johnson or Johnstone.*)

LEUCOPETRIANS.—The followers of Leucopetrius, in the Greek Church, during the twelfth century, who rejected all outward ceremonies of religion, and spent their time in prayer and supplication.

LEVEL.—A symbol of equality in Masonry. In the English system a moveable jewel, in the American immovable. It is the proper official emblem of the Senior Warden, and one of the working tools of a F. C. Freemason.

LEVI, ELIPHAZ, otherwise ELIPHAZ LEVI ZAHED.—The Abbé Alphonse Louis Constant, an eminent author of works on philosophical magic. He was a member of the Brotherhood of Light, or *Fratres Lucis,* and at one time an abbé of the Roman Catholic Church, which thrust him out, although in genius and learning he was by far the superior of those who stripped his gown. The editor of this book knew him personally, and a man more unaffected in his manners, or less inflated by his superior attainments, could not be found. At the same time, he entertained no feeling of animosity against his persecutors; he was affable in conversation, genial in manner, and eager to afford information to those whom he found he could admit to his confidence. When he died, some two years ago, the Holy Kabbalah lost one of its most learned expositors. His life was retired, and he left many valuable works behind him in manuscript. He published at Paris four books,—"*Dogme et Rituel de la Haute Magie,*" 1856, second edition, 1860; "*Histoire de la Magie,*" 1860; "*La Clef de Grand Mystères,*" 1861; and "*Legendes et Symboles,*" 1862. He also published "*La Science des Esprits*" and "*Le Sorcier de Meudon.*" At his death, he had prepared for publication "*Le Livre de Mystère,*" and "*L'Anneau de Salomon.*"

LEVITE, KNIGHT. (See *Knight of Light and Clearness,* and *Knight of the True Light.*)

LEVITES.—Sometimes used in the high degrees.

LEVITICON.—The Ritual Book of the New Templars of Paris, founded on a forged gospel of St John, made in the fifteenth century. Fabré de Palaprat made considerable use of it about 1814. The internal evidence is enough to show that it has no exegetical value. The author is said to have been one Nicephorus, a Greek monk of Athens.

LEWIS.—1. The son of a Mason. In France it is *louveteau,* or young wolf, probably on account of the bad state of education among French Masons, who derived everything in Masonry from Egyptian hieroglyphics, and sought to give a factitious glory to

the institution. There is no nation so exact in mathematics, and so wild in theory, as the French. In England and France to be a *lewis*, or *louveteau*, confers certain privileges,—in England, that of being initiated at eighteen (if otherwise suitable, a dispensation being obtained), and in any case before any other candidate of the same evening, however noble; and in France, of receiving Masonic baptism, and the Lodge incurs certain responsibilities of nurture and education. 2. A cramp-iron to be inserted into a cavity in any large stone, so that a pulley and hook may be inserted to lift the stone. Mackey thinks the word to be derived from Norman French, as *lévis;* in technical French building it is called *louve;* but if we think of *pont lévis*, or drawbridge, where a wind-pulley is or was applied, we can perceive the application. 3. The enemies of Masonry may find some consolation in the same idea as applied to the bands, which they themselves called into existence, of the *louve têtes*, who revenged, by fire and sword, the abominations committed upon their fathers and mothers. 4. The placid Masons of 1723, who knew none of these things, adopted the idea of *lewis* into their system, little supposing what mischief they had imported.

LIBANUS. (See *Lebanon.*)

LIBATION.—An ancient rite of homage to God, in whatever form adored; usual among the Hellenes and Romans, but not so much in use among Khamitic races. It was customary to pour wine, or water mixed with wine, upon the heads of victims for the altar, and in social banquets to do the same by pouring a certain portion of the first goblet of the feast by each guest on the ground. It has been stated that the Sacrament of the Cup, denied to the laity by the Roman Catholic system, originated from this practice. In some of the high degrees this custom is perpetuated. In the Order of Ishmael, and other orders, milk, salt, and bread are proffered, and thus the rites of hospitality preserved.

LIBAVIUS, ANDREAS.—Born at Halle, Saxony, died at Coburg, rector of the Gymnasium, 1616. A physician, and an opponent of Paracelsus and the Rosicrucians, against whom he published books.

LIBERTAS.—A word in the Red Cross degree, and also important in that of Knights of the East, or of the Sword.

LIBERTINE.—A man, according to the charges of 1723, is not, if a candidate for Masonry, to be "an irreligious libertine;" that is to say, he must not, whatever other ideas he may entertain, decline to believe in a God. He is distinguished from an Atheist, because the latter, from unreasoning pride, proclaims his infidelity; but many men have been thus stigmatised by the Roman Catholic clergy, and even burnt, without due examination.

LIBERTY OF PASSAGE.—Sometimes interpreted *liberté de penser.* (See *Libertas.*)

LIBERTY, ORDER OF.—A secret androgynous society, founded at Paris in 1740, long since extinct.

LIBRARY.—Every properly constituted Lodge should have a library, not alone of Masonic works, but of general literature, so as to inform the minds of the members as to the generous sentiments of those who have illustrated the progress of the human mind. It is well enough to perform the ceremonies of Masonry, but these ceremonies have only a galvanized and spasmodic life without the essential spirit which instructs by reflection. How can Masonry be truly universal without the adornment and contentment of learning? How can any fraternity of men be humane without the advantages of culture? Charity is a noble and essential principle, but unthinking charity becomes a vain glory.

LIEUTENANT GRAND COMMANDER.—The title of the second and third officers in the Scottish Rite (Grand Consistory), and of the second officer in a Supreme Court.

LIFE MEMBER.—In America the life membership of a Lodge is possible, but not so in an English Lodge. It has many disadvantages; it makes Masonry to assume the functions of a benefit society, and if introduced here would lead to grave difficulties. An unworthy person could not be excluded, because his money would represent him, and it would be admitting plutocrats into the institution—an idea abhorrent to those who, out of small earnings, maintain their proper status in Masonry from a real love of the science. It would leave no choice to the real Masons, for any one might thus, by a sudden accession of fortune, avail himself of such a law. Dr Mackey argues differently, but it is fraught with such grave difficulties, that the English system wisely rejects the notion.

LIGHT.—A very great deal of obscure nonsense has been written on this subject. The light of the Freemason is moral, and not encumbered by the trammels of any particular faith. Craft Masonry brings him to the knowledge of himself, and allowing him as a Master Mason to weigh the comparative safety of goodness and common sense against that of moral and mental obliquity, leaves him free to pursue either course. This has been the endeavour of moralists in all ages, and in the Masonic Fraternity the attempt to enforce the maxim has been on the grandest scale. Hence it is that religion forms no part of the scheme of Masonry: it could not do so as a purely voluntary institution; and were it to be untrue to this essential principle, it would no longer deserve the support of enlightened and generous minds. The symbolism in relation to light is beautiful in

itself, but, being the common property of all men, needs not to be put under a Masonic bushel. All forms of faith include the preference of light to darkness, and it is unnecessary to appeal to ancient times, to the religions of America or the Chinese, in support of the proposition. Without light, none of the designs of T. G. A. O. T. U. could be completed; with light, come hope and happiness to all men.

LIGHT, BROTHERS OF.—A mystic order, *Frates Lucis*, established in Florence in 1498. Among the members of this Order were Pasqualis, Cagliostro, Swedenborg, St Martin, Eliphaz Levi, and many other eminent mystics. Its members were much persecuted by the Inquisition. It is a small but compact body, the members being spread all over the world.

LIGHT, GREAT.—In Viany's Collection.

LIGHT, TRUE, or PERFECT MASON.—In the Chapter of the Grand Lodge Royal York of Berlin.

LIGHTS, FIXED.—In the rituals of the last century, every Lodge-room was supposed to be furnished with three dormer windows, situated east, west, and south.

LIGHTS, SYMBOLICAL.—The lights situated near the chairs of the Master and Senior and Junior Wardens are thus denominated.

LIGURE (Hebrew, לשם).—The first stone in the third row of the high priest's breastplate, and referred to the tribe of Dan. It is supposed to have been the rubellite.

LILY.—An emblem of purity and peace, as was the lotus in Egypt and India. (See *Lotus.*)

LILY OF THE VALLEY.—A side degree in the Templar system of France.

LILY WORK.—Properly lotus work, a part of the ornamentation of King Solomon's Temple.

LINDNER, FRIEDRICH WILHELM. —A professor of philosophy at Leipzig, and author of an attack on Masonry, published in 1819, entitled "*Mac-Benac; Er lebet im Sohne; oder das Positive der Freimaurerei.*"

LINE.—One of the working tools of a Past Master, and presented to the Master of a Lodge on his installation. (See *Plumbline.*)

LINEAR TRIADS.—According to Oliver, this is a figure appearing on some old Royal Arch floorcloth, and had a reference to the three sojourners, representing the three stones on which prayers and thanksgivings were offered on the discovery of the lost Word.

LINGAM.—The symbol of the creating and producing power, together with the *yoni*, in India. In the Hellenic system, they were called the phallus and the cteis. (See *Phallus.*)

LINK.—A degree connected with Mark Masonry (see Gen. xi. 1-9), known as Ark, Mark, Link, or Wrestle. The latter was founded

upon Gen. xxxii. 24-30, when Jacob wrestles with an angel. Jacob named the place Peniel פְּנִיאֵל, because he had seen (as he thought) God face to face.

LINNECAR, RICHARD.—Author of the celebrated Masonic ode beginning—

> "Let there be light—th' Almighty spoke;
> Refulgent beams from chaos broke,
> T' illume the rising earth."

He was Coroner of Wakefield, and for many years Master of the Lodge of Unanimity, No. 238, not now in existence.

LION, KNIGHT OF THE.—Twentieth degree of the Third Series of the Metropolitan Chapter of France.

LION, ORDER OF THE.—An ancient Egyptian Order, during the eighteenth dynasty, mentioned in hieroglyphic documents. There was also the Order of the Fly.

LION, ORDER OF THE SLEEPING.—A political association, founded at Paris in 1816, by Holleville and Cugnet de Montarleau, in favour of the restoration of Napoleon; it was suppressed by the police in the same year.

LION'S PAW.—The grip of the lion was formerly a term for a mode of recognition among Masons, referring to the Lion of the Tribe of Judah.

LITERATURE OF MASONRY. (See *Masonic Literature.*)

LIVERY. (See *Clothed.*)

LIVRE D'OR. (See *Book of Gold.*)

LOBONIAN SOCIETY.—This Society met in the last century at Lob Hall, at the King and Queen, in Norton Folgate, by order of Lob the Great. (See *Derisive Societies.*)

LOCAL LAWS. (See *Laws of Masonry.*)

LOCKE'S LETTER. (See *Leland Manuscript.*)

LODGE.—French, *loge;* German, *loge;* Spanish, *logia;* Portuguese, *loja;* Italian, *loggia;* Sanskrit, *loga.*—1. The assembly room of a Masonic body is thus termed. (See *Lodge Room.*) 2. An assembly of Masons, duly warranted, for labour or business. An assembly of Royal Arch Masons is called a Chapter, and of Cryptic Masons a Council. In the Ancient Order of Ishmael (which see), such meetings are termed Tents, and in the Royal Order of Sikha and the Sat B'hai, they are named Ashayanas. The mediæval builders used to erect wooden sheds or huts for deliberative purposes, and there discuss all matters of architectural importance, and they recognised Strasburg as the Haupt Hütte (which see). Du Cange (*Glossar.*) defines *logia* or *logium* as "a house or habitation," quoting Lambertus Ardensis as saying that "*logia* is a place next to the house where persons were

accustomed to hold pleasant conversation." And thence Lambertus infers that it came from the Greek Λογός, *logos*, a discourse. The Cardinals of the Romish Church, when met in conclave, held their formal proceedings in *logiæ* or lodges. 3. The Lodge itself is a piece of furniture containing the archives and important documents connected with the ceremonials of Masonry, and is only used on grand occasions. (See *Charter, Clandestine, Constitution of a Lodge, Dormant Lodge, Emergency, Extinct Lodge, Holy Lodge, Just Lodge.*)

LODGE, HOLY.—The Lodge over which Moses, Aholiab, and Bezaleel presided at Mount Horeb, referred to in the Royal Arch degree.

LODGE MASTER, ENGLISH.—A degree mentioned in the collection of Lemanceau.

LODGE MASTER, FRENCH.—Twenty-sixth degree of the collection of the Metropolitan Chapter of France.

LODGE, OCCASIONAL. (See *Occasional Lodge.*)

LODGE OF INSTRUCTION.—In England these Lodges are attached by permission to regular Lodges, and afford great instruction to working members. The most important of these Lodges is the Emulation Lodge of Improvement for Master Masons, meeting at Freemason's Hall, London, every Friday throughout the year. It would be illegal to initiate at any of these Lodges; but they have a great effect in maintaining order and proper ceremony. They have a regular record of their proceedings, and effect a great deal of good in Masonry.

LODGE OF ST JOHN.—Masonic tradition asserts that the first Masonic Lodge, after the establishment of Christianity, was held at Jerusalem under the Grand Mastership of St John the Evangelist; and that he and St John the Baptist were both Grand Masters. It accounts for Lodges being called St John's Lodges.

LODGE, PERFECT. (See *Just Lodge.*)

LODGE ROOM. (See *Form of the Lodge.*)

LODGE, ROYAL.—The Grand, or Royal Lodge over which Zerubbabel, Prince of the people, together with Haggai the prophet, and Jeshua, the son of Josedech, the High Priest, presided at the building of the Second Temple, referred to in the Royal Arch degree.

LODGE, SACRED.—The Lodge over which King Solomon, Hiram King of Tyre, and Hiram Abif, presided at the building of the First Temple, built on Mount Moriah, according to tradition.

LODGE, SYMBOL OF THE.—See *Abbreviations*, p. 9, under (*a*), (*b*), and (*i*). Sometimes the delta was placed above the cross. It is obsolete.

LODGES UNDER DISPENSATION. (See *Dispensation.*)

LOGIC.—The art of reasoning, and one of the seven liberal arts and sciences. The Old Constitutions define logic to be the art "that teacheth to discern truth from falsehood."

LOKE.—The Scandinavian Typhon.

LOMBARDY. (See *Travelling Freemasons.*)

LORD.—A Saxon word implying raised or exalted birth, from Anglo-Saxon *hlaford* (hlaford), corrupted into *laford* or *loverd*, and contracted into *lord*. (J. H. Tooke, *Diversions of Purley*, p. 418.)

LOST WORD. (See *Royal Arch*, and *Shemhamphorash.*)

LOTUS (Greek, Λωτός; Arabic, *Gébélié*).—The marsh lotus, or bird's foot trefoil. Lotus Dioscoridis, found in Candia or Crete, is still eaten by the poorer inhabitants. There are some twenty-four species of this plant. It is a species of nymphæa or water-lily, and was not indigenous to Egypt, but introduced from India. It enters largely into the symbolism of the Brahmanical system; and was the analogue among the Hindu poets of the rose in the poetry of the Persians. It was the emblem of the world, and the type of the mountain Meru, the Oriental Olympus. The Egyptians regarded it as a symbol of Osiris, Isis, and Horus. (See also *Lily.*)

LOUISIANA.—Masonry introduced in 1793—the first Lodge being Perfect Union Lodge, under the Grand Lodge of South Carolina. Another Lodge was chartered by the Mother Lodge of Marseilles, and three others by the Grand Lodge of Pennsylvania. These five Lodges met and constituted a Grand Lodge, 11th July, 1812, the first Grand Master being Francis Dubourg. There were many Masonic troubles in Louisiana, but in 1850 they were surmounted, and one Grand Lodge since 1850 has ruled in peace. The Grand Chapter was founded the 5th March, 1813, and the Grand Royal Arch Chapter, acknowledging the jurisdiction of the General Grand Chapter of the U. S. A., in 1828; the Grand Council of Royal and Select Masters was established 16th February, 1856; and the Grand Commandery of Knights Templar, 4th February, 1864. The Ancient and Accepted Scottish Rite has a Grand Consistory, and subordinate bodies under the Supreme Council for the Southern Jurisdiction.

LOUVETEAU. (See *Lewis.*)

LOWEN.—Possibly a mistake in the Lansdowne MS. for Cowan; or possibly from the old Saxon *Löwen*, lion—to signify a wild beast. In any sense, it meant a "Rough Mason." (See *Layer.*)

LOW TWELVE.—In Masonic terminology, midnight, the sun being withdrawn to its utmost extent at that time. It is supposed to be an unpropitious hour.

LOYALTY.—Masonry is a loyal institution, and the words used by our M. W. G. M., "Loyalty and Charity," should be engraven on

every Masonic heart. In all countries obedience to the laws is enjoined as a sacred duty.

LUCHET, JEAN PIERRE LOUIS, MARQUIS DE.—Born at Saintes in 1740, died 1791. He was the author of an attack upon Illuminism, entitled "*Essai sui la Secte des Illuminés*," published in 1789. The third and fourth editions, with alterations and additions attributed to Mirabeau, were printed with the outer title of "*Histoire secret de la Cour de Berlin*," a work of extreme rarity, and burnt by the common executioner. Copies, however, have survived this destruction.

LUCIANISTS, or LUCANISTS.—(1.) A sect of the second century, deriving its name from one Lucianus, or Lucanus, who believed in the materiality of the soul, and denied its immortality. (2.) A sect somewhat later, who taught that God had always been God the Father, and had had the name even before He had a Son.

LUCIFERIANS.—A religious sect in the fourth century, who taught that the soul was of a carnal nature, and transmitted to a child from its father. In other respects, they were devout Trinitarians.

LUKE, ST.—This Evangelist is claimed as the patron of Iatric Masonry.

LULIS.—A certain tribe of nomads, renowned in the days of the poet Háfiz of Persia, who danced and sang with great skill. It is thought that they were identical with the Lúris, introduced into that country from India by Yezdegird, and very probably the ancestors of the modern Oriental Gypsies, who were widely known in the East as the Núri. The word Lúlí is still used in Persian as a synonym for "wanton," "bold," and "vagabond." (See *Gypsies.*)

LULLY, RAYMOND.—Philosopher and adept, son of the seneschal of Majorca, and surnamed *le docteur illuminé.* He was born about 1234, and from his earliest years evinced decided scientific tendencies, of course tinged with the peculiar spirit of the times. Much has been written about him, and his romantic history is not devoid of an instructive moral, and here it is:—One Sunday, in the year 1250, at Palma, in the island of Majorca, a beautiful and wise lady named Ambrosia di Castello, a native of Genoa, went to church. A richly-dressed and gallant cavalier was passing down the street, and beheld the lady. He was struck as by lightning, and the lady passed on into the church. The cavalier spurred on his horse, and followed her in, causing much disturbance among the assembled faithful, for he was known to be the Señor Raymond Lully, seneschal of the isles and mayor of the palace, having a wife and three children; one

named Raymond like himself, another William, and a third a daughter called Magdalene. Madame Castello was also married, and bore a stainless reputation; but the reputation of Raymond Lully was that of a great seducer. This sudden entrance on horseback into the church made considerable noise in the town. Ambrosia was much confused by the circumstance, and consulted her husband, who sagely advised her to cure the man of his madness by a counter-stroke. Lully by this time had already written to the lady in extravagant terms. She replied thus:—"To answer a love which you allege to be superhuman, it is necessary that you should have an immortal existence. This love, heroically and entirely sacrificed to our duty throughout all the lives dear to us (I hope they may be long), might create an eternity for us at the moment when God and the world will permit of our amours. It is said that there exists an elixir of life; seek to discover it, and when you are certain that you have found it, come and see me. Until that time, live for your wife and children, as I live for my husband, whom I love, and if you meet me in the street, by no means take any notice of me." This was a gracious mode of remitting the daring suitor to the Greek Kalends; but he did not understand it in that sense; and from that hour the brilliant cavalier was merged into the grave and sombre alchymist. Don Juan had metamorphosed himself into Faust. Years passed away, and Lully's wife died, Ambrosia di Castello also becoming a widow; but the alchymist had become absorbed in the great work. Finally, on one particular day, the widow being alone, Raymond Lully was announced to her, and there entered an old, bald-pated man, holding in his hand a phial full of a red elixir which flashed like fire. He advanced with trembling feebleness, and sought to gain her eyes. She was before him, and did not know him—her ideal being still the young and brilliant horseman of the church of Palma. At last she said, "It is I; what do you require?" On hearing her speak he shuddered, and beheld her as he had seen her years before. He fell at her feet, and still holding out the phial, he said, "Take this—drink, for this is life. I have spent thirty years of my own life on it; but I have tried it, and I am sure this is the elixir of immortality!" "How have you tried it?" asked Ambrosia, with a sad smile. "For two months," replied Raymond, "after having partaken of it, I abstained from all nourishment. Hunger seized upon me—pains ensued; but I feel a potency of life within me stronger than any I yet possessed." "I am willing to believe you," replied Ambrosia; "but this elixir which preserves life cannot restore youth, my poor friend—behold yourself!" and presented him with a mirror.

Lully started back in horror; for thirty years he had never thought of looking at himself. "And now, Raymond," continued Ambrosia, displaying her white hair, and showing him her bosom eaten away by a cancer, "is it *this* you would render immortal?" And observing the terrible looks of the alchymist, she calmly continued: "Listen to me. For thirty years I have loved you, and do not wish to condemn you to perpetual imprisonment in the body of a decrepid man. Do not condemn me in return. Let me enjoy the happiness of that death which is true life. Let me be transformed to live once more in eternal youth. I desire none of that elixir which prolongs the night of the tomb, and aspire to immortality!" Raymond Lully dashed the phial to the earth, and it was broken to pieces. "I deliver you," said he, "and remain in prison for you. Live in the immortality of heaven. I am condemned for ever to the living death of earth!" And bursting into a flood of tears, with his face hidden in his hands, he fled. Some months afterwards, a monk of the Order of St Francis ministered to Ambrosia di Castello in her last moments, and that monk was Raymond Lully. Legend goes on to relate, that for several centuries the unhappy man lingered on in his living tomb; and that on the day appointed for his natural death he suffered all the tortures attendant upon the death-transformation; but the fatal elixir preserved him, and relief was impossible. He recovered, and devoted himself to pious and good works. God granted him every blessing, save that of death. One day the tree of knowledge appeared to him in a vision, and he divined the meaning of the Holy Kabbalah, and became the Illuminated Doctor. His glory and fame spread over the whole earth; but that renown, for which so many sigh in vain, brought no relief to him. He knew how to make gold, and could buy the whole world, and all its monuments, without being able to purchase the luxury of the tomb. He sought death in every form, but in vain; and when a young Arab tried to assassinate him for the sake of the religion of Islâm, his wounds healed, and he was himself once more. He went to Tunis, and preached Christianity in the hope of finding a grave; but the Bey of Tunis, admiring his wisdom and heroism, strictly protected him, and forbade the slightest harm to be offered him. After preaching vehemently against Islâm in different parts of Africa, he returned to Tunis, unhurt. At last the mob grew furious with him, and almost buried him under a mountain of stones, where he lay bleeding and wounded, but immortal in mortality! The next night two Genoese merchants —Stephen Colonna and Louis de Pastorga—sailing on the coast, beheld a brilliant light upon the shore. They landed, and

beneath the stones, discovered Raymond Lully alive and breathing. They conveyed him on board their vessel, and took him to Majorca. Here God had pity on him, and finally, by a miracle, mercifully permitted him to receive the boon of death. Such is the romance of Raymond Lully. The real history of this man is very different. He was the son of the seneschal of the legend, and an able chymist. He discovered the art of preparing carbonate of potash with tartrates and wood ashes, the mode of rectifying spirits of wine, the preparation of essential oils, the refining of silver, and the production of ductile mercury. The rose nobles he made for Edward III. were not actually gold, but the science of the times could not detect the sophistication of the alloy, although some philosophers have maintained that Raymond Lully really separated the gold hidden in silver ores, and purified it with antimony—a process actually indicated by many hermetic symbols. In 1276, Lully founded a college of Franciscans at Palma, for the study of Oriental languages, especially Arabic, to enable the students to refute the Mohammedan Moors. John XXI. confirmed this institution by a brief. Between 1293 and 1311, Lully founded several colleges for the study of languages. Cardinal Ximenes held Lully in high esteem. He died at about eighty years of age, in 1314, according to Genebrard.

LUMINARIES.—*Luminaires.* The first five officers in a French Lodge are thus termed, viz., the Master, two Wardens, Orator, and Secretary, because by them light is dispensed to the Lodge.

LUNATICS, ORDER OF.—An association existing in France at one time, and probably not yet extinct. As a corporation, it was formed about the beginning of the eighteenth century. All persons eminent for eccentricity were jocularly elected members of this society in their absence, some special act being selected as the test qualification.

LUNETTE.—In architecture, a spherical or cylindrical aperture in a ceiling.

LUNUS.—Khons-Lunus is an Egyptian deity sometimes represented as a hawk-headed divinity surmounted by the crescent and the disc, and sometimes as a child with a tress on the shoulder with the same accompaniments; also with the head of an ibis similarly crowned or bearing a feather, when he is called Thoth-Lunus. In some papyri, he is depicted as sitting in a boat with a human bearded face, and adored by the four cynocephali. It is not clear why lunar attributes should be assigned to Khons, Thoth, and sometimes to Osiris, but the worship of Lunus was very extensive through ancient Egypt; the figures are very numerous, and in the bas-reliefs the god bears either the flagellum, the sceptre, or the triple *tat.* The native Egyptian name was Aah.

Champollion mentions in his Pantheon a Lunus *bifrons.* Hermes Trismegistus says—"The moon, instrument of birth, transforms the inferior matter." In consequence of the phases of the moon, it is continually associated with the ideas of birth and renovation, and it is thus that Lucina is confounded with Diana or Selené. Aah presides over rejuvenation and resurrection. (See *Khons.*)

LUPERCALIA.—Festivals of the ancient Romans in honour of Pau, at which the priest known as Luperci presided. Pope Gelasius abolished them in 496.

LUSTRATION.—A religious rite practised in antiquity before any act of devotion; it was a symbol of purification and innocence. In Mediæval Latin, *lustrare* means *to initiate.*

LUX.—Latin for light. The Rosicrucians esteemed light to be the philosopher's stone, and the cross was an emblem of light, because it contained within its figure the three parts forming LVX, or light.

LUX E TENEBRIS.—Light out of darkness. Masonic truth proceeding from initiation.

LUX FIAT ET LUX FIT.—Let there be light, and there was light. Sometimes used in Masonic documents.

LUXOR, BROTHERHOOD OF.—A fraternity in America having a Rosicrucian basis, and numbering many members.

L. V. C.—*Labor viris convenit.* Labour is suitable for men. Letters inscribed on the rings of the Knights of Baron Von Hund's system. The device of the Scottish Lodge of the Nine Sisters at Brunswick.

LYONS, THE SYSTEM OF.—The name applied to the reformed ritual and regulations adopted by the Lodge Chevaliers bienfaisants de la Sainte Cité, at Lyons, at the Convention of Lyons, November and December, 1778, under the presidency of Brother Villermoz.

LYRE, CHILD OF THE.—Fifty-fourth degree of the Rite of Memphis.

M

M.—The thirteenth letter of the English and Hebrew, and the twenty-fourth of the Arabic, alphabets, (מ) Mem signifying water, and having the numerical equivalent of 40. As a Roman numeral, M stands for a thousand, being the definite numeral in Hebrew and Latin for an indeterminate number, as before said in this book. With a dash over it thus, $\overline{M}$, it signifies a million. The Hebrew sacred name of God applied to this letter is מְבֹרָךְ, *Meborach, Benedictus.*

MAACAH.—Hebrew מַעֲכָה, the father of Achish, king of Gath (1 Kings ii. 39), to whom the servants of Shimei fled, causing the ruin of their master. The Scottish Rite talks (in the eleventh degree) of a certain Maacah, king of Cheth, which is an obvious error. It has been thought that the legend of the assassins of Hiram arose from this passage.

MAC.—Hebrew מַק (Isa. iii. 24). Rottenness, whence our word *muck;* also Hebrew נָכָה, *nacha, direct, straight* (Jud. xviii. 6), and sometimes *to strike.* The whole word is *Mac-bĕnah;* מַק־כְּנָה, *ædificantis putrido, filius putrificationis;* compare the Syriac מַכְּבְּנָא, *percussio, interfectio ædificantis.* An important word in the third degree. Dr Mackey attributes the introduction of this word to the adherents of the House of Stuart, who used Masonry for political purposes; hence "the widow's son" was applied to them to James the Second, son of Henrietta Maria, widow of Charles I., taking the word *macbenac* from the Gaelic, in which *mac* is *son* and *benach* is *blessed,* from verb active, *bennaich, to bless.*

MACARIANS.—1. A sect of the fourth century, following Macarius, an Egyptian monk. 2. Also the followers of an Irishman of the same name in the ninth century, who maintained that one special intelligence performed the spiritual and rational functions of mankind.

MACARONIS.—In the last century, foppish men affecting extreme views on dress were thus termed.

MACBENAC.—(See *Mac.*) Used in the Lodge *Chevaliers bienfaisants de la Cité Sainte,* where the novice is thus termed.

MACCABEES.—A family of Jewish warriors who bore on their standards the letters מכבי, M. C. B. I., being the initials of the sentence, *Mi Camocha Baalim Jehovah*—"Who is like unto Thee among the gods, O Jehovah." Used in the Scottish Rite.

MACERIO.—Given by Du Cange as Mediæval Latin for *Mason,* from *maceria,* a wall = *materia,* building materials. Obsolete. The same may be said of *macio, maçonetus, maczo,* and *massonus.*

MAÇON.—French for mason—said to be derived from *maison,* a house.

MAÇONNE.—Used in France to designate a female Mason. 2. M. Egyptiénne. The third degree in Cagliostro's Rite of Adoption.

MACROCOSM.—The outer world or universe, as distinguished from man.

MADE.—Initiated. (See *Make.*)

MADMAN.—Madmen are necessarily unqualified to become Masons.

MAGAZINE. (See *Masonic Literature.*)

MAGI.—1. The title of the ancient hereditary priests of the Persians

and Medians, said to be derived from *mog* or *mag*, or priest, in Pehlvi. They were originally one of the six tribes into which the Medes were divided (Herod. i. 101; Plin. *Hist. Nat.* v. 29). Under the Medo-Persian Government, they acquired great influence, and formed a sacred caste or college (Xenoph. *Cyrop* viii. 1-23; Ammian. Marcell. xxiii. 6). Porphyry (*Abst.* iv. 16) says, "The learned men who are engaged among the Persians in the service of the Deity are called Magi;" and Suidas says, "Among the Persians the lovers of wisdom (φιλόσοφοι) and the servants of God are called Magi." Under the reform of Zoroaster, they were divided into three classes or degrees—1. Herbeds, novitiates or apprentices; 2. Mobeds, or Masters; 3. Destur Mobeds, or Perfect Masters (*Zendav.* ii. 171, 261). These latter only were allowed to officiate in the temples. The headship of this caste would seem to have been elective, and we find Nergal Sharetser mentioned as the רַב־מָג or Master of the Magi, chief of the Sacred Fire, an office to which Daniel was subsequently elevated (Dan. ii. 48). The Chaldees had similar colleges as well as the Egyptians, and there is an analogy between them and the chief of the various ancient mysteries. They practised various arts of divination, and had great political influence. Their mode of life was austere; their food, flour and vegetables; they wore white garments, and slept on the ground. The initiatory ceremonies were of the most severe character. (See *Alli Allahis.*)

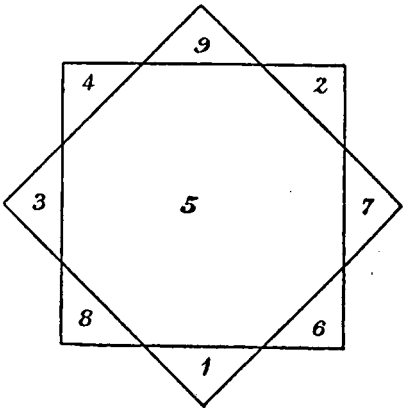
MAGIC.—That science which, apparently of a subjective character, is actually objective and governs the world. It is the practical art of communicating with supernal, supramundane, and infernal or lower beings. As a matter of fact, it may be divided into three divisions, Theurgia, Goetia, and Natural Magic, or the cognizance of physical objects in their essential forms and properties. Theurgia has long since been appropriated as the peculiar sphere of the theosophists and metaphysicians; Goetia has been abandoned to the lowest of quacks; and natural magic has risen with healing in its wings to the proud position of an exact and progressive study, ameliorating the condition of mankind wherever its beneficent influence is found. The codification of any system is sure to lead to comparison, and from comparison we attain truth. It is for this reason that in Christian philosophical magic we find a constant identification of the founder of that faith with its doctrines—in which, we may presume, he had been reared. All our great world-teachers were to a certain extent magicians; and they were occupied with the inter-relations of number and form—especially Plato in his Parmenides and Timæus, and Pythagoras in his school at Crotona. There is

little doubt that the realistic desires of modern times have contributed to bring magic into disrepute and ridicule, and it is impossible to blame the spirit of the time in doing so, when we regard the hideous and foolish manner in which magical matters have been portrayed. Faith is an essential element in magic, and existed long before other ideas which presume its pre-existence. It is said that it takes a wise man to make a fool; and a man's ideas must be exalted almost to madness,—that is to say, his brain-susceptibility must be increased far beyond the low, miserable status of modern civilisation,—before he can become a true magician. A pursuit of this science also implies a certain amount of isolation and an abnegation of self. That the modern Freemasons ever had anything to do with magic is doubtful, in the sense especially of invoking spirits. It is true that some of the continental Hermetic Rites employed magical formulæ to express philosophical truths, and in the Rite of St Martin and in the Rite of Cagliostro visions were sought, but not exactly of a magical character. Dr John Dee, Eckharthausen the German, and Nicolas Flamel, have nothing in common with them, and these three are good specimens of each class. (See *Goetia; Laval, Gilles de; Theurgia; and Theosophists.*)

MAGICIANS, SOCIETY OF THE.—Founded in the seventeenth century by Baptista Porta, and subsequently identified with the Rosicrucians, who at one time held great sway in Lombardy and other parts of Upper Italy. The Society of Magicians wore flat caps, with Templar ear flaps, and a black close gown.

MAGIC SQUARES.—A magic square has been defined to be a series of numbers, arranged in an equal number of cells, constituting a square figure, the enumeration of all of whose columns, vertically, horizontally, and diagonally, will give the same sum. These magic squares, which almost run to infinity, have attracted the attention of the thoughtful and learned in all ages. It would be impossible to give these magic squares, together with their explanation, in this book. It is sufficient to give the Oriental Square, named after the planet Saturn, Zahal, the sum of the digits being equal to 45 (1 + 2 + 3 + 4 + 5 + 6 + 7+

Fig. 1.



8 + 9), being the exact corresponding value of the letters in the word Zahal, in Arabic. The table (fig. 2) is the Talmudical method, making fifteen each way, being the numerical value of יה, JAH—a form of the Tetragrammaton. Cornelius Agrippa Von Nettesheim has given all these squares.

Fig. 2.

4	9	2
3	5	7
8	1	6

MAGISTER.—Latin for Master. 1. The *Magister Cœmentarium* was one who presided over the building of edifices in the Middle Ages, equal to Master. 2. *Magister Hospitalis* (see *Master of the Hospital*). 3. *Magister Lapidum*, otherwise Master Mason. 4. *Magister Militiæ Christi* (see *Master of the Chivalry of Christ*). 5. *Magister Perrerius*, Master of Stones. 6. *Magister Templi* (see *Master of the Temple*).

MAGISTRI COMACINI.—The city of Como was the principal rendezvous of the Travelling Masons, and those who had passed its examinations were called Masters of Como, and held in high esteem.

MAGNA EST VERITAS ET PRÆVALEBIT.—Truth is great and will prevail. Motto of the Red Cross degree.

MAGNANIMOUS.—A term applied in modern times to Knights Templar.

MAGNETIC MASONRY. (See *Iatric Masonry.*)

MAGUS.—1. Eighth (or, according to some, fourteenth) degree of the system of Illuminism, and the first of the Greater Mysteries. 2. Ninth and last degree of the German Rosicrucians. 3. 7° R. Strict Observance. 4. 65° R. M. degree of the Strict Observance. Thory mentions a Sovereign Magus of the fifth degree of the Clerical-Kabbalistic system.

MAH (Hebrew, מָה).—An enclitic particle of exclamation, and sometimes of interrogation; as a pronoun, *who, which, what;* as a particle, *how, by what means? in what manner? wherefore? why?* When combined with the Hebrew definite article, it signified *what! the*—and alludes to the Master's word.

MAHARAJAS, SECT OF. (See *Vallabhácharyas.*)

MAHER-SHALAL-HASH-BAZ, מַהֵר־שָׁלָל־חָשׁ־בַּז; Sept., Τοῦ οξέως προνομὴν ποιῆσαι σκύλων—"He hasteth to the spoil." Alluding to the night attack of the Assyrians. Used to indicate readiness of action on the part of the Masonic Knights Templar, as well as in the Red Cross degree.

MAIER, MICHAEL.—Born in Holstein, 1568; died at Magdeburg, 1620. He was a Rosicrucian, and attempted to introduce it into England. He was an authority on the subject, and wrote several books in defence of it, viz., "*Lusus Serius,*" 1617;

"*Atlanta Fugiens*," 1618; "*De Fraternitate Rosæ Crucis*," 1618; "*Septimana Philosophica*," 1620. In one of these works he says —"Like the Pythagoreans and Egyptians, the Rosicrucians exact vows of silence and secrecy. Ignorant men have treated the whole as a fiction; but this has arisen from the five years' probation to which they subject even well-qualified novices before they are admitted to the higher mysteries, and within this period they are to learn how to govern their own tongues."

MAINE.—The Grand Lodge of Maine was not organized definitively until the 1st June, 1820, with Bro. William King as first G. M. To this, in 1821, succeeded the Grand Royal Arch Chapter; the Grand Council of Royal Arch Masons was organized in 1851; and the Grand Commandery in 1852.

MAITRE MAÇON.—The French designation of the Master Mason.

MAITRESSE AGISSANTE.—Active mistress of an androgynous lodge, under Cagliostro's system. Maitresse Maçon was a title given in the French Rite of Adoption.

MAJOR.—Sixth degree of the German Rose Croix.

MAJOR ILLUMINATUS.—Eighth degree of the Illuminati of Bavaria.

MAKE.—"To make Masons" is a very ancient term; it is found in the Lansdowne MS., 1560. "These be all the charges . . . read at the making of a Mason."

MALACH.—The term has been improperly thought to be "angel;" it may be used for "king;" it really means any proper person in just authority. It is properly "Melek."

MALACHI.—Pavilion S. in the thirty-second degree of the Scottish Rite, appertaining to the Princes of the Royal Secret, the Knights of the East and West, and the Princes of Jerusalem. Derived from the Emperors of the East and West.

MALACHI, or MALACH (Hebrew, מַלְאָכִי).—1. A messenger; also a king; one having power to confer benefits not to be hereafter disputed. 2. Melech was also Moloch, or Saturn, the Seb of Egypt, or crocodile who devoured his children, until the Cretans elevated Jupiter Dyaus, or Zeus, in his place. The Sabbath, or *Dies Saturnis*, was dedicated to the stone devourer. (See the thirty-second degree of the A. and A. Rite.)

MALLET.—1. A working tool of a Mark Master. 2. An emblem of the third degree, often confounded with the common gavel.

MALTA.—Formerly *Melita*. 1. A little island in the Mediterranean Sea. At one time a great seat of Masonry, having a singular history; now a station of the British fleet, and the place to which Earl Russell beckoned the effete Pope of Rome. 2. To this island territorially is affixed the degree of Knight of Malta, and the Knight of St Paul or the Mediterranean Pass. To receive it perfectly it is necessary to land at Valetta, and make *crève* in

a very humble posture, which being satisfactorily done, it becomes a right to the postulant. This posture of *crêve*, which cannot be described here, is restricted to Christian nationalities; no Mussulman or Brahman can receive it. It is, however, frequently conferred "by communication." (See *Maltese Cross.*)

MALTESE CROSS.—An eight-pointed cross, worn by the Knights of Malta, and heraldically described as "a cross *pattée*, the extremity of each *pattée* notched at a deep angle." These points are supposed to refer to the eight beatitudes.

MAN.—1. The microcosm, or the little world. 2. A man was inscribed on the Royal Arch banners, denoting Reuben. 3. *Der Mann* is the second degree of the German Union.

MANDATE.—1. A commission of supreme authority. Du Cange has it thus:—"*Mandatum* breve aut edictum regium"—royal brief or edict. "*Mandamentum literæ quibus magistratus aliquid mandat*"—letters in which a magistrate commands anything. Hence the decrees and orders of a Grand Master have a mandatory character. 2. The Sásánas, or commissions of the Royal Order of Sikha and the Sat B'hai, are called mandates, and require implicit obedience. 3. The Jesuits issue mandatory instructions; but, having lost their real head (see *Jesuits*), they have shielded themselves very unsuccessfully under another crumbling authority.

MANGOURIT, MICHEL ANGE BERNARD DE.—Founder, in 1776, of the Rite of *Sublime Élus de la Vérité* (Sublime Elects of Truth), and also a promoter of the Charitable Society of Ladies of Mont Thabor. He must have been a many-sided man, for he exerted himself to found, in addition to his former benefactions, the French Masonic Literary Society *des Libres Penseurs.* He was the author of *Le Cours de Philosophie Maçonnique.* Died, February 17, 1829.

MANICHÆANS.—A sect of the third century, who believed in two eternal principles of good and evil, the latter power having formed the bodies of mankind, and the former the souls. (See *Kabbalah.*) They further held, that the great object of the God of light was to deliver the souls of men from the captive state of the body; and thus he created Christ and the Holy Ghost, in adumbrative forms, to teach men how to accomplish this deliverance, and emancipate themselves from the evil influences of matter. Mani, the founder of this sect, announced himself as the promised Comforter. (See *Soter.*)

MANICHEES, THE BROTHERHOOD OF.—An Italian society of the eighteenth century. The doctrines of Manes were taught in this society, which conferred several degrees.

MANNA, POT OF.—An innovation, regarding the Royal Arch

degree. Possibly it may be symbolised to mean aid or help; it has no significance in real Masonry.

MANNINGHAM, THOMAS.—Dr Manningham was a London physician, and was appointed Deputy-Grand Master by Lord Carysfort in 1755. He was the author of the prayer since used at the initiation of candidates, and which contains no word which is likely to rouse the animosity of any person, however peculiar in his religious views. It is perhaps one of the many reasons why the clergy of ultra views dislike and distrust Masonry, that most of the simple, pathetic, and pious offerings to T. G. A. O. T. U. have been written by laymen. Dr Manningham died February 3, 1794.

MANTLE.—1. A covering used by Knights. A mantle of honour was worn by Knights on state occasions, and derived from antiquity, being similar to the *toga virilis* of the Romans. It denoted nobility and valour. In this manner it has descended to magistrates and aldermen. The chivalric and religious orders wore it with certain specific insignia. 2. The undress of a general holding high military rank. 3. The robe of a Magus in the Rosicrucians.

MANU.—An Egyptian designation for the West. In the region of Manu was a basin which received the sun on its setting in that quarter. (*Book of the Dead*, xv. 44, cx. 11.)

MANUAL (Latin, *manus*, a hand).—The hand given truly is a pledge of fidelity and honour, and hence the grip is of importance as a sign.

MANUSCRIPTS.—It is stated that many MSS. were destroyed by scrupulous brethren early in the eighteenth century, and shortly after the revival. It is most probable that this is only partially true, as many of these manuscripts, by the diligence of Masonic archæologists, and especially of Brother William James Hughan, have been recovered and published.

MARCELLIANS.—A sect founded in the second century by Marcellus of Ancyra. He taught that the Son and the Holy Ghost were emanations from the Divine nature, and that after performing their offices, they would coalesce with the Father.

MARCHESHVAN.—The second month of the Jewish civil year, beginning with the new moon in November, and ending in December.

MARCIONITES.—An ancient sect, founded by Marcion, who denied the actual facts of Christ's birth, incarnation, and passion, considering them only apparent; as also, according to his doctrine, was the resurrection of the body.

MARCITES.—From a certain Marcus, who admitted women to the priesthood, and permitted them to administer the sacraments. They called themselves the *Perfecti*, and professed the utmost right of liberty.

MARCONIS, JACQUES ETIENNE. (See *Negre, de.*)

MARCOSIANS.—A sect of Christians in the second century, founded by a man of the name of Marcus, who taught that God was a quaternity, viz., the Ineffable (see *En Soph*), Silence, the Father, and Truth.

MARIANNE.—A nickname for the Red Republican party.

MARK.—At one time, among the operative builders, companions, or fellow crafts, when in want of an advance of money, deposited their token or mark with the paymaster or overseer. This was held to be, in conformity with the practice of ancient times, a religious fiduciary trust, to be redeemed by work or actual service as soon as possible; and "to lose a mark" was ignominious in itself. The very modern legend of the Mark degree refers to the invention of the keystone of the arch, which we, however, find to be much older than the reputed time of King Solomon's Temple. The mark of an operative Mason was an arbitrary sign, used in lieu of a signet, and it was understood that it could not be varied. The modern Mark Jewel is a keystone proper, bearing on the obverse the letters H. T. W. S. S. T. K. S. in a circle; and on the reverse the Hebrew letters, חעבאשאמש. The mark of the wearer was engraved in the centre, and also registered in a book of Marks; and *ne varietur* is the strict rule. The presentation of this mark, to a properly qualified individual, required the best recognition possible at his hands—not only protection for the one who presented it, but, in case of need, substantial aid. The mere production of the absolute mark is enough, for, unlike the mummies on which the Egyptians borrowed money, it remains in the owner's possession, *and must not be disgraced,* while a suitable equivalent or return, in more auspicious times, redeems the favour. It cannot be pledged in this manner twice, for it is a rule, not to be broken, that no Mark Master "shall pledge his mark a second time until he has redeemed his previous pledge," and thereby great abuses of hospitality are rendered impossible. In Pagan times, a similar custom prevailed, and when communication was difficult and rare, did good service. (See Apocalypse ii. 17.)

MARK MAN.—Properly an appendage of the Fellow Craft's degree, and it ought to be restored to its actual place in the ceremony; in which case the Grand Lodge of Mark Master Masons might suitably return to the bosom of the parent society. Although many great authorities on Masonry are in favour of this restoration, it has been postponed indefinitely, in deference to the Solemn Act of Union of December, 1813. The degree of Mark Man in England is incorporated with that of Mark Master.

MARK MASTER.—In the American Rite, the fourth degree; in

England, established as an independent body. There have been some grave complications in connection with Mark Masonry, only to be historically indicated. In practice, the Mark Master's degree in America leads from the Craft Lodge to the Royal Arch, the officers being a Right Worshipful Master, Senior and Junior Wardens, Secretary, Treasurer, Senior and Junior Deacons, Master, and Senior and Junior Overseers. The working tools are the mallet and indenting chisel. Colour: purple. The only valuable addition to the officers in English Mark Lodges is the Registrar of Marks; but as the whole scheme of Mark Masonry is quite adventitious and modern, it is impossible to give any great attention to it. It is an historical fact, however, that for two hundred years the Operative Lodges of Scotland registered the mark of every apprentice Mason whom they accepted, but there is no record of such a custom in England.

MARK OF THE CRAFT, REGULAR. (See *Mark* and *Cubical Stone.*)

MARK, ORDER OF ST.—A Venetian order of knighthood. The Lion and Book formed the heraldic token.

MARKS OF THE CRAFT.—To speak of Craft marks, their antiquity and importance, would involve a treatise of itself; indeed, we might be tempted into a field of a most enticing archæological character. Every ancient country where architecture has flourished bears evidence of marks showing symbolical ingenuity and a common canon of proportion according to the style of architecture; and such marks are found in the new world as well as in the old. The enormous walls of Peru, formed of blocks weighing many tons, are as nicely adjusted as a cemented wall, and at the points of juncture have marks cut upon them. A curious work was published twenty years ago, by Mr Richard Pote, on Nineveh, in which these marks are discussed, and the theory of a wandering guild of builders advocated with great force.

MARONITES.—Founded by John Maron, patriarch of Antioch, in the sixth century. The sect now inhabits a district of country in the Libanus. They regard the supremacy of the Pope as nominal, and their clergy do not practice celibacy. They are close neighbours to the Druses.

MARROW IN THE BONE.—An absurd distortion of a Hebrew word, now universally rejected.

MARSEILLES, MOTHER LODGE OF.—Established by a travelling Mason, and named by him St Jean d'Écosse, in 1748. It afterwards took the other names of Mother Lodge of Marseilles and Scottish Mother Lodge of France. In 1765, a magnificent hall was erected and adorned with fine scriptural paintings and mottoes. This Lodge granted warrants on its own authority for France and the French colonies.

MARSHAL.—1. An officer in some Masonic bodies having charge of processions; his emblem of office is a baton or short rod. 2. The title is also very ancient in military matters, and was a distinction of the highest kind.

MARTEL, CHARLES.—Died 741, and reigned as Mayor of the Palace over France, and the victor on the battlefield of Tours in 732, where he defeated the Saxons, Frisians, and Arabs from Spain, permanently rolling back the tide of Mohammedan invasion. The French tradition, that Charles Martel was a brother who gave laws to the Masons can be authenticated for six hundred years. *Marteler*, old French, means *to strike.* Spenser says—

> "Her dreadful weapon she to him address'd,
> Which, on his helmet, *martelled* so hard."

MARTHA.—Fourth degree of the Order of the Eastern Star (which see). The symbolical colour is green. The legend of the degree is to be found in John xi.

MARTIN, LOUIS CLAUDE DE ST. (See *Saint Martin.*)

MARTINISM.—The Rectified Rite of St Martin was established at Lyons by the Marquis de St Martin, a disciple of Martinez Paschalis, and had a philosophical character. The Rite was divided into two classes, called temples; the first class contained—1. E. A. P. 2. F. C. 3. M. M. 4. Past Master. 5. Elect. 6. Grand Architect. 7. Mason of the Secret. The second class comprehended—8. Prince of Jerusalem. 9. Knight of Palestine. 10. Kadosh. The Martinists were mystics, and believed in the possibility of communicating with spirits of the ultramundane spheres. (See *Saint Martin*, and also *Gichtel.*)

MARTYR.—Greek, Μάρτυρ (Æol. for μάρτυς), *a witness.* One who seals by his blood his faith in that which he professes. Jacques de Molay has been called a martyr by the Templars.

MARTYRS, FOUR CROWNED. (See *Four Crowned Martyrs.*)

MARYLAND.—Masonry was introduced into Maryland in 1750, in a lodge warranted by the Grand Lodge of Massachusetts at Annapolis. An attempt was made to found a Grand Lodge in 1783, but this was not finally accomplished until 17th April, 1787, when a convention was held at Baltimore, and Bro. John Coates appointed the first Grand Master.

MASON, CROWNED (*Maçon Couronné*).—A degree in Fustier's Collection.

MASON, DERIVATION OF THE WORD.—The speculations of various writers on this point are too numerous to bear repetition here. Probably from the Mediæval Latin *maçonner*, to build, or *maçonetus*, a builder; or perhaps from the old German *metzen*, to cut.

MASON HERMETIQUE (*Maçon Hermetique*).—A degree preserved by the Mother Lodge of the Eclectic Philosophic Rite. C. S. D.

MASON, ILLUSTRIOUS AND SUBLIME GRAND MASTER.—A degree in Peuvret's Collection. C. S. D.

MASON OF THE SECRET.—1. The sixth degree of Tschoudy's Rite. 2. The seventh degree of the Rite of St Martin.

MASON, OPERATIVE. (See *Operative Masons.*)

MASON, PERFECT.—Twenty-seventh degree of the Collection of the Metropolitan Chapter of France. C. S. D.

MASON PHILOSOPHER.—A degree in Peuvret's Collection. C. S. D.

MASON, PRACTICAL.—1. An operative Mason is by the French called *maçon de pratique.* 2. In England, a Freemason is sometimes styled a Practical Mason when he distinguishes himself by learning or benevolence.

MASON, SCOTTISH MASTER; also, PERFECT ELECT.—A degree in the Collection of the Mother Lodge of the Philosophic Scottish Rite.

MASON, SUBLIME.—A degree in the Collection of Peuvret. C. S. D.

MASON, SUBLIME OPERATIVE.—A degree in the Collection of Peuvret. C. S. D.

MASON, TRUE.—One of Pernetty's degrees, and belonging to the Hermetic system of the Rite of Avignon. (See *Académie des Vraies Maçons.*) C. S. D.

MASONEY.—Lessing, in the *Ernst und Falk,* speaks of *masoney* as an English word, but no such word exists in the language. It would, however, seem to have been used in the Strasburg constitutions, and Nicolai thinks it came from the Latin *massonya,* meaning both a *club* and a *key.* Krause, like Lessing, connects it with *mas* or *mase,* food, or a banquet.

MASONIC COLOURS.—All degrees of Masonry have peculiar emblematical colours, and seven, together with their correlates, are thus assigned:—1. Blue, belonging specially to the Ancient Craft degree, denoting universal friendship, brotherhood, and benevolence, all men being brothers under the canopy of heaven, in virtue of their common humanity. White, emblematic of innocence, is associated with blue in Craft Masonry. The 'Tien Te of the Chinese alluded to the vastness of the expanse, and the necessity of moral care; and, amongst civilized nations, none is more respectable in morals, just in heart, and regular in habit, than that nation. The Chinese have had for thousands of years a code of morals that every Missionary, Jesuit or Baptist, breaks, when he forces an alien faith down their throats. 2. Purple—a mixture of blue and scarlet—first made at Bozrah, an insignificant town of Cœlo-Syria—"Comest thou with dyed garments from Bozrah." It is appropriated to the Holy Royal Arch, but the historical reason for the colour is vague, probably taken as an ornament from the *vestimentaria* of the Imperators of Rome. 3. Scarlet, in itself, was a colour worn by knights engaged in the

Crusades, and is the national colour of England. It was presumed to be royal, and the frightful wars which have devastated humanity form a terrible commentary on "those who walk in purple and scarlet." 4. White—as a religious colour to be found among all nations—in some the colour of joy, in others of mourning. As a rule it refers to purity, and truth, and integrity—in woman, humility and chastity. 5. Black—in occidental countries, an emblem of grief; mixed with white it signifies a pure life, and mourning or humiliation. 6. Green is the colour of hope, and a belief in immortality. Nationally, it is appropriated to the Daoine She of Scotland, who are supposed to direct, mediately and immediately, the destinies of the human race. The evergreen belongs to Scotland, and at once reminds us of the perfect plan of the Creator, and His immutable decrees. 7. Yellow—used by the Ancient and Accepted Rite. It implies inconstancy, jealousy, and deceit.

MASONIC HALL. (See *Hall, Masonic.*)

MASONIC LITERATURE.—It is very difficult indeed to comprehend this very important subject within the limits of a short article. In general, Masonic literature may be divided into several classes—1. The purely historical; 2. the ceremonial literature; 3. the dogmatic and logical literature; and 4. the combative literature, including pamphlets on every conceivable point. Perhaps it is not too much to say that the time has scarcely arrived for a complete Masonic bibliography. Several attempts have been made, from different sources of information, such as the collections of Krause, of Kloss, of Spencer, and of Carson, but in no way do they add to the ordinary resources of a Cyclopædist. These lists, however, are exceedingly accurate, and deserve analysis. Under the various headings it will be found that most of the salient works have received attention; but to do adequate justice to the subject, a separate volume would be required. For history, we should recommend Kloss, Fort, Krause, Yarker, Rebold, Findel, Hughan, Lyon, and Woodford, and, to a certain extent, Thory and Ragon. For ceremonial literature, there can be little doubt that Fessler, Vulliaume, and Delaunay, would be of the best use, together with Oliver, Preston, and Hutchinson. Logical and dogmatic works are best represented by Lessing, Clavel, Krause, and again in part Oliver; but as to the combative literature, it would be impossible to make any selection. Masonry, like every other institution, has not received kind handling; for anything professing to be grounded on tradition lies open to remarks of the most galling nature; and although the whole world might be Masons—and all the better for it—the mere fact of the necessary secresy (a mere protective ordinance) observed by the Members, causes violent opposition

on the part of those who will not, or cannot, understand its aims.

MASONS, COMPANY OF.—A minor company of the Livery of London, still boasting a very respectable antiquity—arms having been granted in 1477, and, in 1677, Charles II. granted a charter. The arms are *azure* a *chevron* between three castles *argent*, a pair of compasses extended of the first—crest a castle of the second. Motto: "The Lord is all our trust." Although it has been said that there was no actual connection between the Freemasons and the Masons' Company, it is still a point to be kept in view.

MASONS, EMPEROR OF ALL THE.—In the Collection of Fustier. C.S.D.

MASON'S WIFE AND DAUGHTER.—Conferred in the United States in outlying districts. It is a modification of the Adoptive Rite, and has, since its introduction, been incorporated by Brother Dr Robert Morris, Past G. M. of G. L. of Kentucky, with the Order of the Eastern Star (which see). A work was published by Brother William Leigh, Past Grand Master of Alabama, on the subject, in 1851, called *The Ladies' Masonry; or, Hieroglyphic Monitor.* This contains the elements of a ritual, but the title of Holy Virgin is very ill chosen. Any Master Mason can confer it; and the legend is derived from John xi. and xii.

MASORA.—A Hebrew work on the Bible, intended to secure it from any alterations or innovations. Those who composed it were known as Masorites; they taught from tradition, and invented the Hebrew points. They were also called Melchites.

MASSACHUSETTS.—Masonry was introduced in 1733, by warrant of Henry Price, Prov. G. M., dated April 30th of that year. The actual Grand Lodge was commenced 27th Dec., 1769—Joseph Warren being the first Grand Master. There was a rival jurisdiction for some years, but finally Brother Joseph Cutler was elected Grand Master in 1792. Grand Chapter originated 12th June, 1798, and Grand Council of Royal and Select Masters, 1826. Grand Commandery established 6th May, 1865, now merged.

MASSALIANS.—A sect which originated about 361, holding that men had two souls—a celestial and a diabolical one—the latter of which could only be expelled by prayer.

MASSONUS.—A word said to have been used to indicate Freemasons in the thirteenth and fourteenth centuries.

MASTER MASON.—The third and crowning degree of the English Rite. No matter what degrees may have been introduced, this continues to be the most honourable distinction within the power of the craft all over the world to bestow. The revival of many of these other degrees, however, proves one great historical fact, viz., the deep-rooted hatred of the Roman Catholic

Church to an institution it could not coerce or corrupt, and which, in real security, continues its course of calm benevolence.

MASTER OF CEREMONIES. (See *Director of Ceremonies.*)

MASTER OF THE VEILS.—In Ireland and in America three officers are appointed to guard the Veils of a Royal Arch Chapter—armed with a sword and invested with a banner. The jewel is a sword within a triangle.

MASTER OF THE WORK.—The chief builder or architect of a building was thus termed in the middle ages, *e.g.*, Jost Dotzinger at the Cathedral of Strasburg. All public works were immediately under the eye of the *Magister operis.* The official title was *Operarius.*

MASTER, WORSHIPFUL. (See *Worshipful Master.*)

MASTERS.—It is desirable to pursue the same course with the various Master degrees that was done with the Knights. They will be classified in a similar manner, and the reader can easily refer.

Master. Absolute Sovereign Grand.—90° R. Mzm.

Master ad Vitam.—Held these offices for life. Now done away with, except as an honorary distinction.

Master, Ancient.—4° R. Martinism.

Master Architect, Grand. (See *Grand Master Architect.*)

Master Architect, Perfect.—A degree in the collection of the Mother Lodge of the Philosophic Scottish Rite. C. S. D.

Master Architect, Prussian.—Degree in the Mother Lodge of the Philosophic Scottish Rite. C. S. D.

Master, Blue.—A master in the English Craft Rite.

Master Builder.—Used as an epithet for T. G. A. O. T. U. (See *Algabil.*)

Master Cohen.—Mother Lodge Philosophic Scottish Rite. C.S.D.

Master Crowned.—In the Archives of Lodge St Louis *des Amis Réunis,* at Calais. C. S. D.

Master Discreet.—4° A. and P.

Master Egyptian.—Mother Lodge Philo. Scottish Rite. C. S. D.

Master, Elect. (See *Elect Master.*)

Master, English.—8° R. Mzm.

Master, English Perfect.—Collection of La Rouge. C. S. D.

Master, Four Times Venerable.—Introduced into Berlin by the Marquis de Bernez. C. S. D.

Master, Hermetic.—Collection of Lemanceau. C. S. D.

Master, Illustrious.—Collection of Lemanceau. C. S. D.

Master, Illustrious Symbolic.—Collection of Fustier. C. S. D.

Master in Israel. (See *Intendant of the Building.*)

Master in Perfect Architecture.—Fustier's Collection. C.S. D.

Master, Irish.—7° R. Mzm. Introduced by Ramsay.

Master, Kabbalistic.—Mother Lodge of the Philosophical Scottish Rite. C. S. D.

Master, Minor Elect.—Mother Lodge Philosophical Scot. Rite. C. S. D.

Master, Most High and Puissant.—62° R. Mzm.

Master, Most Wise.—Presiding Officer in a Rose Croix Chapter, but in England Most Wise Sovereign.

Master, Mystic.—Lemanceau's and Pyron's Collections. C. S. D.

Master of all Symbolic Lodges. (See *Grand Master of all Symbolic Lodges.*)

Master of Cavalry.
Master of Despatches.
Master of Finances.
Master of Infantry.
} For these four, see *Red Cross of Babylon.*

Master of Hamburg, Perfect.—In Fustier's Collection. C. S. D.

Master of Light, Sovereign.—69° Rite Memphis.

Master of Lodges.—61° R. Mzm.

Master of Masters, Grand.—59° Metrop. Chapter of France.

Master of Paracelsus.—Collection of Pyron. C. S. D.

Master of Secrets, Perfect.—Collection of Peuvret. C. S. D.

Master of St Andrew, of Chardon, and of Scotland.—1. 5° Swedish Rite. 2. 63° and 75° Metropolitan Chapter of France. 3. 29° A. and A. Rite. 4. A degree in Tschoudy's system. 5. 21° R. Mzm. (See also *Elect, Grand.*)

Master of Wisdom, Supreme.—82° Rite of Memphis.

Master of the Chivalry of Christ.—St Bernard addresses Hugo de Payens, G. M. of the Temple, as *Hugoni Militi Christi et Magistro Christi.*

Master of the Great Work.—1. 88° Rite Memphis. 2. 30° A. and P.

Master of the Hermetic Secrets, Grand.—Collection of Peuvret. C. S. D.

Master of the Hospital.—Official title of the Chief of the Order of Knights of Malta. On the tomb of Zacosta, who died 1467, we find *Magnus Magister*, but twenty-three years afterwards D'Aubusson signs *Magister Hospitalis Hierosolymitani.*

Master of the Key to Masonry.—21° E. E. W.

Master of the Legitimate Lodges.—Eclectic Philosophic Rite. C. S. D.

Master of the Number Fifteen. (See *Elect of Fifteen Knights.*) Found in the Collection of Peuvret. C. S. D.

Master of the Palace.—Officer in the Red Cross Degree.

Master of the Sages.—4° Knights and Brothers of Asia.

Master of the Seven Kabbalistic Secrets, Illustrious.—In Peuvret's Collection. C. S. D.

Master of the Temple.—1. *Custos* or guardian of the Temple Church. 2. A title in the Rosicrucian Society. 3. Originally the title of the Chief of the Order of the Temple.

Master, Past. (See *Past Master.*)
Master, Perfect.—5° Rite of Memphis. (See *Perfect Master.*)
Master, Perfect Architect.—27° R. Mzm.
Master, Perfect Irish. (See *Perfect Irish Master.*)
Master, Perfect, of the Sloka.—59° Rite Memphis.
Master Philosopher by the Number Three.—Peuvret's Collection. C. S. D.
Master Philosopher by the Number Nine.—Peuvret's Collection. C. S. D.
Master Philosopher Hermetic.—Peuvret's Collection. C. S. D.
Master, Private.—19° Metropolitan Chapter of France.
Master Provost and Judge.—8° Metropolitan Chapter of France.
Master, Puissant, Irish. (See *Puissant Irish Master.*)
Master, Pythagorean.—3° Rite of Pythagoras.
Master, Royal. (See *Royal Master.*)
Master, Royal of Philippi. (See *Knight of Patmos.*)
Master, Secret. (See *Secret Master.*)
Master, Select. (See *Select Master.*)
Master Sovereign of the Mysteries.—45° Rite of Memphis.
Master, Sublime.—5° A. and P. Rite.
Master, Supreme Elect.—Philosophic Scottish Rite. C. S. D.
Master, Theosophist.—3° Rite of Swedenborg.
Master Through Curiosity.—1. 6° R. Mzm.; 2. 6° Metropolitan Chapter of France. (See *Intimate Secretary.*)
Master, True.—A degree in the Chapter of Clermont.

MATERIALS OF THE TEMPLE.—The whole of the legend about the silence observed in the preparation of the materials of the temple of King Solomon must be taken in a symbolical sense. The neighbourhood of El Khods, or the Holy City, however, abounds in quarries. (See *Jerusalem.*)

MATERS.—A word occurring in one of the British Museum MSS. thus—"Hit is seyd in ye art of Masonry yt no man scholde make end so well of worke begoune bi another to ye profite of his lorde as he began hit for to end hit bi his *maters* or to whom he scheweth his *maters.*" A corruption of *matrix* or mould. (See *Mould Stone.*)

MATHURINS.—An order of religion founded by Innocent III. for the redemption of Christians from Turkish Slavery.

MATRALIA.—A Roman festival celebrated by the nations in honour of the goddess Mater Matula, on the third of the ides of June.

MATRICULATION BOOK.—Mediæval Latin, *matricula;* a catalogue. A list in which the Provinces, Lodges, and Members of the S. O. were entered. To matriculate was to inscribe one's name.

MATRONALIA.—A festival observed in Ancient Rome in honour of Mars, on the Kalends of March, by matrons. Bachelors were entirely excluded from the ceremony.

MATTER.



Εἰστὶ παντα πυρὸς ἑνὸς ἐκγεγαῶτα.

The five Elements of Universal Generation.

1. Subject, ... Matter.

2. Cause, . . . Motion,
   - Proper, ... Communicated.
   - Sensible, ... Insensible or Rest.
   - Simple,
     - of Impulse,
       - Centrifugal Force.
       - Expansion.
       - Sublimation.
       - Vaporisation.
       - Volatisation.
     - of Repulsion,
       - Centripetal Force.
       - Gravitation.
       - Precipitation.
       - Condensation.
       - Fixation.

     From these two forces, really only one, arise Rotation, Orbicular Motion, and Motion in general. . . . Composite.

3. Means, ... Of Aggregation, ... Of Disgregation. { From the conflict of these motive results.
   Intestine, ... say Fermentation, whence

4. Effect, ... Generation, ... Putrefaction.

5. Result, ... LIFE. Union of the two terms of the Binary in the Individual.
   - Beginning or Formation.
     - Animation, . . . (△, A Generators) Q, E)
     - Crystallisation, . . (△). (Θ).
     - Agglomeration, . . . *Increase* (▽, V̄) Volatile fixed (☿)
   - End or Mutation of Form. Separation of the two terms of the Binary. DEATH.
     - Ignition (△, A) destructives (△/+)
     - Vitrification (△) (▭).
     - *Decrease*, Dissolution (▽, △, *the fixed volatilized* (☿).

Nature of the two terms of the *Binary*.

Light, אור	Darkness דושר
Oxygen, or	Hydrogen, or
△	▽
whence	
A	V̄
Acid,	Alkali.

{ From these two principles are formed the Magnetic, Electric, Galvanic, Nervous or Vital, or Psychical fluids—all of which are the same.

{ These diverse Binaries, which may all be reduced to a single one, give birth to all composite bodies, *i.e.*, all things existing in the *Universe*, for *nothing* is *simple* except the Generative Principle.

Their qualities.

Latent, or spiritual,	Sensible, Material.
Subtile,	Heavy.
Volatile,	Fixed.
Hot, Dry,	Cold, Moist.
Pure,	Impure.
Application, . . GOOD,	EVIL.

Downloaded from https://www.cambridge.org/core. Queen Mary, University of London, on 06 Mar 2017 at 16:35:55, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/CBO9781139176255.014

MATTER.—The table with which this article is prefaced is of great importance to the students of Alchymical and Hermetical Science. It has an empirical sway, so to speak, and demands a little further explanation. In a former article (see *Human Progress*) a table was given, of which this is a supplementary part, as will be explained. A third table (see *Spirit*) will appear in its proper place. It was desirable to disintegrate human actions from matter, and in discussing the metaphysical aspects of spirit, to equally separate the consideration of this *vexata questio*, as far as possible and convenient. Let us now apply ourselves to the consideration of the table before us, which is worthy of the most careful study. It is quite clear that everything substantial or material must have had an origin—it is taught by Indian and Greek philosophers, and was imported into Egypt; and although the latter country had very clear ideas, the foolish superstitions of the worst part of the middle ages entirely precluded proper and systematic survey. Of course this led to another school of teachers, who, educated in a belief of the traditions of the land of Khemi, would throw a weird similitude over what fragments they could extricate. It is not very difficult to accumulate a few retorts and other chemical apparatus to try those experiments rejected by contemporary learned men. Most of the latter were, or had been, priests or deacons, and the result was a close borough in every instance, retarding real education and science. Of course, Nature has never altered in her course; the kind mother of the world remains ever active, and neutral to the mere wretched strife of men. But although it may be said that God is past finding out, mother Nature is not in the same category; to the earnest desire and careful investigation of the true student, she will yield herself. How can Nature manifest herself independent of form? at once boldly saying that the *fiat* of creation was beyond recall. Certain forms of matter, at some very incalculable period, came into existence by that *fiat*, and since that time, according to the natural laws of growth and vegetation, climate, &c., have been the mediate cause of subsequent developments of the Divine Will. The study of these developments properly belongs to the realm of science, and the test of truth is invariably applied. Of course the students brought up to think of the *á priori* school, think little of that school which travels back *á posteriori* by patient experiment and inductive reasoning. But the table which is printed opposite is applicable to both principles. Of course, when so much learning was adumbrated or shaded from the commonality, the profession of a medical man, or even the reputation of a learned man, led to grave suspicions, and all things had to be veiled in symbols. Learning not being regarded

as power, it was in that black night disdained by the territorial authorities and discouraged. Giordano Bruno was burnt, John Huss was burnt, and even Philip Melanchthon (Schwarzerd) was assailed, because he heroically ranged himself on the side of the better cause. What is the use of speaking to the people if they cannot understand? say one side. Why not tell the truth, and let them come to it? say the other side. Now the Alchymists, proscribed as they were, took the better part of the controversy, and they have founded and confirmed modern science; and that modern science will be found outlined in the table of matter. It may be said that matter is mutable in form; but agreed that it is so, matter is no less a fact formed as before said by the Divine Will, and even matter has a point where it touches spirit; another development of Divine Goodness of which we shall speak hereafter. Matter is subject to change, transformation, and apparent dissolution, but in the great and glorious ideas of the Creator it suffers no mutability at all. (See *Spirit.*)

MATURE AGE.—This is twenty-one in England, except in the case of a lewis, otherwise recommended and qualified, when it is eighteen. France and Switzerland adopted the same rule. Twenty is the rule at Frankfort-on-the-Maine, and in Prussia and Germany it is twenty-five.

MAUL. (See *Setting Maul.*)

MAUT.—Wife of the god Ammon. Horapollo says (i. 11) Μητέρα δὲ γράφοντες, ἢ ουρανίαν, γῦπα ζωγραφοῦσι—"When they desired to write mother or heaven, they depicted a vulture." Maut is usually crowned with the pschent or double diadem, emblem of the sovereignty of the two regions. Sometimes a vulture, the symbol of maternity, shows its head on the forehead of the goddess, its wings forming the head-dress. She is clothed in a long close-fitting robe, and holds in her hand the sacred *anch* or sign of life. The principal titles of Maut are those of lady of heaven, and regent of all the gods.

MEDALS, MASONIC.—There is no sanction for striking Masonic medals before 1813, for the rules of 1723 were so vague, even if they had possessed authority, that they could not have conferred any dignity on the wearer or possessor. However, the first Masonic medal was struck in 1733, in consequence of a Lodge, warranted from nowhere, being established by Lord Charles Sackville, son of Lionel Granville Sackville, great-grandson of Thomas Sackville, said to have been G. M. in 1561. This medal is in the possession of the Lodge Minerva of the Three Palms, at Leipzig. The obverse gives the bust of Lord Sackville, and the reverse Harpocrates, the god of silence. Motto: "Ab origine." Commemorative jewels are now given by sanction of

Grand Lodge (see *Jewels, Official*). In some rites stars or medals of merit are given in testimony of good service done to humanity, or for special proficiency in literature and Freemasonry. (See *Star, Bronze, of Merit.*) Macoy, in his "Cyclopædia," gives illustrations of many medals struck on the Continent or in America.

MEDITERRANEAN PASS (OR KNIGHT OF ST PAUL).—It is an appanage of the Knights Templar. In consequence of a severe battle between the Knights of Malta and the Saracens in 1367, a convention ensued, when it was agreed for ever (and has been scrupulously observed by the authorities of Islâm), that the victorious knights should have free passage, without let or hindrance, in all Mohammedan ports of the Mediterranean. It is another proof of the fact that the word of an Arab is sure and may be trusted, if used with a like generous spirit on the part of his opponent. (See *Ishmael, Order of.*)

MEDUSA, ORDER OF.—Existing at Marseilles and Toulon at the end of the seventeenth century. Its statutes were printed under the title of "Agreeable Diversions of the Table, or Regulations of the Brethren of Medusa."

MEGACOSM.—A great world, not identical with Macrocosm, the universe, but something between it and Microcosm, the little world. (See *Man.*)

MEGALESIAN GAMES.—Celebrated in the circus at Rome in ancient times, and appertaining to the worship of Cybele, or the Earth.

MEGARIAN SCHOOL.—The philosophical academy founded by the disciples of Socrates, after his murder, at Megara.

MEHEN.—The Egyptian mythological serpent supposed to exist in the inferior hemisphere; the windings of its body representing the tortuous course of the sun in the nocturnal regions.

MEHOUR.—Greek, Μεθύερ (Plutarch, *Is. et Osir*, c. lvi.) Space, and the name given to the feminine principle of the deity by the Egyptians.

MEISTER.—The German for Master Mason. *Meister im* or *vom Stuhle* is equivalent to Worshipful Master.

MEKHITARISTS.—Peter Mekhitar founded a congregation of Armenian monks, who lived on the island of San Lazaro, Venice, and published books on theology, literature, and general science.

MELANCHTHON, PHILIP.—In the forgery known as the Charter of Köln this name appears. Schwarzerd, like Capnion or Reuchlin, was an astrologer and Kabbalist, but in no way a Freemason.

MELCHISEDICIANS.—A name given to certain early sects, who looked upon Melchizedek as a divine personage.

MELCHIZEDEK (Hebrew, מַלְכִּי־צֶדֶק).—The Just King, or King of

Righteousness. Sept., Μελχισεδεκ. Appears only once in Scripture. Ben Ouziel glosses the passage (Gen. xiv. 18-20), thus—"*This is Shem, son of Noah, king of Jerusalem*"—הראשם בד נח מלכא דירשלם See also the official title of the King of Jerusalem, אֲדֹנִי־צֶדֶק, *Lord of Justice* (Josh. x. 3). He is regarded as the Canaanitish King of Salem, which was Jebuz. He was also a priest. Because the translators of King James's version said he brought bread and wine, he has been thought to be the antetype of the Soter, or Saviour of the New Testament. Carpzov regards him ("*Apparat. Antiq. Sacri Cod.*," c. iv. p. 52) as one of the posterity of Noah, and, like most eastern men of authority, exercising the double function of patriarch, priest, and king. (See *Abraham.*)

MELCHIZEDEK, DEGREE OF.—Sixth degree of the Brothers of Asia.

MELESINO, RITE OF.—A rite founded in Russia about 1765 by a Greek military officer and Mason. It had analogies with the Order of Ishmael, but was very much distorted. There were seven degrees—1. E. A. P.; 2. F. C.; 3. M. M.; 4. Mystic Arch; 5. Scottish (Calydonian) Master and Knight; 6. Philosopher (Patriarch); 7. Priest of the Temple. It contained the exoteric teachings of the Order of Ishmael (which see).

MELITA. (See *Malta.*)

MELITIANS.—Followers of Melitius, a bishop, deposed 306, on a suspicion of having sacrificed to idols.

MEMBER OF A LODGE. (See *Affiliation.*)

MEMPHIS, RITE OF.—In the first instance, see *Lechangeur,* also *Bédarride, The Brothers.* It will be more concise to discuss the Rite of Memphis and the Rite of Mizraim together. (See therefore *Mizraim, Rite of.*)

MENAHHEM (Hebrew, מְנַחֵם).—A word used in the thirteenth degree, Ancient and Accepted Rite.

MENATZCHIM.—1. Three thousand six hundred wardens, on the authority of 2 Chron. ii. 17, 18, were appointed as overseers by Solomon. 2. The principal degree of the French Rite of *Véille Bru* (which see). Sometimes called a Council.

MENDESIUS.—A division or name of Lower Egypt in ancient times, and its metropolis was Pa-bi-neb-tat, the dwelling of the Spirit, lord of Tat. In Assyrian inscriptions, it reads Bindidi, and was gradually corrupted into the Mendes of the Greeks. Pierret says that this contraction may seem considerable, but it is not unlikely when compared with Εβενδέτις, the name of a man corrupted from Nesa-bi-neb-tat (*he who is devoted to Bi-neb-tat*), which was the name of the god of Mendes, represented with the head of a ram, giving rise to the statement in ancient authors

that the Egyptians called the goat Mendes. From the inscriptions, we learn that the goat of Mendes was the living spirit of Ra, the sun.

MENNONITES.—Followers of Simon Mennon, an Anabaptist reformer of the sixteenth century. They condemned infant baptism, and rejected civil authority in their church. Oaths and wars were unlawful. They anticipated, like the Fifth Monarchy Men, the reign of Christ for a thousand years on the earth. They were Chiliasts or Millenarians.

MEN OF KENT.—A society held at the Fountain Tavern, Bartholomew Lane, 1743.

MERCATORIUM.—A sow was sacrificed by the Roman merchants on the 15th May, in honour of Mercury, the god of thieves and commerce.

MERCY, PRINCE OF. (See *Prince of Mercy.*)

MERCY SEAT. (See *Lodge.*)

MER-SKER.—Hathor, Neith, Maut, or Nout is the Egyptian personification of the space in which the sun moved, Hathor literally signifying the habitation of Horus, and also personifying the nocturnal or funereal region—under the form of a cow—in the West; while Mersker (she who loves silence) was a special form of Hathor. In the song of the harpists, the funereal region was called Pta-mer-sker—the silence-loving land.

MESHIA AND MESHIANE.—The first man and woman in the Persian system.

MESMER, FRIEDRICH ANTON.— A learned German physician, born in Schwaben, 1734, and who applied a long antecedent art to curative purposes, since his time known as Mesmerism. He was thought to be a quack, like the notorious Graham of Pall Mall, but his experiments were supplemented by the more careful researches of Elliotson, and the system is now accepted by many as established. (See *Harmony, Order of.*) Mesmer died in 1815. He was a member of the Fratres Lucis.

MESMERIC MASONRY. (See *Iatric Masonry,* and *Light, Brotherhood of.*)

MESOPOLYTE.—Fourth degree of the German Union of the Twenty-two.

MESOURANEO (Greek, Μεσουρἀνεω).—According to Hutchinson, *I am in the centre of heaven.* Very far-fetched; the Greek word μεσουράνημα signifies the meridian, zenith, or mid-heaven, ἡμέρα μεσοῦσα, noon, and θέρος μεσοῦν, mid-summer; but it is somewhat absurd to find the origin of the word Masonry in this. It is like Bro. Beswick's derivation of Freemason from Phremason= *Pi,* the *Re,* Light, *Mason,* blind man feeling=*Freemason*=a poor candidate in a state of darkness=Blind man feeling for the

light, which, if true, would make the candidate a Freemason *before* his initiation.

METAL TOOLS.—According to the Scriptures (1 Kings vi. 7), "the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor axe, *nor* any tool of iron heard in the house, while it was in the building." This has been symbolically adopted in Masonry, to signify that peaceful quiet in which the soul should prepare in this world to raise a fitting temple for the spirit of God to visit occasionally in our trial state, and to inhabit in a future world.

METALS.—No man can devote himself to anything with a just spirit, if he anticipates anything of a mercenary nature to come of it. Hence candidates are divested of coins and valuables previous to their introduction.

METEMPSYCHI.—A sect of religionists who believed in the transmigration of souls.

METROPOLITAN CHAPTER OF FRANCE.—This body existed towards the close of the last century, being formed of the fragments of the Council of Emperors of the East and West, and Pirlet's Council of Knights of the East. In 1786, it united with the Schismatic Grand Orient, under the above name.

MEXICAN MYSTERIES.—The Mexicans (Aztecs) had religious orders and secret ceremonies like other nations. Dedicating themselves to the worship of some special deity, such as Quetzalcoatl (the Mexican Saviour), they secluded themselves in monasteries, and practised secret rites. This order was called Tlamacazcajotl, and the members Tlamacazque. Another order was called Telpochtliztli, or the youths, being composed of youths dedicated to Tezcatlipoca. There was an order for men over sixty, taking vows of chastity, devoted to the Goddess Centcotl. They were men of extreme learning, and anything uttered by them was deemed oracular. The number was limited, and they passed their time in making historical paintings for the instruction of the people. The North American Indians had similar societies. Among the Algonkins there were three degrees:—1. Waubeno; 2. Meda; and 3. Jossakeed. Humboldt speaks of the Order of the Botuto, or Holy Trumpet, among the Orinoco Indians. The Collahuayas of Peru also practised secret ceremonies.

MEXICO.—It is not exactly known when Masonry was first introduced here; but in 1825 three Lodges, warranted from New York, were formed in the city of Mexico, and a Grand Lodge formed, with Jose Ignacio Esteva as first Grand Master. A Grand Chapter and Supreme Council also exist, and although the *parti prêtre* is of course hostile, Masonry is in a fair condition.

MEZZANINE.—In architecture, a storey of small height introduced between higher ones.

MICHAEL (Hebrew, מִיכָאֵל, *Who as God?* or *Who is like unto God?*)—The protecting angel of Israel (Dan. x. 13), and leader of the celestial hosts, as Lucifer is of the infernal hosts. He presided over Saturn and the Sabbath. Used in the twenty-eighth degree of the Ancient and Accepted Scottish Rite.

MICHIGAN.—Masonry introduced September 7, 1794; Grand Lodge organized 1826, Bro. Lewis Cass, Grand Master; but as there was some informality, there was another election in June, 1841. Grand Chapter instituted 1848; Grand Council, 1858; Grand Commandery, 1857.

MICROCOSM.—The little world; applied to man in philosophical language.

MIDDLE CHAMBER (Hebrew, יָצוּעַ).—The English version (1 Kings v. 8) talks of chambers being built against the wall of the Temple; but the far more accurate version of Cohen (vol. viii. p. 25) speaks of galleries, which would be more in consonance with the necessities of Oriental architecture, with chambers leading from them. Of these chambers or galleries, there were three storeys, and in the middle storey, reached by a winding outside staircase, the wages were paid. One of the old York lectures says:—"The middle chambers of each row over the porch were totally dark, except the upper storey, and appropriated as repositories for the sacred furniture of the travelling tabernacle of Moses, which was there laid up, hidden from profane eyes, as the ark was in the holy of holies. When the Temple was finished, and a short time prior to its dedication, King Solomon permitted such of the 80,000 Fellow Crafts as had become proselytes to the Jewish faith to ascend to the upper or fourth row of chambers in the porch, where the most sacred furniture of the tabernacle had been deposited; in the centre of which was the famous middle chamber, which being symbolical of the Divine presence, contained the celebrated letter which was a symbol of the Divine name." In Masonry, this is entirely symbolical. (See *Pillars and Winding Stairs.*)

MILES.—1. *Latin*, a soldier; Mediæval Latin, a military knight. 2. Seventh degree of the Order of African Architects.

MILITARY LODGES are attached under peculiar arrangements to the armies, and are moveable from station to station. They are of respectable historical seniority.

MILITIA.—Mediæval Latin for the chivalry of knighthood.

MINERVAL.—Third degree of the Illuminati of Weishaupt.

MINISTER.—A degree in the Royal Oriental Order of Sikha and the Sat B'hai.

MINNESOTA.—Masonry introduced in 1849, and a Grand Lodge organized 12th February, 1853, Bro. A. E. Ames, Grand Master. Grand Chapter established 17th December, 1859. Grand Commandery instituted 1866.

MINOR.—Fifth degree of the German Rose Croix.

MINOR ILLUMINATE (*Illuminatus Minor*).—Fourth degree of the Illuminati of Weishaupt.

MINUTES.—The official record of the transactions of a Lodge, entered by the secretary in a minute book kept for that purpose. The minutes of a regular Lodge should not be read at a Lodge of emergency, but together with the minutes of the latter at the next ensuing regular meeting for confirmation.

MISCHCHAN, MISCHAPHERETH, MISCHTAI (Hebrew, משכן העות, *tent of testimony.* Sept., σκηνὴ τοῦ μαρτυρίου. Chaldee and Syrian, משכן זמנא, *test of festival.*)—Used in the twenty-fourth degree of the Ancient and Accepted Scottish Rite. מִשְׁטָר is used in the thirtieth degree.

MISCONDUCT.—In the event of misconduct, such as disturbing the harmony of the Lodge, and the like, the Master of a Lodge is bound by the constitutions of Grand Lodge to admonish the brother thrice, and can then enforce his removal from the Lodge-room. The rule applies equally to visitors, and is universal.

MISERABLE SCALD MASONS. (See *Scald Miserables.*)

MISHNA. (See *Talmud.*)

MISSISSIPPI.—Masonry introduced in 1801, and afterwards in 1812 and 1815. The Grand Lodge was organized 25th August, 1818, Bro. Henry Tooley, Grand Master. Grand Chapter established 18th May, 1846. Grand Council of Royal and Select Masters, 19th January, 1856. Grand Commandery, 22d January, 1857. Scottish Masonry was introduced in 1815, under a Grand Council of Princes of Jerusalem.

MISSOURI.—Masonry introduced in 1807. Grand Lodge established 23d April, 1821, Thomas F. Riddick, Grand Master. Grand Chapter, 18th May, 1846. Grand Commandery, 22d May, 1860.

MISTLETOE.—The Druidical sacred plant, similar to the Masonic Acacia, and the shamrock, trefoil, of Ireland, and shamrack of Arabia. (See *Alli Allahis.*)

MITHRAS.—A Persian divinity, of an epicene or hermaphrodite character. In Oriental languages, the Sun, Zeus, Dies Pater, Jupiter, and Jahve, are frequently found to be bisexual. (See *Ho-Hi.*) His worship is supposed to have been introduced by Zeradusht or Zoroaster. (See *Zoroastrianism.*) Herodotus identi-

fies Mithras with the Babylonian Astarte, and the Arabian Alitta (both representations of Venus, in her threefold character); according to Porphyrius, he was the Demiurgos, and lord of generation; and, in fact, we always find him associated with a bull (sign, not constellation, Taurus). The Hebrews regarded him as the same deity as Phœbus, or the sun; he was also Hephaistos, or Vulcan, having every association with fire and light. He wore, in his male character, a Phrygian mantle and cap, and pressed with his knee upon a bull, one of the horns of which he holds in his left hand, while with his right he is plunging a dagger into its neck, while the dog—(see *Cynocephalus*)—licks up the blood flowing from the wound. A crab or scorpion (Cancer or Scorpio) is close by. (See *Zodiac.*) As to the connection of Mithras with the year, the student is referred to *Abraxas, Gnostics,* and *Fire Worship,* and as to his identity with the solar god, to *Gypsies* and *God.* It is said by some that the statue we have described, of which many fine specimens are extant, may be thus interpreted. The throat pierced by the dagger alludes to the penetration of the solar rays into the earth, by which nature is nourished; the dog, a very anciently domesticated animal, as evinced by pre-historical associations of the bones of the dog at an almost fabulous period with those of man—(see the admirable work "Dates and Data," Trübner & Co., 1876, now in course of publication)—and known as the friend of man, licking up the blood. It has been asserted that the dog licking up the bull's blood is a symbol of the resurrection: it is far more likely that it was typical of the fact of the indestructibility of matter. The mysteries of Mithras were, as Suidas says, most probably twelve in their number of degrees, corresponding with the Zodiacal signs. They were held in caves. (See *Secret Vault.*) Nonnus (*Dionysiaca*) says that the proofs were eighty in number, and demanded great fortitude and courage, especially as they were more rigorous as they proceeded. Purity was an essential ingredient, and elementary tests of water, fire, and fasting were introduced. A mark was placed on the forehead—(see *Hindu Mysteries*)—and a crown was presented on the point of a sword, which the candidate should decline, with the words: "Mithras is my only crown." The candidate was next prepared by purification, anointment, and a wreath of laurel, together with a suit of armour, and he was introduced into the first cavern of total darkness, with a representation of a violent storm of lightning. An apartment in the cavern received him, and he was assailed by the initiated, disguised as wild beasts. Having surmounted these obstacles, he passed to a second cavern, equally dark, where frightful peals of thunder were continually heard.

In other caverns, he had to swim a raging torrent, to endure the torments of hunger; cold, according to Niccœtas, with a previous severe flagellation, was another test. On arriving at the seventh cavern, called the Sacellum, light was restored to the initiate, and in the presence of the Archimagus, the solemn oath of secrecy was administered. It is plain that the contrivers of these rites were far more penetrated with the solemn problems of life and death, than a certain class among the Masons of the present day, who regard these institutions more as a pastime. These mysteries, introduced from Persia, reached Rome in the time of Pompey, but were suppressed in 378, by a decree of the senate. The dress of an initiate consisted of the *kara*, or conical cap, the *candyo*, or loose tunic, our modern hussar jacket, bearing representations of constellations; the *zone*, similar to the *Zenaar*, or Indian cord; a pastoral crook, or crozier, alluding to the influences of the sun on agricultural matters; and finally, the golden serpent, which was placed in his bosom, as an emblem of regeneration, as the serpent annually casts its skin. The immortality of the soul was taught in these mysteries, and the candidate was submitted to a typical death. It is said by Lampridius, that Commodus, imperator of Rome, actually caused a person to be slain, to give effect to the ceremony, and the story is very likely to be true. Mr C. W. King, in his book "The Gnostics and their Remains," says—"There is a talisman which, from its frequent repetition, would seem to be a badge of some particular degree amongst the initiated. A man blindfolded, with hands tied behind his back, is bound to a pillar, on which stands a gryphon holding a wheel; the latter a most ancient emblem of the sun. Probably it was in this manner that the candidate was tested by the appearance of imminent death, when the bandage was suddenly removed from his eyes." The griffin or sphinx was, however, nothing of the kind. In the ancient system derived from the Egyptians, and perpetuated in the game of cards, this griffin or sphinx was the Archæus or representative of justice armed with a sword, and silent, but not blind, as justice is represented in modern mythology. Breitkopf and Eliphaz Levi, in their respective works, have illustrated this portion of symbolism. There is a trinity in matter as in all other things, and that trinity is balanced by Mithras—the Demiurg—the bisexual god with which we commenced this article. The climbing or ascending power is the Azoth of the alchymists, or its active principle; while its descending node, to use an astronomical phrase, is found in Hyle or inert matter, or pure passivity. It is not strange to see, under these circumstances, how it happened that the Mithraic idea should have arisen and developed itself in a country

where the belief of men has perceived the necessity of an eternal balance and an eternal life. Thus it is that Michael is Light; Lucifer—the lost Pleiad—darkness; and yet both are but forms of the great Tetragrammaton. The lost Pleiad is beautifully illustrated in one of the degrees of the Order of Ishmael.

MITRE.—Hebrew מצנפת, *metznephet*, a turban. 1. A mitre was worn by the high priest of the Jews, being something rolled round the head, and a significant sign in the Royal Arch degree alludes to its removal. Hebrew and Arabic roots are so interrelated that it is not singular to find the phrase, מצאהיד or תמצאיד, *the hand findeth* or *has found*, connected with the action alluded to, signifying possession, power, or readiness to act. It was a cap of maintenance. 2. The episcopal mitre is worn by the prelate in a Priory of Knights Templar. There is, however, no connection between the symbolism of the Jews and the Templars.

MIZRAIM, otherwise *Mezr* or *Mizr*.—At one time the name of Egypt.

MIZRAIM, RITE OF, with which we shall discuss the Rite of Memphis. —Lechangeur is said to have founded this Rite, but there is evidence to prove that this is an error, and that he only used previous material. In point of fact, the Rite of Mizraim arose out of Egyptian Masonry, which Cagliostro derived from an older source. The Ancient and Accepted Rite claims priority, but it is difficult to decide the historical merits of the question. It has been stated that sixty-six degrees of the Rite of Mizraim were taken from the Ancient and Accepted Rite; but as the latter had at first from the Emperors of the East and West only twenty-five, with eight degrees added (so it is affirmed) by Frederick II., surnamed the Great, it is difficult to understand how sixty-six can have been got out of thirty-three. Lechangeur, Joly, and the Bédarrides, soon spread the Rite all over Italy, and in 1814 it reached France. An Absolute Sovereign Grand Master, with irresponsible authority, governs this Rite; but this system of government did not agree with the Fraternity, and eleven brethren (among whom were Ragon, Gaborria, Décollet, Méallet, with others) united under the presidency of Joly to create and establish the Rite of Mizraim in its four series and ninety degrees, in virtue of the powers obtained from Naples, in 1813, placing themselves under the ægis of the Grand Orient, which accepted the Rite. Brother Langlacé, the orator, speaking of it on the 24th June, 1817, the authorities of the Grand Orient promptly rejected it on the following 27th of December. Thereupon they declared their independence. The solemn festivals of the Rite of Mizraim are at the periods of the

equinoxes, and are termed the Awakening and Repose of Nature. Mark Bédarride published two thick volumes at Paris on the subject, in 1835. The following were the degrees:—I. Series, Symbolical.—1*st Class*—1. E. A. P.; 2. F. C.; 3. Master. 2*d Class*—4. Secret Master; 5. Perfect Master; 6. Intimate Secretary, or Master through Curiosity; 7. Provost and Judge, or Irish Master; 8. English Master. 3*d Class*—9. Elect of Nine; 10. Elect of the Unknown; 11. Elect of Fifteen; 12. Perfect Elect; 13. Illustrious Elect. 4*th Class*—14. Scottish Trinitarian; 15. Scottish F. C.; 16. Scottish Master; 17. Scottish Panisière; 18. Master Ecossais; 19. Ecossais of the three J J J; 20. Ecossais of the Sacred Vault of James VI.; 21. Ecossais of St Andrew. 5*th Class*—22. Little Architect; 23. Grand Architect; 24. Architecture; 25. Apprentice Perfect Architect; 26. F. C. Perfect Architect; 27. Master Perfect Architect; 28. Perfect Architect; 29. Sublime Ecossais; 30. Sublime Ecossais of Heroden. 6*th Class*—31. Grand Royal Arch; 32. Grand Axe; 33. Sublime Knight of Election and Chief of the Symbolic Series. II. Series, Philosophic. 7*th Class*—34. Knight of the Sublime Election; 35. Prussian Knight; 36. Knight of the Temple; 37. Knight of the Eagle; 38. Knight of the Black Eagle; 39. Knight of the Red Eagle; 40. White Knight of the East; 41. Knight of the East. 8*th Class*—42. Commander of the East; 43. Grand Commander of the East; 44. Architecture of the Sovereign Commanders of the Temple; 45. Prince of Jerusalem. 9*th Class*—46. Sovereign Prince Rose Croix of Kilwinning and Heroden; 47. Knight of the West; 48. Sublime Philosopher; 49. Chaos I. Discreet; 50. Chaos II. Wise; 51. Knight of the Sun. 10*th Class*—52. Supreme Commander of the Stars; 53. Sublime Philosopher; 54. First Degree of the Key of Masonry, Minor; 55. Second Degree, Washer; 56. Third Degree, Bellows Blower; 57. Fourth Degree, Caster; 58. True Mason Adept; 59. Sovereign Elect; 60. Sovereign of Sovereigns; 61. Grand Master of Symbolic Lodges; 62. Most High and Most Powerful Grand Priest Sacrificer; 63. Knight of Palestine; 64. Grand Knight of the White and Black Eagle; 65. Grand Elect Knight Kadosh; 66. Grand Inquiring Commander, Chief of the Second Series. III. Series, Mystical. 11*th Class*—67. Benevolent Knight; 68. Knight of the Rainbow; 69. Knight Khanuka, called Hynaroth; 70. Most Wise Israelitish Priest. 12*th Class*—71. Sovereign Princes Talmudim; 72. Sovereign Prince Zadkim; 73. Grand Haram. 13*th Class*—74. Sovereign Princes Haram; 75. Sovereign Princes Hasidim; 76. (Wanting); 77. Grand Inspector Intendant Regulator, General of the Order, Chief of the Third Series. IV. Series, Kabbalistic. 15*th* and 16*th Classes*—78, 79, 80, 81, 82, 83, 84

85, 86 degrees, the names of which are only known to the possessors. 17*th Class*—87. Sovereign Grand Princes, constituted Grand Masters, representatives of the First Series; 88. The same for the Second Series; 89. The same for the Third Series; 90. Absolute Sovereign Grand Master, Supreme Power of the Order and Chief of the Fourth Series. This Order claimed absolute sovereignty over all others, and the system adopted closely resembled that of the ancient Egyptian mysteries. An important variation is made in this Rite as to Hiram Abif—instead of being murdered, he is reported to have returned to his family, and spent the rest of his life in ease and comfort. But as a murder is necessary, it is transferred to the times of Lamech, whose son Jubal is represented to have been slain by three traitors, Hagava, Hakina, and Haremda. This is, however, absurd, as Lamech, לֶמֶךְ, in Genesis (iv. 23), rather accuses himself of a murder to his two wives—Adah and Zillah. To those, however, who know that to bless and to curse in Hebrew were the same words, it will not appear so strange. Onkelos says, *I have not killed a man* (לא גברא קטלתי); or, *Have I killed a man?* And Cahen translates—"Listen to my voice, wives of Lemech, give ear to my words; I have killed a man, because he wounded me—a young man, because he gave me a wound. Cain shall be avenged seventy times—Lemech seventy times seven." This is the ordinary hyperbolic strain of Hebrew poetry. Let us, however, return to the second portion of our subject, and it must be predicated that the opinions hereafter enounced are merely those of a recorder, and quite to be taken in the sense of impartiality. If impartiality were not to be observed, numberless incongruous rites might be intruded, and the whole system of Freemasonry thrown into disorder. In 1839, Brothers J. E. Marconis and E. N. Mouttet, dating from the Valley of Paris, set forth the elaborate system known as the Oriental Order, or Rite of Memphis, with statutes, regulations, and every other appliance necessary for the due development of an Order; but they subsequently took it to Marseilles and Brussels. Brother Marconis had been elected Grand Hierophant, 7th July, 1838, the Councils being formed in the following September. 1. Sanctuary of Memphis, composed of the Grand Hierophant, and six Patriarch Conservators, nominated for seven years, 93°, of which Dr Morison of Greenfield, a member of the Rite of Mizraim, was one. 2. Mystic Temple Grand Master, and six dignitaries, five years, 92°. 3. Sovereign Grand Council, President, and six officers, five years, 91°. In November, 1839, the Brothers Bédarride, heads of the Rite of Mizraim, attempted to have the Memphite Lodges closed, but they failed on this occasion, although they were declared dormant, 15th June,

1841, finally ceasing to work in 1842. A council of seven members, entitled Mystic Temple, 95°, was however appointed as a watch council, consisting of Brothers J. Et. Marconis, Henry Delapline, Dr J. E. Audibert, Henry de Payen, de Laroussie, Honoré Gazay, and Baron de Poederlé. On the 5th March, 1848, the Rite of Memphis resumed labour at the Grand Orient of Paris, and three councils were again installed. 1. Mystic Temple, 95°; Grand Hierophant, and six Patriarchs. 2. Sanctuary; G. M. and six Patriarchs, 95°. 3. Sovereign Grand Council, President, and six Princes, 94°. A Chapterial and Areopagite Lodge, called Disciples of Memphis, was the Senior Lodge; it was founded by St Honis of Cairo, a relative of the Marconis, in 1815. In 1849, the General Statutes were republished in the *Sanctuaire*, and Five Councils watched over the administration. In November, 1862, the Rite of Memphis was admitted as a subordinate Masonic system to the Grand Orient of France; and Brother Marconis surrendered his powers to that body. It would take many pages to properly discuss the Rite of Memphis; complete lists of the 95 degrees however exist, and are given under their various headings in this work. (See *Antient and Primitive Rite*, also *Oriental Rites of Memphis and Mizraim.*)

MNASON (Greek, Μνάσων).—"An old disciple," mentioned Acts xxi. 16. Paul, who was an initiate, *plus Hebreu que les Hebreux*, lodged there. Those who are acquainted with the Essene doctrines, may find food for thought in this.

MOABON (Hebrew, מוֹאָבִי, Gen. xix. 36, 37).—Used in the following degrees—3°, 14°, 18°, and 29°, A. and A. Rite.

MOCK MASONS. (See *Scald Miserables*).

MODERN MASONS.—The seceders from the legal Grand Lodge of England, in 1738, denominated their opponents Modern Masons, taking themselves the title of Ancient Masons. This difficulty was surmounted in December, 1813, by the amicable process of amalgamation.

MODERN RITE (French, *Rite Moderne*). (See *French Rite.*)

MODILLION.—In architecture, an ornamental portion of a Corinthian column, like a small horizontal bracket.

MODULA.—A model. In architecture, a model regulates by proportion the parts of any building. It has been variously adapted for practical purposes.

MOHRIMS.—Initiates and pilgrims.

MOIRA, FRANCIS, EARL OF.—G. M. M. of Scotland, 1806-7, afterwards Marquess of Hastings. Laurie ("History of Freemasonry," p. 513) says:—"In 1809, the Earl of Moira, Past Grand Master, consecrated the first Freemasons' hall in Scotland. The dedication of this Temple to Masonry by so distinguished and

enlightened a craftsman, may be said to have closed the brilliant Masonic career of his lordship in Scotland; and it was with unfeigned regret that the Scottish Craft beheld the departure from among them of this highly esteemed brother, who, besides his other distinctions, had enjoyed the rare felicity of being Acting Grand Master of the Grand Lodges both of England and Scotland during the same period. Shortly afterwards, he was appointed, under the title of Marquess of Hastings, Governor-General and Commander-in-Chief in India, a sphere well suited to his talents both as a statesman and a soldier, and where, from his mild and benignant sway, he became the idol of all classes in that vast portion of the British Empire." He was Acting G. M. of England from 1790 to 1813.

MOLART, WILLIAM.—Preston mentions this person as a prior of Canterbury, and author of a MS. Latin Register, in which reference is made to a lodge having been held there in 1429, during the minority of Henry VI., under Henry Chicheley, the archbishop, Thomas Stapylton, master, with John Morris, fifteen fellow-crafts, and three entered apprentices.

MOLAY, JACQUES DE.—Born at Beçanson, in Burgundy, about 1240, of ancient noble lineage. Received into the Order of Knights Templar, 1265, by Imbert de Peraudo, preceptor of France in the Chapel of the Temple at Beaune. He was eminent for goodness and simplicity of heart, intrepid in battle, prompt in council, and distinguished for his learning and forethought for other people. He was unanimously elected Grand Master in 1298, during his absence from Palestine, on the death of Theobald Gaudenius. Pope Clement V., of infamous memory, summoned him to France in 1305, and Philip le Bel, King of France, received him with distinguished but perfidious honours. Charges were made against the Order, but the explanations of Molay obtained an apparent peace in April, 1307, at Poitiers. In the September of 1307, he, with many other Knights of the Order, was placed under arrest, and consigned to a dungeon, where, by the Holy Powers, he was subjected to every indignity and hardship, in the hope that he would be unfaithful to his vow of knighthood. Nothing could be extracted from him, as, in fact, there was nothing to tell; and he was burnt on the 12th September, 1314, in front of the Cathedral of Nôtre Dame de Paris. He summoned his murderers before the tribunal with his dying breath—Clement in forty days, and Philip within a year; and it is an historical fact that they obeyed the summons. The revenues of the Templars were divided by the thieves and assassins, but they lived not to enjoy the usufruct.

MONAD. (See *Numbers* and *One.*)

MONDE PRIMITIF.—A remarkable work, written by Bro. Court de Gebelin, containing a mass of esoteric learning. It may be said to form a link between the old critical system of learning and the new. (See also *Voltaire.*)

MONITOR.—1. Manuals containing no esoteric secrets have been frequently issued for the use of the Craft. 2. A monitor is an officer also in the Ancient Order of Ishmael, who has in his special charge the delivery of notices.

MONITOR, SECRET.—A side degree only conferred on worthy Master Masons. In 1778, there existed an Order of David and Jonathan in Holland. It has been very inaccurately adopted in the London Rosicrucian College without authority, and has no relation to the mysteries of Rosicrucianism. It is sometimes called the Trading Degree. As a matter of fact, any Master Mason possessing the Ritual is at liberty to give it to an approved Master Mason at slight cost. C. S. D.

MONOGRAM.—These are general and particular—general to orders, and particular to individuals. (See *Mark Masonry.*)

MONOPHYSITE.—One who maintains the unity of the nature of Christ, the human and divine being completely blended.

MONOTHELITES.—A Christian sect which conceived the influence of the Divine Will to be superior to the material nature, although the two natures of Christ distinctly co-existed.

MONTANA.—Masonry introduced, 27th April, 1863. On 24th January, 1866, the Grand Lodge of Montana was organized, and Royal Arch Masonry and Templarism have since been introduced.

MONTANISTS.—Followers of the Phrygian Montanus, who pretended to inspiration by Christ. They were numerous in the second century, and very austere in their customs. They fasted and condemned second marriages, and expected a millennium.

MONTFAUÇON, PRIOR OF.—One of the traitors who denounced Jacques de Molay and his associates of the Temple.

MONTHS, FRENCH MASONIC.—The French Masonic year begins in March, and the months are numerically designated—*i.e.*, the 15th day of 1st month, or 15th of March.

MONTHS, HEBREW.—These months are used in the Scottish Rite, beginning with the full moon, the civil year commencing at the new moon (immediately succeeding the autumnal equinox) in September.

תשרי	Tisri	Sept. and Oct.	אייר	Ijar	April and May.
חשון	Khesvan	Oct. and Nov.	סיון	Sivan	May and June.
כסלי	Kisleu	Dec. and Jan.	תמוז	Tammuz	June and July.
טבת	Tebeth	Dec. and Jan.	אב	Ab	July and August.
שבת	Schebet	Jan. and Feb.	אלול	Alul	August and Sept.
אדר	Adar	Feb. and March.		Intercalary	month after Adar.
ניסן	Nisan	March and April.	ואדר	Veadar	Second Adar.

MONTPELLIER, HERMETIC RITE OF.—Established by Pernetty at Avignon in 1770, and in 1778 transferred to Montpellier. (See *Académie des Vraies Maçons* and *Pernetty.*)

MONUMENT.—Improperly supposed to be of ancient Masonic origin. Cross was the inventor of the Weeping Virgin, Broken Column, Acacia and Urn, &c., as may be seen in his Chart. The Master's Monument in the French Rite was less fanciful and more mortuary, being in the form of an obelisk, with a golden triangle, centred with the Tetragrammaton.

MOON.—1. In ancient times, before Shemesh worship was established, the moon came in for a fair share of adoration. She was Isis, Diana (Artemis), sometimes Héré (Juno), sometimes Hecate. She was supposed to influence lunatics; and, as Masons pursue their labours in the light of the sun, they should shun being "Diana's foresters," or "minions of the moon." 2. The great split between the Luni-Solar races in the plains of Upper Hindustan brought a moral avalanche upon modern society, now only being gradually cleared up. (Lassen's "*Indische Alterthums-Kunde.*)

MOPSES.—1. From the German, *mops,* a young mastiff; a dog known for fidelity and strength. Originated in consequence of the bull of Clement XII. against Masonry in 1738. Bending to the storm, the *mopses* kept alive the principle of private association, of which the Roman Catholic authorities strove to deprive society in general, although enjoying it by virtue of their immunity from moral law for centuries, in the persons of their own law-makers. 2. An androgynous society, about 1776, having similar objects; but the revival of Masonry in the home of liberty (England), soon rendered its existence unnecessary.

MORAL LAW.—The Freemasons in all places are bound by their tenure to obey the moral law. (See *Decalogue, Masonic*).

MORANA.—The Bohemian goddess of winter and death, the Maryana of Scandinavia. A festival in her honour was held in the month of March, when she was solemnly drowned.

MORAVIAN BRETHREN. (See *Grain of Mustard Seed, Order of.*)

MORGAN, WILLIAM.—Born in Virginia, Culpepper County, 1775. In 1826, he, or some one for him, published a book professing to reveal the secrets of Masonry. It was stated by anti-Masons, that, for this, he was murdered by drowning, but the story was confuted for want of proof. There was a statement, probably equally true, that he fled to Turkey, and ended his days at Smyrna, at a good old age. Very little, indeed, is known about him, although he caused much disturbance in his native country at the time.

MORIAH, MOUNT (Hebrew, מֹרִיָּה; Sept., Ἀμωρία).—There is an

old tradition connected with Mount Moriah, the site of King Solomon's Temple, well deserving of mention here. This, says the legend, was formerly a ploughed field, possessed in common by two brothers. One was married and had several children; the other was a bachelor. They lived together in perfect concord, cultivating the patrimony they jointly inherited from their father. Harvest time arrived. The brothers wisped their sheaves, and apportioned them in two equal heaps, which they left in the field. During the night the unmarried brother said to himself, "My brother has a wife and children to support; is it, then, just that my portion of the harvest should equal his?" On that he arose and took down several sheaves, which he added to his brother's portion. This he did with as much secrecy and caution as if he had been committing some bad action. The other brother awoke the same night, and said to his wife, "My brother lives alone, and without company; he has no one to assist him in his labour, or to recompense him for his fatigues, whilst God has given me a wife and children. It is not right that we should take from the field so many sheaves as he, since we have already more domestic felicity than he enjoys. Let us, therefore, without his knowing it, add to his store a certain number of our sheaves." This was done, but in the morning the two brothers were surprised to find the two heaps quite equal. In the night they each carried sheaves from the one heap to the other; but as each bore a like number of sheaves to the other's store, they still remained equal, and so it went on for several nights. Astonished at this, they determined to watch and see how this miracle was effected; but at last they met face to face, each bearing the sheaves destined for the other, and all was cleared. They then threw themselves into each other's arms, both thanking God for the possession of so good a brother. Hence Mount Moriah has been consecrated to brotherly love, and was a fitting site whereon to build a place of worship to the Lord.

MORIN, STEPHEN.—Of the Jewish faith, and first Inspector-General of America. It is claimed that this personage was warranted by Frederick II. the Great; but it is most probably erroneous, as no traces can be found in historical documents of any such patent. There is a marvellous inconsistency here. Oliver ("Landmarks," ii. 51, n. 43) says:—"When Bro. Morin arrived in St Domingo, A.D. 1742 (*mark the date*), he appointed a Deputy Inspector-General for North America"—Bro. Hayes. But it is not likely that any one would claim that antiquity for the Ancient Scottish Rite. The Emperors of the East and West, from whom the Ancient and Accepted Rite have their degrees, did not exist at the time. This, furthermore, envelopes the whole question in

difficulty. It would rather appear, agreeing with Dr Mackey, that from some Grand Lodge at Paris he received power to establish a Symbolic Lodge, and he might from the Grand Consistory have had powers to confer the degrees of the Emperors of the East and West.

MORITZ, CARL PHILIPP.—Born 1757, died 1793. He wrote several works, among which was the "Diary of a Freemason," Berlin, 1793.

MORMON MASONRY.—The Latter-Day Saints, with great shrewdness, have tried to harmonize their institutions with pre-existent forms of social life, and they have, therefore, a system of Masonry. This is called the Endowment, and is of an androgynous character. If not *sealed* to their husbands to all eternity, this process precedes the other ceremony on the part of the women. The persons to be admitted are then introduced into a long room in the Endowment House, divided by white screens into compartments, ranged in two lines. Men go to the right, and women to the left, barefoot, with the exception of the priests. Men are undressed, and laid in tin baths, and treated with warm water; each member of the body is then blessed according to its function—as brain to be strong, ears to be quick to hear the words of God's servants, eyes to be sharp; nose, mouth, and so on, down to the feet, "to be swift to run in the ways of righteousness." This completes the lustration. A new name is next given by an apostle, and, in the next chamber, the initiate is anointed with oil and invested with a linen tunic; and a small square linen apron, ornamented with fig leaves, a linen cap, stockings, and shoes of cotton, complete the costume. The ceremony continues by a consultation between the High Priest, as Elohim, who, with Jehovah, Jesus, and Michael (Adam), represented by other priests, speak of creating and peopling the earth, and this ends the first section. Jehovah, Jesus, and Michael then touch and breathe upon the candidate, and he is constituted the original Adam. A woman who has been similarly prepared is then brought in, and Adam, who is supposed to be asleep, wakes up and finds Eve, his wife; they are conducted to another chamber, representing Eden, where the temptation scene is enacted; and it ends with the expulsion of the Devil, but Elohim promises a restoration by means of the priesthood. Oaths are now administered, grips and pass-words communicated, and the initiates are admitted to the third degree of Endowment, or first degree of the Order of Aaron. The second degree consists of the revelation of the Book of Mormon to man as a means of redemption, and oaths, grips, and pass-words of this degree are given. From this degree the candidates are passed to the priesthood, third degree, or Order of Melchizedek. The fourth degree is the

second degree of the same order, and finally the candidate passes the veil, and the aporrheta are shown him. (For real Craft Masonry, see *Utah.*)

MORNING STAR, KNIGHT OF THE.—In the Lists of Fustier. C. S. D.

MORPHY.—In a French MS. of the A. and A. Rite, in the Library of the United Grand Lodge of England, Morphy is named as one of the nine inspectors appointed to seek for the body of Hiram. This would be unintelligible, unless we were to understand that Stewart Masonry (which see) had a political object. Mackey thinks it was James Murray, Lord Stormont's second son, who was given the title of Earl of Dunbar after his escape in 1715. This Earl of Dunbar died at Avignon, in 1770.

MORTALITY, SYMBOL OF.—The skull, as the most enduring portion of the skeleton, and the supposed seat of the soul, has always been adopted as an emblem of death and the grave; and Masonry, being occupied with graver subjects than death, assents to its use on certain occasions. This is a principle of very ancient origin; and, "from grave to gay, and lively to severe," has a duplicate meaning. Among the most remarkable facts connected with the funereal rites of all nations, is the association of banquets, more or less expressed, whether in an Irish wake, a Scotch *coronach*, or an Egyptian banquet, at which the head of the family was always placed.

MORTAR, UNTEMPERED.—It alludes, in the American Lectures, to restraint or passion.

MOSAIC PAVEMENT.—Black and white squares, or lozenges, alternate. Symbolically, the adventures of human life; technically, a species of adornment for floors in palatial residences; also the trials of the candidate, actually teaching him that a chequered career, sustained by honourable principles, will not fail to ensure success and esteem, when the last steps are past.

MOSES (Hebrew, מֹשֶׁה; Sept., Μωϋσης, Μωσῆς).—1. The son of Amram and Jochebed, and the younger brother of Aaron. According to Raschi, his mother was one hundred and thirty years old when she gave birth to Moses. As Cahen says—"It is impossible to establish any system of chronology on this basis." And he adds, "To co-ordinate this passage with those in the sixth chapter (of Exodus), it is necessary, as the Biour says, to admit the axiom, אין מוקום ומאוחר בונורה, 'in the law there is no time, antecedent or ulterior.'" 2. He is supposed to be of importance in the Royal Arch degree, and in the twenty-second and twenty-fifth of the A. and A. Rite. It is said he died on Mount Nebo, on the last day of the month of Adar, A.M. 2553, B.C. 1451. 3. There is an esoteric account of Mosche, or Moses, not susceptible of publication.

MOSSDORF, FRIEDRICH.—Born at Eckhartsbergen, 2d March, 1757, died 1830. A supporter of Fessler and a friend of Krause, and a contributor to Lenning.

MOST EXCELLENT.—1. The title of the Principal in a Royal Arch Chapter. 2. Also that of the presiding officer in a Lodge of M. E. Masons, which is the sixth degree in the American York Rite, invented by Webb.

MOST PUISSANT.—A title of the chief officer in the American Rite of Royal and Select Masters.

MOST WORSHIPFUL.—Title of a Grand Lodge and its Master.

MOT DE SEMESTRE.—A bi-annual word given by the Grand Orient of France to regulate charity.

MOTTO.—A select sentence, conveying the pith of any purpose, as *Ordo ab Chao; Lux e tenebris; Deus meumque Jus.* These are not only applied to orders, but clans or families; as, for instance, one of the mottoes of the author, *In utrumque paratus.*

MOULD.—A common expression in the old Constitutions in forbidding a Freemason to give a mould to a rough Mason, by which the secrets of the Craft would be betrayed. The Harleian MS. says:—"Alsoe that no Mason shall make any mould, square, or rule to any Rough Mason; alsoe that no Mason, within the Lodge or without, shall sett or lay any mould stones without moulds of his own making." It is the pattern by which the Mason works, made of a thin board or metal plate representing the exact section of the mouldings to be worked from it. (See *Maters.*) Mould stones were the large peaked stones for those parts of the building on which carvings were to be made.

MOUNT CALVARY. (See *Golgotha.*)

MOUNT MORIAH. (See *Moriah.*)

MOUNT SINAI. (See *Sinai.*)

MUENTER, FRIEDRICH.—Born 1761, died 1830. Professor of Theology at Kjovenhaven, and afterwards Bishop of Seeland; author of a work on the Templar Order.

MUNKHOUSE, REV. RICHARD, D.D.—A copious writer on Freemasonry about 1805, and a member of the Phœnix Lodge of Sunderland, and afterwards of the Lodge of Unanimity of Wakefield; he was Rector of St John the Baptist's Church, and died early in this century.

MURR, CHRISTOPH GOTTLIEB VON.—Born at Nuremberg, 1733; died April 8, 1811. In addition to some archæological works, he published an "Essay on the True Origin of the Orders of Rosicrucianism and Freemasonry, with an Appendix on the History of the Order of Templars," in 1803.

MUSCUS DOMUS.—In Browne's Ritual, and others, it is said that H. A. B.'s grave was found covered with moss and turf, and the

Hebrew discoverers shouted out in Latin, a language then unknown, *Muscus Domus, Deo Gratias.* This anachronism confutes itself.

MUSIC.—One of the seven liberal arts.

MUSTARD SEED, ORDER OF. (See *Grain of Mustard, Order of the.*)

MUTA.—The Roman goddess of Silence.

MUTES.—A degree in the Order of the Sāt B'hai.

MYRTLE.—The sacred plant in the Eleusinian mysteries, and in those of Adonis, equivalent to the acacia of Freemasonry.

MYSTAGOGUE.—A president at the ancient mysteries, and one who leads an initiate.

MYSTERIES OF THE DRUIDS (Gaelic, *Druidh,* a wise man, magician; Zend, *Dru,* a sorcerer; Welsh, *Drud,* a remitter of sin, physician, restorer of health; Irish, *Drui,* wise man; Arabic, *Dari,* wise man, and remitter of sins, confessor to soul and body).—There were three degrees—1. Bards or chanters; 2. Prophets or spaiers; and 3. Druidhs, or sanctified authorities, from whose judgment there was no appeal. In Albion, now England, there were provinces under an Arch-Druidh, invested with supreme authority; under him was a trinity of ministers, and twenty-five subordinates, deans or deacons. The assembly of the Druidhs met annually for the judgment of causes and enactment of rules, and four other meetings took place as near as possible to the equinoctial and solstitial periods of the year. They had secret symbols and pass-words, and adored Hu, the Mighty Hu (see *Hu*). Initiates were made under the canopy of heaven, the place of meeting was to be unpolluted with a metal tool, and those belonging to the order were invested with a chain. (See *Scandinavian Mysteries.*) The colours were white, blue, and green—light, truth, and hope. A *pastos* was required, and the progress of the initiate was gradual; after severe trials he was admitted to the privileges of Druidism. The following principles were instilled into the candidate at progressive stages:—1. That all worthy things descend from the Heaven of Heavens. 2. The soul, after death, goeth into divers other bodies; the sublimer minds ascend to higher orbs than our earth, there to enjoy unbounded felicity. 3. Whatever is left with the dying, or which is cast upon their funereal pyres, are surely theirs in the other world. 4. Those who destroy themselves will go thither with their friends, and there abide with them. 5. None shall receive instruction without the limits of our sacred grove: there the oak and the mistletoe favour devotion. 6. The education of children demands the greatest care; twenty years of assiduous teachings will scarce suffice. 7. The secrets of our sciences and arts must not be committed to writing; they must repose in the

memory alone. 8. Every soul is immortal, however long and variously it may transmigrate. 9. The mistletoe must never be cut but with a golden bill, and, if possible, only in the sixth moon: it is to be gathered with a holy reverence, and, when deposited in the white sagum, must be then conveyed upon two white bulls to the place where needed. 10. The powder of the mistletoe is salutary for women, making them fruitful. 11. The sacrifices are holy; none but the obedient shall attend them. 12. Man or woman may be sacrificed on extraordinary occasions. 13. Prisoners of war are to be slain at times, and upon the cromlechs; or they may be burnt alive within the wickers, in honour of the immortal gods. 14. Future events may be foretold from the direction in which the body falls when seized by death, or as the same shall move when fallen, or as the blood may flow therefrom. 15. Strangers must have no commerce with our people, save from necessity, or for some good unto ourselves. 16. Children are to be brought up separate from their parents until their fourteenth year; the foundation must be laid by their ghostly fathers. 17. When the world is destroyed, it must be by fire or by water. 18. Money lent, and not repaid, will be restored in the next world. 19. Every one who cometh sluggishly to the Assembly of our States, and he who is the last of all in attendance, shall surely die! 20. The earth we inhabit is not a plain, but a globe; and so are the sun, and moon, and stars likewise. 21. All light cometh from the sun; that which by the moon is shed is but borrowed by him from her. 22. Our people were mighty in knowledge once. Upon the heights of Caer-Idris, also at Cerrig Brudyn and at Myfyrion, they were used to meditate upon the heavenly bodies, and there did they contemplate all nature; the mysteries were there taught unto our youth; and, in the plains below, our wise men saw that the wisdom so gained was practised. 23. Temples are never to be raised with closed walls, and they are likewise to be open to the skies; they are to be upon the plains, or upon some lofty height, that the heavenly spheres may be the better seen; and if upon the plains, then in the open air, and yet with trees encompassing. 24. No images of the gods have we, but emblems only; hence does the truncated oak symbolize both the firmness and the majesty of the God of gods. 25. Our Faids, also called *Vacerri*, are the ordinary priests; the *Eubages* are our augurs; the *Bardi*, also called *Vates*, are our poets and chroniclers; the *Vergobretus* doth judge the law; and the *Saronidæ* instruct our youths, and also administer justice, under the guidance of the Arch-Druid and of the Vergobretus. Such is the creed of the Druids.

MYSTERIOUS CITY, GRAND ARCHITECTS OF THE.—64° Rite of Memphis.

MYSTES (Greek, Μύω).—The cardinals of the Romish Church, who derive all their practices from the Hellenic or Aryan religion, have their eyes and mouth shut, on their consecration, as μύσας, to keep the mouth and eyes closed. (See *Vehmgericht.*)

MYSTIC CROWN, KNIGHTS AND COMPANIONS OF THE.—This society, like many others, had a Masonic origin. It was formed by the adherents of Mesmer, and in itself comprehended many healthful secrets. It was first established, Rue de Sept Vois, Paris, in August, 1787, but was afterwards centred in the Rue Jacob, Faubourg St Germain. It was necessary, to obtain admission into this society, that the postulate should be a Master Mason. The objects were beneficent and non-political, and no interference with religious views was admitted. In 1838 this society still lived in the Rue de Bac, Paris. Its ritual alone survives.

MYSTIC MASON, ORDER OF THE.—We know very little of this order, but, as Bro. Macoy mentions it in his work, it may be briefly noticed. It recognises the three degrees of the York Rite; it is Swedenborgian rather than Sadducean, asserting the existence of supra-mundane beings. The rite comprised three degrees subsequent to the Craft degrees. 1. Mystic E. A. P.; 2. Mystic F. C.; 3. Mystic M. M. Mahir, in this system, was supposed to preside over the east, southward; Havuzay, spirit of the west, northward; and Mahul Marainto, spirit of the east. One question was, What is Masonry? Answer, The knowledge of the covenants of God with man. The whole question of this Order is very obscure.

MYSTIC TEMPLE.—This is formed of the Princes of Memphis, 32° A. and P. Rite, and is the governing body of a province, and the agent of the Sovereign Sanctuary, 33°. Clothing: a purple collar and white sash, with attributes of the grade. Conferred *ex officio* on the first officer of a Council.

N.

N.—Fourteenth letter of the English and Hebrew alphabets, נ signifying, in the latter language, a fish. (See *Nun, Oannes,* and *Soter.*) The Hebrew numeral power נ is 50; but it was also assigned—under the Peripatetic School—the value of 900, and with a stroke over it $\overline{N}$ 9000. The Hebrew divine appellation belonging to this letter is נוֹרָא, or *Formidabilis.*

NAAMAH (Hebrew, נַעֲמָה, *pleasant*).—The daughter of Lamech and Zillah, sister of Tubal-Cain. According to tradition, the inventor of the spinning of wool and weaving of cloth.

NABAIM or NABIIM.—Theological colleges among the ancient Semitic nations, in which the rudiments of secret and prophetic wisdom were taught.

NÆNIA.—1. In Roman times, a funeral dirge performed on flutes. 2. Name of the Roman goddess presiding over funerals, having a temple outside the city gates.

NAHARDA, BROTHERHOOD OF.—The Hebrew Rabbins relate that the captive tribes of Israel, during their exile after the destruction of the First Temple, founded a brotherhood at Naharda, on the Euphrates; and it was thence that Zerubbabel, Jeshua, and Esdras carried away the secret knowledge preserved within this mysterious institution to Jerusalem.

NAKED.—Candidates for Masonry come neither naked nor clothed, to signify that personal appearances or advantages are not recognised by the rules of Masonry, which only regard the inner qualifications and virtues of those who seek admission.

NAMAZ.—The common prayer of the Turks or Sunis.

NAME, INEFFABLE. (See *Shemhamphorath.*)

NAME OF GOD. (See *God, Names of,* and *God.*)

NAMUR.—The Primitive Scottish Rite was first established in this Belgian city, and hence is sometimes called the Rite of Namur.

NAPHTALI.—The territory of the tribe of Naphtali adjoined the kingdom of Phœnicia, and intermarriages were not uncommon on the borders. This might account for the widow of Naphtali marrying a man of Tyre.

NAPLES.—The date of the introduction of Masonry into Naples is unknown, but was prohibited in 1751, and the meetings of a subsequently established Grand Lodge were suspended in 1775. (See *Italy.*)

NAPOLEONIC MASONRY. (See *Noachidæ, Order of French.*)

NARBONNE, RITE OF. (See *Philadelphians.*)

NATIONAL GRAND LODGE OF GERMANY. (See *Germany.*)

NATURE, SOCIETY OF THE FRIENDS OF AWAKING.—Founded 19th May, 1804, by the Brethren Roettiers de Montaleau, Fustier, Angebault, de Beaurepaire, Houssemont, Mercadier, and others, to celebrate the return of spring by an annual banquet.

NEBO (Hebrew, נְבוֹ; Sept., Ναβώ, *Lord, high, aspiring*).—The symbol of the planet Mercury, nearest to the sun, Hermes and Anubis (Isa. xlvi. 1.)

NEBRASKA.—Masonry introduced from Illinois, October, 1855. Grand Lodge instituted September, 1857, Brother R. C. Jordan,

G. M.; Grand Chapter, organized March, 1867; Grand Commandery, 28th December, 1871.

NEBUCHADNEZZAR.—Conqueror of Jerusalem, 630 B.C., and leader of the Israelites into captivity.

NEBUZARADAN.—1. Hebrew, נְבוּזַרְאֲדָן, *Nebu is the Lord,* or Persian, *Nebu is wise.* General under Nebuchadnezzar, and commander against Jerusalem. 2. Name of an officer in the Knights of the East and West, Prince of Jerusalem, and in the degree of Sovereign Prince of Masonry.

NEGRE, DE.—An epithet borne by Gabriel Mathieu Marconis, a native of Montauban, France, born about the year 1768. He was a relative, a nephew, it is said, of Samuel Honis, of Montauban, who was a native of Cairo, and to have acquired the term from his dark complexion and Egyptian blood. His son, Jacques Etienne Marconis, was born at Montauban, January 3, 1795, and died at Paris on the 21st day of November, 1868. (See *Mizraim, Order of.*)

NEGRO LODGES.—Although since the civil war in America—between the rival sections, on the subject of slavery—the right of coloured persons to be admitted to Masonic privileges has been tolerated, it remains far from being settled as a legal fact, nor is it by any means certain that the "African Lodge, No. 429," Boston, warranted to Prince Hall and others, has actually any legal existence. A warrant was certainly issued, 20th September, 1784, by the Grand Lodge of England, but it would seem to have fallen into abeyance after the death of Prince Hall. The coloured people of the American continent, however, thought otherwise, and now continued, since 1827, to fly a Masonic flag of an illegal character, terming themselves the Prince Hall Grand Lodge; and are accordingly repudiated by all other Masons. The warrants issued by this self-assumed Grand Lodge are consequently illegal, as being contrary to the rule of the Grand Lodge of Massachusetts.

NEHALLENIA.—The name of an ancient Dutch and Flemish deity, presiding over commerce and manufactures.

NEITH.—The Egyptian synonym of the Greek Athené or Minerva.

NEKAM. (See *Vengeance.*)

NEKAMAH. (See *Vengeance.*)

NEMBROTH.—A corruption of Nimrod, and used in magical and Hermetic Masonry.

NEMESIS.—Fate, the daughter of Nox, goddess of Vengeance, and sometimes represented with a helm and wheel; her power did not cease with death, but sought out the soul which had to expiate her dread commands. She was worshipped by the Hellenes at Rhamnus, where she had a statue of Parian marble sculptured

by Phidias. The Hellenes held a festival in her honour, called Nemesia, in memory of the dead, and she was supposed to defend the relics of the deceased from insult.

NEOCOROS.—The guardian of a temple among the Greeks.

NEODAMODE.—A newly admitted freeman or citizen among the Greeks.

NEOMENIA.—A festival observed among the Greeks, at the beginning of every lunar month, in honour of all the deities.

NEONOMIAN.—One advocating new laws.

NEOPHYTE.—1. A convert. 2. A newly admitted priest. 3. A beginner.

NEOPLATONISM. (See *Proclus.*)

NEPHALIA (Greek, *νηφάλιος, sober, without wine*).—1. Festivals celebrated in antiquity to the lesser deities, in which no wine was offered. The wines of Hellas and Rome were evidently alcoholic in their character, and it was a matter of reproach to drink unmixed wines. The offerings to the Eumenides were composed of milk, water, and honey.

NE PLUS ULTRA (Latin, *Nothing further*).—Motto adopted in the higher degrees to show there is nothing further to be obtained beyond a certain point. There would appear reason to regard this motto as very flexible, inasmuch as there are several systems claiming the right of *Ne plus ultra.*

NERGAL, נֵרְגַל.—The Hebrew name for the planet Mars, and everywhere associated with ill-luck and misfortune. In astrology, it is the lesser, but more active, malefic. The Khalīf Hakīm, on the last night of his life, saw Mars rising, and murmured, "Dost thou ascend, accursed shedder of blood? Then is my hour come?" Whereupon his assassins sprang upon him (*Abu Taleb; Bar Hebræus,* p. 220). He was associated with the Saturnian Moloch, or man-devourer (from the Sanskrit, *Nrigal*), the greater malefic.

NESTORIANS.—Followers of Nestorius, patriarch of Constantinople in the fifth century. He condemned the phrase, Mother of God, applied to Miriam, regarding her as only mother in a human sense.

NETHENIM.—The servant of a Jewish Levite or priest, and taken from among the Gibeonites or Canaanites.

NETHERLANDS.—Masonry was introduced in 1731, under an occasional dispensation from Lord Lovel, M. W. G. M. of England, by Dr Desaguliers (see *Desaguliers*); but the first regular Lodge was opened September 30, 1754, by Brother Vincent de la Chapelle, as G. M. of the United Provinces (see *Grand Masters of Holland*). The Grand Lodge of the Netherlands tolerates the high degrees—without actual recognition—the Orient being at the Hague.

NETTESHEIM VON, HENRY CORNELIUS AGRIPPA.—Born about 1530, in Nettesheim; an occult philosopher of great eminence, but of unfortunate fate. Had he lived in the light of modern science, his acute intelligence and love of learning would have placed him on the same level as Sir Humphrey Davy, for he had one of those enlightened intellects not easily content with the outside of things, while his expansive heart led him to a contemplation of universals as well as particulars. He was a member of many occult fraternities, and thereby made enemies, and he died poor and neglected by his high and wealthy friends. An admirable biography of him has been written by Professor John Morley, who could see the man through the shell of ceremonial and the hollowness of the times.

NETWORK. (See *Pillars of the Porch*).

NEVADA.—Grand Lodge of Nevada was instituted at Virginia, 1865, separating from the Grand Lodge of California, to which State it was formerly a tributary.

NE VARIETUR, *That it may not be changed.*—To guard against imposture, certificates are marginally furnished with a place for the Brother's name, and, if he present himself at a strange Lodge, a check is thus kept on him, as, on his signing the visitor's book, his signature can be compared with his actual original certificate. This obviates fraud. A Mason should guard his certificate, if necessary, with his life, for, by losing it, he would commit an imprudent act, which sooner or later he would regret. This signature should be made in the presence of the Master of his Lodge, whose duty it is to procure it for him; there is then proper evidence that the signature has been verified.

NEW BRUNSWICK.—The early history of Masonry in this portion of the Dominion is obscure. A Grand Lodge was established in September, 1867—Bro. B. Lester Peters, Grand Master. Other bodies of a capitular character have been introduced.

NEW HAMPSHIRE.—Masonry introduced June, 1734, but the Grand Lodge, with Bro. John Sullivan as Grand Master, was not established until 1789. Grand Chapter was instituted in 1819, and a Grand Commandery in 1860.

NEW JERSEY.—A Grand Lodge was organized December 18, 1786. Bro. David Brearley, Grand Master. Grand Chapter instituted, December 30, 1856; Grand Commandery, 14th February, 1860.

NEW TEMPLARS.—An order instituted in France in the early part of the present century, claiming to be legally derived from the Knights Templar, but this is probably a mere assertion. The degrees are—1. Initiati; 2. Intimi Initiati; 3. Adepti; 4. Orientales Adepti; 5. Magnæ aquilæ nigræ sancti Johannes Apostoli Adepti.

NICHE.—A square or cylindrical recess in the walls of an apartment for the reception of a statue.

NICK (Swedish and Danish, *Nikken*).—In Scandinavian mythology, the spirit of the waters, supposed to be inimical to mankind; hence "old nick," the devil—the spirit of the waters under the waters, and associated with fire and destruction. Hela or Hell means cold, not heat.

NICOLAI, KRISTOPH FRIEDRICH.—Born at Berlin, 18th March, 1733, and died there, 8th January, 1811. He was a bookseller, and an active one, and a man who controlled the literary coteries of the city. He was also the friend of Lessing, and the editor of Moses Mendelssohn, the philosopher. He had a theory of his own, and sought to derive everything from the Rosicrucians; this will, however, be discussed hereafter. (See *Andrea* and *Rosicrucianism.*)

NICOLAITANS.—1. A sect of heretics mentioned in the Apocalypse, ii. 5 and 15. They preached a community of women, and held the eating of the sacrifices to idols as lawful, according to Irenæus. 2. An early sect of Gnostics, denounced by Peter (2 Ep. ii. 15) as followers of the way of Balaam, the noun Νικόλαος being a translation of בלעם. They were known in Arabic as Shuaibites.

NICOTIATES, ORDER OF.—A complicated Masonic Order, named by Clavel, in which the doctrines of Pythagoras were taught.

NIMETULAHITES.—So called from their founder Nimetulahi, a Turkish *darweesh,* celebrated for the austerity of his life.

NINE, THE *(The Muses.)*—In the ritual of the Royal Order of Herodom of Kilwinning, the following is to be found:—"*Q.* How many knights are necessary to constitute a Chapter of the Royal Order of Herodom? *A.* Nine. *Q.* Why? *A.* For three reasons. *Q.* Will you tell me the first? *A.* Because there are three divisions in numbers which teach us so to number our days as to apply ourselves to wisdom. *Q.* Will you give me the second? *A.* Because there are nine muses in harmony, which refine and polish human nature. *Q.* Will you name them to me? *A.* Calliope, Clio, Euterpe, Melpomene, Terpsichore, Erato, Polyhymnia, Urania, and Thalia. *Q.* Will you give me the third reason? *A.* Because there are nine orders of angels in the celestial hierarchy. *Q.* Will you name them? *A.* Cherubim and Seraphim, Thrones, Dominations (Dominions), Principalities, Powers, Virtues, Archangels, and Angels."

NOACHIDÆ.—Descendants of Noah. Applied in Masonic legend to the Craft in general, as being derived from Noah, traditionally claimed as the founder and father of Masonic theology, according to some theories, because the Masons preserved the traditions of the one God amidst the corruptions of surrounding faiths. In

the second edition of Anderson's "*Constitutions*" we read—"A Mason is obliged by his tenure to observe the moral law as a true Noachida."

NOACHIDÆ, ORDER OF FRENCH.—The battle of Waterloo had paralysed France, in one sense, when this Order, which had many adherents, was founded at Paris in 1816. It was composed of partisans of Napoleon; and General Bertrand, who was with Napoleon at St Helena, was nominated Grand Master. In his absence, the Order was governed by a Supreme Commander and two Lieutenants. It consisted of three degrees—1. Knight; 2. Commander; 3. Grand Elect—the last degree having three sections: i. Secret Judge; ii. Perfect Initiate; iii. Knight of the Crown of Oak. As a political society, no secresy need be observed in reference to the Catechism of the Rite, which was as follows:—First Degree—Acclamation: Glory to the Architect! (Napoleon). *Q.* Under what master have you worked? *A.* Under the architect Phaleg. *Q.* Who was Phaleg? *A.* A cunning workman, raised by his ability to the direction of the work at the building of the Tower of Babel. He laboured for fourteen years (from 1790 to 1804) as an apprentice, fellow-craft, and master mason, and ten years as an architect. *Q.* What is that tower? *A.* A vast edifice, intended to preserve mankind from the possibility of another deluge. *Q.* Where was it situated? *A.* In a plain, between two mountains and two lakes. *Q.* How many stories had it? *A.* Eight. *Q.* Their names? *A.* Adam, Eve, Noah, Lamech, Naamah, Phaleg, Oubal, Orient (forming the initials of Napoleon). *Q.* How old are you? *A.* I have only lived ten years (from 1804 to 1814). *Q.* What time is it? *A.* The hour when the workmen of the tower disperse. Second Degree—the aspirant brings in an urn, covered with a veil. *Q.* What is your name? *A.* Fidelis. *Q.* Whence do you come? *A.* From an island. *Q.* What have you seen? *A.* A column. *Q.* What do you bring with you? *A.* An urn. *Q.* What does it contain? *A.* The ashes of Phaleg. This Order has long since been extinct.

NOACHITE, OR PRUSSIAN KNIGHT.—Sometimes called the Very Ancient Order of Noachites. In the A. and A. System, it forms the 21st degree. It is distinct from ordinary Masonry by its traditions carrying it back to the building of the Tower of Babel, and is founded upon the immutable principle of justice, the motto being *Fiat Justitia Ruat Cœlum.* A meeting is called a Grand Chapter, and must be held in some retired place on the night of the full moon in each month. The only light allowed is that of the moon, the rays of which are admitted to the assembly by a window. The Lieutenant Commander sits facing

the moonlight, with the other officers at their stations—viz., the Wardens, Knight of Eloquence, Knight Chancellor, Knight Treasurer, Master of Ceremonies, Warder, and Standard-Bearer. Apron, yellow. The sash, worn from left to right, is of broad black ribbon; and the jewel, a full moon or a golden equilateral, may be traversed by an arrow, point downward; on the jewel is an arm upraised, holding a naked sword. Early French rituals inform us that this degree was translated, in 1757, from the German by M. De Beraye, Inspector-General of Prussian Lodges in France. It was probably introduced about that time, and the substitution of Noah for Solomon, and Peleg or Phaleg for H. A. B., and the Tower of Babel for King Solomon's Temple, marks it as a more recent invention. The legend of the degree narrates the journey of Peleg, the architect of Babel, to the north, and ends with this statement:—"In trenching the rubbish of the salt mines of Prussia was found, in A.D. 553, at a depth of fifteen cubits, the appearance of a triangular building, in which was a column of white marble, on which was written, in Hebrew, the whole history of the Noachites. At the side of this column was a tomb of freestone, on which was a piece of agate, inscribed with the following epitaph:—Here rest the ashes of Peleg, one Grand Architect of the Tower of Babel. The Almighty had pity upon him, because he became humble." 2. Thirty-fifth degree of the Rite of Mizraim.

NOACHITE, SOVEREIGN.—A degree in the collection of Fustier. C. S. D.

NOACHITES. (See *Noachidæ*).

NOAH.—Hebrew, נֹחַ, *rest* or *comfort*, from the root נוּחַ. Although Raschi adopts the same sense, the etymology is very faulty. He is first mentioned as the son of Lamech or Lemech (Gen. v. 29); and if modern archæological studies are finally proved true, the employment of this name would justify Cahen's remark as to the inexactitude of the etymology, and bear out modern views as to the mythological character of the antediluvian patriarchs. The Jews or Israelites invented nothing, but received from their Grand Master Moses that which he had learned in his travels, from the experience gained in more ancient colleges, where strange and mysterious doctrines were taught. The whole story of the ark, geologically, is surrounded with difficulty, for it is a physical impossibility for a round sphere to be enclosed in water from above without entirely destroying all forms of animal life. If water incessantly poured down for the space of time named, it must have, to be general, done so on every side of the globe, in which case respiration would cease, and animal life, whether within the ark or without, would expire.

And that even a partial deluge can be admitted is not possible; for, if so, the tradition would not be general: hence, a mystical sense such as the Burmese give in their cosmogonical traditions, is far more in consonance with common sense. Let us, however, apply it to a moral and religious avalanche, and we may begin to see how the myth arose. Although it may not be the whole truth, still it is possible that some form of religious belief was threatened, from which it was anticipated that one Soter or Saviour would save the human race. Those clean and unclean, doubters and half-doubters, sheep and goats, who chose to avail themselves of Noah's ark, were preserved from danger to perpetuate the mission of mankind; while the scoffers and atheists were visited by a punishment of excommunication, making them true sons of Cain, and not descendants of Seth. Now Seth is reported, with his descendants in a right line, to have been instructed in great wisdom, and endowed with insight into the principles of morality. Besides this, the useful arts were evidently invented previous to this supposed deluge; and even according to the statements in Genesis, the earth was in a condition of high culture and luxury in a literal sense. Nor do the recently-discovered monuments deny this, but rather confirm it; while the chronology of Egypt, so exact and perfect, utterly cancels the idea of a deluge in a physical sense, leaving out all geological considerations. If it might not be considered too premature, perhaps—having regard to the subsequent descent of the survivors to the plains and the building of a tower to preclude the possibility of such another catastrophe—it might have been the time when the Luni Solar races separated on the highlands of the Hindu Kush to begin their task of colonization in the plains, and they would naturally rush from places where they had been too closely aggregated together. It is very easy to understand that populations with small resources and increasing wants would pour down from uncultivated or incultivable lands, and seek refuge elsewhere; and that, therefore, the most recent historical necessity in the minds of wild races, possessing little if any learning, would first preserve, and then confuse, the mystical myth with the actual fact. Although it is plain from the Assyrian tablets that there was a mythological account of this deluge—the disturbance of religious sympathies—among men, there is no trace of its having occurred anywhere near the time of the discovered tablets. Others have so fully discussed the dimensions of the ark that it is unnecessary to enter upon it here; but if the suggestion of a swamped church should find favour, these dimensions would signify nothing, except in the possible mystical interrelations of the proportions, where, of

course, they might be regarded of interest. Noah was reputed the planter of the vine, and the first maker of wine, by which he suffered, and received disgrace at the hands of one of his sons. This again is mysterious, and contains a reference to the Dionysiac mysteries and rites. In all cases of great heroes of antiquity, we either find a disgrace, a defeat, or some catastrophe from which the individual emerges to become the companion of the gods. Systole and diastole are ever visible in this anthropomorphistic world, and in different proportions overtake all men. The fault in the matter, if there be any, lies first in the compilers of the Hebrew Canons, and next in the woeful want of insight on the part of translators, both Roman Catholic and Protestants. With respect to the latter translators—the forty-seven of King James I. of England and VI. of Scotland—be it remembered that only three understood Hebrew; and of these two died before the psalms were translated; while the great lights, such as Bochart, Lightfoot, Steadman, and others, were steadily ignored. It is not a matter of surprise, therefore, that little or nothing can be really gathered as to the merits of these ancient statements. But those who really believe the Scriptures to contain the essence of life, need not be discouraged; the truth of these ancient documents, as it were miraculously and fortunately preserved, is only confirmed by modern systematic inquiry; and the Reverend A. H. Sayce, M. Page Lenouf, Dr Samuel Birch, Mr George Smith, and other gentlemen whose leisure is devoted to the investigation of these most intricate problems, deserve our utmost gratitude for what they are effecting. Ancient life is no longer a sealed book; but with mingled feelings of sorrow and joy we can grieve and laugh with those gone before, through the medium of exegetical science, carefully applied with modern philological acumen. There is no society in London doing so much effectual good as the Society of Biblical Archæology in its own sphere.

NOAH, ORDER OF.—A Bacchic society mentioned by Delaunay.

NOAH, PRECEPTS OF.—Certain commandments transmitted to our times in documents of the ancient stonemasons, of no historical value, are thus called. They are—1. Renounce all idols; 2. Worship the only true God; 3. Commit no murder; 4. Be not defiled with incest; 5. Do not steal; 6. Be just; 7. Eat no flesh with blood in it. These have been preserved in the Talmud. Maimonides says that the first six precepts were enunciated by Adam, and the seventh by Noah. They are not mentioned by Onkelos, Josephus, or Philo; still, they have been adopted by the Rabbins.

NOETIANS.—Founded by an Ephesian, Noetus, the teacher of

Sabellius. They maintained that God the Father had suffered on the cross, Christ being divine; but they also asserted that there was only one person in the Godhead.

NOFFODEI.—Variously spelt by Villani and Burnes *Noffo Dei;* Reghellini, *Neffodei;* and Addison, *Nosso de Florentin.* (See *Squin de Flexian.*)

NOG.—In architecture, a provincial term for a wood brick.

NOMINALISTS.—Disciples of the Stoical Philosophy; the Realists following the Peripatetic School of Aristotle. They affirmed the principles now adopted by modern philologists, namely, that words and names only were universals. The Peripatetic School maintained the proper existence of universals.

NOMOCANON.—A work summarizing canon law.

NOMOPHYLACES.—In Athens, guardians of the law, or landmarks.

NOMOTHETÆ.—Inspectors of laws at Athens, with a view to healthful reform, so as not to overburthen the statute-book.

NON-AFFILIATION.—The condition of being unconnected by membership with a lodge, which involves certain temporary disqualifications.

NON-CEREMONIAL SOCIETY.—Established in Paris as a social society, in 1715.

NONESYNCHES.—The Dowland MS. of the "Old Constitutions" says—"St Albann loved well Masons, and cherished them much. And he made their paie right good, for he gave them ijs. a week, and iijd. to their *nonesynches.*" This meant *cheer, food, noonshun* or *luncheon.*

NON NOBIS.—On the Grand Standard of a Priory or Commandery of Knights Templar appear, by prescription, the words, "*Non nobis, Domine! non nobis, sed nomine tuo da Gloriam!*" beneath the Passion Cross, being the commencement of the hundred and fifteenth Psalm, which is sung in Christian churches on thanksgiving occasions. It has been previously mentioned.

NON-RESIDENT.—Members of lodges frequently reside at considerable distances from the lodges to which they pay their dues, and hence are non-resident; they are also termed country members. Of course they are debarred by distance from many privileges of their lodges, and do not pay the same fees. Rules respecting this class of members differ according to the bye-laws of the lodge.

NOORTHHOUCK, JOHN.—Son of Herman Noorthhouck, a bookseller, born in London, 1745. Edited an edition of the "*Constitutions,*" published 1784. He also wrote a History of London, 1775, and edited a Historical and Classical Dictionary, in two volumes, 1776. He died in 1816.

NOPHECH. (See *Emerald.*)

NORMAL.—From the Latin *norma.* A square for measuring right angles; used by masons and carpenters to prove that angles are true.

NORNS.—In Scandinavian mythology, the three fates — Urd, Warand, and Skuld,—Past, Present, and Future.

NORTH CAROLINA.—There is considerable doubt as to when Masonry was introduced here; but the most authentic date is that of 2d October, 1767, when a warrant was granted for the establishment of the Royal White Hart Lodge at Halifax, with a Provincial Grand Lodge, about 1769—Joseph Montford, first Prov. G. M. On December 9, 1787, the Grand Lodge of the State of North Carolina was constituted, the first G. M. being the Hon. Samuel Johnston. The first attempt to introduce Royal Arch Masonry was not successful, as the Chapter languished, and became extinct in 1827; but on 28th June, 1847, the Grand Chapter was reorganized. The Grand Council was established in June, 1860.

NORTH-EAST CORNER.—Every Mason cannot fail to remember his introduction to the North-East Corner of the Lodge, and the admirable admonition he received there. It is unnecessary therefore to expatiate upon the subject, but in the interests of Masonry and true morality it is to be hoped the lesson will never be forgotten. The north-east corner is the usual place in which the foundation stone of any building of importance should be laid; and we find in the Institutes of Manu—the sacred book of the Brahmans—it is said: "If any one has an incurable disease, let him advance in a straight path towards the invincible *north-east* point, feeding on water and air till his mortal frame totally decays, and his soul becomes united with the Supreme."

NOTUMA.—A word in the High Degrees of the Templar System—being an anagram of Aumont, said to have been first Grand Master of the Knight Templars in Scotland after the death of Molay.

NOVA SCOTIA.—Masonry was introduced into Nova Scotia, at Halifax, from England, in 1749, and until June, 1866, remained a Masonic dependency of the Grand Lodge of England, when an Independent Grand Lodge was established; but as some lodges holding under the Grand Lodge of Scotland would not recognise this Grand Lodge, it became necessary to effect a union, which was satisfactorily accomplished on 24th June, 1869, Brother Alexander Keith being elected the first Grand Master of the Grand Lodge of Nova Scotia.

NOVATIANS.—Followers of Novatianus in the third century, who was in himself the ante-type of the Puritans, insisting upon rigid conformance to the letter of Scripture.

NOVENDIALE.—A Roman occasional festival, from which arose the Roman Catholic system of *neuvaines.* It was celebrated, in cases of great necessity, for nine days, to avert calamities. The Novennalia were celebrated in honour of the dead every ninth year.

NOVICE.—1. In Weishaupt's system the second degree of the Illuminati of Bavaria; 2. The fifth degree of the Rite of Strict Observance; 3. The fifth degree of the Swedish system; 4. In the Order of Knights of the Holy City, certain members were distinguished by this name.

NOVICE ÉCOSSAISE OF MONT THABOR.—The first degree of the women's order of Ladies of Mont Thabor, in a moral sense.

NOVICE, MYTHOLOGICAL.—The first degree of the historical series of Ladies of Mont Thabor.

NOVICE, SCOTTISH. (See *Novice Écossaise of Mont Thabor.*)

NUK-PE-NUK.—I am that I am. The Egyptian equivalent for Jehovah or Jahve. (See *Burning Bush.*)

NUMBERS.—The symbolism of numbers, and their mathematical interrelations, have occupied the minds of all nations and races; in fact, numbers, and the ideas of form connected with them, constitute the basis of all ceremonial religions. The various views entertained by the realists and nominalists on this subject, have only tended to make confusion worse confounded; and, just as there has been no progress made in the principles of morality—which, being based on conscience, are immutable—so no adequate philosophical exposition of numerical values can be expected. One system adopts unity, another, trinity, a third, quinquenity; again, we have sexagons, heptagons, novems, duodecimals, and so on, until the mind is lost in the survey of the materials alone of a science of numbers. Numbers also are related to proportion, and as one scale or the other is adopted in a system, so the proportion varies; and with the divarication we obtain dissimilar forms of architecture alike intended to honour the Unseen. It is very natural to see how these several apparent incongruities have arisen. As God reveals Himself solely through His works, and as man, as a finite and progressive being, is in a state of pupilage, it would only be possible to obtain a knowledge of number by tentative experiment, or, if the phrase be preferred, the inductive method. It is singular to observe, that while the nations of the earth throughout all history have multiplied their divinities, or, in other words, have assigned special properties to an unindividualised form, and given it a name significative of those properties, there is a universal tendency to return to unity; and yet a shudder passes through the moral organization of

the majority at the words Pantheism or Deism. It has been shown in discussing the Kabbalah (see *Kabbalah*), that such a fear is fairly encountered, and that the system thus propounded was amply sufficient to calm the distracted discussions raging for centuries. To minds interested and constantly pondering upon the connection between the unseen mathematical quality and the concrete visible fact of form, created and tangible, the exclamation of the philosopher, who rushed from his bath with the shout, Εὑρέκα, is quite comprehensible; and probably the uncertainty of life and property, the arbitrary and evanescent sway of rulers, and the utter irregularity of life among the nations of antiquity, tended to increase the ranks of ragged philosophers, from whom nothing could be taken but their lives. But in this persecution and uncertainty, this right of the strong over the weak, lay the elements of modern science, the sister of true religion, and not its antagonist, as so many suppose. Then, again, among the multitude arose a profound awe, mingled with distrust, of those innovating philosophers who tried to upset the doctrines of the priests upon which their future welfare depended; and, despite of themselves, they were forced to listen, and as ideas grew clearer to each generation, there came a permeation of knowledge, bringing things to a crisis, and placing the times on a new plane of thought. Then arose a struggle, for those accustomed to old forms of faith could not endure change, as disturbing social proprieties and things established. One series of numbers in relation to the Infinite could only be substituted for another with extreme caution, and the Great Protector of All was forgotten in the strife of party. Add to this, the fear of death, consciously or unconsciously entertained by all men, and what a terrible picture might be made of the state of society, not only at remote times, but even now! Nor was it until philosophers dissociated matter from spirit, and attained a truly scientific platform, that men ceased to distract themselves. Thus, any system of philosophy, provided it did not absolutely contradict, in an open and violent manner, the general traditions of the race; wound its vanity; or arouse the ten thousand susceptibilities of men: received acceptation as a species of compromise. All men desired to make their own ideas prevalent and satisfactory, and thus the battle would recommence. Where the personal vanity of mankind is engaged, there is no hope of peace. It being, however, certain that mathematical formulæ admit of rigid proof, philosopher and priest, realist and nominalist, Roman Catholic and Protestant, Jew and Mohammedan, have at any rate left the consideration of these, together with their application, as a neutral ground. Modern scientists are, and have been for some

years, pushing the consideration of these important matters further, and again we hear the foolish cry raised that science and religion are irreconcilable, that they are deadly foes, and either one or the other must go to the ground. That this is a fallacy is sufficiently evident by the fact, that science is at peace and one with itself, passionless, and benefits mankind in proportion to its assiduous cultivation; while, on the other hand, all forms of religion are emotional, and depend upon the enthusiasm of the moment—as a man or woman may change their views, may misinterpret a phrase, or in some other way have what appears to themselves a reasonable cause for an entire denial of a previous strenuous assertion. But it is impossible to deny the multiplication table, or to assert that the three angles of any triangle do not comprise two rectangles. Although beings are infinite in number, however (as Leibnitz says), it does not follow that their systems should at once receive all the perfection of which they are capable. "For, if so," he adds, "the hypothesis of the rectangle would be demonstrated, for the hypothesis of equal perfection is that of the rectangle." The most easily accessible book on numbers is that of the late Brother Dr George Oliver, entitled "*The Pythagorean Triangle*," published by John Hogg & Co., but to write a book exhaustive of the subject would require the limits of the present volume. Suffice it to say, that in a certain progressive series various numbers signify especial things, and not always of the same category of thought; a number may refer to several distinct groups of ideas, each discrete from the other, and hence it is that the difficulty of disentangling the nodus has arisen in symbolical studies. Two parallel lines may be indefinitely produced without meeting, and they would ever remain thus; but where nations of widely different intellectual calibres have happened to adopt some special number—say, three, as a representative of particular notions—it is impossible for the most acute reconciler of symbolical systems to give any intelligible idea of what is meant by the mythological facts before him. Hence it is that endless bewildering systems have arisen, arousing unnecessary emotions in the minds of intellectual men.

NUMERATION BY LETTERS. (See *Alphabet, Hebrew.*)

NUN.—(Hebrew, נן, *a fish;* and also an *inkhorn*, in Syriac and Arabic).—That Joshua, the deliverer of Israel, should have been the son of Nun, or a *fish*, need surprise no one acquainted with the Kabbalah. Joshua was an ante-type of Issa Ben Yussuf, the founder of Christianity, and to Miriam, the mother of the Christ, the Vesica Piscis was sacred. The Septuagint contains nothing explanatory of Nun, using NAŸH for NAŸN. We have here a proof of permutation of letters, for in some MSS. we find

Ναβί and Ναβή, from the Hebrew נבא; whence our word Naue or Navy, the navel of the fish, the ship of the Argonauts. These derivations are not, and cannot be, very serious—still, when we remember how mistakes are made, it may not be out of place to try and correct them. Nabi is a prophet—from among the sacerdotal class Moses selected his immediate councillors, and it is very likely that the Septuagint is right, and the Masoretic version of the Jewish Scriptures wrong:—hence the historical Joshua might have been the son of one of the Council of Seventy, and hence a Nabi or prophet, and from intrepidity entrusted with command. But as to the fish symbol, it was subsequently confused, and consequently must be left for a time. (See *Oannes.*)

NURSERY.—The first of the three classes of Weishaupt's Rite of the Illuminati, which comprised three degrees.

NYCTAZONTES.—1. An ancient sect who praised God during the day, but regarded the night as a time of rest. 2. A remnant of a sect who looked upon the sun with confidence, hope, and trust, and whose belief, from his daily reappearance, was that all would be well. (See *En Soph* and *Kabbalah.*)

NYCTELEA.—A festival in honour of Cybele and Bacchus (Dionysos), celebrated at night.

O.

O.—Fifteenth letter of the English alphabet, and fourth vowel. As a numeral it was sometimes used by the ancients to signify 11, and with a dash over it, thus, O, 11,000.

OAK APPLE, SOCIETY OF THE.—Instituted about the Restoration of Charles II., in 1658. The violent disturbances in England during the reign of James II., and his deposition, virtually put an end to the Society, but it continued to linger on among the Stuart party for many years.

OAK, ORDER OF THE.—An order instituted about 1625, having for its objects antiquarian pursuits, and the preservation of ancient monuments, and thus allied to the Masonic principle.

OANNES.—According to Berosus, there appeared in the Erythræan Sea—the modern Persian Gulf—bordering on Babylonia, an animal endowed with reason, whose name was Oannes or John, perhaps the Anu of the Assyrian inscriptions. By various writers, this creature was differently represented; but the usual appearance in which it was visible was in that of a fish, having beneath its fish's head a human head, and feet beneath like those of a man—strongly reminding archæologists of the disguises of the Mexican priests, who covered themselves with skins of

wild beasts, and wore masks representing hideous forms. Alexander Polyhistor, from whom we derive a knowledge of this mysterious personage, on the prior authority of Berosus, says, that he used in the daytime to converse with men, but never ate in common with them; that he communicated a knowledge of letters, sciences, and arts. He taught the art of building, the principles of architecture and geometry; he was also the first instructor in botany and agriculture. In fact, he was the universal teacher of all human learning; and, at sunset, this being again plunged into the sea, and remained concealed from the eyes of men, until light again dawned on the world. Apollodorus identifies Oannes with the Greek Οἰνας, and the Ionas or Jonah of the Babylonians or Chaldees. He was also called Odacon, a corruption of ὁ Δαγον, the God Dagon or the Sun-Fish. It has been supposed, also, that Oannes was the same as the Welsh Guoydion—the son of Don or God. Annedotus (given by Anna) was a name assigned to an early mystical benefactor—in allusion to his descent from the celestial Nun or Fish—(see *Nun.*) Ana or Diana signified heaven, from the radical אנא, *I pray.* Jonah the prophet, swallowed by the fish, likewise appeared at Nineveh; and traces continue at the present time in ancient Accadian mythology concerning this monster. At Kouyun Jik there was a colossal statue of the fish-god Oannes. Without expressing any opinion, the following may be quoted here from the Book of Enoch (vol. ii. p. 154):—"The Masons hold their grand festival on the day of St John, not knowing that therein they merely signify the fish-god Oannes, the first Hermes, and the first Founder of the Mysteries; the first messenger to whom the Apocalypse was given, and whom they ignorantly confound with the fabulous author of the common Apocalypse. The sun is then (midsummer day) *in its greatest altitude;* in this the Naros is commemorated." It is very probable that, in those remote times, traditions were current as to the existence of monsters, like those flying dragons (identical with the geological pterodactyli), crocodile-like sauria (the ichthyosaurus of geology), and other strange forms which, in the infancy of mankind, our race might have beheld; and of which traces may be seen in the great work of Lartet and Christy. "There was a time," says Berosus, "in which there was nothing but darkness and an abyss of waters, wherein resided most hideous beings, which were produced of a twofold principle. Men appeared with two wings, some with four wings and two faces; they had one body, but two heads—the one of a man, the other of a woman. They were likewise in their several organs both male and female. Other human figures were to be seen

with the legs and horns of goats. Some had horses' feet; others had the limbs of a horse behind, but before were fashioned like men, resembling hippocentaurs. Bulls likewise bred there with the heads of men; and dogs with fourfold bodies, and the tails of fishes. Also horses, with the heads of dogs; men, too, and other animals, with the heads and bodies of horses, and the tails of fishes. In short, there were creatures with the limbs of every species of animals. Add to these, fishes, reptiles, serpents, with other wonderful animals which assumed each other's shape and countenance. Of all these were preserved delineations in the temple of Belus at Babylon." It is plain that a complicated religion of symbolism prevailed in those ancient times. "The person," continues the historian, "who was supposed to have presided over them, was a woman, named Omoroca, which in the Chaldee language is Thalath; which in Greek is interpreted Thalassa, the sea; but, according to the most true computation, it is equivalent to Selene, the moon." The Rev. E. R. Hodges considers Omoroca to be a Greek corruption of the Aramaic word עֲמִיקָא, *'Amqia, i.e.,* the deep, the ocean—while Thalath or Thalassa is τα ἅλς, *i.e.,* τα for *tha*=the Egyptian feminine article *the,* and the Greek ἅλς, *salt,* or the sea. It might have some relation to a combination of OM or AUM, the Indian sacred word, and Erech, the Holy City, whence these ancient objects of religious adoration were originally derived. The vague yet grandiose creations of ancient Indian mythology seem to point to a primæval symbol worship, of which but feeble outlines have survived to our times.

OATH (Hebrew, שְׁבוּעָה and אָלָה).—A solemn affirmation, in the name of God, that what you testify is true, or that you will not depart in any way from the obligations you assume at the time of attestation. Cicero properly defines this as a religious affirmation (*De Officiis,* iii. 29)—"Quod autem affirmate, quasi Deo teste, promiseris, id tenendum est. Jam enim non ad iram deorum, quæ nulla est, sed ad justitiam et ad fidem pertinet." According to the canon law, the three elements of an oath are represented by *judicium, veritas,* and *justitia*—1. *Judicium,* judgment or trial on the part of society; 2. *Veritas,* truth on the part of the person taking the oath; 3. *Justitia,* justice on the part of God. Therefore an oath is a religious undertaking, either to say (*juramentum assertorium*) or to do (*juramentum promissorium*) something entered into in a voluntary manner, with established forms accompanying it. The Masonic oath is more than any other of a voluntary character—no person can be forced to take it; and should any one refuse, such refusal would involve no penalty, save that of non-admission into the Fraternity. It has been

regarded by the Roman Catholic Church, since 1738, when the Bull of Pope Clement XII. was issued, with unfavourable eyes by that communion; and in 1757, the Associate Synod of Seceders of Scotland censured it in strong terms, amounting to practical excommunication from the body of their sect. The objections to the Masonic oath are fivefold, and have been thus summarized by Dr Mackey:—1. It is an oath. 2. It is administered before the secrets are communicated. 3. It is accompanied by certain superstitious ceremonies. 4. It is attended by a penalty. 5. It is, in a Masonic point of view, paramount to the laws of the land. But to this it may be replied, that the oath or promise cannot in itself be sinful, unless there is something immoral in the obligation it imposes; but this cannot be, as it involves only the safe custody of certain peculiar secrets unconnected with religion or politics. Nor is the second objection better founded. If any one is about to be entrusted with a solemn privilege, it is usual to exact a promise beforehand, that it shall not be made common property, except under specially limited conditions. As to the superstitious ceremonies accompanying the oath, it is to be observed that all nations of all times have, according to their own customs, ordained formalities of some kind to impress the solemnity of the circumstance on the mind of the postulate. The Masonic oath has simply its own form like any other. Then, as to the penalty involved in the oath of a Mason—this really is answered under the last head—it has a meaning, but a meaning not incompatible with due obedience to the state, or to the dictates of conscience. Lastly, the assertion that the Masonic oath is paramount to the state law is an absurdity, confuted best by the spotless lives and common loyalty observed by Masons to the laws of their native land. Of course, all things are subject to exceptions, but disobedience involves social and masonic extinction, and those who break the rule are, by its very infraction, put out of the pale of Masonic protection. The modern form of taking an oath is by placing the hands on the Gospels, Bible, or some other sacred book, binding on the conscience of the person so taking the oath.

O. B.—The abbreviation of the word "obligation," which is the Masonic designation for the voluntary oath taken on admission into the Fraternity.

OBED (Hebrew, עוֹבֵד, *Serving*).—1. One of the nine masters selected by Solomon after the death of H. A. B., to superintend the work. 2. The grandfather of King David, and father of Jesse.

OBEDIENCE.—The Old Constitutions direct that "every Mason shall prefer his elder, and put him to worship." Upon the doctrine of obedience, united with the restraining power of appeal

against arbitrary despotism, the whole Masonic form of government is founded.

OBEDIENCE OF A GRAND BODY.—Obedience, in the sense of being under the jurisdiction, is technically borrowed from the French system. Thus "the Grand Lodge has addressed a letter to all the Lodges of its obedience" (*á toutes les Loges de son obedience*); *i.e.*, all Lodges under its jurisdiction. The Grand Lodge having granted a charter, homage is due to the body conferring it.

OBELISK.—Sun-worship was plainly connected with the erection of obelisks, which are monoliths of a quadrangular form, slightly tapering towards the top, and terminating in a flattened pyramidal figure. The material was usually Syenitic marble, and they were placed in front of the temples of Egypt—the four faces being engraved with hieroglyphics. Until Egyptology became a practical science, great mystery was attributed to the inscriptions; but they have been found to be only of political importance—usually sounding the praises of the monarch who set them up. The most ancient of these obelisks is that of Heliopolis, erected by Osortasen I. (of the twelfth dynasty); but there is no doubt that obelisks were introduced into the architectural system of Egypt at a much earlier period, as we find an official of the fifth dynasty termed Prophet of the Pyramid; and it has been shown by M. E. de Rougé that there was a close interrelation between the pyramid cultus and that of the obelisk—both referring, as before said, to the worship of the sun. The obelisk was, in fact, a species of gnomon. The tallest obelisk is that of Hatasu, at Karnak, being thirty-three metres in height; the one at Paris, from Luxor, measuring only twenty-two metres. The obelisk of St John Lateran, at Rome, is thirty-two metres high, bearing the royal signets of Thothmes III. and Thothmes IV. The Flaminian obelisk, translated by Hermapion, belongs to the era of Seti I.; while the Barberini obelisk is the most modern of all, bearing the names of the Emperor Adrian, the Empress Sabina, and of Antinous. It is desirable, however, to refer to the obelisk of Karnak, the grandest of all. According to the inscription upon it, it only took seven months in its construction, from the time it left the quarry, and it would seem to have been cased in copper, and must have formed a magnificent object under the rays of an Egyptian sun. The hieroglyphic name of the obelisk was *tek-hen;* but after the twenty-second dynasty, the appellation of *men* was given to it—a word signifying radically "stability," and hence of Masonic interest. Although the obelisk referred to the cultus of the sun, it had also a phallic meaning; and scarabei exist representing the worship of the obelisk in this connection, being the symbol of Ammon the

Generator, otherwise the sun or source of life and all vegetation. In continental Masonry, the monument of the Master's degree is very frequently represented as an obelisk, with the letters M.B. inscribed; and in Christian iconography, after all only borrowed from the older religions, the obelisk is the symbol of the resurrection. The fashion of surmounting cathedrals with double towers is plainly derived from the obelisks of Egypt and the pillars of King Solomon's temple. Jachin and Boaz had a like origin.

OBIL (Hebrew אוֹבִיל, Sept. Ἀβίας).—An officer of the Order of Ishmael who had to see to transit; technically, "a keeper of camels."

OBLATE.—In ecclesiastical antiquities—1. A person who, on entering some monastic orders, had made a donation of all his possessions to the community. 2. One who, like Samuel, is dedicated to the service of God from his infancy by his parents. 3. A layman, residing as an inmate in some regular religious community, after divestment of personal and real estate. In very early times the King of France possessed the privilege of conferring upon worthy persons, usually old soldiers, the rank of *oblatus*, and the monasteries to which they were assigned were bound to maintain them as pensioners.

OBLIGATED. (See *Oath* and *O. B.*)

OBLIGATION. (See *Oath.*) The solemn promise made by a candidate previous to his initiation, derived from the Latin *obligatio*, literally signifying a tying or binding.

OBLONG SQUARE (so called).—The Ark of Noah, the Camp of the Israelites, the Ark of the Covenant, the Tabernacle, and the Temple of Solomon, were all oblong squares, sometimes spoken of as the double cube, with doubtful accuracy. The heathen deities, such as Mercury and Apollo, were often represented by cubes. (See *Kaaba.*)

OBRACK, HIBERNUS.—Grand Master of the Order of the Temple in 1392, according to the chronology of the Strict Observance of Germany.

OBRINE, ORDER OF.—Also known as the order of Jesus Christ. This was a military institution, founded in the thirteenth century, by Conrad, Duke of Mazovia, in Poland, for the purpose of combating the troops of Russia.

OBSERVANCE, STRICT, CLERKS OF THE. (See *Strict Observance.*)

OBSERVANTS.—A body of Franciscan friars located at Greenwich by King Edward IV. They were men of learning, and to them we owe the foundation of our great National Astronomical Observatory at Flamsteed House.

OCCASIONAL LODGE.—In a certain sense similar to a Lodge of

Emergency, only held by a Grand Master for specific purposes. Not in use in England, but often necessary in America. In an Occasional Lodge, Masons are made "at sight," but the officers must be the same; it is not often that it happens. The most memorable instance was the making of Voltaire, who was made "at sight" in the "Loge des Neufs Sœurs," at Paris. (But see *Voltaire*, and *Sight, Making Masons at.*)

OCCASIONALISTS, SOCIETY OF.—A society which held the direct action of God in the slightest movement of the body, denying the existence of human will, but affirming that when the will requires motion, it is an immediate action of the divinity.

OCCULT MASONRY.—Although Ragon proposed a system of Occult Masonry, it had been anticipated, but it remains with very few to carry out its system.

OCCULT SCIENCES.—Sciences which are hidden from the vulgar; or, in other words, would not be appreciated by the less educated classes. As humanity has progressed, so these unexplored regions have become more easy of access. The modern scientists have equally veiled what they have wrung from the bowels of Nature, by terms unintelligible to the ordinary mind,—hence the necessity for a Græco-Latin system of expression—the commonest things being expressed in words derived, by necessity, from their names in these ancient languages. To juggle thus with words when the facts are so simple, is the art of the scientists of the present time, in striking contrast to those of the seventeenth century, who called spades spades, and not "agricultural implements." The occult sciences contained at one time the quintessence of human learning; they are now superseded by chemists, jugglers, showmen, and wordpainters. In an ordinary sense, the occult sciences refer to astrology, magic, alchymy, and anything cognate to Hermetic Science.

OCCUPIED TERRITORY. (See *Jurisdiction of a Grand Lodge.*)

OCTAGON.—1. A figure of eight sides and angles all equal. Used in Ecclesiology. 2. Also used by the Knights of Malta—referring to the eight beatitudes.

OCTOGONIANS.—This ancient and honourable Order met November 16, 1750, at the Ship and Anchor, Temple Bar, London. (See *Derisive Societies.*)

OCULISTS, ILLUMINATED SOCIETY OF.—A semi-philosophical society existing in Germany about the middle of the last century.

ODDFELLOWS, INDEPENDENT ORDER OF.—This institution has attained a position of some importance—in the sense that it affords an opportunity for working men, as also in the Ancient Order of Foresters, in a sort of beneficial way, to accumulate funds

amongst themselves by slight periodical payments; therefore to a certain extent they act upon the Masonic principle of self-help when well, and mutual assistance to be accorded on evidence, medical or otherwise, when ill. But they have no such claim as Masonry, having no history upon which they can rely. Their ceremonies are peculiar; and however seriously some minds might be attracted, no Mason could possibly deal with them, and the various other benefit societies, without a smile. The motto of the order is "Friendship, Love, and Truth," and the teachings of the order are moral.

ODEM (Hebrew, אֹדֶם, Sept. *σάρδιον*).—The sardius or cornelian in the High Priest's breastplate, of a red colour. It was supposed to possess great medical qualities.

ODIN.—Chief of the Scandinavian deities, and father of Thor and Baldur. Regarded in Roman antiquity as identical with Hermes or Mercury.

ŒCUS.—In ancient architecture, the apartment contiguous to a dining-room.

ŒNOPTÆ.—In Athens, censors were appointed to regulate the number of cups each person should drink at a feast, and they were bound to report those who exceeded a proper and fitting quantity.

OFFERINGS, THREE GRAND. (See *Mosaic Pavement* and *Grand Offerings.*)

OFFICE, TENURE OF.—From the term of appointment, or election, until another person is selected or appointed to fulfil the duties by a regularly constituted meeting.

OFFICERS.—The Officers of a Grand Lodge or Grand Chapter are similar to those of ordinary Lodges, only possessing greater dignity and power, as being the fountain of their subordinate Lodges. This is too sufficiently understood to require lengthened commentary.

OFFICERS' JEWELS. (See *Jewels, Official.*)

OGEE.—A moulding formed with one part concave, and the other convex.

OGMIUS.—The Druidical name for Heracles or Hercules, who was represented, according to Lucian, with a number of fine chains proceeding from the mouth to the ears of other people. Hence identical with Hermes, and overcoming by his powers of eloquence and persuasion. The ancient Irish called their alphabet the Ogham, which has an obvious relation to the present matter. Ogham was pronounced like the Hindu root OUM, or AUM.

OGYGEIA, PONTIFF OF.—68° R. Memphis.

OHEB ELOAH (Hebrew, אֹהֵב אֱלוֹהַּ), *The love of God,* being the right side of the mysterious ladder used in the high degrees; each side

having seven steps; the other side is termed Oheb Kerobo (Hebrew, אֹהֵב קְרֹבוֹ, *Love of your neighbour*), situated on the left. It is evident from the use of the Masoretic points, that High Masonry, at any rate, had nothing to do with the original legend of King Solomon's Temple.

OHIO.—Masonry introduced early in the nineteenth century. Grand Lodge organized at Chillicothe, 7th of January, 1808—Brother Rufus Putnam, Grand Master. Grand Chapter established 1816; Grand Council, 1829; and Grand Commandery, 1843.

OIL.—Anciently a symbol of prosperity and happiness, and derived from very remote periods of ecclesiastical and regal times. It is not improbable that the half savage races who founded modern civilization regarded oil as a blessing, and so bestowed it only on solemn occasions, and used it as a mark of respect and consecration in the election of their kings.

OLD REGULATIONS.—Known as the "General Regulations of 1722-23," and recognised as of authority. Many changes from time to time have been made in the regulations, and, in an archaic sense, very few for the better.

OLIVE.—Symbol of peace and victory, and analogous to the acacia of Masonry. It was specially attributed to Minerva, the goddess of statesmanship.

OLIVE BRANCH IN THE EAST, FRATERNITY OF THE.—An Order proposed in 1845 at Bombay, by Dr James Burnes, author of a "History of the Knights Templars." This Order proposed to address the natives, who from their religion were excluded from the chivalric degrees. The degrees were three—1. Novice; 2. Companion; 3. Officer. Qualification for the first degree, Initiation; for the second, the degree of Master Mason; and for the third degree, it was considered advisable that the recipient should have at least received the Royal Arch degree. The denoting emblem of the Order was a dove, with an olive branch; but it found no favour at the time, and fell through. The possessors of a much more ancient order, extant among the Indians for an almost incalculable period, were not likely to view with favourable notice that which had been gleaned by hints and misdirection from the outer Brahmans, or those who by the laws of Manu had placed themselves at a disadvantage with their royal caste. The literary merits of Dr Burnes being conceded, nothing more remains to be said.

OLIVER, GEORGE, D.D.—Born at Pepplewick, Nov. 5, 1782, and educated at Nottingham. In 1803, he was elected second master of the Grammar School at Caiston, Lincoln, and was in 1809 appointed head-master of King Edward's Grammar School at Great Grimsby. He was ordained deacon in the year 1813, in

the Church of England, and took priest's orders in the following year. In the ranks of the Church he obtained rapid promotion, being placed on the living of Clee—being at the same time on the boards of Trinity College, Cambridge, as a ten-year man. In the same year, he was made a surrogate and steward of the clerical fund. In 1831, he was presented to the living of Scopwick. In 1836, he graduated as a doctor of divinity, being at the time rector of Wolverhampton. He was a fine specimen of the pluralist system. He married early in life, in 1805, Miss Mary Ann Beverley, by whom he left five children; and he died March 3, 1867, at Eastgate, Lincoln. Dr Oliver was initiated in the year 1801 by his father, the Rev. Samuel Oliver, rector of Lambley, in the St Peter's Lodge at Peterborough, by dispensation as a Lewis, and became an ardent Mason. In 1812, he laid the first stone of a Masonic Hall at Great Grimsby. He was exalted in the Rodney Chapter at Kingston-upon-Hull, and subsequently took the chivalric degrees in Chapters and Consistories at the same place. In 1813, he was a Prov. G. Steward; in 1816, he was Prov. Grand Chaplain; and in 1832, he was Provincial Deputy Grand Master for Lincolnshire. He was also honoured by the title of Past Deputy Grand Master of Massachusetts. Unfortunately, Dr Oliver was connected with the notorious Goss, *alias* Crucefix, and was obliged to share his disgrace; and his otherwise blameless Masonic career was marred by his removal from the Deputyship. Subsequently, in 1844, however, a testimonial was presented to him in the form of a service of plate (marking the esteem in which he was held),—this had been very generally subscribed for throughout the Craft, and was genuinely due to Bro. Oliver. Although Bro. Oliver was replete with traditions of the old school of Masonry, it is impossible to deny him high honour as a literary Mason. With diligence and fidelity he collected from almost forgotten sources everything which could throw light upon Masonry—the mysteries and the antiquities of architecture, and the new school of Masonic investigation, is indebted to Bro. Dr Oliver more than some of its votaries appear anxious to admit. The following books emanated from his pen:—History and Antiquities of the Collegiate Church of Beverley; the same of the Collegiate Church of Wolverhampton; History of the Conventual Church of Grimsby; History of the Guild of the Holy Trinity, Sleaford; Letters on the Druidical Remains near Lincoln; Guide to the Druidical Temple at Nottingham; Vindication of Christianity against Deism and Infidelity; Jacob's Ladder; Scopwickiana; an Essay on Education; Monumental Antiquities of Grimsby; an Account of the Religious Houses formerly situated on the east side of the River

Witham; and Remains of Ancient Britons between Lincoln and Sleaford. His contributions to Masonic literature deserve special description, the first work of a more than negative character being the Antiquities of Freemasonry, comprising illustrations of the five Grand Periods of Masonry, from the Creation of the World to the Dedication of King Solomon's Temple, 1823. The Star in the East, 1825; Signs and Symbols, 1841, consisting of twelve lectures; History of Initiation, 1829 (which, in fact, summarizes all the most important points of Van Dael, *De Mysteriis*). Next followed the Theocratic Philosophy of Freemasonry, and a History of Freemasonry from 1829 to 1841; but probably his most important and enduring book was the Historical Landmarks and other Evidences of Freemasonry Explained, in two volumes, and embracing the widest field of research. Other works succeeded; but although the venerable author might himself smile in deprecation at the assertion, he never beat the Landmarks; the works published, only recently and posthumously, do not possess the geniality of style and finished tone we find in the works of his more vigorous period of thought. Bro. Oliver performed one great office, he founded for England a vast Masonic archæological arena, and those who love Masonic inquiry, with perhaps sometimes a dash of Quixotism, can now ride out and have a friendly tournament, and be none the worse for it. There is plenty of room for investigation, and many laurel crowns yet to be distributed to those whose care is to record and hymn the singular truths veiled behind the intricacy of occultism. Dr Oliver, as a Christian clergyman, adopted a theory which he strenuously maintained, in which a sectarian aspect was given to a series of universal principles, and for that reason his works do not command that respect in extra-Masonic circles that from their inherent worth they deserve. It is very doubtful whether Masonic students are over-familiar with the erudite productions of Bro. Oliver, and yet we owe him a great debt for the diligence and enthusiasm with which he supported Masonic archæology. The following are the titles of his Masonic works not mentioned above:—The Revelations of a Square; The Book of the Lodge; Symbol of Glory; An Apology for the Freemasons; Brief History of the Witham Lodge; An Account of the Centenary of the Witham Lodge, and a Narrative of the Circumstances attending the Author's Removal from the Deputy Grand Mastership of the Province; Ornaments, Furniture, and Jewels; The Freemason's Treasury; A Dictionary of Symbolical Masonry; Institutes of Masonic Jurisprudence; A Mirror for the Johannite Masons; Origin and Insignia of the R. A. Degree; An Oration on some of the Peculiar Excellences of Freemasonry, and Fare-

well Address to the Prov. G. L.; The Pythagorean Triangle; Discrepancies of Freemasonry. He also published many Masonic Sermons, was a frequent contributor to the "Freemason's Quarterly Review," and "Freemason's Magazine," and edited several of the old standard Masonic works, among which may be mentioned "The Golden Remains of the Early Masonic Writers," in five volumes.

OMEGA AND ALPHA.—The Ω and the A of the Greek alphabet, like ת and א in the Hebrew, to signify the first and the last. It is used in the 19th and 28th degrees of the Ancient and Accepted Scottish Rite.

OMNIFIC WORD.—The Tetragrammaton is thus called, and the exclamation of the Royal Arch of triple pronunciation is also sometimes honoured by the designation. But the omnific word is susceptible of more interpretations than those assigned to it in Masonry and the Kabbalah.

ON (Hebrew אָוֶן, Sept. Ἀών.)—1. A chief of the tribe of Reuben, who led in the revolt of Korah against Moses and Aaron. He appears amongst the conspirators (Num. xvi. 17), but does not seem to have received any punishment. The Rabbins say that his wife dissuaded him. 2. A designation of the city of the sun, or Heliopolis, at a few miles from the modern Cairo (Gen. xli. 45); also called (Jer. xliii. 13) Beth Shemesh—the Egyptian name was Pa-Ra, or dwelling of the sun, and the sun was there worshipped as Toum and Ra. On or An was the sacred name of the place, and the name or district was in Lower Egypt. There was also a city of An or On in Upper Egypt, Hermonthis or An-Mont, now Erment in the nome of Thebes. Mont or Mentou was the warrior-god of Egypt, and a solar deity. 3. A portion of a peculiarly important word in Royal Arch Masonry, but adopted in that degree without sufficient archæological warrant.

ONDHOMA.—1. This word is of very ancient origin, and really means Holy Spirit, but for centuries has been used as a pious invocation to the great Creator and Preserver, literally signifying, "Hear and regard us!" 2. The word is also used in the Order of Ishmael.

ONE.—1. The first number especially devoted to the expression of that Great Being by whom this infinite universe was brought into existence and coherency—(see *God, Kabbalah,* and *Numbers*). The modern Trinitarians regard him, as did the ancient Hindus, as of a triform or triune nature; but all forms of the religions of mankind hold to the doctrine of His unity; while, as manifest in nature, His power is displayed in infinite forms of variety, possessing one principle in common, that of regular motion and faculties of life,—hence unity becomes the expression

of all other numbers, although too vast for a finite mind to grasp. It is evident that unity is primordial, and must precede in evolution all other forms of activity, sentient or latent. But the mode in which the Great Entity exhibits its illimitable power is multiform, and hence the confusion constantly found in theological discussions. 2. The same number represents the Monad in the philosophical systems of Leibnitz and Spinoza, being regarded somewhat in the sense of the mathematical point, but possessing a species of life and motion of its own, not, however, accessible to human knowledge. 3. In the Pythagorean system the same number was made the basis of all things. Although vast periods of time separate the philosophers who adopted number as a necessary constituent of form, there is no incongruity in their several speculative systems. (See Bro. Dr Oliver on "The Pythagorean Triangle," previously spoken of.)

ONECH (Hebrew, עֹנֶךְ).—The bird Phœnix, named after Enoch or Phenoch. Enoch, as we have previously said, means initiation. The Phœnix is always associated with a tree—the mystical Ababil or Ababel mentioned in the Korân. In Egyptian mythological sculptures, a bird is also placed in the mystical tree—probably a palm-tree—the Hebrew name being תמר, TMR (John xii. 13, *τα βαΐα τόν φοίνκοων*). Palm branches are used at the awakening of Nature, and hence we have allusions to the branch of gold in the sixth book of the Æneid. The Phœnix is also the Holy Spirit which brooded as a dove over the face of the waters, and the dove of Noah and Jesus Christ, which bore a sprig in its mouth. The dove (a remarkably reproductive bird) was sacred to Venus in her three aspects.

ONYX (Hebrew, שֹׁהַם).—The stone representing the tribe of Joseph. (See *Breastplate.*)

OOLIAB. (See *Aholiab.*)

OPENING OF THE LODGE.—A Masonic Lodge is opened with certain expressly designed formalities, by which brethren present are recalled to a sense of the peculiar nature of the institution. The great moral principles of the Fraternity are thus successfully kept before the members of all lodges, and necessarily no work can be performed until the Lodge has been duly tyled and opened, nor can any business be introduced. The necessity of a practical knowledge of the expressions employed need scarcely be referred to, and a due and punctual attendance at the time of opening generally marks the character of a "bright" Mason, and is always calculated to ensure esteem and advancement in the science. Brethren should be present in a decorous manner, and clothed in their aprons, together with the craft insignia to which they may be entitled. It is an error to be decked out in a Craft

Lodge with jewels or insignia of Mark Lodges, Rose Croix, or the higher degrees, although this error is constantly committed. There is a species of pride of a character much to be deprecated in displaying, in a place of equality, indications of superiority, however well merited. H. R. H. the Grand Master was, no doubt, actuated by this laudable motive on the memorable occasion of his inauguration.

OPERATIVE ART. (See *Operative Masons.*)

OPERATIVE MASONS.—The Operative or Free Stone Masons built the various grand edifices which, even in their beautiful decay, adorn Europe, parts of Asia, and even America. They possessed certain rites of their own, to which frequent reference has been made, and thus they became suspected of unlawful practices. In our own day, operative masonry is a special branch of industry, lawfully pursued by skilled artisans, who do not, however, exhibit that constructive ability for which their predecessors were so renowned. These operative masons, generally, to their credit be it said, men of intelligence and industry, are not necessarily members of the Speculative Fraternity, which teaches morality by signs and symbols in our own day, although they are not debarred from a participation in its privileges. An operative mason is a builder in stone of a material sort; a speculative mason, in the proper and higher sense, labours at the Temple of Morality and Humanity, symbolised by the great structure of King Solomon.

OPHITES.—A Gnostic fraternity in Egypt, sometimes known as the Brotherhood of the Serpent. It flourished in the second century, and held the principles of the Valentinians, who maintained that there were two principles of æons, and of the theogony therewith connected. A living serpent was displayed in their ceremonies, and was reverenced as a symbol of Wisdom or Sophia, being looked upon as a type of good and not of evil.

OPTION.—In America, under certain circumstances, an optional right is assigned to distinguished Masons to omit, but not to vary, portions of the ceremony. It is a dangerous privilege, to be entrusted only to tried men, and in Europe would be regarded with distrust, if even permitted. This right of option is, however, guided by certain definite rules of practice. Let us hope such powers will never be recognised in England.

ORAL INSTRUCTION.—In many rites besides that of Freemasonry, with its system of higher degrees, oral instruction is regarded as essential. We find it invariable in the Ancient Mysteries, among the Druids and the Hindus, and afterwards among the Jewish disciples of the Kabbalah, and their Christian imitators. The magicians and occult students of the middle ages had their

apprentices formally bound to them (see *Joehla, Benjamin*), subsequently rewarding them with great sums. Even the early Christian Church insisted upon the necessity of oral instruction, and refused, with probably very good reason, to commit many of their principles to writing, preferring tradition as a safer method of conveying thoughts, which every successive century might tinge with a novel hue, and which might then safely be asserted to have been the original intent of the founders—evidence of any except a traditional character being impossible of production. In a similar way, the Freemasons have preferred to transmit certain legends orally, together with certain observances, many of them well, although imperfectly, known; but the course of oral instruction has at any rate the advantage of educating the memory, and therefore strengthening the understanding.

ORAL LAW.—This is a corollary of the previous article. When the Written Law was given to Moses, it is natural to suppose that the human understanding was to exercise its faculties in carrying its provisions out with the intentions and in the spirit in which that Written Law was delivered; and hence in the feeble and unstable nature of man in general, the strongest minds would interpret, and by their mental authority enforce, such views as appeared most agreeable or useful to themselves. It is thus that priests and potentates have ever made themselves the leading members of communities—a position which it is desirable to indicate has never been assumed by greater men in science, literature, art, or philosophy. As a rule, the philosophers have been persecuted, the great sculptors or painters mediatized, the poets laughed at, the prose writers defamed, and the scientific man degraded. For, having the keeping of the oral law, the priests naturally could anathematize at will from the depths of their moral consciousness. The same method has been sometimes employed by men of authority in Freemasonry, but fortunately without permanent effect. Recurring to the written law as understood among the Israelites, it is divided by the Jewish lawgivers into 613 precepts; but the oral law was transmitted, it is asserted, by Moses to Joshua, and thence in the course of ages, with many variations, it was formed into the Mischna, now only a remarkable book consulted by the learned, and of no effective use in general society.

ORANGEMEN.—A political order of a Masonic character, founded previous to 1794, and derived from the nickname bestowed by the Roman Catholics of Ireland on the Protestants of Ireland and adherents of the House of Orange. At first this order had only one degree, but in 1794 John Templeton added the purple degree, and afterwards a degree resembling that of Mark-man, and another

similar to Heroine of Jericho. These assemblies are called Lodges, and the objects of the society are to defend the interests of Irish Protestants and propagate Protestant ideas among the Irish. A solemn oath is taken by the candidate on his initiation to renounce all allegiance to the Pope, all sympathy with Roman Catholicism, and to observe unswerving fidelity to the Protestant dynasty of Great Britain. The province of Ulster is the head-quarters of Orangeism, but there are Orange Lodges sprinkled over various parts of the north of England and western Scotland. It is doubtful whether this association is strictly legal, but so many prominent men have belonged, and still belong to it, that it is at any rate tolerated. Unhappy riots between the two religious parties often take place in Belfast and other centres, but the magistracy impartially inflict fine or imprisonment on those of either side brought before them, either for inciting to disturbance or for actual rioting.

ORATOR.—An officer in the French system, and in the A. and A. Scottish Rite, whose duty is to harangue the candidate on his admission, and in general to lecture on the esoteric mysteries of Freemasonry. Not in use in England (except perhaps in the Lodge of Antiquity), Ireland, Scotland, or the United States.

ORDER.—Freemasonry is often spoken of as an Order, but the term is scarcely technically correct; the usual definition, however, just renders it colourably applicable, being as follows:—"A regular government, a society of dignified persons distinguished by marks of honour, and a religious fraternity." It is plain, however, that as Freemasons solemnly disclaim any special religious sentiments, that their constitution does not fulfil the whole of these conditions.

ORDER NAME.—A name assumed or bestowed on admission into several of the Masonic Societies, or Societies more or less connected with Masonry. Among these bodies we may mention the Rite of Strict Observance, the Royal Order of H. R. D. M. of Scotland, the Illuminati and the Royal Oriental Order of Sikha (Apex), and the Sāt B'hai. The Rosicrucian initiates adopted a motto as distinctive of their personality. In the Ancient Order of Ishmael a number is given. The following names were assumed by the members of the Illuminati:—Weishaupt was Spartacus; Knigge, Philo; Bode, Amelius; Nicolai, Lucian; Westerode, Pythagoras; Constanza, Diomedes; Zwack, Cato; Savioli, Brutus; Busche, Bayard; and Ecker, Saladin. In the Strict Observance, the Members called themselves Knights, selecting some particular object as the symbol of their knighthood, thus:—Hund was *Eques ab ense,* Knight of the Sword;

Jacobi, *Eques à stellâ*, Knight of the Star; Bruhl, *Eques à gladio ancipiti*, Knight of the Double-edged Sword; Bode, *Eques à lilio convallium*, Knight of the Lily of the Valleys; Beyerle, *Eques à fasciâ*, Knight of the Girdle; Prince Charles Edward, *Eques à sole aureo*, Knight of the Golden Sun; Zinnendorf, *Eques à lapide nigro*, Knight of the Black Stone.

ORDER OF BUSINESS.—This is usually prescribed in the bye-laws, but in cases where it is likely to be uncertain, it may be as well to indicate the following general principles:—1. First open the Lodge; 2. Then read the minutes; 3. Ballot for initiates, if any; 4. Direct them to be prepared; 5. Initiations; 6. Passings, if any, in the Second Degree; 7. Raisings, if any; 8. Closing down of the Lodge, when business can be resumed in the first degree, and general motions brought on; 9. Closing of the Lodge altogether, with the usual notice from the Junior Warden. The rest should depend upon efficiency and memory.

ORDER OF CHRIST. (See *Christ, Order of.*)

ORDER OF JESUS CHRIST. (See *Obrine, Order of.*)

ORDER OF MERIT.—Prussia has an Order of Merit for distinguished scientific and literary service. England has none.

ORDER OF THE TEMPLE. (See *Templarism.*)

ORDER, RULES OF.—In places where order is preserved, definitive rules are laid down for the conduct of affairs, thus—1. Two propositions cannot be submitted at once to any meeting; if two propositions arise, the second is necessarily an amendment, and is put first, and, if not carried, is lost; and the original motion stands, subject to further amendments. 2. The brother speaking must address the Worshipful Master; and the latter, in the case of two brethren rising at the time, may assign a priority to one of them. 3. No brother is to be interrupted while speaking, unless for purposes of calling him to order. 4. No brother can speak oftener than the rules of his lodge admit; but this may be dispensed with (for internal matters) by the Master. 5. There shall not be any unseemly disturbance, nor shall any one pass between the Master and the speaker. 6. Personalities, abusive remarks, or other improper language, shall not be used by any brother in debate. 7. The W. M., or other presiding officer, if rising, should be heard in preference to any one in the lodge. 8. Strict adherence to the question is imperative in all cases.

ORDERS OF ARCHITECTURE.—In number, five, being proportionate in themselves, and having definite relative proportions to be found in the others to whom they are made equal. They are Doric, Ionic, Corinthian, Tuscan, and Composite. There is a separate Egyptian order.

ORDERS, ROYAL ENGLISH.—As very easily accessible books give good histories of the Royal English Orders, it will only be necessary to name the chief of them. 1. The Most Noble Order of the Garter of England, founded by Edward III., 1350; 2. The Most Ancient Order of the Thistle of Scotland, instituted by James V., 1540, and revived by Queen Anne, 1703; 3. Most Honourable Order of the Bath, instituted by Henry IV. in 1399, and revived by George I. in 1725.

ORDERS OF KNIGHTHOOD. (See *Knight.*)

ORDINACIO.—The word occurs in the Halliwell MS. (Cent. XIV.): "*Alia ordinacio artes geometriæ,*" in the sense of a law. In the Roman law, the word *ordinatio*, whence our modern word ordinance, meant an imperial rescript. It was also applied in a statutory way, and referred to the decision of a judge in the middle ages.

ORDINATION.—When a neophyte was received into the order of Elect Cohens, the Master touched him with the thumb, index, and middle finger on the forehead, heart, and side of the head, and then communicated the passwords.

ORDO AB CHAO.—Order out of chaos. First found in the patent of Count de Grasse-Tilly, February 1, 1802, at Charlestown; the real motto of the A. and A. Scottish Rite being *Lux e tenebris.* It was, therefore, most probably an error. *Ordo ab hoc* was afterwards used in French documents by the same authority. There is evidently an error somewhere.

OREGON.—Masonry introduced from California in 1849. Grand Lodge instituted in Oregon City, 16th August, 1851; Brother Berryman Jennings, Grand Master. Grand Chapter organized at Salem, 18th September, 1860. Templarism established at Oregon City, by the opening of the Oregon Commandery, No. 1, on 24th July, 1860.

ORGANIST, GRAND.—An officer of Grand Lodge in Great Britain and Ireland, by whom musical services on special occasions are organized. Jewel: an antique lyre.

ORGANIZATION OF GRAND LODGES. (See *Grand Lodge.*)

ORIEL (Mediæv. French, *oriol.*)—In architecture, a bay window of an angular kind, usually pentagonal or triagonal, divided by mullions and transoms into bays and compartments.

ORIENT, GRAND. (See *East* and *East Grand.*)

ORIENT, GRAND COMMANDER OF THE.—The 43° of the Rite of Mizraim.

ORIENT, INTERIOR.—Sometimes used in Germany to designate a Grand Chapter or principal body in the high degrees.

ORIENT, ORDER OF THE.—Founded at Paris, 1806, on a system similar to that of the Temple.

ORIENTAL CHAIR.—The seat of the W. M. in the Lodge, as representing King Solomon. In Grand Lodge it is called the throne.

ORIENTAL PHILOSOPHY. (See *Zoroastrianism.*)

ORIENTAL RITES OF MEMPHIS AND MIZRAIM.—The Sovereign Sanctuary of A. and P. Masonry, 33° and last degree for Great Britain, have recently issued their permission for subordinate bodies to communicate the secrets and degrees of the original Rites of Memphis and Mizraim, as the former existed prior to 1862; and as the latter have been recently conferred by the Royal Grand Council of Antient Rites time immemorial. Thus members of the various A. and P. degrees may accept and communicate as follows:—11° A. and P. with 18° Mem. and 46° Mzm.;—20° A. and P. with 33° Mem. and 66° Mzm.;—30° A. and P. with 90° Mem. and 87° Mzm.; 31° A. and P. with 92° Mem. and 88° Mzm.; 32° A. and P. with 94° Mem. and 89° Mzm.;—33° A. and P. with 95° Mem. and 90° Mzm. We have already given the names of the degrees of the Rite of Mizraim, and we will now give those of Memphis, premising that the lists of Marconis (1839), Ragon (1861), American Certificate (1856-72), and the later lists of Brother Marconis (1864), vary. We here give the latest form—1°–33° identical with those of the Ancient and Accepted Scottish Rite (*First Series, 1st Class, Lodge,* 1°–13°; *Second Class, College,* 14°–30°; *Second Series, 3d Class, Chapter,* 31°–33°); 34° Knight of Scandinavia; 35° Sublime Commander of the Temple. *4th Class, Areopagus*: 36° Sublime Negotiate or Companion of the Luminous Triangle; 37° Knight of Shota, Adept of Truth; 38° Sublime Elect of Truth or Philalethes; 39° Grand Elect of the Æons; 40° Sage Savaiste, Perfect Sage; 41° Knight of the Arch of Seven Colours or of the Rainbow; 42° Sublime Hermetic Philosopher; 43° Doctor of the Planispheres; 44° Sublime Sage of the 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. *5th Class, Senate*: 50° Sublime Philosopher of Samothrace; 51° Sublime Titan of the Caucasus; 52° Sage of the Labyrinth; 53° Sage of the Phœnix; 54° Sublime Scald; 55° Sublime Orphic Doctor, or Sage of Orpheus; 56° Sublime 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. *Third Series, 6th 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° Companion 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. *7th Class, Council:* 76° Sage of Elea; 77° Sage of Mithras; 78° Sage of Delphi, or the 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° Perfect Pontiff, Sublime Master of the Great Work; 91° Grand Inspector of the Order *(Grand Council);* 92° Grand Defender of the Order *(Grand Tribunal);* 93° Grand Regulator General of the Order *(Lithurgic College);* 94° Sublime Prince of Memphis, or of Masonry *(Mystic Temple);* 95° Sublime Prince of the Magi, or Pontiff of Memphis *(Sovereign Sanctuary);* 96° Sovereign Pontiff of the Magi of the Sanctuary of Memphis (G. M. S. S.); 97° Grand Hierophant—this last being the ruler of the whole Order, for whom a vacant seat should be reserved at all meetings of the various Sovereign Sanctuaries. It will be seen that the rite is a collection, and that the foregoing degrees are derived from the Ancient Chapter of Clermont (1728), the Rite of the Illuminati of Avignon (1760), the Order of African Architects (1767), Philosophic Scotch Rite (1776), the Rite of Philalethes (1773), Primitive Rite of Philadelphes of Narbonne (1779), (its groundwork); Rite of Negotiates (1780); Ancient and Accepted Rite (1802), Oriental Rite of Mizraim (1805); additions by Brother Samuel Honis of Cairo (1815) and the later revisal of Brother J. Et. Marconis. On the other hand, the degrees of Mizraim are chiefly inventions of the founders of the rite, where they do not belong to the A. and A. Rite of 33 degrees; and this is the great distinction between the two rites. (See *Lechangeur.*)

ORIENTATION.—1. The Egyptians used the same word for signifying the *right hand* and the west, and the *left hand* and the east, which shows that they must have directed their regards to the south; and the hieroglyphic typifying the north means at the same time *behind.* On votive pyramids, the principal person, the adorer, generally faces the south. On his left are the formulæ of invocation to the rising sun, and to his right his prayer to the setting sun. A remarkable stele of this description has been lately recovered from the bed of the Thames, by Mr Lambert Clark of Hammersmith, bearing a prayer in the centre, in front, and on the sides invocations of Amun and Anubis. This stele is from Thebes, and is, all things considered, in a good

state of preservation. 2. A Masonic Lodge is properly oriented when situated due east and west; but, of course, this is often an impossibility, from the nature of the places where Lodges are usually held. It was derived originally, according to the old lectures, from the fact that all chapels and churches are, or ought to be, so; and as the Freemasons claimed to be descended from the old ecclesiastical builders, the practice, as far as possible, would be continued. Symbolically, the W. M. is always in the east, as representing the sun and the east, from whence western knowledge was derived.

ORIFLAMME.—The ancient royal standard of France, and at first the church banner of the abbey of St Denis, which was presented by the Lord Protector of the convent whenever it was necessary to take up arms on behalf of its rights. It was of red silk, *seccée* into five points, each bearing a tassel of green silk. Several of the bodies which have originated from Masonry have banners of this kind, and sometimes bear the word Oriflamme upon them.

ORIGIN OF FREEMASONRY.—Several theories have been promulgated on this subject, and we have partly discussed the subject—(see *Antiquity of Freemasonry.*) It may be convenient, however, to summarize the theories for reference. 1. Masonry derived from the Patriarchs. 2. From the Mysteries of the Pagans. 3. From the Construction of King Solomon's Temple. 4. From the Crusades. 5. From the Knights Templar. 6. From the Roman Collegia of Artificers. 7. From the Operative Masons of the Middle Ages. 8. From the Rosicrucians of the sixteenth century. 9. From Oliver Cromwell. 10. From Prince Charles Stuart, for political purposes. 11. From Sir Christopher Wren, at the building of St Paul's. 12. From Dr Desaguliers and his friends in 1717. It is hardly necessary to express any opinion on the point; the Fraternity has the advantage of being able to choose for itself, and as Masonry is now worked, any decision on the point is as impossible, as the value of that decision would be futile.

ORIGINAL POINTS, TWELVE.—The Obsolete Lectures of the last century say:—"There are in Freemasonry twelve original points, which form the basis of the system, and comprehend the whole ceremony of initiation. Without the existence of these points, no man ever was, or can be, legally and essentially received into the Order. Every person who is made a Mason must go through all these twelve forms and ceremonies, not only in the first degree, but in every subsequent one." To each of these points is assigned one of the twelve tribes of Israel in the following manner:—1. *Opening,* Reuben; 2. *Preparing,* Simeon; 3. *Reporting,* Levi; 4. *Entering,* Judah; 5. *Prayer,* Zebulon; 6. *Circum-*

vallation, Issachar; 7. *Advancing,* Dan; 8. *Obligation,* Gad; 9. *Intrusting,* Asher; 10. *Investing,* Naphtali; 11. *Situation,* Joseph (Ephraim and Manasseh); 12. *Closing,* Benjamin. These twelve points also alluded to the twelve signs of the Zodiac.

ORLEANS, DUKE OF.—Louis Philippe Joseph, also known as Égalité, fifth G. M. of France, when Duke of Chartres. In a singular letter of the 13th May, 1793, he abandoned all connection with the Grand Orient. The Grand Mastership was then declared vacant, and he himself expiated his great treachery to all persons concerned with him on the 6th November following.

ORMUDZ OR AURAMADZA. (See *Zoroastrianism.*)

ORMUS OR ORMESIUS.—According to Baron de Westerode, the founder of the Rosicrucians was one Ormesius, who had been converted by St Mark, at Alexandria, in A.D. 46. He purified the Egyptian rites, and reconciled them with Christianity, carrying his disciples with him, and founded the Society of Ormus, or of the Light—each member wearing a red cross. To this college the Essenes and Therapeutæ joined themselves, and conserved the Hermetic secrets.

ORNAMENTS OF A LODGE.—The Mosaic Pavement, Indented Tessel, and Blazing Star. (See *Blazing Star, Mosaic Pavement, and Tessellated Border.*)

ORNAN OR ARNAN (Hebrew, אָרְנָן.)—Mentioned 1 Chron. xxi. 18-25. From this person, an inhabitant of Jebus, afterwards Jerusalem, David purchased a threshing floor on Mount Moriah, where the Temple was afterwards built. (See *Threshing Floor.*)

ORPHIC, DOCTOR.—55° R. M. in 1864. Subject: Perfection of man, search for truth, love of justice. Rule: practice of all virtue.

ORPHIC MYSTERIES.—I. The principles of the Orphic Theology, known to have been taught in Europe, 1400 B.C., were these:—1. Before the creation, God was united with whatever exists in such a manner that in Him were contained all things that are, or have been, or shall ever be; all forms from all eternity being thus concealed within His Essence, and thus being compatible with the continual development of new forms, whether macroscopic or microscopic. 2. At a self-determined period, God separated these from Himself; and thus gods, goddesses, the sun, stars, moon, and planets, and every other form of existence existing, were progressively produced, and by the Creative Energy will continue to be produced. 3. It follows, that by this progressive productivity, or law of emanation, all things participate in the Essence of God, being parts and members, instinct unconsciously with the Divine Nature. 4. This confers a kind of transmitted divine nature upon every creature. But, 5. The Essence of God

thus proceeding from Him, and present in all things, must necessarily be the sole principle of animation. 6. Thus, all things being not only from God, but also in God, the Divine Infinity must be admitted. 7. This Divine Nature may be venerated in its parts by those who, from the infirmity of human nature, cannot comprehend any idea of the Supreme God who is concealed, invisible, and unknowable from the majority of men. 8. It is improper and unlawful to make any image or representation of God; it is necessarily false. His Essence being diffused throughout the universe, and the universe being only visible in part to finite beings, consequently no complete or adequate representation is possible. 9. All things having proceeded from God by His own will, He has the power of resuming them, and the return of the divided part of the Essence is the highest beatitude to be anticipated by the pure and good. 10. Many transmigrations and purifications are necessary before this consummation can take place; hence patience and humility under trial in this world is an essential part of human conduct. 11. In the Orphic Mysteries was commemorated the murder of Bacchus or Dionysos—(see *Dionysian Mysteries*). But they differed from other mysteries in this respect, that the celebrants were laymen and not priests. In the daytime the initiates were crowned with fennel and poplar, bearing serpents in their hands, crying out *enos, sabos,* and *hyes attes, attes hyes,* bathing at night in the lustral water; and the mystes being rubbed over with clay and bran, he was clothed in the skin of a fawn, and rising from the bath, he exclaimed, "I have departed from evil, and have found the good!"

ORTHOSTATÆ.—In ancient architecture, the name of pilasters, buttresses, and other supporters of any buildings.

ORVIUS, L. C.—A member of the Hermetic body, who published a preface to Montani's "Principles of Hermetic Science," in 1622; but he seems, according to Thory, to have fallen into bad hands, for he died in misery, after being despoiled of his own and his wife's property.

OSIANDRIANS.—Followers of the learned divine Osiander, a Lutheran, who differed from Calvin and others as to the efficient cause of justification.

OSIRIS.—1. The husband of Isis (see *Isis*). The legend of this mysterious personage was that he reigned on the earth; and so great were the benefits he bestowed on mankind, and especially Egypt, that he was honoured with the special designation of Onnofre, or the Good Being; and having been murdered by Set, or Typhon, the latter became the type of all evil. His body was cut to pieces by Typhon and cast into the Nile, but was found at

Byblos, on the shore, by Isis and Nephthys, being embalmed by Anubis. 2. Osiris was also regarded as the divinity, "the lord supreme above all *neb-er-djer*," whose material manifestation is the sun, and whose moral manifestation was Good. The sun setting, dies and rises again in Horus, the son of Osiris; Good falls under the stroke of Evil, but is born again as Horus, the son and avenger of Osiris. Horus is the type of all regeneration, as Osiris is of death, and under his name the sun appears in the oriental horizon, whence *Har-em-Khu* or Harmachis. In his character of the lost sun, Osiris is king of the infernal regions, where he sits in judgment on the dead. (See *Egyptian Mysteries.*)

OSTARA. (See *Eostre.*)

OTERPET.—A name given to the ruffian at the west gate of the Temple, in the legend of Hiram Abiff. Probably an anagram of some person obnoxious to the Stuart party.

OTREB.—The literary name of the Rosicrucian, Michael Maier, under which he wrote his book, "*De vitâ, morte, et resurrectione.*" (See *Maier.*)

OTTOMAN PORTE, IMPERIAL CRESCENT OF THE.—Instituted by Sultan Selim III., in 1799, in commemoration of the services rendered by Lord Nelson to the Turkish empire, consisting of two classes of knighthood. Badge: a medallion of an oval form, bearing on a field *azure, argent* a crescent with a star *argent* in the centre, surrounded with diamonds. Ribbon: broad red. The Knights of the first-class wear it scarf-wise with the badge appendant, and on the left side of their upper apparel is embroidered a star *argent* in the form of a brilliant sun, having in its centre the star and crescent on a field *azure.* The Knights of the second class wear a similar decoration without the star, nor is the ribbon as broad.

OURIEL. (See *Uriel.*)

OVAL TEMPLES.—Usual in Druidical structures, as representing the mundane egg, which, like the oblong temple, was a symbol of the world. (See *Egg, Mundane.*)

OVERSEER.—1. A title of three officers in a Mark Lodge: Master, Senior, and Junior. 2. The title of an officer in a tent of the Order of Ishmael.

OX.—Symbol on the banner of the tribe of Ephraim, on a scarlet field.

OYRES DE ORNELLAS, PRAÇAO.—A Portuguese gentleman arrested at Madeira as a Freemason, and sent to Lisbon, in 1776, and thrown into a dungeon, where he remained fourteen months. At the same time was arrested a French gentleman, named François d'Alincourt, who shared his captivity.

OZEE.—Sometimes Osee. A variation of Huzza or Hoschea. (See *Hoschea.*)

OZIAH (Hebrew עֻזִּיָּה, Latin, *fortitudo domini*).—A Prince of Judah, and the name of the Senior Warden in the fifth degree of the French Rite of Adoption, Sublime Lady Scottish Elect.

P.

P.—Sixteenth letter of the English and Greek alphabets, and seventeenth of the Hebrew; in the two latter, it corresponds to the number 80, and also 100, and with a dash over it, thus, P, for 400,000. The sacred name of God associated with this letter is פּוֹדֶה, *Phodeh* or *Redeemer.* Its symbolical value is a mouth.

PACHACAMAC.—The Peruvian name for the Creator of the Universe; to be worshipped in all sincerity, and upon whose blameless altars first fruits of the vegetable creation were alone to be laid.

PACIFICATOR.—An officer of the Order of Ishmael, who, on an important occasion, restores amity and happiness, where disorder and revenge had previously reigned.

PÆAN.—A song of rejoicing among the ancients in honour of the sun god, Apollo or Helios.

PÆDOBAPTIST.—One who holds that children should be baptised in infancy, in which they agree with the Hindus.

PAGAN.—Originally an inhabitant of the country, unaccustomed to the wiles of sacerdotal influence, seeking the woods and deserts for his religious services—subsequently, he was stigmatized as a heathen, for which the word is now considered an equivalent.

PAGANIS, HUGO DE. (See *Payens.*)

PALADOS.—In ancient Greek architecture, the principal entrance to the scene of a theatre, leading to the stage and the orchestra.

PALÆSTRA.—A place to wrestle in, or for other athletic purposes. The Hellenic youth used to assemble in them. Morally applied, the term palæstra is associated with healthy argument.

PALESTINE.—The land of the Palistan—those whose fate was to be banished from the Sacred Five Rivers of India, and whose traditions are preserved in the first five and the two last books of the Hebrew Bible. Speaking in a philological manner, it must be admitted that Hebrew, the language spoken in Palistan, was derived from the Sanskrit.

PALESTINE, KNIGHT OF. (See *Knight of Palestine.*)

PALESTINE, KNIGHT OF ST JOHN OF. (See *Knight of St John of Palestine.*)

PALESTINE, ORDER OF.—Mentioned by Baron de Tschoudy, and it has been said that it secretly existed, and was the fountain whence the Chevalier Ramsay obtained his information for the regulation of his system.

PALILIA.—The anniversary festival held in honour of Pales, the goddess of cattle, on the 21st April of each year, in commemoration of the foundation of the city of Rome by Romulus, when they first enclosed their possession in herds and bullion within walls. A pale is a stake driven into the ground: hence the connection.

PALIM-ENTOR-SEPHIM.—A word used in the Order of Ishmael.

PALLA.—Archæologically, a canopy borne over a sovereign at his coronation; also an altar cloth.

PALLADIUM, ORDER OF THE.—The date of this Order is uncertain, but according to Ragon it appeared at Paris in 1737, and was derived from Douai. The idea that its ritual and statutes were written by Fénélon is erroneous—as these seem to have been written in 1637, another proof of the absurdity of relying on dates—as its antiquity could not be greater than the time of its introduction at Paris; and the fact that Fénélon was not born until 1651 settles the question. It made extravagant pretensions to antiquity. There were two degrees—1. Adelph. 2. Companion of Ulysses. Females were admitted to the degree of Sisters of Penelope. The seal of the Order was a heart crowned with flowers upon an altar, ornamented with a garland having laurels to the right, and palms to the left. The motto was—*Je sais aimer*, I know how to love. And the spiritual and moral purpose of the Order was the mutual enlightenment of the members; but, of course, without being initiated, it is impossible to say in what manner this was effected. It was dissolved by the police in a very short time. It may be remarked, that the attempt to use the name of Fénélon, the Archbishop of Cambrai, is a gross libel on the reputation of a great and virtuous man.

PALMER (Latin, *Palmifer*).—A palmer returning from the Crusades, bearing a branch of the holy palm in verification of his really having been there.

PAN, THE GOD.—The special god venerated by shepherds, huntsmen, and country people, and sometimes called the great god Pan. Homer says that he was the son of Hermes or Mercury by Dryope, but Lucian and others say his mother was Penelope, afterwards the wife of Ulysses. His name signifies All or Everything, and his form was monstrous, as was that of Baphometus—(see *Baphometus*). His complexion was ruddy—two horns issued from his forehead, his nose was flat, and some assign him the

head of an ass; his legs, thighs, tail, and feet, were those of a goat. Dionysos bestowed upon him the name of Pan, and his residence was in Arcadia. He was the inventor of the Pandæan pipes; and although his form was so grotesque, he was not regarded as absolutely a malevolent being. The Abbé Constant, in his "Doctrine and Ritual of High Magic," has given a plate in which all his attributes are united. His wisdom was vast, and comprehended a knowledge of all sciences. In Egypt, he was identified with the Mendesian goat, and worshipped with great devotion, and esteemed to be the Creator of the Universe, in one sense. His horns represented the rays of the sun, and the brightness of his face symbolized the brightness of the firmament. On his breast he wore the blazing star, and his hairy legs and feet were emblematical of the woods and plants in the inferior part of the earth. He had an oracle on Mount Lycæus in Arcadia, and Evander brought his worship into Italy, where the festival of the Lupercalia was celebrated in his honour; at Athens, he had a temple near the Acropolis. This peculiar form has been in modern times assigned to the devil. There can be little doubt that the ideas relating to Pan were successive accumulations of various ages, so varied has been the part he plays in Ancient Mythology. It is said that the final history of Pan was as follows, according to Plutarch:—A company of sailors, navigating the Ægean Sea, near the Echinades, in the reign of Tiberius, suddenly heard a great voice calling upon Thamus, the Egyptian pilot; thrice the voice repeated the summons, and on the third time, the pilot was enjoined, on his arrival at port, to announce that the Great Pan was dead, which was done. Tiberius inquired into the matter, and commanded the attendance of Thamus; and after his story had been related, it was corroborated by Demetrius, who had been sent by the emperor to the coast of Brittany, where the Druidical inhabitants averred that, during a tremendous storm, frightful outcries were heard, and that one of the chief demons had been vanquished and put to death. Legendary histories connect this with the birth of Christ. If there were any truth in it, there would no longer exist any reason for a belief in the existence of Auld Clootie. It may be worth while to note that, throughout the history of the human race, personal hideousness has ever been associated with superhuman power, and frequently with knowledge; while beauty has usually received exactly the opposite interpretation, being attributed in mythology to weak and puerile personages with little strength of mind.

PANTACLE. (See *Pentalpha.*)

PANTHEISM.—Very great exception has been taken by the various

expressed creeds at the doctrine of Pantheism; but it can scarcely be regarded in so reprehensible a light by unimpassioned minds. The idea of the universe being one being is not recent, and underlies most of the religious forms in which the emotional part of the human mind delights. It is universally admitted by Theists that one Great Being created this marvellous universe, the infinite proportions and interrelations of which the finite intellect is from its special constitution unable to grasp. At the same time, it is degrading to that Being to promulgate a theory that His infinitude has ceased to labour at any time in the constitution of things as they actually exist. Mutation of form is a necessary condition of matter; life, death, and resurrection are only phenomena of the activity of that Sublime Creator in whom we live and move and have our being. The discoveries of Leuwenhoeck have displayed by means of the microscope the infinitely little; the telescope has by its gradually increased power revealed the doctrine of the infinitely great; but so chained has the human intellect been to certain traditions which, on examination, prove only relatively true, that the power of T. G. A. O. T. U. has been presumptuously limited. The researches of modern archæology prove, that within the known history of man, while there has been a progressive development caused by increase of power, there has been little change in morals. What was integrally true thousands of years ago, remains integrally true at the present time. It is but the temporary aspect which is veritable, and it is impossible to predicate the end. It was generally believed in the dark ages, when education was but slightly disseminated, that a period would arrive when the whole of this vast universe would be destroyed; but the presumptuous ideas of men very unphilosophically set bounds to the existence of matter, and as a result found their theories and beliefs triumphantly defeated by the event. No catastrophe occurred in a universal sense, and so the doctrine was shown by practical facts to be erroneous. That human beings, like the smallest gnat, are subject to the universal law of death, cannot be disputed; and as the Great Ruler of all is the arbiter of these conditions, men and animals alike should accept in humility and awe the unalterable decrees of the Almighty. If persons really would study the unquestionably truthful and divine doctrines contained in the philosophy of the Book of Job, they would not cry out so readily against God. The notion of any activity being suspended is in itself a rebellion against Providence; while a cheerful submission to the general rule is a guarantee of future happiness. It is in this way that the doctrine of the resurrection, so constantly inculcated in Freemasonry, becomes consoling. And even supposing for a moment that there is no hereafter

existence, what can it signify? A true life will lead to a proper appreciation of those privileges accorded to mankind, and no dogma can alter the laws of our being. As Masons, therefore, it forms an essential part of our duty to be unweary in well-doing; and thus, by the eradication of superstition and ignorance, to reconcile the nature of man with God. It is a cardinal fact, that good will produce good, and this power of producing good is within the capacity of all.

PANACHE.—The French term in architecture for the triangular part of an arch, contributing to the support of turrets or elevated structures.

PANTHEIST.—A believer in the identity of God and Nature.

PANTHEISTIC BROTHERHOOD.—Described by John Toland, in his celebrated essay "Pantheisticon"—having strong features of resemblance to Freemasonry. In Germany, a rite was based upon this, called the Socratic Lodge; it had, however, only a brief existence.

PAPAL KNIGHTS OF THE GOLDEN SPUR.—By some historians supposed to have been instituted by Pope Pius IV. in 1559, but rather under his own name than that subsequently assigned to it. In a Bull of Pius V., 1569, they are denominated Chevaliers Pies or Piorum. Peter de Belloi says these Knights were created in the same manner as those of the Golden Spur. According to Favin, these Knights have been called of the Golden Spur, on account of their having the permission to wear it. The diploma of reception recites that they are *Sacri Palatii Lateranenses Comites, milites, et equites aurati;* but the eight-pointed gold cross enamelled *rouge*, with a spur *or* pendant, is not the original ensign conferred by Pius IV.; his decoration consisted of an image on the obverse of the St Ambrosius, the reverse being appropriated to the arms of the reigning Pontiff. The Piorum Order, by the statements of Guistuiani, is clearly connected with St Ambrose, the following words being used in the Bull:—"Insigniaque dictorum militum piorum esse volumnus imaginem B. Ambrosii Ep. ab una parte alicujus pendentis aurei, et ab altera parte insignia nostra, vel pro tempore existentis Pontificis," &c. Of this order, at any rate, there were some five hundred with an annual honorarium of about £200 sterling. They possessed great privileges. Their title was Comites Sacri Palatii, by virtue of which they could create doctors and notaries, and legitimatise natural children; and they also enjoyed many benefices even when married. They were immediately under the jurisdiction of the Pope himself, and exempt from other blame. At present this order is purely honorary. As we shall not have occasion to refer to Papal Orders again, it may be as well to mention in brief that the Popes

have claimed the following Orders as their prerogative:—1. St George (Rome); 2. St George (Ravenna); 3. St Peter and St Paul; 4. Jesus and Mary; 5. Jesus Christ; 6. St Mary the Glorious; 7. The Order of Pius; 8. Of the Holy Ghost at Rome; 9. Of the Golden Spur in Rome; 10. Of Loretto; 11. And of the Virgin Mary. Of these Orders there is no doubt that the Order of the Golden Spur was the most distinguished; it was conferred only on persons of ambassadorial rank, artists, and men of letters. It might seem strange to mention a Papal Order in this work with such emphasis; but when we regard the lamentable want in this country of some distinction for literature, it would be unfaithful to historical verity to omit to record that an alien faith had already established something of the kind, maintained it with success, and distributed it with discrimination.

PAPWORTH MANUSCRIPT.—A MS. purchased from a London bookseller in 1860, by Mr Wyatt Papworth. The paper bears the watermark G. R., so cannot be older than 1714, but is probably of rather later date. Bro. Hughan has published it, and it is simply a copy of the Old Constitutions in more modernized language.

PARACELSUS, PHILIPP BOMBAST AUREOLE.—Born in the canton of Zurich, in 1493. A man of an active mind and incisive spirit, but reputed in that superstitious age to be in league with demons, from the fertility of his chymical resources, and the singular cures he effected by the doctrine of sigils. No doubt the opposition he encountered at the hands of the uneducated persons of his time, while it caused him trouble, nerved him to declare himself the reformer of medicine. It is certain that he first medicinally prepared mercury and opium, and some say antimony. He asserted, like many others about the same time, that he was in possession of the philosopher's stone, and most egregious stories have been told of him. His decisive character caused him to be magnified by his followers into a demi-god, and his dissolute habits rendered him, on the other hand, the laughing-stock of all who came near him. Malicious contemporaries have asserted that he never was sober, but this statement is not compatible with the fact that he exhibited a restless literary and philosophic energy not exceeded by the works of Faraday, Crosse, and Sir Humphrey Davy. Tinged as he was with the prevalent idea of the realisation of the philosopher's stone—the secret of which he claimed to possess—he was by the multitude regarded as a charlatan; his wild aspirations and singular doctrines confirmed the idea of his madness, although his voluminous works display a profound knowledge of the mysteries of nature. He was a mystic in the highest sense, for he often gave vent to utterances

of the wildest prophetic character. He did much good and more harm, for the introduction of mercury as a salivating agency has been no gain to mankind. He laid claim to a power over millions of demons, which, if not taken in a mystical sense, must be disallowed as nonsense; he asserted that he carried in the pommel of his sword a familiar demon who taught him whatever he required to know, and directed him to the secret resources of the chymical art, as many people now claim to see images in precious stones, crystals, mirrors, and water vessels. According to his own account, he was acquainted with the secret of making gold, and declared that, by the use of his correspondential medicines, he could prolong life to an indefinite period. His enemies regarded him as a madman; he never appears to have had a real friend, and under these circumstances it is not strange that a man of such singular peculiarities should have, after breaking through all conventionalities, died at an early age, that of forty-eight, at Salzburg. When in his quieter moods, he was an affectionate friend, and an intelligent and instructive companion. The most recent contribution to the literature respecting Paracelsus has been made by Dr Friedrich Mook, who has critically examined all his known works in an able work.

PARACELSUS (SUBLIME).—A degree in the collection of Peuvret.

PARACLETE (Greek, Παράκλητος, 1 John ii. 1).—Christ promises to send after him "*another paraclete*" (John xiv. 16). It has been greatly argued what this could mean. Theologians differ very much, as the passage is enigmatical. The Mohammedans understand it to refer to their prophet, and read Periclyte or Illustrious.

PARALLEL LINES.—The symbolism of parallel lines, with that of the point within a circle, would seem to have been introduced by Dunckerley, in the last quarter of the eighteenth century. (See *Dedication.*)

PARALLELEPIPEDON. (See *Oblong Square,* so called.)

PARIS, CONGRESS OF. (See *Convention.*)

PARLIAMENTARY LAW.—A sound knowledge of the routine of public meetings is required at the hands of every W. M., as the business proceedings of a Lodge are conducted in conformity therewith. (See *Order, Rules of.*)

PAROLE.—The Order of Oddfellows and the Order of Foresters, in addition to their permanent password, have a quarterly word which they term password. This arrangement shows at once whether the member is in good standing or not. Except in the French system, this is not adopted in Masonry; but the Grand Orient communicates a parole for the half year at the semi-annual festival—*mot de semestre*—and an annual word in November.

PARROT MASONS.—Men accomplished in the ritual, but thinking little of the meaning of what they glibly run off. It is very difficult to give dignity to the ritual without being impressed with the real significance of what is to be pronounced. There are many wonderful exceptions.

PARSEES.—An eminently benevolent class of men who observe the principles of Zoroaster. To their honour be it said, that they have never been anything but true and loyal subjects and unoffending citizens, while the gratifications they have accorded to other creeds have been princely and unostentatious. Like the Armenians, their rule has been to return good for evil, and make their individual path through life as quiet as may well be imagined. (See *Zoroastrianism*, and *Olive Branch, Order of the.*)

PARTICULAR LODGES.—A term used in 1721 to designate members of special lodges, showing the inefficient machinery of Sir Christopher Wren's Grand Lodge.

PARTICULARIST.—A term originated at the Council of Dort, signifying a person holding the doctrine of God's particular decrees of salvation and reprobation.

PARTS.—The arts, parts, or points of Masonry are not to be revealed. It might, according to Oliver, refer to degrees, but this is doubtful.

PARVIS.—1. The French term for the preparation room or antechamber. 2. In architecture, a porch or portico, or an upper chamber immediately situated above the entrance to a church.

PAS PERDUS.—A term for the visitor's room in France.

PASCHAL FEAST.—A lamb was directed to be slain at this time amongst the Jews, and the Christians, who derive their traditions from that body of religionists, have perpetuated the practice.

PASCHAL LAMB. (See *Lamb.*)

PASCHALIS, MARTINEZ.—A German, born about 1700, according to some authorities, but, according to Ragon, he was a Portuguese Jew. At any rate he was a learned man, and one who had travelled far and wide in the East—throughout Turkey, Arabia, and Palestine. He was a proficient in the Kabbalah. He founded the Rite of Elected Cohens or Priests in 1754, and brought it to Paris in 1768, and some Martinistic Lodges were formed by 1775—(see *Elected Cohens or Priests.*) He was the teacher of St Martin, who afterwards reformed the rite. Paschalis finally died in St Domingo in 1779. His published works were:—1. Proteus. 2. Axioms. 3. The Wheel. 4. The World.

PASSAGE.—The fourth degree of Fessler's Rite, of which Patria or Country forms the fifth.

PASSED.—A brother has been said to have been passed when he has taken the second degree.

PASSING OF CONYNG, *i.e.*, surpassing in skill.—An expression used in the British Museum MS. (line 676):—"The forsyde Maister Euglet ordeynet thei were passing of conyng schold be passing honoured."

PASSING THE RIVER.—A mystical Hebrew alphabet used by the Kabbalists, having no resemblance to the ordinary alphabet. It was no doubt necessary to conceal the speculations of the Jewish thinkers; and, in addition to this, a certain system of thought requires to express itself in peculiar forms. Cornelius Agrippa gives this alphabet in his "Occult Philosophy," book iii. ch. xxx., together with the celestial alphabet and some others.

PASSWORD.—1. A countersign. 2. A word intermediate between one degree and the next. (See *Sign.*)

PAST.—A title given to an officer who has held the chair for the prescribed time and retired. Hence we say Past Master, Past Zerubbabel (or in America, Past High Priest); the French say *Maître passé*, and also denominate the immediate Past Master the *Ancien Vénérable.*

PAST MASTER.—This rank is always conferred upon a Master previous to his induction into the chair, by a duly qualified Board of Installed Masters—(see *Installation, Installed Masters, Board of, and Installing Officer.*) The ceremony appears to have existed at least as long ago as 1722, when Philip, Duke of Wharton, was G. M. (p. 286). Certain expressions were then used, stated to be "proper and usual on that occasion, *but not proper to be written.*" It is also conferred in Royal Arch Chapters in America, to obviate certain inconveniences; but a P. M. made in a Chapter has not the status of the P. M. of a Craft Lodge. Past Masters in England, Scotland, Ireland, and other countries, are members of Grand Lodge within the jurisdiction. The P. M.'s jewel in England is the 47th proposition of Euclid engraved on a plate of silver or gold; but in America it is a pair of compasses extended to 60° on the fourth part of a circle, with a sun in the centre. (See *Jewels.*)

PASTOS.—1. We have two forms of the word—Παστός and Παστάς. The latter is a corruption of Παραστάς, *anything standing beside*, such as a post or pillar, αἱ παραστάδες, are pillars placed in a line, whence we get the idea of portico.* The Latin is *vestibulum.* Pastas signifies also a secluded or sacred chamber, sanctified as a pastos to funeral purposes, but as a pastas to bridals. The Romish Church regards marriage as a sacrament, and it is curious to find the word παστέος in its adjectival form has the exact mean-

* Κεδρωτὰ παστάδων ὕπερ τερέμνα—Orestes, 1366. The word Νεοτευκτος means one newly initiated, resurrected, or laid in the grave, alluding to the double meaning of Pastos or Pastas.

ing of sprinkling. The Pastophori were those who bore the sacred couch or coffin of Osiris, Adonis, Atys, and others; hence the association of life and death, generation and destruction, mortal and immortal. The pastos or reclining couch thus answered for a double purpose; it reminded man of the necessity for mutual friendship, and of the immutable law which condemns matter to pass for purification into other forms under the universal law of reproduction and transmigration. It was customary among the Oriental nations, the Phœnicians for instance, to excavate a stone and lay the body of a distinguished or a beloved man or woman therein. A magnificent specimen exists in the British Museum of one of these tombs, and our rites of burial in coffins have come down from very remote times. 2. The Pastos is often associated by students with the ark. 3. In Masonry, the emblems of mortality are displayed on certain occasions, and not in any way in ridicule of those solemn mysteries connected with religion. There is a ghastly contrast between Pastos and Pastas—the wedding couch and the grave. This was thoroughly understood by the ancients, but the material moderns never think of it.

PATENTS.—1. Diplomas of certain degrees are sometimes thus called in the Scottish Rite. It is a corruption of the term letters-patent. *Literæ patentes* or *apertæ*, open or distinctly visible letters, was a mediæval term in immediate contrast with *literæ clausæ*, closed letters. The latter resembles sealed orders personal to the individual and his trust, the former might be safely displayed to all persons. Open letters were sealed in green with the sigillum of the sovereign; sealed orders had a white seal. Letters-patent were thus directed—*Universis tum præsentibus quam futuris*—to all present or to come; while sealed orders were directed—*Universis præsentibus literis inspecturis; i.e.*, to all present who shall inspect these letters. Masonic diplomas, therefore, are *in limine* letters-patent. In England they are called certificates; they do not mark proficiency, but preserve dates, and act as a protection to worthy brethren in misfortune. 2. The warrant or authority given to a Provincial Grand Master by the M. W. G. M. is thus termed.

PATIENCE.—1. One of the reasons assigned by the original founders of the system of Freemasonry for the non-admission of women is their want of patience. It might be true in those days of very bad education, but there is not the slightest reason at the present day for saying that education is not liberally sown forth; in fact, the pupils at Eton, and the captures of the school board, show how boys conduct themselves; and as to girls, such a foolish suavity of demeanour has for centuries been extended towards

them, that it is no wonder that they have no patience. 2. Patient labour is necessary to achieve or obtain (according to the two Hermetic processes) a proper idea of the philosopher's stone—(see *Stone, Cubical.*) The true philosopher's stone is morality, and the veiled teachers of a purer system of practice were forced to content themselves with symbols and emblems. In the science of Masonry, properly understood, self-vanquishment is the trophy leading to happiness.

PATMOS, KNIGHT OF. (See *Knight of Patmos.*)

PATRIARCH.—1. It is unnecessary to mention in such a work as this what a patriarch may be. We find the adoption of the phrase to be wider than could be supposed. The Oddfellows claim the title, and so do the Foresters; and it is found in the 20° of the Emperors of the East and West—a manifest proof that archæology was reviving, or it would not have been known. 2. A mystical degree in the Collection of Viany. C.S.D. 3. There still exists at Paris an officer of the rank of Grand Patriarch—he is necessarily a member of the Order of Ishmael, and a Fellow of the Hermetic College of Samarkhand, in which he must have graduated, and passed an examination after an interval of seven years. Till very recently, this office was filled by the marvellous Persian who attended the National Library.

PATRIARCH.—Second Officer in a Tent of the Order of Reconciliation, otherwise the Order of Ishmael or of Esau. His office resembles a combination of that of Past Master in a Lodge and of Orator. Points of ceremony are referred to him, and he closes the proceedings of the Tent with admonition. His place is to the right of the Chief of the Tent, towards the South—the Chief sitting in the West.

PATRIARCH, CONFIDENTIAL, OF SOLOMON.—In the collection of Peuvret. C.S.D.

PATRIARCH, GRAND CONSERVATOR.—The 33° (being the last) of the A. and P. Rite of Masonry, and conferred *ex-officio* upon the Grand Master of Light, or the first officer of a Mystic Temple. The whole government of the Order being thus elective step by step, and terminating in the Sovereign Sanctuary. The clothing is a sash and collar, which is purple for honorary members, and of golden colour for officers—the jewel is the double-headed eagle, wings drooping, with the figures "33" on breast, and any decoration which may have been conferred by the Grand Chancery. This is also Sovereign Patriarch.

PATRIARCH OF ISIS.—44° R. Mzm.

PATRIARCH OF THE GRAND LUMINARY.—In the lists of Lepage. C.S.D.

PATRIARCH OF THE SACRED VEDAS.—Also called Doctor. 1. 78° R. Mzm. 2. 26° A. and P.

PATRIARCH, OR DOCTOR OF THE PLANISPHERES.—1. 37° R. M. 2. 24° A. and P.

PATRIARCH, GRAND DEFENDER.—Member of the Sovereign Tribunal, and Defender of the Rite. 1. 92° R. M. 2. 31° A. and P.

PATRIARCH OF THE MYSTIC CITY.—1. A. and P. 2. 64° R. Mzm.

PATRIARCH OF THE G. W. P. P.—1. 38° R. Mzm. 2. 30° A. and P.

PATRIARCH OF THE CRUSADES.—A term for the degree of Grand Scottish Knight of St Andrew. 29° A. and A. Scottish Rite.

PATRIARCH OF TRUTH.—1. 24° A. and P. 2. 83° R. Mem.

PATRIOTS OF 1816, SOCIETY OF.—In opposition to the Restoration in France, founded the 16th of February, 1816. Its chiefs were Pleignier, Tolleron, and Carbonneau, who were condemned to death on the 6th July, 1816, and executed a few days afterwards.

PATRIPASSIANS.—A sect holding that the Father—they perceiving no distinction between the Persons of the Trinity—Himself suffered on the Cross.

PATRON (Latin, *patronus*).—1. A protector of the Patrician Order at Rome, whose influence was exerted in favour of his clients—plebeians. 2. Patron, Grand. The York constitutions ordain that "all legitimate societies shall labour under a patron." It is said that Charles I. was patron of Masons from 1625 to 1644. The reigning sovereign of Great Britain and Ireland, being a male, is *ex-officio* patron of the Fraternity of Freemasons. This office originated in 1812, when the Prince of Wales, afterwards George IV., became Regent; it was afterwards held by William IV.

PATRONS OF MASONRY.—Traditionally said to have been the two St Johns—the Baptist and Evangelist. The sun passing on his course throughout the year touches the solstices at this time, whence the legend. (See *Dedication.*)

PAUL I., EMPEROR OF THE RUSSIAS.—This potentate was induced by the Jesuits to prohibit secret societies in general, and Freemasons in particular, from 1797 to 1803, when a repeal took place under his successor. He was an admirer of the Order of Malta—was in 1797 its Protector, and in 1798 its Grand Master. Dr Mackey observes, that "this is another evidence, if one was needed, that there was no sympathy between the Order of Malta and the Freemasons." It is, however, a fact that the Knights of Malta, who were expelled in 1738 for being Freemasons, have influenced the higher degrees.

PAUL, KNIGHT OF.—(See *Knight of St Paul.*)

PAUL, SOCIETY OF ST.—A fraternity founded on the principles of the Vehmgericht, in the time of the Emperor Charles V., in Sicily, and known as *La Confraternità di San Paolo.* Sentence being passed, a special member was told off to execute the death doom

of the person sentenced—ending, as such things do, in most cases, in the detection and prompt death of the murderer—for such, in the eye of the law, would such a person be. Such societies, it is to be deplored, still exist in free Italy.

PAULICIANS.—A sect of the ninth and tenth centuries, who held the doctrine of two principles, good and evil, and denied the inspiration of the Old Testament. They also condemned the worship of the Virgin and the adoration of the Cross. It has been thought they were connected with the Albigenses of the meridianal districts of France.

PAVEMENT, MOSAIC. (See *Mosaic Pavement.*)

PAVILION.—In architecture, a projecting apartment on the side of a building, situated at a greater elevation than others.

PAX VOBIS.—A word used in the 19° A. and A. Scottish Rite.

PAYENS, HUGH DE.—Founder, through Theocletes, of the Order of the Temple, and first Grand Master (1118) at Jerusalem. He died in 1129, and was succeeded by Robert de Craon, the Burgundian. (See *Johannite Christians* and *Templarism.*)

P. D. E. P.—*Pro Deo et Patria*—for God and my country. Initials on the ring of profession of a Knight Templar.

PEAR TREE, ORDER OF ST JULIAN OF THE.—Established in the kingdom of Leon in 1170, and sanctioned by Popes Alexander III., Lucius III., and Innocent III. The Protectorship of this Order was assumed by Ferdinand II., king of Leon—Gomez Fernandez being the first Grand Master. Arms: on a shield *or*, a cross *vert fleury*, centred by a shield *or* a pear-tree, *blazonée* proper. In 1212, Alphonso IX., king of Leon, took the city of Alcantara, on the Tagus, in the province of Estremadura, from the Moors, and in 1214 it passed from the possession of the Knightly Order of Calatrava to the Knights of St Julian of the Pear Tree, who assumed the title of Knights of Alcantara. In the first instance, vows of chastity had been imposed, but afterwards, in 1540, they were absolved from the vow. They now bear a cross *vert fleury.* The Grand Mastership was reassumed by the Spanish Crown during the reign of Ferdinand and Isabella.

PECTON (Latin, *Pectinatum tectum*).—A comb-roof in architecture, causing the water to flow off in two directions.

PECTORAL (Latin, *Pectus*, breast).—1. In the earlier lectures, the pectoral sign was called one of the principal signs, with the hieroglyphic ×, and associated with fortitude. The word is now applied to one of the perfect points of entrance. 2. The breastplate of the High Priest was also called the pectoral. (See *Breastplate.*)

PEDAL.—The pedal sign symbolises justice, and was formerly indicated by the sign <; it is now one of the principal points of entrance.

PEDARIAN (Latin, *pes*, a foot).—A name given to senators who signified their approval of special measures by walking over to the side of the senatorial assembly where the advocates of such measures stood. It was at one time a significant method of supporting a member of a Lodge in debate. (See *Parliamentary Law.*)

PEDESTAL.—1. In architecture, the substruction of a wall or column, consisting of the base, die, and cornice. The proportion is from one-quarter to a third of the height of the column and entablature. 2. The columns before the officers of a Lodge are called pedestals.

PEDIMENT.—In architecture, the low triangular mass representing a roof gable in front of a building.

PEDUM.—A shepherd's crook, and applied to a bishop's crozier. (See *Baculus.*)

PEER. (See *Alla Allahis.*)

PEETASH.—The demon of calumny in the system of Zoroaster.

PELAGIUS.—A British monk of the fifth century. He denied the doctrine of original sin, and he asserted that man, by the aid of free will, exercised by himself, was able to work out his own salvation.

PELEG (Hebrew פֶּלֶג, *Division*).—The son of Eber (Gen. x. 25). Used in the 21° A. and A. Rite. Also the name of Tent × No. 5 block, the Tent of the Elect of Nine and Grand Master Architect.

PELICAN.—A prominent symbol in the Eighteenth or Rose Croix degree.

PELLEGRINI, MARQUIS OF. (See *Cagliostro.*)

PELOTTE, ORDER OF THE.—Mentioned by Delaunay.

PENAL SIGN.—The third part of the F. C. sign in Craft Masonry.

PENCIL.—A working tool in Masonry.

PENELOPE, COMPANIONS OF. (See *Palladium, Order of the.*)

PENITENTIAL SIGN.—The third sign in Royal Arch Masonry.

PENNSYLVANIA.—It is vouched for by Bro. Hughan that Masonry was introduced by the G. L. of England in 1730, but the usual accounts aver that it was introduced from Massachusetts in 1734 at Philadelphia, Benjamin Franklin being the first W. M. of the Lodge. Grand Lodge was organized on the 26th September, 1786. Grand Chapter in 1795. Grand Council of Royal and Select Degrees established 16th October, 1847. Grand Encampment, 16th February, 1814. Grand Commandery, 14th April, 1854, and February, 1857. These two latter bodies united into what is now the Grand Commandery of Pennsylvania. The ritual of Pennsylvania differs materially from the other American systems, and is a modification of the English York Rite.

PENTAGON.—A figure of five sides and five angles, the third figure from the exterior in the camp of Sublime Princes of the Royal Secret, 32° A. and A. Rite. The pentagon was also used by Cagliostro in his Egyptian Masonry.

PENTAGRAM (Greek πέντε, *five*, and γράμμα, *letter*).—Used in magic. (See *Pentalpha*).

PENTALPHA.—The triple triangle of Pythagoras, thus called because it shows the form of Alpha—the letter A—in five different positions. The number five formed by the union of the first odd and the first even is of peculiar value. It was regarded as a talisman, as a preservative from danger, and, inscribed on the threshold of a door, it kept out evil spirits. It is found almost everywhere in Egypt and Greece, and in the middle ages was greatly esteemed. The early Christians considered that it referred to the five wounds of Christ. In Masonry, it forms the outline of the five-pointed star.

PENTHOUSE.—1. A shed hanging forward slopingly from the wall of a main building. 2. In the Order of Ishmael, the candidate is sent to seek a penthouse; but, as it cannot be found in the desert, he receives shelter in the tent.

PERAU, GABRIEL LOUIS CALABRE.—Born at Semur, in Auxois, in 1700; died at Paris, 31st March, 1767. He was an author, an abbé, and a member of the Sorbonne. He published "*L'Ordre des Francs-Maçons Trahi*," detailing with impartiality what he knew, but in no spirit of hostility. The Abbé Larudan wrote a continuation ("*Les Francs-Maçons Ecrasés*"), marked by the bitterest feelings of enmity to the Fraternity, and sought to attribute the authorship to the Abbé Perau.

PERFECT ASHLAR. (See *Ashlar.*).

PERFECT INITIATES OF EGYPT, RITE OF.—A system consisting of seven degrees, with head-quarters at Lyons.

PERFECT INITIATES, RITE OF.—The original name of Cagliostro's system of Masonry.

PERFECT IRISH MASTER.—A degree invented by Ramsay, and given in the Irish Colleges.

PERFECT MASTER.—5° A. and A. Rite.

PERFECT PRUSSIAN.—Invented at Geneva in 1770, and belonging to the Noachites.

PERFECT UNION, LODGE OF.—A modification of Masonic rites which appeared in France towards the close of the eighteenth century, at Rennes. The system differs very slightly from the Rite of Perfection. (See *Elect of Truth.*)

PERFECTION.—Ninth and last degree in Fessler's Rite.

PERFECTION, GRAND LODGE OF.—The 4th to the 14th degrees of the A. and A. Rite are conferred in a Grand Lodge of Perfection. In

England and America, the 14th degree is called Grand Elect Perfect and Sublime Mason; but in France it is Grand Ecossais Mason of the Sacred Vault of James VI. It is one of the degrees introduced by the Stuart Masons. It is the last of the Ineffable degrees. The place of meeting is called the Secret Vault; the officers are a Thrice Puissant Grand Master, two Grand Wardens, Grand Treasurer, and Grand Secretary. The legend of the degree refers to the capture of Jerusalem by Nebuchadnezzar.

PERFECTION, RITE OF.—Said to have been established by De Bonneville at Paris in 1754, in the College of Jesuits of Clermont; hence called Chapter of Clermont. The College of Clermont was the asylum of the adherents of the Stuart party, and hence the rite possesses Stuart peculiarities. Some of the degrees are the same as those of the Emperors of the East and West (which see), and of the A. and A. Scottish Rite.

PERFECTIONISTS.—The name first given by Weishaupt to the Order of Illuminati.

PERFUMES, KNIGHT OF.—8° Oriental Rite, according to Fustier.

PERGULA.—A gallery or balcony to a house, where persons could see and be seen. The word is used by Plautus.

PERICLYTE.—A term applied to Mohammed by his followers, and signifying Illustrious. (See *Paraclete.*)

PERICOPE.—An extract from some important work, such as the Bible, to be read in churches.

PERIGNAN.—A name invented by the adherents of the Stuarts, and applied to one of the Elu degrees. The Rite of Mizraim retains the name as Elect of the Unknown. (See these articles.)

PERISTOMIANS.—Teetotallers.

PERISTYLIUM.—In architecture, a court or square surrounded with a colonnade. Perhaps the most attractive peristylium in England, from the quaint figures associated with it, is that of Magdalene College, Oxford. It is worth a Freemason's while to go there.

PERNETTY, ANTOINE JOSEPH.—Born at Roanne, France, in 1716. He was originally a Benedictine, but, becoming dissatisfied, he applied in 1765, together with twenty-eight others, for a dispensation from his vows. He repaired to Berlin, and Frederick II. made him his librarian, but he soon after returned to Paris. He embraced Swedenborgian ideas; but although he appears to have done so in good faith, he was badly received by the Swedenborgians of his time. He published a French translation of Swedenborg's "Heaven and Hell," and established a system of Hermetic Masonry. (See *Académie des Illuminés d'Avignon.*) He is also the reputed author of the degree of Knight of the Sun, 28° A. and A. He published many works on Hermeticism; they are only valuable now as showing the ideas of the time.

Philological archæology has put the hazy learning of the last century to flight. Pernetty died at Valence, in Dauphiné, in 1800.

PERPENDICULAR.—In a geometrical sense, that which is upright and erect; and applied morally to a mason, it denotes him to be a just and upright man in all his transactions.

PERSECUTIONS.—It is impossible, with the space at our command, to enlarge upon the persecutions which the Fraternity, collectively and individually, have had to endure at the hands of political and religious persons. In ancient times, the priests and the builders were not at variance, and even in modern times the persecutions have been prompted by political motives, for it might to the uninitiated well appear strange to have a body of men existing in the midst of society of whom it is uncertain whether they are friends or foes; and this applies equally well to the institutions fostered by Papal influence. It is perhaps enough briefly to give a few dates and particulars since 1717.

1735. Holland, 16th October. Riots at Amsterdam. Lodge broken into; furniture destroyed. Prohibition of Freemasonry by the States-General. One Lodge defends itself, and offers to initiate one of the authorities. Town-clerk initiated, and on his report the magistrates follow his example.

1737. France. The police attempt to stop the meetings of Lodges, but without success.

1738. Italy. Pope Clement XII. issues a Bull, 28th April, against Freemasonry, still in force, followed by an edict of Cardinal Ferrao in the following year.

1745. France. June. Dispersion of a Lodge meeting at the Hotel de Soissons; jewels and furniture seized; landlord fined 3000 livres.—Germany. Persecution by the Empress Maria Theresa frustrated by the Emperor Joseph I., himself a Mason.

1745. Switzerland. The Council of Berne prohibits Masonry.

1748. Turkey. The Divan at Constantinople demolishes a Lodge and arrests its members.

1751. Italy. Edict of Benedict XIV., confirming the Bull of Clement.

1757. Scotland. The Synod of Stirling excommunicated many of its members.

Add to this the various individual persecutions, and an idea may be formed of the wonderful vitality possessed by the Fraternity. It is unnecessary to pursue the matter, for we have given other instances of the steadfastness of the Brethren under the severest trials.

PERSEVERANCE.—A virtue inculcated in the third degree.

PERSEVERANCE, ORDER OF.—An order of Knights and Ladies founded at the Court of Louis XV. in 1771, by the Polish Countess Potoski, Count Brostosky, and the Marquis de Seignelay. It was alleged that it had existed from time immemorial in Poland,—a statement sanctioned by the King of Poland. Madame de Genlis was among the dupes of the inventors of this rite. It very soon lapsed into obscurity.

PERSIA.—Freemasonry in Persia, in its Western acceptation, is not in a very flourishing condition. It is certain that many Persians are Masons, and it is stated that there is a Lodge at Teheran; but the knowledge we possess of the social condition of the country is so very incoherent, that nothing definite can be stated on the matter, despite the many rumours inserted in Masonic periodicals. This, however, seems worthy of credit, that Askeri Khan, Ambassador of Persia to France, on November 24, 1808, was initiated into the Order in the Mother Lodge of the Philosophic Scottish Rite, on which occasion he presented the Lodge with a pure Damascus blade in token of homage, at the same time accompanying the present with the remark, that it had served him in twenty-seven battles. Whether a Lodge was ever established at Ispahan, as the Ambassador proposed, is very uncertain. There is an officer of the Order of Ishmael in Persia.

PERSIAN PHILOSOPHICAL RITE.—Introduced into Paris in 1819, its author claiming to have brought it from Erzeroum, in Persia, where it had been established in 1818. The degrees were seven in number. I. Symbolical—1. Listening Apprentice; 2. F. C., Adept, Esquire of Benevolence; 3. Master, Knight of the Sun. II. Capitular—4. Architect of all Rites, and Knight of the Philosophy of the Heart; 5. Knight of Eclecticism and Truth. III. Areopagite—6. Master Good Shepherd; 7. Venerable Grand Elect. Considering the important disclosures made by Dr Beigel of Vienna, with reference to the Loge Bon Pasteur, in his recent book, it is hardly possible to resist the conclusion that some connection existed between the two; and, as some of these degrees were introduced by Roman Catholics, it was probably one of the many compromises of the Restoration of Louis XVIII. The Rite has long been extinct.

PERSONAL MERIT.—The only qualification for preferment among Masons.

PERTUNDA.—A Roman goddess who presided over marriage, and whose statue was a complimentary gift from an ancient Roman husband to his bride.

PERU.—1. Masonry introduced in 1807 by the French, but suppressed in 1813. In 1825, when the independence of Peru had been ac-

complished, several Scottish Rite Lodges were established at Lima and Colombia. Supreme Council established 1830. Grand Orient of Peru, 1831. Royal Arch Masonry introduced at Callao in 1852, under the jurisdiction of the Supreme Chapter of Scotland. 2. There was a society founded in 1824 in Lima—the ancient Rimac—called the Valenciennes Society of Incas. They had an annual procession in carnival costume, and the alms they received were given to the Mayor for the benefit of the poor.

PERVIGILIUM.—A nocturnal watch-night, in use in antiquity, and perpetuated in many forms of worship to the present time.

PETALISM.—A mode of dismission from an honourable station by the name being written on a leaf. There is a passing allusion to petalism in one of the ceremonies.

PETERSTHAL SOCIETY OF FRIENDS.—A social institution established at Strasburg in 1817.

PETITIONS.—These are of three kinds—1. For a dispensation to hold a new Lodge until the sanction of the Grand Master can be obtained. The way of doing this resembles the following. 2. For permission for a new Lodge to be formed. This is done by seven or more Master Masons signing a requisition, according to a form given in the Book of Constitutions, and it is usually accompanied by recommendations from well-known members of other Lodges. This being forwarded to the Grand Secretary, is duly submitted to the Grand Master, who, on inquiry having been made, is pleased to sanction the issue of a warrant, and appoints an officer to consecrate; a time and place being arranged, with regular fixed days for meeting, the new Lodge is formally incorporated with the rest of the Craft. 3. For initiation. This is a personal right, inherent in every man of mature mind, full age, and respectable antecedents. The practice is to apply to a friend known as a Mason, who proposes the candidate, and has him seconded. He is subjected to a ballot, and, if favourably received, is invited to attend for the purpose of receiving the benefit of initiation. If the ballot should be unfavourable, he cannot again present himself within three calendar months.

PETROBRUCHIANS.—This sect was founded in the twelfth century, by Peter de Bruys, about 1126, in the Netherlands. They revived the traditions of the Primitive Christians, in which Christ was regarded not only as the Body but the Church itself, and asserted that His injunctions as to being prayerful in the closet, and not in any special structure, was the best. They denied the vicarious efficacy of the cross, and strongly opposed the worship of an object upon which, according to their sincere belief, the Soter or the Christ Jesus, or Jesus Christ, had been sacrificed; and to them, as to many others, the cross was abhorrent.

PEUVRET, JEAN EUSTACHE.—An official of the Parliament of Paris, and at one time Venerable of the Lodge of St Pierre, in Martinico; subsequently a Grand Officer of the French Grand Orient. He was an enthusiastic collector of degrees and documents, especially of matters in connection with Hermetic Masonry. His six quarto volumes, containing eighty-one degrees, are extremely curious; but it is very doubtful whether many of them are not open to suspicion. He died at Paris in 1800.

PHAALCHOL (Hebrew, פָּעַל־כֹּל, *operatum est omne*).—1. A word used in the 30° A. and A. R., to which the reply is Pharashcol—(see *Pharashcol*). 2. The same words are used in the 32° A. and A. R., and the 19° of the English A. and P. R.

PHAÏNOTELETIAN SOCIETY.—Founded by Louis Theodore Juge, at Paris, 1840, having for its object the common investigation, by persons of all rites and degrees, of the principles and ceremonies of non-political associations of all ages and countries.

PHALLUS.—The emblem of the male generative power anciently adored in India as the Lingham and Iona, without any of the low associations produced by the confluence of classes in the ages of modern civilisation. That it was extensively sculptured in ancient times cannot be questioned, and it was the principal object of public and private processions. According to Jewish legends, the accomplishment of the construction of the material Temple was accompanied with a devotion on the part of King Solomon to the phallic rites. There was a noble cultus attached to this symbol, viz., that men should live a healthy life of a character not exactly cœnobite, but as bishops or overseers of their own conduct, husbands of one wife, and not desirous of others. Curious as it may seem, this recommendation, usually supposed to have been made by St Paul, is one common to the Hindus, Egyptians, and Chinese; and in the latter nation, a man of two wives is a depraved being, according to Sir John Davis.

PHARASHCOL (Hebrew, פֵּרַשׁ־כֹּל, *All is explained*).—Used in the 30° A. and A., and the 32° A. and A. S. R. The common word is Pharaxal, which is faulty both in Hebrew and common sense.

PHARISEES (from the Aramaic *Perushim*, separated).—A strict sect among the Jews, laying great stress upon the accuracy of their rites and ceremonies, vestments and phylacteries. They pretended to a superior knowledge derived from mysterious sources; possibly they were aware of the doctrines of the Kabbalah. The Pharisees were allied to the Essenes. Although not identical, they held Lodges of their own, the members of which were called *kabirim*. All persons beyond their association were Gentiles, people of the land. Jesus was obnoxious to these persons, as to the sect of Sadducees, who believed in no resurrection at all. By some it

has been supposed that the victim never died at all, as in the case of Hiram, but was a paid agent of his party; at any rate, the Gnostics would not allow of his physical death.

PHI-BETA-KAPPA.—An Order composed of American students, first organized in William and Mary's College, Virginia, under the auspices of Thomas Jefferson. It has its signs, grips, and passwords, with a silver membership jewel peculiar to each member. On the obverse, under six stars, are the number of colleges adopting the Order; and above, a hand, and the letters Φ.B.K. Marked on the other side, or reverse, is the date of foundation, "S. P., December 5th, 1776." The letters S. P. stand for Societas Philosophiæ; while the three Greek initials signify "Philosophia bion Kubernetes"—Philosophy the Guide of Life. It has been stated by persons whose venom was far beyond their knowledge, that this society sought to overthrow the constitution of society; but the idea is unfounded.

PHICOL (Hebrew, פִּיכֹל, *mouth of all*, i.e., *all-commanding*).—Used in the Order of Ishmael; commander of guard.

PHILADELPHES, LODGE OF THE.—A Lodge at Narbonne, in France, where the Primitive Rite was first established. (See *Primitive Rite.*)

PHILADELPHIA.—In the days when Masonic books were interdicted, it was very often the name for Paris.

PHILADELPHIANS.—A sect of the seventeenth century, followers of one Jane Leadly. They professed a disdain for forms and ceremonies, and committed their souls to the guidance of an internal monitor.

PHILADELPHIANS, RITE OF THE. (See *Primitive Rite.*)

PHILALETHES, RITE OF THE.—From the Greek for Lovers of Truth. A rite founded at Paris in 1773, in the Loge des Amis Réunis, based on the principles of Martinism. Its assemblies were called convents, and the members made special study of the occult sciences. There were twelve chambers or classes of instruction, viz.:—1. E. A. P. 2. F. C. 3. M. M. 4. Elect. 5. Scottish Knight or Master. 6. Knight of the East. 7. Knight of Rose Croix. 8. Knight of the Temple. 9. Unknown Philosopher. 10. Sublime Philosopher. 11. Initiate. 12. Philalethes, or Searcher after Truth. The principal members of this order were Savalette de Langes, Court de Gebelin, Dutroussel D'Hericourt, Prince Friedrich Ludwig of Hesse-Darmstadt, Baron Gleichen, the Abbé Rozier, the Vicomte de Tavannes, M. de Sainte-Jamos, and others. The order did not spread very rapidly, for after nine years there were only some twenty lodges in France and elsewhere. In 1784-5 (see *Convention*), there was a meeting at Paris

with a view to effect a radical reform in Masonry, but it was unsuccessful; and on the death of Savalette de Langes in 1788, the Loge des Amis Réunis was dissolved. Bro. Beswick states that Cagliostro was connected with this Society under the name of Count Grabianka, as well as Mosma and St Germain. (See *Savalette de Langes.*)

PHILIP IV. OF FRANCE.—The persecutor of the Knights Templar, surnamed Le Bel, or the Fair. He ascended the throne in 1285, and died, universally detested, in 1314.

PHILIPPIAN ORDER.—A degree invented by Finch the impostor.

PHILIPPISTS.—A Lutheran sect, followers of Philip Melanchthon, and opposed to the Ubiquists and the Flacians.

PHILOCOREITES, ORDER OF.—Established 26th December, 1808, in Spain, by officers of the French army, in the camp before Orense, in Galicia. The members were called Knights and Ladies, *Philocoreites*, or Lovers of Pleasure. The Lodge was styled a Circle, and each Knight had an order name.

PHILO-JUDÆUS. — A Jewish philosopher of Alexandria, who flourished B.C. 30. His works abound with grand ideas and beautiful symbolism. In esoteric learning, he was surpassed by none of his time.

PHILOSOPHER, CHRISTIAN. (See *Bosonian.*)

PHILOSOPHER, CYCLOMAGNIC.—In the archives of the Lodge of St Louis des Amis Réunis, at Calais. C. S. D.

PHILOSOPHER, GRAND AND SUBLIME HERMETIC.—In Peuvret's Collection, 40° R. M. C. S. D.

PHILOSOPHER, GRAND MISTRESS.—Last grade of instruction in the Scottish Chapter of Ladies of Mount Thabor.

PHILOSOPHER, GRAND NEAPOLITAN.—In the manuscript of Peuvret.

PHILOSOPHER, GRAND PRACTICAL.—1. In the manuscript of Peuvret; together with 2. Little P. P. 3. Sublime P. P. 4. P. to the number 9.

PHILOSOPHER OF HERMES.—In the archives of the Lodge of St Louis des Amis Réunis, at Calais. C. S. D.

PHILOSOPHER, KABBALISTIC.—1. Degree in the archives of the Lodge of St Louis des Amis Réunis, at Calais. 2. In Peuvret's Collection. 3. With the addition of the words, "to the number five," in Peuvret's Collection.

PHILOSOPHER, LITTLE NEAPOLITAN.—In the manuscript of Peuvret.

PHILOSOPHER, MASTER.—In the manuscript of Peuvret.

PHILOSOPHER, PERFECT MASON.—In the manuscript of Peuvret.

PHILOSOPHER OF SAMOTHRACE.—51° R. M.

PHILOSOPHER'S STONE.—Not exactly a myth, but to be accepted symbolically. At the same time, it should be remembered, when science was persecuted by the Papists, who scented in its

calm progress their downfall, it became necessary to veil its inductions in language likely to attract little attention; and if it produced contempt on the part of the persecutors, the object of the adepts, namely, impunity from interference, was attained. General Hitchcock, in three able works, "Alchymy and the Alchymists," 1857; "Swedenborg a Hermetic Philosopher," 1858; and "Christ the Spirit," 1861, has illustrated this subject in a manner at once noble and convincing. His general theory points to an identity between the alchymical and Masonic system. (See *Rosicrucianism.*)

PHILOSOPHER, SUBLIME.—1. 53° R. Mzm. 2. Tenth class, rite of the Philalethes.

PHILOSOPHER, SUBLIME UNKNOWN.—79° ninth series of the Metropolitan Chapter of France.

PHILOSOPHER, UNKNOWN.—Ninth class of the Rite of the Philalethes, in allusion to St Martin, whose pseudonym this was.

PHILOSOPHER, URANIMITICAL.—Degree in the archives of the Lodge of St Louis des Amis Réunis, at Calais. C. S. D.

PHILOSOPHERS, THE LITTLE.—A degree in the collection of Pyron. C. S. D.

PHILOSOPHERS, UNKNOWN, ORDER OF THE.—Sometimes also called the Order of Unknown Philosopher-Judges. A Masonic society having two degrees, and belonging to the Templar-Jesuitical system. Its objects, however, were not Masonic. The jewel of the order was a dagger, with the words Tais and Revenge.

PHILOSOPHIC SCOTTISH RITE.—Established in Paris, 1776, being founded on Pernetty's Rite of the Hermetic Sublime Masters of the Luminous Ring, in which alchymical ideas were promulgated. Boileau, a physician, Pernetty's pupil, reformed the system, and gave it the name it still bears. The Master's degree is indispensable; then we arrive at 1, 2, 3. Knight of the Black Eagle or Rose Croix, in three points. 4. Knight of the Phœnix. 5. Knight of the Sun. 6. Knight of Iris. 7. True Mason. 8. Knight of the Argonauts. 9. Knight of the Golden Fleece. 10. Grand Inspector, Perfect Initiate. 11. Grand Inspector Grand Scottish Mason. 12. Sublime Master of the Luminous Ring—(see *Académie des Sublimes Maîtres de l'anneau lumineux* and *Académie des Vraies Maçons.*) This rite was suspended in 1792, and only resuscitated at the termination of the Revolution; the Lodge of Social Contract, and that of St Alexander of Scotland, then, in 1805, assumed the title of Mother Lodge of the Philosophical Scottish Rite in France.

PHILOSOPHICAL DEGREES.—The degrees above the eighteenth and up to the thirty-second A. and A. Scottish Rite are thus denominated; but Dr Mackey thinks they should rather be termed

apocalyptic degrees, being connected with the symbolism of the Spiritual Temple of the New Jerusalem.

PHILOSOPHUS.—4° of the German Rose Croix system.

PHILOSOPHY, SUBLIME.—48° R. Mzm.

PHŒNIX. (See *Onech.*)

PHOTINIANS.—Followers of Photinus, bishop of Sirmium in the fourth century, who denied the divinity of Christ.

PHYSICAL CLUB OF MOSCOW.—An androgynous order of Nobles thus named existed from 1828 to 1850, when a government order stopped them.

PHYSICAL QUALIFICATIONS.—A candidate must be of the male sex, mature and discreet age, without blemish, and having perfect use of all his limbs, and no bondman or slave. (See *Qualifications of Candidates.*)

PIARISTS.—A religious order founded at Rome in the seventeenth century, having for its sphere of action the education of youth, and still in full force in some parts of Continental Europe.

PIAZZA.—The Italian term for a portico or covered walk supported by columns.

PICKAXE.—One of the working tools in Royal Arch Masonry.

PIECE OF ARCHITECTURE.—The French term for any literary production on Masonry.

PIER.—In architecture, this term denotes the solid between the openings of a building, or that from which an arch springs.

PIETISTS.—A German sect of the seventeenth century, affecting great austerity of morals.

PILASTER.—A square column imbedded in a wall, showing only a portion of the thickness sometimes insulated; sometimes the latter is termed a pillage.

PILGRIM. (See *Templarism.*)

PILGRIMS, SOCIETY OF.—The existence of this Secret Society was revealed in 1825, at Lyons, on the arrest of one of the members, a Prussian shoemaker, on whose person was found the printed catechism for the use of the Fraternity. It assumed a religious garb, but the work was of a Masonic character.

PILIER.—A title sometimes bestowed on the bailiffs or conventional heads of the Order of Malta, there being eight langues in all. It signifies a pillar or support of a building.

PILLARS.—Pillars were continually used among ancient nations for the purposes of commemorating events of public and private importance, and it is quite unnecessary here to mention instances of this universal practice. It may be sufficient to mention the pillars of Seth—on which secrets are mythologically said to have been engraved. There can be no doubt that first the rude pillar unhewn, and afterwards the sculptured column, like the

modern church spire, was a method of calling Heaven to witness concerning some fact, or confirming a solemn contract. Enoch is said to have constructed pillars; and pillars of cloud and fire are related to have preceded the Israelites in their march. There has been a great mass of nonsense talked about such mystical pillars. Sanchoniathon has been invoked; every crack-brain author, who would give credence to what is susceptible of no rational proof, has been brought into the field.

PILLARS OF THE PORCH.—Jachin and Boaz, the entrance pillars of King Solomon's Temple—(see *Jachin* and *Boaz.*) These pillars were said to be hollow, and encased with brass of four fingers' breadth—their height being 18 cubits or 27 feet, circumference 12 cubits or 18 feet; with a chapiter of lily-work of 5 cubits or 7½ feet, with adornments of pomegranates. Jachin stood at the south side of the entrance of the Temple, and Boaz at the north side. Under these pillars the Fellow Craft is supposed not only to seek but acquire his knowledge.

PIN, SOCIETY OF THE BLACK.—Established at Paris in 1817, by Captain Contremoulin, having for its object the defeat of the Bourbons.

PINACOTHECA (Greek, *πίναξ, a picture; θῆκα* from *τίθημι, to assign to a place*).—In architecture, a place for the reception of pictures.

PINARII.—An order of priests who sacrificed morning and evening to Heracles or Hercules.

PINCEAU. (See *Pencil.*)

PINECONE.—In America the wands of deacons are often ornamented with pinecones, in imitation of the Thyrsus of Dionysos. There is no warrant either for or against this.

PINNACLE.—A turret, or spire, in architecture.

PIRLET.—A tailor in Paris, who, in 1762, got up a body, which he called Council of the Knights of the East, in opposition to the Emperors of the East and West.

PISÉ.—A method of building, in which walls are formed of clayey mortar mixed with straw, indurated into a hard mass when dry.

PITDAH (Hebrew, פִּטְדָה, Sept. *τοπάζιον*).—One of the stones in the High Priest's breastplate, of a golden yellow. The Sanskrit for yellow is *pita.*

PITHO.—The Goddess of Persuasion among the Romans, daughter of Mercury and Venus.

PITRIS, THE SECT OF THE.—An important and ancient Order, existing in Hindustan, having peculiar rites of their own, and no very well established history; *i.e.*, what they have is purely traditional. They have, however, defined rites. That same human feeling, which unconsciously fills every breast, and causes every one to respect the memory of ancestors, is the main principle of this

denomination, hardly however to be called a religion. The Pitris themselves are the ancestors of those who regard it right to do them honour, and to celebrate anniversaries in connection with them; while, at the same time, none of the Pitris are supposed in any sense to be dead. On the other hand, they are presumed to be useful intercessors, careful guardians, and representatives in the High Court of Heaven of all who follow them. They are susceptible of invocation, and able to transmit true petitions to the Throne of Grace. As a fact in the psychological history of religion, the doctrine connected with this sect is very important, especially when we regard the place whence it emanated, and the antiquity of the religious beliefs of India. To give an account of the ceremonies of this sect would involve an amount of space not at our disposal. There were three degrees, from almost childhood to old age. During the period of the first degree, the postulate was given to understand that he was merely a learner or apprentice; and the section in which he was then placed was that of Upanayana, *i.e.*, introduction to knowledge. In this degree he was enjoined to repeat sage saws of a much older period, to practice personal abstinence and follow cleanliness, and perform other rites of a more or less significant character. At the end of ten years, according to caste, the grihasta and purohita became sannyassis and vanapsrasthas, regarded as the second degree, or rather as the degree of Mark Man, and additional duties were enjoined on the recipient. He now became a master of the elements, and had many privileges denied to the multitude. This second stage lasted for another ten years. After another twenty years, passed in the study of the occult sciences, he received the third degree, and became a sannyasi-nirwani. In this third degree were taught the most esoteric doctrines of the Order, and it is only by inference that we can arrive even at any proximate idea of the sphere in which they laboured. There can be no doubt that the third degree comprehended the doctrines of the ancient gymnosophists, and that the members conceived themselves to be in actual communication with the Deity. They also commanded elementary spirits, djin, the intermediate class; had in their possession magical secrets; and could at will summon any and every soul from its secret place in the Heart of God. The Brahmans refuse to explain the meanings of the passwords L'om L'Rhum Sh'hrum, and Sho'rhim Ramaya-Namaha. There was a grand council of seventy governing this Order, every member being of more than seventy years. (See *Shinto.*)

PIUS VII.—This Pope issued an edict, 13th August, 1814, against the Freemasons and Carbonari, renewing the Bull of Clement XII.

PIUS IX.—It is perhaps better to agree with Solon, and esteem no man happy until he is dead; consequently, the absurd allocution of a Mason Pope in 1865 may be treated with compassionate contempt. Were it not well known under what fatal influence it was issued, the world might be likely to take less notice of the matter.

PLACES. (See *Stations.*)

PLANCHE TRACÉE.—The French name for the minutes of a Lodge. As some work is supposed to be transacted in a Masonic Lodge, such may be regarded as the record of results.

PLANS AND DESIGNS.—In morals, those plans and designs by which the mason aids in the construction of the spiritual temple of the mind.

PLAT-BAND.—1. In architecture, a square moulding, with very slight projection. 2. The lintel of a door.

PLATE.—A piece of timber placed horizontally on a wall to support girders and joists.

PLATONIC ACADEMY. (See *Academy, Platonic.*)

PLENTY.—Symbolized in Masonry by an ear of corn. (See *Shibboleth.*)

PLINTH (Greek, πλίνθος, *a brick*).—The lower square put under a pedestal or wall.

PLOT MANUSCRIPT.—Alluded to by Dr Plot in the "History of Staffordshire." Oliver thought it was the Leland MS., but this is uncertain.

PLOT, ROBERT, M.D.—Born 1651, and died 1696. Professor of Chemistry at Oxford, and Keeper of the Ashmolean Museum, by appointment of Elias Ashmole, author of the "Natural History of Staffordshire" (1686), in which book he attacks the Masons; but even this attack affords valuable information on the subject.

PLOTINUS.—A distinguished Platonic philosopher of the third century at Alexandria. He taught that the soul emanated from the Deity, and at death was reunited to that Great Being. His followers were called Platinists.

PLUG.—In architecture, a piece of wood driven into a wall, and cut off flush with it, to receive nails or holdfasts.

PLUMB.—Used by operative masons to erect perpendicular lines, and one of the working tools of a fellowcraft in speculative masonry, as an emblem of unerring rectitude.

PLUMBLINE.—A working tool of a Past Master.

PLUMBRULE.—A working tool of a fellowcraft Mason.

PNEUMATICI.—Followers of Athenæus of Attalia, in the first century, who taught that the pneuma or spirit was the vital principle.

PNEUMATOMACHIANS.—A term applied in a reproachful sense to the heretical sects of the fourth and fifth centuries, who denied the divinity of the Holy Ghost.

POINT WITHIN A CIRCLE.—A symbol of great importance. Its exoteric explanation is, that the point represents an individual brother, the circle being the boundary line of his duty to God and man; the two perpendicular parallel lines representing the Holy Saints, John the Evangelist and Baptist. But the esoteric meaning is far different, and would require a volume in itself to explain.

POINTS.—1. The Halliwell MS. of the Old Constitutions contains fifteen regulations known as points. We are told,

> "Fifteen artyculus they there sougton,
> And fifteen poyntys there they wrogton."

2. The Perfect Points of Entrance were formerly called Principal Points—the guttural, pectoral, manual, and pedal. (See these articles respectively.) 3. The Points of Fellowship were five, and are in use in the third degree; they are so well known that they require no elucidation here. 4. In architecture, the collected areas on the plan of the piers and walls upon which an edifice rests.

POINTS, TWELVE GRAND. (See *Original Points* and *Twelve Grand Points.*)

POLAND.—Masonry introduced from England in 1736, but the Lodges were closed in 1739 by King Augustus II., who carried out the Bull of Clement XII. In 1742, Masonry was again revived, but relapsed into obscurity in 1749, and it was not until 1766 that any special action was taken. In 1769, Count Mosrynski was elected Grand Master of a Grand Lodge—recognised as Provincial by the Grand Lodge of England. Masonry again fell into desuetude on the first partition of Poland, but was again revived by Count Bruhl in 1773, when the Rite of Strict Observance was introduced, paying allegiance to the United Lodges of Germany. There was another Lodge working under the authority of the French Grand Orient, but great dissensions took place, ending in the erection of a Provincial Grand Lodge on the 27th December, 1781, under Ignatius Pococki, with the English rite as a basis. When Poland ceased in 1794 to be a kingdom, Masonry was suppressed in the Russian and Austrian provinces, continuing to exist only in Prussian Poland. At the time of the establishment of the Grand Duchy of Warsaw by Napoleon, a Grand Orient of Poland was instituted, and this body continued its labours until 1823, with more than forty lodges under it. A ukase of Alexander I., however, put a stop to all secret societies, and Masonry to the present time has remained in obscurity.

POLAND, SOCIETY OF YOUNG.—An association formed in Germany on the model of the Young Italy Society, and consisting of Polish students, having for its object the subversion of Russian supremacy.

POLEPLATE.—A board of wood laid on the top of walls in a building to support the particular kind of roof called a mansard.

POLIEIA.—A festival celebrated at Thebes in Bœotia, where the sun god Apollo was represented with grey hair—the declining sun Osiris of the west.

POLITICS.—It is a vain task to attempt to convince the opponents of Freemasonry that it is not a political institution, which in England and America is most certainly the case. At the same time, it is deeply to be deplored that certain unauthorized continental bodies have given colourable cause for the charge, thereby endangering the fair fabric of charity and mutual good-will. As a matter of fact, in times of revolution or political excitement, the Masons of all countries close their Lodges, and do not resume their peaceful labours until the dire dilemma has been solved by other means. It would be a mockery to continue to preach peace where there is no peace; and Freemasons, as a rule, strongly condemn such foolish conduct as that of the French Masons in planting their banners on the walls of Paris during the contest between the Commune of Paris and the Versaillese troops.

POLKAL.—A word in the high degrees, meaning *wholly separated,* and said by Mackey to be a corruption of *palkol.*

POLYSTYLE.—An edifice containing many pillars.

POMEGRANATE.—From the multiplicity of its seeds, it has been adopted as a type of abundance: it was also a symbol of the ark, and played a part in many of the religious mysteries of antiquity. The pomegranate is associated with the pillars of King Solomon's Temple.

POMME VERTE (GREEN APPLE), ORDER OF THE.—An androgynous order instituted in Germany in 1780, and afterwards introduced into France.

POMMEL.—1. Architecturally, any ornament of a globular form. 2. A round knob—a term applied to the globes or balls on the top of the pillars Jachin and Boaz (2 Chron. iv. 13).

POMŒRIUM.—A portion of ground in Roman cities solemnly consecrated at the first raising of the walls, both inside and outside, on which it was unlawful to erect buildings.

PONTIFES FRÈRES.—(See *Brothers of the Bridge.*)

PONTIFEX.—A title borne by the members of one of the great colleges in ancient Rome, instituted by Numa Pompilius for the purpose of preserving and cultivating the highest order of knowledge, especially that of a religious character. To this college was confided the regulation of all the religious rites and ceremonies, public and private, of the State. At first they were a self-elected body, but at a subsequent period the people had a

voice in the election; finally, it was vested in the emperors, who regulated the number at will. The chief of the college was Pontifex Maximus, and the present Popes arrogate to themselves similar functions and privileges; by the bridge from earth to heaven thus built it was considered all must pass.

PONTIFF OF CADMUS.—62° R. M.

PONTIFF, GRAND. (See *Grand Pontiff.*)

PONTIFF OF ISIS, GRAND.—1. 44° R. M. 2. 27° A. and P.

PONTIFF MASTER *ad vitam.*—19° 5th Class of the E. E. W.

PONTIFF OF MITHRA.—74° R. M.

PONTIFF OF TRUTH, GRAND.—83° R. M.

POOR FELLOW SOLDIERS OF JESUS CHRIST (*Pauperes commilitones Jesu Christi*).—The original title of the Knights Templar.

POOROOSH.—The vital spirit or essence of Brahm, in the Indian system.

POPPY.—The symbol of regeneration in the ancient mysteries. The properties of the plant, similar to those of the lettuce, induced what the Germans call *Schein-tod,* apparent death or sleep of a lethargic kind, while the seeds typified a new existence. Thus poppies planted in a cemetery signify the certainty of a resurrection, and make this humble plant an analogue of the Masonic acacia.

PORCH OF THE TEMPLE. (See *Temple of Solomon.*)

PORTA, GIAN. BATTISTA.—The founder of the Academy of Secrets at Rome, the meetings of which were forbidden by the Pope. He was an illustrious chymist, and died 1515.

PORTICO. (See *Piazza.*)

PORTICO, KNIGHT OF THE.—4° Oriental Rite, in Fustier's lists.

PORTIFORIUM.—An ensign or banner provided in cathedrals to be carried at the head of religious processions.

PORTUGAL.—A Lodge was instituted at Lisbon in 1736 by Brother George Gordon, by a deputation from England. In 1743, Coustos (see *Coustos, John*) tried to do the same, but was arrested. In 1776, other arrests were made by the Inquisition, In 1805, a Grand Lodge was established—Egaz-Moritz, Grand Master. John VI., in 1818, issued a decree of death against all Masons, foreigners as well as natives; and on his restoration to the throne in 1823, he issued another edict, but in 1834 the Lodges were revived. Freemasonry remained in great confusion for many years owing to disputes as to jurisdiction. In 1871, the Supreme Council united with the Grand Orient, and matters are now conducted by the united bodies.

POSQUIÈRES, CHARLES JEAN DE.—Founder in 1705 of a Society of Drinkers in Lower Languedoc. He was Grand Master or Rejoicing Brother. They encouraged music and poetry, and published a volume every year.

POST, KNIGHT OF THE.—A slang term for a person suborned to do a bad action.

POSTEL.—A marginal note in the Bible, or one placed after the text in any other book.

POSTSCENIUM.—A space behind the stage where the machinery of a theatre was stored; similar to the green room or robing room of the actors. Also called Parascenium.

POSTULANT.—The title of a candidate in some degrees, especially that of Knight Kadosh.

POT OF INCENSE. (See *Incense.*)

POT OF MANNA.—Said to have been laid up in the ark by Aaron, and alluded to in the Royal Arch degree.

POTITII, ORDER OF.—An order of Roman priests clad in the skins of beasts; instituted by Evander in honour of Hercules, after he had slain the giant Cacus.

POTOSKA, COUNTESS OF.—One of the founders of the Order of Perseverance at Paris, in 1771.

POURSUIVANT. (See *Pursuivant* and *Grand Officers.*)

PRACTICUS.—3° of the German Rosicrucians.

PRAXŒANS.—Followers of Praxeas, an Asiatic heretic of the second century. They denied a plurality in the Deity, and asserted that the Father himself had suffered on the cross.

PRAYER.—Lodges in all countries are opened with prayer of a character in which the professor of any religious creed could take a share.

PREADAMITE.—A degree in the archives of the Mother Lodge of the Philosophic Scottish Rite.

PRECAUTION.—A Masonic virtue constantly insisted upon.

PRECEDENCY OF LODGES.—This is determined by the date of the warrant, the oldest Lodge being either said to be of time immemorial, or to be No. 1. Hence, a Lodge by process of time may change its number, but it retains its name.

PRECEPTOR.—The officer presiding over a province or kingdom among the Knights Templar. In former times, the most illustrious preceptors were those of Jerusalem, Tripoli, and Antioch. The houses of the Knights Templar were called Preceptories.

PRECIOUS JEWELS. (See *Jewels, Precious.*)

PREFERMENT.—Among Masons this is solely by merit.

PRELATE OF LEBANON.—A mystical degree in the Collection of Pyron.

PRELATES.—Fourth officer in a Council of Red Cross Knights and Commandery, or Preceptory, of Knights Templar, termed "Excellent." He officiates at the altar, and is practically the chaplain. His place is at the right of the generalissimo in the East. Jewel: a triple triangle with a passion cross in the centre of each.

PREMONSTRANTS, ORDER OF.—An Order of White Canons instituted

at Premontre, in the Isle of France Proper, by Worbert, in 1120.

PRENTICE PILLAR.—This column is in the south-east part of the chapel of Roslin Castle, being a plain fluted shaft enwreathed with a floral garland. The legend attached to it is, that when the plans of the chapel were sent from Rome, the master builder either did not understand the particulars of the design, or had lost them, in consequence of which he had to go to Rome to obtain fresh instructions. While he was away, an apprentice, recollecting the intended outline, carved from memory the column in question, or invented something better; and when the master returned, being incensed at finding his pains wasted, he killed him with a blow of a heavy setting maul.

PREPARATION.—The preparation of a candidate for Masonry is a serious and symbolical operation, and cannot be altered, varied, or abridged, no matter what the rank of the candidate may be.

PREPARING BROTHER (French *Frère Terrible,* German *Fürchterlicher Bruder*).—A brother deputed to prepare a candidate, who must himself be a man of experience in Masonry. In England, the Tyler generally prepares the candidate, and hands him over to the Deacons.

PRESBYTER.—1. In the Primitive Christian Church—an elder. 2. A priest. 3. A pastor in charge of a congregation.

PRESBYTERY.—In architecture, parts of the choir or chancel of a church fitted with seats for its dignitaries.

PRESTIMONY (Spanish, *prestimonio*).—In Roman Catholicism, a fund not subject to the Pope or the Church, but appropriated for unbeneficed priests—the patron being collector, and the proceeds devoted to services of piety.

PRESTON, WILLIAM.—Born at Edinburgh, the 7th August, 1742, New Style; 28th July, Old Style. The son of a writer to the Signet, by whose care he received a liberal education. Afterwards he became the secretary of the celebrated scholar Thomas Ruddiman, although he had been bound apprentice to the trade of printing. The knowledge he thus acquired stood him in good literary stead, and his bibliographical list of Ruddiman's library was highly esteemed. After his patron's death, he returned to the printing office; but, with the consent of his master, went to London in 1760, and, aided by the letters of introduction he had obtained, devoted himself to literature, for many years editing the *London Chronicle.* In all ways, Preston exhibited capabilities of a high class, but here our business is principally with him in his Masonic capacity. He was installed at a Lodge of Ancient Masons, held at the White Hart, in the Strand, in 1762, but subsequently cast in his fortunes with the struggling Lodge of

Modern Masons. The Lodge was afterwards removed from the White Hart to the Horn Tavern in Fleet Street; and next to Scot's Hall, Blackfriars; finally settling down at the Half-Moon Tavern, Cheapside. This Lodge was, after a time, merged in the Lodge which met under the regular English Constitution, at the Talbot Inn, in the Strand; and a warrant having been granted, it recommenced its labours as the "Caledonian Lodge." Preston's attention, always of a critical character, was soon drawn to the lectures, and he effected great reforms and improvements in them —sparing no expense and effort towards a more classical and positive interpretation. On May 21, 1772, he delivered an oration on the subject at the Crown and Anchor Tavern, in the Strand, which the student can find printed in his works. He gradually completed a series of lectures, and delivered them in 1774, at the Mitre, in Fleet Street. He was invited to attend the Lodge of Antiquity soon after, and in due course became its Master, having previously been Master of several other Lodges. But his activity led to envious enmity in due course, as it has done in many other cases; and Preston was expelled Grand Lodge in 1779, with others of the Lodge of Antiquity; nor was he reinstated in his Masonic rights until 1790, amid the general congratulations of the Craft at the grand festival. The matter which led to his expulsion was a question touching the inherent right of the Lodge of Antiquity, which was not under Grand Lodge, to have processions on certain occasions. Preston upheld and tried this right on the 17th December, 1777, by proceeding, with other brethren, in full costume, from the Lodge Room to St Dunstan's Church, where they heard a sermon and returned. The legality of this act was defended by Preston, and the Lodge of Antiquity then united itself with the Grand Lodge of York; while Preston retired from active participation in the affairs of Masonry. In 1787, Preston was restored and welcomed at the banquet as above stated, in 1790. No sooner was he restored than he organized the Order of Harodim, in which lectures of an instructive character were delivered—(see *Harodim, Grand Chapter of.*) He finally devised the sum of £300, invested in Consols, for an Annual Prestonian Lecture—the interest to be paid to the lecturer. His principal literary contribution to Masonry was his "Illustrations of Masonry," first published in 1772. It has since passed through many editions. He also left £500 to the Royal Freemasons' Charity, and £500 to the General Charity Fund of Grand Lodge. He died, after a long illness, in Dean Street, Fetter Lane, on the 1st April, 1818, at the age of seventy-six, and was buried in St Paul's.

PRETENDER. (See *Stuart Masonry.*)

PREVIOUS QUESTION.—It is out of order in Masonry to resort to this method of quashing a debate.

PRICE, HENRY.—First Prov. G. M. of New England, by deputation from Viscount Montague, April 30, 1733. On the 30th July, he organized the Provincial Grand Lodge, and thus became the founder of Masonry in New England. He was born in England about 1697, and died in Massachusetts in 1780.

PRICHARD, SAMUEL.—This brother, styled by Oliver "unprincipled and needy," published in 1730 a work entitled "Masonry Dissected," in which the secrets of Masonry were asserted to be given. It would be very difficult for any one to obtain admission to a Lodge by its use at the present day, and it is quite unnecessary when the legitimate mode is so much more easy. The book, however, obtained a wide circulation, and has no doubt led, in the minds of interested or thoughtless people, to much misconception as to the scope of Masonic science, and the objects of its students.

PRIEST.—It would be an insult to the readers of this book to attempt to define a priest; but it may be said that there are priests in every religion, and, what is also very curious, priests beyond the pale of the authorised or recognised churches—men of insight, and it may almost be said of inspiration—men such as was Samuel Taylor Coleridge. These men correspond to that class of teachers known in the East as prophets in ancient times, and *dervishes* in modern times. The best priest, however, is he who sets the best example; and every Freemason being bound to do that, is, in so far as he acts up to the Masonic principle, a priest in himself. In Masonry, however, there are certain degrees partaking of the characteristic features of a regular ordination.

PRIEST, GRAND HIGH. (See *Grand High Priest.*)

PRIEST, HIGH. (See *High Priest.*)

PRIEST, HIGH, OF MELCHIZEDEK.—Presiding officer of the degree of Knight Templar Priest.

PRIEST ROYAL, OR OF MELCHIZEDEC.—5° Kabbalistic Rite.

PRIEST, ROYAL.—5° of the Initiated Brothers of Asia.

PRIEST OF THE TEMPLE OF HOLY WISDOM.—Practised at Bath and elsewhere; also a degree under the authority of the late Grand Conclave of Knights Templar of Scotland. (See *Knight Templar Priest.*)

PRIEST, THEOSOPHIST.—6° degree of the Kabbalistic Rite.

PRIESTHOOD, ORDER OF HIGH. (See *High Priesthood, Order of.*)

PRIESTLY ORDER.—According to Bro. Yarker, this order was formerly practised in Ireland, and formed the system of the York Grand Lodge, consisting of seven degrees—1, 2, 3. The Symbolic degrees. 4. Past Master. 5. Royal Arch. 6. Knight Templar.

7. Knight Templar Priest The last degree was conducted in a Tabernacle, and was governed by seven "Pillars." Bro. Hughan casts a doubt upon the York origin of the Priestly Order, which is now nearly obsolete. It is, however, still given in Scotland, England, and Canada, but has been suppressed in Ireland.

PRIMITIVE AND ORIGINAL RITE OF MASONRY. (See *Swedenborgian Masonry.*)

PRIMITIVE MASONRY.—It was a favourite and constantly imposed argument of Bro. Dr Oliver, that there had been a system of Primitive Masonry, something like that which is ignorantly brought forward in the Ark Mariners. It has, however, no archæological foundation whatever, and the modern investigations now carried on are disproving such faded historical knowledge.

PRIMITIVE MASONS, ANTIENT AND. (See *Antient and Primitive Rite.*)

PRIMITIVE RITE.—Founded at Narbonne, in France, April 19, 1780, by the Superiors of the Order of Free and Accepted Masons, and attached to the Lodge of Philadelphes, under the title of First Lodge of St John, united to the Primitive Rite, for the country of France. We have already seen it under other aspects. The degrees were divided into three classes. I.—1. E. A. P. 2. F. C. 3. M. M. II.—4. Perfect Master, Elect and Architect. 5. Sublime Ecossais. 6. Knight of the Sword, Knight of the East, and Prince of Jerusalem. III.—7. First Chapter of Rose Croix, with ritual instructions. 8. Second Chapter, with historical information. 9. Third Chapter of Rose Croix, comprising physical and philosophical instructions. 10. Fourth and last Chapter of Rose Croix, or Rose Croix Brethren of the Grand Rosary, in which the occult sciences formed the main object of research. United to the Grand Orient in 1786, and afterwards reconstituted in the Netherlands in 1819.

PRIMITIVE SCOTTISH RITE.—Claims to have been established at Namur, in Belgium, in 1770, by a body calling themselves the Metropolitan Grand Lodge of Edinburgh; the truth being that it was an invention of one Marchot of Nivelles, who in 1818 (see the previous article) reconstituted the Primitive Rite. It comprehended the thirty-three degrees, of which we know eight were added about 1801, and the other twenty-five were taken from the Emperors of the East and West.

PRINCE ADEPT. (See *Adept* 3.)

PRINCE DEPOSITARY, GRAND.—In the Collection of Pyron. C. S. D.

PRINCE MASON, PRINCE OF MEMPHIS.—The 32° of the A. and P. Rite of Masonry, conferred *ex officio* upon the first officers of a Chapter, Senate, or Council. The costume is a white sash; jewel:

a double-headed eagle, wings drooping, with the figures 32 on the breast; and any decoration which may have been conferred by the Grand Chancery.

PRINCE OF BRAHMANS.—66° R. M.

PRINCE OF JERUSALEM.—1. 16° A. and A. 2. 16° E. E. W. 3. 53° Metropolitan Chapter of France. 4. 50° R. Mzm. There is also a degree in Le Page's Collection, entitled Valorous Prince of Jerusalem.

PRINCE OF LEBANON.—Also called Libanus. (See *Knight of the Royal Axe.*)

PRINCE OF MEMPHIS, MEMBER OF THE MYSTIC TEMPLE.—1. 94° R. M.; 2. 32° A. and P.

PRINCE OF MERCY.—26° A. and A. S. R.; also called Scottish Trinitarian.

PRINCE OF ROSE CROIX. (See *Rose Croix, Prince of.*)

PRINCE OF TRUTH.—1. 76° R. M. 2. 24° A. and P.

PRINCE OF THE CAPTIVITY.—The Jews are stated, by the Talmudists, to have kept a list of the rightful heirs to the throne of Israel; and, at the time of the restoration, Zerubbabel, as the lineal descendant of Solomon, was the Prince of the Captivity.

PRINCE OF THE EAST, GRAND.—In the Collection of Le Page. C. S. D.

PRINCE OF THE GOLDEN FLEECE.—52° R. M.

PRINCE OF THE LEVITES.—A degree in the Collection of the Lodge of St Louis des Aims Réunis, at Calais.

PRINCE OF THE ROYAL SECRET.—(See *Sublime Prince of the Royal Secret.*)

PRINCE OF THE SACRED MOUNT.—49° R. M.

PRINCE OF THE SEVEN PLANETS, ILLUSTRIOUS GRAND.—In Peuvret's Collection. C. S. D.

PRINCE OF THE TABERNACLE.—24° A. and A.

PRINCE OF THE ZODIAC.—39° R. M.

PRINCE SOVEREIGN, GENERAL RULER OF THE ORDER.—87° R. M.

PRINCE SOVEREIGN OF MASONRY.—85° R. M.

PRINCE, SUBLIME, OF THE SACRED CURTAIN.—46° R. M.

PRINCESS OF THE CROWN.—Tenth and last degree of Adoptive Masonry in the French rite; composed in Saxony about 1770, and representing the reception of the Queen of Sheba by Solomon. It was, according to Ragon, an honorary degree.

PRINCIPAL.—1. In architecture, a principal brace is one immediately beneath the chief rafters, assisting to support the roof. 2. Principal rafters—these are larger than the others, being main timbers.

PRINCIPAL OFFICERS.—The W. M., S. W., and J. W., in Craft Masonry, are thus called; and as a triplicity runs through the whole of Masonry, with scarcely any exception, these three are usually to be found.

PRINCIPAL SOJOURNER.—An officer in a Chapter of Royal Arch Masons, representing the leader of a party of Jews who sojourned in Babylon for a time, after the departure of Zerubbabel with the majority of the people, to reconstruct the Temple. His duties are similar to those of a Senior Deacon, and he introduces the candidates according to system.

PRINCIPALS.—The three presiding officers in Royal Arch Masonry—Zerubbabel, Haggai, and Joshua, or Jeshua—King, Prophet, and Priest. No one is eligible to serve in the first Principal's chair unless he has previously served a year in the two others, although absolute equality exists between these three officers. He must also be a Past Master of a Craft Lodge, and have served the offices of Scribe, Sojourner, or Assistant Sojourner. There is an installing degree, as in Craft Lodges. In America, the first Principal is the High Priest, and there are important differences between the English Royal Arch and the American Order of High Priesthood. Jewels—of Z, a crown; of H, an all-seeing eye; and of J, a book; surrounded in each case by a nimbus, and placed within an equilateral triangle.

PRIOR, GRAND. (See *Grand Prior.*)

PRIORS.—1. The former designation of the superiors of the tongues, nations, and provinces into which the Temple Order was divided; they are now called Preceptors, or Grand Preceptors. 2. The Order of Malta was divided into twenty-six Grand Priories, with a superior to each. The next grade comprehended Commanderies. 3. The second officer in a Council of Kadosh, in the southern jurisdiction of the United States' Supreme Council. 4. Third officer in the S. C. of the A. and A. R., in the southern jurisdiction. 5. An officer in the Order of K. H. S., an appendant order of the Red Cross, also having a Subprior.

PRIORY.—Jurisdiction of a Grand Prior in the Order of Malta, or St John of Jerusalem.

PRISCILLIANISTS.—Followers of Priscillian, bishop of Avila, who was a magician, held Gnostic ideas, and considered it lawful to take false oaths on behalf of one's own cause and interest.

PRISON.—In 1782, a Lodge was held in the King's Bench Prison, in London, whereupon it was very properly declared illegal. It is clear that such a proceeding was quite at variance with the emphatically voluntary principles of the Fraternity.

PRIVATE COMMITTEE. (See *Committee.*)

PRIVILEGED QUESTIONS.—Precedential questions above others in Masonry. These are—1. Those which have relation to rights and privileges. 2. Motions for reconsideration. 3. Special orders of the day.

PRO GRAND MASTER.—When a Prince of the Blood Royal accepts office as Grand Master, he has a right to nominate as a representative a nobleman of high rank. This practice was introduced in 1782, on the election of the Duke of Cambridge. The present Pro Grand Master is the universally beloved and respected Earl of Carnarvon, whose qualities as a man and Mason have endeared him to the Craft.

PROAULION (Greek, *προ*, and *αὐλη*, *a hall*).—In architecture, the same as a vestibule.

PROBATION.—The time between the reception of one degree and another. In English Masonry, this is a clear twenty-eight days, but as the recipient is prompted throughout, the ceremonial Masonry of England thus sticks to the letter, while the spirit is wanting. In continental countries, the period of probation is extended to a year, and a careful study of the degree previously received is at any rate regarded as necessary, particularly in Germany. In the Rite of Perfection, the time of probation extended over six years and nine months; it is, however, doubtful whether it ever was enforced.

PROBLEM, FORTY-SEVENTH. (See *Forty-Seventh Proposition.*)

PROCESSIONS.—Warranted by usage, but not common. They have been revived in recent times on the occasion of the meeting of Provincial Grand Lodges, and when special foundation stones have been laid; they are permissible only by dispensation.

PROCHARISTERIA.—A solemn sacrifice made to Athené or Minerva, by the magistrates of Athens, at the approach of spring.

PROCLAMATION.—A W. M. is proclaimed in ancient form on his installation by the installing officer, as well in private Lodges as in Grand Lodge.

PROCLAMATION OF CYRUS.—The opening of the second part of the American Royal Arch Degree.

PROCLINIATÆ.—A sect, in the fourth century, who denied the incarnation of Jesus Christ, the doctrine of the resurrection of the body, and any general judgment.

PROCLUS.—The great commentator of Plato, who was surnamed Diadochus. His works are chiefly mystical, and consist of hymns to the Sun, to the Muses, and to Venus. He died A.D. 485 at Athens, aged seventy-five. The best translation of Proclus is that of Thomas Taylor of Norwich, a modern mystic, who adopted the pagan faith as being the only veritable faith, and actually sacrificed doves to Venus, a goat to Bacchus, and, if his credit had been sufficiently good at the butcher's, he designed to have immolated a bull to Jupiter; but the interposition of his landlady prevented the consummation of this design *not* "devoutly to be wished."

PRODIGAL CONVERTED, THE.—68°, 8th Series of the Metropolitan Chapter of France.

PRODOMUS.—In architecture, the portico anterior to the cell of a temple.

PROFANE.—In Continental Masonry, one not a Mason—one ignorant of its sacred rites. In the hymn of Orpheus we find Φθεγζομαι οἷς Θέμις ἐστι Θύρας δ' ἐπι Θεσθε Βεβήλοις—"To those to whom it is lawful I speak, but let the doors be closed against the profane." There is a reprehensible practice adopted at some Lodges of drinking a toast to the laymen of the Lodge, in the sense of not being office-bearers; it is impossible for a brother to be a layman, because he has received initiation, and thenceforward ranks as a brother.

PROGRESS, ORDER OF ETERNAL.—A secret beneficial society, founded at Philadelphia, America, about 1867, of an androgynous character. It, like many other modern orders emanating from that country, enjoins temperance and mutual visitation in sickness, and also furnishes the ordinary advantages of a benefit society. The meeting-places are called Sanctuaries. The officers are called Masters of Light, Hope, and Innocence, and there are also Mistresses of corresponding rank, with Master and Mistress of Ceremonies, Secretary, Assistant Secretary, Treasurer, and Orator of Innocence, Hope, and Light; Musical Superintendent, and Guardians of Inner and Outer Veil. The emblem is the rising sun, rising from clouds, within a circle of immortelles in gold, bearing the letters O. E. P.; disk silver, and sun gold, and above it, on an arch, the word Progression.

PROGRESSIVE MASONRY.—In one sense a misnomer, in another justly to be applied. But it is certainly doubtful whether it is to be called a progress in Masonry merely to invent a number of new degrees for the benefit of the various persons who trade in decorations. It was this system of decoration which brought real Freemasonry into contempt amongst the better classes at the end of the last century; and there seems a danger of its performing the same function at the present time. But, in considering Progressive Masonry, it may be interesting to compare the Masonry of now with the Masonry of then. If the time chosen be about exactly a century ago, we find pretensions of all kinds then advanced, as they are advanced now, to give a garish light of the Will-o'-the-wisp sort, and then die out. Already within this book it has continually been recorded, "Order so-and-so, founded so-and-so, now extinct." Now there is always a reason for the extinction of an order, chiefly the want of truthfulness on the part of those who bring it forward for public favour. Next is the idea that orders can be resuscitated—a

notion as vain as the other; for, if the true spirit of the intention of the founder, as in the case of the Order of Jesuits, be wanting, all the rest is grimace and farce. This is said in order to clearly set before the Fraternity the necessity of enlarging the boundaries of Masonry without removing the landmarks. If Masonry is to degenerate into a mere ceremonial mutual charity club, the sooner such a hypocritical monster is done away with the better; but it depends upon the good sense of the Brethren whether this is to happen. It is certain that the solemn obligation of the Fraternity is, in many instances, now regarded as a mere light promise, and broken whenever civil interests conflict with Masonic probity. Some men go into Masonry because it is fashionable; because it is their interest; because it amuses them; because they meet people in a Lodge who ignore them in the street. How few of these ever even see that there is a Masonry of the heart superior to the mere ritual? Progressive Masonry in this sense is merely retrogressive. It is also curious that these carpet Masons never signalise themselves otherwise than at the dinner table. They are able to propose toasts; but they aid in the development of no science; they promote no education; they evince no interest in the measures necessary for the promotion of health and well-being in the community at large. It is said they cultivate the heart; if so, the climate must be arid and the soil strong. Of course, in the elevation of such a temple now depicted there can be little to invite; hence Masonry, instead of being progressive, remains stationary as a rule. But its true disciples remain actively employed, promoting every good work within their power. As to the literary side of Masonry, there has been much book-making, but little culture.

PROMETHEIA.—A festival held at Athens in honour of Prometheus, in which a torch race was run, from the belief that Prometheus stole fire from heaven, and hence was called the torch-bearer. The legend of Prometheus formed a part of the ancient mysteries.

PROMISE.—The promise of a candidate is sacred, being voluntary and spontaneous. It is well known as a fact, to even the opponents of Masonry, that there is nothing in the Masonic oath likely to render a man a worse father, husband, son, citizen, or friend. It exists in truth, and requires no confutation.

PROMOTION. (See *Preferment.*)

PROOFS.—It is desirable that a Mason should be prepared on proof with evidence personal and documentary. Being a Mason only in name is a reflection on the institution. Study and practice can alone bring about this desirable result, viz., that a Brother, as is fitting, should be received with welcome, and parted from with regret. Not only is proficiency properly demanded, which

any rogue might master, but sound moral conduct is likewise required at the hands of any one desiring to enter a Lodge.

PROPÆDEUTICS.—The preliminary information necessary for the study of a science. It would be well if a society were established for the instruction of candidates.

PROPAGANDA, SOCIETY OF THE.—Established by Pope Gregory XV. in 1622, for diffusing a knowledge of Roman Catholic Christianity. It has a committee of cardinals and special agents, and meets at frequent intervals. The main services of this society have been to literature, in which department it deserves the thanks of every enlightened man.

PROPERTY OF A LODGE.—It is vested in the Master for the time being, in the same manner that the warrant is vested. Malversation is impossible, as the other officials of the Lodge are necessarily acquainted with all documents and memorials. The best property of a Lodge is its good character. In the event of a Lodge breaking up from want of members, or any other cause, the charter or warrant reverts to the Grand Lodge by which it was issued.

PROPHET.—Haggai, in the American Royal Arch System, is called the scribe, but in the English system is the prophet and second principal in a Chapter.

PROPYLÆUM.—Any court or vestibule before a building is thus termed in architecture, particularly before the main entrance. Also called Propylon.

PROSCRIPTION (German, *Verbannung*).—The equivalent for expulsion or deprivation of all Masonic rights and privileges.

PROSELYTE OF JERUSALEM.—68° of the Metropolitan Chapter of France. C. S. D.

PROSTYLE.—In architecture, a portico in which the columns stand in advance of the building to which they appertain.

PROTECTOR OF INNOCENCE.—A degree to be found in the Collection of Fustier, and also in that of Viany. C. S. D.

PROTHYRUM.—A portal or porch.

PROTOCOL.—In Germany, the rough draught of any instrument or document, such as the Minutes of a Lodge.

PROTOMARTYR.—The first witness whose blood is shed in support of any cause.

PROTOPOPE.—The office of imperial confessor or chief pope, belonging to the holy directing synod—the ultimate Court of the Greek Church in Russia.

PROTOTYPE.—The Tabernacle and the Temple may be regarded as prototypes of the modern Lodge.

PROVINCIAL GRAND LODGE.—A Provincial Grand Lodge is composed of the various Lodges in each county or Masonic district of

England, having a Provincial Grand Master as its president, who is appointed by patent of the Grand Master. This appointment is usually held for life, although it may be resigned, or the Prov. G. M. may be removed, when the Provincial Grand Lodge *ipso facto* ceases to exist, unless the Grand Registrar keeps it alive by taking it under his charge, as was the case with Oxfordshire, until the appointment of H. R. H. Prince Leopold. In Scotland, the commission of a Prov. G. M. emanates from the Grand Lodge. The officers are similar to those in Grand Lodge.

PROVINCIAL MASTER OF THE RED CROSS.—6° of the Strict Observance.

PROVOST AND JUDGE.—Seventh degree of the A. and A. Rite. The legend of the degree is, that, after the death of Hiram, King Solomon appointed seven Provosts and Judges to decide complaints and disputes among the workmen, according to the principles of impartiality and justice. The lodge-room represents the middle chamber of the Temple—hangings red, with a sky-blue canopy in the east. The lights are five in number, one in each corner and one in the centre. The presiding officer represents Tito, Prince Harodim, the first Grand Warden, and is called Venerable Chief Provost and Judge. Apron white, edged with red; in the middle is a pocket with red and white rosette. A key is embroidered in gold on the flap. Sash crimson, worn from right to left. Jewel appendant to the sash a golden key; on the key is the letter A in a triangle on the ward. This degree was the Irish Master of Ramsay.

PROXY INSTALLATION.—By the constitutions of 1721, it is provided that if the newly-elected Grand Master be absent on the occasion of the Festival, he may be proclaimed in proper form, while the homage due to him is paid *ad interim* to the former Grand Master. Proxy installations are very rare.

PROXY MASTER.—In the Scottish Grand Lodge, it is admissible for a Lodge to elect as a representative any Master holding its diploma, even if he be not a member of the Lodge. He has also the power of nominating two Proxy Wardens, and they sit as representatives. It is accompanied with great inconvenience, and is a practice to be reprehended.

PRUDENCE.—One of the four cardinal virtues, and recommended to the attention of the Entered Apprentice on his initiation. The exact words vary in different countries, but all inculcate the same morality.

PRUSSIA. (See *Germany.*)

PRUSSIAN KNIGHT. (See *Noachite, or Prussian Knight.*)

PSATERIANS.—A sect of Arians, who maintained at the Council of Antioch, A.D. 360, that the Son was dissimilar to the Father in

will; that He was made out of nothing; and that, in God, creation and generation were synonymous terms.

PSEUDOPERIPTERAL.—In architecture, this term was applied to temples in which the columns were embedded in the walls, and where there was no portico, except to the front façade.

PSEUDOTHYRON.—A false door.

PTEROMA.—Sometimes called *ambulatio*, the space between the wall of the cell of a temple and the columns of the peristyle.

PTOLEMAITES.—A sect of Gnostics, who asserted that the Mosaic law partly came from God, partly from Moses, and partly from tradition.

PUBLIC CEREMONIES.—The usual ceremonies (or work) are conducted in strict privacy, and can only be performed in the presence of the members of the Fraternity. The public ceremonies are funerals, the laying of corner stones, and matters of an architectural nature.

PUBLICATIONS, MASONIC. (See *Masonic Literature.*)

PUCCIANITE.—A follower of Puccius, whose doctrine was that through the merits of the atonement of Christ all men might be saved by natural religion alone, and without any faith or knowledge of His existence.

PUGGING.—A coarse mortar laid upon the boarding between the joists, to prevent sound being conveyed from one apartment to another.

PUISSANT.—The title of the presiding officer in several of the high degrees.

PUISSANT IRISH MASTER.—8° in Ramsay's Irish Colleges.

PULLARIUS.—The Roman augur, who drew inferences as to future events from the sacred chickens.

PULLEN, WILLIAM HYDE.—One of the most accomplished Masons of the present day, and one who, in many ways, has done good service to the Craft at large. In particular, his impressive mode of rendering the various ceremonies is excellence itself; and it is no ordinary pleasure to listen to his dignified language, and to observe the care, facility, and exactness with which every detail is performed. No fear of a "hitch" when Brother Pullen is at work.

PULPIT (Latin, *pulpitum*, a stage or scaffold).—A place in which priests stand when they deliver their ideas on religion. Derived from the area in which the actors played their part in the Roman theatre—it was lower than the scena, and higher than the orchestra.

PULSANTI OPERIETUR (Latin, *To him who knocks it shall be opened*). —Sometimes found over the doors of Masonic Lodges.

PULVERATICUM.—In Roman times, a fee thus called was paid to

surveyors in consideration of the trouble, sweat, and dust incurred by them in the execution of their office.

PUNISHMENTS, MASONIC.—These consist of—1. Censure; 2. Reprimand; 3. Exclusion; 4. Suspension, definite or indefinite; and 5. Expulsion.

PURCHASE.—The British Museum MS. published by Cooke (line 630) says that the son of Æthelstan "purchased a free patent of the Kyng that they (the Masons) shulde make a sembly." Purchase meant in this case "procure," as may be said in lifting a heavy weight that a good purchase has been obtained. The thief's booty was called his purchase, not because he paid anything for it. Purchase in a commercial sense does not imply payment; and the word is a singular instance of the antiquity of the meaning of a dissyllable.

PURIFICATION. (See *Lustration.*)

PURIFICATORY, KNIGHT OF THE.—6° of the Oriental Rite, according to Fustier.

PURITY, BROTHERS OF.—An association of philosophers of Arab origin, founded at Bosra in the tenth century. Their principles seem to have been analogous to those of the Essenes. They studied and wrote much, and their writings were afterwards studied by the learned Spanish Jews. Having peculiar forms of initiation, they came to be regarded as a kind of Freemasons, a term specially applied to them by Steinschneider.

PURPLE.—The appropriate colours of the Mark, Past, and Most Excellent Masters, being compounded of blue, significant of Craft Masonry, and red, the colour of the Royal Arch. In the Grand Lodge of England, Grand Officers and Provincial Grand Officers wear purple collars and aprons; hence the term of Purple Brethren sometimes applied to them. Certain Lodges, for the reason of a similar distinction, are called Purple Lodges.

PURRAH, THE.—A society of Sussu Negroes, similar to the Vehmgericht of Westphalia.

PURSUIVANT. (See *Grand Officers.*)

PUTLOG.—A cross piece of timber, extending from the standards of a scaffold to the wall of the building, resting at one end on the ledges, and supporting the planks on which the workmen stand. Putlog holes are small holes left in the walls for the insertion of the ends of the putlogs.

PYCNOSTYLE.—A range of pillars, in ancient architecture, standing very close together, a diameter and a half only being allowed as an interval.

PYLORUS. — A gatekeeper, from the Greek, πύλη, *a gate,* and οὖρος, *a watcher.*

PYRAMIDS, SAGE OF THE.—30° R. M.

PYRON, JEAN BAPTISTE PIERRE JULIEN.—A French Mason of great distinction, who died in September, 1821. He published a curious work in 1814, on the "History of the Ancient and Accepted Rite." He was also one of the founders of the Grand Orient, and he accepted from the Count de Grasse-Tilly the thirty-third degree of the Ancient and Accepted Rite, which appears to have then been attracting notice; the eight degrees, supplementary to the Emperors of the East and West, having been by that time introduced. He was struck out of the list of the Grand Orient on account of his adherence to the A. and A. Rite, in 1805, but remained Secretary of the Supreme Council till his death. He made a very valuable collection of degrees, frequently cited in this book.

PYRRHONISM.—The doctrine of scepticism first taught by Pyrrho.

PYTHAGORAS.—A celebrated Greek philosopher, born about 586 B.C., at Samos. He is known to have travelled all over the ancient world, and from the various philosophies he encountered, and the mysteries into which he was initiated, he formed a school of his own. It is evident that he must have visited Hindustan, Egypt, Chaldea, and Asia Minor. It is, in fact, doubtful whether we now have his real name, for the word Pythagoras, if Indianized, proves to be Buddha's gooroos, or Buddha's spiritual teacher, and hence might have been an official epithet instead of a personal name. We find a similar case in Plato, whose real name was Aristocles, the former name being given to him on account of the broadness of his brow. Pythagoras settled himself at Crotona, in Magna Græcia, where he founded a college or university, to which students and disciples resorted in great numbers from all parts of the civilized world. One of his principal doctrines was that of the metempsychosis, or transmigration of souls; a doctrine which has at all times found adherents, and at least has the merit of explaining many appearances in society in a summary way, without resorting to the subtle and generally unintelligible systems of the metaphysicians—(see *Gilgul*). In very recent times, this doctrine has been revived and expounded by men of fair abilities and education, especially by M. Rivail of Paris, who renamed himself Allan Kardec, and wrote several books on the doctrine of Spiritism, in which this continual restoration of souls is regarded as a cardinal fact. Perhaps the belief has arisen from the natural incapacity of the human mind to grasp the infinite. In the time of Pythagoras, the world, material and moral, was regarded as a completed whole—not as a progressingly created universe, in which the activity of the Creator was being continually exhibited; and, if we may judge by the superior instruments of science at our command, it is difficult to stop

anywhere. The higher powers of the microscope reveal to us universes as complete in their particulars as those exhibited by the higher powers of the telescope. New forms of life are continually starting into being, and the necessity for some faith, or form of religion, becomes obvious to the thoughtful mind, which would be driven to insanity if permitted to grasp the whole problem. No doubt that Pythagoras, who was persecuted like other reformers and philosophers—Anaxagoras and Socrates, for instance—felt the awful problem of the universe, and made himself enemies in the interest of truth. Appalled by the amazing intricacy of reconciling good and evil, he called himself only a seeker after truth. His school was invaded, and himself compelled to fly from Crotona. From the peculiar customs of the time, the Locrians would not receive him, and he died at last at Metapontum, B.C. 506, of starvation, having taken refuge in the temple of the Muses. He is said to have been a great geometrician, but this is open to some doubt; nowhere do we find at the time he flourished that Hellenic art had attained rules of proportion; and, as to music, this also is a question necessarily sealed to us in modern days. The only specimens of Greek music extant are given in Walsh's Aristophanes, and they certainly exhibit no features of harmony, as understood at the present day. The system of Pythagoras, as unfolded in his method of tuition, was not dissimilar to the silential schools of every age, and was accompanied by a surrender of all property, and the most implicit obedience. The simplest clothing was worn by the disciples of this doctrine, and the strictest abstinence was enjoined, together with a silence which was observed for the space of three years. Pythagoras was also an infallible teacher, like the present occupant of the Vatican, and no dog dared bark when his mouth was opened. The college was divided into two classes—the Exoterics and the Esoterics; and the latter alone formed the real members of his order. The brethren resided in large houses or buildings, with their wives and children. Their labours were daily apportioned, and a settlement was made every night. The curriculum comprehended a study of Homer and Hesiod, gymnastic and athletic sports, and exercises worthy of manly skill. Their food consisted mainly of bread, honey, and water; while, in exact contradiction to the Barmecide in the Arabian tale, the tables were covered with delicacies, of which no Pythagorean dare partake. A backsliding novice was allowed to return to the world, but the steadfast brethren then contemptuously erected a cenotaph to his memory, and regarded him as morally and physically dead. The degrees in this system were three—1. Mathematici, engaged in the study of the exact sciences. 2. Theoretici, engaged in the

study of theosophy, and probably magic. 3. Electi, consisting of only a few favoured disciples, regarded by the master as worthy of especial enlightenment. The school of Crotona, after being in existence for thirty years, was dispersed by the conspiracy of Kylo, an inhabitant of Crotona, who had been refused admission. Some forty of the disciples of Pythagoras were burned to death in the attack made on the house of Milo, where they were assembled, and the master himself compelled to fly. The Masonic interest in Pythagoras is founded upon the passage in the Leland MS., where the following questions and answers occur:—*Q.* "How comede ytt (Freemasonry) yn Engelonde?" *A.* "Peter Gower, a Grecian, journeyeded for kunnynge yn Egypte and in Syria, and yn everyche londe whereat the Venetians hadde plauntedde Maconrye, and wynnynge entraunce yn al Lodges of Maconnes, he lerned muche, and retournedde and worked in Grecia Magna wachsynge and becommynge a myghtye wysacre and gratelyche renowned; and here he framed a grate Lodge at Groton, and maked many Maconnes, some whereoffe dyd journeye yn Fraunce, and maked manye Maconnes, wherefromme, yn process of tyme, the art passed yn Engelonde." The symbols of Pythagoras were numerous, and comprehended the general gist of his doctrines. For a fuller exposition, we would refer to Dr Oliver's "Pythagorean Triangle," 1875. The chief of these figures were the Equilateral Triangle, the Square, the Tetractys, the Cube, the Point within a Circle, the Triple Triangle, and the Forty-seventh proposition of Euclid, of which Pythagoras was the reputed inventor.

PYTHAGOREANS, SOCIETY OF.—Established in Germany, and having several degrees.

Q.

Q.—The seventeenth letter of the English alphabet. At what time this letter had a special sign attached to it is uncertain. We find it in the Latin alphabet, and it has an Indian analogue; the nearest Greek letter is the disused Æolic Qoppa.

QUADRA (Latin, *a square*).—A square border round a basso relievo; the fillets of the Ionic base on the sides of the scotia; also the plinth or lower member of the podium.

QUADREL.—Artificial stone made of chalky earth in squares, taking a long time to dry.

QUADRIVIUM.—A scholastic phrase adopted by the schoolmen of the middle ages to signify the paths of learning, or the seven liberal arts and sciences—viz., grammar, rhetoric, logic, arith-

metic, geometry, music, and astronomy; the three first were called the *trivium*, and the latter the *quadrivium*.

QUAKERS. (See *Affirmation.*)

QUALIFICATIONS OF CANDIDATES.—These are, that the candidate should, uninfluenced by friends, come of his own accord, and offer himself without expectation of reward, but with a favourable idea of the institution, and a resolution to conform to its usages. The candidate is presupposed to be a man of virtuous carriage, believing in a God—the Almighty Creator of the Universe; of mature age, but not a dotard; in possession of all his faculties; no fool or idiot; able to read and write, and understand the nature of an oath; and especially a free man, no slave, or son of a slave. The Americans insist likewise upon no kind of imperfection of body.

QUARRELS.—Contention in Lodge is strictly against Masonic law, nor are private matters to intervene in any way. However often this has been asserted, it has been found impossible in practice to avoid occasional disputes; and these, the W. M., by his authority, should try to terminate. As a rule, however, it may be safely said, that any difference of opinion between Brother Masons, both inside and outside of the Lodge, is much more easily adjusted than is the case in general society, there being ever present in the Masonic mind a disposition to regard matters calmly and in a dispassionate manner.

QUARRIES.—The quarries whence the stones were taken for the Temple were obviously at no great distance from the building itself.

QUARTERLY COMMUNICATION.—A meeting of this description for the consideration of matters of importance to the Craft is held regularly, at which the Grand Master, or some eminent Mason on his behalf, presides. In ancient times, there seem to have been triennial, and afterwards annual, meetings. It is not a custom of general adoption, however.

QUARTERS.—In architecture, small vertical timbers lathed over to separate apartments.

QUATERNION. (See *Four.*)

QUEBEC.—The Grand Lodge of Quebec dates from 1869, having been formed by a secession of many of the Lodges of the Dominion from the Grand Lodge of Canada, based upon a principle adopted in American Masonic law, that the jurisdiction of any Grand Lodge is conterminous with the geographical area of the political state. This was violently opposed by the Grand Lodge of Canada, as might be expected, but the American Grand Lodges have nearly all recognised the validity of the transaction.

QUESTIONS OF HENRY VI.—This document, known as the Leland Manuscript, has been contested. (See *Leland Manuscript.*)

QUESTIONS TO CANDIDATES.—It is desirable to print under this head the following important questions invariably put to candidates, for they in themselves fully show the entirely voluntary nature of the Institution. Unless the candidate can unreservedly reply to these questions, he is not permitted by the spirit and principles of the Institution to proceed any farther in his candidature. *Q.* 1. "Do you seriously declare, on your honour, that, unbiassed by the improper solicitation of friends against your own inclination, and uninfluenced by mercenary or other unworthy motives, you freely and voluntarily offer yourself as a candidate for the mysteries and privileges of Freemasonry? *A.* 1. I do. *Q.* 2. Do you likewise pledge yourself that you are prompted to solicit those privileges from a favourable opinion preconceived of the Institution, a general desire for knowledge, and a sincere wish to render yourself more extensively serviceable to your fellow-creatures? *A.* 2. I do. *Q.* 3. Do you seriously declare, on your honour, that you will act and abide by the ancient usages and established customs of the Order? *A.* 3. I do." The Americans sometimes add this question, but it is not legal: *Q.* 4. "Do you solemnly declare, upon your honour, that you have never petitioned any other Lodge for initiation, and been rejected? *A.* 4. I do." The fourth question is the only one requiring consideration in this place; for, if a candidate has been for some reason previously rejected, he has the power, after a certain time—in some countries, in three months, and in others, in six—of petitioning for admission again. It would be hard, indeed, in such a universal institution as Masonry, that a worthy man should be excluded from Masonry, when, perhaps, secret influence has been brought to bear on the ballot, or when, perhaps, some mistake has taken place as to circumstances, identity, or knowledge. It would be well, however, if the moral and general character of a candidate were strictly investigated in all cases by a Committee of the Lodge to which he seeks admission. Many cases have occurred in which men of, to say the least, indifferent character have received initiation, and, so long as they maintained their payments, have been treated with the same consideration that should be extended to the most careful student of the science. Hence, a strict guard should ever be maintained as to admissions. It would be wrong to say that many persons enter Masonry with a view to personal profit, and it is to be regretted that no adequate assessment of motives beyond this declaration of honour can be arrived at, although it is creditable to the Fraternity that it is willing to trust the outside world sufficiently to ask no more.

QUIETISTS.—A religious sect founded by one Molino, a Spanish

ecclesiastic, whose principle was to maintain that religion consisted in the internal state of rest or contemplation, similar to the Indian *nirwâna*, with submission to the will of the Almighty.

QUINDECEMVIR.—A Roman priest in charge of the Sybilline books.

QUINTILLIANTS.—A sect following Quintillius, who administered the Eucharist in the form of bread and cheese, and admitted women as well as men to the highest offices of the priesthood.

QUIXOTE, DON.—Several German pamphlets, of a more or less amusing character, appeared in the last century, bearing such titles as "Don Quixote a Freemason;" "The Latest News of Don Quixote in Freemasonry," and similar squibs. It is usually supposed that these *fasciculi* were published by the Roman Catholics. They are quite harmless, and, in part, ludicrous.

QUOIN (Old French, *coin*, a corner).—In architecture, any external angle, especially indicating the angular courses of stone raised from the naked end of the wall at any corner of a building, and therefore called rustic quoins.

QUORUM.—The old law used to be, *three* rule a Lodge, *five* form a Lodge, and *seven* are necessary to be present at any initiation, not including the candidate. In Royal Arch Masonry, *nine* are necessary to be present at a Chapter, and in a Preceptory or Commandery of Knights Templar, *eleven* are requisite; but it is not contrary to Masonic law to appoint special committees of any uneven number, not less than three, for the settlement of special business.

R.

R.—The eighteenth letter of the English alphabet, sometimes called the canine letter, in consequence of its resembling a snarl. The Hebrew equivalent for R as a name of God is רָחוּם, *Rahum*, meaning clemency.

RABBANAIN (Hebrew, רַב־בָּנַיִן, *Master of the building*).—A word used in the twelfth degree of the A. and A. Rite; it is sometimes faultily given as Rabacim.

RABBI OR RABBONI (Hebrew, רַבּוֹנִי).—A teacher or master in ethical science; also used to designate members of the prophetical order. Gamaliel was esteemed one of these; but the title was not until post-Christian times actually assumed. Christ was thus addressed (John xx. 16). The title arose in the school of Hillel, and was bestowed upon seven of the members for pre-eminent learning. It is in use in the degree of Most Excellent Master, but without a shadow of authority.

RABELAIS, FRANÇOIS.—A monk and physician, who wrote a mar-

vellous book. He was born, about 1483, at Chinon, a little town in the district of the Loire. His father, Thomas Rabelais, was an apothecary there. He served a boy apprenticeship, first at Sevillé, afterwards at Angers and La Baumette, but does not seem to have gained much advantage. He seems from early youth to have been somewhat of an ungovernable nature. He entered the order of Franciscans in the Lower Poictou—being especially attached to the Convent of Fontenay-le-Comte; when his mind began to develope, he became a fine scholar in Greek and Latin, and attempted to persuade others to join him in scholastic learning. He had a quick wit—a dangerous implement in those days—and becoming disgusted, as many of his time were, with the ignorance of the Cordeliers, he, at the instance of friends, left them altogether. It is related, on the authority of a monk, that he was imprisoned between four walls on bread and water in his convent, and redeemed from it by the chief judge, Andrew Tiraqueau, of the bailiwick of Fontenay-le-Comte. On one occasion Rabelais himself, for fun, personated St Francis, and was taken for the saint, but it proved his downfall in that order. He subsequently became a Benedictine, but he could not remain in orders, so at the University of Montpellier he became a physician. He died Curé of Meudon, near Paris. His wonderful and mystical book, "*Gargantua and Pantagruel*," has been the admiration of centuries; the fertility of invention contained in it having won him a niche in the temple of fame. He was an uncompromising opponent of abuses in his works, and an order was afterwards founded, called the Order of the Sacred Bottle, to maintain the doctrines his work taught. It is another proof of the necessity of some peaceable order that such a book should be written. He was the contemporary of Erasmus and Thomas Murner, the author of "*Eulenspiegel*." Many of his notions were purely Masonic; but whether he knew anything of Masonry it is difficult to say. Many passages, however, prove that he was acquainted with the Hermetic branch of the subject. The description of the Abbey of Theleme, where every one was to do just as he pleased, together with its government, may take its place besides More's "Utopia," Plato's "Republic," and Bacon's "Atlantis." "Rabelais" is a forbidden book to many on account of its containing much that a thin-skinned modern century does not like to see expressed in writing, but has no scruple, as daily experience shows, to put in practice.

RACA.—The Syriac term for worthless, specially denounced in the New Testament. It also signifies beggarly or despicable, from the Chaldee, ריקא.

RACOVIANS.—The Unitarians of Racow, in Poland, where Jacobus

à Sienna erected a public college for the education of youth, in the year 1600.

RAGON, J. M.—A distinguished French Masonic author, and one who laboured hard to distinguish between the actual history of various Masonic societies and that vague traditional history which to so great an extent refutes itself. He was born at Bruges, in Belgium, about 1789, and was initiated in the Lodge Réunion des Amis du Nord, at Bruges, in 1803, and afterwards assisted in the foundation of the Lodge and Chapter of Vraies Amis, in the same city. On his removal to Paris, he founded, in 1805, the Lodge of Les Trinosophes, and in that Lodge he delivered a remarkable series of lectures, in 1818, on ancient and modern initiation, afterwards repeated in 1841, and finally published. Ragon was, in 1818 and 1819, editor-in-chief of "*Hermès ou Archives Maçonniques*," and in August, 1853, he published a remarkable book entitled "*Orthodoxie Maçonnique*," and, in 1861, he followed up this publication by "*Tuileur Général de la Franc-Maçonnerie, ou Manuel de l'Initié.*" He had projected several other important works, and partly completed them, when he died at Paris, in 1866. His MS. remains are in the hands of the Grand Orient. Ragon supported the idea that Elias Ashmole was the main founder of Freemasonry in its present form.

RAGOTZKY, CARL AUGUST.—A German who, in 1792, published a work, "*Ueber Maurerische Freiheit für eingeweihte und uneingeweihte.*"—"Masonic Liberty for the Initiated and Unitiated;" and in 1793, "*Der Frei Denker in der Maurerei, oder freimüthige Briefe über wichtige Gegenstände in der Frei-Maurerei.*"—"The Freethinker in Masonry; or, Candid Letters on important subjects in Masonry." He died the 5th January, 1823.

RAGUEL (Hebrew, רְעוּאֵל, *Friend of God*).—A name given by Esau to his son in testimony of his gratitude for his mercies. Used in the Order of Ishmael.

RAINBOW, THE MOST ANCIENT ORDER OF THE.—A Society held in Moorfields, in 1760.

RAINS, IT.—An old slang Masonic phrase to signify that there were uninitiated present. When a woman was seen, it was also customary among French Masons to say, *Il neige*—it snows.

RAISED.—An expression used in reference to the ceremony of Master Mason, to which degree a fellowcraft is technically said to be raised. It has a double meaning, referring to the ceremony, and also to the mystical import of that ceremony.

RAISING PLATE.—In architecture, the longitudinal timber on which the roof stands.

RAISING SHEET.—Used in the third degree of Craft Masonry.

RAKSHI.—The Arabic name for Simorgh. (See *Simorgh.*)

RAMA.—The Indian Bacchus or Dionysos.

RAMIST.—The followers of Pierre Ramé, a professor of philosophy and rhetoric at Paris, who perished in the murders of St Bartholomew. He was opposed to the prevailing Aristotelian notions of the day, and probably rendered more services to science than many scientists of the present day.

RAMSAY, ANDREW MICHAEL.—Usually known as the Chevalier Ramsay. Born at Ayr, in Scotland, 9th June, 1668, his father being a baker of considerable wealth in that town. He received an admirable education at the schools of his native burgh, and was afterwards sent to the University of Edinburgh, of which he proved an ornament. On entering life, he became tutor to the two sons of the Earl of Wemyss. He was born a Protestant, but, after a time, became unsettled in his religious opinions, and repairing to Leyden, in Holland, became a disciple of a famous mystical preacher, Pierre Poiret, and grounded himself in the principles of theosophy, as understood in those days. In 1710, he visited the amiable and learned Fénélon, archbishop of Cambray, and by the influence of this prelate he was induced to become a Roman Catholic, and was entrusted with the tuition of the Duc de Chateau-Thierry and the Prince de Turenne. By the powerful aid of these nobles, he was made a Knight of the Order of St Lazarus, whence his title of Chevalier. The elder pretender James Stuart (titularly James III. of England and VIII. of Scotland), made him preceptor of his sons, Prince Charles Edward and Prince Henry, after Cardinal York (titularly Henry IX. of England), and for this purpose he repaired to Rome, in 1724. In 1728, he returned to England, and became an inmate of the family of the Duke of Argyle. In 1727, he published "The Travels of Cyrus," and probably began his work, "The Principles of Natural and Revealed Religion," which was not published until after his death. His reputation was at this time sufficiently great to induce the University of Oxford to confer on him the degree of Doctor of Laws. He finally returned to France, and, after many years spent in literary pursuits at Pontoise, he died at St Germain-de-Laye, the 6th May, 1743, aged fifty-six. His Masonic career was a very remarkable one; nor are the results of his opinions without their Masonic value at the present time, especially in relation to the high degrees. He was by nature an aristocrat, and therefore declined to entertain the ordinary views then current as to the origin of the Fraternity, and insisted upon deriving Masonry from the Crusaders; and this origin he sustained in various orations with special ability, but as it would seem at the present time with no permanent results, particularly as he accompanied his advocacy of this theory with no historical

evidence. His connection with the House of Stuart rendered him an enthusiast in their cause, and his various Masonic labours have left very many traces on the High Grade Masonic System. He is also generally credited with the invention, or at least the further promulgation, of the degree of Holy Royal Arch. This is in part correct, for that special degree, known as the Royal Arch of Enoch, was incorporated into the system of the Emperors of the East and West, organized in 1754, and reappears in the Ancient and Accepted Rite, and Ancient and Primitive Rite. The name of the completing degree was at one time "Grand Scottish Knight of the Sacred Vault of James VI." Ramsay was evidently a man of deep learning, and one who was unwearied in spreading his theories wherever practicable, although it would seem that he often lacked judgment. In personal conduct his life was blameless, and his heart truly charitable towards others.

RAMSAY'S RITE.—Attempted to be introduced by the Chevalier Ramsay in England, either in the years 1728 or 1730, and founded on the Templar theory. There were six degrees—1, 2, 3. The Symbolical Degrees. 4. Scottish Master. 5. Novice. 6. Knight of the Temple. It was repudiated by the Grand Lodge of England, but was received by the French, and formed the substratum upon which the High Degrees were constructed through the Council of Emperors of the East and West.

RANATITES.—A sect among the Jews who worshipped frogs, in consequence of their belief that God sent them to punish Pharaoh.

RANUKA, KNIGHT OF THE.—69° Rite of Mzm.

RAPHA.—A mystical leader in the seventeenth century, not to be confounded with Rapp, the communist leader, who founded a colony in the south-western states of the Union in the early part of the nineteenth century.

RAPHAEL.—An officer in a Rose Croix Chapter.

RASKOLNIKS.—The Puritans of the Orthodox Greek Church in Russia.

RATISBON.—Masonically famous, as being the Bavarian city in which two Masonic conventions were held—the first in 1459, convoked by Jost Dotzinger, chief architect of Strasburg cathedral; and the second in 1464, to ratify certain laws previously enacted, and to settle differences under the Operative Grand Lodge of Strasburg between the Masons of Strasburg, Cologne, Vienna, and Berne.

RAWLINSON MANUSCRIPT.—In 1855, Brother the Rev. John Samuel Sidebotham, M.A., of New College, Oxford, published some curious extracts from a collection made by Dr Richard Rawlinson, and deposited in the Bodleian Library. We find mentioned here various Lodges held at the Sash and Cocoa Tree, Moorfields (37); St Paul's Head, Ludgate Street (40); Rose Tavern, Cheapside; and Oxford

Arms, Moorgate Street (94). The materials extend from 1724 to 1740. A copy of the old Constitutions, supposed by Brother W. J. Hughan to be as old as 1700, occurs amongst them; but the original, whence Brother Dr Rawlinson obtained them, has never been found. Rawlinson was born, about 1690, in London, and died 6th April, 1755. He was a nonjuring bishop of the Church of England, consecrated 25th March, 1728. It is much to be regretted that a careful examination of these papers has not been made, and a proper account of the contents given to the world.

REBEKAH, DEGREE OF.—A female degree, established in America, in 1851, by the Independent Order of Oddfellows, for the use of the wives of members of that order.

RECEIVED AND ACKNOWLEDGED.—A term used in America on initiation into the Sixth or Most Excellent Master's degree. Reception is also applied in the case of an initiation. The person thus admitted is called the recipient, or in French, *le recipiendaire.*

RECHABITES.—An Order instituted by Jonadab, son of Rechab. The principles of the society caused them to abstain from building houses, planting vines, and recommended them to dwell in tents. (Jeremiah xxxv. 6.)

RECOGNITION, MODES OF.—The tests by which brethren recognise each other. In the main points—*i.e.*, in Symbolical Masonry—all nations agree; but particular ceremonies and sub-ceremonies have, especially in America and France, contrary to the frank spirit of the Institution, been adopted; and although it may appear uncharitable to say so, it has not been done without just cause.

RECOMMENDATION.—It is usual for a candidate for initiation in an English, Scottish, or Irish Lodge, to be proposed by one brother having personal knowledge of him, and to be seconded by another who may, or may not, know him, although it is highly desirable that he should be acquainted with him—(see *Ballot*). In cases of a petition for a dispensation for a new lodge, preparatory to an application for a warrant, it is usual to obtain the recommendation of one or more lodges to the prayer of the petition. (See *Dispensation.*)

RECONCILIATION, LODGE OF.—This lodge was constituted in London on the 27th of December, 1813, when the two contending Lodges of the Ancients and Moderns united into one Grand Lodge under the Duke of Sussex—the Duke of Kent representing the Ancients. Each of the two Grand Masters appointed nine Master Masons to meet in some convenient place; and these eighteen having severally opened a just and perfect lodge in a separate apartment, it was agreed that they should mutually give and receive the obligations of both Fraternities; and being thus

in possession of both forms of the ceremony, they should be empowered and directed to hold a lodge, under a warrant or dispensation, as a Lodge of Reconciliation. This lodge proceeded to visit the existing lodges, and instructed them in the various forms, so as to secure a uniformity of working; and when this had been done, the functions of this temporary lodge were fulfilled, and its existence expired.

RECONCILIATION, ORDER OF. (See *Ishmael, Order of.*)

RECONSIDERATION, MOTION FOR.—This can only be made in Grand Lodge, Chapter, or Council, on the same day, or the day after the adoption of the motion proposed to be reconsidered. In a private lodge, it must be made at the same meeting. It cannot be moved by any person who has voted in the minority, nor can such motion be made when the matter has passed beyond the control of the lodge. Such a motion is not debatable if the question proposed to be considered is also not debatable. It may be postponed, but a definite time must be appointed for the affair; and if not then acted upon, it falls through and cannot be renewed. To lay it on the table is equivalent to rejection. On the adoption of a motion for reconsideration, the original motion at once is revived, as if it were a new motion never before considered. A reconsideration of the ballot is an impossibility on the part of any member, but the W. M. or presiding Officer may, for reasons satisfactory to himself, order such a proceeding.

RECORDER.—In some bodies of Masonic importance, there is an officer called by this title, whose duties correspond to those of a secretary. In Grand Lodges or other Councils, &c., his title is Grand Recorder.

RECORDS, OLD.—A name given to the various Manuscripts discovered from time to time, and professing to give the early history of the Craft; but their importance might be thought much over-estimated. The following list may be useful to the student:—1. Halliwell MS. 2. Book of the Fraternity of Stone Masons. 3. Paris Regulations. 4. Strasburg Constitutions. 5. British Museum MS., published by Cooke. 6. Lansdowne MS. 7. Schaw MS. 8. St Clair Charters. 9. Eglinton MS. 10. York MSS. (six in number.) 11. Grand Lodge MS. 12. Sloane MSS. (two in number.) 13. Aitcheson Haven MS. 14. Kilwinning MS. 15. Harleian MS. 16. Hope MS. 17. Alnwick MS. 18. Papworth MS. 19. Roberts MS. 20. Edward III. MS. 21. St Alban's Regulations. 22. Anderson MS. 23. Stone MSS. 24. Constitutions of Strasburg. 25. Constitutions of Torgau. 26. Dowland MS. 27. Wilson MS. 28. Spencer MS. 29. Cole MS. 30. Plot MS. 31. Rawlinson MS. 32. Woodford

MS. 33. Krause MS. 34. Antiquity MS. 35. Leland MS., sometimes called the Locke MS. 36. Charter of Cologne. It is not improbable that many other MSS. exist, and in process of time will be found; but it is impossible to be too much on one's guard in their consideration, as the art of forgery has become greatly developed in modern times, and many things have been passed off as original in recent times, utterly undeserving of notice.

RECTIFICATION.—Used in Germany. (See *Heal.*)

RECTIFIED RITE.—A modification of the Templar rite, adopted in 1782 by the Lodges of Strict Observance, and afterwards by some of the Ecossais Directories, the last of which was still at work in 1844, at Zurich; but this may now be considered as extinct, as that directory has been united with the National Grand Lodge of Berne, and formed itself into a new power, styled Grand Lodge of Alpina, sitting alternately at Berne and Zurich, and working the modern English rite. (See *Switzerland.*)

RECTIFIED ROSE CROIX, RITE OF. (See *Schroeder, Friedrich Joseph Wilhelm.*)

RECUSANT.—In Masonic law, one who sets at defiance and disobeys an edict of Grand Lodge; punishable by arrest of Charter in the case of a Corporate Lodge, and by the suspension or expulsion of any individual offender.

RED.—The colour appropriated, together with its shades of scarlet and crimson, to Royal Arch Masonry. It is the colour of ardour and zeal, and symbolically represents fire, as referring to the regeneration and purification of souls, as also the reconstruction of the temple. The Hebrews used red as one of the colours of the veils of the tabernacle, and in many other ways.

RED BROTHER.—1. Sixth and last degree of the Swedenborgian System. 2. 6° of the Primitive and Original Rite of Symbolic Phremasonry.

RED CROSS, BRETHREN OF THE.—A name for the members of the Enlightened Chapter in the Swedish Rite.

RED CROSS KNIGHT.—In the middle ages, at the time of the Crusades, a red cross on the shoulder of a knight was a mark of his being devoted to the recovery of the Holy Sepulchre by force of arms.

RED CROSS LEGEND.—The embassy of Zerubbabel, to the court of Darius, constitutes the basis of the Red Cross degree.

RED CROSS SWORD OF BABYLON.—A degree worked in the Royal Arch Chapters of Scotland and in parts of England, similar to the degree of Knight of the Red Cross in the United States.

RED CROSS OF BABYLON. (See *Babylonish Pass.*)

RED CROSS OF ROME AND CONSTANTINE.—A degree at present

worked under its own constitution, together with the appendant Orders of St John the Evangelist and the Knight of the Holy Sepulchre, in Great Britain, Ireland, the United States, and the Colonies. According to Bro. R. Wentworth Little, it has been traced back to the year 1780, when it was given by Bro. Charles Shirreff. It was reorganized by Bro. Waller Rodwell Wright in 1804, by whom the existing ritual, which is very elaborate, was formed. The legend of the Order refers to the miraculous appearance of a Cross to that disreputable murderer Constantine, and was formed soon after the battle of Saxa Rubra, October 28, 312 A.D. The presiding Officer is a Sovereign, and the second Officer is the Viceroy Eusebius, bishop of Nicomedia. It now enjoys considerable favour in the Masonic world.

RED EAGLE OF BAIREUTH. (See *Sincerity, Order of.*)

RED MASONRY (see *Royal Arch.*)—This term is sometimes applied to Royal Arch Masonry where the colour red is prevalent, to distinguish it from Blue or Symbolical Masonry.

REDEMPTIONISTS, ORDER OF.—Founded at Naples by Liguori in 1732. They were bound by monastic vows, and devoted themselves to the education of youth and the spread of Roman Catholicism. Among them were to be found many earnest, noble, and pious men, of great learning. They styled themselves members of the Order of the Holy Redeemer.

REFLECTION, CHAMBER OF. (See *Chamber of Reflection.*)

REFORMED RITE.—A reformation of the Rite of Strict Observance, established in 1754, extruding the Templar element. This reformation took place in 1782, at a convention held at Wilhelmsbad, under the presidency of Duke Ferdinand of Brunswick, and was first known as the Order of Beneficent Knights of the Holy City. The Marquis of St Martin's rite was incorporated with this (see *Martinism.*) Bro. Glayre of Lausanne, minister of King Stanislaus, carried the system into Poland, in 1784, and it was adopted by the Grand Orient there. It may be considered to be extinct. The degrees were—1, 2, 3. Symbolical Degrees. 4. Scottish Master. 5. Knight of the Holy City, in three points—a. Novice; b. Professed Brother; c. Knight.

REFRESHMENT.—A lodge in a state of temporary inactivity or abeyance, but with all its powers intact, not closed down, and which, at the Master's call, may be summoned to continue its work. The Junior Warden is at such a time the principal officer of a lodge, and as such in control, and his column is therefore erected, while that of the Senior Warden is laid down. It is a brief ceremony. (See *Called or Calling off,* and *Called or Calling on.*)

REGALIA.—The principal jewels of a lodge are thus called, the clothing forming no part of the regalia, as has sometimes been assumed.

REGENERATED FREEMASONS, ORDER OF.—Instituted in Canada about 1787, having a Masonic character.

REGENERATION.—In the Eleusinian mysteries, the last day when initiation was complete was called the day of regeneration.

REGENERATION, ORDER OF UNIVERSAL.—A Swiss society founded between 1815 and 1820. Its aims were republican, and a European revolution was contemplated.

REGENT.—Fourth degree of the lesser mysteries of the Illuminati.

REGENT, OR ILLUMINATED PRINCE.—2° of the lesser mysteries of the Illuminati of Bavaria.

REGHELLINI, MARCO DI.—A learned Mason, born in the island of Scio about 1780, of Venetian parents. He was a mathematician and chemist. He also applied himself to theosophy, and in 1834 published a book entitled "*Examen du Mosaisme et du Christianisme,*" containing very bold opinions. He was likewise an accomplished Masonic archæologist, and wrote a book on the Spirit of Masonry, and a second work, "*La Maçonnerie considerée comme le resultat des Religions Egyptiénne, Juive et Chrêtiens,*" in which he referred, as many do, the origin of the science to the Egyptian priests. Between 1822 and 1829, he edited the "*Annales Chronologiques, Litteraires et Historiques de la Maçonnerie des Pays Bas.*" There is much mystery about his life; he was accused of being present in Vienna in 1848, but this was not the case. He appears to have died in August, 1855, in the House of Mendicity at Brussels.

REGIMENTAL LODGE. (See *Military Lodge.*)

REGISTER.—The List of Masons in good standing. It is sometimes, in America, published with the Proceedings of the Grand Lodge of the particular jurisdiction.

REGISTRAR, GRAND.—1. In England, a Grand Officer who has, in conjunction with the Grand Secretary, charge of the seal; and who, on very important occasions, sees to its being affixed to special documents. 2. An officer in a Grand Consistory of the Scottish Rite, answering to Grand Secretary.

REGISTRATION.—It is imperative that every Mason be registered in the books of the Grand Lodge of England; and the W. M. of every Lodge under that constitution is bound to see this done, as in default of such registration the Brother not registered has no claim at any subsequent time upon the charities, nor has he any claim whatever unless he shall have been a contributing member for at least two years, except as follows:—shipwreck, capture at sea, loss by fire, or the fracture or dislocation of a limb; these cases being fully attested and proved. Should a Lodge neglect, from design or accident, to register such a member, on producing evidence that he has paid his dues, he is entitled to all the

privileges of the Craft. The offending Lodge shall be reported to the Board of General Purposes. An unregistered member, like an unaffiliated member, has no rights, but his rights revive on his affiliation.

REGLET.—In architecture, a flat narrow moulding, separating the parts and members of compartments or panels.

REGULA.—In architecture, a band below the tænia in the Doric architrave.

REHUM.—Called by Ezra the Chancellor, probably a lieutenant-governor in Judæa, who, together with Shimshai the Scribe, wrote to Artaxerxes in order to stop the building of the Second Temple. His name occurs in some of the high degrees.

REINHOLD, KARL LEONHARD.—Born at Vienna, in Austria, in 1758, and died in 1823. He was the associate and son-in-law of Wieland, and professor of philosophy at Kiel. He published several metaphysical works in connection with the theories of Kant. In 1788, he also published, under the name of Decius, at Leipzig, a Masonic work on the Hebrew mysteries, in which he argued that the principles of Masonry had been derived through Moses from the Egyptian priests. He also delivered several addresses of merit about 1809, and up to 1820, when a Lodge was reopened at Kiel. He died in 1823.

REINS.—The reins of a vault, in architecture, are the sides or walls sustaining the arch.

REINSTATION.—To reinstate is to restore a suspended Mason to his former rights and privileges; whether it can be really extended to an expelled Mason is technically difficult to say: in any case, it can only be effected by the suspending body, and upon proper representations, with evidence. It may be remarked that many Brethren, singular for their devotion to the legitimate objects of the Craft, have been, like the scape-goat, thus thrust out, and then, by a species of enchantment, they have been restored. It would be needless to cite any special instance, for in one sense it might seem only a natural corollary to some other Masonic propositions.

REJECTION. (See *Ballot.*)

REJOICING.—Applicable to the first and third degrees; to the first, because a brother is brought out from the valley of darkness into light; to the third, because a brother is thereby impressively reminded of life eternal, and the sacred happiness of freedom. It is common to all secret societies, of whatever system.

RELAXED OBSERVANCE, CLERKS OF THE (see *Lax Observance.*)—The originators of this degree were Baron von Cavin and Dr Johann August von Starck (born at Schwerin, 29th October, 1741, initiated in 1763, and died 1816), who, in Vienna, in 1767,

asserted a peculiar possession of particular secrets. They arrogated to themselves the knowledge of the mysterious cavern where the secret treasures of the Templars were concealed. There were ten degrees. 1, 2, 3. Symbolical Masonry. 4. African Brother. 5. Knight of St Andrew. 6. Knight of the Eagle or Master Elect. 7. Scottish Master. 8. Sovereign Magus. 9. Provincial Master of the Red Cross. 10. Magus, or Knight of Splendour and Light. It was, however, repudiated by the Grand Mother Lodge Royal York of Friendship, at Berlin. We also find the High Observance which concerned itself with magical and alchymical ideas, and the Kabbalah, and the Exact Observance which follows in the simple routine of its founders, the Jesuits.

RELIEF.—A principle specially connected with the pillar of beauty, while Truth is associated with the column of Wisdom, and that of Brotherly Love with the column of strength. These three principles constitute the great framework on which Masonry prides itself to be based. There is usually a special board for relief in every land, which extends aid to the worthy indigent Mason, and some Lodges have a special benevolent fund of their own.

RELIGION OF FREEMASONRY.—Masonry is not an irreligious institution, but it assumes no special dogmatic form; it demands at the hands of its candidates a sincere and honest belief in a Creative Being, ever attentive to the honourable aspirations of those who seek Him in spirit and in truth; and it rejects with scorn those who would degrade the Contriver into a part of the contrivance, and thus would set bounds to the limitless and loving Author of all Being.

REMEMBRANCER.—One of the titles of the Orator in a Tent of the Order of Ishmael.

REMONSTRANTS.—These were those who remonstrated against the decisions of the Synod of Dort, in 1618.

REMORA.—A name given to the serpent in heraldry, which is typical of prudence.

REMOVAL OF LODGES.—In England, any Lodge can remove from one place of meeting to another, provided the new place is not unsuitable to the dignity of the Craft, and it has been inspected by a proper officer for the purpose appointed, notice having been given to the Grand Secretary.

RENDERING.—In architecture, the process of putting the first layer of plaster on brick work is thus called.

REPEAL.—A resolution adopted at a regular meeting of a Lodge cannot be rescinded or repealed, except at another regular meeting.

REPLUM.—In architecture, the panels of the impages of a framed door.

REPRESENTATIVES.—These are of several kinds. 1. Within any

jurisdiction, the Grand Officers take precedence of any other; 2. Next, there may be illustrious visitors; and 3. There may be specially appointed visitors, who, on behalf of Masonry in general, give a straightforward account of the working of the Lodge and its general conduct, not in any spying way, but in order to advise with the best informed in Masonry for the amelioration of education and similar purposes.

REPRESENTATIVES OF GRAND LODGES.—Wherever there is Masonic unanimity, it will be found that some eminent Mason is entrusted with the charge of representing his country; and although his privileges are limited by the fact that Masonry is not political, it very often happens that his own status in society has the influence of ambassadorial rank, and thus the special grievance of any represented and afflicted Brother is redressed.

REPRIMAND.—A mode of Masonic castigation. It cannot be inflicted without written charges, and these by a majority of the Lodge. It does not affect Masonic standing, and is a mere brief exposition of authority,

REPUTATION.—In the language of Masonry, a person of good reputation is said to be under the tongue of good report; the words "good standing" indicate a brother in the habit of attending his Lodge.

REREDOS.—In architecture, a screen or division-wall placed behind an altar or rood loft.

RESCRIPT.—A reply given by any potentate to any question laid before him for solution, and intended to be regarded afterwards as of legal authority.

RESIDENCE.—In England, a Mason may belong to any Lodge willing to elect him, and there is no restriction as to number or locality. In America, however, owing to geographical and other reasons, a candidate is usually initiated in a Lodge near his own residence, and the initiation of non-residents, where it is not expressly forbidden, is discouraged.

RESIGNATION.—It has been said that this is a peculiarly Christian virtue, but we find it more generally prevalent in the Oriental religions of an anterior date, or in Theistic religions, founded after the time assigned to Christ Jesus. The Brahmans inculcated it, as well as the disciples of Zerduscht and Buddha; but its culmination was in the religion of Mohammed, who in the Korân (Surât, III.) says:—"Verily the true religion in the sight of God is Islam,"—signifying literally the resigning or devoting one's self entirely to God and His service. The Christiolators deny the inspiration of the Koran; but no reasonable person can question the beauty of the precepts laid down therein, or the tolerant spirit shown towards any who will believe that God in

His essence is One; and not any number of principles, with low and debasing ideas, tending to slavery and utter prostration of mind.

RESIGNATION, PERSONAL.—1. Of membership—(see *Demit*). 2. Of office. As an officer of a Lodge, on his appointment to an office, engages to perform its duties for a certain specified time, it is difficult to see how he can resign, unless from circumstances of illness, or some sudden calamity.

RESILAH.—The fee paid for admission into the Order of Ishmael, and which varies according to the means of the initiate, is called the Resilah, from a term for an ancient patriarchal coin.

RESPECTABLE.—The equivalent for Worshipful in French—usually abbreviated thus:—R.·. L.·., or R.·. ☐.·.

RESPONSES.—The responses in Masonry consist of those replies made in common to the speeches of the Master. In all Masonic prayers the proper response, never to be omitted, is "So mote it be!"

RESSAULT.—In architecture, the recess or projection of a member from or before another, so as to be out of the range or line with it.

RESURRECTIONISTS, ORDER OF.—A friendly order, meeting at the North Pole in Oxford Street, with the purpose of reviving antiquated ideas, and, where valuable, reintroducing them to the world.

RETURNS OF LODGES.—The annual list bound to be furnished to the Grand Lodge, stating all particulars of the business of the Private Lodge making the return.

REUBEN.—The eldest son of Jacob. In the Royal Arch, his banner is purple, and bears the device of a man.

RÉUNION DE LOUISE, ORDER OF.—Instituted in Prussia by Baron von Noslitz, in memory of the gentle and noble Queen of Prussia. The order was diplomatic, although secret, and the badge was a silver chain.

REVEALS.—Two vertical sides of an aperture in architecture, between the point of the walls and the window or door-frame. Sometimes written *revels*.

REVELATION.—This grand and wonderful book, which closes the New Testament, is a work offering considerable difficulty to the student. It has been usually attributed to St John the Evangelist, but the close and critical studies of modern writers have shown that this is at least doubtful, and this from very strong internal evidence. An eloquent writer of the present day, the author of a series of volumes connected with the onward progress of the human race, asserts the Apocalypse to be far older than Christianity, and to have come down from the most remote antiquity, being the Revelation of the whole drama of human history. With infinite learning and patience, the author of "The

Book of God," who preserves strict anonymity, has endeavoured to show that the work was originally revealed to a primæval John, otherwise Oannes, and identical with the first messenger of God to man. This theory is sufficiently remarkable to be mentioned here. The messengers, twelve in number, are supposed by the author to appear at intervals of 600 years. Thus—1. Adam, A.M. 3000; 2. Enoch, A.M. 3600; 3. Fohi, A.M. 4200; 4. Brigoo, A.M. 4800; 5. Zaratusht, A.M. 5400; 6. Thoth, A.M. 6000; 7. Amosis or Moses, A.M. 6600; 8. Laotseu, A.M. 7200; 9. Jesus, A.M. 7800; 10. Mohammed, A.M., 8400; 11. Chengiz-Khan, A.M. 9000; and 12. The twelfth messenger yet to be revealed, A.M. 9600. With the aid of this theory, the whole history of the world, down to our own days, is shown to be foretold in the Apocalypse; and although it is difficult to agree with the accomplished writer's conclusions, supported by him with an array of learning, and a sincere belief in what is stated, no one with any taste for these studies should be without this wonderful series of books. The same author has published, in two volumes, a revised edition of the "Book of Enoch," with a Commentary, and he promises to continue, and, if possible, complete his design. Throughout the many thousand pages of closely printed matter, this writer evinces a sincere reverence for true religion, and seeks only to expose the errors which priests and interested persons have promulgated from time immemorial.

REVERENTIAL SIGN.—The second sign in the English Royal Arch system.

REVESTIARY.—The place where sacred garments are kept. Hence *vestry.*

REVOKE.—Dispensations may be revoked at any time by the authority issuing them, or by a higher authority. Charters are arrested, forfeited, or declared null and void, while dispensations are simply revoked.

RHABDOPHORI.—Bearers of wands in antiquity at ancient games, similar to Grand Stewards at modern Masonic festivals.

RHETORIAN.—One of the followers of Rhetorius in Egypt, who preached that all the heretics were right, and hence no one could be in the wrong. The most infallible teacher ever commissioned to instruct mankind.

RHINOSCERI, ORDER OF.—An Order meeting in the City fortnightly, under the presidency of the Principal Pachyderm. If any were thin-skinned, they were at once rejected.

RHINSBURGERS.—A sect which sprang up in Holland, at Rhinsburg, in the eighteenth century. They held all the doctrines of the Church, but rejected all discipline. Their assemblies were called Colleges of Piety, and priests were excluded.

RHODE ISLAND.—Masonry introduced at Newport in 1750, the Charter being granted by the St John's Grand Lodge of Boston, on 27th December, 1749. A second Lodge was established at Providence, 18th January, 1757. These two Lodges, on the 6th of April, 1791, organized a Grand Lodge—Brother Christopher Champlin first G. M. The establishment of a Grand Lodge in this way was very irregular, but it has not been attended with any evil results, the character of the members standing high in the annals of Masonry. Grand Chapter was instituted in March, 1798, and Grand Council in October, 1860. The Grand Commandery is a section of the Grand Commandery of Massachusetts and Rhode Island, formed, in 1805, with the famous Brother Thomas Smith Webb, as first presiding officer.

RHODES.—In the Mediterranean. In 1308, Fulke de Villaret, Grand Master of the Knights Hospitallers, landed with considerable forces, expelled the Saracens, who then held it, and transferred the seat of the Order from Cyprus. In 1522, the Saracens regained it, and the Knights Hospitallers subsequently established themselves at Malta. This circumstance has led to the occasional title of Knights of Rhodes. (See *Malta.*)

RIBALDRY, ORDER OF.—A society of a social character founded at Paris, in 1812.

RIBBING.—In architecture, a number of ribs for an arched ceiling.

RIBBON. (See *Collar.*)

RIDEL, CORNELIUS JOHANN RUDOLPH.—Born at Hamburg, 25th May, 1759; died at Weimar, 16th January, 1821. He was a learned bibliographist, and W. M. for many years of the Lodge Amalia, at Weimar. He was the author, in 1817, of a valuable bibliographical and chronological work, in four volumes, containing an examination of everything of importance from 1717 to 1817.

RIDGE.—In architecture, the upper horizontal timber in a roof on which the rafters pitch.

RIGHT ANGLE.—The incidence of two lines at an angle of 90°, or the fourth part of a circle—symbolically representative of uprightness of conduct. It is equivalent to the square.

RIGHT EMINENT.—A prefix to the title of Deputy G. M. of the G. Encampment of Knights Templar in the United States; and to that of the Grand Commander of a State Grand Commandery.

RIGHT EXCELLENT.—The prefix to the title of all superior officers of a Grand Chapter of the Royal Arch, below the dignity of M. E. Z., in Great Britain and Ireland, and Grand High Priest in the United States.

RIGHT HAND.—The emblem of fidelity when presented to a brother. In the ancient Roman Collegia Fabrorum, the goddess Fides

was worshipped—symbolically represented by two right hands joined, or by two female figures holding each other by the right hands. The Persians of antiquity considered the pledge of the right hand as inviolable, and any infringement of a promise thus solemnly given as infamous. In the same way, the right side was in antiquity esteemed the seat of honour. (See *Hand, Left Hand,* and *Left Side.*)

RIGHT WORSHIPFUL.—The title of all officers of a Grand Lodge below the dignity of Grand Master.

RIGORIST.—One of the party of the Jansenists.

RING, LUMINOUS. (See *Académie des Sublimes Maître de l'Anneau Lumineaux.*)

RINGS.—Not in use in Symbolical Masonry, but conferred in some of the high degrees and chivalric orders. There are also rings used in some Hermetic rites. The Templar ring, called the ring of profession, is of gold, bearing on it the letters P. D. E. P., the initials of *Pro Deo et Patria*—worn on the index finger of the right hand. The Inspectors General, 33° A. and A. Rite, wear a ring on the third finger of the left hand, with the motto, *Deus Meumque Jus,* inside. In the 14° of the same rite, a plain gold ring is worn, with the motto, *Virtus junxit, mors non separabit.* This has been adopted in the United States. Members of the Northern Jurisdiction wear it on the fourth finger of the left hand; those of the Southern Jurisdiction wear it on the same finger of the left hand. Rings have been universally used as types of power in ancient and modern times. The ring of King Solomon was a magical ring of great virtue, and many traditions exist concerning it. According to the Mohammedan authorities, the ring was derived from Jared, the son of Enoch.

RISING SUN.—Represented by the W. M.; because as the sun, by his rising, opens and enlivens the day, so the Master opens and governs his Lodge with equal regularity and precision.

RITE (Latin, *ritus,* an approved usage or custom; Greek, τρίβειν, *a trodden path*).—It would be impossible to name all the rites of Masonic origin; suffice it to say, that as a principle they are all founded on the York Rite, and subsequent to the revival of Masonry in 1717. No matter what pretensions may be advanced by the various high degrees, it is simply unhistorical to depart from this fact, one which none but the enthusiast would venture to question. The following are among the principal rites now in use, founded in common upon the York Rite, the parent of all, not however arranged in strict alphabetical order:—1. African Architects. 2. American Rite. 3. Antient and Primitive Rite. 4. Beneficent Knights of the Holy City. 5. Blazing Star. 6. Brothers of Asia. 7. Brother Henoch's Rite.

8. Chapter of Clermont. 9. Chastanier's Rite. 10. Elected Cohens. 11. Emperors of the East and West. 12. Elect of Truth. 13. French, or Modern Rite. 14. Globes, Three, of Berlin. 15. Fessler's Rite. 16. Egyptian Masonry of Cagliostro. 17. Martinism. 18. Narbonne. 19. Scottish Rite (Ancient and Accepted). 20. Scottish Rite (Philosophic Scottish Rite Primitive). 21. Eclectic Rite (Reformed). 22. Schrœder's Rite. 23. Vielle Bru. 24. Pernetty's Rite. 25. Philalethes. 26. Philadelphians. 27. Memphis and Mizraim. 28. Lax Observance and Strict Observance. 29. Perfection. 30. Temple. 31. Swedish Rite. 32. Swedenborg Rite. 33. Zinnendorf Rite. This list might be extended, but it would serve no useful purpose. Connected with Masonry, and yet outside of it, are numerous asteroidal bodies moving in a similar manner round the Sun of York, but in a different plane. Of course, strictly professed scientific societies are not supposed to be alluded to here.

RITTER.—The German for knight.

RITUAL.—The ceremonies of Masonry are termed its ritual, and hence the word has been applied to the ceremonies of other Orders. It clothes exoterically the doctrines of Freemasonry as a universally actuating spirit; and forms the nexus desirable between men of various nations, languages, and customs. Its form is symbolical, but sufficiently at one with the common traditions of all mankind to command respect and confidence. Any brother who keeps before him the thought that Masonry is continually at work, ceremonially and unceremonially, throughout the inhabited globe, must be impressed with the necessity of industry, the sanctity of labour, and the peace which follows the performance of good works, even if by chance they should occasionally err in the selection of the objects of charity.

RIZKACOM.—A word signifying "your food," employed in the Ancient Order of Ishmael.

ROBELOT.—An advocate, and member of the Philosophic Scottish Rite, in which he was Grand Orator when Askeri Khan, the Persian ambassador, was exalted to the degree of a Master Mason on the 8th December, 1808. A medal was struck in Robelot's honour. He held that Masonry was derived from Zoroastrianism.

ROBERT I., THE BRUCE. (See *Royal Order of Scotland.*)

ROBERTS MS.—A forgery, like many of the documents connected with the early origin of Freemasonry. An Operative MS. (resembling Harleian MS. No. 1942), so called by Bro. Hughan, was published by J. Roberts, London, A.D. 1722.

ROBISON, JOHN.—The author of a silly and self-contradictory book about Freemasonry, in which he has the effrontery to say that he

sought admission into the Order on purpose to betray it. It is always best to deal with a bold and uncompromising opponent; but the nauseating nonsense with which Robison decks his book is only to be compared to the more virulent and subtle sarcasm of Barruel.

ROBIUS, THE ABBÉ CLAUDE.—Author of a book on Institutions in 1779. Like other works of that time, there could not be the real ring of archæological merit in it.

ROCKWELL, WILLIAM SPENCER.—Born at Albany, New York, 1804; died in Maryland, 1865. He was a lawyer and archæologist; and, at the instance of the Egyptologist, George Robbins Gliddon, he turned his attention to the history of Egypt. In this study he does not appear to have adhered to the true philological school; hence his ideas were not received with attention. He left many MSS. behind him of an interesting character. He was at one time G. M. of Georgia, and a high officer in the Southern Jurisdiction of the Southern States in the A. and A. Rite.

ROD.—In the hands of kings the rod is a sceptre and attribute of justice; in the hands of subordinates it expresses order. It has a relation to the magical wand, and also to the crook or crozier of the bishops. The short rod grasped in the hand by Field Marshals indicates separated authority, and is derived from the heralds of antiquity. Rods or batons were apportioned to offices.

ROD, DEACON'S.—A blue rod surmounted by a pine cone, or rather a pomegranate, being tipped with gold.

ROD-KNIGHTS.—Feudal servitors who held their land by the tenure of serving their lords on horseback.

ROD, MARSHAL'S. (See *Baton.*)

ROD, STEWARD'S.—A white rod, or staff, first used in 1724. It implies, in modern times, the obligation of attending the procession with a definite position.

ROD, TREASURER'S. (See *Staff, Treasurer's.*)

RODENTS, SOCIETY OF THE.—In the middle ages, while the attempts were being made to abolish serfdom, there existed a society under this name, or of the Mice. From this association originated in various countries the avenging societies who secretly strove to do justice alike upon rich and poor, such as the Vehmgericht and other fraternities, against which were instituted the Santa Hermandad—Holy Brotherhood of Spain, and the Inquisition. Protestants having attained an amount of adequate freedom, soon abandoned the practice of conspiracy; but the Roman Catholics have superfœted themselves with plots within plots, and so prevented that which all classes of thinkers assert to be their object—the natural benefits of life properly dispensed, and

a charitable feeling towards the convictions of others. It was the Society of Rodents, founded in 1422 at Immengau, in the Westphalian country, with a certain Rudolph at their head, which brought on a reformation of the Vehmgericht, substituting principles of forbearance for violent means. (Storbanæus, *de Luc. Sec.* p. 168 *a.*) There was an oath, dimly referred to by Goethe in "*Götz von Berlichingen;*" and the sacred tradition of a secret vault formed an important and essential part of the ceremony of admission.

ROESLLER, CARL.—The translator of Reghellini's work on Masonry, who published it under the pseudonym of R. S. Acerrolles.

ROLL.—A roll is directed to be placed in the coffin of a deceased Brother by the Master in the Prestonian Funeral Service. In England, a sprig of acacia is thrown into the grave.

ROMAN COLLEGES OF ARTIFICERS.—A theory has been advanced by Krause that the Freemasons derived their origin from these Colleges; but of late years it has been abandoned as untenable. Hence it would be a work of supererogation to occupy space here in its consideration.

ROMAN ORDER OF ARCHITECTURE.—The same as the Composite.

ROMVEL.—A name given in some of the high degrees to one of the assassins. It is no doubt an introduction by the Stuart party, who attempted to identify Hiram with Charles I. Hence Romvel would stand for Cromwell.

ROOD LOFT.—The gallery between the nave and choir of a church, in front of which stood the rood or cross. This position is now generally occupied by the organ in ecclesiastical buildings.

ROSA, PHILIPP SAMUEL.—Born at Ysenberg. He was at one time a Lutheran clergyman, and, in 1757, was rector of the Cathedral of St James at Berlin. He was initiated in the Lodge of the Three Globes, and was a coadjutor of Baron von Printzen in the establishment of a Chapter of High Degrees on the System of Clermont. Being afterwards appointed deputy of this Chapter, he was sent into Holland, Denmark, Sweden, and various parts of Germany, to propagate the Rite—hence called the Rosaic Rite. He mixed up many Hermetic and Alchymistical notions with his system, and may be regarded as a Masonic charlatan. His last public act was a protest, in 1765, against the Congress of Jena. Nothing seems to be known of his ultimate fate.

ROSE.—Dedicated in antiquity to Venus, as the symbol of secrecy; hence the common expression, "under the rose." It was also a symbol of immortality. The rose was afterwards applied to signify Christ; and a rose resting on a cross typified the Soter on the Cross, or the secret of immortality.

ROSE AND GOLD.—A degree of the Primitive Rite.

ROSE AND TRIPLE CROSS.—A degree contained in the archives of the Lodge of St Louis des Amis Réunis, at Calais.

ROSE CROIX, BRETHREN OF THE.—It is stated by Thory that the archives of the Mother Lodge of the Philosophic Scottish Rite contain the manuscript records of a society bearing this name, and existing at the Hague in 1622, being a branch of the original Rosicrucian Society.

ROSE CROIX, JACOBITE.—The degree conferred in the Jacobite Chapter of Arras, under the charter of James Stuart, who called himself James III.

ROSE CROIX KNIGHT. (See *Rose Croix, Prince of.*)

ROSE CROIX, MAGNETIC.—38° Rite of Mizraim.

ROSE CROIX, PHILOSOPHIC.—A German Hermetic degree in the Collection of Pyron, and in the archives of the Philosophic Scottish Rite. The Philosophic Rose Croix had a greater affinity with the Rosicrucian system than any other, and may be regarded as the link between Masonry and Rosicrucianism, so far as there is any real connection.

ROSE CROIX, PRINCE OF.—French, and literally *Rose Cross.* This degree has been regarded as a distinction by all Masons rising from the ranks, but it can hardly be esteemed so highly when its origin is considered. It was eagerly coveted as a resting-place between symbolical Masonry and the Ne Plus Ultra, which, in fact, it at one time formed. At present a very large number of Rose Croix chapters exist, and the number of members is constantly on the increase. 1. 18° A. and A. R. 2. 7° French or Modern Rite. 3. 18° E. E. W. 4. 3° Royal Order of Scotland. 5. 12° Elect of Truth. 6. 11° A. and P. 7. 7° of the Philalethes. 8. 8° of the Mother Lodge of the Philosophic Scottish Rite. 9. 18° of the Mother Scottish Lodge at Marseilles. 10. 18° Rite of Heredom, or of Perfection. 11. 90° R. Mzm. It was also given at one time in some Priories of the Knights Templar, and was the sixth degree of the Encampment of Baldwyn at Bristol. It is conferred on a chapter deriving its authority from a Supreme Council. The principal Officers are a Most Wise Sovereign and two Wardens. Their days of meeting are obligatory—Maundy Thursday, Easter Sunday, and Shrove Tuesday. Jewel: a compass of gold extended on an arc to the sixteenth part of a circle, or twenty-two and a half degrees. The head of the compass is surrounded by a triple crown consisting of three series of points arranged by three, five, and seven. Between the legs of the compass is a cross resting on the arc, in the centre of which is a full-blown rose, together with the figure of a pelican wounding its breast to feed its young, displayed in a nest around it; on the reverse,

there is an eagle with displayed wings. On the arc of the circle certain mystical words are engraved intelligible to the possessor of the degree. The degree is known by various names, such as Sovereign Princes of Rose Croix, Princes of Rose Croix of Heredom, and Knights of the Eagle and Pelican. There is no connection between the Rose Croix and the Alchymistical Rosicrucians. In 1747, Prince Charles Edward Stuart established the Chapter of Arras in France with the title of "Chapitre Primordial de Rose Croix." As the Pretender in the charter describes himself as "King of England, France, Scotland, and Ireland, and by virtue of this Grand Master of the Chapter of H., known under the title of the Eagle and Pelican, and since our sorrows and misfortunes, under that of Rose Croix," it seems fair to infer that the name of Rose Croix originated about 1747. This, however, must be regarded only as a surmise, for the degree may have been founded on some older rite of which nothing has been preserved,

ROSE CROIX, RECTIFIED. (See *Schroeder, Fredrich Joseph Wilhelm.*)

ROSE CROIX, SOVEREIGN PRINCE OF.—A title now abandoned. (See *Rose Croix, Prince of.*)

ROSE CROIX OF GERMANY.—A Hermetic degree. (See *Rosicrucianism.*)

ROSE CROIX OF GOLD, BRETHREN OF THE.—An Alchymical and Hermetic society, founded in 1777. The history of this fraternity is mixed up with so much fable, that it is impossible to attach any value to the statements which are made by those who professed to know its history. (See *Rosicrucianism.*)

ROSE CROIX OF HEREDOM. (See *Heredom,* and *Rose Croix, Prince of.*)

ROSE CROIX OF THE DAMES.—6° of the Capitular Series in the French Adoptive Rite, and 9° in their System. It is of a strictly Roman Catholic character, and is derived from the Jesuitical Masonry of the Chapter of Arras.

ROSE CROIX OF THE GRAND ROSARY.—Fourth and last degree of the Rose Croix Chapter in the Primitive Rite.

ROSE OF JERICHO.—Reported in Sir Thomas Brown's "Essay on Popular Errors" to bloom on the eve of Christmas. It is most likely derived from the same authority which indecently identified the Rose of Sharon with the Soter.

ROSE, ORDER OF THE.—Established at Berlin, 1778, by one Franz Rudolph Van Grossing, or otherwise Franz Matthäus Grossinger. It was of an androgynous character, and consisted of two degrees. 1. Female Friends. 2. Confidants. It had only a brief existence, and its secrets were published by Frederick Wadzeck in 1787.

ROSENFELDERS.—Followers of Hans or John Rosenfeld, who about 1793 declared himself to be the Messiah. He was evidently insane, and declared his mission to be the government of the world with the assistance of twenty-four elders.

ROSENKREUZ, CHRISTIAN.—The supposed creator of the Rosicrucian philosophy, but in reality a fictitious character invented by John Valentine Andreä.

ROSICRUCIANISM.—In times long gone by, there existed—up to the age of the martyrdom of science—men of various races, religions, and climes, who, consolidated by a humane feeling for the preservation of those means by which human life is maintained, and next those by which human prosperity in the true sense of knowledge is assured, formed a bond understood never to be broken, unless any brother of this strange fraternity should be really worthy of expulsion, disgrace, and death. This mysterious body was bound by solemn obligations of mutual succour, of impenetrable secrecy, and of humility, while the recipient of its secrets was enjoined to labour for the preservation of human life by the exercise of the healing art. At various periods of history, this body has emerged into a sort of temporary light; but its true name has never transpired, and is only known to the innermost adepts and rulers of the society. By other names, having a sort of general relation, members of this body have occasionally announced themselves, and among these perhaps that of Rosicrucian is the best known. Men of the most opposite worldly creeds, of diverse habits, and even of apparently remote ideas, have ever joined together, consciously or unconsciously, to glorify the good, and despise, although with pity, the evil that might be reconciled to the good. But in the centuries of unrest which accompanied the evolution of any kind of civilisation, either ancient or modern, how was this laudable principle to be maintained? This was done by a body of the learned, existing in all ages under peculiar restrictions, and at one time known under the name of the Rosicrucian Fraternity. Although this body existed, its corporate character was by no means marked. Unlike the institutions with which antiquity and the middle ages abounded, and of which the Masonic and other bodies are the modern equivalents, the Fraternity of the Rosy Cross seldom had gatherings together. The brethren were isolated from each other, although aware of their mutual existence, and corresponding by secret and mysterious writings, and books, after the introduction of printing. They courted solitude and obscurity, and sought, in the contemplation of the divine qualities of the Creator, that beatitude which the rude outside world despised or feared. In this manner, however, they also became the discoverers and conservators of important physical secrets, which by slow degrees they gradually communicated to the world, with which, in another sense, they had so little to do. It is not, at the same time, to be supposed that these occult philosophers either despised the

pleasures or discouraged the pursuits of their active contemporaries; but, as we ever find some innermost sanctuary in each noble and sacred fane, so they retired to constitute a body apart, and more peculiarly devoted to those mystical studies for which the great mass of mankind were unfitted by taste or character. Mildness and beneficence marked such courteous intercourse as their studious habits permitted them to have with their fellowmen; and, in times of danger, in centuries of great physical suffering, they emerged from their retreats, with the benevolent object of vanquishing and alleviating the calamities of mankind. In a rude period of turmoil, of battle, and of political change, they placidly pursued their way, the custodians of human learning, and thus acquired the respect, and even the reverence, of their less cultivated contemporaries. They were regarded as sanctified personages of whom men spoke with bated breath, and with a species of awe such as individuals regarded as being in communion with intelligences of an ultramontane nature could alone inspire. The very fact of their limited number led to their further elevation in the public esteem, and there grew up around them somewhat of "the divinity that doth hedge a king." Nor did these pursuits uniformly withdraw them from the more active duties of their respective times. Some of them, such as the Abbot John of Trittenheim, ruled over communities of monks, and preserved, by copying, the ancient historical and poetical works of Hellas and Italy; others applied themselves to the arts of legislation, and were councillors at various courts; others, again, like Cornelius Agrippa von Nettesheim, sought their fortunes as town orators and jurists, while some followed the arts like Albertus Magnus, and a large proportion devoted themselves, as in the cases of John Baptista Porta, Theophrastus Aureolus Bombastus Paracelsus, and Johann Faust, to the study and practice of medicine. Thus the mystical fraternities did not neglect the practical and useful, while they pursued the more recondite studies of mental and theosophic lore. It may, however, be truly said, that these philosophers were divided into two great schools—the one occult, silent, and jealous of intrusion; and the other militant and even blatant in their pretensions. All sections of men bear this twofold character; and while we may very properly regret the waste of energy which consumed itself in the fruitless search after the philosopher's stone, and the art of producing gold and precious stones, we ought not to lose sight of the undoubted fact that these enthusiasts, in a marked degree, contributed to an increase in our knowledge of psychology and mental science in other ways. Even of the alchymists there were two orders—those who

laboured at the physical forge and crucible, and those who, by a theosophic process, sought to elevate the mind into a knowledge of its constitution; thus perfecting a much higher series of investigations, and arriving at a mystical gold beyond all price. In a certain sense, these philosophers contributed very greatly to the common stock of human wisdom. They insensibly prepared the way for larger and grander views of the divine purpose in humanity—to them we owe the first promulgation of more exact ideas on the mutual inter-relations of duty and right; and our modern political economists are far more indebted to their speculations than they are willing to confess. It is easy at the present day to see that which is held up before every one in the broad light of a tolerant century, but it was not so in the days of the Rosicrucian and other fraternities. There was a dread among the great masses of society in bygone days of the unseen —a dread, as recent events and phenomena show very clearly, not yet overcome in its entirety. Hence students of nature and mind were forced into an obscurity not altogether unwelcome or irksome, but in this obscurity they paved the way for a vast revolution in mental science. The Kabbalistic reveries of a Johann Reuchlin led to the fiery action of a Luther, and the patient labours of Trittenheim produced the modern system of diplomatic cipher writing. Even the apparently aimless wanderings of the monks and friars were associated with practical life, and the numerous missals and books of prayer carried from camp to camp conveyed, to the initiated, secret messages and intelligence dangerous to be communicated in other ways. The sphere of human intelligence was thus enlarged, and the freedom of mankind from the control of a pitiless priesthood, or perhaps rather a system of tyranny under which that priesthood equally suffered, was ensured. It is a fact not even disputed by Roman Catholic writers of the most Papal ideas, that the evils of society, ecclesiastical and lay, were materially increased by the growing worldliness of each successive Pontiff. Hence we may see why the origin of Rosicrucianism was veiled by symbols,—and even its founder Andreä was not the only philosophical romancer—Plato, Apuleius, Heliodorus, Lucian, and others had preceded him in this path; nor may we omit the *Gargantua and Pantagruel* of Rabelais—probably the profoundest Masonic problem yet to be unriddled. It is very worthy of remark, that one particular century, and that in which the Rosicrucians first showed themselves, is distinguished in history as the era in which most of these efforts at throwing off the trammels of the past occurred. Hence the opposition of the

losing party, and their virulence against anything mysterious or unknown. They freely organized pseudo-Rosicrucian and Masonic Societies in return, as the pages of this book have already sufficiently shown; and these societies were instructed to irregularly entrap the weaker brethren of the True and Invisible Order, and then triumphantly betray anything they might be so inconsiderate as to communicate to the superiors of these transitory and unmeaning associations. Every wile was adopted by the authorities fighting in self-defence against the progress of truth, to engage, by persuasion, interest, or terror, such as might be cajoled into receiving the Pope as Master—when gained, as many converts to that faith know, but dare not own, they are treated with neglect, and left to fight the battle of life as best they may, not even being admitted to the knowledge of such miserable aporrheta as the Romish faith considers itself entitled to withhold. The modern Society of Rosicrucians, however, is constituted upon a widely different basis to that of the parent society. While the adepts of former times were contented with the knowledge of their mutual obligations, and observed them as a matter of course and custom, the eighteenth century Rosicrucians forced the world to think for a time that they were not only the precursors of Masonry, but *in essentiâ* that body itself. This has led to numerous misconceptions. With Freemasonry the occult fraternity has only this much to do, *i.e.*, that some of the Rosicrucians were also Freemasons; and this idea was strengthened by the fact that a portion of the *curriculum* of a Rosicrucian consisted in theosophy—these bodies had, however, no other substantial connective ties. In fact, Freemasons have never actually laid claim to the possession of alchymical secrets. Starting from a definite legend—that of the building of Solomon's temple—they have merely moralised on life, death, and the resurrection, correspondentially with the increase, decrease, and the palingenesia of nature; and rightly so. For as the science of mathematics contains within itself the protoplasmatic forms of things, and the science of morals comprehends the application of these forms to intellectual purification, so the Rosicrucian doctrine specifically pointed out the uses and interrelations between the qualities of the substances in nature, although their enlarged ideas admitted of a moral survey. The Freemasons, while they have deserved the esteem of mankind for charity and works of love, have never accomplished, and by their inherent sphere of operation never can accomplish, what these isolated students effected. Modern times have eagerly accepted in the full light of science the precious inheritance of knowledge bequeathed by the Rosicrucians, and that body has disappeared from the visible know-

ledge of mankind, and re-entered that invisible fraternity of which mention was made in the opening of this article. Presupposing in the minds of occult students some knowledge of these principles, it will readily be seen that a system existed amongst what may be emphatically, although only symbolically, termed "our ancient brethren." It is not desirable in a work of this kind to make disclosures of an indiscreet nature. The Brethren of the Rosy Cross will never, and should not, at peril and under alarm, give up their secrets. Their silent influence terminated the Crusades with an honourable peace; at their behest the Old Man of the Mountain stopped his assassinations, and in all cases we find Rosicrucians exercise a silent and salient influence. The "dewy" question cannot be discussed in public. This ancient body has nothing to do with any kind of Masonic rite. It has apparently disappeared from the field of human activity, but its labours are being carried on with alacrity, and with a sure delight in an ultimate success. The degrees of the modern Rosicrucian system are nine—1. Zelator, or Illuminatus, or Junior; 2. Theoricus or Theoreticus; 3. Practicus; 4. Philosophus; 5. Adeptus, Junior or Minor; 6. Adeptus, Senior or Major; 7. Adeptus Exemptus; 8. Magistri Templi; and 9. Magus. The last degree is triple—thus, Supreme Major, and Senior and Junior Substitute. The officers are a Master General, Deputy Master General, Treasurer General, Secretary General; and seven Ancient Assistant Officers are Precentor, Conductor of Novices, Organist, Torch-bearer, Herald, Guardian of the Temple, and Medallist. The Rosicrucian Society of England, which has been reformed upon the basis of the original body, meets in various parts of England, and possesses a Metropolitan College, together with several Provincial Colleges—the rite is also known in Scotland and Canada. To belong to it the degree of Master Mason must be attained; but no oath of obligation is administered, it being contrary to the genius of a philosophical society, having for its object the discussion of occult science, to exact vows of fidelity already ensured by the solemn acts of the three degrees of Craft Masonry. It has been thought desirable to insert in this place two tables illustrative of Rosicrucian philosophy—the first of these has never before been published, and has been specially constructed by the editor for this work. The statements therein contained are derived from many sources of an authentic character, but have never been collected together before. The second table has been previously published, but is not readily accessible to the general student.

Degree.	Member-ship.	Numbers.	Sign.	Colours.	Symbol.	Brotherhood Name.	Countries and Places of Centre.	Consulates.	Assembly Places.	Circles.
1, 9.	Magi.	7	Urim, Thummim, and Shemhamphorash.	Bright and Fiery.	An equilateral triangle.	Luxianus Renaldus de Perfectis.	Egypt, Persia, Venice, Madrid, London, Amsterdam, Cologne.	Hassan (Ispahan), Venice, and other places.	Smyrna every 10 years.	1
2, 8.	Magistri.	77	Cross of Gold enamelled.	Blue with diamonds.	A compass.	Pedemontanus de Rebus.	All over the world.	Naples.	Camra in Poland, and Paris in France, every 9 years.	2
3, 7.	Adepti exempti.	777	Cross of Gold enamelled.	With the four chief colours.	Hitakel.	Ianus de aure campis.	All over the world.	Vienna (Austria).	Basle, Augsburg, and Nürnberg, every 8 years.	3
4, 6.	Majores.	788	Cross of Gold enamelled.	Red on yellow, *i.e.*, on gold.	Phrat.	Sphære fontus à Sales.	Differentiated all over the world.	Prague (Bohemia).	Aachen, Hamburg, Lisbon, & Malta, every 7 years.	4
5, 5.	Minores.	799	Cross of Silver enamelled.	Yellow on white, *i.e.*, on silver.	Pison.	Hodus Camlionis.	Uncertain, but must go where they are told.	Frankfort-on-the-Oder.	Königsberg, Stettin, Berlin, and Dantzig, every 6 years.	5
6, 4.	Philosophi.	822	Cross of Silver enamelled.	White with black, *i.e.*, silver with a black edging.	Gihon.	Pharus illuminans.	Apostles seldom to be found.	Dresden (Saxony).	Leipzig, Cracow, Breslau, Warsaw, and Hermanstadt every 5 years.	6
7, 3.	Practici.	833	Cross of Silver enamelled.	Black on white, *i.e.*, on silver.	Wetharetz.	Monoceros de astris.	Almost everywhere, and militant.	Zurich (Switzerland).	Moveable—fixed every 4 years.	7
8, 2.	Theoretici.	844	An orb of Chrystal.	White and gold.	Maim.	Porajus de Rejectus.	Engaged in study.	Bergen-op-Zoom (Holland).	Moveable—fixed every 3 years.	8
9, 1.	Juniores.	909	A Ring with characters.	Of gold.	Aesch.	Pereclinus de Faustis.	The lowest degree of the order.	Inspruck (Austria).	Moveable—fixed every 2 years.	9
		5856								
Forming the Kabbalistical highest number.	Without distinction of religion.	Era of the Fraternity, and the time of their leadership.	By these marks with the aid of the word, honour should be rendered for honour.	Thus it may be seen how far each Brother has arrived in his work.	Names by which the Superior knows his Inferior.	These names are periodically changed, according to the rules of the Kabbalah.	There is a reason given verbally for this.	The Consuls must not be addressed except by Masters of Lodges.	Conventions are for the purpose of preventing evils coming in.	45 Circles in all.

Downloaded from https://www.cambridge.org/core. Queen Mary, University of London, on 06 Mar 2017 at 16:45:44, subject to the Cambridge Core terms of use, available at https://www.cambridge.org/core/terms. https://doi.org/10.1017/CBO9781139176255.019

RABBINICAL SIGNIFICATIONS OF THE SEPHIROTH,

ACCORDING TO BASNAGE'S TABLE.

Ten Sephiroth.	The Names of God.	10 Members of the Archetypal Man, or 10 orders of Angels.	Planets, or Members of the Celestial Man.	Members of the Terrestial Man.	The Ten Commandments of the Law.
The Crown	I am that I am	HaoitHakkodesh or the Seraphim	The Empyreal Heaven	The Brain	Thou shalt have no other God but me.
Wisdom	Jah the Essence	Ophanim, or Cherubim.	The Primum Mobile.	The Lungs	Thou shalt not make any graven image.
Understanding	Jehovah	Aralim, or Thrones	The Firmament	The Heart	Thou shalt not take the name of the Lord in vain.
Magnificence	God the Creator	Haschemulim, or Dominions	Saturn	The Stomach	Thou shalt sanctify the Sabbath-day.
Might	The Mighty God.	Seraphim, or Virtues	Jupiter	The Liver	Honour thy father and mother.
Beauty!	The Strong God.	Melachim, or Powers	Mars	The Gall	Thou shalt not kill.
Victory	God of Hosts.	Elohim, or Principalities	The Sun	The Reins	Thou shalt not commit adultery.
Glory	The Lord God of Hosts.	Ben-Elohim, or Arch-Angels	Venus	The Reins	Thou shalt not steal.
The Foundation	The Omnipotent	Cherubim, or Angels	Mercury	The Vitals	Thou shalt not bear false witness.
The Kingdom	The Lord Adonai	Ischim, or Souls	The Moon.	The Womb.	Thou shalt not covet.

ROSICRUCIAN SIGNIFICATIONS OF THE SEPHIROTH,

ACCORDING TO THE TABLE OF ROSENBERG.

	Kabbalistic Names of God.	Names of God according to the number of the Hebrew letters.	The Sephiroth.	The Orders of the Blessed.	The Intelligences of the Spheres.	MS.
א	*Ehje*	*I*	*Kethre*	*Haccodesch hajoth* Seraphims	*Mittatron*	ד
N	I am.	I	Crown.	Holy Animals.	of the World.	ע
ב	*Jehovah I*	*El Jah* One God, self-existing.	*Hochma*	*Ophanim*	*Ratsiel*	ה
O	Being of Beings.		Wisdom.	WheeledCherubins	Courier of God.	פ
ג	*Elohim Jehova*	*Jeschou Schaddai* Jesus Omnipotent.	*Bina*	*Erelim*	*Tsaphkiel* Contemplation of God.	ו
P	Being of Beings.		Intelligence.	Puissant Thrones.		צ
א	*El*	*Jehova*	*Hesed*	*Haschmalim* Brilliant Dominations.	*Tsadkiel*	ז
Q	God.	Being of Beings.	Liberality.		Justice of God.	ק
ב	*Gibbor Elohim*	*Jeheschouha elohim Elyon* Saviour God very exalted.	*Gebourah*	*Seraphim*	*Sammael* Punishment of God.	ח
R	Strong God.		Strength.	Flaming Powers.		ר
ג	*Eloah*	*El gibber*	*Tiphereth*	*Malachim*	*Michael* Similar to God.	ט
S	God.	Dieu fort.	Beauty.	Royal Virtues		ש
א	*Sabaoth Jehovah*	*Araritha*	*Netsah*	*Elohim* Principalities of God.	*Hanniel*	ו
T	Lord of Hosts.	Immutable.	Victory.		Mercy of God.	ת
ב	*Tsebaoth Elohim*	*Vedahath Jehova*	*Hod*	*Elohim bene* Archangels Children of God.	*Raphael*	כ
U	God of Hosts.	Knowledge of God.	Praise.		Health of God.	ך
ג	*Schaddai*	*Tsebaoth Jehova*	*Jesod*	*Kerubim*	*Gabriel*	ל
X	Omnipotent.	Lord of Hosts.	Establishment.	Angelic Children.	Man-God.	ם
א	*Adonai*	*Tsebaoth Elohim*	*Malchuth*	*Ischim* Blessed souls, Men.	*Mittatron*	מ
Y	Lord.	God of hosts.	Kingdom.		Messiah.	ן
ב	*Makom*					נ
Z	Place.					פ
ג	*Agla*					ס
	Triune God.					ץ

Initium Sapientiæ Timor Dominis.

ROSICRUCIANS, EMINENT—

Adelgreiff, Johann Albrech.—A mystic and Rosicrucian, burnt at Koenigsberg as a magician, 11th October, 1636. He was a profoundly learned linguist; but his mind was affected, and he advanced most extravagant pretensions. He arrogated to himself the omnipotence of God on earth, and asserted that his mission was to chastise the sovereigns of the earth with rods of iron. His decrees were signed "Johann Albrecht Adelgreiff, Kihi Schmalkhitinandis, arch-sovereign pontiff, king of the kingdom of heaven, judge of the living and the dead, God and Father, in the glory of whom Christ will appear at the last day, Lord of lords and King of kings."

Adept Merchant of Lübec.—In the year 1620, Gustavus Adolphus, king of Sweden, desiring to see a proof of the secret of transmutation, this anonymous adept undertook to perform the operation before him. The projection succeeded perfectly, and the gold was coined in medals bearing the king's effigy; on the reverse appeared Mercury and Venus. This adept merchant did not appear opulent. He never entered into any commercial business, except a transaction by which he did not profit; but after his death there were found in his house 1,700,000 crowns.

Alain of Lisle.—Celebrated for the extent of his learning; after a brilliant period passed in the University of Paris, he retired as a lay brother to a cloister, and devoted his whole time to the cultivation of the most sublime philosophy. His acknowledged merit and deep researches into the Hermetic science made him become one of the learned and illustrious doctors among the adepts of the thirteenth century. He lived to be more than 100 years of age, and died in 1298. His philosophical writings were separately printed and carefully preserved, some of which may be found in the "*Theatrum Chymicum.*"

Alary, Francis.—A visionary and mystic, author of a book called the "Prophecy of Count Bombastes, Knight of the Rose Croix, and Nephew of Paracelsus," published in the year 1609, at the birth of Louis the Great.

Albert de Groot, commonly called Albertus Magnus.—A Dominican friar, born in Suabia at Lauigen, on the Danube, 1205, and tutor of St Thomas Aquinas, afterwards Bishop of Ratisbon. He died in the odour of sanctity at Cologne, aged eighty-seven. His works were published in twenty-one folio volumes, in 1651. He was credited with the possession of the secret of the philosopher's stone. His learning surpassed that of most men of his time.

Ales, Alexander.—Born at Edinburgh in 1500, and a friend of Melanchthon. He was a profound believer in the efficacy of amulets.

Alessandro Alessandri, otherwise Alexander ab Alexandro.—A Neapolitan jurisconsult, died in 1523. He was the author of a dissertation on remarkable things, and one of the precursors of modern science.

Alfarabi.—An adept who lived about the middle of the tenth century, devoting himself to the study of all the scientific subjects of the time, being considered one of the greatest philosophers of his age. His adventure with the Sultan of Syria will serve to throw some light upon his character and singular knowledge. Alfarabi entered the court where the Sultan was seated, surrounded by his ministers and learned men, and, without ceremony, seated himself not far distant from the monarch, who, astonished at the intruder's boldness, directed his officers to eject him. But Alfarabi said to him, "O King, he who acts hastily is sure to repent." The prince, surprised at the quaintness of his language, as well as at his general appearance, entered into conversation with him, and encouraged him to dispute with the doctors of his court, who were soon silenced by the eloquence and knowledge of the stranger. Music having been introduced, the adept surpassed all the other musicians by his performance on the lute. He moved the court alternately to laughter and to tears; and finally put them all into a profound sleep by a change in the measure. The Sultan wished to retain this adept at his court. Alfarabi, however, had determined to return to his own province, but was destined never to reach it, for he was attacked by robbers, and, in spite of a gallant resistance, slain. Thus perished, in the year 954, one of the most illustrious and learned of the followers of Mohammed. A number of his works, treating of the Hermetic sciences, are said to exist in the Library of Leyden.

Almulus, Solomon.—A mystic who published an explanation of dreams in Hebrew, at Amsterdam, in 1642.

Alphonso X.—King of Castile and Leon, surnamed the Wise. He was the author of the "Alphonsine Tables." He pretended to the knowledge of futurity by means of astrology.

Anselmo of Parma.—A mystic and astrologer, deceased in 1440.

Argeus, Boyer d', Marquis.—Born at Aix in Provence, 1704, and author of the celebrated "*Lettres Cabalistiques.*"

Arnold of Villanova.—Born at Montpellier, died in a shipwreck in 1314. He was a great chemist, and discovered sulphuric, nitric, and muriatic acid. He first compounded alcohol, and made several other discoveries. He was accused of magic, like many other eminent men of his era.

Artephius.—A most learned philosopher and wise adept, who attained to the true and complete wisdom of the Hermetic science by studying the books of the faithful Hermes, and by the use

of the wonderful quintessence of the philosopher's stone. He is supposed to have lived for the space of a thousand years or thereabouts. In the latter days of his life, he determined, for the benefit of mankind, to declare all things necessary for the perfecting of this stone of the philosophers, with the single exception of one certain thing, which he declared was not lawful for him to impart to any one, because such knowledge could only be revealed by God himself. We find, in the Secret Book of Artephius, written in the twelfth century, that he discloses, though clothed or disguised with a few colours, the naked truth; and so fully has he written, that every good and wise man may happily gather those desirable apples of the Hesperides from their own philosopher's tree.

Avicenna.—An Arabian doctor, who died about the middle of the eleventh century, and who was called, for his extensive learning, the famous. He wrote many alchymical treatises; he was also allowed to be able to govern spirits; and it is an Oriental belief, even to the present day, that he is not dead, but exists somewhere, and will disclose himself at his own time.

Bacon, Roger.—A famous Franciscan friar of the eleventh century, and a believer in the philosopher's stone and in astrology. He is said to have invented gunpowder; but this is doubtful, as are also his pretensions to be considered the originator of telescopes and spectacles. He made a famous brazen head, which, artfully fitted with acoustic apparatus, gave forth oracles.

Barnaud, Nicolas.—A Protestant doctor, of the seventeenth century, who sought the philosopher's stone, and enriched alchymical literature with several treatises.

Bartholin, Thomas.—Born at Kjobenhaven, in Denmark, 1619. He was a mystic and alchymist, and wrote a book on the powder of sympathy.

Bassantin, James.—A Scottish astrologer who, in 1562, predicted the fate of Mary Queen of Scots to Sir Robert Melville.

Beausoleil, Jean du Châtelet, Baron de.—A German mystic, astrologer, and alchymist, and one who made great researches into the doctrine of the divining wand. He was married to Martine Berthereau, who shared his pursuits; but he was imprisoned in the Bastile in 1641 by Cardinal Richelieu, his wife being sent to Vincennes. From that time nothing is heard of either of them.

Becher, Jean Joachim.—Born at Speil, 1670. A man of vast erudition; he travelled all over Europe, seeking and imparting a knowledge of the Hermetic art. His works are numerous and greatly esteemed.

Belin, Albert.—A Benedictine monk, born at Besançon in

1610. He was the author of a treatise on talismans, and also made researches into the history and nature of the sympathetic powder.

Berigard of Pisa.—This celebrated adept and Italian philosopher, far from being a credulous man, was inclined to scepticism. In his "*Circulus Pisanus*," published at Florence in the year 1641, he records the fact that in his early life he was a disbeliever in the possibility of converting quicksilver into gold, but an acquaintance thought fit to remove that doubt by giving him about a drachm of a powder of the colour of the wild poppy, which, on being mixed with ten drachms of quicksilver, and heated in a crucible, was on projection transmuted into nearly the same weight of pure gold. A prodigy so extraordinary surprised and astonished him, but the result removed every doubt from his mind, and for ever afterwards he made alchymy his peculiar study.

Bernardo Trevisano.—An alchymist of the fifteenth century, born at Padua in 1406. He wrote extensively on the philosopher's stone.

Bonati, Guido.—Florentine astrologer and alchymist of the thirteenth century. After a long life passed in the pursuit of the occult sciences, he became a Franciscan, and died in 1300.

Bonlleuc, James.—An astrologer at Bologna, but a native of the diocese of Dol in Brittany.

Bono, Peter.—An adept in the Hermetic science, born in Lombardy, and while residing at Pola, a seaport town of Istria, in the year 1330, he wrote a complete treatise on the much-desired art of the transmutation of metals. Lacinius, a Calabrian monk, in 1702, published a faithful abridgment of Bono's writings.

Borri, Joseph Francis.—Born at Milan in 1627. He was an alchymist who, after the death of Innocent X., was arrested on the 3d January, 1661, and was condemned to death for heresy. He managed, however, to escape to the North, and was not rearrested for many years, when he was seized in a small Turkish village, reclaimed by the Papal nuncio, and conducted to Rome, where he died in prison the 10th August, 1695. Borri is supposed to be the character from which the imaginary Count of Gabalis was taken by Villars.

Braccesco, Giovanni.—An alchymist of Brescia, of the sixteenth century.

Bragadini, Marco Antonio.—A Venetian alchymist, decapitated in Bavaria, in 1595, because he pretended to make gold.

Bruhesen, Pierre Van.—Died at Bruges in 1571. He was an astrologer of some note in his day.

Busardier.—A resident of Prague, and a most learned and skilful

philosopher. When he perceived that his death was inevitably approaching, he wrote to his friend Richthausen, at Vienna, requiring him to come with all possible expedition. He set out immediately, and travelled with all speed, but, alas! on his arrival at Prague, he found the adept was no more. He had left behind him a great treasure in a little red powder, the merit of which was fully known to Richthausen, and, in the year 1637, he presented himself to the Emperor Ferdinand III., who was also an alchymist, and with one grain of Busardier's red powder, on projection, they converted three pounds of mercury into fine gold. The force of this tincture was 1 upon 19,470. Among the many other transmutations made by this powder, was one by the Elector of Mayence, in 1658. His Highness, with a little button, like a small onion, covered with gum tragacanth to retain the powder, with four ounces of quicksilver added, in a crucet heated by a charcoal fire, made a projection, and the Master of the Mint declared to his Highness he had never seen such fine gold, that it was more than 24 carats. The Emperor Ferdinand caused a medal to be struck, viz., Apollo, with the caduceus of Mercury; the motto, "Divina metamorphosis exhibit, Prague, Jan. 15, anno 1648, in præsentia: Sac: Cæs: Majest: Ferdinandi Tertii." On the reverse, "Raris hæc hominibus est ars: ita rara in lucem prodit laudetur Deus in æternum qui partem suæ infinitæ potentiæ nobis suis abjectissimus creaturis communicat."

Butler, an Alchymist about 1624.—This adept in occult mystery, while serving as a slave to an Arabian philosopher, obtained a perfect knowledge of the importance of the Hermetic treasure, and having bargained with an Irish merchant for his ransom, made his escape, taking with him a large portion of his master's red powder. Some years afterwards, while imprisoned in the Castle of Vilvord, in Flanders, Butler performed some wonderful cures. A fellow prisoner, a monk of Brittany, having a desperate erysipelas in his arm, was restored to health in one hour by drinking almond milk in which Butler only dipped a stone. He likewise cured an old woman of a megrim by anointing her head with oil of olives in which this stone had been dipped. An abbess was also cured by a few applications of the same stone to her tongue, her arm having been swelled and her fingers stiff for eighteen years. The celebrated and illustrious Van Helmont, and several noblemen who visited Butler while in prison, witnessed these cures.

Cæsar.—An astrologer and professor of magic in the time of Henry IV. of France. He was reputed to have been strangled by the devil in 1611.

Calid.—Caliph or Sultan of Egypt, about 1110, pupil of

Morien, a learned and benevolent prince, deeply versed in the mystic sciences.

Campanella, Thomas.—Born in Calabria in 1568, and very early initiated into the secrets of alchymy by a learned Rabbi. It is said he was quite instructed in all occult sciences within fifteen days by means of the notary art. He combated the Aristotelian philosophy, and was obliged to fly from Naples. The Inquisition condemned him on a charge of magic; but this was not the real cause, which, in fact, was a political offence against the pride of Spain. In 1626, he was invited by the Pope to emerge from his sanctuary, and he finally died at Paris, in the convent of the Jacobins, on the 21st May, 1639. He wrote several magical and alchymical works.

Cardan, Jerome.—An astrologer, mystic, and alchymist, born at Pavia in 1501, and died at Rome in 1576. His life is easily accessible in the learned and agreeable volumes of Professor Morley, and need not be further enlarged upon.

Castaigne, Gabriel de.—The almoner of Louis XIII., and an alchymist; author of several rare and important alchymical treatises about 1611 to 1615.

Cayet, Pierre Victor Palma.—A learned alchymist of the sixteenth century, and author of several works on magical subjects.

Cazotte, Jacques.—Born at Dijon, 1720. Received into the school of Martinez Pasqualis, at Lyons. He was the author of "*Le Diable Amoureux.*" On August 10, 1791, he, together with his daughter Elizabeth, were arrested. He was condemned to death, but was saved by the filial courage displayed by his daughter. On the 11th of September, he was again arrested, and was condemned, the president of the tribunal being a member of the school at Lyons. He was executed at seven o'clock on the 25th of September, on the Place de Carrousel.

Cecco d'Ascoli (François Stabili, surnamed).—A professor of astrology in the thirteenth century. It is said he was burnt alive in 1327. He was the author of a work entitled "*Commentarii in sphœram Joannis de Sacrabosco.*" Basle, 1485.

Charnock, Thomas.—An accomplished scholar in the liberal sciences, who at the age of 28 years practised surgery in the neighbourhood of Salisbury. There he found the acquaintance of Sir James S——, a priest who lived in the cloisters near Salisbury, who informed Charnock that he did not discover the secrets of alchymy from any living adept, but by meditation on the works of the ancients. Charnock became desirous to possess this Hermetic knowledge, and one day accidentally discovered, at an inn, an old blind man led by a boy. This man was an adept in occult chymistry, and Charnock requested to be instructed in

natural philosophy. Being a stranger, the old man objected, saying he would render his knowledge to God who gave it, if he did not meet one Charnock, whose fame had reached him. Charnock then made himself known, and the adept discoursed with him for an hour on the sacred science. He promised Charnock to make him the heir of his knowledge, if he would make a vow never to reveal, "only at dying," the secret to any person whatsoever, except to one who was truly devoted to the search of Nature. On the following Sunday, after receiving the sacrament together, they retired into the middle of a large field, and dismissed the boy. The blind man in a few words uttered "the mystery of mineral prudence;" told him his name was William Bird, and related his private history, acquainting Charnock that he had been a prior of Bath, and defrayed the expense of repairing the Abbey Church from the gold which he made by the red and white elixirs. After the old man's death, Charnock experimented in the science of transmutation. The work being costly, obliged him to sell some valuable rings and jewels to maintain it. In eight months he had made good progress, and in a short time expected to be rewarded for his labours; but at this critical period, being impressed to serve as a soldier in a war with France, and furious with disappointment, he smashed his furnace, glasses, and apparatus with a hatchet, and threw them out of the house. In the year 1557, he wrote his "Breviary of Philosophy," and in 1572, "The Enigma of Alchemy," with a memorandum dated 1574. He declared he only obtained the attainment of the gold-making powder when his hairs were white with age.

Chavigny, Jean Aimé de.—A disciple of Nostradamus, astrologer and alchymist, died in 1604.

Chevalier Imperial, The.—Nationality unknown. He first appeared as an alchymist in the year 1610. It is believed by some that he was the author of the "*Arcanum Hermeticæ Philosophiæ*," attributed to the President Espagnet.

Chifflet, Jean.—Canon of Tournay, born at Besançon about 1611. He was an authority on the Abraxas question, and the author of a work in which the Gnostic Jews were duly considered.

Coeur, Jacques, 1408.—Grand Treasurer of France. A man who acquired enormous wealth, which was attributed by some to the practice of alchymy, by others to his great knowledge of finance. "His house was named 'La Loge.' Pierre Borel, author of '*Antiquités Gauloises*,' thinks it probable that he belonged to the fraternity of Freemasons, and his being represented on the friezes of his house with a trowel in his hand,

gives an indication that such was the fact." He was banished, and retired to Cyprus, where he died about 1460, one of the richest and most conspicuous personages of the island.

Coley, Henry.—An astrologer of England, who died in 1690.

Collanges, Gabriel de.—Astrologer, born at Auvergne in 1524. His principal researches were directed towards the unravelling of the Kabbalah.

Collemann, Jean.—An astrologer born at Orleans, and in great favour with King Charles VII. and Louis XI.

Cremer, John.—Abbot of Westminster; after working for thirty years to obtain the secret of the Hermetic writers, and still finding himself in a labyrinth of errors, for the more he read the more he wandered, he determined to travel. He went to Italy, where he had the good fortune to find that pious philosopher Raymond Lully, with whom he formed a sincere friendship. Cremer was insinuating and affectionate, and induced Lully to return with him to England, which he did, and lodged in the Abbey of Westminster, where he worked and perfected the stone which Cremer had so long sought without success. The abbot knew how to join the duties of religion with the practice of the Hermetic science; his monastery daily offered up prayers to the Most High for the success of Lully's cause. Cremer having obtained a profound knowledge of the secrets of alchymy, became a most celebrated and learned disciple of occult philosophy. He lived to a good old age, and died in the reign of King Edward III.

Denis Angorans.—A physician of Paris, astrologer, and alchymist, in the fourteenth century.

Denis of Vincennes.—A doctor of the faculty of Montpellier, and an astrologer. He sought diligently for the philosopher's stone.

Dionysio dal Borgo.—An Italian astrologer of the thirteenth century, and professor of theology at the University of Paris.

Espagnet, Jean d'.—A Hermetic philosopher of some eminence, and author of several treatises.

Fabre, Pierre Jean.—A physician of Montpellier, who made considerable progress in chemistry at the commencement of the seventeenth century. His most remarkable book was the "*Alchemista Christianus*," published at Toulouse in 1632. He likewise published a work entitled "*Hercules Piochymica*," at Toulouse, 1634, in which he maintained that the labours of Hercules were only emblems concealing portions of the Hermetic art.

Faddel-ben-Sahal.—The Vizier of the Khalif Almamon, celebrated as a great astrologer.

Falk, Caïn Chenul, commonly known as Doctor Falcon.—An

inhabitant of London, commemorated by the German annalist Archenoiz, who speaks of him thus in his work on England, published in 1788—"There exists in London an extraordinary man, who for thirty years has been celebrated in Kabbalistical records. He is named Caïn Chenul Falk. A certain Count de Rautzow, lately dead, in the service of France, with the rank of Field Marshal, certifies that he has seen this Falk in Brunswick, and that evocations of spirits took place in the presence of credible witnesses." He was at this time some seventy years of age, and he accomplished his miracles without any apparent intermediation, and was himself healthy and ruddy.

Falk, Johann Friedrich, son of the preceding.—He was born at Hamburg, and was of Jewish parentage. He had great skill in the Holy Kabbalah, and his writings, hitherto unprinted, are preserved with great respect by all those who knew him. He is reported to have died about 1824, and he was the head of a Kabbalistic College in London. His occupation was that of a jeweller and appraiser of diamonds and other precious stones, but his chief delight was in doing good, and his reward was in the affectionate regard bestowed upon him by a large circle of friends, whose minds he enlarged by his instruction, while his ample funds were always at their disposal. Whether he was any relation to the Falk named in a former article (see *Falk, de Rabbi*) it is impossible to say, but there seems a similarity of ideas among these men which might warrant such an assumption.

Faust, Johann.—Born at Gundling, in Wurtemberg, about the end of the fifteenth century. His father was a peasant farmer, but having rich relatives at Wittemberg, he attended that university, and made the acquaintance of Luther, Melanchthon, and others. He afterwards repaired to Cracow, in Poland, where a course of magic was publicly taught, but he soon returned proclaiming himself an adept in all occult science. He also procured the assistance of the great crystalomancian, Christopher Kayllinger, and sought the spirit world by that peculiar path. Many lies have been published about Faust, for perhaps the very obvious reason that little was ever actually known about him. To receive from contemporaries the reputation of a wizard, and a companion of a demon, scarcely whitewashes your name at the expiration of three centuries. Historically, however, Faust was a very learned physician and profound student, who exposed himself, without any sensation of fear, to a horrible epidemic, and, by his example and his courage, saved at least many hundred lives. He was not strangled by the devil, nor did he do more than nine-tenths of the learned men of his time in occult science. It may appear strange for a nineteenth century writer to attempt

a vindication of a fifteenth century personage, but where there is a reason to do so it must be done.

Ferrier, Auger.—A physician and astrologer, author of a book on horoscopes, dedicated to Queen Catherine de Medicis.

Fioravanti, Leonardo.—A physician and alchymist of the sixteenth century. He was a very voluminous writer on scientific secrets.

Flamel, Nicolas.—A distinguished Kabbalist, thaumaturgist, and philosopher of the fourteenth century. His attainments embraced the whole circle of the sciences, practical and speculative, of his time. He was public notary to the Cemetery of the Innocents at Paris, and from being extremely poor suddenly became immensely rich, owing, it was thought, to his having discovered the philosopher's stone. His wife Pernelle assisted him in his alchymical studies. He was very charitable with his wealth. He was buried in the church St Jacques de la Boucherie, at Paris, although a report was widely believed that, being in possession of the elixir of life, he merely disappeared, and never died at all.

Gaffarelli, James.—An oriental scholar, born at Mannes, in Provence, in 1601, died 1681. He was librarian to Cardinal Richelieu. His chief works were—"Secret Mysteries of the Divine Kabbalah—Paris, 1625;" "Unheard-of Curiosities respecting the Talismanic Sculptures of the Persians, the Horoscope of the Patriarchs, and the Reading of the Stars—Paris, 1629;" "Index to the Nineteen Kabbalistical MSS. used by John Pico de Mirandula—Paris, 1651."

Gauric, Luke.—A Neapolitan astrologer, born in 1476, died 1558. He was famous for the accuracy of his predictions.

Gauthier, John.—A charlatan who obtained an immense sum from Charles IX., on the pretence that he would produce the philosopher's stone. He fled with this money, but was pursued, and ultimately hanged.

Gobineau de Montluisant.—An alchymist of the sixteenth century, who professed to discover the whole of the Hermetic art on the sculptures adorning the façade and front of the Cathedral of Notre Dame, at Paris.

Gohorry, James.—An alchymical author much neglected.

Gratarole, William.—A physician and alchymist. Died 1568.

Gualdi, The Signor.—About the middle of the seventeenth century, there appeared at Venice a man as enigmatical as Lord Lytton's Zanoni, and the description given of him might well pass for the latter. His habits were so singularly simple, and his tastes so cultivated, that he aroused the curiosity of all classes in that city. He was affable and communicative in con-

versation, and no period of history appeared unknown to him; he made the most remarkable corrections in conversation upon inconsiderable facts in ancient history. He never corresponded with any one, and paid for everything in money—making "no use of bankers, bills of exchange, or letters of credit."—(Jennings' "Rosicrucians: their Rites and Mysteries," p. 25). The daughter of a Venetian noble fell in love with him, and on a visit paid by her father and herself to his apartments, they saw a magnificent portrait painted by Titian, evidently of Gualdi himself. When spoken to in reference to it, he parried the inquiry by the assertion that it was not strange he should be like a picture by Titian. It was plain, however, that Gualdi was alarmed, for he quitted Venice the next day, and was never heard of again. An account of this personage may be found in "*Les Mémoires Historiques*" for 1687, tom. i. p. 365.

Hynerfanger, Isaac.—A Jewish Kabbalist of the thirteenth century, regarded by his contemporaries as a very powerful magician.

Isle en Jourdain, Mainfroy de l'.—A learned astrologer and alchymist, who discovered the abominable intrigues of Philip and Walter D'Aunoy with Marguerite of Navarre and Queen Blanche.

Jechiel.—A Jewish Rabbi and Kabbalist. He lived at Paris in the days of Saint Louis, and possessed a marvellous lamp, which filled his chamber with the light of day. He used no oil, and it never went out. This was, no doubt, some preparation of phosphorus, similar to that discovered, in 1750, by the Prince de San Severo, at Naples, in the course of some of his experiments.

John of Meung.—An alchymist who composed the famous "Romance of the Rose," although he was then only nineteen years of age.

John of Milan.—An astrologer of the fifteenth century, who predicted to Velasquez, the governor of Hispaniola, the fortunate issue of the celebrated expedition of Cortez to Mexico.

John of Sicily.—A theologian and astrologer, who predicted the coronation of the Emperor Sigismund.

Kelly, Edward.—Born 1555, a native of Lancashire, and seer to Dr John Dee. He was a notary, or, according to some, an apothecary. He is said to have discovered a *book of St Dunstan and the powder*, whilst digging among the ruins of Glastonbury Abbey. In 1583, Edward Kelly left England, together with Dr Dee and others, on a journey to Cracow. In 1595, Kelly was knighted by the Emperor Rudolph, was imprisoned shortly afterwards, and killed whilst attempting to escape.

Lænsberg, Matthew.—A canonical priest of Liège, in Belgium, about 1636, who published an astrological almanac, and was highly esteemed for his knowledge of the occult sciences.

Lagneau, or Laigneau (David).—An adept who died in the seventeenth century. He translated the "Twelve Keys of Philosophy" of Basil Valentine; and his work on "Mystical Harmony," published at Paris in 1636, shows that he was deeply engaged in alchymy.

Le Normant, Martin.—An astrologer esteemed by King John of France, to whom he predicted the victory he was to gain over the Flemings.

Lenglet-Dufresnoy, Nicolas.—Born at Beauvais in 1674, and died in 1755. His principal work was a "History of Hermetic Philosophy, 1742."

Leopold, Prince.—The natural son of the Emperor Rudolph II., who was himself a student of the occult sciences. He was credited with raising the devil.

Levi of Moravia.—A Kabbalist of the sixteenth century, of great renown.

Lomelli, Battista.—An Italian mystic who appeared in Paris in the reign of Louis XIII., and performed many marvels about 1630.

Menasseh-ben-Israel.—A learned Portuguese Kabbalist, born about 1604. His commentaries on the Talmud were very voluminous. He, together with a converted Jew, Antonio Montesini, of Villaflor, first promulgated the theory that the lost tribes of Israel were to be found in America, and he published a book, "*Spes Israelis*," at Amsterdam, in 1650, in proof of the idea. In the third portion of his Hebrew book, "Breath of Life," Amsterdam, 5412 (1652), he treats of magical and alchymistical matters.

Ménestrier, Claude Francis.—Author, in 1694, of a work entitled "The Philosophy of Enigmatical Images."

Messa-Hala.—An Arabian astrologer and mystic of the eighth century.

Moult, Thomas Joseph.—A Neapolitan astrologer and alchymist.

Müller, John (surnamed Regiomontanus).—Born in Franconia in 1436, died at Rome in 1476. He was a learned Kabbalist, an astronomer, and astrologer, and was also celebrated for his mechanical skill. He made an eagle which flew before the Emperor on his entrance into Ratisbon, and an iron fly, which saluted each member of the company by buzzing in the ear, and then returned to the mechanician's hand. Regiomontanus was the constructor of a series of astronomical tables. These are so excessively rare, that the author of the present book, in the year 1856, published two copies, both in his possession, and calculated for the latitude of London 51° 32'; the Domal Polar Altitudes

being for the 11th and 3d Houses=32° 11′; while those of the 12th and 2d House=47° 28. Certain formulæ were added, but as they would alone be intelligible to the astrologer, their republication is unnecessary in this place.

Naudé, Gabriel.—One of the most distinguished scholars of his time. Born at Paris, in 1600, he became librarian to Cardinal Mazarin, and afterwards of Queen Christina, dying at Abbeville, in 1653. He wrote several works on Rosicrucian history, but he was opposed to the theories they enunciated.

Nostradamus, Michael.—Physician and astrologer, born at St Remi, in Provence, in 1503, and died at Salon, in 1566. He published seven centuries of predictions at Lyons in 1555, and, strange to say, many of these have come true. He was a favourite with Catherine de Medicis and Charles IX. Jodelle the poet wrote these punning lines on him:—

> "Nostra damus cum falsa damus, nam fallere nostrum est;
> Et cum falsa damus, nil nisi nostra damus."

Obereit, Jacob Hermann.—Alchymist and mystic, born in 1725 at Arbon in Switzerland, died in 1798. His father was an alchymist before him. After a time, this mystic's laboratory was closed by authority. Obereit appears to have belonged to Gichtel's school, although living long after him, for he declared himself married to a seraphic influence, named Theantis, whom he had wedded in a castle surrounded by clouds—(see *Gichtel*). She died, it is said, in thirty-six days. Mystics may perceive that this being was the moon, and that he was talking only to avoid persecution. He was the author of several books connected with magic.

Penote.—An alchymist of the seventeenth century, who was reduced to the poorhouse, and used with some bitterness to say, that he desired no worse fate for his deadliest enemies than an inclination for following out the principles of alchymy.

Picus, John, Earl of Mirandola.—Born 1463, died 1494; author of a very curious treatise "On Gold," and of many curious Kabbalistic works. He is said not to have been an adept.

Postel, Guillaume.—A Norman Jesuit, born in 1510, of obscure parents, who left him an orphan at a very early age. His precocious talents soon raised him friends, and he became a servitor in the college of St Barbe. His vast learning brought him under the notice of Francis I., by whom he was sent to the Levant in search of valuable MSS. and antiquities. He is said by some to have been received into an Eastern fraternity. On his return to France, he was received with great honour, but was subsequently banished. He for some time led a wandering life, and fell under the censure of the Inquisition, by whom he was thrown

into a dungeon. He was ultimately released. He wrote "*Clavis Absconditorum*,"—a key to the things hidden since the commencement of the world.

Ragusa, George of.—A theologian, physician, and professor in the University of Padua. He published a work at Paris, in 1623, on the occult sciences—comprehending astrology, chiromancy, geomancy, magic, and the Kabbalah.

Rivière, Roch le Bailiff, Sieur de la.—A physician and astrologer, born at Falaise in the fifteenth century. He was body physician to Henry IV., and received many favours at the hands of his king. He died the 5th November, 1605. He wrote a Treatise on the Comet of 1577.

Spirinx, John.—A Belgian astrologer of the fifteenth century. He predicted to Charles the Bold his approaching death if he marched against the Swiss. This prediction was actually rejected with contumelious words on the duke's part; but the prophecy proved not the less true, although the duke died honourably fighting.

Stoffler.—A German mathematician and astrologer, who flourished towards the end of the fifteenth century. He announced the end of the world by water for the close of February, 1524—Saturn, Jupiter, and Mars, being in congress in Pisces. This prediction caused a great deal of alarm throughout Europe, but the affair did not come off—not a drop of rain fell.

Valentine, Basil.—Alchymist and philosopher, concerning whose existence many stories of the most contradictory nature have been told, he being made to have lived in the twelfth, the thirteenth, and the fourteenth centuries. He has been stated to have been a Benedictine monk of Erfurt. The discovery of antimony is said to be due to him, and there cannot be a doubt that he rendered valuable services to science. His works were very voluminous, but were not published till many years after his death, the date of which is uncertain.

Villiers, Florent de.—An astrologer who flourished in the times of Louis XI., and a great traveller. He was eternally on the wing through France from place to place—stopping at Montpellier, where he studied medicine. Then he went to Rome, Venice, Alexandria, Cairo, and finally entered the household of Duke John of Bourbon, whence he was taken into the service of the king, Louis XI., himself no mean student in the natural sciences, and accompanied him into Savoy to study the botany of that region. He remained in Switzerland for a long time, and finally settled at Lyons, built himself a library and workshop, married, and publicly held a school of astrology, which it is said King Charles VII. attended. He was accused, like most learned men of his time, of having a familiar demon.

This list of eminent persons connected with the occult sciences can hardly be regarded as complete, but it has been given in order that the readers of this book may at anyrate be brought to meditate for a time on the singular effect produced by a desire for knowledge, and also that its multiform influence will, despite education, evince itself according to the anthropological idiosyncrasy of the individual devoting himself to occult pursuits, even if they be innocent in their tendency and elevating in themselves. More important members of the occult body will be found already described, or in their proper places in the general body of the work.

ROSY CROSS. (See *Royal Order of Scotland.*)

ROSY CROSS.—To the Magi nothing is unknown, and they claim superiority and rank over all others, as Moses, Aaron, Hermes, Hiram, and others, did. To the Magistri are assigned the three principal sciences in a perfect degree. The Adepti Exempti are acquainted with the philosophic stone, commonly called the philosopher's stone; also with the Kabbalah and natural magic. The Majores possess the *Lapidem mineralem,* or magnet. The Minores are instructed in the nature of the philosophical sun, and thereby perform marvellous cures. The Philosophi are acquainted with botany, natural history, and other branches of science. The Practici are inured to hardship, and find from other sources the essential forces in the form of coin, which govern any body of men. They are invested with a knowledge of chaos, not perhaps a very desirable acquisition. The Theoretici are engaged, like many others, in that frightful hunt symbolized in Der Freischütz, where the wild huntsman comes along—the realization of gold without labour. Of the Juniores, it is only necessary to be said that they are learners, more or less diligent according to capacity. If students of Rosicrucianism would be content to adopt symbolical interpretations, they would progress in what is really pleasing in the science. (See *Rosicrucianism.*)

ROTA.—1. An ecclesiastical court at Rome formed of twelve bishops, one a German, another a Frenchman, two Spaniards, and eight Italians. 2. A club in England about 1650, which advocated the principle of government by rotation, somewhat after the fashion pursued at one time in ancient Athens.

ROTUNDA.—A building, round both within and without.

ROUGH ASHLAR. (See *Ashlar.*)

ROUGHCAST.—A species of plastering used in building on external walls, formed of a mixture of lime, shells, pebbles, and other rude material.

ROUND TABLE, KING ARTHUR'S.—It is traditionally asserted that King Arthur of Britain, whose existence is very doubtful, but

the date of whose death, according to the twelfth century *Chronicle of the Brute of England,* was A.D. 542, established an order of knighthood under this name. These knights were twelve or twenty-four in number, and were bound to appear at his court on certain solemn days, and were seated at a round table, which gave its name to the Order. The members of the Order were bound, after having given proofs of their valour, to defend widows, maidens, and children; to relieve the distressed, maintain the Christian religion, contribute to the support of the church, protect pilgrims, advance honour, and suppress vice. They were also enjoined to administer to the wants of wounded soldiers and to bury the slain; to ransom captives, deliver prisoners, and record all prominent events in connection with the history of the Order.

ROUND TABLE, KNIGHTS OF THE.—A convivial society meeting at the Round Table in St Martin's Court, St Martin's Lane, London.

ROUND TOWERS OF IRELAND.—These buildings, of which sixty-two remain, vary in height from 80 to 120 feet, and are found in many parts of Ireland. Their shape is cylindrical, having a single door about 8 or 10 feet from the ground, and a small aperture near the top. Many theories have been advanced as to their origin and object, but up to the present time scarcely anything definite is known concerning them. It is very probable, however, that one of the uses to which they were applied was to sustain beacon fires in times of war—an almost chronic condition in ancient Ireland. It is somewhat curious to find similar structures in Oriental countries—no doubt they had some connection with an early form of religious faith, but the idea, at one time entertained, that they were connected with Masonic initiation, may be at once dismissed as unworthy of notice.

ROWERS. (See *Knight Rower.*)

ROWLANDS.—A fraternity, by the title of the ancient and honourable family of the Rowlands, held their annual meeting at the Prince and Princess of Orange, Whitechapel Fields, *circâ* 1750. (See *Derisive Societies.*)

ROYAL AND SELECT MASTERS. (See *Vault.*)

ROYAL ARCH, ANCIENT. (See *Enoch.*)

ROYAL ARCH APRON.—A lambskin, lined and bound with scarlet, on the flap of which is a triple tau within a triangle, again surrounded by a circle.

ROYAL ARCH BADGE.—This consists of the triple tau, or three tau crosses joined at the feet thus,  . It is sometimes termed the "emblem of all emblems," and in the English Royal Arch lecture it is thus defined:—"The triple tau forms two right angles on each of the exterior lines, and another at the centre by their

union; for the three angles of each triangle are equal to two right angles. This, being triplified, illustrates the jewel worn by the companions of the Royal Arch, which, by its intersection, forms a given number of angles that may be taken in five several combinations." (See *Jewel, Royal Arch.*)

ROYAL ARCH BANNERS. (See *Arms of Freemasonry.*)

ROYAL ARCH CAPTAIN.—The sixth officer of a Royal Arch Chapter, according to the American rite. He represents the Captain of the King's Guards, and is seated in front of the Council, at the entrance of the fourth veil, which he guards. He is clothed in a white robe and cap, is armed with a sword, and bears a white banner, on which is a representation of a lion, the emblem of the tribe of Judah. Jewel: a triangular plate of gold displaying a sword. He is equivalent to a Junior Deacon in a Craft Lodge.

ROYAL ARCH CLOTHING.—This consists, in the American rite, of an apron, as previously described; a scarf of scarlet velvet or silk, on which is represented the words, "Holiness to the Lord," on a blue ground. If an officer, he has a scarlet collar, from which depends the jewel of his office. Every companion should also wear, at his button hole, attached by a scarlet ribbon, the general jewel of the Order.

ROYAL ARCH COLOURS.—The special colour of the Royal Arch degree is red or scarlet, symbolical of fervency or zeal. The colours employed in the decorations of a Chapter are blue, purple, scarlet, and white, in each case having a symbolical signification. (See *Veils of the Tabernacle.*)

ROYAL ARCH DEGREE.—At the present day, there is no degree so popular in England and America, as the Companionship of the Holy Royal Arch of Jerusalem; and its system has been so elaborately refined in all its parts, that it deserves the high favour it has attained. Yet, like Craft Masonry, its history is obscure, and its origin uncertain. It would appear, however, according to the best authorities, that not only has it arisen as a distinct branch of Craft Masonry at a period much less remote than that of the craft revival of 1717, but that it was introduced by the schismatic body known as the Ancient Grand Lodge, some two years after their secession in 1738. There can, however, be little doubt that it was formed upon imperfect traditions previously extant, and really pertaining to the Master Mason's degree, as the principal quest of the Companions is the discovery of that lost word, for which another was temporarily substituted in the Craft Third Degree; nor is it at all unlikely that the Mark degree owes such authority as it possesses to a similar condition of things; and this is further confirmed by the fact that manuscripts of importance were unquestionably destroyed by

scrupulous brethren soon after 1717. On the union in 1813, the Royal Arch was fully and formally recognised by the United Grand Lodge of England, and has since remained an important constituent of Craft Masonry, completing the series of symbolical teachings comprised in Freemasonry. The estimation in which it was held from the period of its introduction is shown by the terms in which Dermott and Oliver speak of it. By the former it is called "the root, heart, and marrow of Masonry;" and the latter says that "it is indescribably more august, sublime, and important than any which precede it, and is, in fact, the summit and perfection of ancient Masonry." This may be true, in point of symbolism; but it is evidently a fact that the addition of the Royal Arch, as a separate degree, was an after thought; and its admission at the union an act of compromise to conciliate then existing members of the schismatic Ancient Grand Lodge. In some form or other, however, we find ideas connected with many of the degrees in vogue on the Continent at an early day; and although it would be erroneous to say that the degrees of the Ninth Arch, Burning Bush, of the East or of the Sword, and similar degrees, contributed to the modern ritual of the Royal Arch, still in these degrees much is to be found of analogy—(see *Ramsay's Rite.*) It is certain that, as recently as 1758, the Constitutional Grand Lodge held no royal degree, for the Secretary in that year declared that the society was "neither Arch, Royal Arch, nor Ancient." Oliver thinks it certain that the Royal Arch was accepted by the Moderns about 1776, about the time of the dedication of the Freemason's Hall, this form of the Royal Arch being the invention of Dunckerley. America derived its Royal Arch warrants from the Athol or Ancient Grand Lodge, and it would seem that the Symbolic Lodge Warrant included the Royal Arch. The first distinct Grand Chapter, however, according to proofs in the possession of Brother Hughan, was formed in 1766, virtually under the wings of the "Moderns," although it had considerable difficulty in establishing its authority. There must, however, have been some original cause for the establishment of the Royal Arch, the lost word having been found by Brother Oliver, on an ancient tracing board, of the date of 1725; but in this case it was still not a separate degree. One great effect of the peculiar symbolism of the Royal Arch has been the cordial support by an influential and liberal-minded number of our fellow-countrymen, those who still preserve the ancient faith of Judaism without allowing it to militate against their obligations of nationality, and all must agree that the abolition or modification of the Royal Arch would result in much Masonic disorder and dissatisfaction. The principal officers

of a Royal Arch Chapter in England are Zerubbabel, Haggai, and Joshua: there should also be three Sojourners and two Scribes, Ezra and Nehemiah, together with a Treasurer and Janitor; and in the English system of Freemasonry, the Royal Arch degree is the fourth, attainable after twelve months' majority as a Master Mason. In Scotland, it is necessary to have taken the Mark, Past, and Excellent Masters' degrees. The legend in the Irish rite is different, alluding to the discovery of the Book of the Law in the Temple by Hilkiah (B.C. 624); the preliminary degrees are Past, Excellent, and Super-Excellent. The American Chapters differ in some respects, especially in the arrangement of the three principals—Priest coming first, King second, and Prophet third, with a Scribe, Captain of the Host, Principal Sojourner, Royal Arch Captain, and three Masters of Veils. Although the building of the Second Temple forms no unimportant feature in this degree, it is evident that the discovery of the Lost Word is the main purpose. As to the other details, they have already been explained under former titles. (See *Apron, Jewel, Royal Arch,* and other articles.)

ROYAL ARCH, GRAND.—Thirty-first degree of the Rite of Mizraim.

ROYAL ARCH JEWEL. (See *Jewel, Royal Arch.*)

ROYAL ARCH, RAMSAY'S. (See *Royal Arch.*)

ROYAL ARCH OF ENOCH. (See *Enoch.*)

ROYAL ARCH OF SOLOMON.—Identical with the Knights of the Ninth Arch and that of Enoch. (See *Enoch.*)

ROYAL ARCH OF ZERUBBABEL.—So called to distinguish it from the Royal Arch of the High Degrees. (See *Royal Arch.*)

ROYAL ARK MARINER.—A side degree, usually called Ark Mariner, conferred on Royal Arch Masons in England and Scotland, under the authority of the Grand Mark Lodge of England and Grand Chapter of Scotland. (See *Noachidæ.*)

ROYAL ART.—Masonry is thus called, because its objects are so beneficent that princes of the blood royal at all times have followed its great restorer Solomon, in patronising and protecting architecture in all its forms, whether castellated, ecclesiastical, or secular. It is also distinguished as a Royal Art, because to attain distinction in its operative and speculative branches requires a keen sense of beauty, a just hand ready to adorn and perfect any edifice, and strength to move great weights by apparently small appliances.

ROYAL AXE.—This degree, which is now the 22° A. and A. Rite, was instituted to commemorate the services rendered to Masonry by the "mighty cedars of Lebanon." In the traditional history of the degree, we are told that the Sidonians were employed to cut cedars on Mount Lebanon for the timbers of Noah's ark—an

obvious anachronism, as Sidon was not in existence in Noah's time. The descendants of the Sidonians also cut cedars for the construction of the ark of the covenant, which could not be, for similar historical reasons. Still later, their posterity hewed down the trees for King Solomon's Temple, and Zerubbabel again called in their services on the occasion of the rebuilding of the second temple. All these statements show that some occult symbolism underlies the legend. Apron: white, lined and bordered with purple, bearing the device of a round table on which lie architectural designs; the flap is ornamented with a three-headed serpent. Jewel: a golden axe, with particular initials. The Lodge is termed a College.

ROYAL LODGE.—The English Royal Arch Lectures say that the Royal (or Grand) Lodge was held at Jerusalem, on the return of the Babylonian captives, in the first year of the reign of Cyrus, the Principals of which were the noble Zerubbabel, Haggai the prophet, and Joshua the high priest.

ROYAL MASTER.—Eighth degree of the American Rite, and first of those conferred in a Council of Royal and Select Masters. It is evidently a theatrical extension of the Master's degree, borrowed, like the remainder of the cryptic degrees, from the A. and A. Rite. (See *Vault.*)

ROYAL ORDER OF SCOTLAND.—An order of Freemasonry peculiar to Scotland, conferred upon members of the Royal Arch, having two degrees—1. Heredom. 2. Rosy Cross, thus literated, H. R. D. M. and R. S. Y. C. S. According to the legends of the former degree, the Culdees purified the third degree of Craft Masonry from any Pagan taint; while the second is an order of Civil Knighthood, said to have been founded by Robert the Bruce after the battle of Bannockburn. The King of Scotland is Hereditary Grand Master of this Order, and a vacant chair is reserved for him at all meetings.

ROYAL PRIESTHOOD.—Fifth degree of the Initiated Brothers of Asia, sometimes also called True Rose Croix.

ROYAL SECRET. (See *Sublime Prince of the Royal Secret.*)

ROYAL STAG SOCIETY.—Was held every Monday evening at seven o'clock at the Three Tuns, near the Hospital Gate, Newgate Street, from 1745 to 1770. (See *Derisive Societies.*)

ROYALIST SOCIETY.—An association in Spain under Ferdinand VII., having reactionary tendencies.

R. S. Y. C. S.—An abbreviation of Rosy Cross, in the Royal Order of Scotland.

RUDD, DR.—A west country Rosicrucian and Quietist of whom very little is known, except that he has left behind him six quarto volumes of Rosicrucian lore, now in the British Museum, Har-

leian MSS., Nos. 6481 to 6486. In the Rosicrucian, Vol. II., p. 65, will be found a specimen of the style of this author.

RUFFIANS.—The appellation of the assassins of Hiram Abiff, in English Masonry; numerous and widely different names have been given to them, and these are given under their respective heads.

RULE.—An instrument by which proportion is ascertained, measurements made, and straight lines drawn. It is, in Symbolical Masonry, the peculiar attribute of the Actual Master and Past Master, and is introduced to his notice to impress upon him the absolute imperativeness of rigid rectitude and unswerving devotion to the paths of virtue, while his general conduct should be measured by gradations of firmness and justice. Thus a Past Master of an earthly Lodge may by this rule attain an honoured place in the Grand Lodge in Heaven. It is an error to confound this instrument with the twenty-four inch gauge.

RULE OF THE TEMPLARS. (See *Templarism.*)

RUSSIA.—Freemasonry introduced into Russia by the Grand Lodge of England in 1731, Captain John Philips being the first Provincial Grand Master. A Lodge was said to have been established in 1732 at St Petersburg; but the earliest notice of regular lodges we possess points to the Lodge of Silence in the capital, and the North Star Lodge at Riga, about 1750. In 1763, the Empress Catherine II. declared herself patroness of the order. The Rite of Melesino, named after its inventor, was introduced about 1765—(see *Melesino, Rite of.*) A National Grand Lodge was formed by twelve Lodges in 1783, on the basis of the Swedish system, and for a few years Masonry flourished with great activity; but, in 1794, Catherine withdrew her protection, being afraid of the political condition of France. The Lodges were then closed down by the brethren, and the Fraternity became dormant in that country. Paul I., in 1797, at the instance of the Jesuits, placed formal interdict upon the Freemasons of the empire; but it is difficult to understand how the Head of the Orthodox Greek Church could be controlled by Roman Catholic authorities. It is well known that Russia has ever suffered from innumerable sects starting up unexpectedly, and perhaps it is rather to this cause than to the representations of the Jesuits that we may attribute the suppression of an institution so directly useful to the state in principle and mode of action. In 1803, Boeber, a counsellor of state, obtained a revocation from Alexander I., and the Czar was himself initiated, but the political exigencies occurring in Poland brought a decree, 12th August, 1822, closing all Lodges, and forbidding the erection of any further temples. It is, perhaps, the prevalence of the High Degrees which actuated the Czar in this course.

Ancient Craft Masonry has never done any harm in any country, but the interference with the prerogative of the Sovereign by the conference of pseudo-chivalric degrees in the higher orders of Masonry has very often acted to the disadvantage of Masonry in general.

S.

S, the nineteenth letter of the English alphabet. As a numeral it denoted sixty. The sacred letter of the Hebrews was Samech, ס; and the holy name of God is Somech, סוֹמֵךְ, *Fulciens* or *Firmas.*

SAAHS.—A Hindu sect, somewhat resembling the Quakers, who have embraced Christianity. They abound about Furruckabad and Murzapore.

SABAOTH.—A name of God constantly occurring in the prophetical books of the Old Testament.

SABBATIANS.—Followers of Sabbatius, a Jew, converted to Christianity in the fourth century. He attempted to maintain the Old Covenant as well as the New, and insisted that they were both compulsory.

SABELLIANS.—Disciples of an Egyptian philosopher of the third century, who taught that there was only one person in the Godhead, and that the Word and Spirit were only emanations or functions of the Deity.

SABIANISM.—The religion of the ancient Chaldees. They believed in the Unity of God, but adored the stars as well, or rather the angels and intelligences, supposed to reside in them, and to govern the universe under God himself. They believed that the souls of the wicked would be punished for nine thousand years, but would be finally restored and forgiven. They prayed thrice a-day, and offered sacrifices, but did not partake of them.

SABIANS. (See *Johannite Christians.*)

SACCOPHORI.—A sect of Christians, so called because they always went clothed in sackcloth, and affected great austerity of life.

SACELLUM.—In Roman architecture, a small enclosed space without a roof; and in ecclesiastical architecture, a small monumental chapel within a church.

SACKCLOTH.—A symbol of grief in the Rose Croix ritual.

SACRARIUM.—A little room in a Roman house, dedicated to some particular deity; also the adytum of a temple.

SACRED ASYLUM.—Applied to chapters, councils, and senates in the high degrees.

SACRED LAW, VOLUME OF THE.—The Bible is thus named in Masonry.

SACCA, FRATRES DE.—A penitential order of Begging Friars (*de penitentiâ Jesu*), to whom some ground was given in the Old Jewry, London, in the time of Henry III., taken from the Jews who had there built the first synagogue in England. With the sarcasm of history, it has passed to the possession of the City Police Force, and is now occupied by the members of that body.

SACRED LODGE.—The Sacred Lodge was that over which King Solomon, Hiram, king of Tyre, and Hiram Abiff presided, and was held in the bowels of the sacred Mount Moriah, under the part whereon was erected the Sanctum Sanctorum of the Temple.

SACRED FIRE, DOCTOR OF THE.—70° of the Rite of Memphis.

SACRIFICANT.—A degree in the archives of the Lodge of Saint Louis des Amis Réunis, at Calais; also called Sacrificer, and named in Pyron's list.

SACRIFICE, ALTAR OF. (See *Altar.*)

SADDER.—A summary of the Zendavesta of the Parsees.

SADDUCEES.—One of the sects of the Jews existing at the time of Christ, who followed Zadok, himself a disciple of Antigonus Saccho. They denied the doctrine of the immortality of the soul, and that of the resurrection.

SAGE OF HELIOPOLIS.—73° of the Rite of Memphis.

SAGE OF SIVA.—63° of the Rite of Memphis.

SAGE OF TRUTH.—A degree in the Antient and Primitive Rite.

SAGE, SUBLIME, OF THE LABYRINTH.—61° of the Rite of Memphis.

SAGITTA.—A term for the keystone of an arch.

SAINT ADHABELL. (See *Amphibolus.*)

SAINT ALBAN.—The proto-martyr of England, born at Verulam or Saint Albans, in Hertfordshire, in the third century. He is the reputed legendary introducer of Freemasonry into England, but without much evidence. He suffered death in the persecution of the Emperor Diocletian. (See *Grand Masters of Freemasonry.*)

SAINT ALBANS, EARL OF.—Said to have been elected G. M. in 1663.

SAINT ANDREW'S DAY.—The 30th November, on which the Grand Lodge of Scotland holds its Annual Festival. Saint Andrew is the Patron Saint of Scotland.

SAINT AUGUSTINE.—According to tradition, G. M. in A.D. 557.

SAINT BERNARD, OF CLAIRVAUX.—A man of extreme piety and learning in the twelfth century. In 1128, he was present at the Council of Troyes, where his influence procured the confirmation of the Order of Knights Templar, and he is the reputed author of their Rule or Statute.

SAINT CONSTANTINE, ORDER OF.—Instituted 313; also known as the Order of the Golden Angel, and sometimes as that of Saint George. The Abbé Giustiniani, who asserted himself to be a Knight and Grand Cross of the Order at Venice, in 1692, declared it to be the

most ancient order of knighthood in the world. But it does not seem in reality to be older than the twelfth century. It is true, letters of Pope Leo to the Emperor Marcian, in 456, have been produced, confirming the order under the rule of Saint Basil, and other letters from the Emperor Leo I., in 489; but they are mere forgeries, deposited in the archives in 1533, together with other documents of a like nature. These papers were made out by order of the Emperor Isaac Angelus Comnenus, in 1190, who has been called the reformer of the order, but who was in reality its founder. The sign of the order is a red cross, in the form of four fleurs-de-lis, joined at the extremities and bordered with gold, with the four letters I. H. S. V.—*In Hoc Signo Vinces.* In the centre is the monogram for Christ, expressed by X and P joined, with A and Ω on either side. The Grand Mastership was vested in the House of Comnenus for ever, but, in 1699, Andrew Angelus Flavius Comnenus, titular Prince of Macedonia, and Duke of Dravasto, resigned this dignity to Francis Farnese, reigning Duke of Parma, to him and his heirs for ever. This transfer was solemnly approved by Innocent XII., and confirmed by a brief dated 29th October, 1699. In 1735, the house of Farnese became extinct, and Don Carlos, the infant of Philip V. of Spain, became Duke of Parma and Placentia, and was entitled, through his mother, Elizabeth Farnese, to the Grand Mastership of the order. He afterwards became Grand Duke of Tuscany and King of Naples. It was finally declared a royal order, and ranks next to the Order of Saint Januarius, which was created in 1738. The Prince Rhodocanakis, Grand Master Mason of Greece, disputes the validity of the above revival and transfer, and claims the order for his own family, as heir-general.

SAINT DOMINGO.—Masonry introduced, according to Rebold, in 1746. Morin was there in 1761, and adopted this island as the seat of his Grand Priesthood, when deputed to spread the Rite of the Emperors of the East and West, from which the A. and A. Rite of the present day is derived. A Grand Lodge exists in the Haytian portion of the island, but has not received universal recognition. The Grand Lodge of Saint Domingo was organized 11th December, 1858. Masonry is not in a very flourishing condition, owing to the frequent political changes occurring there.

SAINT GEORGE'S DAY.—The 23d of April. Saint George is the Patron Saint of England and Russia, and the English Grand Lodge Constitution provides that there shall be a Masonic festival on the Wednesday next following Saint George's day, which shall be dedicated to brotherly love and refreshment. No private Lodge within the London district shall have a Masonic feast on the day of the grand festival.

SAINT GERMAIN, THE COUNT OF.—This enigmatical personage, like the Man in the Iron Mask, has puzzled many people. Even the astute monarch, Frederick II. of Prussia, called him "a man no one has ever been able to make out." His origin is doubtful; one account says he was born at Letmeritz, in Bohemia; by the Marquis de Crequy he was pronounced to be an Alsatian Jew, of the name of Simon Wolff, born at Strasburg, about the beginning of the eighteenth century; others affirm that he was a Spanish Jesuit, named Aymar; while others again state that the true name of this remarkable personage was the Marquis de Betmar, and that he was born in Portugal. But the most reasonable theory makes him the natural son of an Italian Princess, born at San Germano, in Savoy, about 1710; his father being one Rotondo, a tax-collector of the district. That this would seem to be true, is borne out by the fact, that he spoke all the languages he knew with a strong Italian accent. He was first heard of in Europe as the Count de Saint Germain, in 1750, when the Marquis de Bellisle made his acquaintance in Germany, and induced him to come to Paris, where he was soon introduced to the Marquise de Pompadour. This fixed his destiny, and rendered him a favourite at Court. He was singularly handsome, a great proficient in music, especially upon the violin. Indeed, he wrote a musical work, "*La Musique Raisonné*," which was published in England for private circulation. He was also an able magician and diviner, and practised many higher branches of the magical art. In 1760, he was sent by Louis XV. to negotiate a peace with England; but M. de Choiseul, then Prime Minister of France, wrote secretly to Pitt to have him arrested as a Russian spy. For this there would seem to have been some reason, as he was the inseparable friend of Prince Lobkowitz. The fashion of the times warranting it, he was an inveterate gambler, and won fabulous sums, which he spent with equal munificence. And Masonry being then in the ascendant, he laid claim to the highest rank, and asserted himself to be over five hundred years of age. He spoke English, French, Spanish, Portuguese, Italian, German, Russian, Polish, Swedish, Danish, and many Oriental languages, with equal facility; and he laid claim to powers over the spiritual world, into which he used to pass in a trance condition, long before Mesmer had methodized that peculiar form of psychology. His own pretensions were amazing. He said he had been born in Chaldæa, and professed to possess the secrets of the Egyptian sages. He claimed to have been personally intimate with the Saviour and his Twelve Apostles, and to have reproved Peter for his bad temper. As to modern history, he conversed with ease and anecdotical power—mentioning obscure points without refer-

ence to himself, and correcting errors which had crept into the records. His power of prediction was verified in the case of King Louis XV., respecting whom he made a remarkably accurate prophecy His gift of memory was also amazing. After reading through a newspaper of the day, he could from memory repeat every word it contained; and he also exercised the rare faculty of duality of brain, writing a love-letter with one hand, and a verse with the other. Sealed letters he could read at a glance; and the most recondite and difficult problems were solved by him. His "Aqua Benedetta" was the true Elixir of Life, and he was never seen to eat or drink by any one. He declared himself in possession of the art of transmutation of metals, which he had learnt in Hindustan; and, by the assistance of the Brahmans, he had acquired the art of the artificial crystallization of pure carbon; in other words, the production of the diamond. In 1780, when on a visit to the French ambassador to the Hague, he broke to pieces with a hammer a superb diamond of his own manufacture, the counterpart of which, also manufactured by himself, he had just before sold to a jeweller for 5500 louis d'or. His political importance was evidently great, as he was concerned in the conspiracies of 1762 at Saint Petersburg, and ten years afterwards Count Orloff received him with joy at Vienna, accosting him as "*caro padre*," and presenting him with 20,000 sequins He became intimate with, and fascinated Frederick the Great at whose Court he remained a long time. In 1774, he went to live at Schwalbach, in Germany, under the name of Count Tzarogy, but afterwards travelled much in Italy and Denmark. He declared that he was tired of immortality in 1783, and resigned it at Eckernfiorde, in Schleswig. He founded the Society of Saint Jackin, afterwards known as the Saint Joachim. His mantle fell on Cagliostro. He had numerous aliases—in Venice he was known as the Count de Bellamura; at Pisa, as the Chevalier de Schöning; at Milan, as the Chevalier Welldone; and at Genoa, as Count Soltikow. There can be no doubt of his attainments. It was sometimes said that he was the famous Althotas, but it was not the case. (See *Lascaris.*)

SAINT JACKIN OR JOACHIM, SOCIETY OF. (See *Saint Germain, The Count of.*)

SAINT JOHN, FAVOURITE OF.—1. 7° Swedish Rite. 2. 7° Prussian System. 3. 6° Knights of the East and West.

SAINT JOHN, FAVOURITE BROTHER OF.—8° Swedish Rite.

SAINT JOHN, LODGE OF (See *Lodge of Saint John.*)

SAINT JOHN OF JERUSALEM, KNIGHT OF. (See *Knight of Saint John of Jerusalem.*)

SAINT JOHN'S MASONRY AND SAINT JOHN'S ORDER.—The three symbolical degrees are sometimes thus named.

SAINT JOHN THE ALMONER.—Son of the King of Cyprus, born in the sixth century, and Patriarch of Alexandria. Bazot says that this is the historical saint (festival day, 11th November, Greek Church, and 23d of January, Roman Church) of Freemasonry. (See *Johannite Christians.*)

SAINT JOHN THE BAPTIST.—Esteemed one of the patron saints of Masonry, and, in fact, the chief one. The Grand Lodge of England was revived on Saint John's day, 24th June, 1717, and the annual festival was held on that day until 1727, when it was held on Saint John the Evangelist's day, 27th December. The festival of the Baptist was also kept up by the Grand Lodge of Scotland until 1737, when the annual election was changed to Saint Andrew's day.

SAINT JOHN THE BAPTIST, DISCIPLES OF.—An Asiatic Society of great antiquity, the date of its foundation being unknown. It is said to have originated with the immediate followers of Saint John, who fled from Judæa immediately after the decapitation of their master. The doctrines of this society are purely mystical; the highest virtues are inculcated and rigidly practised, and there were three degrees in their order of priesthood. There seems to be some similitude between them and the Primitive Christians, especially in the institution of agapæ or love feasts.

SAINT JOHN THE BAPTIST, KNIGHT OF.—Was formed in Ireland, but is now extinct.

SAINT JOHN THE EVANGELIST.—The other patron saint of Masonry, but adopted as such at a comparatively recent period, long after the sixteenth century. (See *Dedication.*)

SAINT LEGER. (See *Aldworth, Hon. Mrs.*)

SAINT MARTIN, LOUIS CLAUDE DE.—Born at Amboise, in France, 18th January, 1743. A mystical writer of great influence. He originally entered the army, but after six years of service retired from an occupation so distasteful, and devoted himself to what was then termed the *belles-lettres.* He passed much of his time in travelling through Switzerland, Germany, England, and Italy, and for some years fixed himself in total retirement at Lyons. Afterwards he removed to Paris, and, unappalled by the terrors of the French Revolution, continued his theosophical studies throughout that eventful period. He was an ardent disciple of Jacob Boehme, concerning whom the following lines may be quoted here in an apposite manner:—

> "Whate'er the Eastern Magi sought,
> Or Orpheus sung, or Hermes taught,

Whate'er Confucius would inspire,
Or Zoroaster's mystic fire;
The symbols that Pythagoras drew,
The wisdom god-like Plato knew;
What Socrates debating proved,
Or Epictetus lived and loved;
The sacred fire of saint and sage,
Through ev'ry clime, in every age,
In Behmen's wondrous page we view,
Discovered and revealed anew.
'Aurora' dawned the coming day,
Succeeding books meridian light display.
Ten thousand depths his works explore,
Ten thousand truths unknown before.
Through all his works profound we trace
The abyss of nature, God, and grace.
The seals are broke, the mystery's past,
And all is now revealed at last.
The trumpet sounds, the spirit's given,
And Behmen's is the voice from heaven."

Animated by such ideas as these, Saint Martin continued to labour at the mystical side of Freemasonry, which had been the work of Martinez Paschalis, and he subsequently thought to improve on the system of his master, adding also views taken from Swedenborgian philosophy. Saint Martin having published a book in 1775, "On Error and Truth; or, Men recalled to the Universal Principle of Science," this work became exceedingly popular, and passed through five editions between 1775 and 1784. The Rectified Rite of Saint Martin originally consisted of ten degrees, but was afterwards reduced to seven. Personally, Saint Martin was amiable, erudite, and charitable. Very few enemies were made by him during his lengthened career. His system was introduced into Pussia, and the Martinist Lodges of Masonry were ever held in high esteem. He adopted certain ideas evidently at variance with the archæological history of Masonry; but as a symbolical completion of the design, everything enunciated by him deserves the careful study of the intelligent theosophist. (See *Gichtel.*)

SAINT METHODIUS.—A father of the Church in the first century. Among his works, although unrecognised in patristic literature, is a prophetic apocalypse, which has been printed in the "*Liber Mirabilis,*" and there ignorantly attributed to one Bermechobus, a corruption of the abbreviation Bea-Methodius, for Beatus Methodius. It contains prophecies relating to the history of the world, some of which have yet to be fulfilled.

SAINT NICAISE.—A work was published in Frankfort, in 1755, called "Saint Nicaise; or, a Collection of remarkable Masonic Letters for Masons and Non-Masons." It was actually written by Dr Starck, although it purported to be a translation from the

French. It defended Starck's system of Spiritual Templarism. It was answered by Von Sprengeisen in a work entitled "*Anti-Saint Nicaise;*" and this work, with the "*Archimedes*" and the "*Scalá Algebraica Œconomica,*" are now very rare.

SAINT PATRICK, FRIENDLY BROTHERS OF.—A Protestant society, the meetings of which are termed "knots," existing in Ulster and London.

SAINT PAUL'S CATHEDRAL.—It was the favourite theory of Lessing that Freemasonry took its rise from the construction of this edifice; but, however specious this argument, so many circumstances have since become known that it is undesirable to rely upon the theory as truth. The evidence is insufficient on either side, as in so many other circumstances of Masonic history. It was said that the Freemasons of Sir Christopher Wren's time met in a vault of Saint Faith's, beneath the cathedral, as the York Masons were said to have met in the crypt of York Minster; but there is no proof of this, and no likelihood of any proof ever being discovered.

SAINT SEPULCHRE, HOSPITALLERS OF. (See *Knight of the Holy Sepulchre*).

SAINT THOMAS AQUINAS. (See *Thomists.*)

SAINT VICTOR, LOUIS GUILLEMAIN DE.—Author of several French books on Adonhiramite Masonry, 1781-1787. His opinion was that Masonry could be traced to the Egyptian priesthoods.

SAINTE CROIX, EMANUEL JOSEPH GIULHEM DE CLERMONT-LODÈVE DE.—A French antiquary, born in 1746, and died in 1809. He published two valuable volumes, entitled "Historical and Critical Researches into the Mysteries of Paganism," in 1784.

SAINTONGE.—A society held at the Excise Coffee-House, Old Broad Street, in the last century.

SAINTS, NEW SOCIETY OF THE.—Founded by Israel, the thaumaturgist, in Podolia, about 1740.

SAKINAT.—The Shekinah—Divine presence; also tranquillity of mind. (See *Shekinah*).

SALA-EDDIN.—Sultan of the Egyptians and Syrians in the time of Richard Cœur-de-Lion. It is said that Saladin, as he is commonly called, received knighthood at the hands of his adversary, and in return communicated to him the secrets of the Order of Ishmael.

SALAM ALEICA, AL (*Pax tibi* and *Som aleica, Al,* Mischief be to thee).—Two Arabic modes of salutation and exclamation. Used in the Order of Ishmael.

SALAMANDERS.—The members of this society used to meet about 1770, at the Bull and Anchor, near Hammersmith.

SALATHIEL (Hebrew, שְׁאַלְתִּיאֵל, *Deo postulatus*).—A word used in the eighteenth degree.

SALFI, FRANCESCO.—Born at Cozenza, in Calabria, 1st January, 1759; died at Passy, near Paris, September, 1832. He was the author of many works on political economy and history, and in 1811 received a prize from the Livorno Lodge for an "Essay on the Utility of Freemasonry as a Philanthropic and Moral Institution."

SALII.—Priests of Mars, who danced through the streets of Rome, on certain solemn occasions, in an appropriate costume.

SALIX (An Urn).—(1.) Used in Napoleonic Masonry. (2.) It is also a word used in the Rite of the Council of Emperors of the East and West, and thence transferred to the Ancient and Accepted Scottish Rite, 32°

SALLE DES PAS PERDUS (Hall of Lost Footsteps); German, *Vorhof* or Forecourt.—The ante-room of a Lodge; it is not ceremonial, and merely a general term.

SALOMONIS SANCTIFICATUS ILLUMINATUS, MAGNUS JEHOVA.—The title of the president of the third class of an Illuminated Chapter in the Swedish Rite.

SALT.—Used in addition to corn, wine, and oil, in the Swiss Rite, as an element of consecration, and regarded as a symbol of wisdom and strength.

SALUTATION, VISITOR'S.—Formerly greatly in use, but now obsolete, at least in the English system. A strange brother would, in the last century, say in reply to the W. M. as to whence he came, that he came from the Brethren and Fellows of such and such a Right Worshipful and Holy Lodge of Saint John, "in whose name I come, and greet you thrice heartily well." It formed an integral part of the system, and was wholly independent of the production of the certificate. In the same way, it was and is customary to prefix the letters S.·.S.·.S.·. to any written *balustre* —the initial of Salutem or Health. The Masonic Salute in use in the old Operative Lodges has reference to this.

SAMANEANS.—A sect of Indian philosophers believing in one God, but holding that He takes no interest in the affairs of the world, leaving them to inferior beings.

SAMARITAN, GOOD.—An American adoptive degree.

SANCTUARY, GUARDIAN OF THE.—75° of the Rite of Memphis.

SANCTUM SANCTORUM.—The Holy of Holies.

SAND.—In the Egyptian mysteries, sand was esteemed of an evil or Typhonic character, being inimical to Osiris, the benevolent god of agriculture.

SANHEDRIM.—The highest judicial tribunal among the Jews, composed of seventy-two members, besides its president, the High Priest, and was instituted by Moses on the occasion

of a rebellion in the wilderness. They met in an apartment in the form of a rotunda, half of which was built within the temple, and half beyond its precincts. The Nasi or Prince presided, with his deputy, named Ab beth dini, on his right hand, and the sub-deputy, Chacon, on his left; the others sat around in a semicircle. It has been thought that some of the arrangements of a Royal Arch Chapter were derived from this; but this is an error, as there was no Sanhedrim in the time of Zerubbabel, this court having been established after the Macedonian conquest.

SAPICOLE, THE.—A degree named in the lists of Fustier and Viany.

SAPPHIRE (Hebrew, ספיר) —The second stone in the second row of the High Priest's breastplate—appropriated to Naphtali.

SAPPHO, SOCIETY OF.—An order of semi-Masonic character, originated about 1774, and confined to women. It was in some way connected with the Girondist party, and became extinct with their fall.

SARDIUS (Hebrew, אדם).—The first stone in the first row of the High Priest's breastplate, and appropriated to the tribe of Reuben.

SARSENA.—A work by Gerlach, which appeared at Bamberg, in 1817, professing to reveal much of the interior doctrine of Freemasonry, but it has in reality nothing of authority.

SASH.—Sashes are worn in France, but not in England, except in the Royal Arch and the high degrees. (See *Zennaar.*)

SASTRA.—A Hindu book of sacred law. Of these there were six, and the Hindus taught that they contained all learning; they were the Veda, the Upaveda, Vedanga, Purana, D'herma, and Dersana.

SATANIANS.—A sect, in early Christian times, which taught that as Satan was powerful it was wise to respect and adore him, so that he might be propitiated.

SAT B'HAI, ROYAL ORIENTAL ORDER OF THE.—An order incorporated with that of Sikha. It originated in India, and is so named after a bird held sacred by the Hindus, and known to naturalists as the *Malacocercus grisius*, whose flight, invariably in sevens, has obtained for the rite the appellation of the seven (*Sāt*) brethren (*B'hai*). The last meeting in India was held at Allahabad (Pryaya or Prāg), in the year 1845. It is divided into seven degrees (but, with Sikha, composed of the Sponsors, *nine*), the first being the highest, *i.e.*, 1. Arch Censor. 2. Arch Courier. 3. Arch Minister. 4. Arch Herald. 5. Arch Scribe. 6. Arch Auditor. 7. Arch Mute. The three last degrees are, under certain limitations, open to both sexes, and none but Master Masons are admitted into the first four degrees. The officers consist of an Arch Registrar, Arch Secretary, Arch Treasurer, Arch Emissary, Arch Arbiter

(who must be an Arch Censor), and Arch Illuminator. For the first year of membership the signs and passwords are tentative, but after that period the probationers receive them perfected. The city of Allahabad, anciently called Pryaya or Prāg, and, by the Mohammedans, Iliabāz, contains many relics of the early Hindus; and, as occupying that point where the Jumna and Ganges unite, it has always been regarded with the greatest veneration. A third river, representing the *Sacti* of Brahma, as the other two do those of Vishnu and Siva, is believed to unite its waters by a subterranean outlet from a well in the fort with the other rivers, thus symbolizing the Triad. The fort, which occupies the *delta* [reversed] as it were, bears evidence of having been frequently rebuilt. Here is to be seen a subterranean temple, and one of the celebrated columns of Asoka. Numerous ancient sculptured stones are found utilised in the more recent structures, and on these are *irregularly* carved many of the *well-known symbols of Masonry*, dating from an extremely remote period. These have been transmitted through the present order, and attest the fact, if fact it be, that the great architect of Solomon's temple derived much of his mystic lore from the land which, according to Thornton and others, was the cradle of the earliest civilization. The present order, derived from such a source, is especially interesting. Its practical uses are also obvious, and as an institution for developing Masonic archæology, it will probably find many supporters in the lands to which it has immigrated. The principles of the order are Masonic, and include the preservation, in its original Archaic purity, of Craft Masonry; the support of duly constituted authority wherever found; sympathy with all branches of the Aryan race, and the cultivation of a fraternal sentiment, more especially towards the Hindus; and it inculcates the study of Hindu literature and archæology. As regards *Sikha*, the *Sponsors* preside over the united order, but in other respects they delegate much of their authority to the Arch Censors. Promotion is by selection of the Sponsors on the nomination of the Arch Censors. Finally, the jewel of the order [exclusive of the jewels peculiar to the Sponsors] is of gold, enamelled red and gray, with a Sanskrit legend or motto, and jewelled in the centre. The order is now firmly established in England and Scotland, and has branches in America, Austria, and other countries. The ceremonies are of an august nature, and the ritual is elaborate, and yet appeals forcibly to the good sense of the members. It is impossible to say more in this place respecting it; but its Masonic value is highly appreciated by eminent brethren all over the world; and there can be no doubt

that its ashayanas or meetings will effect substantial good in maintaining Masonry in a healthy and active condition.

SATRAP.—The title of a Persian governor of a province, according to the Greeks. Satraps are alluded to in the Red Cross degree, and in that of Prince of Jerusalem.

SAVALETTE DE LANGES.—Founder of the Rite of Philalethes of Paris, in 1773, and president of the Masonic Congress at Paris, of 1785 and 1787. He died about the beginning of the First French Revolution, and left behind him manuscripts and documents of great value, which passed to the Philosophic Scottish Rite, formed of the Lodges of Saint Alexander of Scotland and of the Contrat Social.

SAXONY.—The first Lodge in Saxony was formed at Dresden in 1738; and in 1741 and 1742 two others were founded at Leipzig and Altenburg. The Grand Lodge was established in 1812.

SAYER, ANTHONY.—Elected Grand Master at the revival of 1717, and succeeded by George Payne. He was appointed S. G. W. by G. Master Desaguliers, in 1719; and we last hear of him as being present at Grand Lodge, in 1730, when he appeared as the oldest Past Grand Master. He seems to have been a man of amiable and cultivated mind, and his portraits after Highmore, in mezzotint, are not uncommon.

SCABELLUM.—A species of pedestal for supporting busts and statues.

SCALD MISERABLES.—In 1741, on the 9th of March, a number of individuals, in derision of Freemasonry, paraded the Strand on foot and on horseback, with ludicrous designs, under the leadership of Paul Whitehead and Carey. First, we read in a contemporary account, came a number of persons on jack-asses, with cows' horns in their hands; then a kettle-drummer on a jackass, with two butter tubs as drums; next, two carts drawn by the same animals, containing the stewards, with ludicrous insignia of the mock order; following this was a mourning coach, containing the mock G. M. and Wardens, the horses of which were all of different sizes; and finally, came a tremendous body of the mob. They came as far as Temple Bar, and saluted their brethren of the real order, who repaid them, it is said, by a good-humoured reception, calculated to discomfit their plan. Afterwards, in the same year, another procession of a similar character, consisting of bootblacks, chimney sweepers, &c., with absurd symbols carried before them, attempted to disturb the annual procession of the 27th April, but were apprehended by the constables, and laid by the heels in gaol.

SCALD, SUBLIME.—57° of the Rite of Memphis.

SCALES, PAIR OF.—A symbol in the degree of Princes of Jerusalem.

SCALLOP SHELL.—This, with the staff and sandals, forms part of

the costume of a Masonic Knight Templar. By naturalists, it is called the *pecten Jacobæus*, from being used as a sign that the pilgrim was on his way to the shrine of Saint James of Compostella, in Spain. Pilgrims from Rome wore the keys, those of Saint James the shell, and those from the Holy Land palm branches, whence the word *palmer*.

SCANDINAVIAN MYSTERIES.—This form of worship was introduced into the north of Europe, probably before the Christian era, by Sigge, a Scythian chieftain and priest, who was afterwards known as Odin. It involved, like the Masonic myth, an initiation and a murder. However, it is only really the usual strife between good and evil.

SCANTLING.—1. In architecture, the measures of the breadth and thickness of a piece of wood. 2. A term for a piece of timber under five inches square.

SCAPULAR.—A portion of the dress of certain Roman Catholic orders, consisting of two narrow strips of cloth, worn over the gown and extending to the feet. It is worn in honour of the Virgin Mary.

SCARFING.—In architecture, the joining of two pieces of timber by bolting or nailing them transversely together.

SCARLET. (See *Red.*)

SCHAW MANUSCRIPT.—A code of laws for the government of the Operative Masons of Scotland, drawn up by William Schaw, Master of the Work to James VI., in the Scottish dialect, dated 28th December, 1598. It has been several times published—first in the Laws and Constitutions of the Grand Lodge of Scotland, 1848, by Lawrie, and next by W. J. Hughan. William Schaw was born in 1550, in Clackmannanshire; he was a distinguished architect, and after holding many high offices, he died 18th April, 1602, and was buried in the Abbey Church of Dunfermline.

SCHEME ARCH.—An arch forming the segment of a circle.

SCHERBIAH. (See *Zerbal.*)

SCHINDLER, MAGNUS PAULUS.—Born at Baireuth; a Masonic impostor, who asserted his connection with Rosicrucianism. His father was a physician at Nürnberg; he pretended to belong to the Directory of the Order at Cologne, but was obliged to fly from Munich to Ratisbon, and thence to Vienna. He also gave out that he possessed the philosopher's stone. He died at Innspruck. He was exposed by Gerhard van Swieten.

SCHISMATIC.—Brethren who revolt from the lawful authority of the Grand Lodge of their country, and set up a Grand Lodge of their own, are called schismatic; but this only applies to a revolt in Craft Masonry—the high degrees have not any legal status in any country except by toleration, and they can only

command the allegiance of their own affiliates. The first schism in Masonry, after the revival in 1717, took place in 1722, when the Duke of Wharton caused himself to be irregularly elected Grand Master; his authority, however, in the words of Anderson, was disowned "by all those who would not countenance irregularities." This dispute was terminated by the Grand Master Montague, who resigned his own just claim to the chair in favour of the duke, and aided in his proper election and installation. The second schism was more serious, and began in 1738, when a number of brethren withdrew from Grand Lodge, and formed a body known as the Grand Lodge of the Ancients; this was again healed by the solemn act of Union in 1813. In France, irregular lodges were common as early as 1756, but the most serious schism was that of the dancing master Lacorne, who, in 1761, formed a rival Grand Lodge; they returned to their allegiance in the following year, only however to break off again in 1765. French Masonry has been in a continual state of schisms through its whole history, even to the present time. In 1772, a number of Masons revolted, and formed a body called the National Assembly. It would be beyond our limits to write a complete account of the disputes in question. In Germany, Masonic law is so construed as to admit of several co-existing and co-extensive jurisdictions; and Lodges unwilling to remain under the authority of one Grand Lodge can withdraw, and give their allegiance to another, without being schismatic. America has seen several schisms. In Massachusetts, the Saint Andrew's Grand Lodge was thus formed in 1752; in South Carolina, a Grand Lodge of York Masons was formed in 1787; in Louisiana, a similar Grand Lodge started up in 1848; and in New York, a Grand Lodge seceded, called the Saint John's, in 1823; while, in 1849, a body was formed known as the Philip's Grand Lodge. There is also an illegal Grand Lodge of Negroes, known as the Prince Hall Grand Lodge. None of these bodies have any right to recognition. Brother Mackey very properly says:—"A Masonic schism is always illegal: it violates the law of exclusive jurisdiction; and a schismatic body cannot be recognised as possessing any of the rights or prerogatives which belong alone to the supreme dogmatic Masonic power of the State."

SCHNEIDER, JOHANN AUGUST.—A learned Mason of Altenburg, where he was born, 22d May, 1755; and died 13th August, 1816. He was the author of many valuable Masonic works, and the compiler of the "*Constitutions-Buch*" of the Lodge *Archimedes zu den drei Reissbretten* (Archimedes of the Three Tracing Boards), his mother lodge, and also the author of a scarce and valuable History of Freemasonry."

SCHOOLS.—Among the Masonic charities none are more important than the various schools for boys and girls instituted from time to time. England, Ireland, and Scotland, Sweden, Holland, the United States, and other countries, have from time to time established such institutions; and of late years these foundations, depending entirely upon the voluntary contributions of the benevolent, have received additional spontaneous aid of a princely nature. The education is necessarily quite unsectarian.

SCHOOLS OF THE PROPHETS.—Although Dr Oliver (*Landmarks*, ii. p. 374) assumes the existence of the schools of the Nabiim, as instituted by Samuel, there does not seem any historical authority for their being of a Masonic character These schools were evidently of a theological character, in no way resembling modern Masonic Lodges.

SCHRŒDER, FRIEDERICH JOSEPH WILHELM.—Born at Bielefeld, Prussia, 19th March, 1733; died 27th October, 1778. He was an ardent pursuer of the occult sciences, and in 1766 established, at Marburg, a Chapter of True and Ancient Rose Croix Masons, and later on he founded at Sarreburg a school or rite based upon magic, theosophy, and alchymy, consisting of seven degrees, known as the Rectified Rose Croix. This rite is acknowledged as legitimate by the Grand Lodge of Hamburg, and several Lodges still work it.

SCHRŒDER, FRIEDERICH LUDWIG.—Born at Schwerin, 3d November, 1744; died near Hamburg, 3d September, 1816. He was an actor and dramatic author of great note and unblemished fame, and his Masonic character stood exceedingly high. By the influence of his intimate friend Bode (see *Bode*), he was initiated into Freemasonry in 1774, in the Lodge Emanuel zur Maienblume (May blossom), and he soon after established a Lodge of his own working in the rite of Zinnendorf, which did not last very long. He went to Vienna to pursue his profession, and remained there until 1785, when he returned to Hamburg, and was elected master of the Emanuel Lodge, continuing in that office until 1799. In 1794, he was elected Deputy Grand Master of the English Provincial Grand Lodge of Lower Saxony, and in 1814, Grand Master. He was an indefatigable reformer and purifier in Masonry, and rigidly excluded anything of a fantastic character from the Lodges over which he presided—the three ancient craft degrees being the only degrees permitted. The philosophical history of Masonry was investigated in a body called the *Engbund*, or Select Historical Union, consisting only of Master Masons, who were engaged in the study of the various systems of Masonry.

SCHRŒPFER, JOHANN GEORG.—A coffee-house keeper at Leipzig,

who, in 1768, established a spurious Scottish Lodge, in which magic and alchymy were taught. He pretended to have received authority from some unknown superiors to destroy the Rite of the Strict Observance; he arrogated to himself a power over the spiritual world, and the principal occupation in his Lodge was the pretended evocation of spirits. His object was to make money, and for a long time he succeeded in this design. He afterwards left Leipzig and travelled about, and on his return published abroad the rumour that he was in reality the natural son of one of the French princes, assuming the title of Baron von Steinbach. He committed suicide by shooting himself through the head, in the presence of a party of friends, in the Rosenthal, near Leipzig, October 8, 1774.

SCIENTIFIC MASONS.—A body of Masons was formed, in 1803, by Fessler, Mossdorf, Fischer, and others, under the name of the Scientific Masonic Association, the objects of which were to draw up the most complete and accurate accounts, from authentic sources, of everything connected with the history and systematology of the Fraternity. The members of this union had no particular rites, dress, or ceremonial of any kind, but were necessarily Master Masons. To become a member, it was neces sary that the ballot should be unanimous, and this was irrespective of country or jurisdiction. Such a society, if existing at the present time, would effect a vast deal of good, but there has always been great difficulty in the establishment of an institution of the kind. Masons do not seem favourable, as a rule, to a study of their antiquities; and though isolated workers form an honourable exception, it seems almost impossible to give coherency to any society having this object in view.

SCORPION.—A reptile sacred to the goddess Selk, dreaded by the Egyptians, and solemnly cursed once a year in all temples.

SCOTIST.—A follower of Duns Scotus, who maintained the doctrine of Realism, in the thirteenth century.

SCOTLAND.—A legend asserts that Freemasonry was first introduced into Scotland by the masons who built the Abbey of Kilwinning; and the name of Kilwinning is therefore held in similar esteem to that of York in English Masonry. In the time of James II. of Scotland, the distinction of Grand Patron of Scotland was granted to William St Clair, or Sinclair, Earl of Orkney and Caithness, and Baron of Roslyn, his heirs and successors, by charter. In 1736, however, the St Clair, their Grand Master, surrendered this hereditary position into the hands of the recently formed Grand Lodge, and he was immediately elected Grand Master. (See *Grand Masters of Scotland.*)

SCOTLAND, ROYAL ORDER OF. (See *Royal Order of Scotland.*)

SCOTT, CHARLES.—An American Masonic author of some note, born at Knoxville, Tennessee, 12th November, 1811; died at Jackson, Mississippi, 5th June, 1861; initiated in Silas Brown Lodge at Jackson, in 1842; Grand Master of Grand Lodge of Mississippi, in 1849 and 1850; in 1851, Grand High Priest of Grand Chapter. He joined the A. and A. Scottish Rite in 1857, and in 1859 was elevated to the 33°, and to active membership in the Southern Supreme Council. He wrote, amongst others, two valuable Masonic books—"The Analogy of Ancient Craft Masonry to Natural and Revealed Religion," 1850; and "The Keystone of the Masonic Arch," 1856.

SCOTTISH.—The word Scottish is used, as also Scotch, in anything referring to Scotland, and is probably not only the most elegant form, but also the most correct. Some think Scottish is most applicable to the nobility and gentry of the Highlands, and that Scotch is more particularly applicable to residents in Scotland, on this side of the imaginary Highland line. In modern times, however, to make such a distinction is invidious.

SCOTTISH DEGREES. (See *Ecossais.*)

SCOTTISH MASONRY.—The French writers called Scottish Masonry the Scottish Rite, or Ancient and Accepted Rite. In the Latin constitutions, it is designated *Antiquus Scoticus Ritus Acceptus*, or the Ancient and Accepted Scottish Rite; and this name has now been generally adopted. In point of date, it is not very old, and dates from about the year 1802. In 1758, a body existed at Paris, called the Council of Emperors of the East and West, and they organized a Rite called the Rite of Perfection, consisting of twenty-five degrees, the highest of which was Sublime Prince of the Royal Secret. In 1761, it is said this council granted a deputation or patent to a Jewish brother, Stephen Morin (see *Morin*), authorizing him to spread the Rite of Perfection in America. The whole question is difficult; and, in fact, it is not easy to see how Morin could propagate a rite at that time not in existence. Eight more degrees were added at some unknown period, and hence the modern establishment of the A. and A. Rite. The degrees are as follows:—I. Symbolic Lodge—1. E. A. P.; 2. F. C.; 3. M. M. II. Lodge of Perfection—4. Secret Master; 5. Perfect Master; 6. Intimate Secretary; 7. Provost and Judge, or Irish Master; 8. Superintendent of the Buildings, or Master in Israel; 9. Master Elect of Nine; 10. Illustrious Master Elect of Fifteen; 11. Sublime Knight, or Chevalier Elect; 12. Grand Master Architect; 13. Royal Arch; 14. Grand Scottish Chevalier of the Holy Vault, or of James the Sixth. III. Council of the Princes of Jerusalem—15. Chevalier of the East, or of the Sword; 16. Prince of Jerusalem, or Chief of

Regular Lodges. IV. Sovereign Chapter of Prince Rose Croix—17. Chevalier of the East and West; 18. Sovereign Prince Rose Croix. V. Council of Kadosh—19. Grand Pontiff or Sublime Scotch Mason; 20. Venerable Grand Master *ad vitam;* 21. Noachite, or Prussian Chevalier; 22. Prince of Lebanus, or Royal Hatchet; 23. Chief of the Tabernacle; 24. Prince of the Tabernacle; 25. Chevalier of the Brazen Serpent; 26. Scotch Trinitarian, or Prince of Mercy; 27. Grand Commander of the Temple; 28. Chevalier of the Sun, or Prince Adept; 29. Grand Scotch Chevalier of Saint Andrew of Scotland; 30. Chevalier Kadosh. VI. Consistory of Sublime Princes of the Royal Secret; 31. Grand Inspector Inquisitor Commander; 32. Sublime and Valiant Prince of the Royal Secret. VII. Supreme Council—33. Sovereign Grand Inspector General.

SCOTTISH MASTER. (See *Ecossais.*)

SCOTTISH TEMPLARS. (See *Templars of Scotland.*)

SCOTTISH TRINITARIANS. (See *Prince of Mercy.*)

SCREED.—A wooden rule for running mouldings.

SCREW, MONKS OF THE.—A burlesque society established in Ireland towards the close of the eighteenth century. It has been alluded to by Charles Lever, in more than one of his entertaining works of fiction, and had a real existence for many years, although not now extant.

SCRIBE.—In the American system of Royal Arch Masonry, Haggai, the third Principal, is the Scribe of the Chapter; but in the English system there are two Scribes, Ezra and Nehemiah, whose duties are those of Secretaries. There were amongst the Jews civil and ecclesiastical scribes.

SCROBICULI.—Altars dedicated to the infernal deities, consisting of holes into which the libations were poured and the sacrifices deposited.

SCROLL.—1. A convolved or spiral ornament. 2. The volutes of the Ionic and Corinthian capitals.

SCYTHE.—Since the time of Webb, the scythe has been adopted in the American system of Freemasonry, as an emblem of the power of time in destroying the institutions of mankind. In England, it is not regarded as of any typical meaning.

SEAL.—A document under seal is always regarded as of great importance, as conferring a stamp of validity upon the document so sealed. In French diplomas, the seal is enclosed in a little tin box, and suspended by a ribbon to the parchment. Ecclesiastical seals, like the rings of abbots and bishops, were oval, in allusion to the Vesica Piscis. The English Grand Lodge seal is superimposed. No document is valid in Masonry without a seal, and in some cases several seals are necessary

SEAL OF SOLOMON.—This is indifferently called the Seal of Solomon and the Shield of David, and is a hexagonal figure formed of two interlaced triangles, the outline of a six-pointed star. This seal was esteemed to be a talisman of great efficacy.

SEALS, BOOK OF THE SEVEN.—The Apocalypse (v. 1.) says—"And I saw in the right hand of Him that sat on the throne a book written within and on the backside, sealed with seven seals." It is a symbol in the degrees of Knights of the East and West, and Holy Royal Arch Knight Templar Priest.

SEALS, KEEPER OF THE.—An officer, in some degrees, in charge of the seal or seals of the Lodge. It is not recognised in York or American Masonry. In Germany, he is called *Siegelbewahrer;* and in France, *Garde des Sceaux.*

SECOND TEMPLE. (See *Temple of Zerubbabel.*)

SECOS OR SEKOS. (See *Adytum.*)

SECRECY AND SILENCE.—In Masonry, as in the Great Temple of the Grand Architect, everything is secret and mysterious. As Bro. Macoy says:—"The bosom of Nature is a vast laboratory, where the mysterious work of transmutation of substances is perpetually going forward. There is not a point in the universe, the edges of which do not touch the realms of night and silence. God himself is environed with shadows, and clouds, and darkness, all round about His throne. Yet His beneficence is felt, and His loving Spirit makes itself visible through all the world; and so Freemasonry works in secrecy, but its benignant fruits are visible in all lands. Besides, this principle of secrecy furnishes a mysterious bond of unity and strength which can be found nowhere else." Silence and secrecy are called the cardinal virtues of a Select Master.

SECRET MASTER.—4° A. and A. R., and the first of the Ineffable degrees. There are only two presiding officers, the Puissant Master representing Solomon, and Venerable Inspector representing Adonhiram, son of Abda, who had the inspection of the workmen on Mount Lebanon. Decoration of Puissant Master—mourning robes lined with ermine, blue sash from right shoulder, from which hangs a golden triangle. Altar, triangular with wreath of laurel and oak leaves. Decoration of Venerable Inspector, a triangular white collar bordered with black, from which is suspended an ivory key, with the letter Z engraved on it. Apron: white, edged with black, and black strings. Flap blue, with an eye embroidered on it in gold.

SECRET MONITOR. (See *Monitor, Secret.*)

SECRET OF THE SECRETS, THE.—A degree in the collection of Fustier. C. S. D.

SECRET SOCIETIES.—Much has been written for and against the

system under which secret societies are formed, and it is probable that the question will for ever continue unsettled. That many societies of this character have existed, of a highly objectionable description, cannot be denied; but their existence, on the other hand, has been justified by many of the facts of history, and political conditions at various periods of civilization. Where an inefficient police, and an unsettled state of society, existed, it is by no means extraordinary that confederations of this description should obtain; but in modern times, and in states where security of life and property prevails, they become superfluous. We have not at the present day to dread the unauthorized intrusion of lawless classes, but we still have to encounter the subtle and sapping influences of the priesthood of Rome, with their train of crafty reasoning and soul-killing arguments. To oppose these and other evils, secret societies still continue, as a necessity; and while scientific and social objects can be safely pursued in the broad light of day, it is still necessary to combat the influences of darkness and night by less open means. But, in one sense, Masonry is no longer a secret society at all; any man of good character is admissible to its lodges, and is entitled to participate in its secrets, its charities, and its mysteries; and no true Mason need be ashamed to confess that he is a brother of the mystic tie. The cultivation of the human heart and its finer sensibilities, is the object of the Royal Art, and in the accomplishment of this task all may equally participate. The means of mutual recognition are inherently secret in their form, and to the outside world they signify little or nothing; not so to the Mason, who, by the possession of certain signs and tokens, proclaims himself to be a man to whom special privileges, accompanied by special duties, have been granted. The majority of the Masonic fraternity are high-minded and noble men. There is a minority which shamefully abuses the rights attained through initiation, but this is by no means general. Freemasonry, as Bro. Dr Mackey observes, "is a secret society only as respects its signs, a few of its legends and traditions, and its method of inculcating its mystical philosophy; but which, as to everything else, its design, its object, its moral and religious tenets, and the great doctrine which it teaches, is as open a society as if it met on the highways beneath the sun of day, and not within the well-guarded portals of a Lodge."

SECRET VAULT. (See *Vault, Secret.*)

SECRET WRITING.—At the present day many systems of cypher writing are in use for diplomatic and commercial purposes, but it is not an art of recent invention. Books written by Trittenheim, by the Duke of Brunswick, in the seventeenth century,

and by J B. Porta, are still extant, in which several systems are developed. The Ordinary Royal Arch Masonic alphabet has become a mere boy's amusement at the present time, and the merest tyro can correspond in it, with a certainty of being found out. Many occult alphabets, however, exist, but their reproduction here would add to the expense of this volume, with little benefit to the reader.

SECRETARY.—The recording and corresponding officer in a Lodge. His duty is to keep an accurate account of the business transactions of the Lodge, to receive all money due to the Lodge, and to pay it over to the Treasurer His jewel of office is a pen.

SECRETARY GENERAL OF THE HOLY EMPIRE.—Title of the Secretary of the Ancient and Accepted Rite.

SECRETARY, GRAND. (See *Grand Secretary.*)

SECRETS.—The Secrets of Masonry are of two kinds: those imparted in the three degrees to admit the brother to a means of recognising other Masons, and those attainable only by himself through a severe course of study of the symbolism and spirit of Freemasonry in general. It is a proficiency in the latter part of the art that more especially indicates an active and intelligent Mason.

SECTION.—In architecture, the projection or geometrical representation of a building supposed to be cut through, so as to show the interior.

SECULAR LODGES.—A term sometimes inaccurately applied to subordinate Lodges. All Lodges are secular, and to make any distinction is grossly at variance with facts.

SEDITION ACT.—An Act passed in Great Britain, 12th July, 1798, for the suppression of Secret Societies, from which the Masonic Lodges were however exempted by the following clause:—"And whereas certain societies have been long accustomed to be holden in this kingdom, under the denomination of Lodges of Freemasons, the meetings whereof have been in a great measure directed to charitable purposes; be it therefore enacted, that nothing in this Act shall extend to the meetings of any such Society or Lodge, which shall, before the passing of this Act, have been usually holden under the said denomination, and in conformity to the rules prevailing among the said Societies of Freemasons." As a technical point—not, however, likely to be raised—it may be as well to note, that the Act only recognises Lodges in absolute existence at the time, without extending the privilege to other Lodges afterwards created.

SEEING.—One of the five senses treated of in the Fellow Craft degree.

SEEKERS.—1. A sect which arose in 1645. They affirmed that the true Church ministry, scripture, and ordinances were lost, and

taught the Scriptures were obscure and doubtful; while a revival of the age of miracles was necessary for the purpose of confirming faith. 2. 1° of the Order of Initiated Knights and Brothers of Asia.

SEFIDD-SCHAMAGAN.—A Mohammedan secret society; also called the Candidati, or those clothed in white. The head-quarters were in the Caucasus, and their head was known as the Veiled Prophet. Hakem-ben-Haschem wore a golden mask, and his doctrine was that the Divine Being put on a human form from the day He commanded the angels to adore man; and also that the line of prophecy was transmitted direct from the first divine natural form of God until it arrived at Hakem. He also taught that the wicked after death would be transformed into beasts, while the good would be absorbed into the Divine Being. Hakem finally cast himself into a pit full of corrosive matter, in order to leave behind an idea that he had ascended bodily into heaven, and that no particle of his body should be found.

SEINGALT.—The Chevalier Jacob Casanova de Seingalt, in his "Memoirs," has a curious passage about Freemasonry. "No man knows all the secrets of Masonry, but every man keeps in view the prospect of discovering them. Every young man who is about travelling, and desirous to know the world, and who has no wish to be deprived of going into good society, must, in the times we live in, become a Mason, and at least understand it superficially, and know what connection exists between it and the world. Those, however, who are made Masons for the purpose of learning the secrets, may deceive themselves; for they may be for fifty years Masters of Chairs, and yet not learn the secrets of the brotherhood. This secret is, in its own nature, invulnerable, for the Mason to whom it has become known can only have guessed it, and certainly not received it from any one; he has discovered it, because he has been in the Lodge—marked, learned, and inwardly digested. When he arrives at the discovery, he unquestionably keeps it to himself, not communicating it even to his most intimate Brother, because, should this person not have capability to discover it of himself, he would likewise be wanting in the capability to use it if he received it verbally. For this reason it will for ever remain a secret."

SEJJIN (Arabic).—The general register of the wicked; also the residence of Eblis and his hosts.

SELECT MASTER.—9° American Rite, and the last of the two belonging to the Royal and Select Masters or Cryptic Rite. Officers: 1. Thrice Illustrious G. M. 2. Illustrious Hiram of Tyre. 3. Principal Conductor of the Works. 4. Treasurer. 5. Recorder. 6. Captain of the Guards. 7. Conductor of the Council.

8. Steward. The number of members of a Council are supposed to be twenty-seven; but nine form a quorum for the transaction of business and labour. The candidate is said to be "chosen." The Royal Master's degree immediately precedes this.

SELL.—The wood or stone at the foot of a door.

SEMELIUS.—Grand Master of Dispatches in the Modern French Rite 6°.

SEMESTRE. (See *Mot de Semestre.*)

SEMI-PELAGIANS.—A sect differing from the Pelagians in maintaining the necessity of divine grace, but at the same time conceiving that this grace may be obtained by an effort of the human will. (See *Pelagius.*)

SENATORIAL CHAMBER.—The apartment in which the 33° A. and A. R. meets.

SENESCHAL.—1. An officer in the 32° A. and A. R. 2. An officer in the adjunct degree of the Holy Sepulchre.

SENIOR DEACON. (See *Deacon.*)

SENIOR ENTERED APPRENTICE. (See *Junior Entered Apprentice.*)

SENIOR GENERAL.—An officer in several of the high degrees.

SENIOR WARDEN.—Second officer in a Craft Lodge, presiding over the Brethren during the hours of labour. (See *Junior Warden.*)

SENSES. (See *Five Senses.*)

SENTINEL.—An officer in a Royal Arch Chapter, in the Red Cross, and in a Commandery or Preceptory of Knights Templar.

SEPARATISTS.—A religious sect which arose in Dublin about 1803. The object of the sect was to return to the primitive purity of the Christian church.

SEPHIROTH. (See *Kabbalah.*)

SEPHORA (Hebrew, צִפּוֹרָה).—Wife of Moses, and daughter of Raguel or Jethro, priest of Midian (Exod. ii. 21; iv. 25; xviii. 2). Used in the fourth degree of the French Rite of Adoption.

SEPTENARY. (See *Seven.*)

SEPTERION.—A festival held every nine years at Delphi, in honour of Helios, Apollo, or the Sun, commemorating his triumph over darkness or Python, which is only Typhon transliterated.

SEPULCHRE, KNIGHT OF THE HOLY.—A degree appendant to that of Red Cross of Rome and Constantine. Royal Arch Masons are alone eligible.

SERAPHIM (Hebrew, שְׂרָפִים, Sept. Σεραφίμ).—The plural of the word, שָׂרָף, *saraph*, "burning or fiery," and applied to celestial beings, described by Isaiah vi. 2-6. They were supposed to be in attendance at the Throne of the Almighty to perform His commands. (See also *Cherubim.*)

SERAPHIM, ORDER OF, OR ORDER OF JESUS.—An ancient Swedish rite, instituted 1334, and revived in 1748. The number of

knights, besides the king and members of the royal family, is limited to twenty-four.

SERAPIS, MYSTERIES OF. (See *Egyptian Mysteries.*)

SERPENT.—The whole history of serpent or ophite symbolism would require a book as large as the present volume to render it fair justice; hence very little space can be given to it here. In Craft Masonry, the symbol of the serpent does not occur, except on the die of the centenary jewel; and in the Templar and Philosophical degrees, the serpent is an emblem of Christ. In ancient Egypt, the god Nehebka, who represented the resurrection of nature, was represented with a serpent's head.

SERPENT AND CROSS.—A symbol used in the Templar degrees and in the Knight of the Brazen Serpent. The cross is a Tau Cross ⊤, with the serpent twined round it, and its origin is to be found in the Bible (Numbers xxi. 9).

SERPENT, KNIGHT OF THE BRAZEN. (See *Knight of the Brazen Serpent.*)

SERVIANS, SECT OF.—A sect of the Orthodox Greek Church. They rebaptize their proselytes, renounce the Pope and the adoration of crucifixes and images, except certain palladia of their own, and believe in Purgatory.

SERVING BRETHREN.—Brethren initiated as Serving Brethren are not Members of the Lodge; they serve, but fill the subordinate and paid offices of Tylers and waiters. They can, however, legitimately belong to other Lodges. In Military Lodges, private soldiers are sometimes thus initiated. In France, they are called *Frères Servants*, and in Germany *Dienenden Brüder.*

SERVITES.—A religious order established in Tuscany, 1233, under the rules of Saint Augustine, in honour of the Virgin Mary. They wore a black robe in memory of her widowhood.

SET-FAIR.—A term applied in building to the coat of plaster used after roughing in and floating, or pricked up and floated.

SETH.—The School of Masons who derive Masonry from the earliest times of the world, associate Seth with the preservation of the secrets of Masonry. (See *Enoch.*)

SETHIANS.—A sect of Christians of the second century, in Egypt, who held that Jesus Christ was identical with Seth, the son of Adam.

SETHOS.—A book published by the Abbé Terrasson at Paris, in 1731. It was a kind of mystical romance, in which the system of ancient initiation was elaborately worked up. It was afterwards republished by Matthew Claudius, at Breslau, in 1774.

SETTING MAUL.—An instrument of the F. C. degree.

SETTING SUN.—The Senior Warden in the West represents the luminary sinking to rest.

THE SCALE OF THE NUMBER SEVEN.

inal	Ararita	אראריתא			Asser Eheie	אשראהיה		The nam with sev
lli- ld	Zapkiel	Zadkiel	Camael	Raphael	Haniel	Michael	Gabriel	Seven Ang stand in sence of
stial	Saturn	Jupiter	Mars	The Sun	Venus	Mercury	The Moon	Seven Pla
	The Lapwing	The Eagle	The Vulture	The Swan	The Dove	The Stork	The Owl	Seven Bir
	The Cuttle Fish	The Dolphin	The Pike	The Seacalf	The Mallus	The Mullet	The Seacat	Seven Fis
ien- d	The Mole	The Hart	The Wolf	The Lion	The Goat	The Ape	The Cat	Seven Ani
	Lead	Tin	Iron	Gold	Copper	Quicksilver	Silver	Seven Me
	The Onyx	The Sapphire	The Diamond	TheCarbuncle	The Emerald	The Agate	Crystal	Seven Sto
sser	The right foot	The head	Therighthand	The heart	The members	The left hand	The left foot	Seven me
fan	The right ear	The left ear	„ right nostril	The right eye	Theleftnostril	The mouth	The left eye	Seven orif
rnal	Hell	The Gates of Death	The shadow of Death	The pit of destruction	The clay of Death	Perdition	The depth of the Earth	The 7 hab infernals by Rabbi Castile, Garden o
l	Nabam	Acham	Nambroth	Sabaoth	Astarte	Astaroth or Thartach	Lucifer	The Sev of the

SEVEN.—This number is composed of the first two perfect numbers, equal and unequal, 3 and 4—for the number 2, consisting of repeated unity, which is no number, is not perfect—it comprehends the primary numerical in triangle or trine, and square or quartile conjunction, considered by the favourers of planetary influence as of the most benign aspect. In six days creation was completed, and the 7th was consecrated to rest. On the 7th day of the 7th month, a holy observance was ordained to the children of Israel, who feasted 7 days, and remained 7 days in tents; the 7th year was directed to be a Sabbath of rest for all things; and at the end of 7 times 7 years commenced the grand jubilee. Every 7th year the land lay fallow; every 7th year there was a general release from all debts, and all bondmen were set free. From this law may have originated the custom of our binding young men to 7 years' apprenticeship, and punishing incorrigible offenders by transportation for 7, twice 7, and three times 7, years. Every 7 years the law was to be read to the people. Jacob served 7 years for the possession of Rachel, and also other 7. Noah had 7 days' warning of the flood, and was commanded to take the fowls of the air in by 7, and the clean beasts by 7. The ark touched ground in the 7th month; and after 7 days the dove was sent out, and again in 7 days another. The 7 years of plenty, and the 7 years of famine, were foretold in Pharaoh's dream by 7 fat and 7 lean beasts, and the 7 full and 7 blighted ears of corn. Nebuchadnezzar was 7 years a beast; and the fiery furnace was 7 times hotter to receive Shadrach, &c. A man defiled, was, by the Mosaic law, unclean 7 days; the young of both animals was to remain with the dam 7 days, and at the end of the 7th was to be taken away. By the old law, man was commanded to forgive his offending brother 7 times; but the meekness of the revealed law extended his humility to seventy times 7; if Cain shall be avenged 7 times, truly Lamech seventy times 7. In the destruction of Jericho, 7 priests bore 7 trumpets 7 days; on the 7th, they surrounded the wall 7 times; after the 7th, the walls fell. Balaam prepared 7 years for a sacrifice; and 7 of Saul's sons were hanged to stay a famine. Laban pursued Jacob 7 days' journey. Job's friends sat 7 days and 7 nights, and offered 7 bullocks and 7 rams as an atonement for their wickedness. In the 7th year of his reign, King Ahazuerus feasted 7 days, and on the 7th deputed his 7 chamberlains to find a queen, who was allowed 7 maidens to attend her. Miriam was cleansed of her leprosy by being shut up 7 days. Solomon was 7 years in building the temple, at the dedication of which he feasted 7 days. In the temple were 7 lamps; 7 days were appointed for an atonement

upon the altar, and the priest's son was ordained to wear his father's garments 7 days. Abraham gave 7 ewe-lambs to Abimelech, as a memorial for a well. Joseph mourned 7 days for Jacob. Namaan was cleansed of his leprosy by bathing 7 times in Jordan. The Rabbins say that God employed the power of this number to perfect the greatness of Samuel, his name answering the value of the letters in the Hebrew word which signifies 7; whence Hannah his mother, in her thanksgiving, says, "The barren hath brought forth 7." In Scripture are enumerated 7 resurrections—the widow's son, by Elias; the Shunamite's son, by Elisha; the soldier who touched the bones of the prophet; the daughter of the ruler of the synagogue; the widow's son of Nain; Lazarus; and our Lord. The apostles chose 7 deacons. Enoch, who was translated, was the 7th from Adam; and Jesus Christ was the 77th in a direct line. Our Lord spoke 7 times on the cross, on which He was 7 hours; He appeared 7 times, and after 7 times 7 days sent the Holy Ghost. In the Lord's prayer are 7 petitions, contained in 7 times 7 words, omitting those of mere grammatical connexion; within this number are concealed all the mysteries of Apocalypse revealed to the 7 churches of Asia. There appeared 7 golden candlesticks, and 7 stars in the hands of Him that was in the midst; 7 lambs before the 7 spirits of God; the book with 7 seals; the lamb with 7 horns and 7 eyes; 7 angels with 7 trumpets; 7 kings; 7 thunders; 7000 men slain. The dragon with 7 heads and 7 crowns, and the beast with 7 heads; 7 angels bearing 7 plagues, and 7 vials of wrath. The vision of Daniel was of 70 weeks; and the elders of Israel were 70 There were also 7 heavens, 7 planets, 7 spheres, 7 stars, 7 wise men, 7 champions of Christendom, 7 notes in music, 7 primary colours, 7 deadly sins, and 7 sacraments in the Catholic church. The 7th son was endowed with pre-eminent wisdom, and the 7th son of a 7th son is still thought to possess the power of healing diseases spontaneously. Perfection is likened to gold 7 times purified in the fire; and we yet say, you frightened me out of my 7 senses. The opposite sides of a dice make 7 whence the players at hazard make 7 the main. Hippocrates says the septenary number, by its occult virtues, tends to the accomplishment of all things, to be the dispenser of life, and fountain of all its changes; and, like Shakspere, he divided the life of man into 7 ages; for as the moon changes her phases every 7 days, this number influences all sublunary beings. The teeth spring out on the 7th month, and are shed and renewed in the 7th year, when infancy is changed into childhood; at twice 7 years puberty begins; at three times 7 the faculties are developed and manhood commences, and we are become legally

competent to all civil acts; at four times 7 man is in full possession of all his strength; at five times 7 he is fit for the business of the world; at six times 7 he becomes grave and wise, or never; at seven times 7 he is in his apogee, and from that time decays; at eight times 7 he is in his first climacteric; at nine times 7, or 63, he is in his last or grand climacteric or year of danger; and ten times 7, or threescore and ten, has, by the royal prophet, been pronounced the natural period of human life. The Pythagoreans called the number 7 a perfect number, because it was composed of 3 and 4, the triangle and the square, the two perfect figures. It was also a virgin number, and without a mother, like Minerva; the motherless virgin, because it cannot by multiplication produce any numbers within ten, nor can any two numbers multiplied together produce 7. The number 7 is remarkable in many other ways, there were 7 ancient planets, 7 Pleiades, and 7 Hyades; 7 altars were lighted before the God Mithras; the Arabians had 7 holy temples; the Hindus regarded the world as being enclosed within 7 peninsulas; the Goths had 7 deities—Sun, Moon, Tuisco, Woden, Thor, Friga, and Seatur; whence the modern days of the week are derived. There were 7 spacious caverns in the Persian mysteries; in the Gothic mysteries, the road of the 7 stages was encumbered with 7 obstructions, and sacrifices were considered most efficacious when conducted in the number 7. This number to the Hebrew, as well as to the Pythagorean, was the perfect number. In Masonry it requires 7 members to make a Lodge perfect; and in every way we find the number 7 widely associated with Masonic legend and symbolism.

SEVEN GOLDEN CANDLESTICKS.—An American side degree.

SEVEN STARS.—The tracing board of the seventeenth degree Knight of the East and West, shows us a representation of a man clothed in a white robe, with a girdle about his waist, his right hand extended and surrounded with seven stars. This degree is apocalyptic, and is referred to in the Apocalypse (i. 16), "And he had in his hand seven stars." It is a symbol of the mystical seven churches. (See *Oannes* and *Revelations.*)

SEVENTY YEARS OF CAPTIVITY.—These years must be computed from the defeat of the Egyptians at Carchemish, when Nebuchadnezzar reduced the nations of Syria and Palestine as well as Jerusalem. On the accession of Cyrus, seventy years later, the Babylonian monarchy came to an end.

SHADDAI (Hebrew, שַׁדַּי, *Omnipotent*).—One of the names of God alluded to in Exodus vi. 13, and known to the Israelites before the Tetragrammaton was communicated.

SHAFT.—In architecture, that part of the column between the base and the capital, sometimes called the trunk.

SHAKTUS.—A Hindu sect, worshippers of Bhuguvatee or Dūrga, of the Brahmanical caste, having particular rites.

SHALAL SHALOM ABI (Hebrew, שָׁלַל שָׁלוֹם אָבִי, *Diripuit pacem patri*).—A word used in the fifteenth degree of the Scottish Rite.

SHALASH ESRIM (Hebrew, שְׁלֹשׁ עֶשְׂרִים) —Word in the sixteenth degree of the Scottish Rite.

SHAMIR.—A worm by which it was reported that Solomon worked his wonders. It was, however, also a hard precious stone, and probably a diamond. (See *Talisman.*)

SHANK.—The space between two channels of the Doric triglyph, sometimes called the legs of the triglyph.

SHARP INSTRUMENT.—This is variously applied. The candidate enters always on the point of a sharp instrument, properly compasses in the first degree, and afterwards a dagger. No doubt the Tyler's drawn sword originated from a fear of intrusion in times when Masonry was much more persecuted, in an age when men habitually wore swords as a part of their costume. It might, however, be used as an argument for the short existence of Masonry. It could never have been an attribute of the operative masons, who were not entitled to wear swords at all. This was a peculiar attribute of the printing guild; and they could hold chapels independently of their employers, electing their own master or father.

SHASTRAS.—The sacred book of the Hindus, being a commentary on the Vedas containing the Hindu doctrines and ceremonies.

SHEBA, QUEEN OF.—Traditionally named Balkîs. By some, she is said to have been the daughter of al Hodhâd Ebn Sharhabil, by others, of Sharabîl Ebn Malec, but then all agree in making her a descendant of Yarab Ebn Kahtân. She is the twenty second sovereign of Yaman, in Pococke's list. She is mentioned in Kings and Chronicles as visiting Solomon, and a still longer account of her is given in the Korân (Surât xxvii). Sheba or Saba was generally supposed to be a small territory in Arabia Felix. (See *Admiration, Sign of.*)

SHEKINAH (Hebrew, שְׁכִינָה).—A term applied by the Jews in the Targums to the divine glory which dwelt in the tabernacle and the first temple, manifested by a visible cloud resting over the mercy-seat, in the Sanctum Sanctorum. It is this divine glory which is symbolized by the numerous emblems significative of light in the various systems of Masonry. (See *Sekinat.*)

SHEM (Hebrew, שֵׁם, *fama*).—1. The Name. Applied by the Jews to the name Jehovah or Jahve, which was unpronounceable.

2. Used in the twenty-first degree of the Ancient and Accepted Scottish Rite.

SHEM, HAM, JAPHET.—The three sons of Noah who aided him in the building of the ark. In the American Royal Arch, these names are significant; as also, in the Ark Mariner's degree.

SHEMED (Hebrew, שְׁמֵד, *destruction*).—A word in the 73° R. Mzm.

SHEMESH.—In the Oriental system, the sun is feminine, and the moon masculine. Bel Shemesh would mean "lord of the sun." It is curious that Cagliostro's original name, Balsamo, should so closely resemble Belshemesh. Another name for the sun was דַּיַּן נִיסִי, DAYAN-NISI, Judge or Ruler of Men.

SHEMHAMPHORASCH (Hebrew, שֵׁם־הַמְפֹרָשׁ).—1. The separated Name. Applied to the Tetragrammaton, because all the other names of God are derived from His works, while this is derived from His substance, indicating His self-existent essence. 2. Used 5° French Rite.

SHEPHERD, THE GOOD.—Bro. Dr Beigel has recently published an important memoir on a ritual discovered by him in the Imperial and Royal Library at Vienna, having great analogies to the Ancient and Accepted Rite, but continuing Masonry into the higher regions of Alchymy and the Kabbalah.

SHERBIAH. (See *Zerbal.*)

SHERIFF.—Preston informs us in his "Illustrations," that "a sufficient number of Masons met together within a certain district, with the consent of the sheriff or chief magistrate of the place—were empowered at this time (previous to 1717) to make Masons, and practice the rites of Masonry, without a warrant of constitution." The Cooke MS. confirms this statement.

SHESHA.—In the Hindu system, the name of the great seven-headed serpent, upon which, floating in the cosmical ocean, the throne of Brahma rested.

SHETHARBOZNAI. (See *Tatnai.*)

SHEWBREAD.—The twelve loaves placed on a table in the sanctuary are also represented in a Lodge of Perfection. They were symbolical of the bread of life.

SHIBBOLETH (Hebrew, שִׁבֹּלֶת, *spica*).—A word used in the second degree, meaning at once an ear of corn or a fall of water. It is a matter of tradition that the Ephraimites were unable to pronounce the *sh*, but called it Sibboleth, whereby they were detected and slain at the fords of Jordan. (See *Waterfall*).

SHICA.—A lock of hair worn by the priests in the Brahmanical religion, in commemoration of the snatching to heaven.

SHIELD OF DAVID.—This is the same as the seal of Solomon already mentioned, but was certainly applicable to the warlike King

David. In his time, the word Agla was usually displayed upon it, which were the initials of the words אתה גבור לעלם אדני, *Atah Gibor Lolam Adonai*, "Thou art strong in the Eternal God."

SHIITES.—A sect of Mohammedans who reject the first three caliphs, prefer Ali to Mohammed, and throw aside the sunnah or traditions concerning the prophet.

SHINTO, WORSHIP OF.—This worship, to a great extent resembling that of the Pitris of India, is associated with esoteric forms of cultus. It was at a very ancient period indeed, certainly by 1000 B.C., the national worship of the Japanese. It consisted in a reverence for ancestors, and was very simple in its general character. About the sixth century of the Christian era, Buddhistic doctrines began to invade the supremacy of this faith, but without shaking the general belief in it. The literal meaning of Shinto is, the *path of the gods*, derived from some form of ancient Chinese, and appears, like most primæval faiths, to have been associated with sun worship. Those who had preceded others by their death were supposed to have entered on felicity, still however retaining powers of communication with this earth, of a preservative nature, and requiring only faith to lend their aid in protecting their posterity. We owe to the zeal of MM. Satow and Kempermann, two eminent Sinologues, such knowledge of this very ancient religion as occidentals are likely to obtain. The Emperor Temmu, in 681 A.D., caused a compilation of books to be made concerning it, known as the Kodjiki, the most ancient document accessible. This teaches, that before the beginning of things there existed nothing but infinite space, in which floated, in a state of pure spirit, invisible deities of a visionary kind, represented by fantastic names, having some analogy with those preserved in other antique forms of belief, *e.g.*, "Master of Heaven, Son of Heaven, Son of the Earth, Sons of the Gods." These divinities came into existence in some mysterious way, at a period of time not conceivable to mortals. In the midst of space an indefinable thing at last arose, hanging like a cloud, whence emerged a horn or cornucopia (see *Amalthea*) forming the firmament. The next cosmical appearance was that of the moon; and finally, mankind was formed in the persons of Izanagi and Izanami, the last representatives of the purely divine race, preceded by seven generations of gods. This celestial pair did not observe the law of continence, hitherto the rule of their faith; and on one occasion, when they stood on the aerial bridge (Milky Way), they thought they would sound the depths of the sea. Izanagi extended his lance, and from the drops which fell from it was formed an island Awadsi, to which this celestial pair descended. The goddess Izanami

gave birth to a son, who was abandoned by his parents, and saved himself in a boat, becoming the companion of fishermen. Upon this the eight chief Japanese islands emerged from the sea, and the empire was established; the other islands being formed of the foam of the sea, after which the numerous deities of Shintoism, named Kami, came into existence. The most recent of the gods to which Izanami gave birth was the fiery god; and such was the pain she suffered, that, like Euridyce or Persephone, she fled to the regions of darkness, whither her husband followed her—(see *Orphic Mysteries*). Degraded by this, a purification became necessary, and then many other deities were born. From the left eye issued Amateras, a lovely female, to whom was assigned the rule of heaven; while to Suzan, another divinity, was allotted the empire of the seas. Suzan, which in another language is equivalent to Sarah—princess—was so violent in her temper, that her sister Amateras, or Venus Urania, took refuge in the primæval darkness, and thus became Cybele, or the earth goddess. She penetrated into a deep cave, and was lost to sight. Every attempt was made to allure her back to light, and hence it is that the priests of Cybele executed dances in front of the Cretan temple, and the solemn measures executed by all the priests of early religions had the same mystic references. Persons accustomed to researches into what may be perhaps called the comparative anatomy of mythology, will not be astonished at finding in the Shinto traditions traces of the earlier belief. Dates, of course, are of very slight importance, being in themselves unsubstantial, and incapable of any settlement; but according to the Shintoist belief, the world, that is, the Japanese world, remained 2,500,000 years under the rule of Cybele or Amateras. Hence we may conclude, that in ancient times there was the same want of authenticity felt, which is now prevalent. We next approach the singular mythological synonym of a war of the gods between themselves, and the ultimate settlement of the Japanese empire under Sin-mu Tenno, the first Mikado, B.C. 660, the year 1 of the Japanese chronology. Amateras was the female divinity of the sun, and her flight had an evident relation to the change of seasons. We find a similar legend in the cosmological traditions of the Burmese and Indo-Chinese. The ordinary *Shinto* belief was based upon a respect for ancestors (an idea almost universally implanted into human nature), and the future belief in an immortality of the soul. It is beyond the purpose of the present work to enter into details, but it may be apposite to say that there was an esoteric and exoteric side to the doctrine, and three degrees existed through which can-

didates passed to the solemn knowledge of the physical rest of Nature, in itself a kind of death. It is here where we may again catch dim glimpses of glorious natural truths, since distorted for very different purposes, by writers and thinkers of different schools, for diverse reasons. It would occupy many pages to explain the doctrines of *Shinto.* (But see *Pitris.*)

SHOCK OF ENLIGHTENMENT.—The signal that the brother has passed from one state of probation to another, and is accordingly enlightened.

SHOCK OF ENTRANCE.—On the admission of an apprentice, when the light is given him, it is usual to accompany this part of the ceremony by a clash of hands, the authority for which is very ancient. This shock symbolizes the severance of all old ties on the part of the candidate, and his adoption into a new and better state of things.

SHOCRACOM (Arabic).—Your gratitude. Used in the Order of Ishmael.

SHOE. (See *Discalceation.*)

SHOR-LABAN (Hebrew, שׁוֹר לָבָן).—White bull, or innocence. (See *Ladder.*)

SHOULKAIN (Hebrew, שׁוּלְקָן, *Fimbria possessionis*).—The real word, which has been distorted into Stolkin and Sterkin. Used in the ninth degree of the A. and A. Scottish Rite.

SHOVEL.—A tool in the Royal Arch degree. It teaches the candidate to remove the rubbish of passions and prejudices, and to pursue the investigation of truth.

SHU (Egyptian, *Light.*)—In ancient Egypt, one of the names of Osiris as the rising sun, as such termed son of Ra. By his influence the vault of heaven was supported, and he is represented with arms uplifted, in an attitude well known to Masons.

SIDE DEGREES.—The side degrees in Masonry are exceedingly numerous, and the investigations of Masonic archæologists are continually bringing fresh degrees to light. At the present time, Craft Masonry is so admirably governed by its several bodies in various countries, that there is no difficulty in the proposition and initiation of a worthy member of society; but in regard to the side degrees, it is somewhat different. Up to the present time, these degrees have been conferred by the individuals previously acquainted with them, at their own will, and without reference to any supreme controlling or guiding power; consequently, it is not improbable that many persons, quite unfitted to understand their symbolical meaning, may have received them. To obviate this in the future, and also in the interests of Masonic archæology, it has been proposed to found a Society or Council

of Side Degrees, in which these stray ceremonials may be carefully formulated into a system—not necessarily correlative as in a rite, but rather for the purpose of preserving whatever may be of good from the vicissitudes of time, or the carelessness which often accompanies matters of this kind. It is to be hoped that such a movement, by preserving many curious rituals, and otherwise raising an interest in real Masonic history, may effect actual good; and, as it cannot in any way interfere with Craft Masonry, and does not set itself in any antagonism to present institutions, it is thought to have in itself a sufficient reason for its existence. In this work, the letters C. S. D. have been affixed to side degrees of which there is any knowledge.

SIDONIUS (Hebrew, צידני, *a hunter*).—A name used in the twenty-second degree of the A. and A. Scottish Rite.

SIDOROFF, APOLLON.—Among the papers of a mystic recently deceased in Russia was discovered the following curious diploma: —"Reincarnation and evocation of spirits: No. 11. Continuity of life from age to age and world to world. Diploma: The Legions of Spirits, recognising your ardent and unlimited zeal for the science which reveals the mysteries of the supernatural power of spirits, consecrate you a medium, in order that you may serve as a link of union between the material world and the immaterial world, and may transmit to the profane manifestations from the spirit world. In token whereof the present diploma is conferred upon you. Paris, Jan. 1, 1876.—RENARD, Great Pontiff; GIZO, Secretary.—Conferred upon Apollon Sidoroff."

SIGE.—*Silence.* Used in the fifth degree of French Adoptive Masonry.

SIGHT, MAKING MASONS AT.—A prerogative of a Grand Master, and the eighth landmark of the order. Its exercise is rare; but the Grand Master, of his own authority, can initiate, pass, and raise in a lodge of emergency appointed to be held. The lodge is, however, purely transitory, and expires when closed down. This authority has, however, been disputed, although it unquestionably exists. In fact, the history of Masonry, in many ways, shows that such a power has been exercised, not only by a Grand Master, but by a deputed emissary. In 1731, Lord Lovel being Grand Master, an occasional lodge was formed at Houghton Hall, the seat of Sir Robert Walpole, in Norfolk, when the Duke of Lorraine, afterwards Emperor of Germany, and the Duke of Newcastle, were made Masons. In 1766, Lord Blaney held an occasional lodge, and initiated, passed, and raised the Duke of Gloucester. In the following year, 1767, John Salter, Deputy Grand Master, held an occasional lodge, and conferred the three degrees upon the Duke of Cumberland. In 1787, the Prince of

Wales was made a Mason at an occasional lodge at the Star and Garter Tavern, Pall Mall, when the Duke of Cumberland, Grand Master, presided in person. The method is similar to that of any ordinary lodge, with the exception of the authority. Six other Master Masons must be present, and therefore no harm can be done. In addition to this, the following conditions must be with satisfaction fulfilled:—

1. *Moral.*—A candidate for the mysteries must be a man of irreproachable conduct, a believer in the existence of God, obedient to the precepts of moral law; neither an atheist nor an irreligious libertine; but of still tongue, good report, and well recommended.

2. *Physical.*—He must be a man arrived at a mature age; upright in body, with all the senses of a man; not maimed, dismembered, or deformed, but with hale and entire limbs, as a man ought to be.

3. *Intellectual.*—He must be a man of even and well-balanced mind; not so young that his mind shall not have been formed, nor so old that it shall fall into dotage; neither a fool, an idiot, nor a madman; a lover of the liberal arts and sciences, and disposed to make continual progress in the pursuit of wisdom and virtue.

4. *Political.*—He must be free-born, and in the unstrained enjoyment of civil and personal liberty; a dutiful subject or citizen in fulfilling the requirements of the civil laws of the country where he resides; and obedient to the authorities which are set over him and yield him protection.

5. *Domestic.*—He must be a lover of quiet; frugal, industrious, and temperate in his habits; carefully providing for his own necessities and those of his family and dependants. He must always be ready to contribute to the wants of the poor and distressed around him to the extent of his ability. Hence he must be a good father, a good husband, a good brother, a good son, and a good neighbour. It is desirable to add, however, that the second and fourth qualifications have been greatly modified.

SIGN.—It is needless to comment on the question of signs. These formed a necessary constituent part of the esoteric side of Masonry—the esoteric side being reserved for men of rare culture, high inventive faculties, and unimpeachable honour. That, however, this secret method of intercommunicating significantly by signs is very ancient, we learn from classical sources. Even the dramas of Plautus are full of this peculiar sign play, and there can be little doubt that their influence was great at the time they were produced. The Pœnulus, in particular, is rife in references to esoteric mysteries, perhaps only partially understood

by the author of that comedy. In another of his comedies, he says (*Miles Gloriosus*, iv. 2): "*Cede signum*, si harum Baccharum es."—"Give me the sign if you are one of these Bacchantes."

SIGN OF DISTRESS.—Indifferently called the Master's Clap, the Grand Hailing Sign, and the Sign of the Children of the Widow. Every Master Mason is in possession of this sign, which should not receive explanation in this place.

SIGNATURE.—Every Mason is furnished by his Grand Lodge with a certificate, and he is necessarily obliged to affix his signature, which should be done in the presence of the Master; and he is not allowed afterwards to vary his signature, to which the words *Ne varietur* refer.

SIGNET RING.—Formerly an attribute of kings conveying supreme power. It is now limited to the Princes of the Royal Secret—when the ring is sexagonal, and contains a device appropriate to the person, and indicative of rank.

SIGNET OF ZERUBBABEL.—A Hebrew yod within a triangle.

SIGNIFICANT WORD.—Any word significantly put in aid of the object in view. It alludes to the Tetragrammaton, the only self-existent significant word in the world.

SIJEL, AL.—The recording angel in Islâm.

SILENCE. (See *Secrecy and Silence.*)

SILENTIARY.—A person sworn not to divulge secrets of state is sometimes thus termed.

SILICERNIUM (Latin, *silex*, a stone, and *cœna*, a supper).—Among the Romans, a feast prepared for the dead, consisting of beans, lettuces, bread, eggs, &c., laid upon the tomb, similar to the Nykken offering at Christmas, in Norway.

SILVER CORD.—Taken from Ecclesiastes xii. 6, 7—"Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." The silver cord is presumed to be the spinal marrow; the golden bowl is the brain, or, according to some, the whole body of man, containing the spirit; the pitcher, the great vein carrying the blood to the right ventricle of the heart, denoted by the fountain; while the wheel is the great artery, receiving the blood from the left ventricle, used in the third degree. Aben Ezra says that this is a proof that the spirit and the Ruach or Gust, ghost, is not an effect of chance—for chance returns not.

SIMORGH.—A monstrous griffin, guardian of the Persian Mysteries.

SINAI, MOUNT.—Referred to in the 23° and 24° of the A. and A. Scottish Rite.

SINCERITY, ORDER OF.—Instituted by the Margrave Christian-Ernest

of Baireuth in 1705, and now known as the Order of the Red Eagle of Prussia. Badge: an eight-pointed white enamelled cross *or*, in centre the Red Eagle of Brandenburg bearing a shield with the arms of Hohenzollern, and around it the motto, *Toujours le même*. On the reverse, is the name of the sovereign *or* on a shield *gules*, surmounted by an electoral cap, worn at the neck pendant from a ribbon. At present the badge is an eight-pointed white enamelled Maltese cross *or*, and the rest of the insignia slightly vary.

SIR.—Every possessor of Masonic knighthood is, within the limits of Masonry, entitled to this prefix. It is a contraction of the old French title of *Seigneur* or Lord. English Masons use the word *frater*, or *brother*, in the Craft degrees.

SIRLOIN, SOCIETY OF THE.—A society known as the *Societé d'Aloyau* existed in France in 1789, the last Grand Master being the Duke of Casse Brissac. It professed to continue the secrets and practices of the Templars, and came to an end with the massacre of the Grand Master at Versailles, in 1792. (See *Temple, Order of the.*)

SIROC.—A word used in the American Order of High Priesthood, meaning a shoe latchet, and referring to the declaration of Abraham to Melchizedek, that he would not take from a thread even to a shoe latchet.

SISINNA.—General Grand Master of Cavalry. Sixth degree, French Modern Rite.

SISTER LODGES.—Lodges under the same obedience or jurisdiction.

SISTER MASONS.—Androgynous lodges of adoption necessarily contain many female members thus termed. This however is very uncommon, even unheard of in England.

SISTERS OF THE GILD.—The idea that females were admitted into the mediæval gild of builders—which some few writers have sustained—may be dismissed as untenable, although women were certainly admitted into other companies of the Middle Ages.

SITUATION OF THE LODGE.—This should always be, if possible, due east and west, although in practice it is often not so, in consequence of the various situation of the lodge rooms. But the seat of the W. M. is always metaphorically considered to be in the east. (See *East.*)

SIX, COLLEGE OF.—A mysterious college in ancient Egypt, to which none but priests of the highest rank were admitted. Their meetings were secret, and they had special ceremonies. A personage of the fifth dynasty named Asesra bore the official title of Master of the Mysterious Words of the Six. The functions of these priests extended to the cultus of deceased sovereigns. A statue of the thirteenth dynasty still exists of a person named

Ei-meri, whose title was that of Chief of the Great Dwelling of the Six. They had a monthly festival on the sixth day.

SIX LIGHTS. (See *Lights, Symbolical*, and *Lesser Lights.*)

SIX PERIODS.—The six periods of the creation formerly constituted a part of the old Prestonian lecture. It is retained in the Webb system, but in a very concise manner.

SKELETON.—A skeleton was always placed by the Egyptians at their feasts, to remind them, even at a time of gaiety and mirth, of the mortality of human nature. In some of the high degrees this emblem is also introduced.

SKIRRET.—One of the working tools of a Master Mason. It is an instrument usually made of wood, shaped like the letter T, acting on a centre-pin, from which a line is drawn, chalked, and struck to mark out the ground for the intended edifice. In a speculative sense, it points out that straight and undeviating line of conduct laid down in the Volume of the Sacred Law.

SKULL.—A skull is used as an emblem in the Master Mason's degree, and in some of the high degrees, especially in Masonic Templarism. It is associated with the cross-bones in the Chamber of Reflection of the French and Scottish systems.

SLAVE. (See *Free Born*, and *Free Man* or *Free Agent.*)

SLOANE MANUSCRIPTS.—Three in number, and containing copies of the Old Constitutions. They are respectively numbered 3848, Sloane Collection (published for the first time by Bro. Hughan in his "Old Charges of the British Freemasons"), dated 16th October, 1646; the second is numbered 3323 in the same collection, dated 1659 (first published in 1871 by Bro. Hughan, in his "Masonic Sketches and Reprints;" the third manuscript is numbered 3329, and is thought by Bro. Hughan to be dated between 1640 and 1700; but there is much difference of opinion on the point. It contained the Ritual of the Society of Free Operative Masons.

SMARAGDINE TABLET OF HERMES.—The foundation of Hermetic knowledge, according to the occult system of viewing the phenomena of life and history. It is impossible to ascribe to it any definite author, but it certainly contains principles upon which there can be no general doubt, although it is expressed in mystical language. The translation here given is that of Dr Everard, from the Latin of Ficinus, in the great work of the learned Jesuit, Athanasius Kircher—the *Œdipus Ægyptiacus.* "1. It is true. Without error. Most certainly true. 2. That which is above is as that which is below, and that which is below is as that which is above, for performing the miracles of the One Thing. 3. As all things are from One, by the meditation of One, so all things arose from this one thing by adaptation.

4. The father of it is the *Sun*, the mother of it is the *Moon*. 5. The wind carried it in its belly. 6. The nurse thereof is the Earth. 7. This is the father of all perfection, or consummation of the whole world. 8. The power of it is integral, if it is turned into earth. 9. Thou shalt separate the earth from the fire, the subtle from the gross, gently, with much sagacity. 10. It ascends from earth to Heaven, and again descends to earth, and revives the strength of the superiors and of the inferiors. 11. Thus thou hast the glory of the whole world,—therefore, let all obscurity flee before thee. 12. This is the strong fortitude of all fortitudes, overcoming every subtle, and penetrating every solid, thing. 13. So the world was created. 14. Hence were all wonderful adaptations, of which this is the manner. 15. Therefore am I called thrice Great Hermes, having the three parts of the philosophy of the whole world. 16. That which I have written is consummated concerning the Operation of the Sun." Eliphas Levi, in his "History of Magic," thus comments on this wonderful document:—"It is in Egypt," says he (p. 77), "that Magic completes itself as a universal science, and formulates itself as a perfect doctrine. Nothing surpasses, and nothing equals, as a compendium of all the doctrines of the ancient world, the few sentences engraved on a precious stone by Hermes, and known as the Table of Emerald: the unity of Being, and the unity of the harmonies, either ascending or descending, the progressive and proportional ladder of the Word, the immutable law of equilibrium and proportional progress of universal analogies, the relation of the Idea to the Word, giving the measure of the relation between the Creator and the created; the necessary mathematics of the infinite, proved by the measurements of a single corner-stone, is entirely expressed by the single proposition of the great Egyptian hierophant: 'That which is above is as that which is below, and that which is below is as that which is above, for performing the miracles of the One Thing.' Then follows the revelation and learned description of the creative agent, of the pantomorphic fire, of the great motive of occult power, or, in a word, of the astral light: 'The father of it is the Sun, the mother of it is the Moon, the wind carried it in its belly.' Therefore, this light emanated from the sun, it received its form and regular motion by the influence of the moon, and the atmosphere is its receptacle and its prison. 'The nurse thereof is the Earth;' that is to say, that it is balanced and put in motion by the central heat of the Earth. 'It is the universal principle or Telesma of the world.' Hermes next teaches how this light—which is also a power—[as manifested in modern science within the last two years] can be converted into a lever and a universal dissolvent, and likewise

a formative and coagulating agent; how it is to be drawn from bodies in which it is latent, in a condition of fire, of motion, of splendour, of luminous gas, of boiling water, and finally, from igneous earth, in order to imitate by means of these various substances all the creations of Nature. The Table of Emerald," he concludes, "is the whole of magic in a single page."

SMITH, GEORGE.—A Mason of some distinction during the latter portion of the eighteenth century. He was born in England, but at an early age entered the military service of Prussia, and was initiated in Germany. On his return to England, he was appointed Inspector of the Royal Military Academy at Woolwich, and was the author of a Military Dictionary, and other professional works. He was four years W M. of the Royal Military Lodge at Woolwich, and during his mastership he incurred censure for opening a Lodge and initiating candidates within the precincts of the King's Bench Prison. In 1778, he was appointed, by the Duke of Manchester, Provincial Grand Master of Kent, and for a short time was Junior Grand Warden, in 1780. He published a book, entitled "The Use and Abuse of Masonry," in 1783, the contents of which are now little known. The date of his death is uncertain.

SMITTEN BUILDER.—In the old lectures we find: "The veil of the temple is rent, the builder is smitten, and we are raised from the tomb of transgression." Although this has been applied to the Saviour, it is equally applicable to the personage of the third degree, without any disrespect to Christianity.

SNOW, JOHN.—A distinguished American brother, born at Providence, Rhode Island, 25th February, 1780; initiated in the Mount Vernon Lodge at Providence, in 1809; and died at Worthington, Ohio, 16th May, 1852. He was instrumental in introducing the system of Webb into the Western States.

SOCIETAS JOCOSA; OR, SOCIETY OF JOY.—A musical association founded at Paris, in 1816.

SOCIETIES, SECRET, CHINA.—There are several secret societies in China, the principal of which are—1. The *Thian-ti-wé*, or Union of Heaven and Earth—the leading doctrine of which is the equality of mankind, and the duty of the rich to share superfluities with the poor; 2. the *Pe-lian-kiao*, or Society of the Lotus; 3 the *Thian-le*, or Society of Celestial Reason; 4. the Triad Society (which see); and 5. the Society of the White Waterlily, a political society.

SOCIETIES, SECRET, RUSSIA.—Among these may be named—1. The Skopzis, founded, about 1740, by Seliwanow, on the ruins of an anterior sect, the Chlysty, which was originated by a peasant named Philippow, in the seventeenth century. The Skopzis

practise self-mutilation and other horrors. They are very rich, and abound throughout Russia and in Bulgaria. 2. The Montanists, who declare that they have a "living Christ," "a living Mother of God," "a living Holy Spirit," and twelve "living Apostles." They have peculiar ceremonies.

SOCINUS.—The founder of a sect in the sixteenth century, who maintained that Christ was merely an inspired man, and that His divinity and atonement were alike inefficacious; and that the doctrine of original sin could not be held as valid.

SOCIUS.—The sixth degree of the Rite of Strict Observance.

SOCLE (Italian, *soccolo*, a shoe).—In architecture, a square member of less height than its horizontal dimensions, serving to raise pedestals or to support vases. The socle has neither base nor ornament.

SODALITIES.—Social bodies, having secret rites, existing at Rome for mutual protection, founded by Cato the Censor; they were suppressed B.C. 80, but afterwards restored by a law of Clodius.

SOFA.—In architecture, an alcove, about two feet above the floor.

SOFFIT.—A ceiling, the lower surface of a vault or arch.

SOFISM.—A mystical sect, having its head-quarters in Persia, very strong in numbers and intelligence. The name is derived from Σοφία, *wisdom*, and they called themselves *philosaufs*. They claimed to possess the secret doctrines of Mohammedanism. There are four stages of initiation:—1. Preliminary—the candidate being enjoined to observe the ordinary rites and ceremonies of his religion, the interior meaning of which is unknown to the multitude. 2. Spiritual—in which a philosophical meaning is given to religion. 3. Wisdom—when the initiate is supposed to have attained supernatural knowledge, and to be equal to the angels. 4. Truth—implying complete union with the Deity. In each stage there are secrets and mysteries which it is considered a crime to reveal. There are many points where the Order of Ishmael and the principles of Sofism are almost identical; indeed, many members of the one belong to the other, as well as to the Masonic system. King, in his admirable book on the Gnostics, says:—"Inasmuch as these Sofis were composed exclusively of the learned amongst the Persians and the Syrians, and learning at that time meant little more than a proficiency in medicine and astrology, the two points that brought the Eastern Sages into amicable contact with their barbarous invaders from the West, it is easy to see how the latter may have imbibed the secret doctrines simultaneously with the science of those who were their instructors in all matters pertaining to science and art. The Sofi doctrine involved the grand idea of one universal creed, which could be secretly held under any

profession of an outward faith; and, in fact, took virtually the same view of religious systems as that in which the ancient philosophers had regarded such matters."

SOFTAS.—Students in the universities of Islâm, somewhat resembling the undergraduates of English universities.

SOJOURNER. (See *Principal Sojourner.*)

SOKAR.—Applied in Egypt to a mummy preserved from corruption, and alluding to Osiris in his tomb. The Egyptian root has not been found, but it may be compared with the Hebrew סָכַר, (*clausus, occlusus est*), he who is enclosed in the tomb.

SOLDIERS OF CHRIST.—*Milites Christi* was the title by which Saint Bernard addressed his exhortations to the Knights Templar. The title now in use is, *Regula pauperum commilitonum Templi Salomonis*—Rule of the poor fellow-soldiers of the Temple of Solomon.

SOLDINS.—A Greek sect of the fifth century, from Soldin, their founder. They made many alterations—the priests offering gold, deacons incense, and the sub-deacons myrrh, in imitation of the three Sages of the East who made like offerings to the Infant Jesus.

SOLOMON, HOUSE OF.—The main feature of Lord Verulam's *New Atlantis.* By some it is thought to have been the instigatory motive of modern Freemasonry.

SOLOMON, KING OF ISRAEL.—The history of this monarch is well known to every one from the accounts contained in the Scriptures; and his reputation for wisdom, wealth, and piety was unbounded. He has been given an adventitious glory by the common consent of the Eastern World, and Suliemân is as much the hero of Mohammedan tradition as of Semitic. If we read the various books attributed to him—such as the Proverbs and the Preacher—we perceive a shrewd, rugged man, given much to enigmatical sayings, mixed with inspirations from a mind of no ordinary calibre—a man of keen insight into the follies of human nature. He has been called the First Grand Master of Masonry, but this should rather be taken in a symbolical light than as an absolute fact. Solomon ascended the throne, according to the ordinary chronology, B.C. 1015, and commenced the construction of the Temple, B.C. 1012, and it took rather over seven years building. Hiram Abiff was the skilled operative mason, sent by his master, Hiram King of Tyre, to preside over the works; his master, Hiram the King, undertook to find the materials, and Solomon to find the means of payment. The date of the actual laying of the foundation stone we cannot now tell, but it was commenced in the month Zif, and ended in the month Bul, about November of our year. After forty years, the Hebrew determi-

nate for the indeterminate number, Solomon ceased to reign. Masonry does not seem to have flourished under his successors; for we certainly do not find Jeroboam, the son of Nebat, or Rehoboam, the son of Solomon, practising anything remotely like it, and we hear little more of Jewish Masonry until the days of Zerubbabel. (See *Zerubbabel.*)

SOLOMON, TEMPLE OF. (See *Temple of Solomon.*)

SOMA (Arabic, *Wisdom*) AND AHARRA (Arabic, *an Ant*).—Words used in the first degree of the Order of Ishmael.

SOMECH (Hebrew, סוֹמֵךְ, *Fulciens-Firmans*).—A name of God.

SON OF HIRAM.—Traditionally, it is said that a son of Hiram, named Aynon, was appointed Master Mason of all the timber work, being especially distinguished for his geometrical knowledge, and a master of engraving and carving.

SON OF A MASON.—A Lufton or Louveteau. (See *Lewis.*)

SONGS OF MASONRY.—Of these there are many, but hardly any come up to the requirements of an intellectual mind. Probably the most genuine song is the Entered Apprentice Song of Matthew Birkhead, as old as 1723. Modern Masonic Songs either allude to some circumstances connected with them, or involve particular theories, and hence are best left alone. The editor of this work has collected a great number of songs from all nations, of a Masonic character, but they do not, as a rule, seem, technically speaking, poetry. It is a curious fact that Masonry, although benevolent in its objects, has never produced a real Masonic poet. There are some isolated productions which merit praise and acceptance at all hands, and some of which might be introduced as general songs, but for the most part they are stale, flat, and unprofitable. One of the best is "The Farewell to the Brethren of the St James's Lodge, Tarbolton," written by Robert Burns.

SONNENFELS, JOSEF VON.—Born at Nikolsberg, in Moravia, in 1733; died at Vienna, 25th April, 1817. Eminent as a Freemason, but still more eminent as a humanitarian. He obtained from Maria Theresa the abolition of torture throughout the Austrian dominions from 1776.

SONS OF LIGHT.—Masons by their tenure are necessarily Sons of Light, and are so accepted even by their opponents, who are Sons of Darkness.

SONS OF THE PROPHETS.—Disciples of the Prophets under the old dispensation.

SONS OF THE WIDOW.—A title given to Freemasons on account of Hiram Abiff. It is perhaps curious to note that the mother of Jesus is traditionally reported to have comported herself as a widow after the miraculous conception.

SOPHISIAN RITE.—Founded in 1801, in the Lodge *Frères Artistes* at Paris, by Cuvelier de Trie. It claimed to interpret Egyptian mysteries.

SOPHONIAS (*Secretum domini*).—The equivalent of Wednesday, and Alexander in the 32° A. and A. Rite.

SORBONNE.—A college remarkable for its persecution of Freemasonry, or any other way of aiding in the enlightenment of mankind. The Sorbonne rendered some services to learning, but was of such an ultra-conservative nature that it became entirely effete, and all its efforts evinced its entire want of reason and vitality

SORROW LODGES.—Not frequently held, and generally on great occasions, such as that of the death of Voltaire. (See *Voltaire.*)

SOTER.—An appellation assigned to deities, and great kings and heroes, indicating "Saviour." It has been applied redundantly to Jesus Christ, whose name, Jesus or Joshua, itself bears the same interpretation. The name Jesus, in fact, is rather a title of honour than a name—the true name of the Soter of Christianity being Emmanuel, or God with us (Matt. i. 23). The name Joshua was a common name bestowed among the Jews to mark their faith that in one of the numerous Joshuas might appear the promised Messiah, who was to fulfil the promises made to them. Great divinities among all nations, who are represented as expiatory or self-sacrificing, have been designated by the same title, or one of an analogous kind.

SOUTH.—The position of the Junior Warden.

SOUTH CAROLINA.—Masonry was introduced into South Carolina at Charlestown, 28th October, 1736, under a warrant from Lord Weymouth, G. M. of England. Bro. John Hamilton was appointed the first Prov. G. M., but matters do not appear to have flourished, as a second Prov. G. L. was established in 1754. In 1777, this body became independent, with Barnard Elliott as G. M. The Ancient Masons invaded the jurisdiction of South Carolina in 1783, and five of the Athol Lodges united to form a Grand Lodge of Ancient York Masons. After considerable hostility, a union between the two Grand Bodies was effected in 1808, but, almost immediately, disruption took place, and a permanent reconciliation was not effected until 1817, when these bodies united under the name of G. L. of Ancient Freemasons. The Grand R. A. Chapter was instituted 29th May, 1812; Grand Council of Royal and Select Masons, February, 1860, by eight Councils warranted by the A. and A. Rite. The Grand Encampment of Knights Templar was formed in 1826, by three Encampments, but appears to have become extinct about 1830. There is now only one Commandery under warrant from the

Grand Encampment of the U. S., dated 17th May, 1843. Supreme Council of the A. and A. Rite was opened 31st May, 1801, according to some authorities, and claims to be the Mother Council of the World.

SOVEREIGN.—1. An epithet used in certain degrees, but practically obsolete. Formerly it expressed certain supreme powers over inferior degrees; it is, however, technically retained. 2. The principal officer of a Rose Croix Chapter is termed a Most Wise Sovereign. 3. The head of the Masonic Order of the Red Cross is the Illustrious Sovereign. 4. Sometimes associated with Prince.

SOVEREIGN EMPIRE OF GALILEE.—A semi-burlesque society existing in the early part of the fourteenth century, in the time of Philip the Fair; the members of which were clerks of the Courts of Account, the Parliament of Paris, and the Châtelet. The law writers attached to the Royal Chancery annually elected a chief, who was invested with the pompous title of emperor, and his seat was fixed in the Rue de Galilée. Every year, on the eve of the Epiphany, the grand dignitaries of the empire, led by their chief, visited their patrons, and with much magnificence offered them Epiphany cakes. Largesse was distributed in return, and good cheer provided; after which, the august emperor and his associates returned home, probably not in a very sober condition. This society was governed by a tribunal, which was a court for the trial of all offences committed by its members.

SOVEREIGN GRAND COMMANDER OF THE TEMPLE, OR GRAND COMMANDER OF THE TEMPLE.—1. 27° of the A. and A. R. 2. 44° Rite of Mizraim.

SOVEREIGN GRAND INSPECTOR-GENERAL.—1. 33° of the A. and A. Rite, invented about 1801, the system having then been extended from the twenty-five degrees of the Emperors of the East and West, the *ne plus ultra* of which was the Sublime Prince of the Royal Secret. As late as 24th May, 1801, Bro. John Mitchell signs himself "Kadosh, Prince of the Royal Secret, and Deputy Inspector General." On the 31st May, 1801, the Supreme Council was created at Charlestown, in America, with eight degrees added by Bro. Stephen Morin. 2. 88° Rite of Mizraim.

SOVEREIGN MASTER.—1. Presiding officer in a Council of Knights of the Red Cross, representing Darius, King of Persia. 2. 60° Rite of Mizraim.

SOVEREIGN PATRIARCH, GRAND CONSERVATOR OF THE ORDER.—91° Rite of Memphis.

SOVEREIGN PRINCE MASON.—A title in the Emperors of the East and West.

SOVEREIGN PRINCE OF ROSE CROIX. (See *Rose Croix.*)

SOVEREIGN SANCTUARY.—The governing body of the Antient and Primitive Rite of Masonry, and formed of the Patriarchs Grand Conservators, 33d and last degree. It is presided over by a Most Illustrious Sovereign Grand Master General, and eleven Grand Officers, who govern the three legions of the Knights of Masonry.

SOVEREIGN OF SOVEREIGNS.—60° of the Egyptian or Mizraim Rite.

SPAIN.—A dispensation was granted by Lord Coleraine, G. M. in 1728, for a Lodge at Madrid; another in 1731, by Lord Lovel to Bro. Captain James Cummerford, as the Prov. G. M. of Andalusia, and a third in 1732, by Lord Montague, for a Lodge at Valenciennes. Masonry seems to have been, therefore, introduced in 1727 or 1728, from England. Gädicke says there was a second Lodge at Madrid in 1751. In 1741, Philip V. issued a Royal Ordinance against the Masons, who were in consequence arrested, and treated with great indignity by the Inquisition, and sent to the galleys. In 1751, Masonry was treated by Ferdinand VI., at the instance of Joseph Torrubia, as high treason; and in the same year Benedict XIV. renewed the bull of Clement XII. Death was decreed against the Freemasons in 1793, and yet Masonry flourished in secret throughout Spain. When Joseph Napoleon ascended the throne in 1807, the restrictions against Masonry were removed, and in October, 1809, a National Grand Lodge of Spain was established, and actually held in the edifice previously used by the Inquisition, then abolished. The Masonry of Spain, however, is more assimilated to the Scottish Rite, as, in 1810, the Marquis de Clermont-Tonnere, and, in 1811, the Count de Grasse-Tilly, established the Supreme Council, and the National Grand Lodge was reorganized, under the title of Grand Orient of Spain and the Indies. But, in 1813, the fall of French supremacy put an end to these liberal ideas. The year 1814 witnessed the restoration of the Inquisition by Ferdinand VII., and Masonry became a *tabula rasa* until 1820. In 1821, a Supreme Council was again established, but the history of Masonry has ever since been fluctuating between noble success and undeserved persecution. At the present time Spain possesses Lodges, but the members are obliged to work in secret; and the many revolutions of that splendid but unhappy country do not seem, in the face of the intolerant priesthood, ever likely to accomplish results at which the lover of humanity can rejoice.

SPANDREL.—In architecture, the irregular triangular space contained between the outer curve of an arch, a horizontal line from its apex, and a perpendicular from its springing.

SPANGENBERG.—A Marburg professor, known in the Order of

Initiates of Asia, of which he was one of the founders, as Marcus Ben-Bina. His office was that of Ockev-Harim, or Grand Architect, and he devoted himself to the Kabbalah and the explanation of dreams.

SPARTACUS.—The name assumed by Weishaupt, as Head of the Order of the Illuminati of Bavaria.

SPECIAL COMMUNICATIONS.—The G. M. of any Grand Lodge is entitled to call a special meeting for the purpose of promulgating some new regulation for the government of his jurisdiction, at which, however, nothing can be introduced except the actual matter in hand.

SPECULATIVE MASONRY.—This differs from ordinary stone or operative masonry in the apportionment of the symbols. Everything hitherto materialised is converted into morality, and the period at which this was done is very doubtful. It would seem, however, only fair to grant, on such evidence as we possess, a transition period antecedent to the revival of 1717, but not of the fabulous antiquity claimed by enthusiasts. It does not seem likely, from the modern history of Freemasonry, that its main modern features could have preceded 1717 by any very great length of time, or we should not find it being spread as an evident novelty throughout Europe within the space of a quarter of a century. Allowing, however, that the operative masons had, as is unquestionably the case, some form of ritual, it seems quite natural to see it changed into what is now called Speculative Masonry, but without the refinements introduced in more recent times. On the one hand, therefore, we can perceive historical progression, together with the strong sense underlying the system as a matter of morality; and on the other, an attempt to link the modern system with a remote antiquity which later researches have shown to be inaccurate in an archæological sense. The results of later researches, illuminated by modern exegesis, render it impossible to accept, save in a general and very limited degree, the assertions of Dr Anderson and the founders of Speculative Masonry, as now understood. (See *Antiquity of Freemasonry*, and many other articles.)

SPES MEA IN DEO EST (Latin, My hope is in God.)—Motto of the 32° of the A. and A. Scottish Rite.

SPHERE OF MASONRY.—It has hitherto been considered that Masonry properly fulfils its office by immediate acts of charity to its own people; but a vaster idea of the Masonic principle might be entertained, and one that would yield good fruits both in an educational and hygienic sense. This vast corporation, with almost unlimited resources, might, to its own great advantage—and to the advantage of society at large—aid in the transport of

persons to climates where they might recover from endemic diseases, their minds be opened, and their hearts refined. The immediate effect upon this country would be, that many obscure individuals would have an opportunity of learning how fair other regions of Europe are, and how easy it would be to form a good understanding even with persons of an alien creed. To a considerable extent it would realize the great thought of Goethe in the second part of Faust, and the propositions of Fourier. Let it only be thought, how pleasant would be the aspect of armies of industrial and educated warriors, conquering not men, but Nature, everywhere dispersed over Europe, with a centre-point to which the result of their inquiries might be communicated. It may be said that this is a day-dream, and so not to be realized; but in the future, so sure as this is written, it will become a fact. Leaving politics to the sharks of ambition, and money-grubbing to the Plutocratic class, no better method of diverting epidemics, counteracting endemics, and raising our poorer fellow-creatures to some sense of moral responsibility can be devised. As it does not interfere with Justinian, Papinian, Vattel, Grotius, and other great lawyers, it cannot be received with objection; and if the object of the Christian religion be to find the greatest happiness for the greatest number, with careful respect for the preservation of the minority, it is difficult to conceive of any method more easy than that of a free intercommunication of nations.

SPHINX.—An emblem of comparatively recent introduction as an ornament in Masonry, chiefly adopted by that school which derives Masonry from Egypt and the Eleusinian mysteries. It is of no real importance in modern Freemasonry.

SPHRIGISTÆ.—An order of Egyptian priests, whose duty was to affix the sacred seal on the bulls marked with the sacred stigmata of Apis.

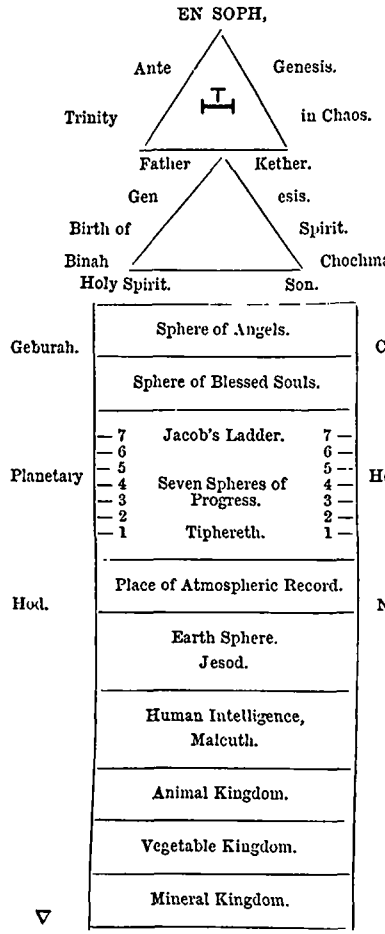
SPILLA NERA, SOCIETY OF THE. (See *Pin, Society of the Black.*)

SPIRE, CONVENTION OF. (See *Convention.*)

SPIRIT.—Those who have read the articles *Human Progress* and *Matter* in this work, will remember that a table illustrative of Spirit was promised to be given, which is now done, although it is hardly as complete or satisfactory to its constructor as it might be. It is clear that Spirit, like every other phenomenon, is the direct creation of the Almighty. It is impossible to define it in a satisfactory manner; for to call it, as some do, an infinitely subtle and attenuated form of matter, would not be sufficient, as it would only be saying that *in essentiâ* it is the same thing, which it cannot be from its mode of existence Spirit differs from matter in being viewless and without form; its effects

travel with incalculable rapidity, if we consider thought to be one of its representatives; but as it is possible to conceive of the non-existence of Spirit, it must have had a beginning. In the Vedas, we find it written concerning Creation—"Originally this universe was naught but Soul: nothing else existed active (or passive). HE had this thought— *I will create worlds.* It is thus that He created these worlds—the water, the light, the mortals, and the waters. This water is the region above the sky, which the sky supports; the atmosphere contains the light; the earth is mortal; and the regions beneath are the waters" (Aitarêya Aranya). This passage contains some ideas of a very suggestive character. It is clear that Spirit cannot be identified with God himself, for the pre-existence of a Creator is a necessity; but it may be asked, whether Spirit may not be identical with, or similar to, the thought of God which animated the primæval chaos? Spirit shares with the Deity the attribute of omnipresence, and acts as a direct emanation of His will. In an essay published some years ago in *The Biological Review,* the following passage occurs, worthy of quotation in the present instance:—"Spirit, who art thou, and where? The universe answers us—matter of the earth says, 'here;' every object in creation speaks of its presence, the minutest part of nature is its habitation, its father is God, and its birthplace Heaven; and this universal existence that pervades all space, that keeps the earth on its axis, keeps one atom of material to another atom, keeps the sea and the land apart, that makes the green leaves of the oak spring from the brown seed of the acorn, that makes kind produce kind, from the infinite to the great through every generation; that never errs, never fails in its system of progress through the most minute object; that makes the same little flower raise its head gently to the genial warmth of the summer sun, and be of an unvarying hue;—this same Power speaks in the thunder's roar and the lightning's flash—is electricity and odic force—is heard in every sound, harmony, and discord that thrills through space—is seen in every colour, and smelt in every perfume, and is the same as the great incomprehensible body that constitutes the inner life of man, intelligent being of another sphere, the angels higher, and still further on the Seraphim and Cherubim above them, and chief of all is the nature and body of Him who is the Creator of it. . . . Where Spirit is, there also is God; and where Spirit speaks in any production of Nature, so also does He; and when that says, from the rich stores of the earth provided for man's benefit and comfort, 'I am here,' He also speaks, 'Thou must recognise me.'" Spirit, therefore, may be regarded as the invisible incorporeal vestment of God, and no better definition

can be given. The progression of Spirit Life from the Creator to Man may be thus given, and



the explanation of this table is briefly this—At first, as explained before (see *Kabbalah*), the En Soph reigned alone, having within his Being the principles of the three firstSephiroth,intelligible to Christians as the Trinity in Unity. Originally, this Trinity existed only in Chaos, but at the Creative Thought the Trinity developed itself into these three Sephiroth. Thence arose the creation of angels, spirits of the highest degree, who prepared a place for mortality, rendered immortal in the Sphere of Blessed Souls; and also a series of progressive states symbolized by Jacob's Ladder, and also by the seven planets, in which is Tiphereth, the spiritual sun enlightening the spiritual world, not the material world, as we perceive it at Jesod. Below these spheres is placed an etherial region in which the moral and intelligent acts of earth's inhabitants are recorded by the action of spirit. Next succeeds the earth sphere as we behold it around us, in which Human Intelligence, vivified by spirit, is ever actively at work; while, in other ways, spirit is manifested in the three Kingdoms of Nature. The two triangles at the bottom of the column are the signs of fire and water—the two spiritual active electrical agents in the universe. (See *Human Progress*, *Matter*, and *Jetzirah*, *Sepher*.)

SPIRIT, KNIGHTS OF THE.—A semi-political society, established in the Rhenish province of Prussia, about 1808; also known as the Judiciary Council of the Knights of the Golden Circle.

SPIRITUAL LODGE.—A term used by Hutchinson with reference to the Valley of Jehoshaphat, a place in which the judgment of the Lord is to be declared. It is the imaginary or symbolic Lodge, as described in the lectures.

SPIRITUAL TEMPLE.—The interior of a man's heart is either a temple or a hell, according to which principles he is supposed to enter the presence of the awful Judge of the Universe. It is on this principle that Swedenborgian Masonry, somewhat Calvinistic in its character, was formed, and the eternal question of fate and predestination proclaimed as a matter of fact. That a spiritual temple should be built up in the heart of men as a sure fortification against the subtle influence of evil is certain; but the gentler and sweeter idea is conveyed by that all-forgiveness, mercy, and peace eminently prevalent in the hearts of true Masons, and exerted continually by the Giver of all Good.

SPONSORS.—The highest officers in the Royal Oriental Order of Sikha and the Sat B'hai. (See *Sat B'hai.*)

SPOULÉE, JOHN DE.—A reputed Master Mason in the time of Edward III., anno 1350, called Master of the Ghiblim.

SPRENGEISEN, CHRISTIAN FRIEDRICH KESSLER VON.—An adherent of Baron Hund, and the author of "*Anti Saint Nicaise.*" Born at Saalsfeld, 1731; died, 11th January, 1809 (See *Saint Nicaise.*)

SPUR.—A brace propping two columns, supporting a bridge or other arch.

SQUARE.—An important emblem in Freemasonry. It is one of the three great lights presented to the initiate, is also one of the working tools of a Fellow Craft, and is the official jewel of the Master of a Lodge. Evidently derived from the operative system, it has passed into universal acceptance, and *to act on the square* is to act honourably. Combined with the compass, it may be said to represent the union of the Old and New Testaments.

SQUIN DE FLEXIAN.—A member of the Order of Templars, who, together with Noffodei, a Florentine, conspired for the ruin and murder of James de Molay and the Knights Templar. He was born in Beziers, in Provence, and was appointed Head of the Priory of Montfaucon. Authorities of no mean value have ascribed to this person crimes of the most detestable character, even malicious murder. He preferred against the general body of Templars infamous accusations, which he could only support by his own creatures He was ultimately assassinated, and Marigni was hanged by order of Louis X., two years after the murder of Molay. (See *Templarism*)

STAFF, TREASURER'S.—This should be a white staff. When Masonry was being made aristocratic, aided by the general ideas of a very haughty age—that of Queen Anne and George I.—the humble founders of the 1717 Masonry were forced to abdicate their well-won honours in favour of more monied and aristocratic men. The men who built the real Temple of Masonry were sent into the background, snubbed, and defeated. The decoration of the

Grand Treasurer is a key. The Grand Lodge of England decreed, on 24th June, 1741, that the Grand Treasurer should appear with a white staff.

STANCHION.—The upright mullions or bars of a window or open screen.

STANDARD.—A staff with a flag or colours under which men are united or bound for some general purpose. The practice of carrying standards is of very remote antiquity. The first Roman Standard was a bundle of straw tied to the top of a spear, but soon the figures of animals replaced the perishable material, and at last the Eagle became the general Roman ensign. In Masonry, the word Banner is more usual. (See *Banners* and *Arms of Freemasonry.*)

STANDARD BEARER.—An officer in a Commandery or Preceptory of Knights Templar, and also in some other high degrees.

STANISLAUS, SAINT, KNIGHT OF.—A Polish order of Knighthood, founded by King Stanislaus, in 1765; and renewed by the Emperor Alexander I., in 1815.

STAR.—In the French and Scottish System, the lighted candles or torches are called Stars, especially in the reception of distinguished visitors, when a certain number, in proportion to rank, as 3, 5, 7, 9, 11, are lighted in their honour.

STAR, BLAZING. (See *Blazing Star.*)

STARBUZANAI.—Used in the 6° of the Modern French Rite. It should be Shethar-bozenai, שְׁתַר־בּוֹזְנַי, the name of one of the officers of the king of Persia (1 Esdras v. 3).

STARCK, JOHANN AUGUST VON.—Born at Schwerin, 29th October, 1741, and studied at Göttingen. Initiated in a French Military Lodge in 1761. In 1763, he went to St Petersburg, in the capacity of a professor in one of the public schools, and it would seem that he was then initiated into the Rite of Melesino, and also became connected with the Rite of Strict Observance, in which he afterwards took a prominent part. In 1765, he visited England, and went to Paris in the following year. In 1767, he was director of the schools at Wismar, and Junior Warden of the Lodge of the Three Lions. He was appointed Professor of Theology at Königsberg in 1770, and also Court Chaplain; but in the following year he resigned these offices, and retired to Mettau, and devoted himself to literary and philosophical studies. In 1781, he was appointed Principal Preacher by the Court at Darmstadt, which post he continued to fill until his decease, on the 3d March, 1816. He was the founder of that schismatic body called the Clerks of the Relaxed Observance, consisting of seven degrees—1. E. A. P. 2. F. C. 3. M. M 4. Young Scottish Master 5. Old Scottish Master, or Knight of Saint Andrew. 6. Provincial Chapter of Red Cross. 7. Magus, or

Knight of Brightness and Light; with several classes of the last degree—Novice, Levite, Priest, and Knight-Priest. In this system, he connected Masonry with Templarism, and having embraced Roman Catholicism, he insisted that candidates for this rite should be of that faith, and have previously passed through the degrees of the Strict Observance. An attempt was made in 1768 to fuse these two orders, but it was unsuccessful, and the Relaxed Observance formed themselves into an independent body in 1775; the whole rite, however, soon fell into disuse, and it is doubtful whether, as Ragon says, it lasted until 1800. Starck, in reality, was a very insincere Mason, and the author of "Saint Nicaise," published 1785; and in 1787 he published a work on Secret Catholicism, directed mainly against Nicolai. In this work he says—"It is true that in my youthful days I was a Freemason. It is also true that when the so-called Strict Observance was introduced into Masonry I belonged to it, and was, like others, an Eques, Socius, Armiger, Commendator, Prefect, and Sub-Prior; and having taken some formal cloister-like profession, I have been a Clericus. But I have withdrawn from all that, and all that is called Freemasonry, for more than nine years." But it must be admitted that, however strangely he withdrew from the Fraternity, he at first rendered it valuable services by several publications, such as the "Apology for the Order of Freemasonry," Berlin, 1778; "On the Design of the Order of Freemasonry," Berlin, 1781; "On the Ancient and Modern Mysteries," 1782. (See *Saint Nicaise.*)

STAR, EASTERN. (See *Eastern Star, Order of the.*)

STAR, FIVE-POINTED. (See *Five-Pointed Star.*)

STAR IN THE EAST.—The name for the Blazing Star, used by those Masons who inaccurately identify Masonry with the special doctrines of Christianity. (See *Blazing Star.*)

STAR OF JERUSALEM.—A degree in the collection of Fustier. C. S. D.

STAR OF MERIT, BRONZE.—One of the six decorations of the Antient and Primitive Rite of Masonry, and conferred by a Grand Chancery for works of literary excellence, bravery, presence of mind, saving of life, and other acts of humanity. Unlike other decorations of that rite, which are graduated amongst its members from the fourth to the thirty-third degree, it is not necessarily Masonic.

STAR OF THE SYRIAN KNIGHTS.—A system contained in the Collection of Pyron, having three degrees—1. Novice. 2. Professed Knight. 3. Grand Patriarch.

STARE SUPER VIAS ANTIQUAS.—To stand on the old paths. Applied as a Masonic motto, in reference to the duty of adhering to the ancient landmarks.

STATIONS.—The positions occupied by the W. M. and the Wardens are in America called Stations, while those of the subordinate officers are merely called Places.

ST CLAIR.—William of Roslin or Rosslyn, Earl of Orkney and Caithness, was in 1441 appointed by King James II. of Scotland the Patron and Protector of Masons in Scotland, and the office was hereditary. He died about 1480, and his descendants held their principal annual meeting at Kilwinning. In 1736, William St Clair, Esquire, finding himself with no children of his own, and anxious that the office of G. M. should not become vacant at his death, surrendered his hereditary rights to a Grand Lodge, subsequently presiding over the Craft as G. M., 30th Nov., 1736. He held this office for only one year, and was succeeded in 1737 by the Earl of Cromarty. He died January, 1778, at about seventy-eight.

ST CLAIR CHARTERS.—Two remarkable documents, published by Lawrie, and also by Bro. W. J. Hughan. The first paper is a letter of jurisdiction granted by the Freemen Masons of Scotland to William Saint Clair of Roslin (probable date 1600-1). The second is a grant by the Freemen Masons and Hammermen of Scotland to Sir William St Clair of Roslin (probable date 1st May, 1628).

STEINBACH, ERWIN OF. (See *Erwin von Steinbach.*)

STEINERT, JOHANN.—A Prussian mystic of the eighteenth century, who professed to hold intercommunication with ultramundane intelligences. He often shut himself up in a mansion especially built for magical evocations at Berlin, with the king, Frederick William III.

STELA.—A small column without base or capital, usually inscribed with a votive inscription.

STELLA, SEDET, SOLI.—Science, sageness, sanctity. Used in the decoration of the 28° A. and A. Rite.

STEP.—Certain steps are used in the three degrees, and have particular numerical values.

STEPS ON THE MASTER'S CARPET.—The three steps on the Master's Carpet, in the third degree of the American Rite, alludes to the three periods of life—youth, manhood, and old age. They also refer to life, death, and immortality—generation, preservation, and destruction.

STERCORANIST.—One who in the ninth century affirmed that the Eucharist suffered the same transformation as other food. Used as a term of reproach.

STEWARDS.—Some Lodges appoint Stewards as assistants in the performance of the duties of the Junior Warden, or for specific purposes. They are supposed to bear white rods, and the jewel is a cornucopia, as a symbol of plenty.

STEWARDS, GRAND. (See *Grand Stewards.*)

STEWARD'S LODGE. (See *Grand Steward's Lodge.*)

STEWARTRY.—In Scotland, somewhat equivalent to county in England.

STIBIUM.—*Antimony.* A password used in the 28° A. and A. Rite.

STILE.—The vertical piece in panelling or framing.

STOLKIN.—Used in the 7°, 9°, 11°, 13°, 14°, and 20° A. and A. Rite; one of the three assassins sometimes called Sterkin, in the legend of the higher degrees. (See *Shoulkain.*)

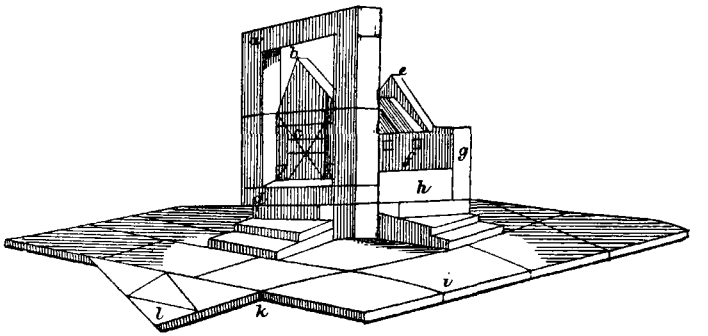
STONE. (See *Ashlar.*)

STONE, CORNER. (See *Corner Stone.*)

STONE, CUBICAL.—At the building of the Temple in Jerusalem, an unexpected and afflicting event occurred, which threw the Masons engaged in the work into the greatest consternation and confusion. The G. M., H. A. B., had sent to certain F. Cs. *thirteen* stones, and directed that with these they should complete a small *square* near the capestone, being the only portion of the fabric which remained unfinished. Every stone of the Temple was formed into a *square* containing five *equilateral triangles,* each equilateral triangle being equal to a cube, and each side and base of the Triangles being equal to a *Plumb-Line.* The space, therefore, which remained to be completed was the last Triangle of the last stone, and equal to the eighth part of the Plumb-Line, or $\frac{1}{8}$ of the Circle, and $\frac{1}{15}$ of the Triangle, which number is in Hebrew 26, or the great Name of the Almighty. The *thirteen* stones consisted of all the fragments which remained from the building, and comprised two *Cubes* in two divisions. In the *first* was contained one *Cube* in an entire piece, and in the *second* a *Cube* in 12 parts; viz. $4\frac{1}{2}$ parts in one piece; 2 parts in 4 pieces; 1 part in 1 piece; and $\frac{1}{2}$ part in 6 pieces: total, 12 pieces. The F. Cs., perceiving that they could finish the Square with the fragments in the second *Cube,* REJECTED the *first,* observing that the exterior of the stone was marked with certain lines: viz., an Isosceles Triangle bisected—*three* lines:—the edge of the *Cube* being the base:—two squares diagonally bisected, and each having a perpendicular line to the centre—six lines:—two straight lines at right angles:—and a square diagonally bisected—two lines: total, *thirteen lines* or *five* surfaces of the CUBE. Seeing these lines, the Masons thought the stone was split, and therefore useless. It was then thrown aside, and one of their number in contempt struck the *Cube* a violent blow with a wooden mallet (no *iron* tool having been allowed in the building of the Temple); the Cube instantly divided into 12 parts, the *second* of which bore the same relation to the *first* that the *third* did to the *second,* and the *fourth* to the *third:*

being the arithmetical progression of 1, 2, 3, 4. The parts were $\frac{1}{4}$ of the *Cube* in one piece; $\frac{1}{4}$ of the *Cube* divided into $\frac{1}{8}$ and $\frac{2}{16}$; $\frac{1}{4}$ of the Cube divided into two Hexahedrons, and two Triangles equal to one Hexahedron; and $\frac{1}{4}$ of the Cube divided into 4 Pentahedrons. Upon the 4 pieces they discovered a number of Hieroglyphics, which, to those Masons who could read them, proved that these characters were in the handwriting of the G. M. himself, coupled with an inscription to the following effect:— THE GREAT PROBLEM. Required to construct the Temple, Roof, Pinnacles, and Porch, with a Step and Door, from $\frac{1}{4}$ of a Cube, to consist of 12 parts, each part bearing a proportional relation to the Cube, the Building, and to each other. Required from $\frac{1}{8}$ of a Cube, and $\frac{1}{16}$ of a Cube, to construct the Porch of Pillars, the Lintel, and posterior Pillars of the Temple. Required from $\frac{1}{4}$ of the Cube in $\frac{3}{8}$ to construct the rests for the wall, the pillar bases, and the steps. Required from $\frac{1}{4}$ of a Cube in $\frac{4}{8}$ to construct the foundation of the Building, the entire fabric to contain 36 parts, or the Square of the Hexahedron. Required to construct, from 2 Cubes of the same dimensions, the outer and inner Court, and the Porch of Judgment. The first Court to be double the area of the Foundation, and to consist of an Octagon formed into a Square, containing 12 parts. The outer Court to be double the area of the inner Court, and to consist of 12 parts, each a Square; and the Porch of Judgment to be equal to $\frac{1}{12}$ of the outer *Court*, and to consist of 4 parts, each a Triangle, the whole comprising 64 parts, or the *Square* of the Cube. These pieces to be constructed separately in the quarries, and to be packed in 3 Cubes of equal dimensions, the first containing 36 pieces, the second 8, and the third 20, that is, a Square, a Cube, and $\frac{4}{9}$ of a Square. The Throne is a separate piece, to be taken from the interior of the Temple Cube, and to consist of $\frac{1}{6}$ of $\frac{1}{4}$ of a Cube, making in all 65 pieces, which number in the Hebrew means the Great Secret. The F. Cs. carried the broken Cube to S. K. I., who, in conjunction with H. K. T., directed that they should be placed, along with the Jewels of the Craft, on a *Cubic stone*, encrusted with gold, in the centre of a deep cavern, within the foundations of the Temple, and further ordered, that the Door of this Mysterious Court should be built up with large stones, in order that no one in future should be able to gain admission into this mysterious apartment. At the rebuilding of the Temple, however, three F. Cs., lately returned from Babylon, in the course of their labours inadvertently stumbled upon this mysterious recess. They discovered the fractured Cube, and carried the pieces to Z., J., and H., who recognised in the four pieces the *XXXX*, and accordingly advanced the F. Cs. to a new order in

Masonry, for having accomplished this discovery. But the problem they were unable to solve, or re-construct the broken *Cube;* and, in consequence, they declared that a profound mystery involved the whole transaction, which would doubtless be one day revealed to the world. Since that period, the Cube remained fractured, and continued in that state until the month of October, 1835, when it was re-constructed, and the Temple built by Robert Tytler, *M.D.*, at Midnapoor, from an attentive investigation of the properties of the Magnetic Angle dividing a *Cube* of the universe.



The above is a diagram of the TEMPLE OF JERUSALEM, as built from an investigation of the Magnetic Angle, by Robert Tytler, *M.D.*, Surgeon, 34th Regt. N.I., Bengal. This work was completed in October, 1835, and corresponds precisely with the construction of the sacred edifice, as described by Holy Scripture in 1 Kings, vi. and vii. The centre of the power is the cosine 30°. The force is the cord of 60°. The angle is 45°, and the field of operation is from 45° to 90°. The apex of the beam above the angle of the roof is the completion of the angle or Magnetic Point. *a.* is the Beam. *b.* Porch of Pillars. *c.* Inner Porch. *d.* Pillar Bases. *e.f.* Cape and Body of the Temple. *g.* Posterior Pillars. *h.* Ribs or Rests. *i.* Inner Court. *j.* Outer Court. *k.* Porch of Judgment. *l.* Place of the Throne. JEHOVAH, in Hebrew, is 10, 5, 6, 5—26. This is the magnetic measurement, and corresponds to a hair's breadth with Scripture: and $2 \times 6 = 8$, or the Cube and Plumb-Line. The Israelitish measurement was hence a *Cube*, divided into 8 *Cubes*, and the length of each divided into 40 *Cubits*, or the *four letters* of the Name, multiplied by 10, the *first letter*. J—10, E—8, S—200, O—70, U—400, S—200=888. The number, therefore, of the Name JESOUS (the Name of our Saviour in Greek) is 888, or 3 Cubes. We

have further ascertained that this is the *Anatomy of the Brain.* When the Brain is *spread out* it is the *Temple.* When the Temple is wrapped within the *Sphere,* or formed into a *Ball,* it is the Brain.

STONE MANUSCRIPT.—One of those destroyed in 1720 by scrupulous brethren; mentioned by Preston as having been in the possession of Nicholas Stone, a pupil of Inigo Jones. Very little is known of its contents. (See *Saint Alban.*)

STONE OF FOUNDATION.—One of the most abstruse symbols in Freemasonry. Not only the traditions of the Freemasons allude to it, but also the Jewish Rabbis, the Talmudic writers, and the doctors of the faith of Islâm. It must not be confounded with the other stones named in various degrees, and it must furthermore be taken strictly as an allegorical stone. It may be identified with the mysterious philosopher's stone of the alchymists. According to the legend, it is supposed to have been a stone placed within the foundations of Solomon's Temple, and afterwards, on the rebuilding of the Temple by Zerubbabel, it was transported to the Holy of Holies. Its form was a perfect cube, having inscribed upon its upper face, within the delta or triangle, the sacred Tetragrammaton, or ineffable name of the Deity. The Book of Enoch speaks of the "stone which supports the corners of the earth," and it was called *eben shatijah,* because it was reputed to have been laid by the Almighty at the very creation itself. The magnificent poem of Job thus alludes to the stone (xxxviii. 4):—

> "Where wast thou when I founded the earth?
> Declare if thou hast understanding.
> Who fixed its measures that thou shouldst know?
> Or who stretched the line upon it?
> Whereon were its foundations sunken?
> Or who laid its corner-stone?
> When the morning stars sang together,
> And all the sons of God shouted for joy!"

The version is by Professor T. J. Conant, Hebrew Professor at Rochester, U.S., a most graceful and learned translator and annotator. It is an accepted fact, that many of the Jewish traditions in the Talmud formed the basis of our modern Masonic legends; and except that the Masons regarded them in an allegorical light there is very little distinction in their import. The *Toldoth Jeshu* says—"At that time (the era of Jesus) there was in the House of the Sanctuary (the Temple) a stone of foundation, which is the very stone that our father Jacob anointed with oil, as it is described in the 28th chapter of the book of Genesis. On that stone the letters of the Tetragrammaton were inscribed, and whosoever of the Israelites should learn that name

would be able to master the world. To prevent, therefore, any one from learning these letters, two iron dogs were placed upon two columns in front of the Sanctuary. If any person, having acquired the knowledge of these letters, desired to depart from the Sanctuary, the barking of the dogs, by magical power, inspired so much fear that he suddenly forgot what he had acquired." Another passage runs thus—"At that time there was in the Temple the ineffable name of God inscribed upon the Stone of Foundation. For when King David was digging the foundation for the Temple, he found in the depths of the excavation a certain stone on which the name of God was inscribed. This stone he removed, and deposited in the Holy of Holies." The legend is, that Adam possessed this stone while in the Garden of Eden; and that he used it as an altar, and carried it with him on his emergence into the world, and Seth received it from him. Noah preserved it in the ark, and left it on Mount Ararat, where Abraham found it. His grandson Jacob took it with him in his flight to his uncle Laban in Mesopotamia, and used it as a pillow when he had his celebrated vision near Luz. The history of the stone here becomes very indistinct; but one legend asserts that Jeremiah, escaping with a Jewish princess, took it to Spain, and thence it was brought to Ireland, and that one of the Dalriad kings conveyed it to Scotland, and that finally it was transported by Edward I. from Scone to Westminster Abbey, where it is still the Coronation Stone. But legends vary. It is also spoken of in connection with Enoch (see *Enoch*). The Stone of Foundation plays a part in the Royal Arch degree, in 13° A. and A. Rite. It is a symbol of Divine truth, perpetuated throughout the ages. Bro. J. Leyland Feilden has written concerning this stone in his recently published book, "New Links in the Chain."

STONE, WILLIAM LEETE.—An American journalist, born in the State of New York in 1792, and died in 1844. He was an anti-Mason, and published a work entitled "Letters on Masonry and Anti-Masonry, addressed to the Hon. John Quincy Adams." New York, 1832. The value of the book is very slight.

STRASBURG, CATHEDRAL OF.—Founded in 504, and almost completely destroyed in 1007 by lightning. The present edifice was commenced in 1015, and completed in 1439. (See *Erwin von Steinbach.*)

STRASBURG, CONGRESS OF.—Two congresses or conventions have been held at Strasburg—1. Convoked by Erwin von Steinbach in 1275, and attended by numerous Masons from Germany, England, and Italy. The operative masons, it is said, at this time assumed the name of Freemasons, and established regulations for the government and guidance of the Craft. 2. The

Haupt Hütte or Grand Lodge held a similar meeting in 1564, resuming the business commenced in the same year at Basle, and many laws were reformed on this occasion.

STRENGTH.—Symbolised in Masonry by the Doric column, and appropriated to the Senior Warden.

STRIÆ.—The fillets between the flutes of columns.

STRICT OBSERVANCE, RITE OF.—This rite was purely a Jesuit rite, and was the third attack made upon pure Freemasonry; the bait held out was the hope of arriving at a restoration of the hidden treasures of the Knights Templar. It was established by Baron von Hund (see *Hund, Von*) about 1754, consisting of at first six degrees—1, 2, 3. The symbolical degrees. 4. Scottish Master. 5. Novice. 6. Templar Knight; but afterwards a seventh degree was added, that of Eques Professus, or Professed Knight. The head of the order was supposed to be unknown; and in one sense this was true, inasmuch as the General of the Jesuits directed the entire proceeding. Europe was divided into nine provinces, the seventh of which was assigned to Hund, including all North Germany between the Elbe and the Oder. The rite was founded upon an organized system of deception, which was discovered, and proved its extinction. (See *Starck.*)

STRIGOLNIKS.—Russian schismatics, who combined the practice of the Jewish law with that of the New Testament.

STRIKING OFF.—A forfeiture of the existence of a lodge is called "striking off the roll," or "erasure." The charter then becomes invalid.

STUART MASONRY.—By some historians and essayists it has been considered that the Rebellion of 1745 had to do with Masonry; and the relentless enemies of the Craft have done all in their power to persuade mankind of this idea. It is even doubtful that the earlier Stuarts ever knew much about Masonry. It is certain, however, that the residence of the elder and younger Pretender in France tended to much confusion, and produced the tinsel decorations of the unsubstantial rites practised at Arras and elsewhere. The objects they entertained were purely political. The patent for the Arras Chapter was issued 15th April, 1747, being a Chapter of Rose Croix—a widely different affair from the Alchymistical and Philosophical Association of Andreä or Rosenkreutz.

STUD-WORK.—In architecture, the same as brick nogging.

SUASTICA, MOST ANCIENT ORDER OF, OR BROTHERHOOD OF THE MYSTIC CROSS.—Said to have been founded B.C. 1027, by Fohi, and introduced into China, B.C. 975. The order consists of three degrees:—1. Apprentice Brothers. 2. Tao Sze, or Doctors of Reason. 3. Grand Master. The Apprentice wears the Jaina

Cross (see *Jaina Cross*) worked on a blue silk ribbon. The Tao Sze wear a cross of silver, and the Grand Master one in gold. Meetings are called Tents. The vows are in five sections:—"1. To worship God daily, to obey the law, to walk in purity and truth, to honour and assist to the utmost of my power the Brethren of the Mystic Cross, and to obey all the rules of the Order. 2. To pursue wisdom, to eschew avarice, to be charitable, to assist the poor and necessitous, never to take furtively the property of another, directly or indirectly. 3. To be pure and chaste, abstinent and studious, so that I may learn truth and attain to knowledge, wisdom, and understanding. 4. To be sincere, and never to deceive another; to be free from the sins of the mouth—lying, affectation in language, duplicity, and calumny; never to flatter, and never to drink to excess any intoxicating liquor. 5. I promise as a man, and a lover of truth, and by the grace of God, to keep faithfully all these my sacred vows as far as in me lies." The year 1877 corresponds to the year 2904 of the era of Fohi. This Order was very little encouraged in England.

SUBLIME.—This word is usually applied to the third degree, but like many other terms, the words "Sublime degree of a Master Mason" signify nothing, and are without authority. Hutchinson, Smith, and Preston do not use it. The first of these speaks of "the most sacred and solemn order," and of the "exalted" but not "sublime" degree. Since the introduction of the Royal Arch degree, the word Sublime has been used, and the word Exalted appropriated to the Arch. In the Constitutions, Dublin, 1769, the Master's degree is called "most respectable," and the term "high and honourable" has also been employed. The word sublime first occurs in Dr T. M. Harris's "Discourses," Boston, U.S., 1801. It was also used by Cole in 1817; and Jeremy L. Cross introduced it in his Hieroglyphic Chart. As it has been adopted in the modern English lectures, it is too firmly established to be removed.

SUBLIME DEGREES.—The twenty-six degrees, from the fourth to the twenty-ninth inclusive, of the A. and A. Rite, usually termed Ineffable, are sometimes thus called.

SUBLIME GRAND LODGE.—At one time used to designate a Lodge of Perfection.

SUBLIME KNIGHT ELECT.—11° A. and A. R.

SUBLIME MASONS.—Members of 14° A. and A. R. are sometimes so called, but the full term is Scotch Knight of Perfection, being the last degree in the Lodge of Perfection.

SUBLIME PHILOSOPHER.—48° R. Mzm.

SUBLIME PRINCE OF MEMPHIS.—94° of the Rite of Memphis.

SUBLIME PRINCE OF THE ROYAL SECRET.—32° A. and A. R. In-

stituted at first by the founders of the Council of Emperors of the East and West, about 1758. Bodies of this degree are called Consistories. The motto of the degree is, *Spes mea in Deo est*—My hope is in God.

SUBLIME SOLOMON.—A degree in Peuvret's Collection.

SUBLIMES, THE.—One of the degrees of the Ancient Chapter of Clermont.

SUBORDINATE LODGE. (See *Lodge.*)

SUB-PLINTH.—A second and lower plinth placed beneath the principal one in columns and pedestals.

SUB-PRINCIPAL.—An auxiliary rafter or principal brace.

SUBSTITUTE ARK. (See *Ark.*)

SUBSTITUTE GRAND MASTER.—Third officer in the Grand Lodge of Scotland. The office was created in 1738, and is annual.

SUCCOTH.—A city of Palestine about 40 miles N. E. of Jerusalem—now Seikoot. Here Hiram Abiff cast the sacred vessels for the Temple. (See *Clay Ground.*)

SUFFERER.—2° of the Order of Initiated Knights and Brothers of Asia.

SUMMONS.—The letter of forewarning sent by command of the W. M. to each member of a Lodge is called a summons, and should specify the business likely to be undertaken at the meeting. There is no special prescribed form, each Lodge using its own general expressions.

SUN.—In all times, the sun has necessarily played an important part as a symbol, and especially in Freemasonry. The W. M. represents the rising sun, the J. W. the sun at the meridian, and the S. W. the setting sun. In the Druidical rites, the Arch-Druid represented the sun, and was aided by two other officers, one representing the moon in the West, and the other the sun at the South in its meridian. It is quite unnecessary to enter into any lengthened discussion on this symbol.

SUN, KNIGHT OF THE. (See *Knight of the Sun.*)

SUN OF MERCY, SOCIETY OF THE.—A society to which Swedenborg is said to have belonged after his illumination as a prophet and seer. He appears to have received overtures from this body through Pernetty, whose keen and trained insight perceived the advantages to be gained from attaching to his Hermetic system a man of such influence, undoubted erudition, and truthfulness. It would seem, like many societies of that time, to have issued from the neighbourhood of Avignon and Montpellier. Whether it was a society possessing ceremonies and degrees is doubtful, but it is probable that some forms must have existed. If it be remembered that the period during which Pernetty worked was one during which the religio-political machinations of the Jesuits were very power-

ful, it is easy to understand why an ex-Jesuit like Pernetty would strive to identify his own cause with that of a man so distinguished, and at the same time so innocently unassailable and impracticable, as Swedenborg. It is not very likely that a man trained in Jesuit ways would be likely even to abandon the hope of power; and what might be the case with such a man as Pernetty would be just as true of Fessler, in whom the love of power seems to have been equal in degree, if not entirely equal in literary power and endurance. It is possible that this society may have been identical with that of the *Illuminés d'Avignon.*

SUNNAH.—The designation of that portion of Mohammedan law embodied in the traditions, and not accepted by the Shiites. Those who regard these traditions are termed Sunnites; and the house of Osman follows this principle.

SUPER-EXCELLENT MASTER.—An honorary or side degree, sometimes conferred in the Councils of Royal and Select Masters.

SUPERINTENDENT OF THE WORKS, GRAND.—An officer in the Grand Lodge of England, appointed every year by the G. M.

SUPERINTENDENTS, THE NINE.—After the death of Hiram Abiff, we are informed King Solomon selected nine of his principal workmen to form a kind of committee to carry on and complete the great work in hand. These were Moabon (Hebrew מוֹאָבן, Latin *à patre*); Jachin (Hebrew יָכִין, Latin *Firmus*); Boaz (Hebrew בָּעָז, Latin *In fortitudine*), (see *Boaz*); Ngamgam or Anigam (Hebrew עֲנִיעָם, Latin *Afflictio Populi;* Azariah (Hebrew עֲזַרְיָה, Latin *Auxilium Dei*); Joram (Hebrew יוֹרָם, Latin *Excelsus*); Ishoni (Hebrew יִשְׁעִי, Latin *Salus mea*); Achal (Hebrew אָכָל, Latin *Comedit*); and Obed (Hebrew עֹבֵד, Latin *Serviens*).

SUPERIOR.—6° of the German Union of the Twenty-two.

SUPERIORS, UNKNOWN. (See *Unknown Superiors.*)

SUPPORTS OF THE LODGE. (See *Pillars.*)

SUPREME AUTHORITY.—The Grand, or Presiding, Body of every Rite, is its supreme authority, from which there is no appeal; and in cases of expulsion from Craft Masonry, the operation of such a sentence operates throughout all the higher degrees: this provision is a wise one, safely exercised. Expulsion may be met by appeal, and reinstatement on submission may follow. The authorities of Masonry all over the world are very careful to exercise their supremacy with due justice and clemency. A Mason, however, expelled by Grand Lodge, stands thereby expelled from the Royal Arch, from Cryptic, and from Templar Masonry.

SUPREME COMMANDER OF THE STARS.—A degree invented at Geneva, 1779; in the collection of Viany.

SUPREME CONSISTORY.—1. The title of some of the highest bodies in the Rite of Mizraim—especially the 90°, but the Bedarrides changed the title to Supreme Council. 2. 72° R. Mzm.

SUPREME COUNCIL.—The chief authority in the A. and A. Rite. There are nine members—1. Most Puissant Sovereign Grand Commander. 2. Most Illustrious Lieutenant Grand Commander. 3. Grand Treasurer General. 4. Grand Chancellor. 5. Grand Secretary General. 6. Grand Chaplain. 7. Grand Captain of Guards. 8 and 9. Sovereign Grand Inspectors General.

SUSPENSION. (See *Expulsion.*)

SUSSEX, DUKE OF.—The sixth son of H. M. King George III., born 27th January, 1773; initiated in the Royal York Lodge of Friendship at Berlin, in 1798. Honorary rank of Past G. M. conferred on him in 1805 by the Grand Lodge of England; on the 13th May, 1812, he was appointed Deputy Grand Master; and on the 13th April, 1813, he was elected G. M. in succession to his brother the Prince Regent, afterwards George IV.; and, in December of the same year, he became G. M. of the United Grand Lodge of England. The Duke was also M. E. Zerubbabel of the Grand Chapter, and Grand Superintendent of the Grand Conclave of Knights Templar. He retained office as G. M. until his death, which took place 21st April, 1843, in his seventy-first year. His was a long and brilliant career, unchequered by any maladministration, although, in the opinion of some, he exercised much undue severity in the cases of Bros. Crucifix and Oliver.

SWEDEN.—Masonry was introduced into Sweden in 1735 by Count Sparre, who had been initiated in Paris. His lodge, however, very soon became extinct, and in 1738, King Frederick I. issued a decree putting down Masonry altogether; but after seven years the interdict was removed, and Masonry became popular. In 1753, the Swedish Masons laid the foundation stone of the Orphan Asylum at Stockholm; in 1767, Bro. Boham of the Grand Lodge endowed this school with about 130,000 francs; while the Queen of Sweden, on 27th July, 1778, together with the Mayor of Stockholm, added a liberal annual donation. The Masons of Gotheborg, in 1778, built an inoculation hospital for the poor. In 1762, King Adolphus Frederick took Masonry under his protection; in 1765, Lord Blaney, the G. M. of England, granted a dispensation to Charles Fullmann, Secretary of the English Embassy, to establish Lodges; and, at the same time, an unsuccessful attempt was made by Schubart to introduce the Rite of Strict Observance. In 1770, the

Illuminated Grand Chapter was established, of which the Duke of Sudermania was appointed Vicarius Salomonis; and in 1780, the Grand Lodge of Sweden was revived, the same prince being elected G. M. On the 22d of March, 1793, Gustavus IV. was initiated at Stockholm; and in 1799, a fraternal alliance was formed between England and Sweden, which has ever since subsisted. In 1809, the Duke of Sudermania became king, and on the 27th May, 1811, he instituted the Order of Charles XIII. (see *Charles XIII., Order of*). The Swedish Rite is partially that of Zinnendorf, and is practised to the present day. (See *Swedish Rite.*)

SWEDENBORG, EMANUEL.—Born at Stockholm, Sweden, 29th January, 1688, the third child and second son of Dr Jesper Swedberg, bishop of Skara, in West Gothland, and of Sarah Behm, daughter of Albrecht Behm, assessor of the Royal Mines. His father was a man of consequence, influence, and learning. To a great extent, Emanuel Swedenborg has influenced not only the world of science, but that of theosophy; but it does not appear well established that he had ever anything to do with Masonry in his own person. He professed to belong to an Angelic Society in his later years, and declined honours to which his unparalleled talents justly entitled him—(see *Sun of Mercy, Society of the*). As a mathematician, astronomer, physiologist, and natural philosopher, he was far in advance of his times. There is no doubt also that he was a man of valuable official knowledge. In his forty-fifth year, for good or evil, he became a theosophist, and claimed to pass almost at will into the angelic world, upon which he wrote voluminously, and without apparent effort. All that he says upon the grave subjects connected with religion is marked by continuity and keen appreciation of the unseen world. It can hardly be admitted, however, that he was of the Fraternity, although Brother Beswick, in a singular and interesting book published in 1870, says he was made a Mason at Lund in 1706. The evidence is at present insufficient to mark him as a member. His life was blameless and benevolent; hence he might easily become a good quarry for the system-mongers then so actively at work. Of these was the Abbé Pernetty, who manufactured a Theosophico-Masonic System out of the numerous works of the sage assessor. He died in London, in Great Bath Street, Clerkenwell, in the full possession of his senses, on the 29th of March, 1772.

SWEDENBORG, RITE OF.—This rite consists of six degrees—1. E. A. P. 2. F. C. 3. M. M. 4. Enlightened Freemason, or Green Brother. 5. Sublime Freemason, or Blue Brother. 6. Perfect Freemason, or Red Brother. It is difficult to describe

its ceremonies, but it is interesting and perfect in its symbolism. It is practised in Canada as a distinct rite, and also under a charter from the Dominion, by an independent Supreme Grand Council in the United Kingdom, by whose authority the three last degrees only are conferred.

SWEDISH RITE.—Formed about 1777, and principally by the exertions of Gustavus III. It is a mixture of the old York Rite, with some of the French high degrees, and fragments of Templarism and Rosicrucianism. The Swedish Rite is exclusively confined to Sweden, and consists of the following degrees:—I. Symbolic—1, 2, 3. The Craft degrees, as in English Masonry. 4, 5. Apprentice and Fellow Craft Master of St Andrew. 6. Master of the Scotch Lodge of St Andrew. 7. Knight of the East and Jerusalem, an apocalyptic degree, in which the celestial Jerusalem and its twelve gates are represented. 8. Knight of the West, or Knight Templar, also called True Templar, Master of the Key. 9. Commander of the Temple, or Favourite Brother of Saint John. 10. Preceptor of the Temple, or Favourite Brother of Saint Andrew. II. Illuminated Chapter—11. Master of the Temple, and Knight Commander of the Red Cross. 12. Dignitary of the Chapter. 13. Vicar of Solomon. This last degree is held by the King as Perpetual Grand Master of the order.

SWEET BRIAR.—A female degree in America.

SWITZERLAND.—Masonry was established at Geneva in 1737, by Bro. George Hamilton, under a dispensation from the Grand Lodge of England, and other Lodges speedily followed; but the authorities almost immediately began to persecute the fraternity. The Genevan Lodges were closed in 1738, and, in 1743, the magistrates at Berne interdicted Masonry; but not being obeyed, they issued, 3d March, 1745, a still more severe ordinance, inflicting a fine and deprivation of office upon any Government official continuing his connection with the Fraternity. The Masons replied to this in a pamphlet (1746) defending themselves, but the Pays de Vaud Lodges continued suspended for nineteen years. In 1764, the Primitive Lodge at Lausanne was revived, and gradually the Craft reappeared in ordinary activity; but in 1770, the magistrates again put a stop to the practice of Freemasonry. The Masons in Geneva appear, however, to have been able to continue work, and by 1771, Lodges had been erected at Vevay and Zurich, at first working on the French ritual, but afterwards adopting that of Germany. In 1775, the Pays de Vaud Lodges were allowed to be reopened, and they abandoned the English Rite in favour of that of the Strict Observance. The French high degrees were introduced at Basle in the same year. In 1777, a Convocation was held at Basle, with delegates from the other

Swiss Lodges, when it was determined to divide Swiss Masonry into two sections,—one to be governed by the German Helvetic Directory, the head-quarters at Zurich; and the other by the Scottish Helvetic Roman Directory, the seat of authority being at Lausanne. Schism was, however, at work, and the establishment of a clandestine Lodge at Lausanne, by a Mason named Sidrac, gave a great deal of trouble, and it was several years before this Lodge was finally dispersed. The Constitutions of the Helvetic Roman Directory were published in 1782, and the rite was purely philosophic. The Council of Berne again interdicted Masonry in November, 1782, and the Helvetic Roman Directory, to give an example of its obedience to law, dissolved the Lodges, and discontinued to meet, only maintaining a committee for foreign correspondence. In 1785, the Swiss Lodges held a conference at Zurich, to consider the propositions of the Congress of Paris, convened by the *Philalethes*; but the idea of holding a similar congress at Lausanne met with no favour. Many Lodges of Switzerland, ten of those in Geneva, placed themselves under the French Grand Orient; while the other seven, faithful to the English rite, formed themselves into a Grand Orient of Geneva, and in 1789 formed an alliance with the Grand Lodge of England. About this time the Pays de Vaud Lodges were reopened. In 1792, the Helvetic Roman Directory suspended labour, and from 1793 to 1803 Freemasonry was virtually dead in Switzerland, although a few Lodges in Geneva, and a German one at Neuenburg, maintained a shadow of vitality. In 1803, a Lodge, *Zur Hoffnung* or Hope, was established under the French Constitution at Berne. When the Republic of Geneva was ceded to France, its Grand Lodge ceased to exist, and went under the Grand Orient at Paris. The Lodges of the Pays de Vaud, however, united as an independent body, under the title of Grand National Helvetic Orient, electing Bro. Peter Maurice Glaire, at the age of 87, G. M. for life. He introduced the modified Scottish Rite of seven degrees. Swiss Masonry continued in a very unsettled state for many years. In 1820, there were nineteen Lodges working under four different authorities:—the Scottish Directory; the Grand Helvetic Roman Orient; the English Provincial Grand Lodge; and the Grand Orient of France, with two Lodges of the Rite of Mizraim. In 1836, the Lodge *Modestia cum Libertate* of Zurich celebrated its twenty-fifth anniversary, and invited all the Swiss Lodges to the festival, and propositions were then favourably made towards a national union. Other meetings were held in 1838, at Berne; in 1840, at Basle; and in 1842, at Locle. In this year, Bro. Gysi-Schinz, of Zurich, was authorized to prepare a draft of a Constitution for a

United Grand Lodge, and this he so successfully accomplished, that on the 22d June, 1844, the new Grand Lodge was inaugurated, to the general satisfaction, under the title of the Grand Lodge Alpina—Bro. J. J. Hottinger, first Grand Master. Since that time, the progress of Masonry in Switzerland has been uninterrupted, and at the present time there are some thirty Lodges, with over two thousand members.

SWORD AND TROWEL. (See *Trowel and Sword.*)

SWORD-BEARER.—An officer in several of the Chivalric Orders.

SWORD-BEARER, GRAND.—An annual office in the G. L. of England, in the appointment of the G. M.

SWORD, TYLER'S.—Should be a wavy sword, and not straight, as it is usually found, being derived from the Cherubic sword.

SYMBOL.—We have already (see *Emblem*) defined the nature of a symbol as being the pictorial expression of a thought or emotion To symbols at all times have been attributed great value, and in religious and esoteric matter they play a great part. But an emblem is of later date than a symbol; the former being associated with a refined literature, while the latter may rudely convey a simply pictorial idea. A parable is a spoken symbol, and in Freemasonry most of the teaching is conveyed by symbolism. Bro. Dr Woodman, P. G. S. B., thus writes:—"That man from the earliest period of his existence worshipped the one true God we have every evidence that can be given. This pure worship continued for some considerable space of time, being handed down from father to son, until it became corrupted by the introduction of numerous objects of adoration, some of which were regarded as adverse or destroying agencies, others as beneficent or creative and preservative powers. The first symbols in use were doubtless rude attempts to portray the image of the thing they were intended to represent. There is no doubt but that in the dark ages of Christianity the symbols and images of saints and angels, and holy pictures, became objects of actual worship, not to mention the relics of many holy men and women enclosed in their jewelled shrines. Intended at first to recall the good deeds and holy works of the original, the symbol or image was itself worshipped, and no doubt with so many objects of adoration around him claiming his devotion, the worshipper of that dark period in the Church's history had but little time or reverence left for the worship of the true and the living God. In the Chinese language, which is no doubt of greater antiquity than we commonly suppose, every word has its symbol or sign, which was intended to convey its meaning in a pictorial form, corrupted and abbreviated by use and necessity. Thus in this language there are several thousands of so-called letters, or, more properly

speaking, '*logograms*,' as each represents an entire word. The ancient Egyptians, in their several writings or *hieroglyphics*, followed a somewhat similar practice, though they retained the form and outline of the thing thus pictorially written. In later times, characters representing, either singly or in combination, the *sounds* of the various words of the spoken language, were adopted; and this is the most complete form of writing with which we are at present acquainted. There is a form of writing still more perfect, though only used by the professional reporter, in which the lines or curves representing the leading consonant sound or sounds in a word, and frequently even in a common *phrase*, are used as a short though unerring method of recording the idea. We have now traced *Symbolism* through its various phases as it bears on *writing* as a mode of conveying and perpetuating facts and ideas; let us trace it in its relation to religion in the various ages with whose history we are more or less conversant. The pure worship of the Most High, the Great Creator and Preserver of all things, was by degrees corrupted. The visible was adored instead of the invisible. 'They worshipped and served the creature more than the Creator.' God appeared clothed in darkness, 'and lo, an horror of great darkness fell upon him (Abram), and He said unto Abram,' &c. He also appeared enveloped in fire in the midst of the burning bush; also, He is described as 'descending in fire' upon Mount Sinai, which was enveloped in a thick cloud, with thunders and lightnings, at the time when the Decalogue was promulgated, as recorded in the Book of Exodus, 'so that all the people trembled.' 'And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.' Thus Lightning, and Thunder, and Fire, became objects of worship; as they were the surroundings of the Deity, they became associated with His presence, and thus endowed in the minds of the ignorant with Divine attributes; terror probably gave an impetus to the belief, and fire has always been associated with Divine power and glory. Symbolical lights, which mean the Divinity of Fire, abound in ceremonies observed throughout the world. The marriage feast, the altar with its many lights, and the festival of the Holy Nativity, the Baal fires on the mountain tops, the votive sanctuary lights in the secluded hermitage, in the '*Chapelle Ardente*,' in the Romish funeral observances, with its abundance of silent touching lights around the splendid *catafalque*, or twinkling singly, pale and ineffectual, at the deathbed

in the cottage of the peasant; the innumerable torches at the stately funeral, or at any pompous celebration, mean the same. In short, light all over the world, when applied to religious rites and to ceremonial, whether in ancient or modern times, bespeaks the same origin, and struggles to express the same meaning, which is Parseeism, or the worship of the deified FIRE, disguised in many theological or theosophic forms. It will, we trust, never be supposed that we mean in this *real fire*, but only the inexpressible something of which real fire, or rather its flower or glory, is the gross and visible though inadequate image. I am indebted for a portion of the last few lines, and the ideas conveyed in them, to the well-known author of *The Rosicrucians*, who also, quoting from another, says, 'So true it is that God loves to retire into His clouded Throne, and thickening the darkness that encompasses His awful Majesty, He inhabits an inaccessible light, and lets none into His truths but the poor in spirit.' The Rosicrucians contended that these so 'poor in spirit' meant themselves, and implied their abasement before God. Man was to have lived as the angels, of an impregnable, impassible vitality, taking his respiration, not by short snatches as it were, but as out of the great cup of the centuries. *He* was to be the spectator of Nature, not Nature *his* spectator. The real objects of the adept were, in truth, to remain no longer a slave to those things supposed to be *necessities*, but by the assistance of Heaven to remove back to Heaven's original intention; to rise superior to the consequences of the original Curse, and to tread under foot, in vindicating the purpose of God, that mortal (however seductive), sexual, distinctive degradation, entailing dissolution, heired from Adam, or from the first Transgression. That poverty and celibacy (under certain limitations) must be the obligations of the true Brothers of the 'R. C.' will at once be seen from the above reasons, however wild and mistaken—barely even comprehensible. The original curse was entailed upon mankind by eating of

> 'The fruit
> Of that forbidden "tree," whose mortal taste
> Brought death into the world and all our woe.'

The Logos or Word, the Divine Wisdom, Christ symbolised by the Cross, provided the only remedy, and therefore the Cross is the most precious emblem; it is the true *Talisman* to lift fallen man from his lost position, and raise his soul to that highest of all conceivable beatitudes—a reunion with the Father of All. The flame that points upwards is symbolical of Him: the tall spires of our churches, the obelisks of Egypt, the stone which Jacob set up after his glorious vision of the ladder leading to heaven, all remind us of Him who dwells there; and the sum of all the stars,

though worshipped by man in his ignorance, are but the reflection of the glory of the Great Architect of the universe."

SYMBOL OF GLORY.—The Blazing Star was called the Glory in the Centre, hieroglyphically representing the Ineffable Name. (See *Blazing Star.*)

SYMBOLIC DEGREES. (See *Symbolic Masonry.*)

SYMBOLIC LECTURE.—The lecture explaining the Royal Arch symbols is technically called the Symbolic Lecture.

SYMBOLIC LODGE. (See *Symbolic Masonry.*)

SYMBOLIC MASONRY.—The three Craft degrees, peculiar to no special religion, form the essence of Symbolic Masonry, and the Craft Lodge hence becomes the Symbolic Lodge. But in a more general sense, any part of Masonry inculcated by a system of symbols may justly be included in this definition.

SYNDICATION OF LODGES.—A term used in France about 1773 by the Schismatic Grand Orient, and peculiar to that country.

SYNERGISTS.—A sect of the Lutheran Church in the sixteenth century. They considered that divine grace required a corresponding action of the human will to become effectual.

SYNOD OF SCOTLAND.—The Associate Synod of Seceders of Scotland, in 1757, adopted a resolution concerning the Masonic Obligation, in which it is declared that all persons who shall refuse to make such revelations as the Kirk-sessions may require, and promise to abstain from all future connection with the order, "shall be reputed under scandal, and incapable of admission to sealing ordinances." Of course such an act might have some influence over weak minds, but it has no significance in reality anywhere.

SYRIA.—A country of Asia Minor, on the eastern shore of the Mediterranean. It is in this country that the legendary history of Masonry is supposed to have arisen. Here the Temple of Solomon was built, and here also the events connected with the foundation of the entire system took place.

T.

T.—The twentieth letter of the English alphabet, and the last of the Hebrew. To those who love to follow philological variations, T is often commutable with D. As a numeral among the Romans it stood for 160, and thus $\overline{\text{T}}$ signifies 160,000.

TABAOR.—A name in some rituals assigned, together with Toffet and Edom, to the three principal Elects in the eleventh degree, A. and A. R.

TABELLION.—An officer of recording or secretarial functions under the Roman empire.

TABERNACLE.—The diminutive of the word *taberna*, used to signify a soldier's tent. The Jews sometimes called it *nusihcan*, or dwelling-place, but generally *ohel*, a tent. At first, the tabernacle was probably a mere tent, somewhat larger than others, for the transaction of business by the leaders of the Exodus, and it was afterwards replaced by the first tabernacle constructed by Aholiab and Bezaleel, under the direction of Moses. It was situated in the centre of the camp, with the entrance to the east, in an enclosure of 150 feet long by 50 feet wide, surrounded by canvas screens 7½ feet high. The structure itself was 45 feet long by 15 wide, the greatest length being from east to west; the sides being 15 feet high, with a sloping or span roof. The only entrance was at the east, which was covered with curtains, and internally it was divided into two apartments by a magnificent curtain. The apartment at the western end was 15 feet every way, and hence a perfect cube. This formed the Holy of Holies, and was never entered by any one except the High Priest, and only then on extraordinary occasions. It contained the Ark of the Covenant. The outer room was the Sanctuary, 30 feet by 15. It contained the table of shewbread to the north, the golden candlestick to the south, and the altar of incense between them. This ancient Tabernacle accompanied the Israelites in their wanderings, and constituted their Temple until David obtained possession of Jerusalem, when it was left at Gibeon. On the removal of the Ark to Jerusalem, David constructed a new Tabernacle for its reception, and worship was here conducted until the completion of Solomon's Temple. According to Masonic tradition, Zerubbabel erected a fourth Tabernacle on his arrival to rebuild the Temple.

TABERNACLE, CHIEF OF THE. (See *Chief of the Tabernacle.*)

TABERNACLE, PRINCE OF THE. (See *Prince of the Tabernacle.*)

TABLE LODGE (French, *Loge de Table*).—In use in the French System, with rules as strictly isolating as those of the Lodge itself, held in the first degree. The table is in the form of a horse-shoe. The Master sits at the head, the S. W. at the N.W., and the J. W. at the S.W., the Deacons sitting in between. A symbolism has been assigned to this arrangement, but it is probably based only upon fancy. The Table Lodge is opened with an invocation to the Grand Architect, and seven toasts are given. 1. The Sovereign or Chief Magistrate. 2. The Grand Master and the Grand Orient. 3. The W. M. of the Lodge, by the S. W. 4. The two Wardens. 5. The Visiting Brethren. 6. The other officers of the Lodge and the Initiates. 7. All Masons, wheresoever spread over the face of the globe. The vocabulary of the Table Lodge is worth inserting even as a matter of curiosity:—

Articles.	French.	Terms.
Lodge (*Loge*),	*Atelier*,	Workshop.
Tablecloth (*La nappe*),	*Voile*,	Standard.
Napkin (*la serviette*),	*Drapeau*,	Flag.
Dish (*le plat*),	*Plateau*,	Great Plates.
Plate (*l'assiette*),	*Tuile*,	Tile.
Spoon (*la cuiller*),	*Truelle*,	Trowel.
Knife (*le couteau*),	*Glaive*,	Sword.
Fork (*la fourchette*),	*Pioche*,	Pickaxe.
Bottle (*la bouteille*),	*Barrique*,	Cask.
Glass (*la verre*),	*Canon*,	Cannon.
Lights (*les lumières*),	*Etoiles*,	Stars.
Snuffers (*les mouchettes*),	*Pinces*,	Pincers.
Chairs (*les chaises*),	*Etales*,	Stalls.
Provisions (*les provisions*),	*Matériaux*,	Materials.
Bread (*le pain*).	*Pierre brute*,	Rough ashlar.
Wine (*le vin rouge ou blanc*),	*Poudre forte, rouge ou blanche*,	Strong powder, red or white.
Water (*L'eau*),	*Poudre faible*,	Weak powder.
Beer or cider (*le cidre ou la bière*),	*Poudre jaune*,	Yellow powder.
Brandy or liqueurs (*l'eau de vie ou des liqueurs*),	*Poudre fulminante*,	Fulminating powder.
Coffee (*le café*).	*Poudre noire*,	Black powder.
Salt (*le sel*).	*Sable blanc*,	White sand.
Pepper (*le poivre*),	*Sable jaune, ou ciment*,	Yellow sand, or cement.

To eat is to masticate, to drink is to fire, and to carve the dish before you is to hew. At one time this system was in vogue in England, and fines of a pecuniary or humorous nature were imposed upon persons who omitted to use the proper terms when the Table Lodge, or banquet, had once commenced.

TABLE OF THE BANQUET OF SAGES.—One of the high degrees of the Primitive Rite of Narbonne. Also called Banquet of Wisdom.

TABLETS, ENGRAVED.—The term for the minutes or records in the A. and A. Rite, in which the names of illustrious visitors are registered.

TABLETS OF HIRAM ABIFF.—There is an unaccredited Masonic legendary reference to the trestle-board of Hiram, of a purely fanciful nature. (See *Hiram Abiff.*)

TABLINIUM.—In ancient architecture, an apartment situated in the narrow part of the atrium, fronting the entrance.

TABORITES.—A designation of a sect of the Hussites.

TABULATUM.—In ancient architecture, a term designating the floors, ceilings, and other wood-work of a house, sometimes applied to balconies.

TACITURNITY.—This was at one time reckoned among the three principal points pertaining to a Mason. It is now obsolete.

TAHOR (Hebrew, טָהוֹר, *Mundus*).—A name given to the Deity.

TALISMAN.—Some object, generally a precious stone, a metallic coin or plate, or a piece of virgin parchment, inscribed with particu-

lar characters under certain aspects of the planets, and other mystical and magical formulæ. These must be prepared in a particular way, and different talismans or telesms are used for different purposes by those who still believe in them. It is probably, however, in the faith of the wearer that the principal virtue of the talisman—whatever it may be—resides. Many collections of these have been made by occult students, and by means of such objects Paracelsus effected many cures. A kind of belief in them has survived to our own times, of which the celebrated Lee penny is the best-known instance.

TALJAHAD (Hebrew, טַלְיָהַד, angel of water).—The word, corrupted into Talliud, is found in the 29° A. and A. R.

TALMUD (Hebrew, תַּלְמוּד, *doctrine*, from לָמַד, *to learn*).—An extensive work, containing the civil and canonical laws of the Jews, and a supplement to those given in the Old Testament. The law contained in the Pentateuch was esteemed to be the written law, whereas that recorded in the Talmud was oral, or traditionally handed down; but the Jews affirm that there is no priority in either of these, both of them having been received by Moses on Mount Sinai. The first permanent record of these oral laws was made by Rabbi Judah Hakkadosh (*i.e.*, the Holy), between A.D. 190 and 220, and was termed the text, or Mishna. These were succeeded, about A.D. 427 to 500, by the Babylonian Gemara, commenced by Rabbi Asche, being notes on the Mishna; and by the Jerusalem Gemara, written chiefly by Rabbi Jochanan, the date of which is given variously at A.D. 230, 270, and 370. The last date is that most generally accepted, on the opinion of Maimonides, but it is clear that Jochanan could not have been the principal author. According to Vossius, this Gemara was begun about 655 and ended in 727. The term Mishna (מִשְׁנָה) signifies *repetition*, being, as it were, a repetition of the written law; while the word Gemara (גְּמָרָא) means *completion* or *supplement*. The Babylonian Talmud contained six parts:—1. סדר זרעים, *Seder zeraim*, the order of seeds, and contains agricultural directions; 2. סדר מועד, *Seder moad*, order of festivals, occupied with directions as to the proper times of the festivals, rites, and ceremonies; 3. סדר נשים, *Seder nashim*, the order of women, discussing the rights of women, marriage, divorce, &c.; 4. סדר נויקים, *Seder nezikim*, the order of damages, regulating the laws concerning compensations, treaties, punishments, forfeits, &c.; 5. סדר קדשים, *Seder kodashim*, the order of holy things, treating of sacrifices, oblations, &c.; 6. סדר טהרות, *Seder taharoth*, the order of purifications, relating to the purification of household utensils, and other things. These six sections are

divided into sections and chapters. Four treatises were afterwards added to the Talmud, as follows:—1. מסכת סופרים, *Masseceth sopherim*, containing directions for the writers of the manuscript rolls; 2. אבל רבתי, *Ebel rabbethe*, or מסכת שמחות, *Masseceth shemacoth*, of mourning for the dead; 3. כלה, *Callah*, of the mode of choosing a wife; 4. מסכתדרך אוץ, *Masseceth deerk arctz*, about modes of life; to which is appended a פרק שלום, *Perek shalom*, or chapter of peace, as a conclusion to the whole. Those who desire to become more familiar with the Talmud had better read Emanuel Deutsch's able treatise on the subject.

TAMARISK. (See *Erica.*)

TAMMUZ, תמן.—Tenth month of the Hebrew civil year, equivalent to the months June and July.

TAMMUZ (Hebrew, תָּמּוּז; Sept., Θαμμούζ).—A deity of Syria, for whom the Hebrew idolatresses held an annual lamentation (Ezek. viii. 14), and identical with the Phœnician god Adon or Adonis. The legend in connection with Tammuz was similar to that of Osiris and Hiram. The feast held in his honour was solstitial, and commenced with the new moon of July, in the month called Tammuz. This annual celebration was chiefly held at Byblos, in Phœnicia—the scriptural name of which place was Gebal, whence came the Giblites or Giblemites, referred to in the Bible (1 Kings v. 18) as "stone-squarers." It was also on the shore near Byblos that the sacred pastos containing the mutilated body of Osiris was found by Isis in her wanderings. Adonis or Tammuz is also that beautiful youth, the son of Myrrha and Cinyras, king of Cyprus, beloved by Venus or Aphrodite. He was killed on Mount Lebanon by a wild boar while hunting, and is the male equivalent of Proserpine or Persephone, and, like that female divinity, subsequently spent half the year above the horizon and half below; for, when he was dead, Persephone became enamoured of him, and thus, by the decree of Zeus, was shared between the celestial Aphrodite and the infernal Persephone. The earliest Christian version of the myth of Tammuz is from the Syriac of St Melito: "The sons of Phœnicia worshipped Balthi, queen of Cyprus; for she loved Tamuzo, son of Cuthar, king of the Phœnicians, and forsook her kingdom, and came and dwelt in Gebal, a fortress of the Phœnicians, and at that time she made all the villages subject to Cuthar, the king. For before Tamuzo she had loved Ares (Mars), and Hephaistos (Vulcan), her husband, caught her and was jealous of her. And Ares came and slew Tamuzo on Lebanon, while he made a hunting among the wild boars. And from that time Balthi remained in Gebal, and died in the city of Apatha, where Tamuzo was

buried." In the mysteries of Tammuz or Adonis, a week was spent in lamentation and funeral processions, succeeded by a rigid fast, after which the populace regarded Adonis as raised from the dead, and wild orgies of joy succeeded the lugubrious ceremonies preceding the fast.

TANGA-TANGO.—An idol of the Peruvians, the symbol of the Triune—literally signifying, "One in three and three in one."

TANKARD, ORDER OF THE.—A social society existing in the south of France, about the end of the seventeenth century.

TANNEHILL, WILKINS.—Born in Tennessee, 1787; died 2d June, 1858. He was one of the founders of the Grand Lodge of Tennessee in 1813, and a contributor to Masonic literature in the form of periodical essays in the *Portfolio* (1847-50).

TAPIS (German, *Teppich*).—The carpet or floorcloth of the Lodge, on which formerly the tracing board and its emblems were delineated in charcoal or chalk.

TARANIS.—The evil principle among the Celts.

TARICHEUTES.—The embalmers or salters of the dead among the ancient Egyptians.

TAROFARI.—A word used in 50° R. Mzm.

TARSEL. (See *Tesselated Border.*)

TARSEL BOARD.—An archaism for trestle-board.

TARSHATHA. (See *Tirshatha.*)

TASSELS.—At the corners of the tracing-boards in the English and French systems four tassels are placed, one at each angle, attached to a cord forming the true tesselated border. They are referred to the four cardinal virtues and the four principal points—the guttural, pectoral, manual, and pedal. (See *Tesselated Border.*)

TASTING AND SMELLING.—Two of the five senses. Of course the real senses required by Masons for mutual recognition are only hearing, seeing, and feeling; but tasting and smelling are highly in vogue among Masons at their banquets.

TATNAI AND SHETHAR-BOZNAI.—The former was a Persian satrap in the time of Darius and Zerubbabel, and the latter an officer under his command. They united with the Apharsachites in attempting to obstruct the building of the Second Temple (Ezra v.); but the decree of Cyrus having been found, they were enjoined to assist in the reconstruction of the sacred edifice. They occur in an old Mark degree of the Second Temple, practised still in the north of England.

TAU.—Anciently the Tau was a mystical sign, not at all like the square letter Hebrew ת, but more cruciform, and almost identical with the ankh of the Egyptians, otherwise known as the Crux ansata. It was a mark in use among many ancient nations,

and not peculiar to the Jews; and it is found among the Hindus, and these last placed it on the foreheads of their disciples. It was a symbol of salvation and consecration, and as such has been adopted as a Masonic symbol in the Royal Arch degree, and in some other degrees of high Masonry.

TAU CROSS.—A cross of three limbs. (See *Tau.*)

TAVELLÆ.—Bricks seven inches long, and three and a half broad, used by the Roman architects.

TCHANDALAS.—Among the many races that have issued from Hindustan, that mixed body of pariahs, which was rejected according to Hindu law, at a period of almost fabulous remoteness, claims attentive consideration, and up to the present time very little has appeared in English on the subject. The class of Tchandalas are only once mentioned in the Institutes of Manu, and then with great contempt, as being the lowest of the low. In view, however, of the difficulties which have presented themselves in reference to the Gypsies and the wandering races, they become important in a historical and social aspect, and form an interesting study for the thoughtful Freemason, inasmuch as they appear to have been the inventors of the brick for building purposes, as is attested by the most ancient Hindu historians—Vina-Snati and Véda-Vyasa. In the first instance, this class was composed of individuals who had lost caste, and who therefore were rejected from their original localities, and forced to seek refuge in the forests—where, as their numbers increased, they resumed their former caste-positions among themselves—having their own brahmans (priests), xchatrias (warriors), vaysias (merchants), and sudras (agriculturists). This, however, was highly offensive to the classes from whom they had been expelled, and it was therefore determined to wage a war of extermination upon them. An edict of the brahmatma Yati-Richi forbade their inhabiting villages, and hence they were forced into a nomadic life, wandering about with their flocks, but not very far from their centres of meeting, the brickkilns, and their numbers increased with extraordinary rapidity. After a time, they ventured to build small structures of clay and dry wood, to serve as their pagodas and schools—thus forming a new nation within the nation. The brahman Vamana, the conqueror of Prithu, a man of active intelligence, advised the artaxchatria Aristanata, whose throne had been firmly established by his victories, to readmit the Tchandalas, according to caste, and restore them their rights; and had this advice been followed, the sanguinary servile wars which desolated ancient Hindustan would have been avoided. According to Brahmanical chronology, some eight thousand years before our era, the artaxchatria, or great king Pratichta, issued an

edict against them, by which they were forbidden to practise the religion of Brahma, or permitted the perusal of the Vedas. Funeral ceremonies were interdicted, and the honouring of ancestors prohibited, and they were, under the penalty of death, to abstain from writing from left to right, or to use the right hand in writing. The right hand should be pure, and only used in offering sacrifices to the Deity; and as the Tchandalas performed offices from which even Sudras would shrink, they were accursed. This edict did not, however, dismay the Tchandalas—they continued to build dwellings of foliage, which could be easily destroyed, and they made pottery and bricks, selling these outside the cities they might not enter. A karana or edict of the brahmatma Yati-Richi allowed the caste Hindus to purchase these articles; because the earth was so pure that it could not be defiled, even by such vile creatures as the Tchandalas. Not having the right to hold land, in the course of ages the Tchandalas amassed in their hands the majority of the pecuniary wealth of Hindustan. Despite of their being forbidden the use of rice, water, and fire, they contrived not only to procure these necessaries, but many luxuries required by their wives; they gradually invaded the purlieus of the towns, constructing their dwellings after a different model, in order not to excite the anger of the pure caste Hindus. In two thousand years they had grown in numbers so as to form one-third of the population. This aroused the fears of the artaxchatria Agastya, and the rigorous persecution which ensued threw them back into their former wretched condition in a few months. The hill tribes of the Himalaya having, for the second time, invaded the plains of Hindustan, and destroyed Asgartha, the city of the Sun, Agastya, after narrowly escaping destruction himself, managed to defeat them, and used the occasion for the spoliation of the Tchandalas, who were accused of aiding the mountaineers. By a karana, he confiscated the entire possessions of the Tchandalas, and, by a similar edict, he ordered that they should be only allowed to make bricks and pottery for the benefit of the vaysias, to whom they were furthermore assigned as slaves; and they were condemned to build walls around the cities for their bare subsistence. They were also sentenced to live upon the grossest food, and the old edicts against them were put into full force. Water they were only permitted to draw from ditches, or the watering-places of wild beasts; they were not allowed to wash their clothes; and they were only allowed to drink the putrid water from these impure sources. The Sudra women were not permitted to assist the Tchandala women at childbirth, nor were the latter to aid each other. It is easy to perceive the natural result. Disease of the most horrible kind spread itself

among them, and a further decree of Agastya condemned them to circumcision and mutilation. When this prince died, the Tchandalas had been reduced to less than half their original number. Under his successors, however, the rigour of this persecution was slightly relaxed, and about B.C. 4000, they had become a nomadic race once more, with flocks and herds, living in the most primitive manner. They did not, however, dare to assemble in villages, but made the forests their homes. They might still exercise their trade of potters, but they were not allowed to possess any vessels themselves, unless they were broken; the cast-off garments of dead people clothed them, and they continued a race apart; and to them was assigned the duty of executing criminals. It is not difficult to guess in what such persecutions would end; and between B.C. 3000 and 4000, they emigrated, according to Hindu authorities, towards the west in crowds, entering the countries of Sind and Aria (Iran), in the direction of the Euphrates and Tigris, towards Babylon and Chaldea, the chief of these expeditions being under Artaxa-Phasical. It was thus, therefore, that the primitive wanderers emerged from the Holy Land of Palistan, the country of the Chief of the Tribes. All this may be read in the Avadana-Sastra, and however exaggerated, is nevertheless authentic history. From them have originated the Greeks, Phœnicians, Philistines, Hykshos, and other nations of antiquity; while many still remain in their original rudeness in the deserts of Kariun, Khorassan, Kuhistan, Kernan, Zerrah, Djalk, Lora, and Saravan. Had we space, we might enlarge upon the customs of these tribes; but the thoughtful reader will appreciate what is here offered as being an earnest of important investigations yet to be made in the early history of mankind.

TEAM.—An inelegant expression, sometimes used to express the three candidates for the privileges of Royal Arch Masonry in America.

TEARS (heraldically, *guttes*).—In continental Lodges, and in most of the high degrees, tears are strewn on the hangings of the Lodge, which are black.

TEBETH, מבת.—Fourth month of the Hebrew civil year, corresponding to December and January. Tenth lunar month used in 16° A. and A. Rite.

TELAMONES.—Male figures used, like caryatides, for the support of entablatures in architecture.

TEMONES.—In ancient architecture, the situation in the temples where statues were placed.

TEMPEL ORDEN, OR TEMPELHERRENORDEN. (See *Templarism.*)

TEMPERANCE.—A Masonic virtue of the highest order, the practice

of which is inculcated in the first degree. It demands, not abstinence, but moderation in the satisfaction of physical wants.

TEMPLAR. (See *Templarism.*)

TEMPLAR ORIGIN OF FREEMASONRY. — The theory that Masonry originated with the Knights Templar was first brought forward by Ramsay, and adopted by the College of Clermont and by Baron Hund. It has, however, long since been abandoned as untenable. Traces of the influence of this theory, however, continue to be visible in the high degrees. (See *Templarism.*)

TEMPLAR PRIEST, KNIGHT.—A rite of one degree, with a beautiful ritual. Officers—Seventh Pillar, or H. P., and six other pillars.

TEMPLARISM.—Although at the present time there is great activity on the part of the Masonic Knights Templar, it is a very doubtful question whether that Order deserves the support it has recently obtained, and chiefly for the following reasons. The first order of Knights Templar was a religious order, founded for a purpose of definite design. It received the sanction of the ecclesiastical authority of the times, and there can be little doubt, despite the exaggerations of history, that the professions of the original knights were fairly and honourably carried out. It is not just to the Middle Ages to impute to all those who lived in them the barbarity which might be exercised in individual cases; because, with such practical knowledge of the arts and sciences as then was conquered by man, it is clear that honourable motives might easily be prevalent in society; and our general contempt for that transition period is rather based on our imperfect knowledge of the manners and customs of the time, than to be attributed to any specially inherent principle of cruelty and want of refinement. On the contrary, by those authorities best worthy of credence, who wrote contemporaneously with the progress of events, we find among the upper classes a singular refinement of feeling, and a delicacy which might well be emulated at the present day. The honour of knights, and a scrupulous regard for the feelings of the ladies of their houses, pervades the authentic history of the so-called dark ages; while liberality of sentiment and nobility of thought prove elements not wanting in those remote times. Even the Crusades, epidemically mad as they were, may be put in as evidence of a grander and greater purpose than the money-grubbing instinct of our own times. To go to war for an idea was no unfamiliar occurrence in those days; and the fact that estates were then carefully administered speaks volumes, both for the integrity of the lower class of administrators and for the confidence of the landowners. The Order of Knights Templar was founded in 1118 by Hugh de Payens and eight other French knights established in Palestine, and was received with

such favour, that in 1128 the Council of Troyes acknowledged its importance, and Saint Bernard wrote a rule, for the guidance of the knights, of a very strict character. They were bound by vows of poverty, and lived on the coarsest food; at matins, they were obliged to attend and recite thirteen *paters*, seven at intervals, and nine at vespers. They fasted four times a week. When a member of the Order died, every survivor had to repeat one hundred paters every day for the space of a week. Even the pleasures of the chase were denied to the knights. When not engaged in combating the enemies of Christ, they remained secluded in the house assigned to them, furbishing their armour and mending their clothes. They were forbidden to play at chess, draughts, or dice; and as their numbers increased, they formed a hardy and determined band of warriors, devoted to the cause of their institution. Those entering the Order abandoned their property of every kind to the Order; and hence, although they were individually poor, as a body they rapidly became enormously rich, and their power increased in proportion. Philip Augustus declared himself their protector, and Pope Innocent III. himself desired to be affiliated to them. In all parts of Europe and in Asia their houses abounded, and their riches were enormous. The principal officer was the Grand Master, who ranked as a prince at the Courts of Europe; and under him were Preceptors or Grand Priors, Visitors, Commanders, &c. When a new candidate presented himself for admission, the Chapter assembled, and all the gates of the Temple were scrupulously closed, while every officer occupied his proper place in the assembly—which usually met by torchlight, at the dead of night, in the church. The candidate attended outside, and the presiding officer three several times deputed two brethren to ask the future knight whether he was firmly determined to enter the Order. On his reply in the affirmative, he was admitted, and he then thrice, humbly kneeling on his knees, solicited bread and water, and his admission to the Order. He was then addressed in the following terms by the Preceptor or other President:—"You are about to subscribe to heavy engagements. You will be exposed to many difficulties and dangers: you will have to watch when you would desire to sleep, to suffer the pangs of hunger when you would desire to eat and drink, and depart into one country when you would desire to be in another." He was then asked whether he was a knight in good health; whether married or betrothed; whether he belonged to any other Order; and finally, whether he had any debts to pay? When the candidate had replied to these questions, he pronounced the three vows of poverty, chas-

tity, and obedience. "I swear," said the novice, "to consecrate my thoughts, my energy, and my life, to the defence of the unity of God and the mysteries of the faith, &c. I promise to be submissive and obedient to the Grand Master of the Order. Whensoever necessity shall arise, I agree to pass over the seas to the battlefield. I will give my aid in fighting infidel kings and princes; and, in the presence of three opponents, I will not turn and fly, but will encounter them, if they be infidels." He then received the mantle of the Order, and the knights present gave him the kiss of fraternity. The number three was peculiarly sacred among the Templars. They observed three great fasts; they communicated thrice a year; alms were given in all the houses of the Order thrice in every week; each knight was bound to have three horses; mass was chanted thrice a week; meat was eaten on three days in each week only; on fast-days three different dishes were presented; the cross was solemnly adored at three periods of the year; delinquents were flogged three times in open Chapter. In the brief limits of this article, we can do no more than allude to the judicial murder of James de Molay, which was obviously brought about by the avarice of Philip the Fair, and his associate and tool, Pope Clement; and the history of that sad event is so easily accessible as to require no further mention. After the suppression of the Templars, the Order was revived in a more secret form, and subsists to the present day. To obtain Masonic Knighthood in the Order it is necessary that the candidate should be a Royal Arch Mason. For a few years some alterations prevailed in the nomenclature of the assemblies and officers, as follows:—Encampment became Preceptory; Eminent Commander, Eminent Preceptor; First Captain, Constable; Second Captain, Marshal; Expert, Sub-Marshal; a Grand Conclave became a Great Priory ruled by a Prior; the New Chief Assembly became a Convent General. The designations of Registrar, Captain of Lines, Equerry Without, and Treasurer, were retained. But this nomenclature has been recently abandoned in favour of the old names. The Grand Master at the present time is H. R. H. the Prince of Wales.

TEMPLARS OF SCOTLAND.—The organisation of Scottish Templarism differs from that adopted in other countries. It is termed the Religious and Military Order, and consists of two classes.—1. Novice and Esquire. 2. Knight Templar. The Knights are subdivided into four classes—(1.) Knights created by proxies; (2.) Knights elected on petition to the Grand Master and Council, supported by the recommendation of the proxies to which the memorialists belong; (3.) Knights Commanders; (4.) Knights Grand Crosses nominated by the Grand Master. The supreme autho-

rity is the Chapter General, consisting of the Grand Officers, Knights Grand Crosses, and Knights Commanders; the Chapter is annual, the Grand Master president, and the meeting is held on the 11th of March, being the anniversary of the martyrdom of James de Molay, when the Grand Officers are elected. The Order is in the interim governed by the Grand Master's Council, formed of the Grand Officers, the Grand Priors of Foreign Langues, and the Knights Grand Crosses. The Grand Officers hold office for a year, except the Past Grand Masters, who are appointed *ad vitam;* the Grand Master, who is elected triennially; and the Grand Aides-de-Camp, who are appointed by the Grand Master, and removable at pleasure. The Grand officers are—1. Grand Master; 2. Past Grand Masters; 3. Grand Seneschal; 4. Preceptor and Grand Prior of Scotland; 5. Grand Constable and Mareschal; 6. Grand Admiral; 7. Grand Almoner or Hospitaller; 8. Grand Chancellor; 9. Grand Treasurer; 10. Grand Registrar; 11. Grand Prelate or Primate; 12. Grand Provost or Governor General; 13. Grand Standard-bearer or Beaucennifer; 14. Grand Bearer of the Vexillum Belli; 15. Grand Chamberlain; 16. Grand Steward; 17 and 18. Grand Aides-de-Camp. Grand Priors are elected for life. Priories consist of the following officers:—1. Prior; 2. Sub-Prior; 3. Mareschal or Master of Ceremonies; 4 Hospitaller or Almoner; 5. Chancellor; 6. Treasurer; 7. Secretary; 8. Chaplain and Instructor; 9. Beaucennifer or Bearer of the Beauseant; 10. Bearer of the Red Cross Banner or Vexillum Belli; 11. Chamberlain; 12 and 13. Aides-de-Camp.

TEMPLARIUS.—The Latin designation of a Knight Templar. (See *Templarism.*)

TEMPLE. (See *Temple of Solomon.*)

TEMPLE, GRAND COMMANDER OF THE.—The 58° of the Collection of the Metropolitan Chapter of France.

TEMPLE OF EZEKIEL.—In Ezekiel xl. 5-49; xli. 1-26; xlii. 1-20; xliii. 1-27; xliv. 1-5, we find an elaborate vision of a temple presented to the prophet, which, although agreeing in its main symbolism with the principles of that of King Solomon, is constructed on a much grander scale, and was no doubt presented to his internal sight for the purpose of foreshowing the glories of the Grand Lodge above. It has also analogies with the description of the New Jerusalem in the Apocalypse. In some of the higher degrees, this Temple appears as a symbol, but has nothing to do with Craft Masonry.

TEMPLE OF HEROD.—Commenced B.C. 7, and completed A.D. 4, and destroyed by the Romans A.D. 70. It was a magnificent structure, and memorable to the Christian as being that Temple in which the Saviour taught.

TEMPLE OF SOLOMON.—For this many preparations had been made by King David, but it was reserved for his son and successor to carry out the design. Its foundations were laid in 1012 B.C., and with the aid of Hiram, King of Tyre, it was completed in about seven years, and dedicated 1004 B.C. It stood upon Mount Moriah, one of the ridges of Mount Zion, and had been purchased from Ornan, the Jebusite, for religious purposes, by David. About thirty-three years after its completion, Shishak, king of Egypt, invaded Judah, and captured Rehoboam, carrying away from Jerusalem the choicest treasures of the Temple. From this time forward warfare was carried on by Assyria, Babylon, and Egypt for centuries; and B.C. 588, during the reign of Zedekiah, Nebuchadnezzar finally destroyed the Temple, carried the remaining vessels of the Temple to Babylon, and enslaved the inhabitants of Judah.

TEMPLE OF ZERUBBABEL.—In the year 536 B.C., Cyrus gave the Jews permission to return to Jerusalem, and rebuild the temple destroyed by Nebuchadnezzar. It is stated that 42,360 of the captives returned, under the guidance of Joshua, the high priest; Zerubbabel, their prince; and Haggai, the scribe, and immediately commenced the work of reconstruction. The Samaritans, however, strenuously opposed this work, because, on account of ancient religious differences, their co-operation had been refused. In consequence of their representations, Artaxerxes, or Cambyses, issued a decree, forbidding the work to proceed; but on the accession of Darius, Zerubbabel obtained another decree, allowing it to be resumed, and finally the temple was completed in the sixth year of the reign of Darius, B.C. 515, just twenty years from the time it had been commenced. The ceremonies of dedication were exactly assimilated to those observed on the consecration of the first temple. The plans upon which it was constructed were the same as those of King Solomon's temple; but the magnitude of the building was increased, although the richness of decoration by no means equalled the structure previously erected. In the second temple—which would seem to symbolise the broken and contrite spirit of man—several things were wanting: the Ark was lost, the Urim and Thummin could not be found, the divine fire from heaven no longer irradiated the sanctuary, and the spirit of enthusiastic prophecy and the power of performing miracles had departed. A Masonic legend, probably a pious fraud of the last century, says, that while the workmen were engaged in the necessary excavations for the foundation, and frequent arrivals took place from Babylon, three worn and footsore travellers presented themselves, and asked to be permitted to join in the great work. Furnished with implements,

they retired and made a great discovery, upon which the Royal Arch degree has been founded. It is said that these three men were Hananiah, Mishael, and Azariah, better known as Shadrach, Meshach, and Abednego, who had been miraculously preserved from the fiery furnace to which the fury of Nebuchadnezzar had consigned them. Upon this frail basis has been erected a system or form of Masonry which finds many disciples at the present day. There is a symbolism underlying it which it would not become the present writer to explain, although intelligent exegetists can easily see what inference should be drawn.

TEMPLE, ORDER OF THE.—Distinct from the Knights Templar, although claiming a common origin, was the Order of the Temple, organized in 1705, under a fraudulent charter purporting to be signed by John Mark Larmenius, 13th February, 1324, who was succeeded by twenty-two Grand Masters, Francis Thomas Theobaldus Alexandrinus, in 1324, being the first, and Bernard Raymund Fabré, in 1804, the last. The Duke of Orleans, in 1705, endeavoured to obtain its recognition by the Order of Christ of Portugal, but without success; and it therefore secretly subsisted under the title of the Societé d'Aloyau—(see *Sirloin, Society of the*). After the death of the Duke of Casse Brissac, the charter of Larmenius was discovered in an old piece of furniture, and shown by a certain Brother Ledru, who had been the Duke's physician, in 1804, to his two friends de Saintot and Fabré Palaprat. These three, with Claudius Matheus Radix de Chevillon, reconstituted the order, and the earliest members set to work to obtain confirmatory relics in proof of the genuineness of the Charter and Statutes, but sufficient evidence exists to prove that the whole was a forgery. However, the order was launched with great magnificence, and still continues to claim the attention of the world. There were three houses:—I. Initiation.—1. Initiate (E. A. P.); 2. Initiate of the Interior (F. C.); 3. Adept (M.M.); 4. Adept of the East (Elect of Fifteen of the Scottish Rite); 5. Grand Adept of the Black Eagle of St John (Elect of Nine, Scottish Rite). II. Postulance.—6. Postulant of the Order (Rose Croix Degree). III. Council.—7. Esquire, merely a preparation for the eighth degree; 8. Knight or Levite of the Interior Guard (Philosophical Kadosh). The Order was at first Roman Catholic, but afterwards, in 1814, the Grand Master obtained a copy of a spurious Gospel of St John (see *Leviticon*), and on it founded a schismatic religious sect he termed Johannism, and its liturgy is still followed by the members of the so-called Order at Paris to the present day.

TEMPLE, SOVEREIGN COMMANDER OF THE. (See *Sovereign Commander of the Temple.*)

TEMPLE, SOVEREIGN OF THE SOVEREIGNS, GRAND COMMANDER OF THE.—A degree in the Collections of Lemanceau and Le Page, and supposed to have some relation to the order of Christ of Portugal.

TEMPLE, SPIRITUAL. (See *Spiritual Temple.*)

TEMPLE, SYMBOLISM OF THE.—The symbolism of the first temple is entirely restricted to the Craft degrees, and that of the second to the Royal Arch, although the second temple is frequently alluded to in the higher degrees. The first temple is the symbol to the Master Mason of this life; the second temple, to the Royal Arch Companion, is the symbol of the future life.

TEMPLE, WORKMEN AT THE. (See *Workmen at the Temple.*)

TEMPLIER.—The expression for a Knight Templar in French.

TEMPLUM HIEROSOLYMÆ.—Latin for Temple of Jerusalem.

TEN.—A sacred number among the Pythagoreans. (See *Tetractys.*)

TENGU.—Used in one of the high degrees of the Scottish Rite.

TENNESSEE.—Became independent of North Carolina in 1813. This step was taken in October of that year by a convention of Lodges at Knoxville, and independence was obtained by the Grand Lodge being formed, with eight Lodges as a basis, on 27th December, 1813, Brother Thomas Clairborne, first G. M. The Royal Arch degree was promptly introduced, and the Grand Chapter of Tennessee was instituted in 1826. The Grand Council of Royal and Select Masters was formed 13th October, 1847. The Grand Commandery was organized 12th October, 1859. The A. and A. Rite has also been introduced.

TENSIO-DAI-SIN.—The name of the unknown god worshipped by the Japanese. This deity is the sun with his twelve apostles, and he fights with monsters and the elements. The priests and initiates wore flame-coloured garments. They have four festivals in the year—the third of the third month, the fifth of the fifth, the seventh of the seventh, and the ninth of the ninth month. The initiates are called Jammabos. They abstain from meat, and undergo many purifications.

TENT.—The designation of an assembly of the Order of Ishmael in which the preliminary and historical ceremonies are performed. This term does not, however, apply to certain other conventions or meetings. (See *Ishmael, Order of.*)

TENURE OF OFFICE.—All offices in the English and American Rites are held by annual election, but the W. M. holds his office until his successor is installed, as the chair of K. S. must never be vacant. At one time, in France and Germany, Masters were irremovable, and the abuses to which this led had to be abated by a change in the tenure. In the high degrees, many offices are *ad vitam*, or for life.

TERCY.—One of the elected Nine, said in the high degrees to have

been sent in search of the body of Hiram Abiff. It is supposed to be a name invented by Ramsay in connection with Stuart Masonry.

TERMINISTS.—A Calvinistical sect which held that God has fixed, for certain persons, such as Saul, Pharaoh, and Judas, a time before their deaths, after which He no longer wills their salvation.

TERMINUS.—The god of landmarks among the Romans, represented by a cubical stone.

TERRASSON, THE ABBÉ JEAN.—Born at Lyons, France, in 1670, died 1750. His principal work was a learned book connected with the ancient mysteries, published under the title of Sethos, in 1731. This book, which contained an exhaustive series of essays, so much interested the then reading world, that it was widely read and frequently translated. It is only a romance, however, although the learning evinced in it is sufficient to arrest the attention of even many modern scholars.

TERRIBLE BROTHER (French, *Frère Terrible*).—An officer in the French Rite, who acted as the introducer of the candidate, in somewhat the same manner as is done by the Senior Deacon in the modern English Rite.

TERRITORIAL JURISDICTION.—The bounds of a political state or province are regarded as conferring certain geographical limits to a G. L., within which its authority is paramount. In Germany, several Grand Lodges, however, exercise indiscriminate authority, the fealty of subordinate Lodges being only due to such Grand Lodges by which they may have been warranted. Whether any subordinate German Lodge has power to break this bond between mother and daughter Lodge has never yet been tested.

TERTIARIES.—Associates of the Franciscans who acknowledge the third rule of St Francis, and appear to be connected with the Fraticelli and Beghardi of the thirteenth century.

TERTULLIANISTS.—A branch of the African Montanists, so named after their leader, the patristic writer Tertullian.

TESSEL, INDENTED. (See *Tesselated Border.*)

TESSELATED (Latin, *tessella.*)—A little square stone, chequered and formed into squares of mosaic. In Masonry, it is applied to the mosaic pavement of the Temple, the black and white squares of which symbolize the alternate good and evil of human life.

TESSELATED BORDER (Latin, *tessella*, a small square stone).—Defined by Browne, in his "Master Key," to be "the skirt-work round the Lodge." By the French it is called, "*la houpe dentelée;*" and by the Germans "*die Schnurr von starken Faden,*" or cord of strong thread. It consists of a cord intertwined with knots, to each end of which is appended a tassel; hence it is sometimes

called the tasselated border—the tassels representing the four cardinal virtues. In some old tracing boards, it is represented by black and white triangles, thus mistaken for *tessellæ*, or little stones.

TESSERA HOSPITALIS (Latin.)—The guests' token, implying literally that what you have done for me, when required I will do for you and yours. It is an ancient and a friendly practice, and amounted to a religious ceremony among those who scrupulously observed these obligations. It was in one sense truly Masonic, for the sons of the contracting parties were bound on presentation of the tessaron, as it were, to honour their father's acceptance at any distance of time or space. It is gratifying to be able to record that the idea which prompted the institution of the tessaron has never died out in any part of the world, but, like a talisman, it is only efficacious to those who bear it with them in spirit and in truth. The possession of this tessaron, and the mode of its presentation to a stranger, constitutes one of the real secrets of Masonry; but even with a very mediocre condition of the ancient art, the good feeling produced by the tessaron can still be seen wherever brethren meet on occasions of doubt and difficulty. There is the less reason for bashfulness in presenting it, when the disposition of the presenter is honourable, as it is purely a secular matter, and yet one of which no true Mason, except under circumstances of dire necessity, would think of availing himself.

TESTIMONY.—In Masonry, it is held that the testimony of a brother Mason in matters outside the Lodge must be taken as if he were no brother at all, should the accused be a criminal; nor can a brother, without disgrace to himself, although innocent, avail himself of the fact of the magistrate or judge being a Mason; in other words, Masonic law cannot override the law of the land; else where would be the principle of noninterference so consistently and properly taught by Masonic authorities? In reality, the delinquent who appeals on Masonic grounds to the person whose duty it is to decide his dispute, or to pronounce his doom, violates not only his solemn oath of obligation, but every duty to his craft and country: for he shows himself a mean coward, unwilling, in the one case, that of his innocence, to bear a limited time of unmerited obloquy; and in the other, that of his guilt, that his oath solemnly pronounced before the Lodge is utterly valueless and actually dishonourably taken. In the same way, a witness may be a Mason, and averse to giving evidence; but if he shrink from telling the exact truth, he, in the eye of the Craft, is almost as ignoble as the accused; and should the judge, for Masonic reasons, incline to less than a just interpretation of what is submitted to him, he is by the very fact unfit to retain his seat on the bench; and certainly he could not, with a clear conscience, enter a Lodge. But

human law is one thing, and Masonic law another. In human law, many interests are involved which never invade the sanctity of the Lodge; and among the principles of Masonry, it is held that a brother cannot be attacked in his absence, or, if he be, that the brother or brethren can be punished for it; that if a brother is willing to explain, he has a right to a fair field; and that he can meet his accusers, and, as in general law, he is to be held innocent until evidence of his guilt is forthcoming. But imagine the moral condition of an accusing brother without evidence! What position can he ever hope to occupy in the Grand Lodge above? Wherefore it was well said by Lao-Tzse and Jesus, that forgiveness was the better law. If even the accusing brother convicts the one against whom he brings his deliberate accusation, what is the benefit to him? Hence the cardinal and efficient idea in Masonic law, is to do nothing without the clearest evidence throughout; therefore Masonic trials—things rather rare than desirable—have a court of appeal, and in that court of appeal the sentence is reversible, on evidence being shown in surrebutter.

TESTS.—The last century, which was as ripe in folly as the present, and perhaps as the previous centuries, invented a number of tests to prove brother Masons. They were made much fun of at the time: for instance, that a brother Mason seeing another brother Mason on a church steeple, could cause him at once to descend and fraternise; or that a Mason taking up a flint and smelling it, could transfer it to the other brother with a cheering feeling that his confidence would not be misplaced. Some of those customs of the Masons of the eighteenth century depended upon politeness, such as, "Where does the Master hang his hat?" Certainly not on the pink of politeness, for he keeps his hat on his head. This has been abolished, and is one of the proofs that Masonry is a symbolical and progressive institution. But the fact is, that the true test of a Mason is in that which he does; that any amount of profession is not worth a pennyworth of performance; and that all the tests in the world cannot prevent the false and fraudulent Mason creeping in. Unless a man has Masonry at his heart, no amount of factitious rank can exalt him; but if he is acquainted with the true desire of all Masons, nothing can prevent him from attaining his ends. To *such* a man tests are valueless, because in every action of his life he will perform duties of benevolence, and thus vindicate the humane character of Masonry.

TEST WORD.—As it is known that the rules of Masonry are invariable, the idea of a test word, something beyond our former landmarks, is abhorrent. It is, however, curious, that in the Oddfellows' Institution this has been found to work well, and has

rooted out many members of which that fraternity might be well quit. During the Morgan Masonic riots (1829), a test word was given, but it was rejected by the Grand Lodges as an invasion of the landmarks.

TETRACTYS (Greek, τετρακτὺς, *i.e.*, four).—A Pythagorean symbol, composed of ten Jods or dots, arranged triangularly in four rows. It was emblematical of the Tetragrammaton. The one point at the top was symbolical of the active principle or Creator; the two next to it, of the passive principle, or matter; the three next, of the world proceeding from their union; and the four, of the principal liberal arts and sciences. For further particulars, the reader is referred to Oliver's "Pythagorean Triangle."

TETRADITES.—A name given to some heretical sects, such as the Manichees, who believed the Godhead to consist of four instead of three persons. This was, however, not exclusively a religious appellation, but, among the Gnostic philosophers, the value and dignity of numbers being exceedingly important, those who paid the greatest reverence to the quaternary, or number four, were also thus designated.

TETRADORON.—Bricks used by ancient Greek builders in private dwellings, four palms long.

TETRAGRAMMATON.—The name of God in four letters, יהוה. Of consequence in many of the higher degrees. A whole essay might be written on the properties of the Tetragrammaton.

TETRAGRAMMATON, KNIGHT OF THE; OR, GUARDIAN OF THE INCOMMUNICABLE NAME.—79° Rite of Memphis.

TETRASTYLE.—A building having four columns in front.

TEUTONIC KNIGHTS.—Founded during the Crusades by a German gentleman residing at Jerusalem, where he built an hospital, together with an oratory to the Virgin Mary. During the third Crusade, this Order was greatly enlarged, and the members of it assumed the title of Teutonic Knights, or Brethren of the Hospital of our Lady of the Germans of Jerusalem, with Henry Walpott as first Grand Master. Dress—a white mantle, with a black cross embroidered in gold. These knights subsequently acquired by degrees the following arms:—a cross double potent, *or* on a black cross, with a black double-headed eagle on an escutcheon in centre, augmented by a blue chief with *fleurs-de-lis-semée*. In 1340, they built the city of Marienburg, where they established their seat, and thence were engaged in many contests with the Kings of Poland. They were excommunicated by Pope John XXII., but finally received Prussia Proper as a fief from the Kingdom of Poland. In 1511, Albrecht, Margrave of Brandenburg, was elected Grand Master; but on his becoming a Protestant he laid down this office, became Duke of East Prussia,

and thus laid the foundation for the modern Kingdom of Prussia. The Order, however, continued to exist at Mergentheim, in Swabia; and in 1805, Francis II. of Austria was Grand Master. The Order was finally abolished by Napoleon, in 1809, although it has still a titular existence in Austria. It had no connection with Freemasonry.

TEXAS.—Freemasonry introduced at Brazoria, 27th December, 1835, under dispensation by the G. M., J. H. Holland, after whom it was called the Holland Lodge. The war with Mexico stopped its action in 1836. The Lodge was regularly reopened under a warrant from the Grand Lodge of Louisiana, at Houston, and Lodges were also warranted in other parts of the State. In 1837, the Lodges of Texas met and organized, on 20th December, the G. L. of the Republic of Texas, Bro. Anson Jones, first G. M. With reference to Royal Arch Masonry, the Republic of the Lone Star was much troubled, political considerations of a Masonic nature preventing its lawful acceptance. A charter was granted in 1838 for a Chapter at San Felipe de Austin, but those persons to whom it was granted took upon themselves the responsibility of opening at Galveston, 2d June, 1840. This proceeding was irregular, and its irregularity was not mended by the union of the Galveston Chapter with two other irregular Chapters, who met and formed a Grand Chapter of Texas, subsequently prohibited. The Galveston Chapter submitted to the authority of the General Grand Chapter, and upon this submission an actual Grand Chapter of Texas was formed in 1850. The Grand Commandery of Texas was instituted 19th January, 1855.

T.·.G.·.A.·.O.·.T.·.U.·.—The Grand Architect of the Universe. The technical name used without any irreverence by the general body of Freemasons. In Germany, the same term D. G. B. A. W. —*Der Grosse Baumeister aller Welten*, is used, and in France it is termed L. G. M. D. L'U—*Le Grand Maître de l'Univers.*

THAMIM (Hebrew, תָּמִים, *Perfectus*).—A name given to the Deity.

THAMMUZ. (See *Tammuz.*)

THANKS.—In the French Rite, and in Irish lodges, the candidate voluntarily returns thanks for the honour conferred upon him at initiation. The practice is different in the English and American Rites.

THARGELIA.—Festivals in honour of Apollo and Diana.

THEATINES, ORDER OF.—A Roman Catholic order founded 1524, by Giovanni Caraffa, afterwards Pope Paul IV. They rejected fixed revenues, and lived upon whatever was given them by Providence. They succoured the sick and wounded during the siege of Rome by Charles V.

THEISM.—Every Freemason is bound to believe in a God, of an All-

Merciful, Omnipresent, and Omnipotent Nature. Masonry does not, however, interfere with individual creeds; but it is the general rule that morality of the highest kind is a necessary qualification. On this so much has been said before that it is unnecessary to repeat the paramount obligation.

THEODOSIAN.—A follower of Theodosius, a learned tanner of the second century, whose opinions were similar to those afterwards promulgated by Socinus.

THEOLOGICAL VIRTUES.—I. Cardinal virtues—1. Temperance. 2. Prudence. 3. Fortitude. 4. Justice. II. Pauline virtues—1. Faith. 2. Hope. 3. Charity.

THEOPASCHITES.—A heretical sect in the fifth century, which followed Peter the Fuller. They held the doctrine that all three Persons of the Godhead were crucified.

THEOPHILANTHROPISTS.—The name of a deistical society formed at Paris during the first French Revolution. They were granted the use of ten churches by the Directory, but were finally suppressed in 1802.

THEORICUS.—The second degree of the German Rose Croix.

THEOSOPHICAL SOCIETY OF NEW YORK.—Formed in 1875 by Colonel Olcott and others, for the scientific investigation of so-called occult phenomena, such as magic, white and black; astrology, alchymy, Hermeticism, and the like. Similar to modern scientific societies, it is open to both sexes.

THEOSOPHY.—There are always existent in this world a number of independent thinkers, whose tenets, unless they markedly vary from received opinions, receive toleration, and even tacit approval, from the various representatives of what may be termed the official religions; and by the moderate survey of particular ideas, they have at all times rendered good service to society. For the most part their works have had a limited area of circulation, and the general tendency of their speculations has been of a commentative nature. Starting from ordinary principles denied by none, they built up a system agreeable to the interior consciousness of all; nor, unless they attempted to put their instructions into a practical shape, have they ever encountered resistance. Entirely speculative, and founding no schools, they have still exercised a silent influence upon philosophy; and, no doubt, when the time arrives, many ideas thus silently propounded may yet give new directions to human thought. One of the ways in which these doctrines have obtained not only authority, but power, has been amongst certain enthusiasts in the higher degrees of Masonry. This power has, however, to a great degree, died with the founders, and modern Freemasonry contains few traces of theosophic influence. However accurate and beautiful

the ideas of Swedenborg, Pernetty, Paschalis, Saint Martin, Marconis, Ragon, and Chastanier may have been, they have but little direct influence on society.

THERAPEUTÆ.—An ascetic sect of Jews in the first century, residing near Alexandria. They resembled the Essenes in their principles, and borrowed from Orphic, Pythagorean, and Kabbalistic philosophy. Traces of their influence survive in several of the higher degrees. (See *Essenes.*)

THERIOG.—The Jews divided the Mosaical law into 613 precepts, and gave them the general name of Theriog, because the Hebrew letters of תריג numerically express 613.

THEURGIA.—We have already seen, in the article *Goetia*, to what a very low ebb the human mind can be brought by a non-interpretative spirit of the sublime Symbols with which man, as a moral and intellectual being, is environed. In the consideration of theurgia we have to proceed, as it were, to the opposite pole. There have existed, and there still exist, men who seriously and firmly believe that a communication is possible with the ultra-mundane intelligences and angels of God, but not that it is possible to obtain direct audience of the Throne of Grace itself, that great privilege being reserved for a boundless existence on the other side of the wall of matter—(see *Kabbalah*). But as God, or T. G. A. O. T. U., has been pleased to give us "broken lights" of His majesty and glory, so the theurgists hold, He has allowed, either by His own direct appointment, or by faith and diligence, many of the human race to confer for a longer or shorter period with the celestial beings around His throne. Those thus appointed enter into immediate relations with the angels without difficulty, without degrading and disgusting rites, such as are demanded by the infernal powers, and solely by true faith engendered by love, and in all cases unleavened with the sordid ideas attached to wealth and power. In proof of this, it may usually be seen that those whom the world deride as mystics, frequently have appeared without apparent worldly learning, as in the case of Behmen; or, if endowed with worldly knowledge, as in the case of Swedenborg, they have generally led a life, not outwardly solitary, but apparently removed from the necessity of much personal society. Such men, so endowed, are of the very highest class of theurgists; for, merely asking by faith, they freely receive. But there is a second rank, partly engaged in worldly matters, whose requirements and tastes are different, and to whom perhaps also special guidance is more necessary. Members of this class prepare themselves by severe study, and even by personal asceticism, for this communion with those who are ever about us, and yet unseen. Their knowledge

is necessary to guard them in the path they are about to tread; their purity can only attain for them the goal they desire; and to arrive at this goal they must be actuated by no unworthy motives. Romancists and novelists have frequently depicted this life of self-abnegation; but those who would wish, in simplicity and truth, to partake of a share in the divine glories of theurgia, must, to a great degree, follow, as it were, in the footsteps of a Zanoni, and not be led aside by the vacillatory daring of a Glyndon. Those who would pursue the subject are recommended to the volumes of Eliphaz Levi. (See *Levi, Eliphaz.*)

THIBAULT.—Baillet (*Vie des Saints, 1er Juillet, 9me siècle, vers l'an* 1017, Paris, 1704) informs us that St Thibault or Theobaldus was descended from the first Counts of Brie and Champagne. Surrounded with luxury and riches, his fondness for solitude displayed itself, notwithstanding, at an early age. Thibault refused to marry, or to command the companies which one of his uncles had levied, in 1037, against the Emperor Conrad the Salic. If St Theobald was descended from the first Counts of Brie and Champagne, he could scarcely be the nephew of Eudes II., fifth Count of Champagne, who claimed the crown of Burgundy, in opposition to Conrad the Salic, and was killed in battle, 1037, as Eudes himself only succeeded to the title of Count of Champagne and Brie, on the *death of* Count Stephen without heirs. He might, however, be the nephew of Eudes, if we suppose him the natural son of Theobald, or Thibault, Count of Blois, who was never married, the brother and predecessor of Eudes, in the county of Blois. This line of Blois, Count of Champagne, descended from Thibault le Tricheur, whose daughter Luitgard married Herbert of Vermandois, of the House of Charlemagne, and first Count of Champagne. This Thibault was the son of Gerlo, the near relation of Rollo, first Duke of Normandy, and the intermarriage of his posterity with that of Rollo connects them almost equally with the royal race of England (see *Art de Verifier les Dates*). Thibault quitted his father's house with a nobleman (Gautier), a friend of his, about 1053. They left their followers and equipage at Rheims, and proceeded on foot into Germany, and in the forest of Piting, in Suabia, they began to live as poor hermits. Convinced that they could live only by labour, they occasionally went to the neighbouring villages and hamlets, where they worked as journeymen, carrying stones and mortar under the direction of the masons, or laboured in the fields under the reapers; assisted in loading and unloading carriages; cleaned stables with the farmers' servants; *and, above all, prepared charcoal for the forges,* &c., &c. Notwithstanding their

humility, the respect which their virtue gained them in the villages procured for them honour which they were resolved to avoid by pilgrimage. They returned to France, after having walked barefoot to St Jacques de Compostella, in Gallicia. Thibault met his father at Treves, in 1054; but that he might not be affected, and so turned from his devotion, he renewed his pious travel with the blessed Gautier. After having adored the tombs of the Apostles at Rome, they went to Venice to embark for the Holy Land; but the war between the Christians and the Saracens prevented them from reaching it. In 1056, they set about travelling through various parts of Italy, and after wandering up and down they came to a woody place called Salanigo, near Vicenza, where they established themselves in an old chapel, dedicated to the martyrs, Saint Thermagoras and Saint Fortunatus. Gautier died in 1059. Thibault continued in the same place, and lived in the greatest austerity. The Bishop of Vienna, called Sindeker, raised him to sacred orders, and made him a priest. He has been adopted by the Carbonari as their patron. He obtained from God, even in his lifetime, the gift of miracles; but he was tormented by temptations which ceased only two years before his death, at the end of a painful and offensive disease. The fame of his sanctity reached his parents, who went to see him, and his mother established herself in a little cell not far from his own. He expired the last day of June, 1066. Three days before his death there was a considerable earthquake. Thibault's dwelling received five shocks, which were followed by a violent agony, in which he suffered extremely. There are various opinions as to the place where his remains were deposited. The most authentic account is, that they were carried back from Vicenza to France some years after his death. His relics were distributed in France, Switzerland, and Upper Germany, as far as Vienna in Austria, and in Venice itself, where a parish was founded in his name in 1171, which was called by corruption Saint Baldo. It is said that Thibault was canonised by Pope Alexander III. His principal festival is celebrated in some places on the 30th June—the day of his death; in others, on the 1st July, &c. He is sometimes confounded with Saint Thibault de Vengadice, Saint Thibault d'Alba, and Saint Thibault de Marley de Vaux des Cornay.

THIRTEEN, THE.—A society exercising an occult influence in Paris during the first empire, and on which Balzac founded a romance. It is not improbable that Lord Lytton made use of the hint in the secret society he names in his powerful fiction, "The Parisians."

THOKATH (Hebrew, תּוֹקֶת, *strength*).—Used in the 12° A. and A. R.

THOMISTS.—The followers of St Thomas Aquinas, the angelic doctor of the thirteenth century. They still survived in the seventeenth century.

THOMITES OR THOMÆANS.—The European name of the ancient Christian Church of Malabar, reputed to have been founded by St Thomas.

THORY, CLAUDE ANTOINE.—Born at Paris, 26th May, 1759; by profession a lawyer, and afterwards Registrar of the Criminal Court of the Chatelêt. He was a botanist, and hence his tastes were directed to subdivision; his published works are chiefly in the botanical department, on the genus *Rosa*. Thory was a member of the Lodge "Saint Alexandre d' Ecosse," and of the "Contrat Social," whence was formed the Mother Lodge of the Philosophic Scottish Rite, in the foundation of which Thory played the principal part. As the permanent officer, he made a remarkable collection of valuable books, manuscripts, seals, jewels, and statuary, connected with Freemasonry. On the decease of the Mother Lodge, after 1826, his collection passed to the Lodge Mont Thabor. In 1813, he published the "*Annales Originis Magni Galliarum Orientis; ou Histoire de la Fondation du Grand Orient de France;*" and in 1815, his "*Acta Latomorum, ou Chronologie de l'Histoire de la Franche-Maçonnerie Française et Étrangere.*" He died in October, 1827, and must ever be regarded with respect by all truly Masonic bibliographers.

THOUX DE SALVERTE.—Founder of the Academy of Ancients at Warsaw, in 1763. A colonel in the Polish service, and a deputy to the Convention of Paris, in 1785. He was also a member of the Strict Observance, by the designation *Eques à carcere.*

THREAD OF LIFE.—The following forms a part of an obsolete catechism of the last century:—"*Q.* Have you the key of the Lodge? *A.* Yes, I have. *Q.* What is its virtue? *A.* To open and shut, and shut and open. *Q.* Where do you keep it? *A.* In an ivory box, between my tongue and my teeth, or within my heart, where all my secrets are kept. *Q.* Have you the chain to the key? *A.* Yes, I have. *Q.* How long is it? *A.* As long as from my tongue to my heart." Later lectures have referred to this catechism, but it is now abandoned. The signification of a connection between the tongue and the heart is sufficiently obvious.

THREE.—A number which has commanded reverence from unimagined antiquity. The Chinese assigned to this number mysterious properties, and founded upon it their famous Triad Society. If we examine ancient mythology, we still find a triplicity attributed to the deities of antiquity among the nations of Rome and Greece, as well as in Egypt and India. Virgil expressly says, that "numero Deus impari gaudet." The Druids and the dis-

ciples of Mithra also delighted in and honoured the number three. But it is no less honoured in Freemasonry, which possesses its three symbolical degrees, in which birth, manhood, and death, life, maturity, and transmigration, are depicted in a forcible manner. Every efficient practical and speculative Mason is acquainted with the importance of this number. (See also *Triangle.*)

THREE FIRES, GUARDIANS OF THE.—67° Rite Memphis.

THREE GLOBES, RITE OF THE GRAND LODGE OF THE.—This Lodge, now a Grand Lodge of Prussia, was formed 13th Sept., 1740, at Berlin. It at first worked in the Three Craft degrees, but it has now a rite of its own, founded on various systems, and consisting of seven degrees, beside the three symbolic degrees.

THREE GRAND OFFERINGS. (See *Ground Floor of the Lodge.*)

THREE KINGS, DEGREE OF THE.—An American side degree.

THREE POINTS.—Three points arranged thus ∴ are usually placed after letters in Masonic documents, and especially on the continent and in the high degrees. There is nothing especially symbolic about the practice, unless it may be held to be significative of the equilateral triangle.

THREE SENSES. (See *Tasting and Smelling.*)

THREEFOLD CORD.—A triple cord in many rites was formed of three colours—red, white, and blue; and, in some instances, of red, white, and black, conveying appropriate teachings to the recipient. (See *Zennaar.*)

THRESHING FLOOR.—Circular places of hard ground were used by the Hebrews, as by the modern Hungarians, for threshing or treading out their corn. David purchased one of these from Ornan the Jebusite, as it was situated on the sacred Mount Moriah, for six hundred shekels of gold, and it was destined for the site of the first Temple—(see *Moriah, Mount*). It has been fancifully used to signify the area of a Masons' Lodge.

THRONE.—The seat of the Grand Master of the English Rite; in America, it is called the Oriental Chair of Solomon. In a Lodge, it is styled the Seat of King Solomon.

THUBAL-CAIN (Hebrew, תּוּבַל־קַיִן, worldly possessions).—A word used in the Master Mason's degree. Also in the first E. A. P. degree of the Modern French Rite.

THUGS, OR PHANSEGURS.—A Hindu association of a murderous character. Their divinity was Kali, and human sacrifices were offered to the goddess. They were divided into Stranglers and *Khumsiehs* or Aspirants.

THUMMIM. (See *Urim and Thummim.*)

TIE, MYSTIC.—The first oath of obligation is called the tie. A sacred and inviolable bond uniting men of the most discordant

opinions into a band of brothers, giving but one language to men of all nations, and one altar to men of all religions.

TIERCÉ, DE LA.—The friend of Anderson, and the translator of the "Constitutions" into French, in 1742; in itself one of the most valuable works ever published.

TILE.—A Lodge is said to be tiled, when persons unauthorized are precluded from entering its precincts.

TILE-CREASING.—In architecture, two rows of plain tiles placed horizontally under the coping of a wall, projecting about an inch and a half on each side to throw off rain water—eaves, in fact. (See *Eavesdropper*.)

TILER, OR TYLER.—An officer expressly appointed to stand at the door of the Lodge, and with a drawn sword to keep off intruders or eavesdroppers. The Tiler of the present time is a most valuable officer, and it is necessary that he should be a Master Mason, and able, on occasion, to examine persons presenting themselves, and use prompt action of ejectment. It is not necessary, in populous towns, that he should be a member of the Lodge he tiles, and he has no vote in the election of members. The word is written indifferently, Tiler or Tyler; but Tiler is right. He was also, as the first officer a visitor encountered, entitled to administer to him an oath of attestation as to the actual position of the applicant for admission.

TILUK.—The sacred forehead mark of the Brahmans, corresponding to the sacred Tau or signet of the Jews and Christians.

TIMBRE.—A stamp. Used in the French Lodges in addition to the Lodge seal.

TIRSHATHA.—The title of the Persian governors of Cœlo-Syria and the modern Palestine. It has been adopted in the Royal Order of Scotland and in the French Rite; but the severity of archæological investigation rejects it from any special merit as a Masonic term.

TISRI, תשרי.—First month of the Hebrew civil year, corresponding to September and October.

TITAN OF THE CAUCASUS.—53° Rite of Memphis.

TITO, PRINCE HARODIM.—The official title of the president in the 7° A. and A. R. of Provost and Judge.

TOBACCOLOGICAL SOCIETY.—A semi-masonic society of the last century, with four degrees. The symbolism of the tobacco plant formed the basis of moral instruction. The catechisms of this curious society are still extant.

TOLERANCE LODGE.—It is a singular thing that, of all people, the Jews should have been shut out from Masonry by some Continental Lodges, but so it is. The very people who built the Temple were excluded. Opinion soon grew strong on the matter,

and Bros. Von Hirschfeld and Catter organized Lodges for the initiation of Jews. But symbolic Lodges, with the Royal Arch degree attached, could not really prohibit Jews from such benefits as Masonry bestows; or where would be the validity of the Royal Arch degree, grounded upon Jewish traditions, and supported by the authority of the Old Testament?

TOPAZ (Hebrew, פטדה).—The second stone in the first row of the high priest's breastplate, referred to Simeon. It is of bright greenish-yellow, and the softest of all precious stones.

TORCHBEARER.—1. An officer in the Appendant Order of the Holy Sepulchre. 2. An officer in the Rosicrucian Society.

TORGAU, CONSTITUTIONS OF.—These consist of one hundred and twelve articles drawn up by the stonemasons for their government, in 1462. They were published in 1829, by C. L. Stieglitz. They, and the Strasburg Constitutions of 1459, are the only two authentic series of Operative Constitutions in existence.

TORRUBIA, JOSEPH.—Franciscan monk and censor of the Spanish Inquisition in Spain, about 1751. Under an assumed name, and with the guilty complicity of his ecclesiastical superiors, together with absolution from his oaths of secrecy, he obtained admission into the then existing Spanish Masonry, and ruthlessly denounced the brethren to the extent of many hundreds throughout that country, and obtained from King Ferdinand VI. an order prohibiting Masonry.

TOURNON, M.—A French Freemason who deserves special mention, from his having been one of the Spanish traitors. He was arrested in 1757, and imprisoned; but, on a solemn renunciation of all Masonic Fraternity, he was liberated and banished to France.

TOW, CABLE. (See *Cable Tow.*)

TOWER, DEGREE OF THE.—A designation of the 2° of the Royal Order of Scotland.

TOWER OF BABEL. (See *Babel.*)

TOWN, SALEM.—Born at Belchertown, Mass., U.S., 5th March, 1779; died at Greencastle, Indiana, 24th February, 1864. He was a clergyman and Doctor of Laws, and Grand Chaplain of the Grand Lodge and Grand Chapter of New York, also Grand Prelate of the Commandery. He published a little book on Masonry, entitled, "A System of Speculative Masonry."

TOWNSHEND, SIMEON.—To this person has been attributed the authorship of a book entitled, "Observations and Inquiries relating to the Brotherhood of the Free Masons," said to have been published in 1712, at London; but it does not appear to have ever been actually seen by the best authorities.

TRABS (Latin, *trabes*, a beam).—A wall plate or horizontal piece of timber lying on a wall for the reception of the ends of the timbers of a floor or roof.

TRACING BOARD.—A framework upon which are inscribed or painted the emblems of each of the three degrees separately. It was originally called a floorcloth, because it was inscribed on the floor of the Lodge in chalk or charcoal, and wiped out when the Lodge was over. Now it is customary to substitute an engraved or painted diagram. In symbolical Masonry, there are now three of these—one for each Degree; although formerly there was a subsidiary Tracing Board for the Fellow Craft's Degree. (See Dr Oliver's "Book of the Lodge.")

TRADITION.—Although Masonry in its present form has a history, its *origines* are entirely traditional; and it is not easy to see how, unless some powerful body had preserved the traditions of Masonry, it could have lasted so long in an unwritten form; for it is a matter worthy of remark, that the confessedly more modern degrees have history to back them up, while original Masonry is devoid of any such support, not that by its inherent merits it should need any. For an institution founded upon the invariable principles of morality, rightly known and administered, can never travel into the region of improbability or passion. Hence, not only in a historical sense is tradition important to the Freemasons, as establishing landmarks in common with the rest of mankind, but as a *modus satisfaciendi* for those who deny or disregard the Fraternity. For it is certainly just in all bodies, where there is any question, to be clear with the opposing party; it avoids many fruitless struggles, and aids in what is professed by all parties and modes of thought, the establishment of harmony in the universe. With the historical and symbolical traditions of Masonry, it is not possible to deal in this way, because, like many of the traditions of the Roman Church, they are not susceptible of proof, viz., they depend so much upon dogmatic teaching, that they must be either received or rejected. With reference to the symbolical traditions of Masonry, it is desirable to be cautious, for these cannot be publicly explained. The legal status of Masonry is unquestionable; and in blood, money, and suffering, it has long since paid enough. After all is said, there must, in all societies of men, remain some part to be accepted upon good faith.

TRAMPING MASONS.—A term applied to unworthy brethren, who go from place to place, exciting charity wherever they can. This class is unfortunately numerous enough, and often prevents really distressed brethren from obtaining that temporary relief to which the principles of the Order entitle them.

TRANSTRA.—In Roman architecture, the horizontal timbers in the roofs of buildings.

TRAPPISTS, ORDER OF RELIGIOUS.—Founded by Count la Perche in 1140, and still in existence.

TRAVEL.—A Mason is always said to be travelling from west to east in search of light.

TRAVELLING FREEMASONS.—Before operative masonry had received its speculative development as at present understood, guilds or sodalities of stonemasons were in the custom of traversing the whole of Europe for the purpose of erecting buildings of an ecclesiastical or castellated description, and even they, in point of time, had been preceded by similar bodies, whose skill was superior to that of the uninstructed artificers of the respective eras in which they lived. It is not too much to say, that the night of time has closed with complete obscurity over the earliest fraternities of this kind. There can be little doubt that what took place in Hellas, Italy, Asia Minor, and, during the Middle Ages, in Europe, had long before been familiar to India, Egypt, Mexico, Central America, and Peru; and it is not a little startling to find the walls of great structures in the New World, not only constructed upon similar principles to the Pelasgic structures of early Greece, but executed in precisely the same manner. We are astonished at the size and weight of the blocks used in the Pyramids of Egypt, but still more amazed at the strength and magnitude of the works executed, in Pre-Incarial times, in ancient Peru. Enormous blocks fitted accurately together, without mortar or cement, are here to be found, weighing many tons, and vertically superimposed upon each other, indicating thus machinery and appliances unknown at the present day. And when we consider the uniformity of design, and the enormous superficial area covered by such remains, —as, for instance, the temple and city of Pachachamac, in Peru,— extending over many hundred miles, we cannot resist the conclusion, that these magnificent relics of the ancient world must have been constructed by men drawn together by a common bond, and probably instructed from the same common school of design. So, in comparatively recent times, we find everywhere the marks of high culture, whether in India or in Europe. The modern guilds of travelling Freemasons, however, would seem to have issued rather from Italy than any other country, for nowhere do we lose sight of the prevailing ideas of Italian architecture, until the rise of the Gothic school fashioned the taste of Europe anew. These guilds of wandering builders were allowed many privileges: —they were declared independent of the laws of the country where they might be residing, and subject only to their internal regulations; they were permitted to fix their own prices; they

were exempted from all taxation; and they had a monopoly of work wherever they presented themselves. It is perhaps curious to add, that the papal briefs which protected them, alleged that such immunities were given them, "after the example of Hiram, King of Tyre, when he sent artizans to King Solomon, for the purpose of building the Temple of Jerusalem." Their internal government was very simple. On undertaking any enterprise, they first built a number of huts near the site of the intended structure, and over every ten men was placed a warden, whose business was to pay them their wages, and see that no undue waste of materials or loss of implements took place. These wardens, in turn, were responsible to a surveyor or master, called in their documents "magister," and to whom reference was made as a supreme arbiter of the work to be executed. They had secret words and signs, and general means of recognition, for the purpose of protecting themselves from interlopers. In the first instance, they were purely ecclesiastical in their character, acknowledging the Pope as their supreme master, patron, and protector, and the early Popes evidently looked upon them with favourable eyes. Many of their "magistri" were bishops and abbots, and for centuries their principal occupation was the construction of churches, convents, and ecclesiastical buildings. Their chief contribution to architectural science and art was the introduction and elaboration of the beautiful Gothic school, in which they have never been surpassed.

TRAVELLING WARRANTS.—It is sometimes the designation of the Warrants of Military Lodges which are transferred from one head-quarters to another, in obedience to the exigencies of duty.

TRAVENOL, LOUIS.—A French Mason of some ability and zeal, who assumed the *nom de plume* of Leonard Gabanon, and published several small works, the chief of which was "*Catechisme des Francs-Maçons, precédé d'un Abregé de l'Histoire d'Adoniram*," *&c. Dedié au Beau Sexe.* Paris, 1743.

TREASURE, INCOMPARABLE.—A phrase much in use among alchymists and Hermetic philosophers. The definition of Pernetty (*Dictionnaire Mytho-Hermétique*) is as follows:—"The incomparable treasure is the powder of projection, the source of all that is good, since it procures unbounded riches, and a long life without infirmities to enjoy them." This is to be taken in a symbolical sense. It was in use in the Council of the Emperors of the East and West, especially in the degree of Sublime Princes of the Royal Secret.

TREASURER.—An officer of considerable importance in every Lodge. He has usually nothing to do with the collection of the Lodge

funds, but receives the money from the Secretary, and acts as a trustee for the Lodge in general. His jewel is a key.

TREASURER, GRAND. (See *Grand Treasurer.*)

TREASURER, GRAND AND SUBLIME, DEPOSITOR OF THE GREAT SOLOMON, FAITHFUL GUARDIAN OF JEHOVAH.—A degree in the Collection of Peuvret. C. S. D.

TREASURER, HERMETIC.—A degree in Peuvret's Collection. C. S. D.

TREASURER, ILLUSTRIOUS.—A degree in Peuvret's Collection. C. S. D.

TREASURER OF THE MASONIC MYSTERIES.—A degree in Peuvret's Collection. C. S. D.

TREASURER OF THE NUMBER SEVEN.—A degree in Peuvret's Collection. C. S. D.

TREASURER OF PARACELSUS.—A degree in Peuvret's Collection. C. S. D.

TREASURER OF SOLOMON.—A degree in Peuvret's Collection. C. S. D.

TREASURER SUBLIME, DEPOSITOR OF THE KEY OF THE GRAND WORK.—A degree in Peuvret's Collection. C. S. D.

TREDIC.—The highest king in the Scandinavian Mysteries.

TREE (PALM), MASONIC ORDER OF KNIGHTS OF THE.—An American Rite of one degree. The officers are—1. Chief. 2, 3, and 4. First, Second, and Third Sheikhs. 5. Knight Errant. 6. Janitor.

TRIAD SOCIETY OF CHINA.—The San-ho hwuy is rather a political than a Masonic society, although its professed design is benevolence. The government is vested in three chiefs, called Ko or Elder Brothers, respectively named Yihko, First Brother; Urhko, Second Brother; and Sanko, Third Brother. They have initiatory ceremonies, and the candidate enters into an obligation under an arch of swords. They have also signs and passwords.

TRIADS.—The following mythological triads, or mysterious co-existences, of three deities, will be found useful in unravelling ancient symbolisms:—1. Egypt—Osiris, Isis, and Horus. 2. Orphic Mysteries—Phanes, Uranus, and Kronos. 3. Zoroastrianism—Ormuzd, Mithras, and Ahriman. 4. Hindu—Brahma, Vishnu, and Siva. 5. Cabiric Mysteries—Axieros, Axiokersos, and Axiokersa. 6. Phœnicia—Ashtaroth, Milcom, and Chemosh. 7. Tyre—Belus, Venus, and Tammuz. 8. Greece—Zeus, Poseidon, and Hades. 9. Rome—Jupiter, Neptune, and Pluto. 10. Eleusis—Iacchus, Persephone, and Demeter. 11. Platonic Mysteries—Tagathon, Nous, and Psyche. 12. Celtic—Hu, Ceridwen, and Creirwy. 13. Teutonic—Fenris, Midgard, and Hela. 14. Gothic—Woden, Frigga, and Thor. 15. Scandinavia—Odin, Vile, and Ve. 16. Mexico—Vitzliputzli, Tlaloc, and Tezcatlipoca.

TRIALS, MASONIC.—The following is the method of procedure in the very rare instances of Masonic trials:—1. Accusation in writing

signed by the accuser, delivered to the Secretary, and read at the next regular Lodge meeting—the accused being furnished with an attested copy of the charge, together with a specification of the time and place appointed for the trial. If the accused resides at a distance, the charge should be transmitted to him through the post, and a reasonable time allowed for reply. 2. The trial must be commenced at a regular communication, and proceeded with as quickly as possible, in order that delay may not prevent right being done. 3. The Lodge should be opened in the highest degree to which the accused has attained, and the accused may employ counsel of the rank of a Master Mason; but, if of the same Lodge, the counsel cannot vote in the matter. 4. The decision should be delivered in a Lodge open in the third degree, from which the accuser and accused should retire. 5. No visitors are allowed to be present at a Masonic trial. 6. The testimony of Master Masons is taken on their honour. 7. The testimony of non-masons, or of any lower degree, is taken by a committee, and reported to the Lodge. 8. When the accuser and accused have retired, the W. M. may put the question of "guilty" or "not guilty" to the Lodge; and not less than two-thirds of the votes should condemn, a majority not being regarded as sufficient to deprive a Mason of his good character. 9. Should the verdict be "guilty," the W. M. shall proceed to a consideration of the punishment; to inflict expulsion or suspension, a vote of two-thirds is required; but for a reprimand, a majority is regarded as sufficient. The voting is taken *viva voce,* or by show of hands. Grand Lodge trials are conducted on a similar principle; but on account of the large number of members of a Grand Lodge, it is usual to entrust the investigation to a committee, while Grand Lodge pronounces the sentence.

TRIANGLE.—An important symbol in Masonry. 1. The equilateral triangle was adopted by all ancient nations as a symbol of Deity, and was regarded as the most perfect of figures. It constantly recurred in Craft Masonry as well as in the Royal Arch. 2. The right-angled triangle was also regarded as an important figure. Among the Egyptians the base represented Osiris, or the male principle; the perpendicular, Isis, or the female principle; and the hypothenuse, Horus, their son, the product.

TRIANGLE, DOUBLE. (See *Seal of Solomon* and *Shield of David.*)

TRIANGLE OF PYTHAGORAS. (See *Pentalpha.*)

TRIBE OF JUDAH, LION OF THE.—A symbolical reference to Christ, the Soter or Saviour, borrowed from the Apocalypse (v. 5), "Behold, the Lion which is of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof."

TRIBUNAL.—1. A Court in the A. and A. Rite to try offences committed by members of degrees higher than the 18°, being a Court of the 31°, consisting of not more or less than nine members—an appeal lying from such court to the Grand Consistory or Supreme Council. 2. 17° Rite of Mizraim.

TRICLINIUM.—The ancient Roman dining-room, furnished on three sides with couches, the fourth side being left for the necessary attendance of servants.

TRIGLYPH.—The vertical tables in the Doric frieze, chambered on the vertical edges, doubly channelled in the middle.

TRILITERAL NAME.—The sacred name of God (AUM), among the Hindus.

TRILITHON.—Three stones placed together, as in Stonehenge, like two door-posts and a lintel.

TRINIDAD.—Masonry was introduced into this island from Pennsylvania in 1797. There were, however, Masons in the island before this time, and a warrant had been granted by the Grand Orient of France, in 1790, but suspended by the French Revolution, and never acted upon. In 1804, a Capitular Warrant was granted by Pennsylvania for a Royal Arch Chapter, which met till 1813, when a new warrant was issued by the Grand Chapter of Scotland. Templar Masonry was introduced under a Deuchar Warrant from the Grand Conclave of Scotland. The Council of Royal and Select Masters originated in 1819. At present, Trinidad works under the Grand Lodge of Scotland, together with some Lodges under the English United Grand Lodge.

TRINITARIANS, ORDER OF.—Founded in 1198, in the time of Innocent III., for the ransoming of Christians from the Moors. It was androgynous.

TRINITY, RELIGIOUS FRATERNITY OF THE HOLY.—Instituted at Rome by St Philip Neri, in 1548.

TRINOSOPHS.—This Lodge was established at Paris by Bro. J. M. Ragon, 15th October, 1815, and duly recognised by the Grand Orient, 11th January, 1817. The derivation of the name is Hellenic, signifying Students of Three Sciences, in allusion to the three symbolical degrees. In this Lodge, Ragon delivered his celebrated lectures. It had connected with it a Chapter and Council of High Degrees; but the Lodge of Trinosophs strictly confined itself to the Blue degrees.

TRIPLE ALLIANCE.—A phrase used in the High Degrees, referring to the covenant of God with His people, that of King Solomon with Hiram of Tyre, and the general covenant binding the fraternity of Masons together.

TRIPLE TAU. (See *Tau.*)

TRIUMPHANT AND SOVEREIGN ORDER OF THE BASOCHE.—Chartered

by Philip the Fair, in 1302, and governed by a king. By the charter, the members belonging to the inferior branches of the legal profession were constituted a court of ultimate appeal, both in criminal and civil matters, in all things concerning the Fraternity. The officers comprised a chancellor, vice-chancellor, a certain number of masters of requests, bailiffs, sheriffs, and tipstaves; and they met every Wednesday and Saturday to hear and determine cases. The general password was "Safety." This order extended rapidly in the provinces, but always under the supreme authority of the King Basoche at Paris; and so powerful was this association, that the office of Procureur in the Parliament could only be obtained by a previous membership of ten years in the Basoche. They even coined money tokens of their own, and a general assembly was annually held.

TRIVIUM. (See *Quadrivium.*)

TROWEL.—In speculative Masonry, the special working tool of the Master's degree, and it is symbolically said to spread the cement binding the whole of the building into a common mass, blended together by affection and kindness, and thus uniting the whole Masonic body into a companionship of brotherly love. It is also the jewel of the degree of Select Master, connected with the traditional history of that degree.

TROWEL, SOCIETY OF THE.—An artistic society, established at Florence about 1512, which had an annual dinner. It owed its title to the circumstance, that on one occasion these artists were dining together, and finding a heap of mortar and a trowel in the garden, they merrily bespattered each other with the mortar, and used the trowel to scrape it off. It had no symbolical meaning at all, as has been erroneously supposed.

TROWEL AND SWORD.—Josephus (*Antiq.*, book xi. chap. vi. § 8) says, that Nehemiah gave orders to the builders of the broken down walls of Jerusalem, to work with swords at their sides and in armour, to prevent any surprise on the part of the Samaritans. Although the events which took place under Nehemiah were long subsequent to the times of Zerubbabel, yet in the High Degrees this Order has been antedated to the time of the completion of the second Temple. We find it alluded to in the fifteenth degree of the Scottish Rite, or Knight of the East.

TRUE BRITONS.—The Honourable Corporation held their annual feast at the Three Kings in the Minories, Oct. 29, 1743, being Lord Mayor's Day (old style).

TRUE KINDRED.—A female American side degree.

TRUE MASONS. (See *Académie des Vraies Maçons.*)

TRUMPET, ORDER OF THE SACRED.—A secret religious society celebrating the mysteries of Botuto, existing among the Indians

on the banks of the Rio Negro and the Orinoco in South America.

TRUTH.—The symbolical quest of the Freemason is Truth, which is typified by the lost Word; and Masonry is thus progressive, as the continual advance of knowledge causes absolute Truth ever to appear in the future. This Truth cannot be attained in the present life, and hence the absolute necessity for a belief in immortality.

TRYONISTS.—A designation of the Pythagoreans, who abstained from animal food, and killed no animals.

TSAPHEIL (Hebrew, צַפְיִאֵל, *Mirans Deus*, the angel of the moon).—In the Kabbalistical system, Michael governs Saturn; Gabriel, Jupiter; Uriel, Mars; Zarriel, the Sun; Hamaliel, Venus; and Raphael, Mercury.

TSCHOUDY, LOUIS THEODORE, BARON.—Born at Metz, in 1720, of a Swiss family, originally from the canton Glaris, but established in France since the beginning of the sixteenth century. He was a Counsellor of State and a Member of the Parliament of Metz. In 1752, he went to Italy, adopting the name of the Chevalier de Lussy, and there gave great offence by the publication of a book at the Hague, called "*Etrenne au Pape, ou les Francs Maçons Vengés*," being a critical commentary on the Bull of Benedict XIV. excommunicating the Freemasons. But by way of salve, he also published in the same year, 1752, "*Le Vatican Vengé*," which salve appears to have been of a most irritating nature, and caused him to fly. He next went to Russia, where it would seem he became one of the comedians of the Empress Elizabeth; but he was speedily rescued from this condition by receiving the appointment of private secretary to Count Ivan Schouvalow, also being made secretary of the Academy of Moscow, and governor of the pages at the Court. Here, however, evil fortune still pursued him, and he was compelled to return to France, where, on his arrival, he was committed to the Bastile. His mother interceded with the Empress Elizabeth and the Grand Duke Peter, and he was speedily restored to liberty; upon which he retired to Metz, and spent the rest of his life in Masonic reforms and the invention of new systems. In 1766, he published "*L'Etoile Flamboyante*," and became connected with the Council of the Knights of the East. He composed the degree of Ecossais de Saint André, afterwards adopted as the twenty-ninth degree of the Scottish Rite. He died at Paris, 28th May, 1769.

TSEDAKAH (Hebrew, צְדָקָה, *justice*).—The first step of the mystical ladder.

TSIDONI (Hebrew, צַיִדֹנִי, *venator*).—A word used in the 22° A. and A. R.

TSOIM (Hebrew, צֹעִים).—A term sometimes applied to visitors.

TUAPHOLL.—A term used by the Druids to indicate an unhallowed circumambulation of the sacred cairn or altar, being opposed to the course of the sun, from west to east by the north, in direct opposition to the official circumambulation.

TUB BAANI AMAL ABAL (Hebrew, טוּב בְּעֲנִי עָמָל אֲבַל, It is truly right to reward labour).—Used in the 13° A. and A. R. This is often erroneously given as "Tub banai amalabec."

TUBAL-CAIN.—The first worker in metals. (See *Thubal Cain.*)

TUGEND BUND.—The Tugend Bund, or Order of Virtue, was instituted in Germany. It was androgynous, and had a semi-political character, and a branch was formed at Charlottenburg in 1813.

TUMPESI.—The name of an Egyptian heretical sect, signifying "do not cook;" also called Pertotkai, "Let violence kill." They existed under the twenty-sixth dynasty. It is only known of them that they ate raw meat, and were officially excommunicated by the Theban priests.

TURBAN.—In Royal Arch Chapters, a purple turban is assigned to the Scribe representing Haggai.

TURCOPOLIER.—An officer in the Knights Hospitallers of Saint John or Knights of Malta, derived from the Turcopoles, a body of Light Horse named in the history of the Christian wars in Palestine. This office was held by the Conventual Bailiff, or head of the *langue* of England, and had the command of the cavalry of the Order.

TURIN FUNEREAL PAPYRUS.—This important book has been published in facsimile by Dr Lepsius, and translated by Dr Birch. It is known as the Book of the Dead, and contains the entire ancient Egyptian philosophy respecting death and resurrection. It was customary to bury a portion at least of this document with every mummy. At present, the scholars of Europe are engaged in preparing an elaborate edition of this work, with all the various readings, there being very many manuscript copies scattered all over Europe, and they still keep turning up in the course of the excavations in Egypt.

TURKEY.—This country is very badly represented in Freemasonry. There is only a Provincial Grand Lodge, and the influence is mainly exerted by foreign traders, who act under warrants from England. A few intelligent Turks of position have joined the Order from curiosity, but there has never been any progress made. The population is speechless, and even the higher Sunnis have neither vivacity nor energy. There is a native religious order in Turkey, founded in 1328 by the Hadji Begtasch, having secret signs and passwords, and there is also the Society

of the Melewi. The former were the clerical branch of the oath-bound fraternity, called Janizaries.

TURLUPINS.—A heretical sect of the fourteenth century, called the Fraternity of the Poor. They maintained that when man had arrived at a certain point of perfection he was irresponsible, and had obtained exemption from the divine law.

TUSCAN ORDER.—The simplest of the five orders of architecture, and referred to in the Craft lectures.

TUSCANY.—In 1737, John Gaston, the last of the Medici, published an edict against Freemasonry, whereupon the Brethren changed their name to the Society of the Cucchiara, or of the Trowel—a name formerly in existence; but Gaston's death removed the force of the edict, and Francis Stephen of Lorraine, the successor of Gaston, became protector of the Masons.

TWELVE—A number of considerable mystical importance, composed of 7 + 5, and 3 × 4. Cornelius Agrippa ("Occult Philosophy," book ii. c. 13) says—"Now the number twelve is divine, and that whereby the celestials are measured." There are twelve signs of the zodiac, twelve orders of blessed spirits, twelve angels governing the signs, twelve tribes of Israel, twelve prophets, twelve apostles, twelve months, twelve stones in the breastplate, twelve principal members of the body, twelve oxen supporting the molten sea in the twelve; the New Jerusalem has twelve gates, and the number of the sealed were twelve times twelve thousand. In Pagan mythology, there were twelve superior and twelve inferior gods. The queen of heaven was crowned with twelve stars, and twelve baskets of fragments were gathered up in the Gospel story. The number twelve was also applied to consecrated animals, birds, and trees; thus there were the owl, she-goat, and olive, sacred to Pallas; the dove, he-goat, and myrtle to Aphrodite; the cock, bull, and laurel to Helios; the ibis, dog, and hazel to Hermes; the eagle, hart, and aesculus to Zeus; the sparrow, sow, and apple-tree to Demeter; the goose, ass, and box-tree to Hephaistos; the magpie, wolf, and dog-tree to Ares; the daw, hind, and palm to Artemis; the heron, lion, and pine to Vesta; the peacock, sheep, and ramthorn to Hera; and the swan, horse, and elm to Poseidon.

TWELVE ILLUSTRIOUS KNIGHTS. (See *Knights, Twelve Illustrious.*)

TWELVE-LETTERED NAME.—A name of the Deity, formed Kabbalistically from a sentence, or by a triple combination and permutation of the four letters of the Tetragrammaton, according to Rabbi Bechai.

TWELVE ORIGINAL POINTS OF MASONRY. (See *Original Points, Twelve.*)

TWELVE TRIBES, KNIGHTS OF THE.—In Pyron's Collection.

TWENTY-ONE.—A mystical number, being the product of 3 × 7; the most sacred of the odd numbers, and also as being the sum of the numerical value of the Divine name, אהיה,—thus:

א ה י ה
5+10+5+1=21.

In Masonry, it has no special value; but in alchymy, it denotes the twenty-one days' distillation necessary for the conversion of baser metals into silver.

TWENTY-FOUR INCH GAUGE.—A rule two feet long, divided by marks into twenty-four equal parts. One of the working tools of an Entered Apprentice, when the divisions are presumed to signify hours, eight of which should be devoted to the service of God and to good works, eight to labour at usual business, and eight to refreshment and sleep.

TWENTY-SEVEN.—Found in some of the higher degrees, but of little importance. It is obtained by the multiplication of the square of three by three, thus—3×3×3=27.

TWENTY-SIX.—Regarded by the Kabbalists as the most sacred of mystical numbers, being equal to the numerical value of the letters of the Tetragrammaton—thus:

י ה וה
5+6+5+10=26.

TWO-LETTERED NAME.—The designation of the Talmudists for the name of God, יה, *Jah.*

TYLE.—Tyle and Tyler are variations in the spelling of Tile and Tiler, but are, however, incorrect. (See *Tiler.*)

TYPE.—The picture or model of something of which it is considered the symbol. Also used in a metaphorical sense.

TYPHON.—Brother and slayer of Osiris; and as the latter was the type or symbol of the sun, so Typhon was the symbol of winter and darkness.

TYRE.—An ancient Phœnician city, governed in the time of Solomon by Hiram, who aided in the building of the Temple.

TYRIAN FREEMASONS.—It was at one time thought that the Tyrian Freemasons were members of the Society of Dionysiac Artificers; but the theory, although it at one time met with great favour, is not now in much repute.

U.

U.—The twenty-first letter of the English alphabet.

UCKENWALLISTS.—A sect of rigid Anabaptists, followers of one Ucke Wallis, a native of Friesland.

U.·.D.·.—An abbreviation for Under Dispensation, and placed after

the names of Lodges or Chapters which have not as yet received their warrants of constitution.

UDEN, CONRAD FRIEDRICH.—M.D. and Professor in Ordinary at the University of Dorpat, also Secretary of the Medical College of St Petersburg. From 1783 to 1785 he edited the "*Archiv für Freimaurerei und Rosenkreuzer*," published at Berlin; and also at Altona, the "*Ephemeriden der gesammten Freimaurerei auf das Logenjahr*," 1715-6.

UNAFFILIATED MASON.—A mason who has resigned his previous Lodge, and remains unattached to any Masonic Lodge. Although it is not a Masonic offence to take this position, still it is a course much to be deprecated. Of course, all Masonic privileges, except a very restricted right of visiting, are suspended during such non-affiliation, and for the time being the brother is practically dormant, if not dead. He is still bound, however, by all those Masonic duties and obligations derived from membership in general, and still possesses those rights which are universal in the Fraternity. He has a right to assistance in a general way when in imminent peril, but he has no right to pecuniary aid from any Lodge; his right of visitation is restricted to two visits; he is excluded from Masonic processions, and he has no right to Masonic burial; but he continues amenable to Masonic law for any offence committed by him. It is also stated by some Masonic jurists that non-affiliation is a violation of Masonic law; and that should the non-affiliated brother refuse to affiliate, he may be tried and punished for such offence, the punishment even extending to expulsion. This, however, is uncertain.

UNANIMOUS CONSENT.—Some Lodges still insist that the election of a profane to membership in a Lodge must be unanimous, but as a rule a certain number of black balls are required to exclude. (See *Ballot.*)

UNCTION, KNIGHT OF.—51°, sixth series, R. Mzm.

UNDER-FITTING.—The lower part of a building.

UNFAVOURABLE REPORT.—In countries where the laudable custom of appointing a committee of investigation prevails, an unfavourable report respecting any candidate is held to be *prima facie* evidence of unfitness for initiation; and such candidate is regarded as excluded without the formality of a ballot, the latter process being therefore considered unnecessary. (See *Ballot.*)

UNHELE.—To uncover, or reveal (see *Hele*). Spenser in the Faëry Queen says—"Then suddenly both would themselves unhele."

UNIFORMITY OF WORK.—This is an object very desirable to be accomplished, but in the very nature of things it is very difficult to attain. Difference of language and social peculiarities have much

to do with the variations to be found in the ritual of different countries. In England, Ireland, and Scotland the variations are so inconsiderable as practically to interfere but slightly with intercommunication; but in America, France, Germany, Sweden, Holland, and some other countries, this is not so. Whether it would be of great utility to substitute a written or printed ritual remains to the present time a matter of debate, but certainly if the strengthening of the memory be one of the benefits of Masonry, then it would be better to continue without such a written or recorded ritual. In the face, however, of the printed rituals in existence, it would be idle to take up either view, for the question, as a matter of fact, has solved itself. It must not be forgotten, however, that such rituals are actually illegal, and their publication a clear violation of a chief Masonic landmark. Much of Masonic philosophy, from its very nature, however, cannot be put down on paper, and thus the secrets of the institution do not suffer much from the publication of the ceremonial workings.

UNION, ACT OF. (See *United Grand Lodge of England.*)

UNION, GRAND MASTERS'.—After many attempts to form in Germany a union or association of the Grand Masters of Germany, this was happily accomplished by the efforts of Brother Warnetz, Grand Master of Saxony, on the 31st May, 1868, when a diet of Grand Masters, seven in number, assembled at Berlin. This body has, however, no official status—meeting annually, with no legislative functions, but forming a conference at which points of ritual, history, symbolism, and philosophy are discussed.

UNION MASTER'S DEGREE.—An honorary degree said to have been invented by the Lodge of Reconciliation in England, in 1813, at the period of the union of the Ancients and Moderns. It was adopted by the Grand Lodge of New York, in 1819, which authorised its Lodges to confer it. Its object was to provide a means of detecting clandestine and irregular Masons, and only consisted of investing the recipient with certain special modes of recognition.

UNION OF GERMAN MASONS (*Verein deutscher Maurer*).—The existence of this admirable institution is mainly to be attributed to Brother J. G. Findel, of Leipzig, who has done so much for the history of the Craft, and whose labours are uniformly directed to the introduction of intelligent and intellectual Masonry as a principal feature of the institution. It was first organized at Potsdam, the 19th May, 1861. Its objects are the encouragement of Masonic science in its entirety, especially in reference to the history, jurisprudence, symbolism, and doctrine of Masonry, and the associations connected therewith, or of a similar cha-

racter, thus ensuring a firmer bond between all members of the Fraternity. The means by which the Union hopes to attain these objects are—1. By the collection of Masonic documents and manuscripts, books, medals, seals, &c.; 2. by the publication of unprinted Masonic manuscripts and rare books, and the translation of Masonic works in foreign languages; 3. by the support of Masonic literary and scientific works; 4. by a system of international correspondence, on Masonic subjects, with distinguished members of the Masonic Fraternity; 5. and by an annual congress to be held in some Masonic centre. The Union consists of ordinary and corresponding members, foreigners being eligible to either class as well as Germans, any active Mason being eligible for membership, but of course apprentices and fellow-crafts are necessarily excluded when degrees to which they do not belong are topics of discussion. Corresponding members are nominated by the Council. The subscription of an ordinary member is one dollar—three shillings—per annum. The Council (consisting of three members), is chosen by ballot triennially, and the position is of a purely honorary character. Brother Findel has further illustrated the objects of this Union in his recent remarkably clear and concise work, "*Geist und Form der Freimaurerei.*" Leipzig, 1874.

UNION OF SCIENTIFIC FREEMASONS (*Bund scientifischer Freimaurer*). —Formed the 28th November, 1802, by Fessler, Fischer, Mossdorf, and others. Its objects were similar to those of the more recent Union stated in the previous article, and the latter to a great extent may be considered its successor. Possibly the reason of its non-success is attributable in great measure to the peculiarities exhibited by its founder Fessler (see *Fessler*), and the exceptional position he had assumed. That the motives were excellent is beyond question. This body has long been extinct.

UNION OF THE TWENTY-TWO. (See *German Union of the Twenty-Two.*)

UNITED FRIARS, FRATERNITY OF.—This Society was originally established at Norwich, in the year 1785, with a view, as the original prospectus says, "To the cultivation of a liberal and rational system of goodfellowship." And this document further proceeds—"Whatever evils may have arisen from monastic institutions, or however incompatible with refined policy the sequestered habits of former times may be considered, it is allowed, on all authorities, that within the gloomy mansions of the ancient religious fraternities, the fine arts were nurtured, philosophy and science flourished; all the profundity of erudition was deposited; and, to add lustre to the scene, the eleemosynary

virtues took their stand before their gates, and dispensed the blessings of charity far and wide throughout the world! . . . . Disclaiming everything which appertains to the religious functions of the monks and friars, this Society professes only to imitate what has been justly deemed praiseworthy in that description of men; to emulate their scientific acquisitions, their love of learning, their benevolence and philanthropy; and, adopting decent mirth in lieu of their austere rules, to exhibit the picture of a convent free from the dark and offensive shadows of bigotry, enthusiasm, and superstition . . . . To give external consistency to this plan, and to strengthen the idea of fraternal combination, the United Friars have thought proper to assume the habiliments of all the known monastic orders; but in every instance where they have adopted the formalities of the Romish Church, especial care has been taken to divest them of all reference to religion or sacred objects, and, in lieu thereof, to annex to them meanings significant of those moral and social duties which apply essentially to the interest and happiness of mankind." The Society appears to have flourished for many years, the place of meeting being known as the College of St Luke. The officers of the College consisted of an Abbot (who, on his annual election, took the name of Paul I., Paul II., and so on), a Prior, Procurator, Confessor, Bursar, Hospitaller, and Librarian. The earlier lists of members are wanting in the series of papers from which this brief account is compiled; but in 1819 we find the names of R. Taylor (St Dominic), Thomas Eaton (Grandmonte), T. Martineau (Augustin), J. F. Priest (Mercy), A. Browne (Holy Trinity), R. Morgan (St Francis), C. Brown (Teutonic Knight), and J. R. Staff (Canon of St Maurice in Sicily), as officers; while among the members are R. Kitson (St John of Jerusalem), S. W. Stevenson (Knight of St James of Compostella), Hudson Gurney (Premonstratensian Canon), W. Stevenson (Canon of the Holy Sepulchre), J. Bennett (Benedictine), E. de Hague (Crutched Friar), —— Morgan (Franciscan), —— Hindes (Carmelite), G. Waite, *Verger* (Friar de Sacco). Several gentlemen of learning and standing in the metropolis placed themselves in communication with the Norwich Fraternity, and from 1818 to 1824 appear to have met together at the College of St Mark, in Great St Helen's. The Society met twice a-month, and papers of an historical character were read by the members, who afterwards supped together in a substantial but very moderate way. One of the rules was, that each member, as conveniently as he could after his admission, should give an account of the history of that order whose garb he assumed on his profession. In deference to the parent society, the London College did not elect an Abbot,

but were presided over by a Prior. The Norwich Society appears to have effected a great deal of good, for the Almoner's Books record that between the years 1796 and 1820 no less a sum than £5100 was expended on soup and bread for the poor, distributed under the superintendence of the Friars. On the initiation of a novice, there was a regular ceremony, of a simple but impressive description, and a charge was delivered to him by the Abbot or Prior. They formed a library, and the objects of the Society were peaceably pursued for several years. It would seem that the London College languished, and finally died a natural death about 1825.

UNITED GRAND LODGE OF ENGLAND.—This title was assumed by the present Grand Lodge in 1813, being formed from the junction of the two Lodges of Ancients and Moderns, then existing under H.R.H. the Duke of Kent and H.R.H. the Duke of Sussex.

UNITED HOSTS. (See *Concord, Order of.*)

UNITED STATES OF AMERICA.—Under the different States, the origin of Freemasonry has already been given, and little need be added. Of course, many secret societies existed in the North American Union besides Masonry, but being rather of a political nature than of social importance, they do not enter into the design of this book.

UNITED SUPREME COUNCIL.—An illegal body, formed February 13, 1832, in the city of New York, adopting the workings of the Ancient and Accepted Scottish Rite, and formed by a union between a self-denominated Supreme Council of the United States, and the Supreme Council of South America, assuming the title of the United Supreme Council for the Western Hemisphere. It was never recognised, and is most probably extinct.

UNITY OF GOD. (See *God* and *One.*)

UNIVERSAL AURORA, SOCIETY OF THE.—A society founded in 1783, at Paris, for the support and practice of mesmerism, in the establishment of which Count Cagliostro took an active part. Although its principles do not appear at any variance with morality and common sense, it speedily fell into disuse, and very little at the present time is ascertainable about it.

UNIVERSAL HARMONY, ORDER OF. (See *Iatric Masonry,* and *Light, Brotherhood of.*)

UNIVERSAL LANGUAGE. (See *Language, Universal.*)

UNIVERSALISTS, ORDER OF.—A Masonic Society, first formed in Paris about 1841, having only one degree. Its originator was Retif de la Bretonne.

UNIVERSI TERRARUM, &c.—The heading of documents of the A. and A. Scottish Rite always runs:—*Universi Terrarum Orbis Archi-*

tectonis ad Gloriam Ingentis, viz., To the Glory of the Grand Architect of the Universe. First used by the Council formed at Charleston in 1802, but of doubtful authority.

UNKNOWN PHILOSOPHER.—1. Saint Martin wrote a book entitled "*Le Philosophe Inconnu,*" and was invested by his disciples with the title. 2. A degree in Saint Martin's Rite was also thus named. 3. A degree, named by Tschoudy, of an alchymistical nature.

UNKNOWN SUPERIORS.—1. When Hund established the Rite of Strict Observance, he asserted that his society was managed by certain eminent Masons of high authority and attainments, whose names were withheld. These he termed the *Superiores Incogniti.* An attempt to identify them with the Jesuits is unworthy of notice. 2. In the Royal Oriental Order of Sikha (Apex), and the Sāt B'hai, the lower brethren do not know any but their immediate superiors; but they are aware, from the general constitution of the Society, that they must be Freemasons, and of respectable rank; they formerly met in India, masked.

UNTEMPERED MORTAR.—A term peculiar to the American lectures. The operative apprentice was instructed to wear his apron in a particular way, to prevent his dress being sullied; and hence the speculative mason receives similar instructions, that he should not allow his soul to be defiled by the untempered mortar of unruly passions.

UNUTTERABLE NAME. (See *Tetragrammaton.*)

UPRIGHT POSTURE.—The position in which the apprentice is placed after initiation, and which attitude morally he is exhorted to maintain throughout his life.

UR (Hebrew, אוּר).—According to Josephus, the name of the father of Hiram; but as the word signifies light or fire, we must adopt a different theory.

URIEL (Hebrew, אוּרִיאֵל, *or fire of God*).—1. This was an archangel mentioned in the second book of Esdras; but in other apocryphal writings, Uriel is often named, especially in the magical sixth and seventh books of Moses. By Michael Glycas, the Byzantine historian, his sphere is said to be the sun; and in the days before heaven was closed to man by his disobedience, he is frequently represented as descending to Adam, and afterwards to Seth and Enoch. In some of the high degrees, his name becomes a significant word. 2. Uriel is also a word in the Order of Ishmael.

URIM AND THUMMIM.—These have given much trouble to the interpreter of ancient symbolism, and have been variously translated —as "manifestation and truth," "doctrine and truth," "lights and perfections," "perfect brilliancy," and "light and truth." They were regarded as talismans of great importance, but the mode in which they were used is quite unknown at the present day.

With the exception, perhaps, of the degree of Scottish Master, they nowhere appear in Masonry.

URIOT, JOSEPH.—Author of a book entitled "*Le veritable Portrait d'un Francmaçon,*" published at Frankfort, 1742. One of the earliest and rarest works on Freemasonry; an extension of it was published at Stuttgart, in 1769.

URN.—The urn, as a Masonic symbol, is quite modern, and was introduced by Cross in his chart.

URUGUAY.—Masonry was introduced by the Grand Orient of France into this Republic about 1827. After this time, many other Grand Lodges claimed territorial jurisdiction, but the prevailing regular authority recognised has been that of the Grand Orient of Brazil, from which the present Grand Lodge and Orient of Uruguay, sitting in the Valley of Monte Video, has its title. The Ancient and Accepted Scottish Rite has also a position in Uruguay.

UTAH.—For many years, owing to the peculiar principles of the majority of the inhabitants of this country, it was impossible to introduce Masonry in the universal sense; but, in 1867, the Grand Lodge of Montana, on October the 7th, chartered a Lodge, called the Wasatch Lodge, No. 8. The Mount Moriah Lodge, No. 70, was chartered October 21st, 1868, by the Grand Lodge of Kansas, and the Argenta Lodge, No. 21, by the Grand Lodge of Colorado, September 26th, 1871, all being within Salt Lake City. In January, 1868, these three Lodges met by representatives, and formed the Grand Lodge of Utah; Brother G. F. Strickland being first Grand Master. (See *Mormon Masonry.*)

V.

V.—The twenty second letter in the English language. As a numeral it stands for 5, and thus $\bar{V}$ for 5000. The divine name connected with it is יהוה, *Vezio, Cum Splendore.*

VACANCY.—Officers in Masonic Lodges are elected and installed to hold their respective offices for a specific time, and until their successors are installed. Resignation would be a violation of the contract between the officer and the Lodge. Hence an office is only vacated by death.

VACUIST.—One who holds the doctrine of a vacuum in nature, as opposed to a plenist.

VACUNA.—The name of the Roman God presiding over leisure, to whom sacrifice was offered at harvest. Hence our word "vacation."

VAGAO OR BAGAOS.—One of the eunuchs of Holofernes (see

Judith xii. 11). Used in 4° of the French Rite of Adoption. It is customary to reply to this challenge by saying, "The valley of Bethunia is known to me."

VALENTINIANS, ORDER OF.—A sect of the second century, having opinions similar to those of the Gnostics.

VALESIANS.—An ancient sect of heretics, named by Epiphanius, existing about A.D. 240: they are said to have done by themselves what the patristic writer Origen did.

VALHALLA.—The Scandinavian hall of the Gods, or Olympus.

VALLABHACHARYAS.—The followers of Vadtrabha or Vallabha, born 1497, at Champaranya, who preached a new religion to the Hindus. Now known as the sect of the Maharajahs.

VALLEY.—1. In architecture, the internal angle formed by the two sides of an inclined roof, supported by the valley rafter or valley piece, upon which is placed a board for the reception of the leaden gutter, called the valley board. 2. A term early adopted to indicate the situation of a Lodge. The French, Italians, Portuguese, and Spaniards, use the word as synonymous with Orient, *e.g.*, Valley of Paris=Orient of Paris. It has been sometimes incorrectly employed to designate the south and north sides of the Lodge; thus a Warden would speak of the brethren of his valley, not the brethren of his column, which would be a manifest error.

VASSAL, PIERRE GERARD.—Born at Manosques, in France, 14th October, 1769; and died at Paris, 4th May, 1840. He was originally intended for the Church, but entered the army at the outbreak of the Revolution, soon retiring from it, and becoming a physician; to him is ascribed the introduction of *digitalis purpurea*, for the cure of disease of the heart. He was initiated in 1811, and after presiding over several Lodges, was, in 1819, elected Secretary General of the Grand Orient, and, in 1827, President of the Council of Rites. He wrote two Masonic works of importance—one on the Scottish Rite, and the other on Initiation.

VAULT.—In architecture, an arched roof having the bricks or stones of which it is constructed so placed as to sustain and keep each other in their places.

VAULT, SECRET.—Occurs in the legends of the high degrees.

VAULT OF STEEL.—The French term, *Voûte d'acier*, for the arch of steel.

VAYECHOULOW. (Hebrew, וַיְכֻלּוּ, *perfecti sunt*).—A word used in 75° Rite of Mizraim.

VEDANTIA.—A Hindu sect whose theory of philosophy is founded on the Vedas. According to this sect, matter has no existence independent of mental perception.

VEDAS.—The Sacred Scriptures of the Hindus, comprehending their cosmology, philosophy, and religious doctrines.

VEEMOUNA (Hebrew, וְאֱמוּנָא, *firmitas*).—A word in 73° Rite of Mizraim.

VEHMGERICHT. (See *Westphalia, Secret Tribunal of.*)

VEILS, GRAND MASTER OF THE.—Three officers in a Royal Arch Chapter in the American Rite, who guard the veils, armed with swords. The title Grand Master is inappropriate, and a much more fitting term would be Guardian. In the English Royal Arch, the ceremony of passing the veils has been abandoned.

VEILS, SYMBOLISM OF THE.—The passage through the veils in the Royal Arch is preserved in America, and typifies the difficulties and dangers to be encountered in the search for truth.

VENDICOSI OR AVENGERS.—A secret society established about 1186, in the Sicilies, in the time of William II., the Norman. Their Grand Master, Arinulfo di Ponte Corvo, was hanged by order of the King, and many of his partisans branded with hot irons.

VENERABLE.—The French term for Worshipful Master.

VENERABLE GRAND MASTER OF ALL SYMBOLIC LODGES. (See *Grand Master of all Symbolic Lodges.*)

VENERABLE, PERFECT.—A degree in Viany's Collection. C. S. D.

VENEZUELA.—Masonry was introduced from Spain in the beginning of the nineteenth century. In 1825, Cerneau, the head of the irregular Supreme Council at New York, established a Grand Lodge and Supreme Council at Caraccas. Masonry was in a very low condition until 1838, when a National Grand Lodge of Venezuela was instituted; but a regular Grand Lodge did not exist until 12th January, 1865. There is also a Supreme Council.

VENGEANCE.—Vengeance is symbolically invoked in certain of the high degrees upon the murderers of James de Molay.

VERANDAH.—A kind of open portico formed by extending a sloping roof beyond the principal building; also a kind of gallery.

VERGER.—An officer in a Council of Knights of the Holy Sepulchre.

VERMONT.—Masonry was introduced in 1781 from Massachusetts, at Cornish; a Grand Lodge was organized, 19th October, 1794, at Rutland; but owing to the great influence possessed by the Anti-masons in Vermont, Masonry did not flourish, but led a fluctuating and secret existence until January, 1846. Grand Chapter was instituted 20th December, 1864; and reopened 18th July, 1849. Grand Council of Royal and Select Masters, founded 19th August, 1854. Grand Encampment (now Grand Commandery) first formed in 1825, but was not finally in regular action until 14th January, 1852.

VERNHES, J. F.—Author of an essay on the "History of Free-masonry," published at Paris, 1813; and of "*Le Parfait Maçon*,"

Montpellier, 1820. He was an active member of the Rite of Mizraim, and published a defence of it in 1822.

VERNONIANS.—The gentlemen belonging to this honourable society held their meetings, during the last century, at the Rose Tavern, in Cheapside.

VERTOT D'AUBŒUF, RENÉ AUBERT DE, THE ABBÉ.—Born at the Chateau de Bennelot, in Normandy, in 1665, and died in 1735. He was historiographer to the Knights of Malta, and published a learned work on them, in four volumes, at Paris, in 1726.

VESICA PISCIS.—The fish (see *Fish*) was an emblem of the Saviour. The most complete account of the Vesica Piscis is to be found in Oliver's "Pythagorean Triangle."

VESSEL, ORDER OF THE.—An androgynous order established in North America. (See *Felicity, Order of.*)

VESTIBULE.—A porch; an ante-chamber.

VEXILLUM BELLI.—A war-flag, consisting of a piece of cloth fixed on a frame or cross-tree, used in the Order of Knights Templar.

VIANY, AUGUSTE DE.—An Italian Masonic writer, and one of the founders of the Philosophic Scottish Rite. He was a diligent collector of degrees.

VICEROY EUSEBIUS.—The second officer in a Conclave of the Red Cross of Rome and Constantine.

VIELLE-BRU, RITE OF.—This Rite was established at Toulouse by Sir Samuel Lockhart, an adherent of Prince Charles Edward, in 1743, under the name of Viêlle-Bru, or Faithful Scottish Masons. There were nine degrees, in three chapters:—I. Chapter Symbolic—1. E. A. P.; 2. F. C.; 3. M. M.; 4. Secret Master. II. Chapter Elect—5, 6, 7, 8. Four élu degrees similar to Templar Masonry. III. Chapter—Scientific Masonry. At the head of the Rite was a Council of Menatzchim. It is long since extinct, having been twice refused recognition by the Grand Orient of France—once in 1804, and again in 1812, on the grounds that it represented nothing of importance, and because its charter could not be proved authentic.

VILLARS, MONTFAUÇON DE, THE ABBÉ.—Born in Languedoc, in 1653; and cruelly assassinated on the high road between Paris and Lyons, in 1675, by one of his relatives. He is celebrated as the author of "The Count of Gabalis; or, Conversations on the Secret Sciences," published at Paris in 1670. Although professedly a satire on the ideas then current about the Rosicrucians, it contains much worthy of consideration, being a work in which flashes of wit continually abound. It has been translated into most European languages.

VINCERE AUT MORI (French, *Vaincre ou mourir*).—To conquer or to die. Motto of the degree of Perfect Elect Mason.

VINTON, DAVID.—A distinguished American lecturer on Masonry,

in the early part of the nineteenth century, but a man of indifferent character, and ultimately, it is said, expelled by the Grand Lodge of North Carolina. He died at Shakertown, Kentucky, in July, 1838. He was the author of a book published at Dedham, Massachusetts, in 1816, entitled, "The Masonic Minstrel," and many of his songs are still recollected.

VIOLET.—A colour only used in some of the high degrees of the Scottish Rite in Sorrow Lodges. Red is the symbol of life, and blue that of immortality; and hence sometimes, when blended into violet, it is regarded to signify a trust in the resurrection. Politically, violets are used by the adherents of the dynasty of Napoleon, to indicate their faith in the ultimate triumph of the principles of Napoleonism.

VIRGIN.—Many ancient mythologies contain legends in which sacred virgins appear, and such were presumed to possess special privileges, when they dedicated themselves to temple service.

VIRGIN MARY, KNIGHTS OF THE ANNUNCIATION OF THE.—The Knights wore a collar of gold and silver plates, with a figure of the Virgin. There is also a female degree of this name.

VIRGINIA.—It is uncertain when Masonry was first introduced into this State, but there would appear to have been a Lodge called St John's, at Norfolk, 8th August, 1763, deriving its charter from Scotland; and another from the same at Blandford, 9th March, 1756; and on the 22d December, 1753, the Royal Exchange Lodge was chartered by the Modern Grand Lodge of England. There was another at York Town in 1755. There were two others in the same State, under the same authority, in 1773. Mother Lodge Kilwinning, Scotland, also granted warrants. Washington was initiated in a Virginian Lodge, at Fredericksburg, 4th November, 1752. A convention of Masons was held at Williamsburgh, 13th October, 1778, when John Blair was elected first Grand Master; and on the 4th October, 1784, James Mercer succeeded him at Richmond. Royal Arch Masonry was introduced by Joseph Myers, under his authority as Deputy Inspector of the Scottish Rite; and Grand Chapter was instituted at Norfolk, 1st May, 1808. The Cryptic degrees are conferred in the Royal Arch Chapters. The history of the Grand Encampment (Commandery) is bound up with that of the war of secession, but in 1865 it returned to its allegiance to the General Grand Encampment of the United States.

VISITING BRETHREN.—Brethren from other Lodges are usually received with hospitality, and treated with distinction, according to the rank they have attained in the general body of the Fraternity.

VISITOR.—An officer in the Order of Ishmael, whose duty it is to test the capability of the initiate.

VIVAT.—The French acclamatory expression, used in honour of illustrious visitors, and on other occasions.

VOGEL, PAUL JOACHIM SIGISMUND.—Born in Germany, 1753. Co-rector of the Sebastian School at Altdorf, and professor of theology at Erlangen. He published a work in three volumes at Nuremberg, in 1785, on the Knights Templar, the Ancient Mysteries, and Freemasonry. He may be considered the originator of that theory, which derived the modern Freemasons from the ancient Guilds of Operative Masons. He published another work at Berlin, in 1791, entitled, "Discourses on the Design, Character, and Origin of Freemasonry."

VOIGT, FRIEDRICH.—Doctor of medicine, and professor at Dresden. He was a member of the Strict Observance, in which his order name was *Eques à Falcone*, or Knight of the Falcon.

VOISHNUVUS.—Worshippers of Vishnu, wearing white garments, and rejecting animal food. Those who abstain from all human passions form a higher rank, and are termed Voiragees.

VOLTAIRE.—This great writer was initiated in the Lodge of the Nine Sisters, at Paris, the 7th February, 1778, in the presence of Franklin, Court de Gebelin, and others; his death took place the 30th May, 1778, and a Sorrow Lodge was held on the 28th November of the same year.

VOLUTE.—In architecture, the spiral scroll appended on each side to the capital of the Ionic Order. The Corinthian and Composite are also thus decorated, but the scrolls are smaller, and diagonally placed. In the Ionic Order there are four volutes, in Composite eight, and eight angular volutes in the Corinthian, with eight smaller ones called helices.

VOMITORIA.—The openings, gates, or doors, in the ancient system of architecture, to theatres and amphitheatres, by which the public obtained ingress and egress.

VOTING.—*Viva voce* voting is now the usual way in which questions are decided, but formerly the presiding officer usually said—"So many as are in favour will signify the same by the usual sign of the Order;" and when the votes were counted, the negative question was put in the same way, and the number of votes reported.

VOTING, RIGHT OF.—In English Lodges, business is usually conducted in the first degree; hence all entered apprentices, not twelve months in arrear of their subscriptions, have the right of voting in their Lodges. Regulations in reference to voting differ according to the bye-laws.

VOUCHING.—If any Brother pledges himself that a visitor, of his personal knowledge, is a good and true Mason, the usual examination is dispensed with in most lodges.

VOYAGES.—In the French Rite, the voyages of an entered apprentice are three, and symbolical of the life of man; those of a fellow-craft are five, and are emblematic of labour in the search of knowledge; and the seven voyages of the Mason denote the pursuit of crime, the wandering life of the assassin, and his vain attempts to escape remorse and punishment.

VULTURES OF BONAPARTE.—A secret society named in the act of accusation against the four sergeants of Rochelle, in 1822.

W.

W.—The twenty-third letter of the English alphabet.

W.·.—An abbreviation for Worshipful, West, Warden, and Wisdom.

WAECHTER, EBERHARD BARON VON.—Chamberlain to the King of Denmark, and Danish Ambassador at Ratisbon; born 1747. An active member at one time of the Rite of Strict Observance, under the order name of *Eques à ceraso*, and Chancellor of the German Priories of the Seventh Province. At the time of the schism in the Strict Observance, when unknown superiors were said to exist, Von Wächter was sent to Italy by the old Scottish Lodge, of which Duke Ferdinand was Master, to obtain information from Prince Charles Edward and others on the points at issue, but returned with reports of a character highly unfavourable to the Strict Observance. He was assailed on all sides, accused of the practice of magical arts, of having become a Jesuit, and of making a traffic in Masonic degrees. It must certainly be admitted that he left a poor man and returned rich. It would seem that his aim was to reorganize the Templar system on the ruins of the Strict Observance, and very likely shape it anew altogether; but in this he did not succeed. He died on the 25th May, 1825, and probably was one of the very last of the members of the Strict Observance.

WAGES OF A MASTER MASON, SYMBOLIC.—In the lecture of the third degree, the recipient is represented as seeking that sublime degree, "that he might perfect himself in Masonry, so as to travel into foreign countries, and work and receive wages as a Master Mason." These wages are the receipt of Divine Truth, not to be attained in the present life, but in that far better land beyond the grave.

WAHABEES.—A fanatical sect in Arabia, founded about 1740 by Abdul Wahab, who conquered a great part of Arabia from the Turks, and died in 1787. Mecca and Medina were taken by this sect, who were strict reformers, did not smoke, and carried the law of the Korân out in the most literal sense. In 1816,

however, Seyid Ahmad, one of this sect, who had been a warrior under Amir Khan, nawab of Tonk, came to Delhi, and speedily became a prophet and leader; and since then they have maintained a military position to the north-east of Peshawur.

WALDENSES.—Followers of Peter Waldo, a Lyonese merchant about 1180, holding Calvinistic tenets, and having a Presbyterian form of government.

WALES.—In the second edition of "Anderson's Constitutions," it is stated that Grand Master Inchiquin granted a dispensation, 10th May, 1727, to Hugh Warburton, Esquire, to be Provincial Grand Master of North Wales; and another on the 24th June, 1727, to Sir Edward Mansel, to be Provincial Grand Master of South Wales, so that the introduction of Masonry into Wales may be considered to have taken place in that year.

WALLACHIA, GRAND SCOTCH DEGREE OF.—In Fustier's lists.

WAMPUM, SOCIETY OF.—A society existing among the traders with the Indians from early times until the incorporation of the East India Company, which at one time traded partially with North America. The ceremonies of the Wampum Society were handed over to the Hudson's Bay Company many years ago.

WAND, KNIGHT OF THE SACRED, OR OF THE MAGNETIC ROSE.—A mesmeric degree. (See *Iatric Masonry.*)

WANDERERS, ORDER OF. (See *Ishmael, Order of.*)

WANDS.—The sceptres of the three Principals in a Royal Arch Chapter are thus termed by Oliver in his Dictionary.

WAR, MASONRY IN.—It is usual to suspend the action of Masonic Lodges during the times of war in places likely to be affected by the calamities which military operations necessarily bring about; but the general obligations of the Craft still continue valid, even towards the enemy in the field; and it is very certain that in many great struggles, where the passions and interests of mankind have been inflamed, the soothing influence of Masonry has frequently alleviated many of the horrors of strife, and saved many lives. It is the common cant of practical men to say, that war is a necessary evil; but if men acted up to the inspiration of their consciences, such frightful events would cease; and it should ever be one of the main individual objects of a true Mason so to act as to avoid strife with his brethren; and not to forget, in the patriotism he owes to his own country, the fact, that he is a citizen of a larger country, boundless in extent, and conterminous only with the wide realms of T. G. A. O. T. U.

WARDENS.—1. The two immediate subordinate officers of the Master in every Craft Lodge. In French they are termed *Surveillants,* in German *Aufseher,* in Spanish *Vigilante,* and in Italian *Sorvegliante.* It does not seem very evident when two Wardens

were first introduced into the Lodges. In Scotland, the Operative Lodges were governed by a Deacon, as Worshipful Master; and a Warden, who was also Treasurer. The head of the Craft seems, however, to have been termed Warden General; but in a statute of the Aberdeen Lodge, 27th December, 1670, contained in its Mark Book, and published by Brother W. J. Hughan, we find it stated, "And lykwayse we all protest, by the oath we have made at our entrie, to own the Warden of our Lodge as the next man in power to the Maister, and in the Maister's absence he is full Maister." It is evident that the Wardens existed as officers long anterior to the revival of 1717. The senior Warden of a Craft Lodge presides over the Craft, immediately under the Master, during the hours of labour; and the junior Warden presides during the hours of refreshment; and their several rule is marked by the elevation of their pillars during the time of their special rule. 2. In the American System, the Expert in a Commandery of Knights Templar is also called Senior Warden, and has for his duty the introduction of candidates. Jewel: a triple triangle.

WARDENS, GRAND. (See *Grand Wardens.*)

WARDER.—In America, an officer whose symbol of office is a trumpet, with crossed swords, in a Commandery of Knights Templar.

WARLIKE INSTRUMENT.—The use of the compasses in the first degree, instead of a sword or dagger, is much to be deprecated; in fact, entirely wrong, as the compasses refer to the third degree in particular, and should never quit the altar while the Lodge is at work.

WARRANT OF CONSTITUTION.—The document by which certain persons therein named are authorised by a properly constituted authority to hold, organize, and constitute a Lodge, Chapter, College, or other Masonic body. The warrant is an institution dating from the time of the revival in 1717. Before that time, it was only necessary that a sufficient number of duly initiated and qualified members should be present; and even now it is very doubtful whether seven or more Master Masons may not at any time assemble for mutual instruction in the Royal Art, although they could not legally make, pass, or raise initiates or brethren. In England, the Grand Master himself issues the warrant, or directs it to be done; in America, the warrant emanates from the Grand Lodge. The warrant must always be at hand in the Lodge during labour or business, and is vested in the Master for the time being. If lost, destroyed, or mislaid, it must be recovered, or another obtained; for a Lodge without a warrant is no Lodge at all, and cannot perform any Masonic act. If revoked or recalled, the jewels, furniture, and funds revert to the authority whence the authority emanated.

WASHING HANDS. (See *Lustration.*)

WASHINGTON, CONGRESS OF.—There was an unsuccessful congress at Washington, D. C., U. S. A., for the purpose of forming a General Grand Lodge of the United States, in 1822.

WASHINGTON, GEORGE, GENERAL.—Initiated at Fredericksburg, the 4th November, 1752; passed to a Fellow Craft, the 3d March, 1753; and raised to a Master Mason on the 4th August, 1753. He was Master of a Lodge at Alexandria, La., in 1788, being elected to that office on the 29th May. He was ever an upholder of the principles of the Fraternity, although he does not seem to have assumed a peculiarly active position in the Craft. Washington's claims upon the respect of mankind rest upon other duties, most admirably and patriotically performed, with a singular noble-heartedness which won the involuntary respect of all his opponents.

WASHINGTON TERRITORY.—Masonry was introduced here from Oregon. On the 6th to the 9th December, 1858, the Lodges in existence formed an independent Grand Lodge. The Ancient and Accepted Rite was organized in 1872.

WATCHWORDS.—The 32° A. and A. S. R. has watchwords, but no other degree in Masonry.

WATERFALL.—A flood or fall of water is alluded to in the Fellow Craft's degree, as a symbol of plenty, in conjunction with an ear of corn. It has sometimes been incorrectly given as water ford.

WAYFARING MAN.—Alluded to in the third degree, to denote the person seen near Joppa, by those sent out to search for the assassins. The English lectures have omitted it, but it still survives in the lectures of the American Rite.

WEARY SOJOURNERS. (See *Sojourners.*)

WEBB, THOMAS SMITH.—Born of English parents in Boston, Massachusetts, 13th October, 1771; died at Cleveland, Ohio, 6th July, 1819. He was initiated about 1792, in Rising Sun Lodge, Keene, New Hampshire. He seems to have been early struck with the incompleteness of the Masonic ritual, and, in 1797, published, at Albany, his "Freemason's Monitor; or, Illustrations of Masonry." In 1813, he was elected Grand Master of the Masons of Rhode Island. He was an enthusiastic Mason, and held the office of General Grand High Priest from 1816 to the time of his death. He may be regarded as the reconstituter of the American Rite of Masonry.

WEDEKIND, GEORG CHRISTIAN GOTTLIEB, BARON VON.—Born at Gottingen, 8th January, 1761; died 1831. He was a physician and professor of medicine at Metz. He was a member of the Eclectic Union, and laboured assiduously to produce a harmonious

feeling between that body and the Masonic authorities of Frankfort.

WEEPING VIRGIN.—A woman standing with dishevelled hair near a tomb. A symbol introduced by Jeremy Cross.

WEISHAUPT, ADAM.—Born at Ingoldstadt, 6th February, 1748, initiated at Munich in 1777, died at Gotha in 1811. In youth, he received his education from the Jesuits, against whom he seems afterwards to have entertained sentiments of the utmost animosity, returned by that body with interest. In 1772, he became a professor of law, and in 1775, professor of natural and canon law in the University of Ingoldstadt. This post had hitherto only been held by an ecclesiastic, and excited the anger of the clergy. In defiance of them he formed a party of his own, and out of it grew the famous Order of Illuminati, which at one time exercised an enormous influence (see *Illuminati of Bavaria*). Weishaupt was a much belied man; and the best proof that the infamous reports circulated against him were not true, is to be found in the steady friendship he received from the amiable and virtuous Duke Ernest of Gotha, and from the statements respecting him made by impartial contemporaries. What he wished Illuminism to be, may be judged by the following summary of the qualifications of a candidate:—"Whoever does not close his ear to the lamentations of the miserable, nor his heart to gentle pity; whoever is the friend and brother of the unfortunate; whoever has a heart capable of love and friendship; whoever is steadfast in adversity, unwearied in the carrying out of whatever has been once engaged in, undaunted in the overcoming of difficulties; whoever does not mock and despise the weak; whose soul is susceptible of conceiving great designs, desirous of rising superior to base motives, and of distinguishing itself by deeds of benevolence; whoever shuns idleness; whoever considers no knowledge as unessential which he may have the opportunity of acquiring, regarding the knowledge of mankind as his chief study; whoever, when truth and virtue are in question, despising the approbation of the multitude, is sufficiently courageous to follow the dictates of his own heart—such a one is a proper candidate."

WESLEY, SAMUEL.—Born 24th February, 1766, at Bristol; died 11th October, 1837; initiated 17th December, 1788; and the first Grand Organist of England. He was renowned for his musical skill, and was called by Mendelssohn "the father of English organ-playing." He continued Grand Organist from 1812 to 1818, and composed many songs, glees, &c., for the use of the Craft. He was the son of the Rev. Charles Wesley, and nephew of the celebrated John Wesley.

WEST.—The place of the Senior Warden, and the region of sunset.

WEST VIRGINIA.—Formerly under the jurisdiction of the Grand Lodge of Virginia, but on the formation of Western Virginia into a separate State in 1863, the Lodges threw off their fealty, and on the 12th April, 1865, formed a new Grand Lodge at Fairmount. Grand Chapter was organized 16th November, 1871.

WESTPHALIA, SECRET TRIBUNAL OF.—Westphalia was the original seat of the famous Vehmgericht of the Middle Ages, which flourished in the thirteenth and fourteenth centuries, having tacitly come down from pagan Saxon times. They were established for the purpose of punishing crimes among those whom the ordinary law could not touch. The titular head of this body was the Emperor, if initiated; but, if not, a lieutenant was appointed. Next to the supreme officer came the Free Counts, with the power of appointing a substitute. The Schöppen (assessors or councillors) were next in rank, divided into two degrees—1. the Ignorant; and 2. the Knowing. All members were sworn. Their power for a long time was immense, but they gradually sank into obscurity when no longer wanted as an element in society.

WHISTLE, ORDER OF THE.—Mentioned by Delaunay.

WHITE.—The Masonic symbol for purity.

WHITE BALL.—The affirmative ball in the ballot. (See *Ballot.*)

WHITE CROSS KNIGHTS.—A term sometimes applied to the Knights Hospitallers of St John.

WHITE CROSS, KNIGHT OF THE.—In Scotland, this degree is a version of the Mediterranean Pass; in England, it represents a journey to Calvary.

WHITE MANTLE, ORDER OF THE.—A designation of the Teutonic Knights.

WHITE MASONRY.—A title given by some French writers to Female or Adoptive Masonry.

WHITE STONE.—Alluded to in the Mark degree, in reference to the Apocalypse (ii. 17); also referred to in the Knights Templar and other degrees.

WHITE SWORD, ORDER OF ST MARY OF THE.—This was a Military Order which was suggested by Philip II. of Spain, but never actually instituted. Its object was to have been the defence of the Catholic religion and of the kingdom of Spain, the chastisement of Jews and Moors, and in other respects it was to take the place of the Inquisition. According to the projected Statutes, the Order was to be divided into provinces, with Priors as presiding officers. The only authority to which they were to be subject was that of the Inquisitor General, their Grand

Master. They vowed poverty and concession of property, and marriage was to be no obstacle to profession; but impoverished knights were eligible for the Order. This proposed Order was strongly supported by the provinces of Castile, Leon, the Asturias, Arragon, Navarre, Galicia, Alava, Guipuscoa, Biscay, Valentia, and Catalonia. After a consultation with his council, Philip, however, decided not to institute the new Order.

WHITE, WILLIAM HENRY.—Born in 1778; died 5th April, 1866; initiated 15th April, 1799; and elected Master of his Lodge, 15th December, 1800, continuing in that office until 1809. In 1805, he was appointed a Grand Steward, and in 1810 Joint Grand Secretary—his father, William White, being the Principal Grand Secretary. In 1813, he was further appointed Joint Grand Secretary, with Brother Edward Harper; and in 1838, sole Grand Secretary, an office which he held until 1857.

WIDOW, SONS OF THE.—A powerful society founded by Manes, a Persian slave, who had been adopted by a widow who purchased his freedom, instituted by him in the third century, and continued to the present day. It consisted of two degrees—1. Auditor. 2. Elect. It was at peace under the mother of the Emperor Anastasius (A.D. 491-518), but was persecuted by Justin. In the course of time, its agents secretly instigated the Crusades; but, being betrayed, had to veil their mysteries under many names. In Bulgaria and Lombardy, it was known as the Society of the Paterini, in France as the Cathari and Albigenses, and from it originated the Hussites, Wyckliffites, and Lollards. The Dutch sect of the Family of Love also sprang from it about 1580.

WIDOW'S SON.—A term applied to Masons in the French system.

WIFE AND DAUGHTER, MASON'S. (See *Mason's Wife and Daughter.*)

WILL.—In some of the Continental Rites, and in certain high degrees, it is customary to require the candidate to make his will; but this custom cannot be regarded as compulsory, and no sensible man would consent to do so.

WILSON MANUSCRIPT.—Referred to in the marginal notes to the "Manifesto of the Lodge of Antiquity," published in 1778, as written in the reign of Henry VIII., and said to be in the possession of Mr Wilson, of Broomhead, near Sheffield. It has been published in the *Masonic Magazine.*

WINDING STAIRS.—The following reference to winding stairs is the only one made in the Bible (1 Kings vi. 8):—"The door for the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber, and out of the middle into the third." The adoption of a winding stair in the second degree is founded upon this fragmentary allusion.

The symbolism of the winding stairs may be thus summarized: The Temple represents the world purified by the Divine Presence or Shekinah; to enter the porch of the Temple is therefore to be initiated a Mason, and the Entered Apprentice represents a child. The winding stairs do not begin until the initiate has passed between the pillars of strength and establishment; and there, as a Fellow Craft, he commences the ascent by three, five, and seven, although the Prestonian lectures of the last century give the whole number as thirty-six—divided into one, three, five, seven, nine, and eleven. As a Master Mason, he receives in the middle chamber the wages—a knowledge of the Truth.

WINDING STAIRCASE, KNIGHT OF THE.—A degree in the Collection of Fustier. C. S. D.

WINDOW.—Used, without a shadow of authority, in the Mark degree.

WINE.—Used as an element of Masonic consecration, with an obvious purpose.

WINGS OF THE CHERUBIM, EXTENDED.—In the degree of Royal Master (American Rite), the candidate is said to be received beneath the extended wings of the cherubim. It means that he who comes to ask and to seek Truth should begin by placing himself under the protection of the Divine Power.

WISCONSIN.—Masonry was introduced in 1843, and the Grand Lodge was organized at Madison, 18th December, 1843; Grand Chapter was founded 13th February, 1850; Grand Council of Royal and Select Masters in 1857; and the Grand Commandery, 20th October, 1859.

WISDOM, LODGE OF. (See *Ismaelites.*)

WITHDRAWAL OF PETITION.—By American Masonic law, a petition for initiation cannot be withdrawn; it must go before the Lodge. In England, however, a candidate is frequently withdrawn, or is quietly warned not to present himself.

WITTENAGEMOTE (Anglo-Saxon *witan*, to know; and *gemot*, a meeting or council).—The meeting of kenning or canning ones held by the Anglo-Saxons, and the precursor of the modern English Parliament, or place of mutual explanation.

WOELLNER, JOHANN CHRISTOPH VON.—Born at Dobritz, 19th May, 1732. He studied theology, and was appointed a preacher near Berlin, and afterwards a canon at Halberstadt. In 1786, King Frederick William III. appointed him Privy Councillor of Finance; and in 1788, he became a Minister of State, and was placed at the head of ecclesiastical affairs. He was an active member of the Strict Observance, and a Rosicrucian. At the death of the king, he was dismissed, and retired to his estates near Grossriez, and died 11th September, 1800.

WOODCUTTERS, ORDER OF. (See *Fendeurs, Ordre de.*)

WOOG, CARL CHRISTIAN.—Born at Dresden in 1713, died at Leipzig, 24th April, 1771. He would appear to have been initiated in London about 1740, and seems to have known something of Ramsay's Rite.

WORLD. (See *Form of the Lodge*).

WORLDLY POSSESSIONS. (See *Thubal Cain.*)

WORK, MASTER OF THE.—An architect or superintendent of the building of an edifice. In the monasteries, there was a similar officer, called the *Operarius,* and sometimes *Magister Operis.*

WORKING TOOLS.—These are described under their respective heads.

WORKMEN AT THE TEMPLE.—There is no authentic Scriptural account of the number of the workmen at the temple of Solomon, except the statements given in the Book of Kings (1 Kings v. 13, 14), and in Chronicles (2 Chron. ii. 17–19). Josephus also speaks of the workmen, but the subject is unimportant.

WORKMEN, JUDGE OF THE.—A degree preserved by the Mother Lodge of the Philosophic Rite, and also in the nomenclature of Fustier. C. S. D.

WORSHIPFUL.—A designation of a Lodge and its Master. The Germans sometimes say *Hochwürdig.* The French term their Master *Vénérable,* and the Lodge *Respectable.*

WORSHIPFUL, MOST.—The title of a Grand Master and a Grand Lodge.

WORSHIPFUL, RIGHT.—The elective officers of a Grand Lodge below the Grand Master are thus styled.

WORSHIPFUL, VERY.—A title applied to Grand Officers under the rank of the M. W. the G. M.; also used by the Rosicrucians.

WORKSHOP.—The French call a Lodge literally an *atelier,* or workshop.

WOUND, MASON'S.—According to Nicolai, a definition of a Mason's wound is to be found in a dictionary published at the beginning of the eighteenth century, thus:—"Mason's wound; an imaginary wound above the elbow to represent a fracture of the arm occasioned by a fall from an elevated place."

WREN, SIR CHRISTOPHER.—Born at East Knoyle, in Wiltshire, 20th October, 1632; and found dead in his chair, after dinner, 25th February, 1723, in the ninety-first year of his age. He was the son of Dr Christopher Wren, the rector of East Knoyle. He was entered at Wadham College, Oxford, in his fourteenth year, being even then remarkable for his mathematical attainments. In 1645, he became a member of a scientific club, connected with Gresham College, from which the Royal Society afterwards arose. In 1653, he was elected a Fellow of All Souls' College; and in 1657, on his appointment as Pro-

fessor of Astronomy at Gresham College, he removed permanently to London. In 1660, he was appointed one of a commission to superintend the restoration of St Paul's Cathedral; and in 1665, went to Paris to study the various styles of the public edifices there. The destruction by fire of a large part of London gave great scope for the exercise of Wren's genius for architecture, and it is a matter of regret to the present day that the plan for the rebuilding of London, designed by him, was not carried out. In 1667, he succeeded Sir John Denham as Surveyor-General and Chief Architect, and in this capacity he erected a large number of churches, the Royal Exchange, Greenwich Observatory, &c. His chief work, however, was the rebuilding of St Paul's, commenced in 1675, and finished in 1710. His first plan was rejected, through the ignorance of the authorities; but Wren superintended the structure subsequently decided on. He was knighted in 1672, and in 1674 he married a daughter of Sir John Coghill, and after her death he married a daughter of Viscount Fitzwilliam. He was President of the Royal Society in 1680, and continued his architectural labours; but after the death of Queen Anne, he was removed from his post of Surveyor-General, and spent the remainder of his life in retirement. There can be little doubt that Wren took a deep interest in speculative as well as operative Masonry (see *Book of Constitutions*), and that he was an eminent Member of the Craft cannot be doubted; but the dates respecting Wren's initiation are vague and unsatisfactory, none of the authorities agreeing. It would seem certain, however, that for many years he was a member of the old Lodge of St Paul's, meeting at the Goose and Gridiron, in St Paul's Churchyard.

WRESTLE.—A degree sometimes called the Mark and Link, or Wrestle. The ceremonies are founded on Genesis xxxii. 24-30.

WYKEHAM, WILLIAM OF.—Born at Wykeham, Hampshire, in 1324; died in 1404. He was Bishop of Winchester, and remarkable both as an ecclesiastic and statesman. In 1359, he was appointed Surveyor of the Works at Windsor (which castle he rebuilt) by Edward III. Anderson says he was Master of the Work under that king, and Grand Master under Richard II.

X.

X.—The twenty-fourth letter of the English alphabet. As a numeral, X stands for the perfect number 10; horizontally, ⨯, for 1000; and, with a dash, $\bar{\times}$, for 10,000.

XAINTRAILLES, MADAME DE.—In the latter part of the last century, according to Clavel, a lady was initiated into Craft Masonry in the following manner:—All Lodges of adoption were required to be connected with, and immediately under the guardianship of, a regular Masonic Lodge, by the laws of the Grand Orient of France. The Lodge of "Frères Artistes," under Bro. Cuvelier de Trie as T. V. or W. M., was about to give a Fête of Adoption, viz., to open a Lodge for Female Freemasonry; but before the female members were introduced, a regular Lodge of Freemasonry was opened in the first degree, and among the persons in the preparation-room was a young officer in the uniform of the cavalry. He was requested to hand his diploma to the proper officer; and he handed in a folded paper, which, on being inspected by the Orator, proved to be the commission of an aide-de-camp, granted by the Directory to the wife of General de Xaintrailles, who had served in the army. Of course, this was at once made known, and the surprise was general. But Frenchmen, like Hungarians, if we may trust recent events, are not beyond enthusiastic emotions, and it was resolved, in a fit of unpardonable zeal, to confer, not the degree of Adoption, but the first degree of Masonry, upon the courageous woman to whom had been committed trusts of discretion as well as bravery. Madame de Xaintrailles, on being made acquainted with the resolution of the Lodge, acquiesced, saying—"I have been a man for my country, and I will again be a man for my brethren." She was forthwith initiated, and afterwards frequently assisted in the working of the Lodge in the first degree. That the action of the Lodge was reprehensible cannot be doubted. (See *Aldworth, Hon. Mrs,* and *Beaton, Mrs.*)

XAVIER MIER È CAMPELLO, FRANCISCO.—Bishop of Almeria, and Inquisitor General of Spain, in the reign of Ferdinand VII. In 1815, he published the Bull of Pius VII. against the Freemasons; and in an ordinance of his own spoke of the Lodges as "societies which lead to sedition, to independence, and to all errors and crimes." He followed up this announcement by very arbitrary proceedings, and imprisoned many men of the best families on suspicion of Freemasonry.

XEROPHAGISTS.—The Freemasons of Italy, to conceal their existence, assumed in 1746 the name of Xerophagists. They further abstained from wine, and lived upon bread and dried fruits.

XERXES.—A significant word in the degree of Sublime Prince of the Royal Secret, 32° A. and A. R.

XINCHEU.—A corrupt form of some password in the high degrees.

XINXE. (See *Xincheu.*)

Y.

Y.—The twenty-fifth letter of the English alphabet. As a numeral, Y stands for 150, and with a dash over it, $\overline{Y}$, for 150,000. The letter Y was adopted by Pythagoras as a symbol, and held by him to signify the different paths of virtue and vice—the right branch conducting to the former, and the left to the latter. It was hence termed "*Litera Pythagoræ*,"—the letter of Pythagoras.

YA VAURUM-HAMEN. (See *Jaaborou-hammaim.*)

YALLA.—A word said to have been used by the Knights Templar in the adoration of Baphometus, and derived from the Saracens.

YATES, GILES FONDA.—Born at Schenectady, New York State, in 1796; died December 13, 1859. He was educated for the law, but being of independent means did not follow that profession. He was initiated in 1817 at Schenectady, and in 1821 he was Senior Warden of the Morton Lodge, and Master of the St George's Lodge, his mother-lodge, in 1844. He was also a Royal Arch Mason and a Knight Templar. It was to the spread of Scottish Masonry that he, however, most devoted himself, and, in 1825, was appointed a Sovereign Grand Inspector General. In 1851, he was elected Sovereign Grand Commander of the Supreme Council for the Northern Jurisdiction, but shortly afterwards laid down this office. His closing years were marked by reverses of fortune, against which he seems to have borne up with patience and fortitude. He was a voluminous writer on Masonic subjects, and published some other works of an archæological character.

YELDIS.—An old Hermetic degree, said by Thory to have been given in some secret societies in Germany.

YELLOW CAPS, SOCIETY OF.—Founded under Ling-Ti, in China, in the eleventh century. The members were chiefly of the literary class, and their efforts were directed against the eunuchs, whose overthrow they attempted.

YELLOW JACKET.—In the early part of the eighteenth century, the following dialogue seems to have formed part of the catechism: —"*Q.* Have you seen your Master to-day? *A.* Yes. *Q.* How was he clothed? *A.* In a yellow jacket and a blue pair of breeches." The yellow jacket being the brass of the compasses, and the blue the steel points.

YEVELE, HENRY.—One of the Magistri Operi, or Masters of the Work, in the reign of Edward III.

YGGRASIL.—The sacred ash-tree of the Scandinavian mysteries.

Y-HA-HO.—Said to have been a sacred word in the Egyptian mysteries, signifying *the Eternal God.*

YOD (Hebrew, י).—The initial letter of יהוה, Jahve or Jehovah. In symbolic Masonry, the Yod has been replaced by the letter G; but in the high degrees it is frequently depicted within a triangle.

YONI.—The female symbol in the Orient, corresponding to the lingam or male principle. Among the Greeks, they were known as Phallus and Cteis.

YORK CONSTITUTIONS.—Also known as Krause's MS., purporting to be the Constitutions adopted by the General Assembly of Masons, held at York in 926. The original manuscript is unknown, but Krause published a German translation of a Latin version, and an English version was published by Bro. W. J. Hughan. Opinions have differed as to the authenticity of this document, and diligent search has been made respecting it; no vestiges or notices of it have ever been found, and therefore it is placed among the doubtful class of manuscripts.

YORK LEGEND.—That tradition which referred the establishment of a Grand Lodge at York, in 926, to Edwin, in the days of Athelstane. It has of late years been very much criticised; and even so long since as 1726, Francis Drake, the antiquary, in a speech before the Grand Lodge of York, threw doubts upon it. According to Drake, the Edwin mentioned in the legend was not the brother of Athelstane, but Edwin, king of Northumbria (born 587, ascended the throne 617, and died 633), who laid the foundation stone of York Cathedral, about 626.

YORK MSS.—There were originally six manuscripts thus named from their being deposited in the archives of the extinct York Grand Lodge of all England. No. 3 is now missing, although it is named in the inventory made at York in 1779. The dates of these manuscripts are as follows:—No. 1, about 1600; No. 2, 1704; No. 3, 1630; No. 4, 1693; No. 5, about 1670; No. 6, about 1680. Two other York manuscripts of the Operative Masons have been published by the Surtees Society, in the "Fabric Rolls of York Minster," edited by the Reverend James Raine.

YORK RITE.—This rite does not now exist anywhere, as Masonry has undergone many changes; but it may be considered that the system to which this name may be fitly applied, in a historical sense, is that Masonry which prevailed in England at the time of the revival in 1717. It consisted of the three degrees of 1. E. A. P.; 2. F. C.; and 3. M. M.; but the Master's degree then contained more than it does now, and the True Word was found in it. Very probably the Mark degrees of Man and Master also found some representation in this system, at least in Scotland.

YZIRIE.—A corruption of a password, Izrachish, 7° A. and A. R.

Z.

Z.—The twenty-sixth letter of the English alphabet. As a numeral, it stands for 2000, and with a dash over it, $\overline{Z}$, for 2,000,000.

ZABUD.—A person mentioned in Scripture (1 Kings iv. 5) as being the friend of the king. He was the son of Nathan, a priest. In the legend of the Select Master's degree, Zabud, or, as it has, in the French system, been corrupted, Izabud, appears.

ZABULON (Hebrew, זְבֻלוֹן).—Special habitation, heaven, abode of God. Used in the Mark degree, and in the 13° and 20° A. and A. R. It is also the Greek form of Zebulon, the tenth son of Jacob.

ZACCHAI (Hebrew, זַכַּי, *Purus, Mundus*).—A name applied to the Deity.

ZACHARIAH (Hebrew, זְכַרְיָה, *Memoria Domini*).—Occurs in connection with the 32° A. and A. R.

ZADOK.—A personage occurring in some of the Ineffable Degrees of the A. and A. R. He is said in Scripture to have been one of the two chief priests in the time of David, his associate being Abiathar. It was Zadok who anointed Solomon king. According to Josephus (*Antiq.* x. 8, § 6), he was the first high-priest of the First Temple; but as his name nowhere occurs in the account of the dedication of that structure, it has been thought that he must have died before the temple was finished.

ZALEUCUS.—A ruler (B.C. 1000) among the Locrians, who left behind him the following summary of his religious belief:—1. Every man ought to be convinced of the existence of God. He who shall observe the order, harmony, and music of the universe cannot believe that chance has formed this splendid structure. 2. He should be master also of his own mind; he should purify his soul, by disengaging it from all evil inclinations; holding it essential that the supremely pure cannot be adored by the corrupt; and that the Divine has no likeness to those miserable human beings who allow themselves to be dazzled by magnificent ceremonies, or by sumptuous offerings. Virtue only, and the constant desire to do good, are pleasing in the eyes of Him. 3. He therefore who sincerely labours to be just and true in his principles, and conforms his daily life to those ends, will make himself beloved in the eyes of God. 4. Let every mortal man avoid what may lead him into disgrace before the Ruler of Heaven, more anxiously than the minor evil of poverty; for honour is bestowed by all the wise on him who prefers justice to mere wealth. 5. The many whom

their violent passions drag into evil—men, women, children, citizens, common people—should be taught to have the Divine Ones before them, and to reflect often on the severe judgment which they shall be bound to execute on the sinful. 6. They should see perpetually before them the form of death, that fatal hour which awaits us all; an hour wherein the recollection of our past crimes will be attended with dread remorse; and when the doers of evil will repent that all their actions had not been subjected to the severe but salutary laws of entire equity. 7. Let each one therefore so rule his life, as if every moment of that life were to be the last; but if some evil power should at any time ensnare to the commission of crime a frail mortal, let him fly a suppliant at the feet of the altar; let him pray to Heaven to give him its assistance, and shield him from the power of all sin; let him entreat that he may be supported and led on in life by the Spirit of Beauty, whose counsels shall conduct him into virtuous thoughts and deeds, the while bringing vividly before his eyes the mildness, but the inflexible justice, of the Most High God.

ZANABOSANE.—A corruption of Nabuzaradan (Hebrew, נְבוּזַרְאֲדָן, *princeps exercitus*), used in the 20° A. and A. R.

ZAPHIEL. (See *Tsaphiel.*)

ZARATHUSTRA. (See *Zoroastrianism.*)

ZARTHAN.—Zarthan (2 Chron. iv. 17) seems to be the same place as Zeredatha (1 Kings vii. 46). The latter word is always used in Masonry.

ZEAL.—Apprentices have been taught in the lectures, ever since the revival of 1717, to serve their masters with freedom, fervency, and zeal. (See *Earthen Pan*, *Fervency*, and *Freedom.*)

ZEALAND, ORDER OF PROTECTION OF.—Established in the eighth century by Absalom, Bishop of Roschild, in the island of Zealand, Denmark, and sometimes called Societas Piratica Roschildensis, for the protection of the inhabitants against the pagan pirates infesting the coasts of Sweden. It was still in existence in the sixteenth century.

ZEDEKIAH.—Twentieth and last king of Judah, who was placed as a tributary monarch on the throne by Nebuchadnezzar, but who soon violated his oath of allegiance, and was again chastised by that king, who carried him away captive, putting out his eyes. He soon afterwards died at Babylon. He is introduced in the Super-Excellent Master's degree.

ZELATOR.—The lowest degree in the Rosicrucian system, and the word alludes to the spirit of emulation which should animate the neophyte.

ZENDAVESTA. (See *Zoroastrianism.*)

ZENITH.—The point in the heavens vertical to the spectator, and from which a perpendicular line passing through him would reach the centre of the earth. The oldest documents of the Ancient and Accepted Scottish Rite are all dated "under the celestial canopy of the Zenith, which answers to ——," adding the latitude of the place, but the longitude is omitted, as every place whence such a document is sent is regarded as the point of sunrise, or True, or Grand, East or Orient.

ZENNAAR.—1. The sacred cord used in an initiation in Hindustan, and as indispensable as the Masonic apron in Hindu rites. Every boy receives this between the years of eight and fifteen, and the investiture is accompanied by many solemn ceremonies of prayer and sacrifices. He also receives a new name, signifying "twice born." This sacred cord must be made by a Brahman, and consists of three strings, each ninety-six hands (forty-eight yards) long, twisted together; it is then folded into three, and twisted again; and these being again folded into three, are fastened at the ends with knots. It is worn over the left shoulder, next the skin, extending half-way down the right thigh, by the Brahmans, Xchatrias, and Vaisya castes. 2. In the order of the Sāt B'hai, the brethren wear a red, blue, and white silken cord round the neck, twisted into three strands.

ZEPHOFRAS.—A word in 53° Rite of Mizraim.

ZERAHIAH OR ZERAIAS (Hebrew, זְרַחְיָה, *Oriens Dominus*).—The name of one of the three officers appointed by King Solomon to superintend the hewing of the timbers in the forests of Lebanon.

ZERBAL (Hebrew, *sereb-iah*, שֵׂרֵב־יָה, *prævalens cum domino*).—Captain of the Guards in the degree of Perfect Master and Intimate Secretary. (See 2 Esdras ix. 5.)

ZERUBBABEL.—This prince is called, in the Book of Ezra, Sheshbazzar, the prince of Judah, and was the grandson of King Jehoiachim or Jeconiah, deposed by Nebuchadnezzar, and carried captive to Babylon, and hence in him was legally vested the royal authority of Judah. Masonic tradition affirms that Cyrus returned him his grandfather's sword when he came back to Jerusalem at the head of the released captives. After encountering the Assyrians at the River Euphrates, and vanquishing them, Zerubbabel, despite great difficulties and dangers, finally arrived at Jerusalem, at seven o'clock in the morning of the 22d June, B.C. 535. By Masonic tradition, we are told, that, during the captivity, the Jews had continued the practice of the ceremonies of the Fraternity, and had several Lodges, especially one at Naharda, on the Euphrates. Therefore, no sooner had they arrived at their destination, than they erected a temporary

tabernacle, and called a council, in which Zerubbabel presided as king, Joshua as high priest, and Haggai as scribe or principal officer of state. And it was by them determined to begin the rebuilding of the temple on the foundations of the structure of Solomon. The site being determined on, the first step was to remove the rubbish of the old temple; and while this was being done, an important discovery was made by three sojourners who had arrived at Jerusalem some time after the settlement of Zerubbabel. This discovery was no other than that of the stone of foundation, and the three sojourners have been traditionally said to have been no other than Esdras, Zachariah, and Nehemiah, known in the Chaldee language as Shadrach, Meshach, and Abednego. This discovery was appreciated, and rewarded by Zerubbabel, Joshua or Jeshua, and Haggai; and, as other discoveries ensued, led to the permanent establishment of the Royal Arch degree. The stone of foundation, thus happily found, was then solemnly laid as the foundation stone of the Second Temple, and the aid of the Tyrians and Sidonians called for the supply of timber The Samaritans, however, whose aid in the construction of the Temple had been refused, then began to oppose the works commenced by the Jews, and made such representations at the court of Cyrus as caused the work to be impeded, if not suspended, for several years, and the builders were obliged to labour with swords by their sides and trowels in their hands—hence the appearance of these emblems on the Royal Arch Tracing-board. In the seventh year after the restoration of the Jews, Cyrus, who had evinced himself a friend to their design, was succeeded by Cambyses, called Ahasuerus in the Scriptures. From this prince the Samaritans obtained a peremptory order suspending the works, and they remained at a standstill until the second year of Darius, successor of Cambyses. But Darius appeared to have been a friend to the Jews, and especially of Zerubbabel; and when the latter appealed to him in person, after a perilous journey, during which he was seized and put in chains by the Persian soldiers, he was magnificently entertained. Darius, it is said, on this occasion promised to restore the Jews to all their rights, if Zerubbabel would reveal to him the secrets of Freemasonry; but on the Prince of Judah manfully declaring he would rather suffer death than reveal them, Darius, struck by the inflexibility and magnanimity of his character, released him, and spontaneously granted the required privileges. On this occasion, as recorded in the Apocrypha, King Darius proposed the question as to whether the power of wine, women, or the king, was the strongest. Answers affirmative of the strength of each

were given; but on Zerubbabel being asked his opinion, he declared that the power of wine and the king might be great, that of women was yet stronger; but that the power of women was nothing as compared with that of truth, for above all things this bore the victory. The Second Temple was completed twenty years after it had been commenced, in the sixth year of Darius, the third of Adar, B.C. 513. Although we hear nothing further of Zerubbabel, it is probable that he lived to a great age, as no successor in the government of Jerusalem is named until the appointment of Ezra by Artaxerxes, fifty-seven years after the completion of the Second Temple.

ZICU, OR ZIGGARA.—The Accadian (archaic-Assyrian) name for primæval matter.

ZINNENDORF, JOHANN WILHELM ELLENBERGER VON.—Born at Halle, 10th August, 1731; died 6th June, 1782. He was early initiated into Masonry, and followed the medical profession, being General Staff Surgeon and Chief of the Medical Corps of the Prussian Army. He joined the Lodge of the Three Globes at Berlin, and afterwards the Rite of the Strict Observance, in which body he bore the order name of *Eques à lapide nigro.* He was elected Master of the Scottish Lodge, and in this capacity had absolute control of the funds; but as he refused for some reason to account for them, the Rite of the Strict Observance held an investigation, whereupon Zinnendorf withdrew from that body, which immediately excommunicated him. Upon this, he retaliated by denouncing the Strict Observance as an imposture, and stigmatised its doctrine of the Templar origin of Masonry as false. He sent his friend Hans Carl Baumann to Sweden to obtain manuscript rituals of the Swedish system, which had been promised him by the Grand Master of the Scottish Chapter at Stockholm, Carl Friedrich von Eckhoff. These manuscripts, it would seem, were very imperfect, as it appeared by a subsequent declaration made by the Duke of Sudermania. From these documents Zinnendorf constructed a new rite in opposition to the Strict Observance, and his energy, together with his personal influence, soon attracted to him many friends and followers. In 1766, he founded the Lodge Minerva, at Potsdam, and in the next year opened a second Lodge at Berlin, called the Three Golden Keys. By the 24th June, 1770, his system had obtained such power, that twelve Lodges of his rite were strong enough to unite into a Grand Lodge of Germany, with the Prince of Hesse Darmstadt as Grand Master; the Grand Lodge of England entered into alliance with this body in 1773, withdrawing from it, however, in 1780. In 1774, Zinnendorf secured the patronage of the King of Prussia; and such was the impetus given to the rite

by these proceedings, that in 1778 it had thirty-four flourishing Lodges under it, with Provincial Lodges in Austria, Silesia, Pomerania, Lower Saxony, and Russia. In 1774, Zinnendorf was elected Grand Master, an office he held for the rest of his life. His principal opponents were the members of the Royal York Lodge at Berlin, who obtained a declaration from the Duke of Sudermania, in 1777, to the effect that the warrant granted by Eckleff to Zinnendorf, on which he had founded his Grand Lodge, was spurious and unauthorised. In 1779, Zinnendorf retired from the government service, and went to Stockholm to obtain all the documents connected with the Swedish system, but failed to accomplish this design. He was undismayed at this failure, and returned to Germany, and continued to preside over his Grand Lodge until his death in 1782. There were at first seven, and afterwards nine, degrees of the Rite of Zinnendorf, as follows:—I. Blue Masonry—1. E. A. P.; 2. F. C.; 3. M. M. II. Red Masonry—4. Scottish Apprentice; 5. Scottish Fellow Craft; 6. Scottish Master. III. Capitular Masons—7. Confidant of St John; 8. Enlightened Brother, or Knight of the South; 9. Vicarius Salomonis, or Most Wise Master of the Order.

ZION.—Mount Zion was the south-western of the three hills constituting the table-land on which Jerusalem was built, and on it was built the royal palace; hence it has been called the City of David. Zion was also used as a name synonymous with Jerusalem.

ZIZA (Hebrew, זִיזָא or זִיז, *resplendent*).—Used in the 4° A. and A. R.

ZIZON.—In one of the ineffable degrees of the Scottish Rite, this is given as the name of the balustrade before the Sanctum Sanctorum. It is a corruption of Ziza, signifying a small beam or rafters.

ZODIAC, MASONIC.—A series of twelve degrees named after the signs of the Zodiac, in the series of the Metropolitan Chapter of France, and also in the Manuscript Collection of Peuvret.

ZOHAR, THE BOOK. (See *Kabbalah.*)

ZOHARITI, *i.e.*, THE ILLUMINATED.—A society founded, at the beginning of the eighteenth century, by Jacob Franck.

ZONNAR.—A belt or girdle which the Christians and Jews are required to wear in the Orient, to mark their distinction from the Mohammedans.

ZOROASTER, MIRROR OF.—1. A degree in the Collection of Fustier. 2. The title of a curious magical work, containing a mode of divination which, by mathematical formulæ, renders future events clear.

ZOROASTRIANISM.—This famous religion, which has survived to our own days in the sect of the Parsees, was founded by Zoroaster,

or more correctly Zarathustra. The age of this celebrated philosopher, legislator, and religious reformer, is variously reported. By Xanthus of Lydia, the earliest Greek writer who mentions him, he is said to have lived about six hundred years before the Trojan war, which would be about 1800 B.C. Aristotle and Eudoxus place him 6000 years before Plato, while Berosus makes him a king of Babylon between 2200 and 2000 B.C.; but Hermippus places him at 500 years before the Trojan war. By the Parsees, he is stated to have lived at the same time as Hystaspes, the father of Darius, therefore about 550 B.C.; but according to Haug, this period is too low, and he refers him to at least B.C. 1000, and even would prefer to make him a contemporary of Moses. The death of Plato took place, however, in 348 B.C.; and, with the 6000 years of Aristotle and Eudoxus, the date of Zarathustra's reign would be about 6300 or 6350 B.C. Bunsen (*God in History*, vol. i., book iii., ch. vi., p. 276) speaks of Zarathustra Spitama as living under the reign of Vistaspa, towards the year 3000 B.C., and certainly not later than 2500 B.C., and calls him "one of the mightiest intellects, and one of the greatest men of all time." And further adds—"Accounted by his contemporaries a blasphemer, atheist, and firebrand worthy of death; regarded even by his own adherents, after some centuries, as the founder of magic, by others as a sorcerer and deceiver, he was, nevertheless, recognised already by Hippocrates as a great spiritual hero, and esteemed the earliest sage of a primæval epoch." In the Zendavesta, his name is always given as Zarathustra, with which is associated Spitama, the name of his family. He denounced, as Mohammed did at a far later period, the Nature worship of the tribes of Bactria, among whom he was born, and ended in establishing his spiritual religion, in which, says Bunsen, "the antagonisms of light and darkness, of sunshine and storm, became transformed into antagonisms of good and evil, of powers exerting a beneficent or corrupting influence on the mind." The principles of Zoroastrianism were purely monotheistic. The Supreme Deity was called Ahuramazda, and his attributes strongly resembled those of the Hebrew Jehovah. He is called "the Creator of the earthly and spiritual life, the Lord of the whole Universe, at whose hands are all the creatures." In him are wisdom, intellect, the light itself, and the source of light. He is the rewarder of the virtuous, and the judge of the wicked. The opposition of Ahriman, the evil principle, is an importation of a later age, although Zerdusht imagined a double nature in the Supreme Being in which all that was good was positive, real, and existent; and all that was evil was negative, imaginary, or

non-existent. His doctrine comprehended the belief in a future life and the immortality of the soul; and in the Zendavesta the idea of a resurrection is taught in no dubious manner; while his theology also comprehended the idea of a heaven and hell. In one of the Yashts or portions of the Zendavesta, Ahuramazda tells Zarathustra that the utterance of one of his sacred names, of which twenty are enumerated, is the best protection from evil. Among these names one is *ahmi*, "I am;" and another, *ahmi yat ahmi*, "I am that I am"—similar to the Hebrew expression for the same idea. The doctrines of Zoroaster spread from Bactria to Media; and thence, under the title of Magism, or doctrines of the Magavas or Mighty Ones, became incorporated with the ethics and philosophy of Chaldæa, and traces of its influence may be found in Rabbinical and Kabbalistic lore; while in Persia it developed itself into what is now known as the religion of the Parsees. The entire teachings of Zarathustra are to be found in the Zendavesta, where Avesta means the text, and Zend the commentary. A great portion of this work has been lost, and all that we at present possess consists of the Vendidad, comprising twenty chapters; the Vendidad Sadé, fragments of the Yasna and the Vespered; together with another fragmentary collection termed the Yasht Sadé. This work is to the Parsee what the Bible is to the Christian; but being in the Zend language, now extinct, it is a sealed book, except to scholars. The Parsees, however, honour it with great reverence, and say in their catechism or compendium—"We consider these books as heavenly books, because God sent the tidings of these books to us through the holy prophet Zurthost." Zurthost is the name given to their prophet by the modern Parsees, and their community they termed the Zurthosti Community.

FINIS.

COMMERCIAL PRINTING COMPANY, EDINBURGH.