MACKEY'S REVISED ENCYCLOPEDIA

OF FREEMASONRY

VOLUME II

NEW EDITION—REVISED AND ENLARGED

ENCYCLOPEDIA OF FREEMASONRY

AND KINDRED SCIENCES

Comprising the whole range of the Arts, Sciences, and Literature of the Masonic Institution

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*M

The Hebrew is pronounced, Mem, which signifies water in motion, having for its hieroglyph a waving line, referring to the surface of the water. As a numeral, M stands for 1000. In Hebrew its numerical value is 40. The sacred name of Deity, applied to this letter, is Meborach, and in Latin Benedictus, meaning that Blessed One.

*MAACHA

In the Tenth Degree of the Ancient and Accepted Scottish Rite we are instructed that certain traitors fled to „Maacha, King of Cheth," by whom they were delivered up to King Solomon on his sending for them. In First Kings ii, 39, we find it recorded that two of the servants of Shimei fled from Jerusalem to „Achish, son of Maachah
king of Gath." There can be little doubt that the carelessness of the early copyists of the Ritual led to the double error of putting Cheth for Gath and of supposing that Maacha was its king instead of its king's father.

The manuscripts of the Ancient and Accepted Scottish Rite, too often copied by unlearned persons, show many such corruptions of Hebrew names, which modern researches must eventually correct. Delaunay, in his Thuileur, 1813, makes him King of Tyre, calls him Mahakah, and adds a Latin word, Compressus, as further explanation, the meaning evidently being to bring together.

*MAC

Masonic writers have generally given to this word the meaning of „is smitten," deriving it probably from the Hebrew verb macha, to smite. Others, again, think it is the word mak, rottenness, and suppose that it means „he is rotten." Both derivations are, in Brother Mackey's opinion, incorrect. Mac is a constituent part of the word macbenac, which is the substitute Master's Word in the French Rite, and which is interpreted by the French ritualists as meaning „he lives in the son." But such a derivation can find no support in any known Hebrew root. Another interpretation must be sought. Doctor Mackey believed there is evidence, circumstantial at least, to show that the word was, if not an invention of the Sentient or Dermott Freemasons, at least adopted by them in distinction from the one used by the Moderns, which latter is the word now in use in the United States of America.

Brother Mackey was disposed to attribute the introduction of the word into Freemasonry to the adherents of the House of Stuart, who sought in every way to make the Institution of Freemasonry a political instrument in their schemes for the restoration of their exiled monarch. Thus the old phrase, „the Widow's Son," was applied by them to James II, who was the son of Henrietta Maria, the widow of Charles I. So, instead of the old Master's word which had hitherto been used, they
invented macbenac out of the Gaelic, which to them was, on recount of their Highland supporters, almost a sacred language in the place of Hebrew. Now, in Gaelic, Mac is son, and benach is blessed, from the active verb oeannaichy to bless.

The latest dictionary pushed by the Highland Society give this example:

„Benach De Righ Albane, Alexander, Mac Alexander," etc., that is, Bless the King of Scotland, Alexander, son of Alexander, etc. Therefore we find, without any of those distortions to which etymologists so often recur, that macbenac means in Gaelic the blessed son. This word the Stuart Freemasons applied to their idol, the Pretender, the son of Charles I.

*MACBENAC

This word is capable of at least two interpretations.

A significant word in the Third Degree according to the French Rite and some other Rituals (see Mac).

In the Order of the Beneficent Knights of the Holy City, the Recipiendary, or Novice, is called Macbenac.

*MACCABEES

A heroic family, whose patriotism and valor form bright pictures in the Jewish annals. The name is generally supposed to be derived from the letters M. C. B. I. which were inscribed upon their banners Wng the initials of the following words in the Hebrew sentence, Mi Camocha, Baalim, Jehovah, meaning, Who is like unto thee among the gods, O Jehovah. The Hebrew sentence has been appropriated in some of the advanced Degrees as a significant term.

*MACCALLA, CLIFFORD P.

Initiated in Concordia Lodge No. 67 at Philadelphia, 1869; was Worshipful Master in 1874; accepted position of Secretary in 1876 and served twelve years. Brother MacCalla was elected Junior Grand Warden of Pennsylvania in 1882, Senior Grand Warden in 1884, Deputy Grand Master in 1886 and Grand Master in 1888. For many years he was Editor of the Reystone, a Masonic journal. He wrote a historical sketch of Concordia Lodge in Philadelphia, a Life of Daniel Coxe and many essays on Freemasonry in America. He discovered the Secretary's ledger of Saint John's Lodge dating from June 24, 1731, to June, 1738 (see Transactionz, Quatuor Coronati Lodge, volume iii, page 134).

*MACERIO

Du Cange (in his Glossarium) gives this as one of the Middle Age Latin words for orison, deriving it from maceria, a wail The word is now never employed.

*MACHIO

See Macio

*MACIO

Du Cange, Slossarzum, defines Macio, Mario, or Machio, on the authority of Isidore, as Maçon, latomus, a mason, a constructor of walls, from machina, the machines on which they stood to work on account of the height of the walls. He gives Maço also.

*MACKENZIE, KENNETH R. H.

His favorite pen name was Cryptonymus, a Latin word meaning One whose name is hidden. Editor of The Royal Masonic Cyclopedia of History, Rites, Symbolism, and
Biography, published in London in 1877, by Brother John Hogg, Paternoster Row. He was one of the founders of the Rosicrucian Society in England (see Rosicrucianism).

*MACKEY, ALBERT GALLATIN

The American Masonic historian. He was born at Charleston, South Carolina, March 12, 1807. This scholarly Brother lived to the age of seventy-four years. He died at Fortress Monroe, Virginia, June 20, 1881,

and was buried at Washington, District of Columbia, Sunday, June 26, with all the solemnity of the Masonic Rites wherein he had long been an active leader. From 1834, when he was graduated with honors at the Charleston Medical College, until 1854 he gave attention to the practice of his profession, but from that time on literary and Masonic labors engrossed his efforts. Doctor Mackey was a Union adherent during the Civil War and in July, 1865, President Johnson appointed him Collector of the Port. In a contest for senatorial honors Brother Mackey was defeated by Senator Sawyer. Doctor Mackey removed to Washington. District of Columbia, in 1870.

Doctor Mackey was Initiated, Passed and Raised in Saint Andrews Lodge No. 10, Charleston, South Carolina, in 1841. Shortly thereafter he affiliated with Solomon's Lodge No. 1, also of Charleston, and was elected Worshipful Master in December, 1842. From 1842 until 1867 he held the office of Grand Secretary and during this period prepared all the reports of the Foreign Correspondence Committee of the Grand Lodge. In 1851 he was a founder member of Landmark Lodge No. 76.

During the winter of 1841-2 he was advanced and exalted in Capitular Freemasonry; elected High Priest in December, 1844; and also elected Deputy Grand High Priest in 1848 and successively re-selected until 1855. From 1855 to 1867 he was each year elected as Grand High Priest of his State. Elected in 1859 to the office of General Grand High Priest, he continued in that position until 1868. Created a Knight Templar in South Carolina Commandery No. 1, in 1842, he was elected Eminent Commander in 1844, later being honored as a Past

Grand Warden of the Grand Encampment of the United States. Crowned a Sovereign Grand Inspector General of the Thirty-third and last Degree in 1844, he was for many years Secretary-General of the Supreme Council, Southern Jurisdiction of the Ancient and Accepted Scottish Rite.

As a contributor to the literature and science of Freemasonry, Doctor Mackey's labors have been more extensive than those of any other in America or in Europe. In 1845 he published his first Masonic work, entitled A Lexicon of Freemasonry; in 1851 he published his second work entitled Tame True Mystic Tie. Then followed The Aiiiman Rezon of South Carolina, 1852; Principles of Masonic Laun, 1856; Book of tile Chapter, 1858; Text-Book of Masonic Jurisprudence; 1859; History of freemasonry in South Carolina, 1861, Manual of the Lodge, 1869; Cryptic Masonry, 1877; Symbolism of Freemasonry, and Masonic Ritual, 1869; Encyclopedia of Freemasonry, 1874; and Masonic Parliamentary Law, 1875. Doctor Mackey also contributed freely to Masonic periodicals and edited several of them with conspicuous ability. In 1849 he established and edited the Southern and Western Masonic Miscellany for five years. In 1857 he undertook the publication of the Masonic Quarterly Review which continued for two years. Then he was invited to assume editorial charge of a department in the American Freemason which he accepted in July, 1859, and he held this position for one year. He was solicited to take charge of a department in the Masonic Trowel, his first article appearing in the September number of 1865, and he wrote for this publication for nearly three years. In October, 1871, Doctor Mackey again published a Masonic magazine of his own, Mackey's Nationd Freemason. Although a periodical of great merit, after three years it was discontinued. In January, 1875, Doctor Mackey became one of the editors of the Voice of Masonry, and for over four years was a constant contributor to that periodical, when failing health necessitated his giving up this work.

After Doctor Mackey located at Washington, District of Columbia, he affiliated with Lafayette Lodge No. 19, Lafayette Chapter No. 5, and Washington Commandery No. 1.

The funeral services in Washington in 1881 were begun at All Souls Church, Unitarian, of which Doctor Mackey was a member, by the pastor and were followed by the ceremonies of a Lodge of Sorrow, Rose Croix Chapter, Ancient and Accepted Scottish Rite, Southern Jurisdiction, and were in charge of the venerable General Albert Pike and his associate officers. General Albert Pike wrote a touching and ape precative message at the time of the death of Doctor Mackey, which was sent out officially by the Sovereign Grand Commander of the Southern Jurisdiction in which the various Masonic Bodies were instructed to „drape in black the altars and working tools and the Brethren will wear the proper badge of mourning during the space of sixty days."

The following Memorial was presented by a Committee headed by Brother Charles F. Stansbury at a Special Communication of the Grand Lodge of the District of Columbia:

Our illustrious Brother, Albert Gallatin Mackey, is no more! He died at Fortress Monroe, Virginia, on the 20th day of June, 1881, at the venerable age of 74, and was buried at Washington on Sunday June 26, 1881, with the highest honors of the Craft, ah Rites and Orders of Masonry uniting in the last sad services over his remains. The announcement of his death has carried a genuine sentiment of sorrow wherever Freemasonry is known.

His ripe scholarship, his profound knowledge of Masonic law and usage, his broad views of Masonic philosophy, his ceaseless and invaluable literary labors in the service of the Order, his noble ideal of its character and mission, as well as his genial personal qualities and his lofty character, had united to make him personally known and vividly respected and beloved by the Masonic world.

While this Grand Lodge shares in the common sorrow of the Craft everywhere at this irreparable loss she can properly lay claim to a more intimate and peculiar sense of bereavement, inasmuch as our illustrious Brother had been for many years an active member of this Body Chairman of the Committee on Jurisprudence, and an advisor ever ready to assist our deliberations with his knowledge and counsel. In testimony of our affectionate respect for his memory the Grand Lodge jewels, and

insignia will be appropriately draped, and its members near the usual badge of mourning for thirty days.

A memorial page of our proceedings will also be dedicated to the honor of his name. We extend to his family the assurance of our sincere and respectful sympathy, and direct that an attested copy of this Minute be transmitted to them.

In the eulogy over Doctor Mackey, delivered by Past Grand Master Henry Buist, of Georgia, before the Supreme Council for the Southern Jurisdiction, he said of the Doctor: He was a fearless and gifted speaker; his language was courteous and manner dignified; and occasionally, in his earnestness to maintain what he conceived to be right, he became animated and eloqu-

ent. Positive in his convictions, he was bold in their advocacy. His course of action once determined on, supported by an approving conscience no fear or disfavor or discomfiture could swerve him from his fixed purpose. Whatever was the emergency, he was always equal to it. Where others doubted. he was confident; where others faltered, he was immovable; where others queried, he affirmed. He was faithful to every public and Masonic duty. Treachery found no place in his character. He never betrayed a trust. He was eminently sincere and loyal to his friends, and those who were most intimately associated with him learned to appreciate him the most. He was generous and frank in his impulses, and cherished malice toward none, and charity for all. His monument is in the hearts of those who knew him longest and best. He is no longer of this earth. His work among men is ended; his earthly record is complete.

*MACO

See Macio

The following is substantially from Renning's Cydopedia of Freemasonry: The Norman-French word for mason as the Operative Mason in early days was called „le rnaçon and this was corrupted into maccon, maccouyn, masoun, masouyn, messouyn, and even mageon. The word seems to come from maçonner, which had both its
operative meaning and derivative meaning of conspiring, in 1238, and which again comes from mansio, a word of classic use. The word mason, as it appears to us, is clear evidence of the development of the operative Gilds through the Norman-French artificers of the Conquest, who carried the Operative Gilds, as it were, back to Latin terminology, and to a Roman origin,
In addition to the above paragraph by the Rev. A. F. A. Woodford, see Mason, Macemo and Macio.

*MAÇON DANS LA VOIE DROITE

French, meaning The Mason in the Right Way. The second grade of the Hermetic system of Montpellier (Thory, ActaLatomorum i, page 321).

*MAÇON DU SECRET

French, meaning The Mason of the Secret. The sixth grade of the reformed Rite of Baron Tschoudy, and the seventh in the reformed rite of Saint Martin (Thory, ActaLatomorum i, page 321).

*MAÇON, ECOSSAIS, MAITRE

These French words are explained under their English equivalents (see Mason, Scottish Master).

*MAÇONETUS

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

*MAÇONNE

A French word signifying a Female Mason, that is to say, a woman who has received the Degrees of the Rite of Adoption. It is a very convenient word. The formation of the English language might permit the use of the equivalent word Masoness, if custom would sanction it.

*MAÇONNE EGYPTIENNE

The Third Degree in Cagliostro's Egyptian Rite of Adoption.

*MAÇONNE MAITRESSE

Third grade of the Maçonnerie d' Adoption.

*MAÇONNER

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

*MAÇONNERIE ROUGE

French for Red Freemasonry. The designation of the four advanced grades of the French Rite. Bazot says that the name comes from the color worn in the fourth grade.

*MAÇONNIEKE SOCIETEITEN

Dutch Masonic Clubs, somewhat like unto the English Lodges of Instruction with more, perhaps, of the character of a Club. Renning's Cyclopedia says „there were about nineteen of these associations in the principal towns of Holland in 1860."

*MACOY'S CYCLOPEDIA

„A General History, Cyclopedia, and Dictionary of Freemasonry," containing some 300 engravings, by Robert Macoy, 33 , published in New York, which has passed through a number of editions. It was originally founded on A Dictionary of Symbolical Masonry, by Dr. George Oliver. Brother Macoy has occupied the prominent position of Deputy Grand Master of the Grand Lodge of New York, and that of Grand Recorder of the State Grand Commandery of the Order of the Temple, Knights Templar.

*MACROCOSM

Greek, she great world. The visible system of worlds; the outer world or universe. It is opposed to Microcosm, the little world, as in man. It has been used as the Macric soul in opposition to the Micric animal life, and as the soul of the universe as opposed to the soul of a single world or being. A subject of much note to the Rosicrucians in the study of the Mysterium Magnum.

*MACZO

Latin of the Middle Ages for a mason. Du Cange quotes a Computum of the year 1324, in which it is said that the work was done „per manum Petri, maczonis de Lagnicio," meaning „by the hand of Peter, a mason of Lagnicio,"

*MADAGASCAR

L'Action Républicaine Lodge, from June 25,1913, at Diego Suarez, and La France Australe, from July 20, 1903, at Tananarivo, are subject both to the Grand Orient of France. Three others, La Fraternite Universale, from 1917, at Ambositra, Imerina, from 1903, at Tananarivo and Les Trois Freres, The Three Brothers, at Majungo,
are controlled by the Grand Lodge of France. Madagascar is an island, under the French Government, is 975 miles long, with some three million inhabitants, and is in the Indian Ocean, 230 miles from the east coast of Africa.

*MADE

A technical word signifying initiated into Freemasonry (see Make).

*MADMAN

Madmen are specially designated in the oral law as disqualified for initiation (see Qualifications).

*MADRAS

A presidency of British India. The first Lodge in Southern India was established at Madras. Others were opened in 1765 and in the following year Captain Edmond Pascal was appointed Provincial Grand Master for Madras and its Dependencies. A Provincial Grand Lodge was established in 1781 by the Athol Grand Lodge of England but after about seven years the state of warfare round about Madras caused its decline. Unity among the Brethren in Southern India was finally achieved by the appointment of Brigadier-General Horn as „Provincial Grand Master for the Coast of Coromandel, the Presidency of Madras and parts adjacent." The older Lodges had all ceased work when in 1786 the Carnatic Military Lodge was established at Arcot. The early attempts of the Freneh to plant Freemasonry in Madras were even less successful than those of the English. The first Lodge, La Fraternite Cosmopolite, meaning in French World wide Fraternity, was chartered in 1786, but after lying dormant for some time finally ceased to exist. The Grand Lodge of Scotland has chartered many surviving and successful Lodges in Madras and other parts of India (see Bombay and India).

*MAFIA

Sometimes spelled Maffia, a name for a Sicilian secret society active early in the nineteenth century, perhaps more usually the title is employed to mean the persons impatient and contemptuous of constitutional processes of law who reserve vengeance for execution by themselves. The Chief of Police of New Orleans was killed, following the severity of his course in hunting the murderers of an Italian. Several Mafiusi were implicated, six were acquitted but the verdict was credited to the fears of the jury, and the gaol was entered by a mob and eleven prisoners were lynched, March 14, 1891 (see Carbonari, Camorra, and Secret Societies).

*MAGAZINE, MASONIC

The earliest Masonic magazine was published at Leipsic in 1738 and named Der Freimaurer. The second, in 1742, was Der bedachtiae Frei7naurer, at Hamburg, and then the Aufmerksamn Freimaurer, 1743, at Gorlitz, according to Brother Woodford (Renning's CycZopedia). In 1783 theFreimaurerzeitung appeared at Berlin, having only a short existence of six numbers. The Journal fur Freimaurer, which appeared in 1784 at Vienna, had a longer life of some three years. In England, the first work of this kind was The Freemasons Magazine or General and Complete Library, begun in 1793, and continued until 1798. In Ireland, in 1792, the Sentimental and Masonic Magazine appeared and ran to seven volumes (1792-5). In France the Miroir de laverite seems to have been issued 1800-2, followed by Nermes in 1808. In England the Free7naso7˜s Quarterly Review commenced in 1834 and was continued until 1849, followed by the Freemasons Quarterly Magazine in 1853, which lived until 1858. In 1873 a new Masonic Mapazine was issued, but it had not a very long existence. Of American Masonic magazines the earliest is the Freemasons Magazine and General Miscellany, published at Philadelphia in 1811. An old and constant periodical devoted to Freemasonry was the Freemasonry's Monthly Magazine, published by Charles W. Moore, at Boston. It was established in the year 1842 (see Literature).

*MAGI

The ancient Greek historians so term the hereditary priests among the Persians and Medians. The word is derived from mog or amp, signifying Priest in the Pehlevi language. The Illuminati first introduced the word into Freemasonry, and employed it in the nomenclature of their Degrees to signify men of superior wisdom.

*MAGI, THE THREE

The „Wise Men of the East" who came to Jerusalem, bringing gifts to the infant Jesus. The traditional names of the three are Melchior, an old man, with a long beard, offering gold; Jasper, a beardless youth, rho offers frankincense; Balthazar, a black or Moor, with a large spreading beard, who tenders myrrh. The patron saints of travelers. „Tradition fixed their number at three, probably in allusion to the three races springing from the sons of Noah. The Empress Helena caused their corpses to be transported to Milan from Constantinople. Frederick Barbarossa carried them to Cologne, the place of their special glora as the Three Kings of Cologne." Yonge.

The three principal officers ruling the Society of the Rosicrucians are styled Magi.

*MAGIC

The idea that any connection exists between Freemasonry and magic is to be attributed to the French writers, especially to Ragon, who gives many pages of his Masonic Orthodozy to the subject of Masonic magic; and still more to Alphonse Louis Constant, who has written three large volumes on the History of Magic, on the Ritual and Dogma of the Higher Magic, and on the Key of the Grand Mysteries, in all of which he seeks to trace an intimate connection between the Masonic mysteries and the science of magic (see Levi, Eliphas). Ragon designates this sort of Freemasonry by the name of Occult Freemasonry But he loosely confounds magic with the magism of the ancient Persians, the medieval philosophy and modern magnetism, all of which, as identical sciences, were engaged in the investigation of the nature of man. the mechanism of his thoughts, the faculties of his soul, his power over nature, and the essence of the occult virtues of all things. Magism, he says, is to be found in the Sentences of Zoroaster, in the Hymns of Orpheus, in the Invocations of the Hierophants, and in the Symbols of Pythagoras; it is reproduced in the Philosophy of Agrippa and of Cardan, and is recognized under the name of Magic in the marvelous results of magnetism. Cagliostro, it is well known, mingled with his Spurious Freemasonry the Superstitions of Magic and the Operations of Animal Magnetism. But the writers who have sought to establish a scheme of Magical Freemasonry refer almost altogether to the supposed power of mystical names or words, which they say is common to both Freemasonry and magic. It is certain that on omatology, or the science of names, forms a very interesting part of the investigations of the higher Freemasonry, and it is only in this way that any connection can be created between the two sciences. Much light, it must be confessed, is thrown on many of the mystical names in the advanced Degrees by the

dogmas of magic; and hence magic furnishes a curious and interesting study for the Freemason (see Magic Squares and Alchemy).

*MAGIAN SOCIETY

Founded in New York City on September 29, 1913, by Brother Frank C. Higgins, for the study of Masonic symbolism (see American Freemason, November, 1913, and Miscellanea Latomorum, volume i, pages 63 and 128, new series).

*MAGICIANS, SOCIETY OF THE

A society founded at Florence, which became a division of the Brothers of Rose Croix. They wore in their Chapters the habit of members of the Inquisition. This must not be confused with a society of the same na ne but not claiming to be exclusively Masonic in the United States.

*MAGIC SQUARES

A magic square is a series of numbers arranged in an equal number of cells constituting a square figure, the enumeration of all of whose columns, vertically, horizontally and diagonally, wilt give the same sum. The Oriental philosophers, and especially the Jewish Talmudists, have indulged in many fanciful speculations in reference to these magic squares, many of which were considered as talismans. The accompanying figure of nine squares containing the nine digits so arranged as to make fifteen when counted in every way, was of peculiar import.

There was no talisman more sacred than this among the Orientalists, when arranged as in Figure 1-6. Thus designed, they called it by the name of the planet Saturn, ZaHaL, because the sum of the 9 digits in the square was equal to 45 (1+2+3+4+5+6+7+8 +g) which is the numerical value of the letters in the word ZaHaL, in the Arabic alphabet. The talmudists also esteemed it as a sacred talisman because 15 is the numerical value of the letters of the word JaH, which is one of the forms of the Tetragrammaton.

The Hermetic Philosophers called these magic squares Tables of the Planets, and attributed to them many occult virtues. The Table of Saturn consisted of 9 squares, and has Just been given. The Table of Jupiter consisted of 16 squares of numbers, whose total value is 136, and the sum of them added, horizontally, perpendicularly, and diagonally, in rows, is always 34; as in Figure 3. So the Table of Mars consists of 25 squares, of the Sun of 36, of Venus of 49, of Mercury of 64, and of the Moon of 81.

These magic squares and their values have been used in the symbolism of numbers in some of the advanced Degrees of Freemasonry.

This subject should not be dismissed as a purely imaginative study. The matter has for many years engaged the attention of mathematicians of the highest quality. The Magic Square has been worn as an emblem or talisman insuring good luck to the possessor and evidently it formed an essential part in the early symbolism connected with the Craft. That singular picture by Albrecht Durer of the sixteenth century, Malancolia, shows a Magic Square with many other symbols easily recognized by members of the Masonic institution. The history of the Magie Square goes back hundreds of years and there has been undoubtedly through this period a superstitious, as vrell as a scientific, esteem for this device. They have not been worked out to their present perfection in any other than by systematic methods. The earliest known writer on the subject was a Greek, Emanuel Moscopulus, who flourished in the fourth or fifth century. Since that time there have been many laborers upon this work. One of the very interesting of these Magic Squares is referred to above by Doctor Mackey. This occurs in a book by Agrippa (De Occulta Philosophie, logo) and is quoted on page 279 of George Falkener's Gaines Ancient arid Moderns By first arrangement the numerals from 1 to 16 in four rows as in Figure 4 it will be seen that by leaving the numerals unchanged at each corner of the large square, namely 1, 4, 16, and 13, and also at the inner square of 6, 7, 10, and 11, and substituting the other pairs of numerals, reversing them at the time, we have in Figure 5, this remarkable Magic Square reversed, which Brother Mackey has called the Table of Jupiter. The combinations of this figure are surprising, amounting to fifty-six arrangements, each totaling thirty- four. The four horizontals, as 1+15+14+4=34, 12+6+7+9=34, etc; and the four perpendicular columns, as 1+12+8+13 = 34, and 15+6+10+3=34, etc.; the diagonals,1+6+11+16= 34, and4+7+10+13=34; the diamonds, 1+7+16+ 10=34, and 4+11+13+6=34; the squares, 1+4+ 16+13=34, and 6+7+11+10=34; the oblongs, 15+ 14+2+3 =34, 12+9+5+8=34, and the romboids, 1+15+16+2=34, and 4+9+13+8=34, etc.

The method of working out a Magic Square with an uneven number of cells was suggested by De la Loubere. The several steps may be considered as follows: In assigning consecutive numbers, proceed in an oblique direction up and to the right as 4, 5, 6, as in Figure 6. When this would carry a number out of the Magic Square, write that number in the cell at the opposite end of the column or row, as shown by the numbers in the margin of Figure 6. When the application of the first of these rules in the present paragraph would place a number in a cell already occupied, write the new number in the cell beneath the one last filled. For instance, the cell above and to the right of 3 being occupied, 4 is written under 3. Treat the marginal square at the upper nght-hand corner marked x as an occupied cell and apply the rule given in the last sentence. Begin by putting 1 in the top cell of the middle column. A comparison of Figure 6 will show that it is a reflection of Figure 1 given by Doctor Mackey.

One of the most successful of all students of the subject unquestionably was Brother Benjamin Franklin. Two of his efforts, an 8xS and a 16x16, are today unsurpassed as purely remarkably successful attempts at the making of Magic Squares. A communication to an English friend by Brother Franklin appears in the work entitled Letters and Papers on Philosophical Subjects by Benjamin Franklin, printed in 1769. This letter is in part as follows:

According to your request I now send you the arithmetical curiosity of which this is the history. Being one day in the country at the house of our common friend, the late learned Mr. Logan, he showed me a folio French book filled with magic squares, wrote, if I forget not by one Mr. Frenicle, in which he said the author had discovered great ingenuity and dexterity in the management of numbers; and though several other foreigners had distinguished themselves in the same way, he did not recollect that any one Englishman had done anything of the kind remarkable.

I said it was perhaps a mark of the good sense of our mathematicians that they would not spend their

time in things that were merely domiciles novae, incapable of any useful application. He answered that many of the arithmetical or mathematical questions publicly proposed in England were equally trifling and useless. Perhaps the considering and answering such questions, I replied, may not be altogether useless if it produces by practice an habitual readiness and exactness in mathematical disquisitions, which readiness may, on many occasions be of real use. In the same way, says he, may the making of these squares be of use. I then confessed to him that in my younger days, having once some leisure (which I still think I might have employed more usefully) I had amused myself in making this kind of magic squares, and, at length had acquired such a knack at it, that I could fill the cells of any magic square of reasonable size with a series of numbers as fast as I could write them, disposed in such a manner that the sums of every row, horizontal, perpendicular, or diagonal, should be equal; but not being satisfied with these, which I looked on as common and easy things, I had imposed on myself more difficult tasks, and succeeded in making other magic squares with a varietal of properties, and much more curious. He then showed me several in the same book of an uncommon and more curious kind, but as I thought none of them equal to some I remembered to have made, he desired me to let him see them; and accordingly the next time I visited him, I carried him a square of 8 which I found among my old papers, and which I will now give you with an account of its properties Figure 7-9. The properties are:
That every straight rov., horizontal or vertical, of 8 numbers added together, make 260, and half of each row, half of 260.
That the bent row of 8 numbers ascending and descending diagonally, viz., from 16 ascending to 10 and from 23 descending to 17 and every one of its parallel bent rows of 8 numbers make 260, etc., etc. And lastly the four corner numbers with the four middle numbers make 260. So this magical square seems perfect in its kind, but these are not all its properties, there are five
other curious ones which at some time I will explain to you.
This Magic Square by Franklin is given here as Figure 7.
Brother Paul Carus has investigated the means by which Brother Franklin may have worked out his system of Magic Squares but it is really somewhat a question even now with all the later studies that have been given to the subject whether any one has perfected an ability capable of preparing a means of producing these designs with the facility that Brother Franklin mentions. Those who wish to examine the subject further will find it discussed in the Encyclopedia Britannica, in Magic Squares and Cubes, by W. S. Andrews, containing chapters by Brother Paul Carus and others, and in a Scrap Book of Elementary Mathematics by William F. White, as well as in Mathematical Recreations by Professor W. W. R. Ball.
This subject is somewhat allied as a mathematical curiosity with two other figures which come down to us through the Middle Ages, the Magic Pentagon or the Five Pointed Star, as a symbol of the School of Pythagoras, as in Figure 8, and the Magic Hexagram, Figure 9, commonly called the Shield of David and frequently used on synagogues, as Brother Carus points out. these two designs, Figures 8 and 9, have a peculiarity that is not perhaps noticed at the first glance- They can be drawn by one stroke of the pencil, beginning at any point. If they be compared in this respect with any square having two diagonals the difference can soon be tested as the square is not capable of being drawn as a complete figure, including the two diagonals, with one stroke. In order to better illustrate the operation of drawing Figures 8 and 9, numerals have been attached to illustrate the movement of the pencil in tracing them out. Of course, they can be begun at any place in any one of the lines composing the figures.

*MAGISTER CAEMENTARIORUM

A title applied in the Middle Ages to one who presided over the building of edifices, and means Master of the Masons.

*MAGISTER HOSPITALIS

See Master of the Hospital

*MAGISTER LAPIDUM

Du Cange (Glossiarum) defines this as Master Meson; and he cites the statutes of Marseilles as saying: „Tres Magistros Lapidis bonos et legates, „ that is, three good and lawful Master Masons „shall be selected to decide on all questions about water in the city."

*MAGISTER MILITIAE CHRISTI

Latin, meaning Master of the Chivalry or Knight of Christ which see under this title.

*MAGISTER PERRERIUS

A name given in the Middle Ages to a Mason; literally, a Master of Stones, from the French pierre, a stone.

*MAGISTER TEMPLI

See Master of the Temple

*MAGISTRI COMACINI

SeeComacxneMasters; bo Como

*MAGNA EST VERITAS ET PRAEVALEBIT

Istin, meaning The Truth is mighty, and will prevail. The motto of the Red Cross Degree, or Knights of the Red Cross.

*MAGNAN, B. P.

A Marshal of France, nominated by Napoleon III, Emperor, as Grand Master of the Grand Orient of France, in 1862, and, though not a member of the great Fraternity at the time, was initiated and installed Grand Master, February 8, 1862, and so remained until May 29, 1865.

*MAGNANIMOUS

The title applied in modern usage to the Order of Knights Templar. Well does John Ruskin say (sesame and Lilies, 1865, page 65), „Mighty of heart, mighty of mind
-magnanimous to be this, is indeed to be great in life." The word is compounded from the Latin magnus, great, and animus, soul, signifying Great of Soul.

*MAGNETIC FREEMASONRY

This is a form of Freemasonry which, although long ago practiced by Cagliostro as a species of charlatanism, in the opinion of Brother Mackey was first introduced to notice as a philosophic system by Ragon

in his treatise on Uafonnerie Occulte.
„The occult sciences," says this writer, „reveal to man the mysteries of his nature, the secrets of his organization, the means of attaining perfection and happiness; and, in short, the decree of his destiny. Their study was that of the high initiations of the Egyptians; it is time that they should become the study of modern Masons." And again he Id „A Masonic society which should establish in its bosom a magnetic academy would soon find the reward of its labors in the good that it would do, and the happiness which it would create." There can be no doubt
that the Masonic investigator has a right to search everywhere for the means of moral, intellectual, and religious perfection; and if he can find anything in magnetism which would aid him in the search, it is his duty and wisest policy to avail himself of it. But, nevertheless, Magnetic Freemasonry, as a special regime, or Rite, will hardly ever be adopted by the Fraternity.

*MAGUS

This word has at least two important references.
The Fourteenth Degree, and the first of the Greater Mysteries of the system of Illuminism.
The Ninth and last Degree of the German Rosicrucians. It is the singular of Magi, which see.

*MAH

The Hebrew interrogative pronoun me, signifying What? It is a component part of a significant word in Freemasonry. The combination Mahhah, literally „Thatt the," is equivalent, according to the Hebrew method of ellipsis, to the question, „What! is this the ?"

*MAHABHARATA

A Sanskrit poem, recounting the rivalries of the descendants of King Bharata, and occupying a place among the Masters of the Hindus. It contains many thousand verses, written at various unknown periods since the completion of the Ramayana.

*MAHADEVA

Meaning the great god. one of the common names by which the Hindu god Siva is called. His consort, Durga, is
similarly styled MahAdevi, the great goddess. In Buddhistic history, Mahadeva, who lived two hundred years after the death of the Buddha Sakyamuni, or 343, is a renowned teacher who caused a schism in the Buddhistic Church.

*MAHAKASYAPA

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

*MAHER-SHALAL-HASH-BAZ

Hebrew. Four Hebrew words which the prophet Isaiah was ordered to write upon a tablet, and which were afterward to be the name of his son. They signify, „make haste to the prey, fall upon the spoil," and were prognostic of the sudden attack of the Assyrians. They may be said, in their Masonic use, to be symbolic of the readiness for action which should distinguish a warrior, and are therefore of significant service in the system of Masonic Templarism.

*MAIER, MICHAEL

A celebrated Rosicrucian and interpreter and defender of Rosicrueianism. He was born at Resinsburg, in Holstein, in 1568, and died at Magdeburg in 1620, Spence says 1622 (EncycZopsedia of Occultism, 1920) though the former figure is usually given. He is said to have been the first to introduce Rosicrucianism into England. He wrote many works on the system, among which the most noted are Atlanta Fugiens, 1618; Septimana Philosophica, 1620; De Fraternitate Rosoe Crucis, 1618; and Lusus Serius, 1617. Some of his contemporaries having denied the existence of the Rosicrucian Order, Maier in his
writings has refuted the calumny and warmly defended the Society, of which, in one of his works, he speaks thus: „Like the Pythagoreans and Fgyptians, 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 se admitted to the higher mysteries, and within this period they are to learn how to govern their own tongues."

*MAINE

Jeremy Gridley, Provincial Grand Master for Massachusetts, granted authority to Alexander Ross to constitute the first Lodge in Maine at Falmouth, afterwards Portland. Ross died November 24, 1768, and a petition signed by eleven Brethren was sent to John Rowe who succeeded Gridley. On March 30, 1769, he granted a new Charter, deputizing William Tyng to act as Master. In 1772 this Lodge resolved, as there was some dispute about the matter, to use the Ancient and Modern Rituals on alternate evenings. Maine was admitted into the Union of the States in 1819, at which time there were thirty-one Lodges in the new State. Twenty-nine of these at a meeting called by Simon Greenleaf agreed to constitute a Grand Lodge. On June 1, 1820, twenty-four Bodies were represented and chose their Grand Officers.. William King, Governor of the State, was elected the first Grand Master. The disappearance of Morgan in 1826 and the consequent anti-Masonic feeling caused a great number of the Lodges in Maine as in New York and Pennsylvania to cease work for a considerable period. In 1870, however, the Craft had grown so strong again that there were one hundred and fifty-four Lodges at work in the State.
The Grand Chapter of Massachusetts granted a Warrant to organize a Chapter in Portland, February 13, 1805, as Mount Vernon Chapter. Montgomery, New Jerusalem, Jerusalem and Mount Vernon Chapters met in convention at Portland on February 7, 1821, and adopted provisionally the Constitution of the Grand Chapter of Massachusetts. Companion Charles Fox of Portland was
elected Grand High Priest and Companion James Lorin Child of Augusta, Grand Secretary. The Grand Royal Arch Chapter of Maine, thus constituted, was incorporated by special Act of the State Legislature, approved by the Governor, January 22, 1822.
In the early days of Select Freemasonry in Maine a Council was organized, and worked under the General Grand Chapter. Later, when the General Grand Chapter gave up control of the Degrees, the Brethren organized three Councils King Solomon, Mount Vernon and Jerusalem all chartered by the Grand Council of Massachusetts and Rhode Island. Three representatives of each of these Councils with twenty other Companions met in Convention at Portland, May 3, 1855,

to organize a Grand Council. Companion Robert P. Dunlap of Brunswick was chosen chairman and elected Grand Puissant.
The date of Maine Commandery, No. 1, at Gardiner, is recorded in the Proceedings of 1856 as March 17, 1827, but in the Proceedings of 1916 it appears as May 14, 1821. Maine, No. 1; Portland, No. 2, and Saint John's, No. 3, met in Convention and constituted on May 5, 1852, the Grand Commandery of Maine.
Portland saw the first introduction of the Ancient and Accepted Scottish Rite to the State. On May 14, 1857, were chartered the Yates Lodge of Perfection, the Portland Council of Princes of Jerusalem. and the Dunlap Chapter of Rose Croix. The Maine Consistory, Portland was chartered May 22, 1862.

*MAINWARING, COLONEL

Initiated into Freeze masonry at Warrington, 1646, with his brother-inlaw, Elias Ashmole.

*MAISTRE, JOSEPH DE

Born at Chamberg, France, April 1, 1754; died February 2Gr 1821. Diplomat and man of letters. A Roman Catholic of orthodox extremes against the Revolution in France and supporting the infallibility of the Pope. He is mentioned in Albert Lantoine's Histoire de la FrancMagonnerie, 1925, as a Freemason (see page 179 and other references in above work; also Joseph de Maistre, franc-mason, Paul Vulliaud, Paris, 1926).

*MAITRE

The French word meaning Master and freely used as a part of many names of Degrees (see Master) .

*MAITRE MAÇON

The name of the Third Degree in French

*MAITRESSE AGISSANTE

French, meaning Ading Mistress. The title of the presiding officer of a female Lodge in the Egyptian Rite of Cagliostro.

*MAITRESSE MAÇON

The Third Degree of the French Rite of Adoption. We have no equivalent word in English. It signifies a Mistress in Freemasonry.

*MAÎTRISE

This expressive word wants an equivalent in English, Preeman's Right and Mastership come nearest. The French use La Maîtrise to designate the Third or Master's Degree.

*MAJOR

The Sixth Degree of the German Rose Croix.

*MAJOR ILLUMINATE

The Latin term is Illuminatus Major. The Eighth Degree of the Illuminati of Bavaria.

*MAJORITY

Elections in Masonic Bodies are as a general rule decided by a majority of the votes cast A plurality vote is not admissible unless it has been provided for by a special by-law.

*MAKE

„To make Masons" is a very ancient term; used in the oldest Charges extant as synonymous with the verb to initiate or receive into the Fraternity. It is found in the Larzsdowree Manuscript, whose date is the latter half of the sixteenth century. „These be all the charges . . . read at the making of a Mason."

*MALACH

Hebrew word, meaning an angel. A significant word in the advanced Degrees. Lenning gives it as Melek or Melech.

*MALACHI OR MALACHIAS

The last of the prophets. A significant word in the Thirty- second Degree of the Ancient and Accepted Scottish Rite.

*MALAY PENINSULA

The most southern part of continental Asia. The Grand Lodges of England and Scotland have each chartered several Lodges in this district, and Freemasonry flourishes in Singapore, Selangor, Penang, Ipoh, Malacca, Seremban, Taiping Perak, and Teluk Anson. The first Lodge ever established here was the Neptune Lodge at Penang, warranted September 6, 1809, but, after becoming dormant and then reviving, it finally became extinct in 1862.

*MALCOLM CANMORE CHARTER

See Manuscripts, Aprocriphal

*MALCOLM III

King of Scotland. Reported to have chartered the Lodge of Saint John of Glasgow in the year 1051.

*MALLET

One of the Working-Tools of a Mark Master, having the same emblematic meaning as the Common Gavel in the Entered Apprentice's Degree.
It teaches us to correct the irregularities of temper, and, like enlightened reason, to curb the aspirations of unbridled ambition, to depress the malignity of envy, and to moderate the ebullition of anger. It removes from the mind all the excrescences of nce, and fits it, as a well- wrought stone, for that exalted station in the great temple of nature to which, as an emanation of the Deity, it is entitled.
The Mallet or Setting Maul is also an emblem of the Third Degree, and is said to have been the implement by which the stones were set up at the Temple. It is often improperly confounded with the Common Gavel. The French Freemasons, to whom the word Gavel is unknown, uniformly use maillet, or mallet, in its stead, and confound its sym bolic use, as the implelnent of the presiding officer, with the mallet of the English and American Mark Master.

*MALTA

Anciently known as Melita (see Acts xxviii, 1). A small island in the Mediterranean Sea, which, although occupying only about 91 square miles, possessed for several centuries a greater degree of celebrity than was attached to any other territory of so little extent. It is now a possession of the British Government, but was occupied from 1530 to 1798 by the Knights Hospitalers, then called Knights of Malta, upon whom it was conferred in the former year by Charles V.
The Saint John's Lodge of Secrecy and Harmony is claimed to „have assembled as a Lodge since 30 June 1788" (see Lane's Masonic Record, page 220).
On July 2, 1788, Secrecy and Harmony Lodge was

reopened and on March 30 the following year it was warranted as No. 539 by the Grand Lodge of England. In 1815 Brother Waller R. Wright was appointed Provincial Grand Master.
Gibraltar was at one time part of the Malta Masonic territory and in 1914 there were five English Lodges located there.
Tunis became part of the Malta District in 1869.

*MALTA, CROSS OF
See Cross, Maltese

*MALTA, KNIGHT OF
See Knight of Malta

*MALTESE CROSS
See Cross, Maltese

*MAN
Among the several significance of word are the following:
Man has been called the Microcosm, or little world, in contradistinction to the Macrocosm, or great world, by some fanciful writers on metaphysics, by reason of a supposed correspondence between the different parts and qualities of his nature and those of the universe. But in Masonic symbolism the idea is borrowed from Christ and the Apostles, who repeatedly refer to man as a symbol of the Temple.
A man was inscribed on the standard of the Tribe of Reuben, and is borne on the Royal Arch banners as appropriate to the Grand Master of the Second Veil. It was also the charge in the third quarter of the arms of the Atholl Grand Lodge.
Der Mann, or the 7nan, is the Second Degree of the German Union.
To be „a man, not a woman," is one of the qualifications for Masonic initiation. It is the first, and therefore the most important, qualification mentioned in the ritual.

*MAN OR PERFECTED CREATION
The symbol representing perfected creation, which is very common on ancient Hindu monuments in China," embraces so many of the Masonic emblems, and so directly refers to several of the elementary principles taught in philosophic Freemasonry, that it is here introduced with its explanations. Forlong, in his Faiths of Man, gives this arrangement:
A-is the Earth, or foundation on which all build. Wa-Water, as in an egg, or as condensed fire and ether. Ra-Flie, or the elements in motion.
Ka-Air, or wind-Juno. or Io ni; a condensed element. Cha-Ether, or Heaven, the cosmical Fermer
The accompanying illustration sholvs a design that is frequently found in India. As these symbols are readily interpretable by those conversant with Masonic hieroglyph it may be seen that the elements, in their ascending scale, show the perfected creation. Forlong remarks that:
As it was difficult to show the All-pervading Ether Egypt for this purpose. surrounded her figures with a powder of stars instead of flame, which on Indra's garments were Yonis. This figure gradually developed, becoming in time a very concrete man, standing on two legs instead of a square base-the horns of the crescent Air, being outstretched. formed the arms, and the refulgent Flame. the head, which, with the Greeks and Romans, represented the Sun, or Fire, and gives Light to all. To this being, it was claimed, there were given seven senses; and thus, perfect and erect, stood Man, rising above the animal state.
A discussion of the subject is to be found in Chinese Thought, by Brother Paul Carus, a treatise of decided interest.
The seven senses were seeing, hearing, tasting, feeling, smelling, understanding, and speech (see Ecclesiasticus, in the Apocrypha xvii, 1-5):
„The Lord created man," and „They received the use of the five operations of the Lord; and in the sixth place he imparted (to) them understanding, and in the seventh speech, an interpreter of the cogitations thereof."
The words „seven senses" also occur in the poem of Taliesin, called Y Bid Mavrr, or the Macrocosm (British Magazine, volume xxi, page 30). See further the Mysterium Magnum of Jacob Boehmen, which teaches „how the soul of man, or his inward holy body," was compounded of the seven properties under the influence of the seven planets:
I will adore my Father, My God, my Supporter,
Who placed, throughout my head, The soul of my reason,
And made for my perception My seren faculties
Of Fire, and Earth, and Water, and Air
And mist, and flowers, And the southerly wind, As it were seven senses of reason
For my Father to impel me: With the first I shall be animated With the second I shall touch, With the third I shall cry out, With the fourth I shall taste
With the fifth I shall see, With the sixth I shall hear, With the seventh I shall smell.

*MANDATE
From the Latin, meaning That which is commanded. The Benedictine editors of Du Cange define mandatum as „Breve aut Edictum Regium," that is, a Royal Brief or Edict, and mandamentum as „literae quibus magistratus aliquid mandat," meaning, letters in which a magistrate commands anything. Hence the orders and decrees of a Grand Master or a Grand Lodge are called Mandates, and implicit obedience to them is a Masonic obligation.
There is an appeal, yet not a suspensive one, from the Mandate of a Grand Master to the Grand Lodge, but there is none from the latter.

*MANGO
The branches of this tree are a prominent feature in all Eastern religious ceremonies. The mango is the apple- tree of India, with which man, in Indian tale, tempted Eve.

*MANGOURIT, MICHELANGE BERNARD DE
A distinguished member of the Grand Orient of France. He founded in 1776, at Rennes, the Rite of Sublimes Elus de la Vérité, or Sublime Elects of Truth, and at Paris the androgynous, both sexes, society of Dames of Mount Thabor. He also created the Masonic Literary Society of Free Thinkers, which existed for three years. He delivered lectures which were subsequently published under the title of Cours de Philosophic Maçonnique, in 500 pages, quarto. He also delivered a great many lectures and discourses before various Lodges, several of which were published. He died, after a long and severe illness, February 17, 1829.

*MANICHAEANS

Also termed Gnostics. A sect taking its rise in the middle of the third century, whose belief was in two eternal principles of good and evil. They derived their name from Manes, a philosopher of Persian birth, sometimes called Manichaeus. Of the two principles, Ormudz was the author of the good, while Ahriman was the master spirit of evil. The two classes of neophytes were, the true, siddi kun; the listeners, Samma un.

*MANICHEENS, LES FRERES

A secret Italian Society, founded, according to Thory (Acta Latomorum i, 325), and Clavel (Histoire Pittoresque, page 407) in the eighteenth century, at which the doctrines of Manes were set forth in several grades.

*MANITOBA

Northern Light Lodge was granted a Dispensation in 1864 by Brother A. T. Pierson, then Grand Master in Minnesota. The new Lodge was organized at Fort Garry (Winnipeg) with Brother Dr. John Schultz as Worshipful Master but it ceased to exist after a few years' work.

When Red River Settlement, as it was then called, became the Province of Manitoba the Grand Lodge of Canada assumed Jurisdiction and chartered Prince Rupert's Lodge, Winnipeg, in December, 1870. Prince Rupert, Lisgar, and Ancient Landmark Lodges held a Convention on May 12, 1875, and formed the Grand Lodge of Manitoba with the Rev. Dr. XV. C. Clarke as Grand Master. Until the Provinces of Alberta and Saskatchewan were established and created Grand Lodges of their own the Grand Lodge of Manitoba controlled the Craft in the Northwest Territories and the Yukon Territory as well as in Manitoba

*MANN, DER

German, meaning the Man, the second grade of the Deutsche Union.

*MANNA, POT OF

Among the articles laid up in the Ark of the Covenant by Aaron was a Pot of Manna. In the Substitute Ark, commemorated in the Royal Arch Degree, there was, of course, a representation of it. Manna has been considered as a symbol of life; not the transitory, but the enduring one of a future world. Hence the Pot of Manna, Aaron's Rod that budded anew, and the Book of the Law, which teaches Divine Truth, all found together, are appropriately considered as the symbols of that eternal life which it is the design of the Royal Arch Degree to teach.

*MANNINGHAM, THOMAS

Dr. Thomas Manningham was a physician, of London, of much repute in the eighteenth century. He took an active interest in the concerns of Freemasonry, being Deputy Grand Master of England, 1752-6. According to Oliver

(Revelations of a Square, page 86), he was the author of the prayer now so well known to the Fraternity, which was presented by him to the Grand Lodge, and adopted as a form of prayer to be used at the initiation of a candidate. Before that period, no prayer was used on such occasions, and the one composed by Manningham, Oliver says with the assistance of Anderson, which is doubtful, as Anderson died in 1739, is here given as a document of the time. It will be seen that in our day it has been somewhat modified, Preston making the first change; and that, originally used as one prayer, it has since been divided, in this country at least, into two, the first part being used as a prayer at the opening of a Lodge, and the latter at the initiation of a candidate.

Most Holy and Glorious Lord God, thou Architect of Heaven and Earth, who art the Giver of all good Gifts and Graces- and hath promised that where two or three are gathered together in thy Name, thou wilt be in the Midst of them- in thy Name we assemble and meet together, most humbly beseeching thee to bless us in all our Undertakings: to give us thy Holy Spirit to enlighten our minds with Wisdom and Understanding- that we may know and serve thee aright, that all our Doinhs may tend to thy Glory and the Salvation of our Souls. And we beseech thee, O Lord God, to bless this our present Undertaking, and to grant that this our Brother may dedicate his Life to thy Service, and be a true and faithful Brother amongst us. undue him with Divine Wisdom, that he may, with the secrets of Masonry, be able to unfold the Mysteries of Godliness and Christianity This we humbly beg, in the Name and for the Sake of Jesus Christ our Lord and Savior, Amen.

Doctor Manningham rendered other important services to Freemasonry by his advocacy of healthy reforms and his determined opposition to the schismatic efforts of the Ancient Freemasons. He died February 3, 1794. The third edition of the Boot; of Constitutions (1756, page
258) speaks of him in exalted terms as „a diligent and active officer." Two interesting letters written by Doctor Manningham are given at length in Gould's Concise History of Freemasonry (pages 328-34); one dated December 3, 1756, and addressed to what was then the Provincial Grand Lodge of Holland, refusing leave for the holding of Scotch Lodges and pointing out that Freemasonry is the same in all parts of the world; and another dated July 1, 1757, also dealing with the so- called Scotch Freemasonry, and explaining that its orders of Knighthood were unknown in England, where the only Orders known are those of Masters, Fellow Crafts, and Apprentices.

We may add to the above article, written by Brother Hawkins, retarding the prayer, a further comment upon its age with the addition of the word new preceding Brother it is found in the edition of the Constitutions printed at Dublin, 1730, and reprinted by Brother Richard Spencer, 1870. This seems to antedate the activity of Doctor Manningham.

*MANTLE

A dress placed over all the others. It is of very ancient date, being a part of the costume of the Hebrews, Greeks, and Romans. Among the Anglo-Saxons it was the decisive mark of military rank, being confined to the cavalry. In the medieval ages, and on the institution of chivalry, the long, trailing mantle was especially reserved as one of the insignia of knighthood, and was worn by the knight as the most August and noble decoration that he could have, when he was not dressed in his armor.

The general color of the mantle, in imitation of that of the Roman soldiers, was scarlet, which was lined with ermine or other precious furs. But some of the Orders wore mantles of other colors. Thus the Knights Templar were clothed with a white mantle having a red cross on the breast, and the Knights Hospitaler a black mantle with a white cross. The mantle is still worn in England and other countries of Europe as a

mark of rank on state occasions by peers, and by some magistrates as a token of official rank.

*MANTLE OF HONOR

The mantle worn by a knight was called the Mantle of donor. This mantle was presented to a knight whenever he was made by the king.

*MANU

By reference to the Book of the Dead, it will be found that this word covers an ideal space corresponding to the word West, in whose bosom is received the setting sun (see Truth).

*MANUAL

Relating to the hand, from the Latin manus, a hand. see the Masonic use of the word in the next two articles.

*MANUAL POINT OF ENTRANCE

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

*MANUAL SIGN

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

*MANUSCRIPTS

Anderson tells us, in the second edition of his Constitutions, that in the year 1717 Grand Master Payne „desired any Brethren to bring to the Grand Lodge any old writings and records concerning Masons and Masonry, in order to show the usages of ancient times, and several old copies of the Gothic Constitutions were produced and collated" (constitutions 1738, page 110); but in consequence of a jealous supposition that it would be wrong to commit anything to print which related to Freemasonry, an act of Masonic vandalism was perpetrated.

For Anderson further informs us (page 111D, that in 1720, „at some private Lodges, several very valuable manuscripts, for they had nothing yet in print, concerning the Fraternity, their Lodges, Regulations, Charges, Secrets, and Usa yes, particularly one written by Mr.

Nicholas Stone, the Warden of Inigo Jones, were too hastily burnt by some scrupulous Brothers, that those papers might not fall into strange hands." The recent labors of Masonic scholars in England, among whom the late William James Hughan deserves especial notice, have succeeded in rescuing many of the old Masonic manuscripts from oblivion, and we are now actually in possession of more of these heretofore unpublished treasures of the Craft than were probably accessible to Anderson and his contemporaries (see Records, Old, and Manuscripts, Old).

*MANUSCRIPTS, APOCRYPHAL

There are certain documents that at various times have been accepted as genuine, but which are now rejected, and considered to be fabrications, by most, if not by all, critical Masonic writers. The question of their authenticity has been thoroughly gone into by Brother R. F. Gould History of Freemasonry, chapter xi and he places them all „within the category of Apocryphal Manuscripts."

The first is the Leland-Locke Manuscript (see Leland Manuscript) .

The second is the Steinmetz Catechism, given by Krause as one of the three oldest documents belonging to the Craft, but of which Gould says, „there appears to me nothing in the preceding ‚examination' (or catechism) that is capable of sustaining the claims to antiquity which have been advanced on its behalf."

The third is the Malcolm Canmore Charter, which came to light in 1806, consequent upon the „claim of the Glasgow Freemen Operatinc Saint John's Lodge to take precedence of the other Lodges in the Masonic procession, at the Saving of the foundation-stone of Nelson's Monument on Glasgow Green, although at that time it was an independent organization According to the Charter, the Glasgow Saint John's Lodge was given priority over all the other Lodges in Scotland by Malcolm III, King of Scots, in 1051. The controversy as to the document was lively, but finally it was pronounced to be a manufactured parchment, and the Grand Lodge of Scotland declined to recognize it of value.

The fourth is that of Krause, known as Prince Edwin's Constitution of 926. Upon this unquestioned reliance had for decades been placed, then it came to be doubted, and is now little credited by inquiring Freemasons.

Brother Gould closes with the remark:

The original document, as commonly happens in forgeries of this description, is missing; and how, under all the circumstances of the case Krause could have constituted himself the champion of its authenticity, it is difficult to conjecture. Possibly, however, the explanation may be, that in impostures of this character, credulity, on the one part, is a strong temptation to deceit on the other, especially to deceit of which no personal injury is the consequence and which flatters the student of old documents with his own ingenuity.

These remarks, says Brother Hawkins, who prepared this article, are specially quoted as relating to almost all apocryphal documents.

The fifth is the Charter of Cologne, a document in cipher. bearing the date June 24, 1535, as to which see Cologne, Charter of.

The sixth is the Larmenius Charter, or The Charter of Transmission, upon which rests the claims of the French Order of the Temple to being the lineal successors of the historic Knights Templar, for which see Temple, Order of the.

*MANUSCRIPTS, OLD

The following is a list, arranged as far as possible in sequence of age, of the old Masonic Manuscripts, now usually known as the Old Charges. They generally consist of three parts- first, an opening prayer or invocation; secants, the legendary history of the Craft; third, the peculiar statutes and duties, the regulations and observances, incumbent on Freemasons. There is no doubt that they were read to candidates on their initiation, and probably each Lodge had a copy which was used for this purpose. The late Brother W. J. Hughan made a special study of these old Manuscripts, and was instrumental in discovering a great many of them; and his book The Old Charges of British Freemasons published in 1895, has long been a standard work on the subject.

No.....Name.....Date.....Owner.....
.....When and Where Published.

Regius (also Halliwell) about 1390. British Museum By James O. Halliwell in 1840 and 1844 by H. J Whymper in 1889; by the Quatuor Coronati Lodge in 1889. Cooke about 1450 British Museum By Matthew Cooke in 1861-
by the Quatuor Coronati Lodge in 1890 3.Dowland. 1550 Unknown By James Dowland, in
Gentleman's Magazine, May, 1815, W. J. Hughan, Old Charges, 1872.
4.Grand Lodge No. 11583.Grand Lodge of England By W. J. Hughan, in Old Charges,1872; by H. Sadler, in Masonic Facts and Fictions 1887; in History of Freemasonry and Concordant Orders, 1891; by the Quatuor Coronati Lodge in 1892. 5.Lansdowne./.about 1600 British Museum In Freemasons' Quarterly Retried 1848- in Freemasons'
Magazine, 1558; in Hughan's Old Charges, 1872- by the Quatuor Coronati Lodge in 1890.
6.York, No. 1about 1600 York Lodge, No. 236 In Hughan's Old Charges, 1872; in Masonic Magazine, 1873; in Ancient York Masonic Rolls 1894 7.Wood1610 Prov. G. Lodge of Worcester In Masonic
Magazine, 1881- by the Quatuor Coronati Lodge in 1895 8.John T. Thorp 1629 J. T. Thorp, Leicester In Ars Quatuor Coronatorum, volume ix, 1898, in Lodge of Research Transactions, 1898-99
Sloane,3848 1646 British Museurn In Hughan's Old Charges 1872- in Masonic Magazine, 1873; by the Quatuor Coronati Lodge in 1891
Sloane, 3323 1659 British Museum In Hughan's Masonic Sketches and Reprints, 1871; by the Quatuor Coronati Lodge in 1891.
Sloane, 3329 1640-1700 British Museum Voice of Masonry, 1872.
Grand Lodge, No. 2 about 1650 Grand Lodge of England By the Quatuor Coronati Lodge in 1892.
Harleian,1942 about 1650 British Museum. In Freemasons' Quarterly Review, 1836, in Hughan's Old Charges, 1872; by the Quatuor Coronati Lodge in 1890.
G. W. Bain. about 1650 R- Wilson, Leeds. In Ars Quatuor Coronatorum, volume xx, 1907.
Harleian, 2054 about 1660 British Museum In Hughan's Masonic Sketches and Reprints, 1871; in Masonic Magazine, 1873; by the Quatuor Coronati Lodge in 1591.
Phillipps, No. 1 about 1777 Rev. J. E. A. Fenwick,Cheltenham. By the Quatuor Coronati Lodge in 1894.
Phillipps, No. 2 about 1677 Rev- J- E- A. Fenwick. In Masonic Magazine, 1876, in Archaelogical Library, 1878; by the Quatuor Coronati Lodge in 1594.
Lochmore. 1650-1700 Prov G- Lodge of Worcester. In Masonic Magazine, 1882.
Buchanan. 1650-1700. Grand Lodge of England. In Gould's History of Freemasonry, by Quatuor Coronati Lodge in 1892.
Kilwinning. about 1665. Mother Kilwinning Lodge Scotland . In Hughan's Masonic Sketches and Reprints, 1871; in Lyon's History of the Lodge of Edinburch, 1873. 21.Ancient Stirling 1650-1700 Ancient Stirling Lodge, Scotland By Hughan in 1893.
Taylor. about 1650 Prov. G. Lodge of West Yorkshire. In Ars Quatuor Coronatorum, volume xxi, 1908
Atcheson Haven. 1666. G. Lodge of Scotland. In Lyon's History of the Lodge of Edinburph. 1873
Aberdeen. 1670. Aberdeen Lodge, No. 1 tris. In Foice of Masonry, Chieago, U. S. A., 1874- in Freemason, 1895.
Melrose, No. 2. 1674. Melrose Saint John Lodge, No. 1 bis, Scotland. In Masonic Magazine, 1880- in Vernon's History of FreeMasonry in Roxburgh etc., 1893.
Henery Heade. 1675. Inner Temple Library, London . In Ars Quatuor Coronatorum, volume xxi
Stanley. 1677. West Yorkshire Masonnic Librari. In West Yorkshire Masonic Reproductions, Freemason's Chronicle , 1893
Carson. 1677. E. T. Carson, Cincinnati . In Masonic Review (Cincinnati), 1890: in Freemasons' Chronicle, 1890.
Antiquity. 1686 Lodge of Antiquity, No. 2, London In Hughan's Old Charges, 1872.
Col. Clerke. 1686. Grand Lodge of England. In Freemason, 1888; in Conder's Hole Crafte, etc., 1894.
William Watson. 1687. West Yorkshire Masonic Library In Freemason, 1891; in West Yorkshire Masonic Reprints, 1891; by the Quatuor Coronati Lodge in 1895.
T. W. Tew. about 1680. West Yorkshire Masonic Library In Christmas Freemason, 1888; in West Yorkshire Masonic Reprints, 1889 and 1892
Inigo Jones about 1680. Worcestershire Masonic Library In Masonic Magazine, 1881; by the Quatuor Coronati Lodge in 1895.
Dumfries, No. 1 1675-1700 Dumfries Kilwinning Lodge No. 53, Scotland. In Smith's History of the Old Lodae of Dumfries, 1892
Dumfries, No. 2 1675-1700 Dumfries Kilwinning Lodge No. 53, Scotland . In Christmas Freemason, 1892; by Hughan 1892
Beaumont. 1675-1700 Prov. G. Lodge, West Yorkshire. In Freemasons 1894.
Dumfries, No. 3 1675-1700. Prov. G. Lodge, West Yorkshire. In Smith's History of the Old Lodge of Dumfries 1892
Hope. 1675-1700. Lodge of Hope, No. 302 Bradford, Yorkshire. In Hughan's Old Charges. 1872: in West Yorkshire Masonic Reprints, 1892
39.T. W. Embleton. 1675-1700 West Yorkshire Masonic Library . In Christmas Freemason, 1889 - in West Yorkshire Masonic Reprints, 1893.
York, No. 5 about 1670 . York Lodge, No. 236 . In Masonic Magazine, 1881; in Ancient York Masonic Constitutions, 1894
York, No. 6 1675-1700 York Lodge, No. 236. In Masonic Magazine, 1880- in Ancient York Masonic Constitutions, 1894
Colne, No. 1 1675-1700 Royal Lancashire Lodge, No.116, Colne, Lancashire. In Christmas Freemason, 1887.
Clapham about 1700. West Yorkshire Masonic Library. In Freemason, 1890; in West Yorkshire Masonic Reprints, 1892.
Hughan. 1675-1700 West Yorkshire Masonic Library. In West Yorkshire Masonic Reprints, 1892 in Freemason, 1892 and 1911
Dauntesey. about 1690. R. Dauntesey, Manehester. In Keystones Philadelphia, 1886.
Harris, No. 1. about 1690. Bedford Lodge, No. 157 London . In Freemasons' Chronicle, 1882.
David Ramsey. about 1690. The Library, Hamburg. In Freemason, 1906.
Langdale. about 1690. G. W. Bain. Sunderland. In Freemason, 1895
H. F. Beaumont. 1690 . West Yorkshire Masonic Library . In Freemason, 1894; in West Yorkshire Masonic Reprints, 1901.
Waistell 1693. West Yorkshire Masonic Library. In West Yorkshire Masonic Reprints, 1892.
York, No. 4. 1693 York Lodge, No. 236 In Hughan's Masonic Sketches and Reprints, 1871; in Ancient York Masonic Rolls, 1894.

Thomas Foxeroft. 1699. Grand Lodge of England In Freemason, 1900
Newcastle College Roll. about 1700. Neweastle College of Rosicrucians. By F. F. Schnitger in 1894
John Strachan. about 1700. Quatuor Coronati Lodge, No.2076. In the Transactions of the Lodge of Research 1899-1900
Alnwick. 1701. Formerly Edwin T. Turnbull Alnwick, now Newcastle College ./. In Hughan's Masonic Sketches and Resprints, 1871, and Old Charges, 1872,
by the Newcastle College of Rosicrucians in 1895
York, No. 2 . 1704 . York Lodge, No. 238 . In Hughan's Masonic Stsetches and Reprints, 1871; in Ancient York Masonic Rolls, 1894.
Scar borough . 1705. Grand Lodge of Canada .In Philadelphia Mirror arusKeystoree, 1860; in Canadian Masonic Record, 1874; in Masonic Magazine, 1879- by the Quatuor Coronati Lodge in 1894; in Ancient York Masonic Rolls, 1894
Wallace Heaton .1695-1715. Grand Lodge of England. In Masonic Record, London, July, 1927.
Colne, No. 2 1700-25 Royal Lancashire Lodge, No. 116, Colne, Lancashire. Has not been reproduced
Papworth about 1720 W. Papworth, London In Hughan's Old Charoes, 1872
Macnab 1722 West Yorkshire Masonic Library. In West Yorkshire Masonic Reprints, 1896.
Haddon. 1723 J. S. Haddon, wellington. ln siughan's Old Charges, 1895.
Phillipps, No. 3.. 1700-25. Rev. J. E. A. Fenwick, Cheltenham By the Quatuor Coronati Lodge in 1894
Dumfries, No. 4 1700-25 Dumfries Kilwinning Lodge,No. 53, Scotland. In Ars Quatuor Coronatorum, volume v, 1893.
Cama . 1700-25 . Quatuor Coronati Lodge, No.2076, London. By the Quatuor Coronati Lodge in 1891.
Songhurst about 1725. Quatuor Coronati Lodge, No. 207G, London. Has not been reproduced.
Spencer 1726. E. T. Carson, Cincinnati.. In Spencer's Old Constitutions, 1871.
Tho. Carmick . 1727. P. F. Smith, Pennsylvania. In Ars Quatuor Coronatorum, volume xxii,1909.
Woodford. 1728. Quatuor Coronati Lodge, No.2076, London . A copy of the Cooke Manuscript.
Supreme Council.. 1728. Supreme Council, 33 , London. A copy of the Cooke Manuscript
Gateshead . about 1730. Lodge of Industry, No. 48,Gateshead, Durham./. In Masonic Magazine, 1575
Rawlinson .1725-50 . Bodleian Librara, Oxford..ln Freemasons' Monthly Magazine, 1855- in Masonic Magazine, 1876- in Ars Quatuor Coronatorum, volume xi, 1898
Probite. about 1736.Probity Lodge, No. 61, Halifax, Yorkshire. In Freemason, 1886, in West Yorkshire Masonic Reprints, 1892.
Levander-York . about1740. F. W. Levander, London. In Ars QuaJuor CororLatorum, volume xviii, 1905.
Thistle Lodge . 1756..Thistle Lodge, No. 62, Dumfries, Scotland . Has not been reproduced.
Melrose, No. 3. 1762. Melrose Saint John, No.1 his, Scotland . Has not been reproduced.
Crane, No. 1. 1781. Cestrian Lodge, No. 425,Chester. In Freemason, 1884.
Crane, No. 2. 1770-1800. Cestrian Lodge, No. 425,Chester. In Freemason, 1884.
Harris No. 2. about 1781. British Museum. By the Quatuor Coronati Lodge in 1892.
Tunnai. about 1828 . Quatuor Coronati Lodge, No. 2076, London. Has not been reproduced.
Wren . 1852 . Unknown.. In Masonic Magazine, 1879.

There are a number of manuscripts not included in the above list but which will be found under their respective titles elsewhere in this Encyclopedia. Some of these manuscripts are known only by copies or by references of one kind or another in various documents and publications. Of these we may here enumerate the Wilson, Nos. 1 and 9, of either the sixteenth or seventeenth century; the Dermott and Morgan of the sixteenth century; the York, No. 3, Doctor Plot, Supreme Council, No. 1, Hargrove, Masons Company, Roberts, Briscoe, Baker, Colc, Dodd, of probably the seventeenth century, and the Batty Langley and the Krause of the eighteenth.

*MARCHESHVAN

The second month of the Jewish civil year. It begins w ith the new moon in November, and corresponds, therefore, to a part of that month and of December.

*MARCONIS, GABRIEL MATHIEU

more frequently known as De Negre, from his dark complexion, was the founder and first Grand Master and Grand Hierophant of the Rite of Memphis, brought by Sam'l Honis, a native of Cairo, from Egypt, in 1814, who with Baron Dumas and the Marquis de la Rogne, founded a Lodge of the Rite at Montauban. France, on April 30, 1815, which was closed March 7, 1816. In a work entitled The Sanctuary of Memphis, by Jacques Etienne Marconis, the author presumptively the son of G.
M. Marconis who styles himself the founder of the Rite of Memphis, thus briefly gives an account of its origin: „The Rite of Memphis, or Oriental Rite, was introduced into Europe by Ormus, a seraphic priest of Alexandria and Egyptian sage, who had been converted by Saint Mark, and reformed the doctrines of the Egyptians in accordance with the principles of Christianity. The disciples of Ormus continued until 1118 to be the sole guardians of ancient Egyptian wisdom, as purified by Christianity and Solomonian science. This science they communicated to the Templars. They were then known by the title of Knights of Palestine, or Brethren Rose Croix of the East. In them the Rite of Memphis recognizes its immediate founders."
The above, coming from the Grand Hierophant and founder, should satisfy the most scrupulou6 as to the conversion of Ormus by Saint Mark, and his then introducing the Memphis Rite. But Marconis continues as to the main object and the underlying intention of his Rite: The Masonic Rite of Memphis is a combination of the ancient mysteries; it taught the first men to render homage to the Deity. Its dogmas are bared on the principles of humanity; its mission is the study of that wisdom which serves to discern truth; it is the beneficent dawn of the development of reason and intelligence; it is the worship of the qualities of the human heart and the impression of its aces: in fine, it is the echo of religious toleration. the union of all belief, the bond between all men, the symbol of sweet illusions of hope, preaching the faith in God that saves, and the charity that blesses.
We are further told by the Hierophant founder that: The Rite of Memphis is the sole depository of High Masonry the true Primitive Rite. the Rite par excellence
which has come down to us without any alteration, and is consequently the only Rite that can justify its origin and the combined exercise of its rights by constitutions the authenticity of which cannot be qu-

estioned. The Rite of Memphis. or Oriental Rite, is the veritable Masonic tree and all systems, whatsoever they be, are but detached branches of this institution, venerable for its great antiquity, and born in Egypt. The real deposit of the principles of Freemasonry, written in the Chaldee language. is preserved in the sacred ark of the Rite of Memphis and in part in the Grand Lodge of Scotland at Edinburgh, and in the Maronite Convent on Mount Lebanon.... Brother Marconis de Negre, the Grand Hierophant, is the sole consecrated depositary of the traditions of this Sublime Order.

The above is enough to reveal the character of the father and reputed son for truth, as also of the institution founded by them, which, like the firefly, is seen now here, now there, but with no steady beneficial light (see Memphis, Rite of).

*MARCONIS, JACQUES ETIENNE

MARCONIS DE NÉGRE JACQUES - ETIENNE Born at Montauban, January 3, 1795; died at Paris, November 21, 1868 (see the preceding article, also Memphis, Rite of).

*MARDUK

A victorious warrior-god, described on one of the Assyrian clay tablets of the British Museum, who was said to have engaged the monster Tiamat in a cosmogonic struggle. He was armed with a namzar, grappling-hook; ariktu, lance; shibbu, lasso; qashtu, bow; zizpau, club; and kabab, shield, together with a dirk in each hand.

*MARIA ORDER

A Norwegian secret society exclusively for women. The avowed purpose is to bind the members in a strong faithful body, to improve the consciousness of self, and to use familiar symbols for the furtherance of common ideals. The Freemasonry of Norway has had a friendly attitude toward this organization which was started officially in January, 1917, when the first Lodge was consecrated in Christiania; the second was dedicated in Bergen in April, 1922, and the third in Stavenger, in October, 1924. above translated from the Norwepan, for Palmer Templegram, Milwaukee, Wisconsin, March, 1925.

*MARIA THERESA

Empress of Austria, who showed great hostility to Freemasonry, presumably from religious leanings and advisers. Her husband was Francis I, elected Emperor of Germany in 1745. He was a zealous Freemason, and had been initiated at The Hague in 1731, at a Special Lodge, at which Lord Chesterfield and Doctor Desaguliers were present. He was raised at Houghton Hall, the same year, while on a visit to England. He assisted to found the Lodge Drei Kanonen, at Vienna, constituted in 1742. During the forty years' reign of Maria Theresa, Freemasonry was tolerated in Vienna doubtless through the intercession of the Emperor. It is stated in the Pocket Companion of 1754, one hundred grenadiers were sent to break up the Lodge, taking twelve prisoners, the Emperor escaping by a back staircase. He answered for and freed the twelve prisoners. His son, Emperor Joseph, inherited good--will to Freemasonry. He was Grand Master of the Viennese Freemasons at the time of his death.

*MARK

The appropriate jewel of a Mark Master. It is made of gold or silver, usually of the former metal, and must be in
the form of a keystone. On the obverse or front surface, the device or Mark selected by the owner must be engraved within a circle composed of the following letters: H. T. W. S. S. T. K. S. On the reverse or posterior surface, the name of the owner, the name of his Chapter, and the date of his advancement, may be inscribed, although this is not absolutely necessary. The Mark consists of the device and surrounding inscription on the obverse. The Mark jewel, as prescribed by the Supreme Grand Chapter of Scotland, is of mother-of-pearl. The circle on one side is inscribed with the Hebrew letters fast n, and the circle on the other side with letters containing the same meaning in the vernacular tongue of the country in which the Chapter is situated, and the wearer's mark in the center. The Hebrew letters are the initials of a Hebrew sentence equivalent to the English one familiar to Mark Masons. It is but a translation into Hebrew of the English mystical sentence.

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

This Mark is not a mere ornamental appendage of the Degree, but is a sacred token of the rites of friendship and brotherly love, and its presentation at any time by the owner to another Mark Master, would claim, from the latter, certain acts of friendship which are of solemn obligation among the Fraternity. A Mark thus presented, for the purpose of obtaining a favor, is said to be pledged; though remaining in the possession of the owner, it ceases, for any actual purposes of advantage, to be his property; nor can it be again used by him until, either by the return of the favor, or with the consent of the benefactor, it has been redeemed; for it is a positive law of the Order, that no Mark Master shall „pledge his Mark a second time until he has redeemed it from its previous pledge. „ By this wise provision, the unworthy are prevented from making an improper use of this valuable
token, or from levying contributions on their hospitable Brethren.

Marks or pledges of this kind were of frequent use among the ancients, under the name of tessera hospitals and arrhabo. The nature of the tessera hospitalis, or, as the Greeks called it, XuSoXor, cannot be better described than in the words of the Scholiast on the Medea of Euripides (v 613), where Jason promises Medea, on her parting from him, to send her the symbols of hospitality which should procure her a kind reception in foreign countries. It vas the custom, Eays the Scholiast, when a guest had been entertained, to break a die in two parts, one of which parts was retained by the guest, so that if, at any future period he required assistance, on exhibiting the hroken pieces of the die to each other, the friendship was renewed. Plautus, about two hundred years before Christ, in one of his comedies, gives us an exemplification of themanner in which these tesseToe or pledges of friendship were used at Rome, whence it appears that

the privileges of this friendship were extended to the descendants of the contracting parties. Poenulus is introduced, inquiring for Agorastocles, with whose family he had formerly exchanged the tessera.
Ag. Siquidem Antidimarchi quaeris adoptatitium. Ego sum ipsus quem tu quaeris.
Poen. Hem! quid ego audio?
Ag. Antidamae me gnatum esse.
Poen. Si its est. tesseram Conferre Ei vis hospitalem, eccam, attuli.
Ag. Agedum huc ostende; est par probe; nam habeo domum.
Poen. O mi hospes, salve multum; nam mihi tuus pater Pater tuus ergo hospes, Antidamas fuit:
Haec mihi hospitalis tessera cum illo fuit. Poenuul., acs. v, sc. 2, rer. 85.
Ag. Antidimarchus' adopted son, If vou do seek, I am the vers man. Poen. Ah! Do I hear aright?
Ag. I am the son oi old Antidamus.
Poen. If so, I pray you Compare with me the hospitable die I've brought this with me.
Ag. Prithee, let me see it.
It is, indeed, the very counterpart of mine at home.
Poen. All hail, my welcome guest Your father was my guest, Antidamus.
Your father was my honored guest, and then This hospitable die with me he parted.
These tesseroe, thus used, like the Mark Master's Mark, for the purposes of perpetuating friendship and rendering its union more sacred, were constructed in the following manner: they took a small piece of bone, ivory, or stone, generally of a square or cubical form, and dividing it into equal parts, each wrote his own name, or some other inscription, upon one of the pieces; they then made a mutual exchange, and, lest falling into other hands it should give occasion to imposture, the pledge was preserved with the greatest secrecy, and no one kneu the name inscribed upon it except the possessor.
The primitive Christians seem to have adopted a similar practice, and the tessera was carried by them in their travels, as a means of introduction to their fellow Christians. A favorite inscription with them were the letters II. T. A. II., being the initials of Father, Son, and Holy Ghost. The use of these tessarae, in the place of written certificates, continued, says Doctor Harris (Dissertations on the Tesserae Hospitalis), until the eleventh century, at which time they are mentioned by Burchardus, Archbishop of Worms, in a visitation charge.
The arrhabo was a similar keepsake, formed by breaking a piece of money in two. The etymology of this word shows distinctly that the Romans borrowed the custom of these pledges from the ancient Israelites,
for it is derived from the Hebrew arabon, meaning a pledge.
With this detail of the customs of the ancients before us, we can easily explain the well-known passage in Revelation ii, 17: „To him that overcometh will I give a white stone, and in it a new name written, which no man knoweth saving he that receiveth it." That is, to borrow
the interpretation of Harris, „To him that overcometh will I give a pledge of my affection, which shall constitute him my friend, and entitle him to privileges and honors of which none else can know the value or the extent." The White Storze of Revelation ii, 17, has been understood as perhaps referring to the Tessara Gladiatoria given to the victor in the arena.

*MARKHAM, EDWIN

Poet, born at Oregon City, Oregon, April 23, 1852, initiated, passed and raised in Acacia Lodge, No. 92, at Coloma, California, was in 1924 nominated in the Grand Lodge of Oregon for the position of Poet Laureate of the United States. Brother Markham has been farmer, sheep-herder, blacksmith, and superintendent of public schools. His splendid poem, The Man with the Hoe, made him internationally famous in 1899 though he already had written verses for years and has published books of poetry, essays, and other works.

*MARK MAN

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

*MARK MASTER

The Fourth Degree of the American Rite. The traditions of the Degree make it of great historical importance, since by them we are informed that by its influence each Operative Mason at the building of the Temple was known and distinguished, and the disorder and confusion which might otherwise have attended so immense an undertaking was completely prevented. Not less useful is it in its symbolic signification. As illustrative of the Fellow Craft, the Fourth Degree is particularly directed to the inculcation of order, regularity, and discipline. It teaches us that we should discharge all the duties of our several stations with precision and punctuality; that the work of our hands and the thoughts of our hearts should be good and true not unfinished and imperfect, not sinful and defective but such as the Great Overseer and Judge of heaven and earth will see fit to approve as a worthy oblation from his creatures.
If the Fellow Craft's Degree is devoted to the inculcation of learning, that of the Mark Master is intended to instruct us how that learning can most usefully and judiciously be employed for our own honor and the profit of others. And it holds forth to the desponding the encouraging thought that although our motives may sometimes be misinterpreted by our erring fellow mortals, our attainments be underrated, and our reputations be traduced by the envious and malicious, there is one, at least, who sees not with the eyes of man, but may yet make that stone which the builders rejected, the head of the corner. The intimate connection then, between the Second and Fourth Degrees of Freemasonry, is this, that while one inculcates the necessary exercise of all the duties of life, the other teaches the importance of performing them with systematic regularity. The true Mark Master is a type of that man mentioned in the sacred parable, „Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matthew

xxv, 21).
In America, the Mark Master's is the first Degree given in a Royal Arch Chapter. Its officers are a Right Worshipful Master, Senior and Junior Wardens, Secretary,
Treasurer, Senior and Junior Deacons, Master, Senior and Junior Overseers The Degree cannot be conferred when less than six are present, who, in that case, must be the first and last three officers above named. The working tools are the Mallet and Indenting Chisel, which see. The symbolic color is purple. The Mark Master's Degree is now given in England under the authority of the Grand Lodge of Mark Masters, which was established in June, 1856 and is a Jurisdiction independent of the Grand Lodge. The officers are the same as in America, with the addition of a Chaplain, Director of Ceremonies, Assistant Director, Registrar of Marks, Inner Guard or Time Keeper, and two Stewards. Master Masons are eligible for initiation. Brother Hughan says that the Degree is virtually the same in England, Scotland, and Ireland. It differs, however, in some respects from the American Degree. In a letter to the Masonic Home Journal, Louisville, Kentucky (see Proceedings, Grand Chapter, Royal Arch Masons, Michigan, 1920), Companion Alfred A. A. Murray offers the following note to correct an error relating to the Mark Degree in Scotland
As regards the Mark Degree itself it was not worked in the Fellow Craft Lodges, but there were really two Degrees, namely, that of Mark Man, which was given to a Fellow Craft, and that of Mark Master, which was given to a Master Mason. The Degree of Mark Man was worked down to within fifty years ago by various Craft lodges, and given to Fellow Crafts. The Degree of Mark Master was conferred as a separate Degree in the same way as the Royal Arch, and was expressly cut off by the Grand Lodge of Scotland, about 1800, in the same way that the Royal Arch and the Temple were cut off. Before that date they used to be worked by an inner circle of the Lodge as a sort of side issue not under the Grand Lodge of Scotland at all. The Royal Arch and the Temple wore, after 1800, organized as governing Bodies, and then the Mark Master Degree was taken under the sole control of the Supreme Grand Chapter, and continued so ,til, as I say, about fifty years ago, then an agreement was made between the Grand Lodge and the Supreme Chapter that
the two Degrees of Mark Man and Mark Master were to be amalgamated, and were to be conferred under the authority of either Body but only upon Master Masons. It is wise to get a clear statement made upon this point, because I observe a very large amount of mistaken information is being granted from time to time, which is derived from conuson. of thought and want of knowledge, and results roanetunes in mistaken action.
Brother W. J. Hughan (Trestle Board, California, volume xxnii, No. 4, October, 1919) wrote:
During the centuries which immediately preceded the establishment of the premier Grand Lodge of England and the World, the mark was directly connected with operative and speculative Freemasonry, and from time immemorial, it has been the custom for the skilled Craftsman to chisel his distinctive Mark on the stones he fashioned, so as to indicate his workmanship. It is this fact that differentiates the Mark Degree from all other ceremonies additional to the first three, and justified the formation of the Mark Grand Lodge, nearly fifty years ago, so as to take under its wing those lodges which worked with interesting and suggestive ceremony the English Craft agreement excluding it from the formally recognized series, according to the Articles of Union of A.D. 1813-4.
The antiquity of Mark Masonry cannot be doubted. Operatively considered and even speculatively, it has enjoyed special prominence for centuries; records of the custom being followed by speculative Brethren, according to existing records, dating back to 1600, in which year, on June 8, „Ye principal warden and chief master of maisons, Wm. Schaw, master of work to ye Kingis Maistie," met members of the Lodge of Edinburgh-- now No. 1--at Holyrood House, at which meeting the Laird of Auchinleck was present, and attested the Minutes of the Assembly by his Mark as did
the Operatives, in accordance with the Schaw Statutes of December 28, 1598, which provided: „That the day of reassauying, or receiving, of said fallow of craft or master be ord'lie buikit and his name and Mark insert in the said buik."
That theoretical Masons selected their Marks just as the Operatives did. during the seventeenth century is abundantly manifest, by an examination of the old Scottish records of that period. One of the most noteworthy instances out of many is the Mark Book of the Lodge of Aberdeen--now No. 1 tri-which started in 1670 A.D., and is signed by forty-nine members, all of whom but two have their Marks inserted opposite their names.
The Master of the ‚Honorable Lodge of Aberdeen' in that year was Harrie Elphingston, Tutor of Airth and Collector of the King's Customs, and only a fourth part of the members were Operative Masons, the roll of Brethren including the Earl of Findlater, the Earl of Dumferline, Lord Pitsligo, the Earl of ‚Errolle, a professor of mathematics, several ministers, doctors and other professional men and tradesmen, such as wrights, or carpenters, plaiters, glaziers, ete. The names of the apprentices were entered in another list, the Marks chosen by such being evidently similar to the fathers in several instances (see Marks of the Craft).
When the special and elaborate ceremony, with a distinctive legend, was first used it is not possible to decide, but probably about the middle of the eighteenth century, soon after the arrangement of the Royal Arch as a separate Degree. The oldest preserved records date from the year 1769, and there is no lack of evidence as to the observance of the custom in Speculative Lodges during that century and later either in separate Lodges or under the wing of the Royal Arch. The Mark continued to be worked in England as an unauthorized ceremony until the year 1856, when the Mark Grand Lodge was founded and has proved a conspicuous success, having ultimately secured the support of all the , time immemorial , and other Lodges in the country, besides having warranted several hundreds of Lodges to work the Degree in England and the Colonies and dependencies of the British Crown.
The ceremony is very popular, especially in North America, and is recognized by all Grand Chapters of Royal Arch Masons there and elsewhere, excepting in England. The Grand Lodge of Ireland includes it with the additional Degrees belonging to the other Masonic Grand Bodies recognized in it and acting in union with it, and
the Grand Lodge of Scotland authorizes the Mark to

be conferred on Master Masons. and the secrets only to be communicated in presence of those who have taken the step in a Lodge entitled to grant it. The Mark Grand Lodge in recent years has incorporated the Mark Man with the Mark Master; and wisely so, as it was the former that was conferred on yellow Crafts, and the latter on Master Masons during the eighteenth century.

*MARK MASTER'S WAGES

Companion George W. Warvelle commented thus upon the longestablished custom of a penny a day paid as the wages of a Mark Master:

This ridiculously low wage scale seems to have been the work of the early American Titualists. I have in my possession two old English rituals, of Mark Man and Mark Mason, in both of which there is a specification of wages. In the former the rate was , nine shekels, equal to one pound, two shillings, six pence of our money,' and in the latter it gas ,twenty-five shekels, equal to three pounds, two shillings, six pence of our money.' What the present rate may be in England I am unable to say, but no Englishman would work for the beggarly stipend paid in the American Mark Lodges. I am inclined to believe, however, that our English Brethren have fixed these abnormally high prices to make up for the actual wages formerly paid in England to the Operative Craft. As late as the year 1689 the wages of Freemasons were prescribed by law at one shilling and four pence a day.

To demand more subjected them to severe penalties. In fact, it was really the passing of restrictive laws commencing say, about 1356, that led to the present speculative institution, and Masonic scholars of eminence assign the year 1424 as the cessation of English Freemasonry as a strictly operative association (from Tyler Keystone, Michigan, December, 1914) .

*MARK OF THE CRAFT, REGULAR

In the Mark Degree there is a certain stone which is said, in the instructions, not to have upon it the regular mark of the Craft. This expression is derived from the following tradition of the Degree. At the building of the Temple, each workman placed his own mark upon his own materials, so that the workmanship of every Freemason might be readily distinguished, and praise or blame be justly awarded. These marks, according to the lectures, consisted of mathematical figures, squares, angles, lines, and perpendiculars, and hence any figure of a different kind, such as a circle, would not be deemed „the Regular Mark of the Craft." Of the three stones used in the Mark Degree, one is inscribed with a square and another with a plumb or perpendicular, because these were marks familiar to the Craft; but the third, which is inscribed with a circle and certain hieroglyphics, was not known and was not, therefore, called regular (see also Marks of the Craft).

Companion Alfred A. A. Murray, submitted a Memorandum in 1919 to the Supreme Grand Royal Arch Chapter of Scotland, which was in part as follows:

A clear statement has frequently been requested as to the exact rules governing the form of Marks. In particular, a prominent Chapter has specially asked to be provided with a definite rule. In consequence the following Memorandum was submitted to Supreme Grand Committee for the purpose of information so that they might consider the subject and, if so advised, give an official ruling on the meaning of the Committee on Marks, and in the interval the Memorandum has been revised and corrected.

In Ireland there are no definite rules, and the Marks are accepted just as they are sent in. No attention is paid practically to the matter, and not one Mark Mason in twenty adopts a Mark of any kind. Those who do frequently select designs quite unsuitable for the purpose, such as crests or monograms, but they are all registered in Grand Chapter books without question.

I am informed that by a resolution of the Grand Mark Lodge of England, on 14th December, 1864, the regulation confining Speculative Masons' Marks to any specified number of points was abrogated. But straight lines are imperative.

In America, so far as can be ascertained, there is no rule specifying what should be selected as a Mark, this being left entirely to the candidate himself to determine,

The Grand Lodge of Scotland has never, so far as can be ascertained, laid down any rule whatever, and disclaims any responsibility for any ritual on the subject.

The way, therefore, appears to be quite open to this Committee to suggest a definite ruling for themselves and to let others follow it or not as they choose. The instructions as they stand at present substantially consist of a direction that any Mark adopted by a candidate and member must consist of any number of odd points connected by lines, with the exception of one special figure containing three points. The old manuscript copy of the working, in the possession of Supreme Grand Chapter, says, „3, 5, 7, 9 or 11 points joined together to form any figure they please except, etc." It may be interesting to add, in parenthesis, that according to the old independent Yorkshire working early last century, the members present had also to be 3, 5, 7, 9, etc., and the fee was „one mark, Is lHd., neither more nor less."

The theory held by some is that the Mark was, and is still supposed to be, made by the workman with the edge of a chisel, not by its corner point, so that each stroke therefore will make nothing but a straight line. This would apply to the Mark on the blade of the chisel, but I should rather think the Mark cut on a stone would be made by a pointed chisel, and therefore that so far it would be conveniently possible to form a curved figure. As the Mark was reproduced on the hewn stones, it should have been the same as that which was struck on the blade of the Mason's own tools to identify them in the boxes, or when returned from sharpening, or for any other necessary purposes. While the actual wording of the instructions do not expressly say straight lines this is commonly understood to be implied.

The old ritual of Chapter Esk, No. 42, however, expressly says, „straight or curved lines." There may be others giving the same reading. Among the Operative Masons

of Scotland for centuries genuine curved Marks are by no means unknown, but are very few. For instance, at Fortress Cathedral out of 265 Marks there is only one with curved lines--representing a vessel. A heart is also an emblem not uncommon. But, on the whole, out of the many thousand specimens from the thirteenth century downwards, it is almost unusual to find a Mark with curved lines. The Speculative Masons are lineal descendants of the Operative Craft, though not the only branch, and theoretically they are subject to the same rules of work and interpretation as the Body

from which they sprang.

The first question which arises is as to the regulation about the number of points. This regulation may hold with the present speculative systems, but it has nothing whatever to do with King Solomon's Temple, where not a single Mason's Mark has ever been found. Indeed there are no Mason's Marks on any known historic and ancient Jewish building, or at least if so I am not aware of it. The story about a Mark of approval made by an equilateral triangle and about juxtaposition Marks is apocryphal. The regulation has no sanction or foundation in the practice of the Operative Craft. No system of counting will ever prove that such a rule existed operatively. Numberless specimens prove the contrary.

There used to be a story current in the Craft some thirty years ago that there was a distinction between the Mark of a Fellow of Craft and that of a Master Mason, the former having an even number of points and the latter an odd number. The idea was a fad of some theorists and had no foundation in fact, except that when the agreement between the Grand Lodge of Scotland and the Supreme Grand Chapter of Scotland regarding the Mark Degree was entered into, it evidently ignored the fact that the Stark Man and the Mark Master were two separate Degrees--the former worked after the second Degree and the latter after the third. But the Mark was chosen by the Mark Man, and the indiscriminate use of any number of Points for a Mark, odd or even, is therefore, according to the basis of the theory mentioned, correct. Incidentally. it may be added that the part of our present ritual referring to the infliction of the penalty is incorrectly expressed. It was the Entered Apprentice who
suffered. because he had no Mark to present, not the Fellow Craft who presented his own Mark. It is absurd to suppose that he suffered because he used the triangle instead of his proper Mark.

The American ritual I have seen solves this difficulty by making the Mark Master present and withdraw his hand in a different way to that of his workmen. Assuming, however, that the rule according to the ritual is to be observed, a difficulty arises as to what precisely is meant by a point which has to be counted.

The instruction is that the Mark must have a certain number of odd points connected by straight lines. Now every straight line consists of an innumerable number of points. Logically, therefore, the definition means and implies that every point in a straight line is not to be counted solely because it is in that line. Any point to be counted must be Selected for some other reason. Now, according to the definition it is quite clear that the end points of a straight line must be and are intended to be counted because they are the points which are connected by a straight line. It is therefore beyond question that any point which is the beginning, or ending, of one or more straight lines must be a point to be counted according to the rules of the Degree.

The difficulty arises as to the counting when two straight lines intersect, or rather when they not merely intersect but cross one another. In such a case is the point of intersection a point within the meaning of the instructions for the Degree? Varying opinions have for the past half- century been held among Freemasons about this, but the old records rather support the rule that a mere intersection or crossing does not constitutes a point. The point is and must be the end of a line and not merely a part of it in the middle.

In the petition to Lodge Mother Kilwinning in 1677 on which the Warrant to Lodge Canongate Kilwinning was granted, nine out of the twelve petitioners append their Marks. They are all composed of straight lines connected together. If crossings are not counted, there were eight even and one odd. If crossings are counted, there were three even and six odd. one of them was even and had
no crossing point. In the first Minute-Book of the Lodge of Edinburgh, if crossings are not counted, about two-thirds of the Marks are odd and the remaining one-third even. If crossings are counted, there is a slight preponderance of odd points. Robert Burns' Mark had eleven points, but if the crossing is counted it had twelve.

In the Mark Book of Chapter Edinburgh for the first fifty years or so, if crossings are not counted, there are thirty- three odd and forty even. If crossings are counted, the same proportion remains. But one hundred and thirty- four out of two hundred and thirty-three Marks transgress the rules that straight lines only must be counted. The use of curved lines has, however, in this case ceased for several decades. As in the case of the Roman Eagle Lodge, when the Mark Degree was intro duced in 1785, a large number of the transgressing Marks are not Marks at all, but representations of Masonic symbols and emblems such as the hive, the irradiated sun, the ladder, the skull and cross-bones, the heart, and so on. There are Jewish and other letters, a hand grasping an arrow, or a sword, or a pen, or a musket. There is a horse vaulting a gate, and a lion passant, a clam shell a stag's head, a man in the moon, a harp, the Volume of the Sacred Law, an irradiated star, and a laurel branch, etc., all drawn illustratively. There are also several Marks with points alone and no lines at all. There are also instances of, say, a shield with a triangle or a cross, or some entirely separate figure within it Latterly, it is only too common to find puerile attempts to combine initials. To sum up, the main points for decision are:

Whether a point--a mere dot--can be counted if it is shown alone and not as part of a line.

Whether a point means the end of a separate and distinct line or a free salient angle.

Whether the lines must be straight or may be curved.

Whether the lines must all be connected or whether they may he disconnected as, for example, a triangle within a shield, or dots or a small or large circle.

Whether the points must be odd in number.

Whether in this case a crossing point must be counted.

Whether in the same ease n crossing point need not be counted unless desired, and, if one is counted, must all in the same figure be counted.

Whether the points may be odd or even in number.

In this case it is not necessary to trouble about crossing points, because they can make no difference to the ultimate result

As a closing remark it ought to be added that, looking at the number of different Marks required for the large number of members now being admitted, if any mere point of intersection is allowed to be counted it will make it greatly easier to multiply the available number of possible Marks. If such a point of mere intersection is not to be counted and is ruled out, the number of available Marks with a reasonable number of lines will be cut down probably by one-fourth. This is admittedly an argument ad conrenientiam, but in certain eases expedience rises to the height of

principle. The rule suggested is simply that ah Marks in future must be composed of straight lines joined together, and the counting of points be discontinued. If this rule be adopted no further question can apparently arise, and the simplicity of the rule is greatly in its favour. It would involve, however, that the ritual should be subject to a slight correction to bring it into conformity with the rule, but this can easily be done. Further information will be found in Doctor Mackay's revised History of Freemasonry, some sixty-five items being indexed. Many valuable references to the subject are in the Appendix to the Proceedings (Grand Chapter, Royal arch Masons, Michigan, 1920), contributed by Companion Charles A. Conover, General Grand Secretary. Additional references are in a paper read by Professor George Godwin, Royal Institute of British Architects, 1868; four articles by John E. Dove, Builder, London, April 4 and 18, June 6, and July 11, 1863, also a paper on Masonry and Masorls Marks, Brother T. Hayter Lewis, Transactions, Quatuor Coronati Lodge (volume iii, 1890).

*MARK TWAIN

The pen name of Samuel Langhorne Clemens, famous American humorist, born November 30, 1835, at Florida, Missouri. He petitioned Polar Star Lodge No. 79 of St.
Louis under date of December 26, 1860, as follows:
The subscriber, residing in Saint Louis, of lawful age and by occupation a Pilot, begs leave to state that unbiased by friends and uninfluenced by mercenary motives he freely and voluntarily offers himself as a candidate for the mysteries of Masonry and that he is prompted to solicit this privilege by a favorable opinion conceived of the Institution, a desire of knowledge and sincere wish of being serviceable to his fellow creatures. Should his petition be granted he will cheerfully conform to all the ancient established usages and customs of the Fraternity.
Recommended by John M. Leavenworth, Tom Moore.
Committee: H. T. Taylor, Defreiz, Wannall.
(Signed) Sam L. Clemens.
The petition was received on the same day and the Committee made a favorable report February 18, 1861. He was Initiated May 22, 1861, Passed, June 12, 1861, and Raised July 10, 1861. On June 12, he paid the Lodge $20 cash and made a further payment of $10 on July 10. During a trip that he made to Palestine he sent his Lodge at St. Louis a mallet accompanied by the following memorandum:
This Mallet is of Cedar cut in the Forest of Lebanon, whence Solomon obtained the Timbers for the Temple. The handle was cut by Brother Clemens himself from a cedar planted just outside the walls of Jerusalem by Brother Godfrey DeBoullion, the first Christian Conqueror of that City, nineteenth of July, 1099.
This gavel in its present form was made at Alexandria Egypt, by order of Brother Clemens.
From Brother Sam'l L. Clemens (Mark Twain)
to J. H. Pottenger, M.D. March 25, 1868
Presented to Polar Star Lodge No. 79
By J. H. Pottenger, W. M. April 8, 1868.
In 1869 he asked for a dimit but this is not known to have ever been presented to any Lodge. Mark Twain has many racy books of travel and adventure, as well as a number of humorous autobiographical novels to his credit. He received the degree of Doctor of Literature from Oxford. For many years he was considered the most outstanding and popular American personality in the world of letters. During the later years of his life he was able to amass a considerable fortune although most of his life was harassed by a constant struggle against poverty. He died at Redding, Connecticut, on April 21, 1910.

*MARES OF THE CRAFT

In former times, Operative Masons, the Steinmetzen, or Stone Cutters, of Germany, were accustomed to place some mark or sign of their own invention, which, like the monogram of the painters, would seem to identify the work of each. They are to be found upon the cathedrals, churches, castles, and other stately buildings erected since the twelfth century, or a little earlier, in Germany, France, England, and Scotland. As Professor George Godwin has observed in his History in Ruins, it is curious to see that these marks are of the same character, in form, in all these different countries. They were principally crosses, triangles, and other mathematical figures, and many of them were religious symbols.
Specimens taken from different buildings supply such forms as are here illustrated.
The last of these is the well-known vesica pisces, the symbol of Christ among the primitive Christians, and the last but one is the Pythagorean pentalpha. A writer in the London Times (August 13, 1835) is incorrect in stating that these marks are confined to Germany, and are to be found only since the twelfth or thirteenth centuries. More recent researches have shown that they existed in many other countries, especially in Scotland, and that they were practiced by the builders of ancient times. Thus
Ainsworth, in his Travels (ii, 167), tells us, in his description of the ruins of Al-Hadhy in Mesopotamia, that „every stone, not only in the chief building, but in the walls and bastions and other public monuments, when not defaced by time, is marked with a character which is for the most part either a Chaldean letter or numeral."
Didron, who reported a series of observations on the subject of these Masons' Marks to the Comity Historique des Arts et Monuments of Paris, believes that he can discover in them references to distinct schools or Lodges of Freemasons. He divides them into two classes: those of the overseers, and those of the men who worked the stones. The marks of the first class consist of monogrammatic characters; those of the second are of the nature of symbols, such as shoes, trowels, mallets, etc.
A correspondent of the Freemasons Quarterly Revieto states that similar marks are to be found on the stones which compose the walls of the fortress of Allahabad, which was erected in 1542, in the East Indies. He says:
The walls are composed of large oblong blocks of red granite, and are almost everywhere covered by Masonic emblems which evince something more than mere ornament. They are not confined to one particular spot, but are scattered over the walls of the fortress, in many places as high as thirty or forty feet from the ground. It is quite certain that thousands of stones on the walls, bearing these Masonic symbols, were carved, marked and numbered in the quarry previous to the erection of the building.
In the ancient buildings of England and France, these marks are to be found in great abundance. In a communication, on this subject, to the London Society of Antiquaries, Professor George Godwin states that,

„in my opinion, these marks, if collected and compared might assist in connecting the various bands of operatives, who, under the protection of the Church--mystically united--spread themselves over Europe during the Middle Ages, and are known as Freemasons." Professor Godwin describes these marks as varying in length from two to seven inches, and as formed by a single line,
slightly indented, consisting chiefly of crosses, well-known Masonic symbols, emblems of the Trinity and of eternity, the double triangle, trowel, square, etc. The same writer observes that, in a conversation, in September, 18U, with a mason at work on the Canterbury Cathedral, he „found that many Masons, all who were Freemasons, had their mystic marks handed down from generation to generation; this man had his mark from his father, and he received it from his grandfather."

They're traced in lines on the Parthenon Inscribed by the subtle Greek
And Roman legions have carved them on Walls, roads and arch antique
Long ere the Goth, with vandal hand Gave scope to his envy dark
The Mason Craft in many a land Has graven its Mason Mark.
The obelisk old and the pyramids, Around which a mystery clings,-- The hieroglyphs on the coffin lids of weird Egyptinn kings,--
Syria. Carthage and Pompeii buried and strewn and stark,
Have marble records that will not die, Their primitive Mason Mark.
Upon column and frieze and capital, In the eye of the chaste volute--
On Scotia's curve, or an astrogal, ()r in triglyp's channel acute--
Cut somewhere on the entablature, Old oft, like a sudden spark, Flashing a light on a date obscure, Shines many a Mason Mark.
These Craftsmen old had a genial whim, That nothing could e'er destroy
With a love of their art that naught could dim, They toiled with a chronic joy;
Nothing was too complex to essay, In aught they dashed to embark;
They triumphed on many an Appian Way, Where they'd left their Mason Mark.
Crossing the Alps like Hannibal,
Or skirting the Pyranees
On peak and plain, in crypt and cell On foot or on bandaged knees,--
From Tiber to Danube, front Rhine to Seine, They needed no „letters of marque „;--
Their art was their passport in France and Spain, And in Britain their Mason Mark.
The monolith gray and Druid chair, The pillars and towers of Gael,
In Ogham occult their age they bear, That time can only reveal.
Live on, old monuments of the past, Our beacons through ages dark!
In primal majesty still you'll last Endeared by each Mason Mark.
--Anonymous.

*MARQUESAS ISLANDS

See Oceania

*MARROW IN THE BONE

An absurd corruption of a Jewish word, and still more absurdly said to be its translation. It has no appropriate signification in the place to which it is applied, but was once religiously believed in by many Freemasons, who, being ignorant of the Hebrew language, accepted it as a true interpretation. It is now universally rejected by the intelligent portion of the Craft.

*MARSEILLES, MOTHER LODGE OF

A Lodge was established in 1748, at Marseilles, in France, Thory says, by a traveling Freemason, under the name of Saint Jean d'Ecosse. It afterward assumed the name of Mother Lodge of Marseilles, and still later the name of Scottish Mother Lodge of France. It granted Warrants of its own authority for Lodges In France and in the Colonies.

*MARSHAL

An officer common to several Masonic Bodies, whose duty is to regulate processions and other public solemnities. In Grand Bodies he is called a Grand Marshal. In the American Royal Arch System, the Captain of the Host acts on public occasions as the Marshal. The Marshal's ensign of office is a baton or short rod. The office of Marshal in State affairs is very ancient. It was found in the court of the Byzantine emperors, and was introduced into England from France at the period of the conquest. Isis badge of office was at first a rod or verge, which was afterward changed to the baton, for, its an old writer has observed, Thinne, „the verge or rod was the ensign of him who had authority to reform evil in ware and in peace, and to see quiet and order observed among the people."

*MARSHALL, JOHN

Born in Virginia, September 24, 1755; died July 6, 1835. Secretary of State, 1800, then first Chief Justice of the United States, serving for thirty-four years, and had been an officer, lieutenant and then captain, in the American Revolution. He was a famous Freemason, a member of Lodge No. 13 at Richmond and instrumental with Edmund Randolph, Governor of Virginia, 1786, and also Grand Master, in establishing the two Lodges, Richmond No. 10, and Richmond Randolph No. 19, the latter Lodge performing the Masonic rites at Brother Marshall's funeral. He served as Deputy Grand Master of Virginia and from October 8, 1793, was Grand Master for two terms during which nine Communications were held (see Washington, the Man and the Mason, Charles H. Callahan, 1913, pages 961-9, and New Age, July, 1924).

*MARTEL

Charles Martel, or Charles the Hammer, born in 688, died in 741, although not actually King, was the ruler and reigned over France under the title of Mayor of the Palace. He was a notable soldier, defeating the Saracens at Poitiers in 732, and again in 737 driving them from Languedoc. Rebold (History, page 69) says that „at the request of the Anglo-Saxon lings, he sent workmen and Masters into England." The Operative Masons of the Middle Ages considered him as one of their patrons, and give the following account of him in their Legend of the Craft (see Grand Lodge Manuscript No. 1, Quatuor Coronati Lodge Reprints, volume iv).

Curious Crafts men walked about full wyde in Dyu's Countries some to learn more Craft and conning &

some to teach them that had but little conning and so yt befell that their was on Curious Masson that height Naymus grecus that had byn at the making of Solomons Temple & he came into fraunce anal there he taught the Science of masonry to men of fraunce And there was one of the Regal lyne of fraunce that height Charles Martell. And he was A man that Loved well such A Craft and Drew to this Naymus grecus and Learned of him the Craft And to Nippon him the (Chardges & ye mann's. And afterward by the grace of god he was elect to be liyng of fraunce.
And when he was in his Estate he took Masons and did help to make men Masons yt wear none & sett them A work and gave them both the Charges & mann's and good pay that he had learned of other Masons And confirmed them A Charter from yer to year to hold their assembly whear they boulder And cherish them right much And thus came the Craft into fraunce.

*MARTHA

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

*MARTINISM

The Rite of Martinism, called also the Rectified Rite, was instituted at Lyons, by the Marquis de Saint Martin, a disciple of Martinez Paschalis, of whose Rite it was pretended to be a reform. Martinism was divided into two classes, called Temples, in which were the following Degrees:
First Temple.
Apprentice
Fellow Craft
Master Mason
Past Master
Elect
Grand Architect
Freemason of the Secret Second Temple
Prince of Jerusalem
Knight of Palestine
Kadosh
The Degrees of Martinism abounded in the reveries of the Mystics (see Saint Martin).

*MARTINIST ORDER, AMERICAN RECTIFIED

See American Rectified Martinist Order

*MARTIN, LOUIS CLAUDE DE SAINT

See Saint Martin

*MARTYR

A title bestowed by the Templars on their last Grand Master, James de Molay. If, as Du Cange says, the Church sometimes gives the title of martyr to men of illustrious sanctity, who have suffered death not for the confession of the name of Christ, but for some other cause, being slain by impious men, then De Molay, as the innocent victim of the malignant schemes of an
atrocious Pope and King, was clearly entitled to the appellation.

*MARTYRS, FOUR CROWNED

See Four Crowned Martyrs

*MARYLAND

There are no known records from the earliest Lodge in Maryland but a reference to it among the documents of the Grand Lodge of Massachusetts states that it was chartered by Thomas Oxnard, Provincial Grand Master, on August 12, 1750, at Annapolis. On June 17, 1783, the Lodges on the Eastern Shore met at Talbot Court House and determined to petition the Grand Lodge in Philadelphia for a Warrant to open the Grand Lodge of Maryland. Five Lodges were represented by Deputies and the meeting was adjourned until July 31. On that date the same Lodges attended with the exception of No. 37, of Somerset County, which was not represented, and No. 6, of Georgetown, which appeared for the first time. Grand Officers were elected and the meeting was adjourned until December 18, 1783. The next meeting was not until nearly three years later but the subordinate Lodges maintained their allegiance and were not represented at any other Grand Lodge.
Royal Arch Chapters were probably attached to most of the Lodges in Maryland, but the first known was Washington Chapter instituted in 1787 by Warrant of Lodge No. 7, at Chestertown, and attached to Lodge No. 15, afterwards Washington, No. 3. The first Independent Grand Chapter in the United States was organized on June 24, 1897. It became inactive in 1803, but was revived in 1807, when a Convention was held in the City of Washington on January 21 of representatives of Washington, Concordia, Saint John's, Federal, Washington Naval and Potomac Chapters. It was resolved unanimously to organize a Grand Chapter for the State of Maryland and the District of Columbia, and this was opened in Ample Form. On May 9, 1814, Chapters Nos. 1, 2, and 3 met at Baltimore, adopted a Construction and elected Grand Officers.. On August 30, 1822, by the authority of the General Grand Chapter, the Chapters in the District of Columbia, with the exception of Potomac, No. 8, at Georgetown, withdrew from the Jurisdiction of Maryland. For the next twenty years these Columbia Chapters had no grand authority From 1841 until May 7, 1867, they were put under the control of the Grand Chapter of Maryland. On that date the Grand Chapter of the District of Columbus was duly constituted.
Until 1872 the Select Degrees were conferred by Chapters, but in that year the Grand Chapter made this illegal and independent Councils were formed. Six of these Councils, Concordia, Jerusalem, Adoniram, Salem, Tadmor, and Druid were represented at a Convention which met on May 12, 1874, at Baltimore to organize a Grand Council.
The first Commandery was Maryland, No. 1, at Baltimore, to which a Charter of Recognition was issued on May 2, 1814, admitting the year 1790 to be the date of the complete organization of the Encampment. It was resolved on July 12, 1870, to organize a Grand Commandery for the State. Delegates from Maryland, No. 1; Baltimore, No. 2, and Monumental, No. 3, met in Baltimore, Maryland, on December 12, 1870, for this purpose. A Warrant was issued by the Grand Master dated January 3, 1871, and on January 23, the Grand Commandery was dedicated in Ancient Form to Saint John the Almoner.
A Lodge of Perfection was established at Baltimore in 1792 by Henry Wilmans, Master of Concordia Lodge in 1793. On December 9, 1882, the Meredith Chapter of Rose Croix, No. 1, and the Maryland Council of Kadosh, No. 1, were constituted, and on May 15, 1885, the Chesapeake Consistory, No. 1, was opened under

the Supreme Council, Southern Jurisdiction.

*MASON

*MASON CROWNED

The French expression is Maçon Couronne. A Degree in the nomenclature of Fustier.

*MASON, DERIVATION OF THE WORD

The search for the etymology or derivation of the word Mason has given rise to numerous theories, some of them ingenious, but many of them very absurd. Thus, a writer in the European Magazine for February, 1792, who signs his name as „George Drake," Lieutenant of Marines, attempts to trace the Masons to the Druids, and derives Mason from May's on, May's being in reference to May-day, the great festival of the Druids, and on meaning men, as in the French on dit, for homme dit.

According to this, May's on therefore means the Men of May. This idea is not original with Drake, since the same derivation was urged in 1766 by Cleland, in his essays on The Way to Things in Words, and on The Real Secret of Freemasons.

Hutchinson, in his search for a derivation, seems to have been perplexed with the variety of roots that presented themselves, and, being inclined to believe that the name of Mason „has its derivation from a language in which it implies some strong indication or distinction of the nature of the society, and that it has no relation to architects," looks for the root in the Greek tongue. Thus he thinks that Mason may come from Mao Soon, „I seek salvation," or from Mystes, „an initiate"; and that Masonry is only a corruption of Mesouraneo, „I am in the midst of heaven"; or from Mazourouth, a constellation mentioned by Job, or from Mysterion, „a mystery."

Lessing says, in his Ernst und Falls, that Masa in the Anglo-Saxon signifies a table, and that Masonry, consequently, is a society of the table.

Nicolai thinks he finds the root in the sow Latin word of the Middle Ages Massonya, or Masonia, which signifies an exclusive society or club, such as that of the Round Table.

Coming down to later times, we find Brother C. W. Moore, in his Boston Magazine, of May, 1844, deriving Meson from Lithotornos, a Stone Cutter. But although fully aware of the elasticity of etymological rules, it surpasses our ingenuity to get Mason etymologically out of Lithotomos.

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

Brother William S. Rockwell, who was accustomed to find all his Freemasonry in the Egyptian Mysteries and who was a thorough student of the Egyptian hieroglyphic system, derives the word Mason from a combination of two phonetic signs, the one being Mai, and signifying to love, and the other being Son, which means a brother.

Hence he says, „this combination, Mason, expresses exactly in sound our word Masons and signifies literally loving brother, that is, philadelphust brother of an association, and thus corresponds also in sense."

But all of these fanciful etymologies, which would have terrified Bopp, Grimm, or Muller, or any other student of linguistic relations, forcibly remind us of the French epigrammatist, who admitted that alphna came from equus, but that, in so coming, it had very considerably changed its route."

What, then, is the true derivation of the word Mason? Let us see what the orthoepists, who had no Masonic theories, have said upon the subject.

Webster, seeing that in Spanish masa means mortar, is inclined to derive Mason, as denoting one that works in mortar, from the root of mass, which of course gave birth to the Spanish word. In Low or Medieval Latin, Mason was machio or memo, and this Du Cange derives from the Latin maceria, a long wall. Others find a derivation in machinoe, because the builders stood upon machines to raise their walls. But Richardson takes a commonsense view of the subject.

He says, „It appears to be obviously the same word as maison, a house or mansion, applied to the person who builds, instead of the thing built. The French Maisoner is to build houses; Masonner, to build of stone. The word Mason is applied by usage to a builder in stone, and Masonry to work in stone."

Carpenter gives Massom, used in 1225, for a building of stone, and Massonus, used in 1304, for a Mason; and the Benedictine editors of Du Cange define Massoneria „a building, the French Maconnerie, and Massonerius," as Latomus or a Mason, both words in manuscripts of 1385. Doctor Murray, in the New English Dictionary, says of the word Mason: „the ulterior etymology is obscure, possibly the word is from the root of Latin maceria, a wall.

As a practical question, we are compelled to reject all those fanciful derivations which connect the Freemasons etymologically and historically with the Greeks, the Egyptians, or the Druids, and to take the word Mason in its ordinary signification of a worker in stone, and thus indicate the origin of the Order from a society or association of practical and operative builders. We need no better root than the old French and Latin Maçonner, to build, or Maçonetus, a builder (see Freemason and Maçon) .

*MASONRY

Used in the Strassburg Constitutions, and other German works of the Middle Ages, as equivalent to the modern Freemasonry. Kloss translates it by Masonhood. Lessing derives it from mosa, Anglo Saxon, a table, and says it means a Society of the Table. Nicolai deduces it from the Low Latin masTanya, which means both a club and a key, and says it means an exclusive society or club, and so, he thinks, we get our word Masonry. Krause traces it to mas mase, food or a banquet. It is a pity to attack these speculations, but we are inclined to look at Masonry as simply a corruption of the English Masonrie.

*MASON HERMETIC

The French is Maçon Hermetique. A Degree in the Archives of the Mother Lodge of the Eclectic Philosophic Rite.

*MASONIC ARCHEOLOGICAL INSTITUTE

This was the title of a Society founded in England about 1871. Brother Walter Besant was the Secretary though he was not an original member of the Society which was probably founded by Brother William Smith, C. E., once Editor of the Freemason or Freemasons Magazine. The objects of the Society were the advancement of those branches of archeological knowledge and research which either directly or indirectly

bear upon Freemasonry.
Besides the study of Freemasonry proper, the Institute was to have papers read and discuss subjects connected with mysticism and allegorical teachings in literature and philosophy; symbolism in religion and art; the development and progress of architecture; the history of secret sects, associations and brotherhoods; and similar subjects. It was understood that no papers would be published whose subjects rendered them unsuitable for the reading of those who were not Freemasons. Later on Brother Besant became Treasurer and R. G. Haliburton the Secretary.
The latter was a Freemason of Saint John's Lodge, Nova Scotia, and was the son of Judge Haliburton, author of Sam Slick. The Society was not of long life but is particularly noteworthy because several of its early members were connected with the founding of Quatuor Coronati Lodge.

*MASONIC BAPTISM

See Bapttsm, Masonic, Clean Hands, and Lustration

*MASONIC CIPHER MESSAGE

At Cawnpore, India, in July, 1857, occurred the massacre of hundreds of men, women and children. Of this butchery there is a pathetic record in the message of a Masonic character that was written on the wall of the Chamber of Blood. This inscription appearing in a recent issue of the Controlling Officers' Journal, was reprinted in the Transactions, Leicester Lodge of Research, 1912-3 (page 107) and as the Masonic cipher was not understood an invitation was extended the Craft to submit a clue to its meaning (see Cipher Writing). Brother W. John Songhurst offered in reply the comment that the reproduction corresponded fairly with a photograph in his possession. But there were one or two small differences proving that they were not taken direct from the same original. For instance, the photograph shows that a blot had been erased at the word hands, and that an alteration had been made at the word Post which looks as though it had been first written Past. It is headed „The writing on the Wall in Sir H. Wheeler's Room." Brother Songhurst had been able to trace other copies, all having many features in common, but none corresponding exactly, and with some the differences are important. He proceeded in Transactions, 19134 (pages 71F83) to discuss the circumstances thus: At the outbreak of the Mutiny in May, 1857, Major General Sir Hugh Wheeler was in command of the Cawnpore division of the Indian Army. He at once ordered entrenchments to be constructed, and by the 21st of May these were occupied by the women and nonconubatants. It is stated that there were about one thousand Europeans in the town, of whom n ore than half were women and children. In a letter written by General Wheeler on 1st June, he says, „I have left my house, and am residing day and night in my tent."
On the 6th of June the siege commenced, and the defenders gallantly held out for three weeks. The attack was led by the adopted son of the former chief of the Mahrattas, known in history as Nana Sahib, whose claims to succession the British Government had refused to recognize. General Wheeler had with him his wife, who was of mixed blood, his son and two daughters. The
son, Lieutenant Wheeler, was his Aide-de-Camp, and being severely wounded during the siege, he was carried to a room in the barracks. Here, in the presence of the whole family--father, mother and sisters--he was killed by a cannon-ball, winch, entering the building, took off his head.
On the 26th of June, Captain Moore, Captain Whiting and Mr. Roche, the postmaster, went from the trenches to arrange for capitulation, and eventually received the promise of safe conduct for all to Allahabad. Preparations were quickly made. Sepoys accompanied the fugitives to the banks of the river, but even before all were embarked in the boats, a murderous musket-fire was opened upon them, and according to one account, only four men escaped. It seems certain that General Wheeler, his wife and elder daughter were among the killed. About one hundred and twenty-five women and children were carried back to Cawnpore, including the general's youngest daughter, who was taken by one of Nana's troopers some say by Nana himself, and died a natural death in Nepal some years afterwards. The others were put into two rooms, about twenty feet by ten feet each, in a small building formerly occupied by a native clerk, close to Nana's house. Meanwhile General Havelock was hurrying to the relief.
He arrived on the 16th of July, only to find that all the prisoners had been massacred by Nana's orders, and hurled, dead and dying, into a well. sir George Trevelyan in his Cawnpore, published in 1865, says that this took place „within call of the theater, the assembly-rooms and the Masonic Lodge." Other accounts from which I have taken these particulars are The Story of Cawnpore, London, 1859, by Captain Mowbray Thomson, and A Personal Narrative of the Outbreak and Massacre at Cawnpore, Lucknow, 1879, by W. J. Shepherd. Both of these men escaped from the garrison. Thomson swam from the boats and managed to land lower down the river; Shepherd went out disguised during the siege, and was not able to return until after Havelock's occupation of the town. The cipher inscription is not mentioned in either of these narratives but Shepherd says that during the siege both he and Captain Seppings wrote messages upon the walls of the barracks in pencil. There were two
barracks within the entrenchments. One is described as the Thatched Barrack, and it was burned down by the rebels. The other was called the Masonry Barrack, or the Flat-roofed Barrack, and it seems that it was in this building General Wheeler had his quarters, and in which his son was killed. Seppings was also in the Masonry Barrack, and wrote as follows:
„The following were in this barrack on 11th June, 1857, Captain Seppings, Mrs. Ditto, 3 children, Mrs.
Wainwright, Ditto infant, Mr. Cripps, Mrs. Halliday."
Shepherd's inscription in the Thatched barrack was: „ Should this meet the eves of any who were acquainted with us, in case we are all destroyed, be it known to them that we occupied this room for eight davs under circumstances so distressing as have no precedent. The destruction of Jerusalem could not have been attended with distress as severe as we have experienced in so short a time. W. J. Shepherd (wounded in the back), his wife and two children, Rebecca and her infant, Elnelina, Martha, old Mrs. Frost, Mrs. Osborne, Daniel, The Khoorranee, Conductor Bethell, his wife and daughter, together with other friends. 11th June, 1857."
The writing in cipher was first brought to Masonic notice in May, 1862, by a copy in the Indian Freemason's Friend, the correspondent asking if any reader could furnish an explanation. This brought a letter signed „ Tatnai," dated from Lucknow, 27th July, in which it is said, that the inscription is „in many parts

a string of characters devoid of significance." This fact „ Tatnai" attributes to errors made by the original writer, to errors made by the copyist, and to chips of whitewash having fallen from the wall, before the copy was made. He then gives the cipher portion of the writing as it had appeared in the Journal, and adds a suggested restoration. The letter mentions „the few lines signed by J. W. Roche, just above R. A. B. Johnstone „ written in plain English, and says that these include the words „nasty wound," which in a copy of his possession were written „ mortally wounded." These particulars about Roche (called also Roach and Roache) do not appear in the photograph, but we find them in a copy made by R. MacCrea, of the 0. and R. Railway dated 20th July, 1887. Shepherd mentions that Roche had been wounded four times in the entrenchments, but they were only flesh wounds. He was killed on 27th of June. The same journal also printed a translation of the cipher, made by Colonel E. K. Money, which is as follows:

„Dear Jesus send His help soon and deliver us not into the enemy's hands.
The General's daughter is in this corner.
May God reward them according to the bloody deeds done to this innocent girl.
This is the corner General Wheeler occupied in his distress.
The General's wife is in this corner.
The P.M. in this.This is the place where two soldiers (unintelligible)
Remember the innocent."

As both of the General's daughters survived the siege there must be some mistake in this translation, on which a critic, possibly „ Tatnai „ himself, writes: „ Colonel Money has misinterpreted the gender of the symbol, it was the general's son who was wounded, when a cannonball. in passing through the room, carried away the head of lieutenant Wheeler in the presence of his parents and sisters. Colonel Mowbray Thomson states this . . . and Colonel Williams, the special Commissioner, states that Lady Wheeler and her two daughters were brought down to the Ghaut on an elephant. One of the daughters was carried away by a Sowar. The remark ‚unintelligible' . . . must refer to the spot where the two soldiers laid Lieutenant Wheeler down. Mr. Shepherd says that the two daughters occupied the adjoining room when he saw the General on the 24th June, 1S57."

have mentioned that MacCrea's printed leaflet is dated July 1887- It purports to have been „copied by W. J. Shepherd in July, 185d," and it contains the following which I have not found elsewhere, though in part it is referred to by „Tatnai":

„T. B. Roach wounded in right foot, shin bone fractured by shell, knee cap fractured, musket shot behind, nasty wound, musket shot in right breast. 9 th June, 1857.
Adjutant Halliday, With N. I-, killed by a round shot, 9th June, 1857."

Only three lines of cipher are given, and these with all else which could not be printed in type, are inserted with pen and ink. Some notes are added, but they are not reliable as they contain, for instance, the statement that the translation by (Colonel Money appeared in the Masonic Herald for 1808, while as a matter of fact that periodical was not in existence until about 1870, and as I have said, the translation was printed in the Indian Freemasons Friend in 1862. While I cannot say that I am satisfied with Colonel Money's translation, I am not able to supply another. The absence of the original writing, or an authoritative copy, renders any serious attempt at deciphering practically impossible. We do not even know for certain where it was written. If, as seems most likely, it was on a wall in the Thatched Barrack, it could scarcely have referred to General Wheeler and his family, and we know that this building was burned during the siege; while the Masonry Barrack in which General Wheeler had his quarters, was destroyed soon after Havelock's entry. „Tatnai," writing within five years of the massacre, says that the building was not then in existence, and his suggestion is that the writer had concealed something in a certain place, and hoped that after his death some Brother might be able to recover it.

There were two English Lodges at Cawnpore at the time--Sincerity, constituted in 1819 and erased in 1858 and Harmony, constituted in 1836, which still exists as No. 438. It seems likely that Johnston may have been the Master of Sincerity, but unfortunately no names were registered at Grand Lodge after 1845. Shepherd mentions a Mr. A. R. Johnston, of the E. I. Railway, who with his wife and children was killed during the siege.

James Williamson Roche, postmaster, was initiated in Harmony in December, 1806, and his is the only name I am able to trace in the lists at Freemasons' Hall. It is quite possible that the Brother who wrote the cipher was a Scotch Mason. The devie eat the head undoubtedly indicates the Red Cross of Babylon, which the second line ends with letters referring to the same Degree (Red Cross Knight), and one would not expect this to have
been put forward prominently, in an English Lodge, at so late a date.

On the other hand a Scotch Master would probably have been described as R.W.M. The interlaced triangles which appear sometimes at the foot, and sometimes in the center of the copies, may be taken as referring to the Royal Arch, but it is not impossible that they may also indicate the key to the cipher. Colonel Money's translation seems to imply that the prayer was also written in cipher, while MacCrea's version points to a sense of inscriptions in the form of a diary, or record of events, during the siege, and Shepherd's statements rather bear out this view. It may be merely a coincidence that on the 17th of June, the date given on the photograph, a daughter of Shepherd was killed by a chance musket shot. If Colonel Money was right in his translation of „daughter" there is just a possibility that this u the incident referred to. In any case it seems that the mystery will not be cleared up, unless and until we have before us a correct copy of the writing as it originally appeared Only one thing can be stated with certainty: that it had no reference whatever to either of the two massacres but to occurrences which took place before the attempted escape by the boats.

*MASONIC HOMES OF THE UNITED STATES AND CANADA

Alabama Arizona. Arkansas. California. Colorado. Connecticut. Delaware. District of Columbia. Florida. Georgia. Idaho. Illinois. Indiana. Iowa. Kansas. Kentucky. Louisiana. Maine. Massachusetts. Michigan. Minnesota. Mississippi. Missouri. Montana. Nebraska. Nevada. New Hampshire. New Jersey. New Mexico. New York. North Carolina. North Dakotas Ohio. Oklahoman Ore-

gon .
Pennsylvania Rhode Island. South Carolina. South Dakota. Tennessee. Texas. Utah. Vermont. Virginia. Washington. West Virginia. Wisconsin Wyoming.
CANADA Alberta. British Columbia. Manitoba. Nora Scotia. Prince Edward Island . Ontario. Saskatchewan.

*MASONIC HOMES OF THE UNITED STATES AND CANADA

The reader in this connection may look over the allied items dealing with Charity, Orphans, Masonic Relief Association of the United States and Canada, Children's Exchange Bureau, Shrine Hospitals for Crippled Children, each of which will contribute some information as to the Masonic urge to provide systematic loving care for the dependent. The Masonic Home and its adjuncts, as the Infirmary in Nebraska and the Sanitarium in Iowa, hold an honored place in Masonic activities. Their beneficiaries are guests of the Fraternity and the several branches of the organization have given generously toward the success of this worthy object. Brotherly moue is the proper expression of the attitude of the Brethren to the occupants of Masonic Homes, and this term is preferable to the word Charity with the meaning often associated with it. Obviously the treatment of Masonic Homes must be condensed for such a purpose as ours. Only the leading facts can be included and these must lag behind the actual attainments as, every month in the year, some one or more Grand Lodges are receiving annual reports on Masonic Homes and enlarging their service. Brother Frank S. Moses, Past Grand Master of Iowa, prepared in 1923 a report of the activities in Masonic Homes, Brother Jesse M. Whited in his Correspondence Report of She Grand Lodge of California has also summarized the situations and these general surveys of the field have been supplemented by numerous local articles at various times. These items have been checked with the co-operation of the various officials throughout the country.
Alabama has men, women, boys and girls as guests at a Masonic Home and School near Montgomery. The Grand Lodge has here 275 acres of land, 40 of which are in a beautiful grove, 100 in pasture and the balance devoted to the raising of food crops and carried on at a profit. The property includes a library, auditorium, a main building, cottages for the guests, hospital building, operating room, dental parlor, nurses' quarters, school building, a separate infirmary for old men and many other structures
representing an investment of $450,000 and a large sum has been invested in beautifying the grounds, driveways, etc. The Grand Lodge dues annually are $1 for each Master Mason in good standing, 90 cents of which goes to the Home and 10 cents is applied to maintaining old Freemasons and their wives and widows on the monthly pension system administered by the Local Lodges. Three dollars is also obtained for the maintenance or normal income of the Home for each Fellow Craft passed during the year; the Grand Chapter donates annually $25 per capita for every Royal Arch Mason; the Grand Commandery usually gives $2,000 a year. The Lodges also take up a voluntary contribution just before each annual meeting. The total income of the Home is about
$75,000 a year and expenses have averaged $6,000 per month. Alabama has also inaugurated an Endowment Fund amounting to about $10,000 to be materially increased each year.
Arizona assesses $10 from every initiate and affiliate for the Masonic Home Endowment Fund, and 50 cents every year is collected and paid into the Masonic Home General Fund for each Brother on the roll of membership on December 31. The combined funds were $202,624;
$114,372 being in the Masonic Home Endowment Fund, and $88,252 in the Masonic Home General Fund. There is a Sanatoria for the care of tubercular patients at Oracle, a summer resort village in the foothills of the Santa Catalina Mountains, forty miles from Tucson. The site of sixty acres and the house with sixteen rooms are valued at $60,000. Grand Lodge Committee spent a further $8,000 erecting three four-room cottages and improving the main building. This Home has had no facilities, however, for giving medical or nursing care or for handling bedridden patients, only those being able to care for themselves being received as guests.
Arkansas maintains an Orphans Home and also a Relief and Pension Fund for Widows. It has had guests at the Home at an annual expense of $425 each. It derives funds from $1 per member, $11 fee and interest on investments of $200,000. The Orphans Home received 50 cents per member and $8 for fees of the Three Degrees out of the above, aggregating approximately
$40,000 per annum. Pension and Relief Fund is made up
by a $7,000 appropriation by Grand Lodge and approximately $5,000 voluntary contributions by Lodges annually.
California maintains two Masonic Homes, one at Decoto, Alameda County, which was dedicated in 1898, and is a Home for Aged Freemasons and their adult dependents, and the other located at Covina, Los Angeles County, for Dependent Children of Freemasons. By 1910 their Permanent Improvement Fund had risen to $17,000 and the previous year, 1909, Jacob Hart Nebb died, leaving the residue of his estate, amounting to $12,688 to the Decoto Home. The balance in the Permanent Improvement Fused was added to this, the two being called a Permanent Endowment Fund, which has now gone over the S480,000 mark. The capital is not touched, only the interest on investments being used. These Homes include-hospital units and guests have been maintained at these homes for $500 each yearly. The hospital may accommodate 70 patients, largely those that are helpless from the infirmities of age. The cost of maintaining children in the Home at Covina has been
$600 per year each. The two Institutions represent an investment of some $1,621,689. Funds are raised from a
$20 fee for each initiate or affiliate and 25 cents each year from each member.
The Colorado Masons Benevolent Fund Association is practically a Committee of the Grand Lodge and has been in existence since 1902 and has accumulated in twenty-three years approximately S86,000. Lodges pay as dues to the Grand Lodge $1 annually for every member under sixty years of age and 10 per cent of that amount goes to the Benevolent Fund. The Grand Chapter of Royal Arch Masons of Colorado annually contributes to this fund 5 cents for every Royal Arch Mason. Only the income from the fund may be used for relief work. Grand Lodge created another fund of $40,000 for the relief of Freemasons who were in the

military or naval service of the United States or for their relatives, and such relief is extended upon the recommendation of the Master of the Lodge where the Brother held membership. There is also a Grand Lodge Committee which cares for Freemasons in the two Government Hospitals in the State. One of these, near Denver, is for tubercular cases and has patients from all over the country.

The other is at Las Animas. The funds necessary for this Committee are provided by the Grand Lodge, Grand Chapter and Grand Commandery to the amount of S5,000 yearly. Members of the Committee visit these Brethren in hospitals every Sunday with flowers and theft furnish entertainment every week. Their families are assisted with advice and money when necessary and much valuable work has been done by the Committee assisting Brethren in these institutions with regard to their compensation from the Government and in similar matters. This Soldiers and Sailors Welfare Committee consists of nine members appointed by the Grand Master to extend relief and comfort to Freemasons who were employed in the military or naval service during the World War and the lives, children and dependents of these Brethren. The Grand Lodge has also planned a fund of

$15,000 for establishing scholarships for the sons and daughters of Freemasons in institutions of higher learning.

Connecticut has long supported an incorporated Masonic Charity Foundation. It has a Home and Hospital at Wallingford, valued at $600,000, the Hospital Unit having facilities for the care of 100 patients. This unit was largely paid for by special assessment of $5 for each Brother and the Eastern Star of Connecticut levied a tax of $1 per member to furnish and equip it. It has an Endowment Fund of $100,000. Here at the Home in Ballingford are adult guests, of whom one-third ma! be classed as permanently helpless infirmary cases. They have been maintained at an average cost of $460 for each guest per year. The Grand Lodge also assists other needy cases in outside locations. Connecticut Freemasons pay $2.15 per annum for charity and $10 is collected from each initiate or affiliate.

Delaware has a Home at Wilmington for the aged and indigent, each Lodge contributing annually for its maintenance $2 per capita, $10 for every affiliation during the year and $10 for every candidate initiated. There is an investment in real estate and equipment of

$29,480. The auditor's report of 1924 showed a total investment of $178,000. Delaware also has arranged for the distribution of four scholarships each year of $125 each in memory of their first Grand Master, Gunning Bedford, Jr. These may be used in any school or college grade, but the Committee having charge of the awards prefer the University of Delaware. If the student makes progress in his studies the scholarship will be continued for four years. Contributions to this will also be received from the subordinate Lodges in proportion to their membership, the fund being gradually increased each year.

District of Columbia Freemasons established a Home and Infirmary about 1914, valued at $150,000, which shelters adults and children. Its maintenance expense has been annually about $520 for each guest. An Endowment Fund of S107,000 has been accumulated. Each District Freemason contributes 75 cents annually for this charity, and each initiate $5.

Florida has a Masonic Home on a ten acre site at St. Petersburg which, with the improvements there, represents an investment of $103,000. This property was purchased at a Sheriff's Sale and has since then attracted an offer for it of S250,000. The assessment upon the Brethren for the support of the Home is $1 per capita and for emergency relief 25 cents. There is a $5 assessment upon every initiate for the Masonic Home Building Fund, which is not applied to maintenance but restricted to new work for bettering the Home facilities.

There are two Relief Committees. The Emergency Committee comprises three members, appointed by the Grand Master, to handle all relief for members of Lodges in the State and the Fund for that purpose is obtained by the per capita tax plus a special appropriation turned over to the Committee at the close of each Grand Communication. If this amount is not sufficient the Committee has authority to supply deficiencies from the Masonic Home Fund.

Relief is furnished on the request of Lodges, where the applicant is worthy and the Lodge unable to furnish the required relief and on the approval of the Committee the relief is granted, a smalls monthly allowance being considered better when enabling applicants to remain at

their residences rather than at the Masonic Home. The Masonic Relief Committee, as in Jacksonville, comprises one member from each of the five local Lodges and is supplied with funds by them on request of the Committee and then an appropriation of 25 cents per member is turned over to the fund, which is used exclusively for sojourning Brethren and not for Florida Freemasons.

Each local Lodge has its own Special Committee for the relief of its members.

The Masonic Orphan's Home is four miles from the City of Macon on the hills overlooking the valley of the Ocmulgee River where there is a farm of 152 acres under a competent agriculturist to instruct the hoss.

There is also a print-shop with Linotype Machines, presses and other equipment and with an instructor to teach ten of the boys at a time. The Come is for Children only none being accepted under five nor over fifteen years. The endowment in 1925 was $175,000. The Grand Lodge dues are $1 per capita yearly and 45 cents goes to the maintenance of the me. Widows, as w elf as elderly or decrepit members, are supported in their own home communities from fund of $120,000 appropriated annually by the Strand Lodge. This fund is administered by a Committee of Relief, which as a rule pays the individual compliant an amount equal to that given by the local or interested Lodge.

At the session of 1869, Idaho Freemasonry, with seven Lodges and a combined membership of 279, established the Orphan's Fund by an annual assessment of $1 per member for „the support and duration of the orphans of deceased members or the Children of indigent Freemasons whom the Grand Lodge might deem worthy of assistance." The principal must remain intact forever and the fund was placed in the control of a Board of Trustees consisting the Grand Master and the Grand Wardens, hut in 86 provision was made for a Board of three members elected annually by the Grand Lodge.

The annual assessment was reduced to 50 cents in 1895. An amendment was adopted in 1885 whereby the benefits of the fund were also applied to „the support and clothing of poor and indigent Freemasons." Since

that time the proper title for the fund has been the Grand Lodge Orphan and Indigent Fund." mother amendment
was passed in 1909 providing or the support and clothing of indigent widows of deceased Freemasons. The fund grew from $294 in 1870 to $117,089 in 1923.
There was expended for relief in 1890, $289 and in 1923,
.$4,875. The Trustees lo not deal with individual cases or applications except through the Lodges. Applications are made through the Lodge Officers and when preparations are made, the check is sent to the Worshipful Master and he is responsible for spending the appropriation in his best judgment. There may be expenses not filling within the laws providing for the expenditure in this fund such, for example, as funeral expenses, but the Trustees do not consider these as coming rithin their jurisdiction and they must be taken care of by the Lodge or from some other source.
Illinois has a Masonic Home and Hospital at Sullivan on a fine farm donated to the Grand Lodge for that purpose.
Adult guests are fraternally cared for there. The Masonic Horne for Children is at La Grange, a suburb of Chicago, and trains children for useful citizenship. The realty value and investment in these institutions approximates
$1,000,000, and the operating expenses have been
$200,000 annually or a little over $400 per annum per guest. The Freemasons of Illinois contribute 62½ cents per capita annually and the appropriations and donations from other Masonic Bodies and interested Brethren amply support these worthy establishments.
Indiana has a splendid Home at Franklin, on an estate of 270 acres. The land and buildings are valued at approximately $1,250,000. The Order of the Eastern Star, Knights Templar and Scottish Rite have been very liberal in contributing toward the erection of the necessary buildings and the support of the Home and Hospital. Here are entertained adults and children at an annual operating cost of $347 per guest. An Endowment Fund of $200,000 has been accumulated. The Grand Lodge per capita for the Home is $1 and .$5 is charged for each Initiate, the latter being placed in the Endowment Fund.
Since 1894 Iowa has disbursed its benevolence through a Grand Charity Fund administered by a Board of three
Trustees. This fund was started with an allotment of 10 cents per capita and used to supplement the benevolence of constituent Lodges as required. This per capita allotment has been increased several times and Special appropriations have been made from the general funds. This plan is most satisfactory in that it permits approved beneficiaries to live in familiar or chosen environment under the fraternal supervision of a local Trustee to whom the funds for each case have been remitted. Excess of receipts in this fund accruing through balances, donations and special appropriations have been converted into a permanent Grand Charity Fund, which amounted to $400,000 in 1925. In 1923 the Grand Lodge authorized an increase of $1 per capita in Grand Lodge dues for the establishment and operation of a Sanitarium; in 1925 the purchase of a piece of property for the purpose was approved and the institution is for the care of elderly and feeble dependents, with facilities for approximately one hundred guests.
The rules of admission to the Sanitarium are that „only those persons who are in need of daily nurse care shall be admitted to the Sanitarium or permitted to remain therein. No person shall be admitted to the Sanitarium who can be suitably eared for by allowances from the Grand Charity Fund; nor shall anyone be admitted against his will so long as he can be properly cared for elsewhere at a cost not to exceed the per capita cost of maintenance at the Sanitarium."
The investment is about
$200,000, including equipment, etc. Gland Lodge also derives income from a $10 fee for each initiate.
Kansas has a Home at Wichita for Freemasons, their wives, widows and orphans, valued at S350,000, and an Endowment Fund of $140,000. The Home entertains adult guests and children and has operated at an annual expense of $306 for each guest. The Home became overcrowded and additions were ordered in 1924, a $2 assessment being levied on each of its members. The regular per capita tax for charity is 50 cents and $5 is collected for each Brother personally when raised to the Sublime Degree of a Master Mason.
Kentucky was a pioneer in providing for its indigent Freemasons and their dependent wives, widows and orphans It has a Widows and Orphans Home at Louisville, with a valuation of $375,000. This Home contains adults and children and has operated at a yearly expense of $182 for each guest. Kentucky also maintains an Old Masons Home at Shelbyville where guests busy themselves on a small farm valued at $120.000. .&'n Educational Endowment of $160,000 has been accumulated. The total accumulation of its Endowment Funds is $1,000,000; its per capita tax is $1.75 which includes the price of a Home Journal at 50 cents which is published by the Grand Lodge, and an Amendment provides for a fee of $10 from each Master Mason to apply to the Endowment Fund. In addition to these splendid achievements in the name of charity, it appointed a Committee to raise $1,600,000 by subscriptions payable over a term of years, to provide enlarged and modern facilities for the Home and Hospital.
Louisiana has disbursed relief from a permanent fund of
$100,000 at the disposition of the Grand Master. A Home for Orphans was opened in 1925 at Alexandria and represented an investment of $250,000. The support of this institution has been from $1 per capita and $1 for each Degree conferred. Provision has also been made for a Home for the Aged.
The Grand Lodge of Maine distributes the income from a Charity Fund to beneficiaries direct through the Lodges. This invested fund of $85,000 is safely guarded by a constitutional provision that only the income can be used and no part of the principal expended. From 1864 the Grand Lodge operated this plan on an annual per capita tax of 20 cents and increased the Charity Fund from about $65,000 to the above amount. In 1924 the per capita tax was increased to 50 cents. The Lodges make application for their dependent members on blanks of prescribed form. These are submitted to the Committee on Distribution of Funds of the Board of Trustees. The total amount of money available is divided into units and the Committee votes to give the respective beneficiaries one, two or more of these units as the individual need requires. A check for the total sum appropriated is sent to the Worshipful Master of the Lodge of which the beneficiary is a member and he pays it out in installments

as they are required. A typical case is that of an old lady who died at eighty-five and who had been dependent upon the Masonic Bodies for over twenty years. The Grand Lodge allowed her $150 a year with a like amount coming from the Grand Chapter, the local Lodge donating yearly from $75 to $100, with other gifts from the Chapter, Council and Commandery. This amount maintained a home for this lady among her old friends.

Massachusetts established a Home at Charlton in 1911, on a farm of 300 acres. The value of the Home is approximately $200,000 and it has cared for adult guests at an operating expense of $614 each per year. It has a Special Endowment of S363,000. This venerable Jurisdiction has maintained many charities. The Brethren have a General Charity Fund, a Rainy Day Fund, a \Var Relief fund, and finance a Masonic Employment bureaus 1 he total funds grouped under the head of Masonic Home and Educational Trust comprise several distinct funds and aggregate 31,389,000. $5 is collected from each initiate for the Grand Charity Fund. The charity work is provided for by the income of the funds and such appropriation from the current funds of the Grand Lodge as may be needed.

Michigan established a Home and Hospital at Alma in 1911, valued at some $300,000, including hospital facilities of 30 beds. The average expense has been about $560 per annum. It is interesting to note also that the average age of the guests is nearly 75 years. Michigan also disburses relief from a separate Charity Fund, and builds up a Reserve Maintenance Fund and a Building Fund for its Home and Hospital. Fifty cents per member goes to these purposes annually. In 1924 the Grand Lodge decided to devote an additional $1 for each member to a Fund to be used for another Home to be operated on the Cottage Plan.

Minnesota has had for years a Masonic Home managed by a separately incorporated Body and supported by individual subscriptions and appropriations from the Grand Lodge. The Grand Lodge took steps to assume the practical control of the Institution and greatly extended its usefulness by the construction, equipment and maintenance of an adequate Home and Hospital. A

$500,000 fund for this purpose was subscribed. Another $100,000 was pledged for an endowment of this project. Minnesota has long had a Relief Fund from which disbursements have been made to all worthy beneficiaries according to their necessities, having a balance of $112,472 in that Fund in 1925. Revenue for the Masonic Home will be derived from $1 per capita of its membership and $5 from each initiate.

Mississippi maintains two Homes, one at Meridian, valued at $175,000, which cares for children, with all necessary equipment, including a well-managed hospital. The other Home, valued at $100,000, is located at Columbus. The operating expense of the Meridian Home has been reported at $28,734.67 per year, and the Columbus Home at $22,192.87. A farm was acquired by donation, covering 343 acres where the boys of the Homes reside and receive splendid vocational education and training as farmers. The charitable revenue is derived from $t per capita tax and $10 from those taking the Degrees. Grand Lodge authorized the creation of a fund of $20,000 for the erection of a hospital building at the State Sanatorium for tubercular patients and during 1924 Grand Lodge gave a supplement of $5,000 for this purpose. The Hospital Unit was completed in 1925 and named the Masonic Unit. The Masonic Home Maintenance Fund also contributes each vear a large sum of money to persons outside of the Home upon the recommendation of the Finance Committee. The Grand Lodge of Mississippi had a total Endowment Fund of

$270,825, its Murphy-Martin Educational Endowment Fund alone amounting to $104,739.

Missouri has a beautiful Masonic Home at St. Louis, established in 1889, which houses both adults and children. A splendid Hospital was added to the plant in 1915; adult guests and children have been cared for by the Missouri Brethren at a cost of about $450 each per year. The total valuation of the assets in 1925 was S? 1,380?000 including an Endowment Fund of $508,690. Charitable revenue is derived from a per capita tax of

$1.50 and a $10 fee for the Degrees.

Montana opened its Masonic Home near Helena for Aged, Infirm and Destitute Masons and their widows in

1909. The original buildings cost $103,500 and were erected out of the proceeds of a per capita annual tax of

$1 per member, and in addition thereto was purchased the site containing 590 acres, costing $10,000, a part of which price nas contributed. It has an Endowment Fund consisting of $24,328 cash and 13,000 acres of land given by the will of the late David Auchard, a wealthy cattle man and land owner of Lewis and Clark County, who died in 190 ; sultry bequests from others amounting to $7,000 and $"5,000 from the late William .s. Clark, Past Grand Master and former United States Senator from Montana. The net worth of the Home is over 5300,000. Guests have been maintained here at a per capita cost of $410 per year. The Home is Supported by

$1 per capita annual assessment on all the Freemasons in the State, in addition to receipts from its Endowment Fund. Grand Lodge in 1923 placed a $10 initiation fee upon all candidates for the Entered Apprentice Degree, which goes to the Permanent Building Fund of the Home. In 1922 request was made of each Montana Freemason to make a voluntary offering of $10 for the purpose of erecting new buildings, this covering a period of five years. From that has been realized $21,907, which has been used to defray the cost of a new heating plant. A hospital unit has also been added.

There are Masonic Homes at Plattsmouth and Fremont. The Nebraska Masonic Home at Plattsmouth is a corporation, the Grand Lodge owning a large majority of the stock. The building, grounds and furniture cost

$125,000 with an Infirmary valued at $140,000. The Grand Lodge appropriated $100,000 for the Infirmary, the Grand Chapter and the Grand Commandery $10,000 each, and the Nebraska Masonic Home paid the balance. The Home had a fund of $170,000 in bonds and mortgages in 1925. The War Relief Fund then amounted to $31,660 and the Orphan's Educational Fund

$125,677. The Grand Lodge yearly dues are $2, 75 cents going to the Nebraska Masonic Home, 75 cents to the General Fund and 50 cents to the Building and Improvement Fund. S10 are collected from each initiation, $5 going to the General Fund and $5 to the Building and Improvement Fund. A fee of $10 for affiliation is collected on those whose demits are more than one year old. The Trustees of the Home pay annuities to dependent members or their families at their own homes or other institutions. The Home for Children at Fremont has building, grounds and furniture valued at

$140,000 and this is managed by a Board appointed by the Grand Master of the Grand Lodge and the Grand Matron of the Order of the Eastern Star, each Body contributing funds for the support of this Home. The Grand Lodge had in 1925 a Charity Fund of $2,512 to which every year ten percent of the net revenues are added. Charity and relief are administered directly by the Lodes, the smaller ones being, helped out by the Grand Lodge. As this record was written, a Lodge assumed the guardianship and education of two orphans. While aid to neighboring needy Brethren is given from the Grand Lodge Fund, gifts have been made to fire sufferers in Chicago and San Francisco, to assist the New Mexico and other sanitariums to building schools at Tokyo, etc. Nevada reports that real relief is handled in a masterly way by the Local Lodges, covering every charitable requirement.

New Hampshire established a Home at Manchester in 1903 at which time it was Valued at $30,000 and which cares for adult guests, which has since been enlarged by an addition valued at about $80,000 and which includes a modern infirmary. The Home is partially sustained by an Endowment of $50,000. They further have a War Relief Fund of $12,000, and a General Relief Fund of

$12,000 from which they assisted worthy applicants. Charitable revenue is derived from a per capita tax of 75 cents, an initiation fee of $10 and an affiliation fee of $10.

New Jersey maintains a Home' and Orphanage near Burlington, on a large farm, the property being valued at

$700,000. It there provides for adults and youthful guests. It has adequate hospital facilities for the sick and aged. The operating expense was about $530 each per year, and the Home has an endowment of $70,000. Charitable revenue is derived from 31 per capita and $10 from each initiate.

New Mexico Grand Lodge has a Masonic Home Fund, started in 1889, which amounted to over $72,000 in 1925. The Grand Chapter and Grand Commandery also had funds amounting to $9,000 and $3,100 respectively in 1925. A Grand Lodge Masonic Relief Fund assists aged and indigent Brethren and their widows and orphans. Applications for relief are made through a Lodge to the Grand Lodge and the appropriation is paid monthly through the Lodges. The constituent Lodge affords all possible assistance before applying to the Grand Lodge Relief Fund. At any time that the Grand Lodge Masonic Relief Fund is insufficient to cover necessary disbursements, the Grand Master directs that additional sums be transferred from the General Fund.

$6,100 has been expended in one year from this Relief Fund. New Mexico has a particularly difficult problem, due to the large number of Brethren afflicted with tuberculosis who come from all parts of the United States.

The Grand Lodge Masonic Tubereular Sanatorium Committee, has „expressed the hope that our Sister Jurisdictions of Arizona and Texas would see their way clear to assist in furthering a national movement." The Committee on Grand Master's Address recommended that „we seek the co-operation in perfecting the necessary organization of the Grand Jurisdictions of Arizona, Texas and Oklahoma, and take all necessary steps to develop this important undertaking." At the United States Veterans Hospital No. 55, located at Fort Bayard, there is a Masonic Club known as the Sojourners' Club, to which the Grand Lodge, Grand Chapter and Grand Comrnandery of New Mexico, as well as Ballut Abyad Temple, Albuquerque, and constituent Lodges, Chapters, Commanderies and individual Brethren have contributed materially to its Building, Furnishing and Relief Funds. From the time of the inception of the Sojourners' Club, the Grand Lodge of New Mexico has annually contributed $1,200, this amount having been increased in 1925 to $1,500 per annum.

This is in addition to other donations from time to time to the Club. The Club Building was furnished early in 1923, and Leon M. Abbott, of the Sovereign Grand Commander, Supreme Council of the Scottish Rite for the Northern Masonic Jurisdiction, contributed $26,000.

Among the additional larger donors were: The Grand Lodge of California, $1,000; Grand Lodge of New York, S2,500; Grand Lodge of Texas, $1,000; Grand Lodge of Pennsylvania, $2,50.0; Grand Lodge of New Jersey, S1,500; the Supreme Council, Scottish Rite for the Southern Jurisdiction, $1,000, and the Grand Lodge of New Mexico, $1,000. The Grand Bodies and Brethren of other Jurisdictions continue to contribute generously to the Club Relief Fund. The Grand Lodge, in the development of what is known as the Fort Bayard Undertaking, receives, through its Grand Secretary, contributions which are paid out by Grand Lodge warrants on requisitions approved by the Club Committee. The Club expended $5,000 from the Relief Fund alone in 1925. Work of a similar nature has also been done at the United States Marine Hospital at Fort Stanton. A Student Loan Fund is one of the activities of the Grand Lodge, enabling worthy young men and women to pursue their studies in accredited Universities by loans advanced by the Student Loan Fund Committee. Each year $2,00.0 is placed in this Fund from the Grand Lodge General Fund. The source of income for relief purposes comes from a S2 per capita tax for each Master Mason returned annually, $1 of which goes to the Masonic Home Fund, 50 cents to the Masonic Relief Fund and 50 cents to the Student Loan Fund. Plans were carried through energetically for the building of the Masonic Home and School.

New York has a splendid Home and Hospital at Utica It there cares for adults and children, with every necessary provision for their comfort and education. A splendid Memorial Hospital, with a capacity of 225 beds, has been dedicated. The annual operating expense of this Home and Hospital amounted to $400,000. The valuation of this property approximates $1,750,000. The Grand Lodge has accumulated a substantial endowment for this institution. The total of its other various special funds is over $1,000,000. Its revenue available for charitable purposes from all sources approximates $400,000 a year. The Grand Lodge of New York further distributes annually some $30,000 to beneficiaries outside of the Home. Many of the Lodges and districts provide for institutional care of their own members. The charitable

revenue is derived from a per capita tax of 50 cents to meet current expense, and initiation fees of $3.50. The independent activities carried on in various cities and districts render it impossible to make an adequate review of the total of Masonic charity in this Jurisdiction. One of the early contributions to the Home was made by Edwin Thomas Booth, the famous American tragedian, who bestowed $5,000 upon the Home

at Utica.
North Carolina maintains a Home for Children at Oxford, with a farm and dairy herd in connection with the Home, the entire property being valued at about $750,000. The project includes such departments as a Printing Plant, Electrical Department, a Shoe Shop, Laundry and Sewing Rooms and also has an accredited Eight School. A large percentage of the children are non-Masonic, the institution never having been limited to one class of orphans. This Home has always had the hearty support of all the people of the State, owing to the reputation it has ever maintained for the generous care and liberal education of its guests. Its annual income has amounted to $161,331, derived from Local Lodges, individual contributions, appropriations from Grand Lodge and from the State of North Carolina, as well as proceeds from Departments of the Home such as the Singing Class, the Printing Office and Electric Shop. Children have been maintained here at a cost of $309 for each guest per year, exclusive of profits from activities in Departments before mentioned, or $270 each per year, taking into consideration these proceeds. Another Masonic Rome is operated at Greensboro by the Freemasons in conjunction with the Eastern Star and is for Old People, being valued at $100,000, and where adult guests have been cared for at $778 for each per year. The Grand Lodge of North Carolina levies a tax of $10 on each initiate, which goes into the Charity Fund, and from which appropriations are made for charitable purposes, but there is no direct tax levied for either of the Homes by the Grand Lodge.
North Dakota disburses relief from a fund to which every Master Mason raised during the year pays $5 and the Grand Lodge has also made provision for a contribution to this purpose of 15 cents per capita from its General Fund, the original plan contemplating the accumulation of
about $5,000 annually to ultimately permit the erection of a Masonic Home. This fund, at the beginning of 1925, for example, was $38,690; the amount expended during the previous year for relief was $4,424. The individual Lodges assume their share of the burden, the intent being for the Grand Lodge Relief Fund to assist them in this benevolence.
Ohio has a Masonic Home and Hospital on 400 acres near the city of Springfield. It has cared for adults and children at an operating expense of $585 each annually. It is under the control of the Grand Lodge, but is also substantially supported by the other Masonic Bodies of Ohio. The valuation of the Institution approximates
$1,000,000, its splendid buildings and equipment largely financed by donations and bequests from Brethren interested in Masonic benevolence. The Grand Lodge collects $1 from each of its members for charity. Included in the grounds of the Home above mentioned are 37 acres with a beautiful building, barn, garage and chicken houses, known as the W. B. Hillman Memorial for boys, so named by the Grand Chapter in honor of Brother Hillman, who, in 1887, was one of the early advocates of the institution, at which time he was Grand High Priest of the Grand Chapter of Ohio. Like the rest of the Home, the support of this institution comes from the annual per capita tax.
Oklahoma has erected a new group of buildings at Guthrie to accommodate all of its wards, and give the children better school facilities than were obtained at Darlington. They care for adults and children at an operating expense of $328 per guest. Valuable property acquired at an early date enables them to expend $500,000 on this project and establish a healthy reserve fund. Their charity revenue is derived from $1.50 per capita and $1 for each Degree conferred. Other adult beneficiaries are provided for at their own homes.
Oregon has a Masonic Home, S350,000 having been raised for that purpose by voluntary contributions from the Craft, including $50,000 contributed by the Order of the Eastern Star. The Home has a value of S420,000. Yearly dues for the Home are $1 per member, $5 for each Entered Apprentice Degree conferred and $5 on
each affiliate from outside the State for the Maintenance Fund; $5 on each Entered Apprentice Degree conferred and $5 on each affiliate from outside the State for the Building Fund. there is an Educational Fund with an irreducible principal of 5990,000, the income from which is used to assist in the education of 100 children yearly in the grammar and high schools. There is a revolving Student Loan Fund of $6,000 which is loaned to students in colleges and universities in amounts not to exceed 3300, repayable at 4% interest.
Pennsylvania, about the beginning of this century, took up the establishment of Masonic Homes and secured a tract of 1,000 acres at Elizabethtown between Lancaster and Harrisburg, including some forty-nine farms. Guests were received and housed in one of the farm buildings about 1910. Children were first admitted in 1913, though the Boys Home was not opened until June 1, 1914, and the Girls Home in January, 1915. All these buildings have since been abandoned. Grand Lodge Hall, valued at over
$400,000, was occupied by adult guests in August, 1913. In 1914 the Boys were housed in a temporary building, and the Girls in another farm house in 1915. A gift from Brother NV. Harry Brown and Mrs. Brown has since been used to build the Brown Home for Boys, costing $95,000. The John Smith Home for Boys was opened in June, 1925, costing $250,000, with an Endowment of $200,000 executed by an agreement. The boys, upon reaching a certain age and attaining a certain grade in school, are transferred to the Thomas Ranken Patton Masonic Institution for Boys, built upon a farm adjoining the Homes tract. This was provided for under the will of Brother Patton, for many years the Grand Treasurer of the Grand Lodge. December 3, 1924, the Trustees reported a balance in hand of $1,545,105. Various branches of manual training are taught, the boys also continuing studying in the public schools. The girls are now housed in the Louis H. Eisenlohr Home for Girls, valued at $140,000. Louis Eisenlohr's brother, Charles J., and his sister Mary Eisenlohr, contributed $10,000 for furnishing this Home. Sick guests of the Pennsylvania Homes are cared for in the Philadelphia Freemasons Memorial Hospital, costing
$320,000 completely furnished; capacity, 110 beds. After its three units were finished the Philadelphia Brethren handed Grand Lodge the balance of the fund to provide increased hospital accommodations as needed, amounting to $91,945, December 3, 1924. Since 1913, when Grand Lodge Hall was opened, there have been erected: John Henry Daman Memorial Cottage costing $41,000, Brother Daman having bequeathed his entire estate to Grand Lodge; Paul L. Levis Memorial Cottage costing $33,000; Gustavus Croetzinger Memorial,

a completely equipped laundry, $12,000; Berks County Memorial, $33,000; Blair County Memorial, $7,000; Dauphin County Memorial, $80,000; Cumberland Valley Memorial, $8,000; Allegheny County Memorial, $336,000; and Lancaster County Memorial, $111,000. Illustrating the generosity of the Brethren, it may be noted that the per capita giving of those of Dauphin County was about S35 and of Lancaster County about $43. $10,000 was provided by the mother of Brother George M. McCandless from the estate, the income of which is used for the comfort of women guests in the Hospital. Grand Lodge has several legacies amounting to nearly
$150,000, with which to build as future needs require. Strs. Exate E. Sell, widow of Brother John S. Sell, has given $100,000 for a chapel as a memorial to Brother Sell and agreed to give $2O.000 more for organ chimes, etc. Numerous gifts have been made by living donors and by the wills of others in aid of the work. On December 3, 1994, Grand Lodge had the following sums coming to it under Dequests from the following estates:
Brother Henry Crux.....$132 062
Brother John NV. Nvilbrahan .....95 434 Brother James NV. Orr.....99,000
Brother J. Barren Hale and Mrs. Hale..16,000 Brother. tlbert F. Young.....2 000
Mrs. Elinor Splane Sproal.....32,800 (This will be augmented then real estate is sold)
The brother and sisters of Past Grand Master William L. Gorgas of Pennsylvania, January, 1924, presented to Grand Lodge securities of the par value of $50,000, to be known as the William Luther Gorgas Memorial Fund, the income to go to the maintenance of the Homes, the Committee on Homes being given power to use part of the income for the relief of minor children of deceased
Pennsylvania Freemasons. Numerous wills have been probated which will pay to Grand Lodge in the near future or at the termination of life estates the following amounts:
Brother Joseph D. Wilson.....$100 000
Brother Thomas B. Dornan.....250 000
brother Samuel J. Shannon. 30
000
Brother Jaeoh Gottman.....5 000
Brother Charles Crane.....30 000
Brother Charles E. Marshall.....5 000
Many- small legacies have also been received by Grand Lodge of Pennsylvania since the Homes were opened. It also manages by Trustees various Funds for charitable purposes including the Stephen Taylor Bequest of 815,800 and the Charles Jackson McClary Memorial Fund of $30,000, the income from each of which is turned over to the Homes for maintenance. The expenditures at Elizabethtown have amounted to about
$2,500,000, augmented by large sums spent there by individuals and groups of Lodges The Brethren whose counties have erected buildings have established Endowment Funds for their care, to which Funds additions are being made from time to time. The Philadelphia Freemasons Memorial Hospital Fund amounted tov $28,023; the Allegheny County Fund,
$6,250; the Berks County Fund, $1,000; and the Homes Endowment Fund to $200,000; these figures given as of December 3, 1924. The Homes Committee has at its disposal the income of $50,000, deposited by an anonymous Brother with a Trust Company, to provide higher education for a son or daughter of a Pennsylvania Freemason in or out of the Homes.
Brother Samuel Davis left his entire estate for accumulation until it amounted to $100,000; thereafter three-fourths of the income to be used for the relief of the children of deceased Master Masons of the State, and to be applied to keeping up the home life where a Brother dies leaving a widow and children. The Lodge of which the Brother was a member applies for a blank petition to be filled up by the mother and then the Lodge determines the amount to be allotted and agrees to pay one-half.
Payments are made through the Lodge and every half year a report is made by it to the Committee on homes showing its receipts, the payments and the standing of the orphans in school, the home conditions and whether the aid continues necessary.
The Masonic Homes of Pennsylvania are maintained by direct appropriations by Grand Lodge and income on the estates and funds referred to herein. Every initiate pays, in addition to the fee fixed by the By--Laws of the Lodge, the sum of $40 which goes into the treasury of Grand Lodge marked as Masonic Homes Fees, winch have been more than sufficient to run the Homes, the surplus having been put into a Masonic Homes Reserve Fund amounting to over $250,000.
The Grand Lodge of Rhode Island in 1912 inaugurated a movement to establish a fund for the erection of a Masonic Home, at the same time appropriating $2,000 as a nucleus, to be augmented each year by a 10 cents per capita tax. Lodges and individual members are encouraged to donate such sums as they are able. In 1923 Grand Lodge voted to direct the Lodges to collect an additional fee of $o from each candidate for the Entered Apprentice Degree to be added to the Masonic Home Fund and which in 1925 amounted to over
$40,000. A Board of five Trustees invest and re invest this Fund and may use the income only thereof, with the approval of the Grand Master, for the relief of, and for charitable, educational and welfare work among Freemasons, their families or widows and orphans. The individual Lodges of Rhode Island make every effort to handle this benevolent work among their own members, appealing to the Grand Lodge only when necessity demands.
There is also an Educational Fund, established in 1923, which is created and maintained by an assessment of $1 per annum levied on each Master Mason within the Jurisdiction, and which enables a number of young men and women to continue their studies by providing College Scholarships to them. A Masonic Service Board also serves the Brethren by relieving distress in many ways such as obtaining employment for those in need and otherwise rendering aid and assistance.
The Grand Lodge of South Carolina instituted a Fund in 1907 for the erection of a Masonic Home and Orphanage, to which Fund were assigned all the surplus revenues of Grand Lodge. When this Fund should reach
$100,000 the question of building was to be entertained. Meanwhile, such cases of present need were to be relieved by able Trustees of the Fund. By the time this Fund had actually reached the figure set, the Brethren had decided that it would be a much better policy to care for aged and indigent Freemasons and their wives or widows in their own homes or among

their friends and to care for orphans the same way, by arranging for their support and maintenance at their own homes with their widowed mother, if they had one, and, if not, by having them cared for in the various orphanages already established in the State. In 1924, in lieu of the former method of adding to the Fund, an amendment to the Constitution was adopted which provided for an assessment annually of $1 per member of each Lodge. In 1925 the Fund amounted to $135,000, the interest on which, added to the $1 per capita tax, increases the Fund by about $30,000 each year, which is about the amount paid out each year. There are five Trustees to the Fund, none of whom receive any compensation.

The Grand Lodge of South Dakota receives 50 cents from each member of the Fraternity, taken out from the Grand Lodge dues for benevolent purposes. A Fund amounting to $118,025 is handled through a Board of Trustees, the interest only being used for charitable distribution among the needy. Conditions in South Dakota have not warranted the maintenance of a Masonic Home, it having been found preferable to distribute the funds where needed in the manner suggested above.

Tennessee established a Widows and Orphans Home at Nashville in 1892 and has provided an Old Masons Home and special building for infirmary. The properties represent an investment of $353,773, but the Board of Control in 1925 recommended that a cash fund be set up to meet the loss by depreciation of buildings and equipment, this being prorated as 3 per cent on brick structures, 2h per cent on stone, and 10 per cent on equipment and furnishings. On farm implements and
trucks there is assigned a depreciation of 25 per cent. The Endowment Fund was $200,000. Hospital attendance is furnished. Homes operate on a budget system apt proved by the Ways and Means Committee of the Grand Lodge, which furnishes the funds. It was recommended that a voluntary offering of at least $1 per year for five years be pledged for permanent improvements, and after one year, was changed to a special tax of $1 per year for two years for each member of the subordinate Lodges and the result is a new fireproof, three-story dormitory for widows and their children. A new auditorium adjoining the school building is due to the generosity of the Order of the Eastern Star.

Texas has two Masonic Homes, one at Fort Worth which combines a Home, School and Hospital for Orphan Children and is on 210 acres of land, with a total valuation of $1,600,000. There is a Home for the Aged Masons, established in 1911 at Arlington, where widows are also maintained from the Masonic Home and School Funds. The Grand Chapter controls and manages the Home for Aged Masons and furnishes hospital care for about one-fourth of them. The Grand Lodge charitable revenue is derived from $1.25 dues with $10 raising fee, which goes to the Endowment Fund. A special building donation of $5 per capita was invited in 1922 and was paid. Among the Masonic institutions of Texas, including the Home and the School, Aged Masons Home, are the Templar Hospital, Home for Aged Members of the Eastern Star, Girl's Dormitory at the State University at Austin, the Dallas Children's Hospital the Children's Clinic, Welfare Center for Tubercular Soldiers at Kerrville, Student Loan Funds, Tuberculosis Sanitoria Commission and Masonic Employment Bureau.

Utah has a Charity Fund which is being added to each year by 10 per cent of the gross receipts of their Grand Lodge and further supplemented by the interest accruing on the capital already invested. A small portion of this fund is used for relief work, although the individual local Lodges, combined with the Board of Relief, handle most of the needy cases from Lodge and contributed funds.

In Vermont each individual Lodge cares for its own needy and deserving eases. The amount expended by each
Lodge is reported with the annual returns. If it is found that any Lodge has expended more than $1 per member, the excess is repaid to the Lodge. If less than $1 has been used per member, nothing is repaid. This money is drawn from the General Fund of the Grand Lodge of Vermont, which is maintained by annual dues. They have on hand in a Permanent Charity Fund about $50,000, the income from which is to be available for benevolent purposes.

Virginia established a Masonic Orphanage near Richmond in 1890 on a tract of 65 acres. The plant has been valued at $250,000 and has cared for children at an operating expense of $335 for each guest. Charitable revenue is derived from $1 dues and a special tax of $1.

Washington opened a Masonic and Eastern Star Home at Puyallup in 1914, with property valued at $100,000 and it enjoys an Endowment from bequests of $150,000. It has cared for adult guests at a net operating expense of $413 for each guest. It has permanent Relief Funds at 325,000. $150,000 additional was appropriated in 1993 by the Grand Lodge for the purchase and equipment of a site for a new Home and the furnishings of same. A site was purchased in 1924 at a cost of $78,625 near Zenith and the balance of the appropriation is to be used for expenses in connection with this project.

West Virginia has built a new Home for Masons, their Widows and Orphans at Parkersburg. The investment is apparently $275,000 and an Endowment Fund of
$200,000 has been accumulated. It has a Permanent Relief Fund of $28,000. Revenues are derived from 50 cents per capita taxes, $10 initiation fee and a $2 special building tax.

Wisconsin has taken over the Masonic Home at Dousman, formerly in charge of the Wisconsin Consistory. This is a splendid tract of 319 acres, with practical farm buildings, and has been used as a Home for a limited number of adults. The new Home represents an investment of more than S250,000. The generosity of Brother W. A. Van Brunt provides the Home with an Endowment Fund of S200,000. Ample resources for its future are assured. The Order of the Eastern Star has
started a hospital irs connection with this Home. Grand Lodge dues for Home and Building Funds are $1.50 per capita of the membership.

Wyoming appointed a Board of Trustees for a Masonic Home Fund in 1913, starting with $10,000, which amount in 1924 had increased to $48,000. Two funds have been provided, one known as the Temporary Fund, the other as the Permanent Fund. From the latter nothing can be drawn without an action of the Grand Lodge. This is all placed at interest under the direction of the Board. All receipts such as interest, per capita tax, and returns from other sources pertaining to these Funds are placed in the Temporary

Fund during the entire Masonic year. At the close of the year, all funds in excess of the appropriations plus 3500 retained in the Temporary Fund, are transferred to the Permanent Fund.
Emergency cases requiring either temporary or continuous relief are handled from the Temporary Fund. Wherever possible the local Lodges are expected to provide for their needy members and where this is impracticable the Board of Trustees of the Masonic Home Fund appropriates the funds necessary. In many instances the local Lodges agree to provide a certain portion of the total amount, the Grand Lodge supplementing this with further contributions. Income for charitable purposes is derived from a 50 cents per capita tax and from the interest of funds on hand, from which returns additions are made to the Permanent Fund each year from suers set aside from the Temporary Fund.
CANADA, Alberta has established a Benevolent Fund of about $100,000, the interest on which, together with a per capita tax of 50 cents per member, amounts to approximately $11,000 and which amount is annually expended for benevolent purposes. Monthly grants are made to needy Brethren and those depending upon them. The capital Benevolent Fund is augmented each N ear by a 50 cents per capita tax on the Grand Lodge membership and also by special contributions from Lodges and individuals.
British Columbia has a Grand Lodge Benevolent Fund amounting to approximately $150,000, the revenue being devoted to the relief of aged and Infirm Freemasons,
their widows and orphans, generally by means of monthly payments. This Fund is maintained by voluntary subscriptions by the members, by a fee of $4 for each initiation in the Lodges, by ten per cent annually of the gross revenue of the Grand Lodge, and by any surplus which remains in the General Fund of the Grand Lodge after the year's business is wound up.
Manitoba. The Grand Lodge of Manitoba has no Masonic Home or Hospital. It has a Benevolent Fund of $185,000, the interest of which is devoted solely to charity.
Nova Scotia had an experience with joint management, a Home for Aged Men being established at Halifax. A Committee, of which Brother C. E. Puttner was Chairman, in 1904 solicited the support of every Lodge in the Jurisdiction that provision might be made for needy Freemasons. At the Grand Lodge Communication of the year, $900 was placed in the hands of Trustees named by the Grand Master. But the plan did not work well and the Grand Lodge withdrew. Another attempt by Brother Puttner in 1905 was more successful, the assembled representatives of Lodges planning a Masonic Fair for the Armouries, Halifax, from September 25 to October 3, 190G, the net receipts being $17,406. In 1908 the Grand Lodge bought and im proved the Freemasons Home at Windsor, adding twenty rooms, and another wing to the Infirmary is under way. The Hone is maintained by a per capita tax of $1 per member and $5 for each candidate initiated. They also have an Endowment Fund of about $43,000.
Prince Edward Island . The Grand Lodge of Prince Edward Island has the smallest Jurisdiction in the world and maintains its Benevolent Fund from a per capita tax of 25 cents. The interest only from this Fund is used in dispensing relief to their needy Brethren and their widows and children, which more than amply covers necessary expenditures for this purpose. After investigation of a reported case the method of handling is very simple the Grand Lodge merely issuing a cheek for the amount necessary to meet the needs of the case.
Ontario. Grand Lodge of Canada in the Province of Ontario makes allowances for relief directly from the General Fund or others of its resources and also provides assistance jointly with Lodges through local boards. Amounts disbursed by Grand Lodge in 1924, for example, never reported as $10,885; grants made by the Lodges were $60,000 in addition to this sum. This amount was far below the sum contributed by the constituent Lodges as they have not been compelled to report their benevolent grants to Grand Lodge. There is a Benevolent Emergency Fund of S2,000. The above report mentions that two beneficiaries are cared for in Roman Catholic Institutions, at the expense of Grand Lodge.
Saskatchewan has a Grand Lodge Benevolent Fund with an invested capital that in 1925, for example, amounted to $182,000, the interest only being used for relief. The Government has a Home in the Province for the aged and infirm and the Grand Lodge Benevolent Fund has defrayed the charge of ana or the Brethren or their widows whom it has been necessary to send there.

*MACAULAY'S THEORY OF MASONRY

Thomas Babington Macaulay wrote a distort of England which has been read more often than any other English history, and in the United States has enjoyed a double fame: first, as a text book or as required reading in high schools and colleges almost since its publication; second, as a masterpiece of literature which in conjunction with his Essays and his poems has been used in the English Departments of Colleges in every State of the Union, is in every public library, and once was required reading for each well-read man. His biographer says of him that he had read everything, knew more than he had read, and forgot nothing.
A carefully considered remark Macaulay once made on Freemasonry must for such reasons carry more weight than if it had been made by a man less thoroughly acquainted with England from the Norman Conquest to Queen Victoria. In a conversation with Harriet Beecher Stowe her notes show that he said: „I believe that all the cathedrals of Europe came into existence nearly
contemporaneously, and were built by traveling companies of Masons under the direction of systematic organization."

*MCGREGOR, DAVID

Bro. David McGregor holds for the second quarter of this Century in the United States a record for the brilliancy of his coups in Masonic research, two or three of them of fundamental importance. He was born in Dunfermline, Scotland, September 7, 1864; was educated in Lisburn, Ireland; came to New York City in 1889; was for thirty years chief engineer in the Sprague Electric Company and helped set up electric street car systems in New Jersey. He was raised in Union Lodge, No. 11 (N. J.), Dec. 22, 1916; was Master in 1931; Grand Historian after 1928; Chairman of Committee on Foreign Correspondence from 1935; was 3 member of the National Masonic Research Society, and published reports of his first discoveries in The

Builder.
Among his discoveries: That John Skene, who came to Jersey in 1682, was a Freemason, a member of the Aberdeen Lodge in Scotland. (See under ABERDEEN r'e', LODGE OF; see also New York Masonic Outlook; September, 1926; page 13). That Earl Perth, Jersey Proprietor, was a Freemason; and that a number of members of Aberdeen Lodge came to Jersey at same time as Skene but did not remain. That a pre1730 Lodge met in New York in the Black Horse Tavern. That the New York Weekly Journal announced on Jan. 24, 1737 (N. S. 1738) that Mr. Provoost, about to move away, at a Lodge on January 19, 1737, had resigned as Master, and Cap. Matthew Norris, son of Admiral Norris, had been elected in his place. That on November 26, 1737, the New York Gazette published a letter to the effect that a „new and unusual sect of society at last has extended to these parts," etc. (See GouZ's History of Freemasonry; New York; 1936; Vol. 6; page 41.)
Most important was Bro. McGregor's discovery of the records of Col. Daniel Coxe. In 1730 this eminent citizen of New Jersey was by the Grand Lodge of England
appointed to be Provincial Grand Master of New York, New Jersey, and Pennsylvania. But since no documents could be found to show that he had put his authority into effect, save an entry in the Minutes of the Grand Lodge of England to show that he visited it in 1731 as Prov.
Grand Master, it was generally believed that he had been inactive, and had „been out of the country."
In old court and other civil records of New Jersey Bro. McGregor found abundant evidences of the presence and great activity of Coxe in America during the years in question. (See Early Freemasonry in Pennsylvania-a magnificent book-by Henry S. Borneman; Grand Lodge of Pa; Philadelphia; 1931; page 56. See Chapters in Gould's History, above cited, Vol. VI, on New York, New Jersey, and Pennsylvania. History of Freemasonry in New Jersey, by David McGregor; cloth; 164 pages; contains chapters on Pre-Grand Lodges in New Jersey; chapter on Daniel Coxe; Military Lodges; the Morristown Convention.)

*MACKEY'S HISTORY OF FREEMASONRY

In his bibliography of the principal works of Dr. Albert G. Mackey on page 608 Bro. Robert I. Clegg inadvertently omitted the work which Mackey himself would have placed at the head of the list, his seven--volume History of Freemasonry; perhaps the Freudians would have said that this was an unconscious slip of memory occasioned by a sense of humbleness, because at the time (1921) Bro. Clegg had only recently edited and revised and in some chapters wholly re--written the famous History which had long been (and continues to be) the most widely read long history of the Craft ever published. Bro. Clegg based his work of revision primarily on the edition current in 1898. He received his reward by having the new work go out with the new title Mackey's Revised History of Freemasonry, by Robert Ingham Clegg.
When Mackey began a work the scope of which for a man of less learning would have meant a life-work, he had little to go on; Findel was not suited to American readers, and already was obsolete in part; Fort's
Anturuittes dealt too much with antiquities; Oliver's „historical" works were better entitled romances; Gould's History had not yet been published; except for his own private library, his years of hard study and his erudition (of which there was much more than his readers may guess), and the assistance of a few friends like T. 9.
Parvin, Mackey had to blaze a new road through the wilderness. He succeeded in blazing it; and while some hundreds of students and scholars have, as a body, blazed a better one since, no one man has ever approached the measure of his achievement.
His principal weakness (and granting that he did not possess data not discovered until afterwards) was a certain lack of reality, so that his book becomes at times too smooth, too static, with pages here and there like a drowsy sermon. This may be because he habitually thought of Freemasonry as an „institution" (one of his favorite words), a system, a collection of generalities and abstractions; and did not sufficiently see that there never had been such a thing as abstract Freemasonry, a thing separate and apart, but always that it had consisted of smen, actual, in flesh and blood, and that Freemasonry never had been anything more than a name for certain of the things those men were doing.
How does Mackey's History compare with Gould's Many Masons, and even many beginning students, can read one long History but they haven't the time to read two; which is the better for them? The question is therefore not an academic one; nor is it, at least on this page, a national one, as if one were to choose a national champion. As for this last point, a large fact stands out in full view, before which the point is lost: there is no such thing as English Freemasonry nor American Freemasonry; it is only Freemasonry, and belongs to no country; there is Freemasonry as it is in England and the same Freemasonry as it is in America.
The Grand Lodge of 1717, though it was erected in London, is as much the Mother Grand Lodge of Freemasonry in America as it is of Freemasonry in England; and until about 1800, and which means for two generations, Lodges and Provencal Grand Lodges here belonged as much to its Jurisdiction as any Lodge or Provincial Grand Lodge in England; when we American Masons study the history of that Grand Lodge, or of Freemasonry in Eighteenth Century England, or the history of Freemasonry prior to 1717, we are studying our own Masonic history, and it matters not if the settings of any of those chapters of it were in other lands or not.
St. Paul's remark about two stars differing in glory applies here. Mackey was far more erudite than Gould; had not only studied more, and read more, but had studied and read more widely. His knowledge was his own; overflowed; and he did not have to „get it up" for any subject. He had a sense for literature, and was master of a literary style, whereas Gould had neither. Mackey had a grasp of the whole of Freemasonry, including the four modern Rites, and this unity was ever in his mind; there is a continuity from chapter to chapter; his history is a work of art in the true and original sense which has been lost to present-day literary cynicism. And since he knew that no one work (nor any thousand volumes) could contain each and every fact in one history, he had to select; and while selecting he knew from first-hand knowledge of rehem what his American readers wished most to learn.
Gould, and other things being equal, had the advantage of being at the headquarters of Masonic research; had access to Grand Lodge archives; could visit old

Lodges; could use the British Museum, and a half hundred other collections of original sources; and had about him a circle of learned Masons to collaborate with him. His History has an effect of massiveness and power; is full of courage; and he had in him the new spirit of Masonic research-was himself one of its originators, and felt no reverence for any book merely because it was old, nor for any belief merely because generations of Masons had held it.
His literary faults were a lack of a sense of proportion- as when, though he had only one of his six volumes for a history of general Freemasonry properly so called, he used up fifty pages of it arguing over Sir Christopher Wren; and he was given to harsh, unjust judgments, as in his caricatures of Anderson and Preston. Also, he
committed himself to the dogma that the Ancient had been a „schistnatic" Grand Lodge, and refused to surrender it when it was proved that they had not In the plan of his history he gave a disproportionate amount of space and attention to the Grand Lodge of 1717 as if it, and not hundreds of Lodges and tens of thousands of Masons, had made Speculative Masonry prosper around the world. AB against Mackey, he is preferred by students and researchers; and, as is natural, by Brethren in Great Britain.
As against both of them Begemann is of more massive technical erudition, but of narrower scope, and was guilty of ignoring Freemasonry in North America, where it has had as large a history as England had; and, if the four modern Rites be included, a larger one. Crawley stands apart, for his Cemenkria Hibernico is more than one half composed of documents, but he was, it is agreed, the most brilliant prose writer of any. There is a possibility that the writing of general, or „complete" histories is at an end and is to be replaced by books on single subjects or by special treatises, unless they may be written to serve as a framework or outline, or as a guide to special fields.

*MACOY, ROBERT

Robert Macoy was born in Ireland, October 4, 1816, but from the time he was four years old lived in New York City, where, at an early age, he apprenticed himself in the printing and publishing business, and continued in it for nearly forty years, first as printer and bookseller, and then as a Masonic publisher. During his generation he made a large place for himself in the American Craft, along with Mackey, McClenachan, Drummond, Morris, etc., with whom he was closely associated He won a success in four separate spheres of Masonic labors:
In the Order of the Eastern Star. Rob Morris had conceived the idea of it, had written rituals, had filled it with his inspiration, but was a failure at the work of organization. „. . . Upon his departure for the Holy Land, in 1868, Brother Morris transferred to Brother Macoy all the authority he had assumed and exercised in regard to
the Order. Bro. Macoy immediately set about arranging the work more systematically.... Under his guiding hand the Supreme Grand Chapter. a selfeonstituted body, was organized in December, 1868. . ."
In the work of Grand Bodies of Masonry. He held the high office of Deputy Grand Master of New York, and was Grand Recorder of the Grant CommanderY, E. T.
AB author. He wrote an unknown number of articles for the Masonic press; wrote much in a number of Monitors and Manuals- and was author of The Worshipful Masters' Assistant which for half a century was to the office of Master what Mackey's Encyclopedia was to the whole of the Craft.
AB a publisher. He published (and oftentimes either edited or helped to write) a long list of Masonic books, among them The Master Workmen, 1849- The Masonic Manual 1852; The Book of the Lodge, 1855, a work of immense national influence which American Masonic historians have overlooked- Vocal Manual, 1853- Masonic Minstrel, 1857; Worshipful Master Assistant, 1885; Rise of Adoption, 1868, and in 1890- and the General History, Cyclopedia, and Dictionary of Freemasonry which is described under ENCYCLOPEDIA, Mackey's etc., elsewhere in this Supplement.
During the productive period of Bro. Macoy's published and writing the one demand everywhere was for Monitors and Hand-books, and Macoy was but one of a number who supplied them, from Webb to Mackey A detailed, exhaustive bibliography of Macoy by an expert would open up a path for historians into one of the most important fields of either American Masonic history or American Masonic Jurisprudence˜ Grand Lodges (and other Grand Bodies) now prepare and publish their own Monitors. In the period, of almost three-quarters of a century, when it was left to private members to prepare and publish Monitors not a few of them (as was inevitable, and it is not to their discredit) insinuated into Craft practice more than one element of the Exoteric work which represented nobody's idea but their own, and in some instances was a mistaken idea. Certain of the
small discrepancies, anomalies, inconsistencies which Grand Lodges find in the Monitorial sections of their Uniform Work, and sometimes in Lodge practice, could be traced back to a private Monitorialist.

*MAIMONIDES

Maimonides has been described „as the greatest Jewish figure since Old Testament times." Measured by any standard, and whether by a Jewish or a Gentile one, he was one of the towering men of the Middle Ages; in manhood, in learning, in power of mind, in his accomplishments for good, he was a greater man than Charlemagne, Thomas Aquinas, or Pope Gregory because he accomplished as much as any one of them did, but did it solely by means of his own greatness, and had no vast machinery of government, or church, or armies to make use of. The whole Jewish people of his time were not only widely separated but were bewildered, and often in despair; the final bitterness of the Diaspora had become almost too great for them to endure.
It was to them as well as for them that he wrote „their Bible next to the Bible," The Guide for the Perple2:ed. In it he advised them to discard ancient superstitions; to cease to attempt to carry out into minute detail regulations originally designed for Palestine; to cease to bewail and to lament a past which now was too far in the past to keep alive; and since they were excluded from the land, church, government, and army to turn to and to make their own the countries of the mind, to become scholars, artists, physicians (as he was himself), linguists, scientists, philosophers, because these terms of work were owned by neither pope nor king and knew of no difference between Jew and Gentile- „is geometry," he asked, „Jew or Gentile? is scholarship? is medicine?"
There is no discoverable connection in history between Maimonides and Freemasonry at any point, yet,

paradoxically, he is one of the subjects Masonic students must study. A school of Masonic writers, small but influential, has for half a century been trying to show that
one of the roots or sources of Freemasonry was in the Kabbala In his great History of Jews, and speaking as a representative of a large school of Jewish historians, Graetz sets forth at length evidence to prove:
that the Kabbala consisted of three or four books written by Spanish Jews in the Thirteenth Century;
that the rationalism (used in no sectarian sense) of Maimonides had won over the Jews of Spain;
that the Kabbala was a reaction to it;
that the occultism, mysticisms, and supposedly secret sciences in the Kabbalistic books concealed a superficial kind of thinking, not as profound as it may appear to be;
that the claims made in them for the antiquity of their jargon and their doctrines were groundless, and in some instances were consciously false;
and finally that there was no unity of thought among the Kabbalists themselves, and that if they had written their books in intelligible language, as they easily could have done, they had little to say. To do justice to himself a Masonic student must therefore study Maimonides and the Cabbala together, because the former is the key to the latter.
Maimonides was a Spanish Jew, of immense learning in many fields; he was born in 1135, died in 1204.
When in the Thirteenth Century Thomas Aquinas wrote his Summa, afterwards declared to be the orthodox Roman Catholic theology, his purpose at the time was to make a reply for his Church as against the science and philosophy coming out of Spain, the one European country in which learning flourished; it is significant that he selected as his adversaries Avicenna and the Arab philosophers; he probably was afraid to attempt to encompass Maimonides because his own learning was too meager, too wholly local and theological, to cope with the encyclopedic learning of the great Jew. It was for this reason that while Thomas found the machinery of argument by which to incorporate the Arabic scholars' Greek learning (what of it he knew) into his Summa he left out of it the whole scope of Jewish learning, though his own Church had officially declared the Old Testament to be infallibly inspired. This failure, or lack, on the part of
Thomas was not the least of the ultimate sources of much antisemitism centuries later.

*MAKING AT SIGHT

With the publication of the Minutes and histories of early Eighteenth Century Lodges of England, Canada, and the United States the widely discussed question of „making a Mason at Sight" has been set in a new frame-work of facts, and given a new meaning (See page 941.)
More data will be discovered but in the light of present knowledge it appears that while the phrase is apparently of American origin, and perhaps came first into use in Pennsylvania, the conferring of the Three Degrees in a condensed form on a Candidate in one evening (consisting, therefore, of little more than the OB's and the Modes of Recognition) was not only permitted among early English Lodges, but was in universal practice among them, and they considered it a Lodge prerogative. It continued in some American Lodges as late as 1860. A meeting for „making at sight" was called an „Emergency Meeting" (or Communication); during it a Candidate was Entered, Passed, Raised, and elected to membership in about two hound of time. Records of these Emergency Meetings stud the Minutes of at least 200 Eighteenth Century English and American Lodges.
It has been an accepted theory that Making at Sight was a prerogative seized or created by Grand Masters in order to enlarge the powers of their office; it is now plain that the-opposite-occurred; that so many Lodges took to „Emergent Makings" that Grand Masters were forced to reserve the right of such makings to their own office in order to put a stop to what had become an evil. These facts are fraternally called to the attention of those British Brethren who have criticized and even satirized „Making at Sight" as an „Americanism"; except that it is now (fortunately) reserved to Grand Masters it is a Briticism, and one in practice since the first half of the Eighteenth Century among nearly all English Lodges. Moreover, English Masons continue even now a constituted custom of „making at sight" in principle though it refers to Lodges
rather than to Masons; for it is considered that to „make" a new Lodge is the Grand Master's prerogative. In the beginning Grand Masters first consented to the forming of a new Lodge and then appeared in person to constitute it, or else sent a personal deputy; what were called Warrants were not legal documents but personal communications which gave Grand Master's consent.
In the United States a Grand Master can issue a temporary Dispensation to form a Lodge, in order that for a period the Lodge can work on probation; a Charter can be issued only by a Grand Lodge at its Regular Annual Communication. In constitutional principle the making of Lodges by the Grand Master's personal act could be identical with making a Mason „at sight" by his own personal act. If English Brethren reply that we are inconsistent in recognizing the Grand Master's prerogative to make Masons while refusing him the prerogatives to make Lodges, many American authorities on jurisprudence will agree with them. Even so, there is something to be said in favor of Making at Sight, regardless of how inconsistent it may be, be cause once in a long while a Petitioner finds himself in circumstances where he must receive in one night the Degrees he has been elected to, or can receive none of them.
Those who have sought in times immemorial for some origin or authorization for the Grand Master's prerogative to Make at Sight need never have looked BO far afield, because it was recognized as legal by the Ancient Grand Lodge of 1751, from which so much of our Work and 80 many of our practices are derived. In the Records of that Grand Lodge, under date of April 16, 1777, a Minute shows that Dermott discussed the subject, admitted the Grand Mashr's right, but expressed it as his opinion that a Grand Masher ought not to Make at Sight except when he can make a sufficient number to form a Lodge. (The Minute is quoted in full in Gould's History of Freemasonry; Scribner's; 1936; page 176.)
A paragraph may be quoted as one specimen from many others in Lodge histories to show that for years after the date of the Dermott Minute the Lodge custom continued; it is from Some Memorials of the Globe Lodge, No. if; by Henry Sadler; London; Spencer & Company; 1904; page
45: „The 3rd of May, 1810, was the last occasion in this Lodge when the three degrees were conferred on

candidates on the same evening, but it was only in case of emergency that the three degrees were given ...."

*MALTA, KNIGHTS OF

The history of the Knights of Malta (nee Knights of Hospital, Knights of St. John, etc.) was until recent years written by itself, that is, from its own records and reports of itself; or else by its enemies, who have not always been scrupulous; it is now possible to re-write its whole history in terms of modern, impartial scholarship. One of the results of that scholarship has been to break the one history of this Order into four or five almost separate histories, because the Order transformed, or at least transmogrified itself that many times.

As regards Freemasonry it may be said in general that the Knights were antipathetic to it, or to any such teachings or truths as Masons held at any period. In particular, the Order was twice used in attempts to destroy Freemasonry, and it therefore has at one time or another belonged to that long chapter of the history of the Fraternity which is called Anti Masonry.

It had become an open and confessed military arm of the Vatican before the Popes issued their first Bull against Freemasonry in 1738, and it was ordered to oppose Freemasonry wherever it could. In about 1800 it was instrumental in thriving Freemasonry out of Russia.

When Metternich after 1815 and the Congress of Vienna became the dictator of Europe he made the complete elimination of the Fraternity one of his open and principal aims; and to a large extent he succeeded for some years, and may be described as the most powerful Anti- Mason of the Nineteenth Century.

The Knights of Malta were one of the agencies employed by him. (See page 539.) (Complete, detailed, fair, modern histories of the Order are On the Trail of the Eight-Pointed Cross 1G. P. Putman's; View York; 1940]; and Malta of the Knights, by E. W. Schermerhorn;

Houghton, Mifflin; New York 1929; full bibliographies in both. For a more condensed account see House of the Temple; Study of Malta and its Knights in the French Revolution, by Frederick W. Ryan; Burns Oates and Washburn; London; 1930; bibliographies. Fifty Years in the Malts Order, by R. E. A. Land; two volumes; Toronto; Can.; 1928; contains also a detailed account of the Masonic Knights of Malta.)

After the first dissolution of the Order in Malta, an attempt was made to revive it in France to help the Greeks in their war with the Turks, after the latter had shocked Europe by a massacre of Christians on the Island of Scio; and they appealed to such Knights as were in England to assist them.

In consequence, the English branch of the Order was re established -it and in this action English members were permitted to be members of the Anglican Church. The English Knights based their rights on a Charter which had been granted by Queen Mary, but on grounds that were legally insecure. To remove this uncertainty Queen Victoria granted a new Charter in 1888. After this reincorporation, „the method of government of the Order was framed, as far as possible, on the precedents of the old Order.... The Sovereign of the Realm is the Sovereign Head and Patron, and no admission can be made to the Order except with his Majesty's sanction." From 1910 until his death the Duke of Connaught (Grand Master, the United Grand Lodge of England at the time) was Grand Prior.

The Order organized and maintained the St. John Ambulance Association and St. John Ambulance Brigade, with a highly efficient and very large membership of members expertly trained in First Aid. „In June, 1912, as a special mark of their appreciation of the work of the Brigade, the King and Queen inspected in Windsor Great Park, 11,000 men and 3,000 Nursing Sisters, including many representatives from Overseas." It furnished over 17,000 Hospital Orderlies in World War I; maintains a hospital; carries on relief work abroad; and carried on very extensive relief work in World War II.

Notes. The above is in correction of one or two statements made in last paragraph on page 541. The indispensable reference work on the modern Order is The Order of the Hospital of St. John and its Grand Priory of England, by H. W. Fincham; W. H. ,& L. Collingridge; 148 Oldersgate St., E. C., London; 1915. Beginning on page 78 it gives a list of the Grand Priors of England from Walter, 1143, to William Weston, who was Prior when Henry VIII dissolved the Order in 1540, and Thomas Tresham who held office of the revived Priory under Queen Mary in 1557; and for the period when English Priors were stationed in Malta under Richard Shelley, in 1566, to Girolamo Layarelli in 1806; and from Sir Robert Peat, first Prior after revival of Order in England, in 1831, to the Duke of Connaught, in 1910.

MS. ILLUSTRATIONS

The original of the hundred or so copies of the Old Charges (Old MSS, Old Constitutions, etc.) must have been written in the Fourteenth Century, perhaps about 1350 A.D. Each and every Masonic student would desire above almost anything else to have a detailed knowledge of Freemasonry as it then was; who and what men the Masons were; how they dressed; their manner of work; in what houses they lived, and how much they earned; and so on forth. To arrive at even an approximation of that picture he must collect small bits of fact from here and there, a short reference, a line in a book, a history of the building art, a study of contemporary laws, etc.

Among these sources is one which as yet has not been utilized by any Masonic scholar, at least if it has his book has not reached America: it consists of those small pictures which the writers of the MSS., Masonic and otherwise, often used to draw or paint into some small space in their parchment (or vellum) left by the text vignettes often of cunning workmanship and masterly composition. The large number of these MSS. are in Britain or Europe; a number of them however can be seen in American private collections, such as Morgan's in New York City, and Huntington's in California, or in any one of the large universities; also, they may be found

reproduced in books or photographs in any of the better metropolitan Libraries. A Masonic student looking out for a path of his own in research, and if he have access to the materials, can be promised that he will find out something new, and in time may be able to publish a Masonic book of a novel kind.

A small specimen list is not interesting to read; it may, however, serve as an illustration of what is said above, and at the same time give a beginning student sufficient guidance for making a start:

The earliest Speculative Lodges at the time of the first Grand Lodge met in public rooms in taverns, and each tavern was named after its sign, which hung

in front in the form of a picture. Operative Masons four centuries before doubtless gathered in the evenings for ale or beer and for talk in taverns of the same type. Two of them are pictured in the Bodleian Library (Oxford) MSS., No.264, which like each title in the list, is of the Fourteenth Century Among five pictures in Brit. Mus. 2 B. VII are: a suit of everyday clothes worn by craftsmen; a straw bee- skelp (or bee-hive).
Brit. Mus. Roy. 20. C. VII contains detailed picture of a burning at the stake, the method being the same as that of the Pps; another of a beheading; and in Brit. Mus.
Roy. E. IV is a scene showing a criminal being drawn.
Brit. Mus. Fasc. 175; Masons building a tower, using a windlass. B. M. Roy. 15. D. III- Mason using stone axle shows how ramp was used to carry stones up to top of high walls. In another MS. not named, the King-or some other crowned noble or prince-looks on while a Mason uses a plumb-line; in this operation a wooden inclined plane with cleats is used instead of a ladder.
A MS. in Brit. Nat., Paris; a building scene, showing use of ladder.
B. M. MS, Roy. 10 E. IV; sawmills were run by man powers and sawyers did not belong to same gild as carpenters
B. M. MS. Harl. 6563: a smith wears leather apron
B. M. MS. Roy. 2. B. VII; stone carver, sitting on bench („bank"), using gavel.
B. M. Addl. MS. 10292; stone carving by method of incising.
B. M. MS. Roy. 2. B. VII; four stone-cutters- one is Master of Masons; shape of gavel is very clearly shown (In very few instances are Masons shown wearing Aprons Smiths always wear leather aprons.)
B. M. MS. Egeston 1894- Mason on back, inside altar canopy, while carving above his head.
B. M. My. Luttrell Psalter. Building walls was a specialty. Such Masons were „wailers" and had own gild. This is a picture of their work; a city wall, towers gates, etc.

*MARKHAM, EDWIN

Edwin Markham was born in Oregon but went soon to California. He was made a Mason in Acacia Lodge, No. 92, Coloma, Calif. When he published his „Man With a Hoe," President Theodore Roosevelt's acclaim of it made Markham's name familiar throughout America almost overnight Another Masonic poet, Rudyard Kipling, also had in his poem „Recessional" („Lest we forget") an equally universal, immediate reception, and each poem was an answer to the other; Kipling's theme was „We must have rulership"; Markham's was, „Yes, but the rulership must be by ourselves."
The body of Markham's poetry as a whole has been very slow in winning a way into popular use, perhaps because two World Wars turned the attention of men away from poetry, but the Masonic Fraternity need not wait upon the general public; for Markham is America's laureate of Masonry, as Burns was Scotland's; and as he said when he presented a holograph copy of his „Man With a Hoe" to the Grand Lodge of New York, everything of his was in the Spirit of Masonry. (Like a number of other world- famous poems, that poem was never completed; Markham kept experimenting with small revisions of it as long as he lived.)

*MARTINISM

Louis Claude de Saint-Martin was born in Amboise, France, January 18, 1743; he was therefore fifty-six years of age in the Revolution year of 1799; and since he was in ill health much of the time he was unable to take any active part in the French Revolution during the four years he continued to live (he died in 1803) except in private circles; and it is certain that he did not have any part in planning or preparing for it. He was sensitive, aristocratic, a warm friend to a chosen few, a mystic. (See page 901.)
It is probable that Martin would have played no part in Freemasonry had it not been for Martines de Pasqually, his early teacher and for many years his friend and colleague. Pasqually was a Rosicrucian, though it is impossible to use that adjective as in any sense a descriptive one because it was so loosely employed in France, and often had no connection with Rosicrucianism properly so called-indeed Rosicrucianism properly so called was little understood at any time and ever will be because there is in the Pama Fraternitatu, its bible, no clear, consistent system of teachings but only a congeries of visions, legends, cloudy pictures which can easily accept what meanings an occultist chooses to attribute to them. In his capacity as a Rosicrucian, Pasqually compiled a Degree, or Rite, which he called Elect Cohens („cohen" meaning priest); and it is believed that Pasqually had some connection with the founding of the Rite of Swedenborg but not that he was in any sense its creator.
In Martin's eyes, and after Pasqually had died, his old teacher's Pite had been conceived as a ritualistic mystery of a mystical Christianity but being such it had, he felt, certain defects and lacks; therefore he contrived a Rite of his own, which he called the Rectified Rite.
Both St. Martin and Pasqually, as well as the author (or authors) of the Swedenborgian Rite, are typical of the Frenchmen, of whom over a century there may have been a hundred or so, who were Masons in their own special sense only; which was a sense the true and ancient Fraternity could not have recognized as even remotely like itself;
they swept six or seven centuries of Masonic history aside, cutting their own „Masonry" off from its roots, acknowledged no Ancient Landmarks, concocted private „Rites" out of their private theories, used them as a vehicle for teachings which often regular Freemasonry would have wholly repudiated, constructing them eclectically out of scraps of text, or symbolism, or legend to which they had taken a fancy in various obscure works of occultism, metaphysics, and theology. Pasqually's Rite and Martin's Rectified Rite are interesting for themselves, as a book by either of them might be interesting (they were in essence little more than books in the form of ceremonies), but they have no discoverable connection with Freemasonry, which never was a cult of aristocracy, or of occultism, or of mysticism.
Martin signed a few of his small books by the pseudonym Philosophe Inconnu, the Unknown Philosopher. Because of this, because his Rite has in it certain references to or traces of Kabbalism and other little-known sources, and because no biography was written in English, he was for American Masons a vague, mysterious figure, and a number of American writers have placed him somewhere back in the late Middle Ages, along with Raymund Lully.
Martin was on the contrary a modern man; younger

than Benjamin Franklin, whom he could have known; and moved in a circle about whom whole libraries of memoirs have been written. The achievement by which he is better known is not his Rite (in which he himself took little interest) but a number of slender books or treatises in which he set forth his own difficult and private version of religious mysticism, and which was, though such a generalization is hazardous, an attempt to describe the universe from within; seen, as it were, through the eyes of God. An account of this work, and a portrait of the man, by an author who admired him much and who, in part and at a distance, was his disciple, is The Life of Louis Claude de Saint-Martin: The Unknown Philospher, by Arthur Edward Waite; William Rider 45c Sons; London.

ADAMS, JOHN QUINCY

sixth president and son of John Adams. second president; born July 11, 1767; president, 1825; died February (,3. 1848. A native of Massachusetts, his name has often been mistaken for that of another resident of Boston. Brother John C. Hurll, Acting Secretary, Saint John's Lodge, Boston, August 25, 1919. answering an inquiry of ours, copied the Lodge record of December 5, 1826, thus: „ ‚Brother John Quincy Adams, a regular candidate for membership, was inquired for and being well recommended, was voted to be balloted for, and on balloting was unanimously admitted a member of Saint John's Lodge.' It would seem from this that he did not receive the Degrees in this Lodge, but what Lodge he says raised in is not stated. There is no reference to the presidency and I think he was another Adams." Certainly the president was not then at Boston- The Second Session of the Nineteenth Congress opened at Washington the previous day and President Adams himself records that from December 4 to 6, from early morn to late afternoon he had no leisure for reflection or writing However, there is on record his own emphatic denial of membership (page 345, volume vii, Memoirs, Lippincott), on October 25, 1825, in reply to the plain question, he writes: „I told Watkins he might answer Tracy that I am not, and never was, a Freemason."

BUCHANAN, JAMES

fifteenth president; born April 23, 1791; president, 1857; died, June 1, 1868; received Masonic burial from his Brethren of Lodge No. 43, in his native state, Pennsylvania, on June 4, 1868. Brother J. Fred Fisher, Secretary of Lodge No. 43, furnished on August 16, 1919, the following Masonic record of Brother James Buchanan: „He was made a Mason in Lodge No. 43 on December 11, 1816. Entered by W. M. Brother John Reynolds, and was Passed and Raised by W. M. Brother George Whitaker, January 24, 1817. He was elected Junior Warden, December 13, 1820, and Worshipful Master, December 23, 1822. At the expiration of his term of office, he was appointed the first District Deputy Grand Master of this District. He was elected an honorary member of Lodge No. 43, March 10, 1858. He died on June 1, 1868. He was also a member of Royal Arch

Chapter No. 43, F. and A. M., but the only record we have is that he was Exalted on May 90, 1826."

FILLMORE, MILLARD

thirteenth president; born February 7, 1800; elected vice- president, 1848, and on death of President Taylor succeeded him July 9, 1850, and died March 8, 1874.

Said to have received the Degrees but afterwards recanted during the Anti-Masonic era in which he was active against the Craft (see page 548, Annual Report American Historical Association, volume i, 1902). No evidence of his Masonic affiliation obtained. In his official capacity as president he attended the laying of the eorner-stone of the Capitol extension by the Grand Lodge of the District of Columbia, July 4, 1851 (see History, Federal Lodge No. 1, Washington).

GARFIELD, JAMES ABRAM

twentieth president; born November 19, 1831; president, 1881; died September 19, 1881. Masonic Eclectic, September, 1881 (pages 430-1), published the following: „Initlated, Novernber 19, 1861; Passed, December 3, 1861, in Magnolia Lodge No. 20, Columbus, Ohio, and Raised in Columbus Lodge No. 30, by request of Magnolia Lodge, November 11, 1864. Affiliated vith Garrettsnille Lodge No. 24G, October 10, 1865; 1 remaining a member until 1870, and was Chaplain in the years 1868-9. United with Pentalpha Lodge No. 23, Washington, District of Columbia, as a charter member, May 4, 1869, and so remained until death. By special dispensation was admitted to Columbia Royal Arch Chapter No. 1, in Washington, District of Columbia, April 4, 1866, and exalted to the Royal Arcl1 Degree, April 18, 1866; received the Red Cross and Templar Order in Columbia Commanderv No. 9 at Washington, WIav 18, 1866 rthis Commander) acting as escort from Washington to Cleveland faith the remains after Brother Gaffield's death). Received the Select and Most Excellent Architect's Degrees, February 9, 1871; received the bourth and Fifth Degrees, Ancient and Accepted Scottish Rite, in Mithras Lodge of Perfection No. 9, at Washington, May 9, 1871, and the intermediate Degrees to the Thirteenth included during the year

(Brother W. L. Bowden, Librarian of the Supreme Couneil records these were communicated by General Albert Pike) and the Fourteenth Degree, January Id 1822, with four other Brethren, three of whom died before him, named: Francello G. Daniels, Robert NI. Johnson,

ex-‚Senator from Arkansas. and Henry Harrison Bradly, the only survivor of the five being Wm. Pieree Bell, Eso.. lawyer, Washington City." Under date of September 2, 1919, Brother NV. S. Lanfersiel;, Secretary, Magnolia Lodge No. 90, by letter, confirmed the above Lodge references and Past Grand Master Campbell M. Voorhees of Ohio, November 11, 1921, also wrote explaining the division of the Degrees between the two Craft Bodies in his city, „During the Civil War times Columbus Lodge and Magnolia Lodge frequently exchanged courtesies in the conferring of Degrees upon soldiers in the service, and this was done in the conferring of the Degrees upon General Garfield. He received his First and Second Degrees in Magnolia dodge and his Third Degree was conferred by Columbus Lodge for Magnolia."

GRANT, ULYSSES SIMPSON

eighteenth prescient; born April 27, 1822; president, 1869; died July 93, 1885. A letter in the Blue and Gray, from Major Bryant S. Parker of South Carolina, was freely copied in other journals and convened the impression that General Grant was a Freemason. Major Parker told of being taken to headquarters as a prisoner of war that General Grant asked him if he was a Freemason and that the prisoner soon convinced him of it and thereupon was promptly freed. General John Corson Smith attacked this story in the Rough Ashlar, a Masonic journal of Richmond, Virginia, and his essay was reprinted, November, 1895,

in the Masonic Tidings, Milwaukee, Wisconsin, and other magazines. Briefly, Brother Smith's finding, as in Proceedings, Grand Commandery of Illinois, 1908 (page 165) is that the General was too much of a soldier and not at all a Freemason for any such affair. Jesse R. Grant, Simpson
S. Grant, and Orville S. Grant, father and brothers of the General, were all three Freemasons.
Simpson a member of Galena Lodge No. 17, with Brother John Corson Smith, where the father, Jesse, visited on his trips from Covington, Kentucky; and Orville was imitated in Miners' Lodge No. 273, Galena, Illinois. General, or Captain Grant as he was then known, came to Galena in 1859 and moved his family there in 1860.
The father told General Smith that he knew his son would like to be a Freemason and the subject was discussed between them on an excursion to Dubuque, Iowa, and on other occasions. General Grant was at home when Galena Commandery No. 40, Knights Templar, was instituted in 1871, with Brother Smith as Eminent Commander. In the evening President Grant received the Brethren for a pleasant hour of conversation and then the visitors returned to the Asylum.
At that reception the president's favorable opinion of Freemasonry was expressed and it was agreed that at the first opportunity he would sign a petition to Miner's Lodge No. 273 of which Brother Smith was then Master. During the political campaign of 1872-3 General Grant was again home and Grand Master James A. Hawley agreed to make the president a Freemason „at sight" but affairs of state recalled him unexpectedly to Washington and the subsequent ill-health and removal from Galena of Brother Smith brought the plans unsuccessfully to an end. The matter does not appear to have ever been received.

HARDING, WARREN GAMALIEL

twenty-ninth president; born November 9, 1865;
president 1921; died August 9, 1923. From a letter written by the late Grand Secretary, J. H. Bromwell, and from the announcement sent out by the Grand Master, Harry S. Johnson, of Ohio, on August 8, 1923, these details are obtained: Brother Harding, was initiated in Marion Lodge No. 70 at Marion, Ohio, on June 2S, 1901; Passed, August 13,1990; Raised, August 27, 1990. In Clarion Chapter No. 6 , Royal Arch Masons; at Wiarioli, Ohio. he received the Mark Master, Past and Most excellent Master's Degrees on January 11, 1921, and the Exaltation of the Royal Arch Degree on January 13, 1921. In Marion Commandery No. 36, Knights Templar, at Marion, Ohio, he received the Order of the Re(l Cross,
and the Orders of Knight of Malta and Knight Templar, March 1, 1921.
In Scioto Consistory, Ancient and Accepted Scottish Rite, he (the only candidate at that time) received all the grades from Fourth to Thirty-second inclusive, on January 5,19 1. He became a member of Aladdin Temple, S9obles of the Mystic Shrine, at Columbus, Ohio, on January as, 1921. By special dispensation the Order of Veiled Prophet was conferred upon him at the White House, Washington, May 11, 1921, by E. W. Libbey, E. S. Schmid, C. P. Boss, and W. W. Jermane, of Rallipolis Grotto. Brother Harding had been elected to receive the Degrees in Marion Council tso. 29, Royal and Select Masters, at Marion, Ohio. as well as the Thirty- third Degree of the Supreme Council, Northern Masonic Jurisdiction, Ancient and Accepted Scottish Rite, but death intervened (see Proceedings, Grand Lodge of Ohio, 1923, pages 10, 75,87).

JACKSON, ANDREW

seventh president; born March 15, 1707; president, 18 9; died June 8, 1845. He was elected Grand Master of Tennessee on October , 1829, and re-elected on October 6, 1823, but his Lodge was not named and in the Proceedings, Grand Lodge of Tennessee. 1840, when his Masonic services were affectionately acknowledged (pages 559-3, 570-1, 57a-80 of Reprint) there is no more information than in the obituary notice prepared by Grand Chaplain Philip P. Neeley, who says (page 578), „We have not received information as to the Lodge where he was made a Mason, but learn that he was for some time, during the early part of his life, in connection with one that met at Clover Bot, tom, held under the jurisdiction of the Grand Lodge of Kentucky." Philanthropic Lodge No.
12 was granted a Charter from Kentucky on September 18, 1805 (see Dozngs of the Grand Lodge of Kentucky, 1800-1900, page 25, by H. B. Grant, Grand Secretary). However, the practice prevailed of Lodges reporting their members in full to the Grand Lodge of Kentucky and careful search made for us by the late Grand Secretary Dave Jackson failed to find the name of Andrew Jackson.
Philanthropic Lodge No. 12 ceased to be on the Kentucky roll in 1812. But Jackson was present as a Freemason at the opening of the Lodge at Greenville September 5, 1801, under a Dispensation from the Grand Lodge of North Carolina which possesses the original transcript of the Minutes showing that the Senior Warden named in the Dispensation being absent Andrew Jackson served as „S. W."Pro Tem" of this first meeting of Greenville Lodge No. 43, afterwards No. 3 of the Grand Lodge of Tennessee. Brother Jackson made the motion for the appointment of a Committee on By-laws at this meeting under Dispensation but two others were assigned to that duty and the probability is that he was only a visitor on that occasion.
Another Lodge, at Nashville, chartered on December 17, 1796, No. 29 of North Carolina, Saint Tammany, afterwards Harmony Lodge No. 1 of Tennessee, following the division into the two Grand Lodges, shows that Jackson was a member but the records being incomplete do not determine the date of his initiation but he became a resident of Nashville in 1788 and Brother William L. Boyden, Librarian of the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, finds Andrew Jackson a member as early as 1800 because he was present on March 24 of that year at the first meeting of Tennessee Lodge No. 2, formerly No. 41 under North Carolina, held in Knoxville and was then credited as a member of Harmony Lodge No. 1. Past Grand Master Charles Comstock of Tennessee believed him to have received the Royal Arch Degree under authority of a Craft Lodge Warrant and probably did not affiliate with any Chapter though he officiated as Deputy General Grand High Priest at the institution of the Grand Chapter of Tennessee on April 4, 1826, and is recorded later as present in Cumberland Chapter No. 1 at Nashville, assisting at installation of officers.
Andrew Jackson took part in several Masonic functions and at Nashville on May 4, 1825, introduced General Lafayette to the Grand Lodge of Tennessee. The Charter of Harmony Lodge No. 1 was arrested on December 9, 1808, and this would leave General Jackson a non- affiliate which may account for the

appearance of his name in the records as a Past Master without mention of any Lodge connection. For much interesting information here summarized we are indebted to Past Grand Master A. B. Andrews, North Carolina; Past Grand High Priest C. H. Smart, and Past Grand Master Charles Comstock, Tennessee; W. L. Boyden, Librarian, Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite; Dave Jackson, late Grand Secretary, Kentucky. An article by Brother Andrews on Andrew Jackson the Freemason appeared in the New Age, Washington, January, 1921.

*JEFFERSON, THOMAS

third president; born April 13, 1743; president, 1801; died July 4, 1829, on the fiftieth anniversary of the Declaration of independence of which he was the author. While the assertion has frequently been made that Jefferson was a Freemason and that he attended the Lodge of the Nine Sisters (the Muses) at Paris no further details are given and a letter from the Grand Orient of France under date of September 9, 1919, assures us that there is no evidence in existence of any visit to that Lodge by Jefferson, nor does our own search through the history of that Lodge-one Lodge Maf onnique d'.Avant 1X89, by Louis Amiable discover any such allusion. Examination by Brother Julius F. Sachse and W. J. Paterson of the „Tableaux" of this Lodge, the „Regalements" of 1779 and 1806, and the „nnuaire" of 1838, preserved in the Library of the Grand Lodge of Pennsylvania, disclose no mention of Thomas Jefferson as a member.

His letter to Madison on secret societies makes no allusion suggesting any personal acquaintance of Freemasonry. Dr. Joseph W. Eggleston, Past Grand Master of Virginia, was most positive that Jefferson was not a Freemason. From correspondence between Charles H. Callahan, also a Past Grand Master of Virginia, and Brother E. E. Dinwiddie, Secretary, Widow's Son's Lodge No. 60, Charlottesville, we find the latter examined carefully the records of his Lodge, but found no evidence of Jefferson's membership. He also ascertained that when General Lafayette visited Jefferson at Monticello in 1824, the Freemasons of Charlottesville, only four miles away, entertained him at an elaborate social function and banquet. At the Lodge meeting held before the banquet, the Marquis was elected an honorary member. Jefferson was then at home but was not present among the Freemasons with his guest but he did attend and participate in the public function of the citizens. Grand Secretary Charles A. Nesbitt of Virginia nrrote us, October 4, 1919, „To the best of my knowledge Thomas Jefferson was not a Mason. According to the records of our Grand Lodge he was not connected with the Craft in this State."

JOHNSON, ANDREW

seventeenth president; born December 29, 1808; as vice-president he became president on the death of Lincoln in 1865; died July 31, 1875. Initiated, Passed and Raised in Greeneville Lodge No. 119, now No. 3, Greeneville, Tennessee, sometime in May, 1851. The records of Greeneville Lodge were destroyed during the Civil War. The Grand Lodge files were also partly burned up when the Masonic Temple was gutted by fire in 1856. Past Grand Master Charles Comstock who saw the name on the Lodge roster in the sixties, also added: „I am not sure about the Chapter membership but think he (Johnson) may have been exalted in Washington Chapter No. 21 at Jonesboro. In that event he was probably a charter member of Greeneville Chapter No. 82, chartered October 1, 1868." We note his name on the roster of Nashville Commandery No. 1, the „Date of Knighting" being July 26, 1859 (see Proceedings, first State Conclave, Nashville, 1859, page 27). This book contains a list with Andrew Johnson's name as of Nashville Commandery No. 1 and among the names of those present at the formation of the Grand Commandery of Tennessee is recorded Andrew J. Johnston. Each name is not I in both lists and one might assume that these two names refer to the same Brother, the names being slightly misspelled. However, Brother Comstock quotes Knight Templar Registr7y by Brother James D. Richardson, 1883. to show that Johnston was a farmer from Franklin. Scottish Rite Degrees including Prince of the Royal Secret were communicated to the president, June ,0, 1S67, at White House, Washington, by Brothers B. B. French and A. T. C. Pierson of the Supreme Council, Southern Jurisdiction. Johnson took part publicly in several Masonic functions, laving of corner-stones, etc., and at his funeral Deputy Grand Master G. C. Conner officiated. Coeur de Lion Commandery No. 9, Knoxville, also giving Templar ceremony.

LINCOLN, ABRAHAM

sixteenth president; born February 1 , 1809; president, 1861; died April 15, 1865. Brother Edouard Quartier--la- Tente, Past Grand Masters SNviss Grand Lodge „Alpina," in the Annuaire, International Masonic Association, listed Lincoln among illustrious Freemasons (see, for example, page 44, 1913, and page 59, 1923). William H. Grimshaw of the Library of Congress also in History of Freemasonry, 1903 (page 365), lists Lincoln as a Freemason. In a letter to us, April 5, 1917, this author says: „So far as my book is concerned I quoted M. Edouard Quartier-la-Tente, P. G. M., Grand Lodge ‚Alpina.' I will further state that Mr. J. H. Brooks, who was Mr. Lincoln's messenger. informed me that Mr. Lincoln was a Mason. The degrees were conferred in an Army Lodge attached to Gen. Grant's army in front of Richmond. I wrote Robert T. Lincoln as to the matter, and he informed me that so far as he could find, there were no papers or other record among his father's papers to indicate that he was a Mason."

Nothing further to support the claim credited to Brooks has been discovered by us. In the memorial volume published by the Government at Washington 1866, there are found the tributes of forty-four foreign Masonic Bodies, most of these plainly referring to Lincoln as a Brother. An inquiry made by R. NV. Robert D. Holmes, Deputy Grand Master, New York; was answered by Brother B. B. French from the Washington office of the Grand Master, Knights Templar, April 91, 1865, „Yours of the 19th is just received. President Lincoln was not a Mason. He once told me in the presence of Most Worshipful Brother J. W. Simons that he had at one time made up his mind to apply for admission to our Fraternity but that he feared he was too lazy to attend to his duty as a Mason, 3S he should like to do, and that he had not carried out his intentions. I told him it was not too late now. ‚Well,' said he, ‚as likely as not I shall apply to nou some day to let me in' „ (see the Masonic Monthly, May,

1865, page 351; Builder, volume 3, page 93; volume 10, pages 31, 286, 361). A published address by Dr. L. D. Carman, Past Master, before his Lodge, Harmony No. 17, Washington, District of Columbia, January 28, 1914, contains the B. B. French letter with much other data, including some peculiarly significant allusions made by Lincoln in Masonic style, a circumstance perhaps due to his early intimacy with Past Master Bowling Green at whose funeral Lincoln was asked by the Fraternity to make an address, which he was unable to complete owing to emotion, His great antagonist, Stephen Douglas was a Freemason whose framed petition, written in his own hand entirely, hangs on the wall of the Masonic Temple at Springfield, Illinois. For this information and other particulars we are indebted to Brother Hal C. McLoud of Springfield.

MADISON, JAMES

fourth president; born March 16, 1751; president, 1809; died June 28, 1836. Mentioned in connection with the Craft but no proof offered. Brother Bovden found in the history of Richmond Lodge No. 10, Richmond, Virginia, where Brother Walthall records that on July 25, 1836, this Lodge with Nos. 14 and 19 took part in a general tribute of respect to the memory of the ex-president. But this offers no evidence of Masonic affiliation. A letter, not indicative of Masonic membership, purporting to be from Madison to a friend on January 24, 1832, is given in the Anti-Masonic Publications (page 22, volume ii, 1834-79), by Joseph Ritner, Governor of Pennsylvania, but the authenticity of the communication is not fully established any more than is Madison's connection with the Craft.

Both are doubtful.

McKINLEY, WILLIAM

twenty-fifth president; born January 29, 1843; president, 1897; died September 14, 1901. A native of Niles, Ohio, he took his first Degrees at Winchester, Virginia, in Winchester Hiram Lodge No. 21, Secretary C. Vernon Edd! kindly supplying us the dates, as Entered Apprentice, May 1, 1865; Fellow Craft, May 2, 1865; Master Mason, May 3, 1865. This occurred during the Civil War while Major McKinley was stationed there nith the Northern Army. Observing the Masonic brotherhood prominent under the afflictions of war a number of

northern soldiers petitioned the local Lodge and received the Degrees. McKinley affiliated with Canton (Ohio) Lodge No. 60, August 21, 1867; then became a Charter Member of Eagle Lodge No. 43, also at Canton, a Lodge afterwards named after him. He received the Marl;, Past and Most Excellent Master Degrees in Canton Chapter No. 84, December 27, 1883, and the Royal Arch Degree, December 28, that year. The Red Cross was conferred upon him December 18, 1884, in Canton Commandery No. 38, and the Malta and the Order of the Temple, December 23, 1884. A gold card presented to him by California Commandery No. 1 of San Francisco for his reception there on May 22, 1901, came by gift after McKinley's death into the possession of the Grand Lodge of Pennsylvania through the kindness of Brother John Wannamaker, formerly Postmaster General.

MONROE, JAMES

fifth president; born April 28, 1758; president, 1817; died July 4, 1831. Brother W. L. Bovden finds from the original records that Monroe was on November G. 1775, recommended to be admitted a member of Williamsburg Lodge No. 6, at Williamsburg, Virginia, and that on November 9, 1775, Monroe was „preferred, received and balloted for, passed, accepted and entered an apprentice." Where his other Degrees were given is not clear but as there is an old tradition oft repeated of him taking Degrees in an Army Lodge that may account for them. Brother J. G. Hankins. Richmond, Virginia, mentioned in a letter his correspondence with the president of Williams and Mary College at Williams burg, Virginia, that Dr. Lyon G. Tyler wrote a history of the Lodge from the records, that this was published in the William and Mary Quarterly, 1892, volume I, number 1, lists the name of James Monroe, afterwards President of the United States. Dalcho Consistory Bulletin at Richmond, Virginia, March April, 1915, tells of Richmond Randolph Lodge No. 19, taking part in a memorial meeting in honor of James Monroe. A much more conclusive instance is the one given by Brother Boyden that the records of Cumberland Lodge No. 8, of Tennessee, June 8, 1819, show a reception to Monroe as „a Brother of the Craft," that the Worshipful Master W. Tannehill, afterwards Grand Master, headed the

procession meeting the president, and that he was given a „Private Reception by the Masons." Admiral George W. Baird, Past Grand Master, Credits Monroe, on page 125, Masonry in the formation of Our Government, by Philip A. Roth, with also being a member of Kilwinning Cross Lodge No. 2 at Port Royal, Virginia (see also Quarterly Bulletin, Iowa Masonic Library. October, 1923, pages 121-3).

PIERCE, FRANKLIN

fourteenth president; born November 23, 1804;

president, 1853; died October 8, 1869. Has been claimed as a Freemason, but Brother lV. L. Boyden in View jlyc, August, 1920, asserted there was no record of it, nor has any since come to our notice.

POLK, JAMES KSTON

eleventh President; born November 9, l795; president, 1845; died June 15, 1849. Initiated, June 5, 1820;

passed, August 7, 1820; Raised, September 4, 1820; chosen Junior Deacon October 20, Junior Warden December 3, 1821, all in Columbia Lodge No. 31, Columbia, Tennessee. Lafayette Chapter No. 4, Columbia, Tennessee, gave him the Royal Arch April 14, 1825.

ROOSEVELT, FRANKLIN DELAN O.

thirty second president; born January 30, 1882; died April 12, 1945. Initiated October 10, 1911; Passed, November

14, 1911 Raised, November 28, 1911, Holland Lodge No. 8, New York, N.Y. Received the 32 A. A. Scottish Rite in Albally Consistory February 28, 1929. Cyprus Temple A.A.O.M.S. Albany, A. Y., March 25, 1930. Tri- Po-Bed Grotto M.O.V.P.E. R. Poughkeepsie, N. „at sight" October 30, 1931. Greenwood Court No. 81, Tall Cedars of Lebanon, Warwick, A. Y., „at sight' April 25, 1930.

ROOSEVELT, THEODORE

twenty-sixth president; born October 27, 1858; as vice-president he succeeded the assassinated President McKinley 1901; died January 6, 1919. A member of Matinecock Lodge No. 806, Oyster Bay, New York, he was initiated January as, 1901; Passed, March „7, 1901, and Raised, April 24, 1901. His Masonic interests were keen, loyal, and constant, and his intercourse vsith Brethren abroad and at home most enjoyable. He participated w hole-heartedly in a number of public Masonic functions

TAFT, WILLIAM HOWARD

twenty-seventh president; born September 15, 1857; president, 1909. Brother F. Wm. Harte, Secretary, Kil-

winning Lodge No. 356, Cincinnati, Ohio, wrote us as follows: „William Howard Taft was made a Mason at sight on the afternoon of February 18, 1909, by Worships ful Brother Charles S. Hoskinson, Grand Master of the Grand Lodge of Ohio. In the evening of the same day Brother Taft witnessed the conferring of the Master Mason Degree in full form on one candidate, the work being done by Kilwinning Lodge No. 356. All of the above took place in the Scottish Rite Cathedral 417 Broadway, Cincinnati, Ohio. He was given a demit from the Grand Lodge of Ohio and presented same to Kilwinning Lodge No. 356, F. & it. LI., on February 18, 1909, and he was elected a member of said Lodge on April 14, 1909." „At sight" in this case meant that the Grand Master convened a Lodge of such assisting Brethren as he deemed necessary and the three Degrees were given concisely on the one occasion.

TAYLOR, ZACHARY

twelfth president; born September 24, 1784; president, 184t9; died July 9, 18a0. Brother Boyden suggests that the story of Taylor being a Freemason arose from resolutions passed by Santa Rosa Lodge No. 16, Milton, Florida, on the death of „Brother Taylor," and from his presence when the Grand Lodge of Virginia laid a cornerstone at Riellmond, February 22, 1850. But nothing conclusive has arisen to establish his Masonic affiliation.

TRUMAN, HARRY S

President and Bro. Harry S. Truman was initiated in Belton Lodge, No. 450, Missouri, Feb. 9, 1909; raised March 18, 1909, and became Junior Warden in 1910. In 1911 he became Charter Master of Grandview Lodge, No. 618; was District Deputy Grand Master of the 59th Masonic District from 1925 to 1930, and was an expert ritualist. He entered the Grand Lodge line in 1930; became Grand Master of Masons in Missouri, in 1940. He presided over the Grand Communication, held in St. Louis, beginning September 30, 1941. His address was memorable. He was a United States Senator at the time, with temporary residence in Washington, D. C.

Harry S. Truman was born at Lamar, Barton Co., Rio., May 8, 1884. He attended the grades and high school in Independence Hall, and studied law for two years in Kansas City. He served as Captain of Artillery in World War I, and was demobilized with the rank of Major in 1913. After many years as County Judge, and in the Senate he was elected Vice-President in 1944. On April 12, 1945, at 7:08 P.M. he was Sworn in as President, four hours after President and Bro. Franklin D. Roosevelt had died in Warm Springs, Ga.

In his address as Grand Master he called the attention of his Grand Lodge to the martyrdom of tl1ousands of Masons in Europe and Asia at the hands of Faseists, Nazis, and Japanese. They were executed, he said, because they stood for freedom in polities, religion, thought and Speech, which are principles of Freemasonry, and he expressed the hope that American Masons would hold their martyrdom in sacred memory.

He also warned that the fraternity should not admit new members with insufficient examination.

TYLER, JOHN

tenth president; born Marsh 99, 17'D0; president, 1841, as vice-president succeeding President Harrison on the latter's death; died January 18, 1862. No support of consequence has appeared for the claim that he was a Freemason. The Virginia Masonic Journal, September, 1919, published the following: „In a public address before a body of Masons at a corner-stone laying a few years before his death, John Tyler used these words ,It is not my good fortune to belong to your (Masonic) society, or to any of a kindred character' „ (see also Bulletin, Dalcho Consistory, Richmond, Virginia, March-April, 1915, quoted in above).

WASHINGTON, GEORGE

first president; born February 11, 1731/2 (Old Style, owing to reform of the calendar date now celebrated is February 2 , 1732); president, 1789; died December 14, 1799. Initiated, November 4, 1752; Passed, Marsh 3, 1753; Raised, August 4, 1753, in Fredericksburg Lodge No. 4, Fredericksburg, Virginia. Charter Master of Alexandria Lodge No. 22, Alexandria, Virginia, April 98, 17S8, and re-elected December 20, 1788. This Lodge formerly N o. 39 under Grand Lodge of Pennsylvania, became N o. 22 under the Grand Lodge of Virginia, and after the death of Washington v as in 1800 named Alexandria-Washington Lodge (see article on Washington for additional details?.

A thorough-going treatise on Masonic Presidents, Vice-Presidents and Signers (of the Declaration of Independence), Washington, is published by Brother William L. Boyden, Librarian of the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, arid in the Stew Age, August, 1920, Brother Boyden also deals with the subject. His list of Masonic Vice Presidents includes John C. Breckinridge, Aaron Burr, Schuyler Colfax, George LI. Dallas, Charles W. Fairballks, Garret A. Hobart, Andrew Johnson, Richard LI. Johnson, William R. King, Thomas R. Marshall, Theodore Roosevelt, Adlai E. Stevenson, Daniel D. Tompkins, all of u horn are given the obtainable details of their respective memberships. Lists have also appeared in Masonic journals, notably the Quarferly Bulletin, Iowa Masonic Library, Cedar Rapids, Iowa, January, 1917, and October, 1923.

*MARTYRS, MASONIC

If Freemasonry had a Foxe to write for it its own Book of Martyrs the larger number of Brethren would be horrified to find that men had been tortured, blinded, mutilated, hanged & burned, sent to the galleys, put into dungeons to starve dragged through streets, beaten by mobs, and in each instance for no other crime than that they were Free masons; they would next be astounded by the number of these martyrs, for if the latter were to be gathered together out of the past 200 years, and from each of almost fifty countries, and were to meet in a single throng, it would not number hundreds; it would not number thousands; it would number hundreds of thousands.

Thus:

In 1735 a Scotsman named George Gordon fathered a Lodge in Portugal under a Charter granted by the Duke of Montage, London. For ten years the work of this and of other Lodges, purely cultural and strictly Masonic, was unmolested. Then, almost unannounced, and on representations (greatly falsified) of a Dominican monk named Bonnet de Meantry, the French Ambassador's confessor, the Lodge Virtud at Lisbon was raided; three of its members, Damiao de Andrade and Manoel de Revelhos, aristocrats, and a Brother named Christoph Diego were hanged, March 8, 1743. Thomas Brasle and Jacques Mouton, Frenchmen, and John Coustos, a Swiss by birth, but a British subject,

were tortured again and again by the Inquisition; the French Brothers died, Coustos was sent to the galleys. This was the beginning of a long red chapter, first in Portugal, later in Spain; in Spain it came to a fiery end when Franco had hundreds of men hanged, shot, mobbed, mutilated, and burned for being Masons.
And thus:
General Luigi Capello commanded an Italian army corps at Gorz in World War I. When Mussolini ordered Italy to destroy Freemasonry he gave every Italian Mason of whatever station, rank, or dignity in the country an either- or: renounce Freemasonry and embrace Fascism; renounce Fascism and remain loyal to Freemasonry on peril of life. General Capello remained loyal to Freemasonry, was accused of having given 500,000 lira to conspirators to assassinate Mussolini; after a trial which dragged on month after month to give Fascist newspapers time to scream insults and threats against the Order, was found guilty and sentenced to „thirty years imprisonment, with solitary confinement for the first six years"-a death sentence at has age. Almost at once the secret police arrested Grand Master Torrigiani, and in two hours the Confinement Commission banished him without charge, hearing, or trial to the Lepari Islands to starve to death. How many hundreds of other Italian Brothers were dispossessed of their property, beaten and mobbed, sent to concentration camps, thrown into prison,
or killed there is no way of knowing. It was however only the beginning of the slaughter of men for being Masons from 1925 until the Allied Armies liberated European countries; and from the Russian border to Ireland only Switzerland, Sweden, and Britain were exempt-and even in England it was in Mosley's plans for his Fascist party to destroy the Fraternity and to assassinate its leaders. Between the two extremes of 1925 and 1944 there was a long succession of men, in thousands which have never been counted, who suffered martyrdom for their loyalty to Freemasonry; and outside of Europe in every Latin country from Mexico south, and in Japan, China, and the Philippine Islands.
NOTE:
The almost complete lack of knowledge of these martyrdoms by three millions or so of American Masons is one of the most extraordinary phenomena in the whole history of the Craft. One explanation is found in „the sabotage of history." This also is almost unknown among American Masons and among American citizens at large though professional historians are familiar with it to excess. and must everlastingly battle with it.
This „sabotage of history" consists of destroying documents, altering documents. forging documents creating false legends, the assassination of character of men long dead-as was done with Cromwell-, and the writing of books consisting of open and brazen lies. It was the discovery that monuments to heroes of the Revolutionary and Civil War were being systematically defaced or destroyed in order to erase the only existing proofs of their having been Masons which started Admiral George W. Baird on his years Of research and produced Great Men Who Were Masons. Two recent attempts at obligate were made in the eases Of Edit Carson and William E. Cody [, Buffalo Bill"], the former in the year 1943. Another explanation is the fact that American Masonry has almost no national journalism. and in consequence possesses no means to publish general information.

*MASONIC PURPOSES

It is in each and every Grand Jurisdiction an unwritten law, and in a number of them is a written law, that Lodge or other Masonic funds are to be expended for Masonic purposes" only. This is a Landmark which Mackey did not include in his list (see page 560) though it indubitably is a Landmark and is as Ancient as the Craft itself. Masonic Jurisprudence continues in an inchoate, or uncompleted, condition; neither Grand Lodges nor authorities on jurisprudence have ever codified either the Statutes or the Constitutional regulations concerning money; it is for that reason impossible to define „Masonic purposes" accurately, though in practice it is almost never difficult to draw a line between Masonic and non-Masonic (or un- Masonic) purposes.
In general, statements as to what Masonic purposes are may be found in the lists of Landmarks officially adopted or approved by Grand Lodges; here and there in Codes; in established rules and practices; in the Lodge Charter, and in the Old Charges. There is to be a Lodge; it is to have a room; it is to make Masons; at stated times it is to assemble them; it is to extend relief; and it is to be expected that among themselves they will enjoy feasts and other entertainment which belong to good fellowship. For these purposes, money must be expended; the total cost per year is divided among members and among petitioners and candidates, who pay proportionate shares in ache form of fees, dues, and assessments. The funds which come into the Lodges are therefore, and as it were, already earmarked; it is unlawful to use them in expenditure for anything other than the purposes for which they were paid or given.

*MASONIC SERVICE ASSOCIATION

Bro. Robert I. Clegg's paragraph on the formation of the Masonic Service Association on page 648 had to go to press before the full facts had become available to him, therefore his account calls for some amplification. It also must be revised at one point, because he leaves the impression that the Association was a continuation of the Overseas Mission of which Judge Townsend Scudder, P.
M., of New York, had been chairman.
The account given herewith can be recommended ax completely reliable to future historians because its writer was with Grand Master George L. Schoonover, Grand Lodge of Iowa, then living at Anamosa, la., on the day when he was first inspired with the idea; discussed it with him at length a number of times during some three months before the Grand Masters' Conference convened at Cedar Rapids, la., November 26, 1918, worked with him and Bro. Scudder to lay out the blue-print for the form of organization which was adopted the next day; was author of the educational plank which was incorporated in the plan; for some four or five weeks after the formation of the Association gave his full time to working out details for the Association's educational work; and co-operated with Prof. William Russell, then of the University of Iowa, afterwards Dean of the School of Education in Columbia University, in writing the first Short Talk Bulletins.
Grand Master Schoonover's idea was not to perpetuate the Overseas Mission of the Grand Lodge of New York. It was almost the opposite of that. He believed that the Grand Lodges had not supported the Conference which had been held at New York

in April, 1917, partly because the Grand Lodges had not received notice sufficiently in advance, partly because he did not believe that the forty- nine Grand Lodges would ever work through a Committee, and more largely because he believed that the War Relief plan carried out by the Committee (to which he gave his whole-hearted support) was too narrow a basis on which to build a concerted national Masonic activity
He believed that just as the Government of the United States sets up independent, staffed organizations arr special governmental purposes which are self--managed and yet are owned and controlled by the Government, so should the American Grand Lodges set up a permanent and continuously active association which though staffed by salaried men and directed by an Executive Secretary, would be owned, controlled, and used by the Grand Lodges, and used by them both individually and collectively, at any time and for any good purpose. At a period of emergency the whole of American Masonry could act as a unit, employing such an Association as its
instrument. How would a salaried staff be kept busy? The writer's contribution to the theory of the proposed Association was to recommend that they be given a program of nation-wide Masonic educational services to carry on.
The Masonic Service Association came into existence when the Grand Masters, Conference adopted the Constitution, of which a copy is included in a booklet published by the Association entitled „The Masonic Service Association of the United States: Origin, Purpose, Activity." The Grand Lodges were divided into ten geographical Divisions; the Association was to meet annually, and each year was to elect an Executive Commission consisting of a Chairman and a member from each Division. This Committee was to administer activities; and salaried staff members were to be under its directions. Membership was by Grand Lodges, each acting to join or not join at one of its regular Grand Communications; and finances were to be pro-rated among member Grand Lodges according to their membership. In the Session held immediately after adoption of the Association, Bro. Schoonover was elected the first Executive Secretary.
During its formative period the Association encountered two difficulties. One was the ever-lurking fear of a National Grand Lodge; this was overcome by patient correspondence and personal visits to Grand Communications The other was a prejudiced and unwarranted rumor teethe effect that the Association was created to „support" the National Masonic Research Society which Bro. Schoonover had founded in January, 1915, which published a journal called The Builder, and for which he had erected a headquarters building at Anamosa, Iowa (later he erected a second and larger one at Cedar --Rapids, Iowa, to which the Society moved its offices). The facts were the opposite of the rumor. The Research Society was in no need of support. During the first months it supported the new Association, furnished it with office space, gave it the use of its mailing room and its library, gave wide publicity to it in The Builder, and its own Executive Secretary, already over-burdened, gave his time as Executive Secretary to the Association without salary.
But the rumor persisted, and to free both the Research Society and the Association from it, headquarters of the latter were set up in an office building in downtown Cedar Rapids. Bro. Schoonover resigned as Executive Secretary, and Bro. A. L. Randell, P.G.M., Texas, was employed at an adequate salary to take his place. From then on the two organizations went their own ways independently, the M.S.A. moving to Washington, D.C., which Btill is its headquarters city. M.-. W. . Carl H. Claudy succeeded Bro. Randell after the latter's death. A complete dossier of minutes, reports, and other original documents are in the vault of the Iowa Masonic Library, Cedar Rapids, Iowa.-H.L.H.

*MASONS' MARKS

What are now called Masons' Marks were in the centuries of Operative Masonry most often called Bench, or Banker Marks, because after a stone or some other piece of work was completed and signed, or „marked," it was placed on the „bench," or „bank," where bookkeepers could make a record of it, thereby giving each workman credit for no more and no less than he had done. (The word „bench" as then used still survives as a philological relic among the terms used in commercial green-houses, where the raised plant beds are called „benches.") Each Mason had his own mark; he was not permitted to use one like, or too much like another's; after he had completed a stone he carved, scratched, or painted his Mark on it.
The custom has Sways and everywhere been in use among builders, in China and India and the Near East as much as in Europe, in ancient times as much as in Medieval. (When the foundation stones of Solomon's Temple were excavated the painted marks on them were as unworn and as unfaded as ever.) A Mark had to be easy to chisel; it also had to be simple enough for clerks to write into their records without too much trouble. A Mason kept the same Mark throughout his career, so that it became identified with him like his name. As late as 1670 the members of Aberdeen Lodge, Operatives and
non-Operatives alike, put down their Marks along with their names. (See page 626.)
Marks themselves were not symbols or emblems, and every attempt to find in them some esoteric system of teachings has failed; and though one or another type of them might have been favored in one period or country the fact has no more significance than that of any similar custom. But while the Marks failed the hopes of those who sought in them a key to symbolism and thereby ceased to be as important to Masonic symbology as was once expected, they have on the other hand become of ever-increasing importance to researchers in the history of both architecture and Freemasonry. In one instance a Mark found in a building and on the Fabric Rolls was identified with the name of a workman and a date; when the same Mark was found in fifteen or sixteen other buildings over a large area it proved conclusively that the work men had been free to move about to work in different parishes; and it also proved the dates of a number of buildings.
But while the designs of the Marks were not symbolic the general use and purpose of Marks in general was so surcharged with meaning and rich in suggestions that the development of a general symbolism of Masons' Marks was inevitable sooner or later-if the Mark Degree had not been organized in the Eighteenth Century it would have been in the Nineteenth, and out of the Royal Arch Degree itself as it in turn had been developed out of the old Master Degree. A Masons' Mark was like his name, or like his thumb print, both a proof and an expression of his identity, his individuality. That same idea had always been

marked out and stressed by every people in history. Even before history (as is still true of our Indians) a man had a public or general name, also a secret name belonging solely to himself. In countries where each tribe had a god and yet where through wars, consolidations, or alliances one tribe became mixed with another, a tribe gave its god a secret name known only to its own members lest the god of one tribe be confused with the god of another. The story of „shibboleth" and „sibboleth" was but one of thousands of similar stories in ancient times.

There is throughout history a never-ending see-saw between the social, and the individual A man is both individual and social, and it is fatal to him when he cannot be both.

The insanities of „the ego and his own," of „rugged individualism," of „all-out competition," of the „lone--wolf philosophy," of egoism, Nietscheanism, and ultra-individualism together, are as deadly as totalitarianism, communism, equalitarianism, and other insanities of the sort which seek to wipe out the man as an individual. A working man, solely as such, can never be a hired hand, a mere employer, a number in a list, a „member" in an organization, and be thus reduced to a cypher, a drop of water lost in the ocean of a so-called „class"; on the other hand he cannot himself evade his responsibility by hiding out in the anonymousness of a crowed in order to do scotched work or no work-the Masons would have said that each and every workman stands separately in the
All-seeing Bye of the Grand Architect. In the symbolism of the Mark the many truths of individuality and of society both are present, or are suggested, for the Mark meant that at one and the same time each Craftsman had an indefeasible identity of his own yet at the same time was a member of a Brotherhood of Craftsmen.

See chapters on Masons' Marks in English Monasteries in the Middle Apes, by R. Liddesdale Palmer; page 200; in the Histories by R. F. Gould and by Albert G. Mackey; in Ars Quatuor Coronatorum; and in Art and the Reformation, by G. G. Coulton. In a period when the whole world is shaken with wars and debates between totalitarianism and democracy, communism and individualism, the state and the citizen, the Mark Degree is no longer an interesting piece of Masonic antiquarianism, or of a symbolism more or less inert and academic, but is worth careful study by thinking men because in it are clues and ideas overlooked by the majority of arguments, and they are rich, and suggestive, and unbelievably wise.

*MASTERS' LODGES

The Minutes of the oldest Speculative Lodges consist of very brief memoranda, often of little more than a note to the effect that the Lodge had met on 3 certain date, and with the names of the Master and officers. There are three general reasons for these sketchy brevities: first, the Lodge made little use of its records; second, Secretaries were always afraid of violating the rule of secrecy; third, the Secretaries who took their Minutes hon. we were afraid lest outsiders might see them; and if they left them in the Lodge Room (records were kept in a bag in the base of a pedestal;) they were afraid that employees of the tavern might get at them. It is only by a great amount of auxiliary research in tow n histories, local papers, and biographies that an historian can make the dry bones live. This meagerness of records is always tantalizing; it is tantalizing in the extreme on the subject of Masters' Lodges, for while such Lodges are often mentioned in Minutes almost nothing is ever told about them; the paradoxical result is that we know with certainty that Masters' Lodges were at work, and yet know very little about them-not even from their own Minutes, of which a scant amount are in existence.

It appears that after about 1725 there were a number of them, in and around London at least. They were separately organized, had their on n warrant, and their own officers, at least as a general rule, for in some cases the Masters' Lodge appears to have been an adjunct to some Lodge on the Grand Lodge List. A typical Masters' Lodge would meet on Sunday; to it would go a few members of each of a number of Lodges. For the rest, the data are confusing. In some instances they appear to have had no function except to confer the Master Mason Degree. In others they appear to have been composed of Past Masters only (in days when a Master served only six months, ten Lodges would have 200 Past Masters in ten years). In still others it appears that any Lodge member (a Fellowcraft) was eligible, but that he had „to pass the chair"-in the Minutes are such titles as Pass Master, Passed Master, Past Master. Also, there are hints that what became the Royal Arch Degree
may leave been a portion of the ceremonies used in a Masters' Lodge.

It is certain that in the majority of Lodges members were made Apprentice and Fellowcraft only; that a Worshipful Master was usually a Fellowcraft (in at least one Lodge he was an Apprentice); and that very often the two „Degrees" were conferred in one evening (called „emergency"); it may be, though at present it is impossible to be sure, that the tri-gradal system was set up when these Masters' Lodges were discontinued, „raising" was turned back to the Lodges, and the Royal Arch was separately organized to confer some of the ceremonies which before had been conferred in Masters' Lodges. It is almost certain that the Royal Arch (at least as old as 1744) and the Mark Degrees always were considered to belong to Ancient Craft Masonry; even as late as 1813 at the time of the Union, Ancient Craft Masonry was proclaimed to consist of the Degrees of Apprentice, Fellowcraft, Master Mason and the Holy Royal Arch.

See An Old Masters' Lodge, by William James Hughan; Kenning; London; 1897; it incorporates Minutes from 1720 to 1734. Some light on Masters' Lodges is in Antiquity of the Holy Royal Arch; Lewis; London; 1927; Historical Analysis of the Holy R. A. Ritual; Lewis; London; 1929; and Organization of the Royal Arch Chapters Two Centuries Ago; Lewis; London; 1930; the three books are by the Rev. F. de. P. Castells. See also, and especially for documents, History of the Origin and Development of the Royal Arch Degrees, by Charles A. Conover; Coldwater, Mich.; 1923. In a paper on „Masters' Lodges" read by John Lane at a meeting of the Quatuor Coronati Lodge, N o. 2076, June 25, 1888, he gives a brief sketch of each of 36 Masters' Lodges which appeared on the Grand Lodge Engraved List from 1723 to 0813.

One of the most valuable sources of information is Chapter VIII, Olel Dundee Lodges by Arthur Heiron. Between 1754 and 1769 the Masters' Lodge which was connected with Old Dundee held about 400 meetings. Bro. Heiron describes it in terms of seven „chief characteristics":

The meetings were held in six winter months only, at

first on Sunday, then on Monday, and finally on alternate Thursdays. but never on a stated Lodge night. „An Express Vote" or „Indulgence" had to be passed by the Lodge before a Masters' Lodge could be held; Brethren attending paid one shilling for each meeting. .A second „Indulgence" was needed to grant them privilege of using jewels and furniture.
The purpose was to „Raise Masters," but in occasional emergencies the Lodge itself conferred three Degrees in one night, though Old Dundee did not approve such practices.
Only members of the Masters' Lodges were permitted to attend. The Work was conferred by Past Masters in a „Uniform with Purple Colored Ribbons"-a suggestion of the colors of the Royal Arch.
The Masters' Lodges' funds were kept by the Lodge Treasurer in a separate account.
In 1769 the Grand Chapter R.A.M. for the first time granted Warrants to ‚private Chapters"-i.e., bodies separate from a Lodge.
In that same year the Lodge discontinued its Masters' Lodge, and voted that „They should have a Master's Lecture on the Public Nights from Micas to Ladyday." Bro. Heiron was of the opinion that the Masters' Lodge performed the ceremony of „Passing the Chair." To „Raise a Master," the ceremony being more elaborate than one used in „Modern" Lodges at the time. During the period of the „Masters' Lodge" the regular Old Dundee continued to confer the Third Degree on any „ordinary Lodge Night." Why then a Masters' Lodge? It conferred a dram4ttzed, or acted out, fond, Bro. Eeiron believed, whereas the Lodge itself used only a Floor Cloth and a Lecture; also, the Masters' Lodge ceremony probably contained the Royal Arch ceremonies, for which reason the „Passing the Chair" ceremony was required. Lodges under the Ancient Grand Lodge had no Masters' Lodges; they did have a separate Royal Arch Degree; the fact suggests that conferring the Royal Arch was one of the principal purposes of the Moderns' Masters'
Lodges. (The whole of Bro. Heiron's Chapter VIII is worth careful study.)

*MAYAS, THE, AND MASONRY

At a time when little or nothing was known about the Mayas, and to take advantage of that general ignorance while he could, LePlongeon wrote a book to prove that the Mayas (or Quiches) had invented Freemasonry „20,000.years ago." Now that the veil has been lifted from that great and fine people, LePlongeon's book is exposed as either a hoax or as one of the most exquisite masterpieces of ignorance ever penned. A curator of the Maya Museum at San Diego made a special study of two or three details in the replicas of Maya monuments exhibited there from which the dreamful Le Plongeon had woven his fantasy; not one had even a remote connection with Freemasonry.
Thus, to mention only one of them, the bas-relief figure of a Maya chieftain of ceremony is wearing a garment faintly resembling an apron; even if it were an apron the fact would signify nothing because liturgists in thousands of cults and religions have worn aprons; none of the emblems on it was Masonic.
The Mayas were an American Indian people, who centered in what is now Yucatan and Guatemala. They built large cities, had schools, hospitals, doctors, the arts and sciences (very little engineering), mathematics, astronomy; a few of their descendants continue to speak the Maya tongue. They reached their heyday about the same century as Charlemagne. From their center went out waves of civilizations, the Aztecs, Peruvians, Mexicans, and, finally, the Pueblo Indians who still live in Arizona and New Mexico.
It is believed that each and every North American Indian tribe or people descended from the Mayas; the symbol of the plumed serpent which had so prominent a place among Maya emblems and symbols (representing a river, clouds, rain) is still in use, though altered almost out of recognition, among Indians in America and in
Northern Canada. (See History of Mayas, by Gann and Thompson. People of the Serpent, by Thompson. The largest and safest source of materials for a student are in the reports of archaeologists and of the special societies, bureaus, and institutions devoted to Indian history.
Except for what they obtained from American Lodges, no trace of Speculative Freemasonry has ever been found among Indians in general; still less, among the Mayas.)
See Kukulcan; The Bearded Conqueror (New Mayan discoveries), by T. A. Willard; Murray and Lee; Hollywood; 1941. This book by a Maya enthusiast who quit the manufacture of electric storage batteries to live in Yucatan and join Moler and Thompson in the recovery of Maya ruins admittedly is by an amateur of archeology who writes for laymen; for all that, he writes no dreams of his own like Le Plongeon but relates for the non-technical what the specialists have found. What the specialists have found is that the Maya sculptures, so mysterious in appearance, are no more mysterious than a daily paper.
The Mayas are not vanished but live still in Yucatan, talking Maya; until 619 A.D. there were two peoples in Yucatan, the Itzaes and the Chicans-hence Chichen-Itza-vixen they were conquered; in 1027 A.D. they founded their capital of Mayapan-hence „Maya"; in that gear a Toltec named Eukulcan came down out of Mexico and conquered them-"a white man with a beard"-the Spaniards first arrived in 1520, and conquered the Mayas in 1541, whereupon-in 1549-a Franciscan friar named Landa, afterwards bishop, began to destroy their books, religion, science, schools, art. The famous quetzal bird is not extinct, but flourishing; the sculptures and writings are little more than a chronicle of Mayan history. Of „secrets," and esoteric knowledge, and above all of Freemasonry, there is nowhere a trace. They got the great stones up to the top of their temples and pyramids by pulling them on rollers up temporary dirt ramps. The earliest authentic, recorded Maya date is 179 A.D.

*MEDALS, MASONIC, IN U. S. MINT

Among the medals preserved in the old United States mint in Philadelphia are six of Masonic subjects, or struck to commemorate Masonic events. Two of these are of George Washington. For data about these, and for other medals with Masonic connections of one sort or another, see Catalogue of Coins, Tokens, and Medais in the Numismatic collection of the Mint of the United States at Philadelphia, Pa.; Government Printing Office; Washington, D. C.; 1914.

*MEEKEREN AND BRESS.

Bro. R. J. Meekren, Stanstead, Quebec, and A. L. Kress, McKeesport, Pa., contributed to The Builder, of which Bro. Meekren was editor at the time, a series of articles between May, 1928 and October, 1929 in

which they developed sith skill and thoroughness a theory of the Ritual which they have a right to call their own, and which has been receiving a sympathetic consideration by Masonic scholars.

The theory cannot be bracketed or labeled because it stands in a unique position. It is concerned largely with the Third Degree, and more particularly with the Legend of HA.-. On the one side they refuse to agree with the more timid investigators that the Third Degree was concocted out of nothing, or next to nothing („the Mason Word," etc.), after 1725, by the „new men" who had come into the Craft, and who, as old Minutes so abundantly show, knew very little about Freema60nry's past; and they refuse partly because they do not believe that the old Lodges in control of the Grand Lodge would have accepted any artificially constructed novelty into the structure of the Ritual, and partly because the internal evidence of the Third Degree indicates that it is at least in substance far older than the Eighteenth Century.

On the other side, they refuse to agree with the extremists of the so-called „anthropologic school" (Ward, Cock burn, etc.) that our ceremonies ever were handed over to us by African savages, or any other savages. They believe however, and in so believing have the backing of the whole science of anthropology, that there

are in modern civilization some „culture survivals"; that these originated, many of them, in ancient times, and that they have persisted because for generation after generation men have found in them something worth preserving.

In their articles they carry out a series of studies of such rites and symbols as Form of the Lodge, the Precious Jewels, HA.-. etc., in the light of their being possible culture survivals, and in 60 doing bring to them a fresh interpretation, and extract from them new meanings, and as always, when that is done, receiving grateful thanks from other students. Their interpretation is being criticized at two points. First, have they not narrowed too much the scope of Medieval architecture, ignoring the fact that it was a world in itself in which the construction and engineering of buildings was only a part, and in which there was in every period a rich, interior culture? If they have, they have weakened their argument for carrying back the origin of the (admittedly) oldest stratum of Masonic rites and symbols to ages preceding Medieval architecture.

Second, and on the contrary, they could in part strengthen their theory if it could be shown, as is possible, that the whole use of the ideas of Degrees, or separately organized ceremonies, has no meaning prior to about 1600. It is reasonable to think that Operative Masons had not fewer ceremonies (rites, symbols) than Speculative, but had more; but that they used them here and there, now and then, for many purposes, and were never concerned to organize them into independent Degrees. If this is true the problem of HA.-. can be detached from any problem about the Third Degree (as a Degree) for it is possible that it is one of many ceremonies, or rites, or symbolic actions of which there were probably a large number in the earliest Medieval Masonry.

*MEMBERSHIP, IN MASONIC JURISPRUDENCE

Ancient Craft Masonry („Blue Lodge"), the Royal Arch, Cryptic Rite, Knight Templarism, and the Scottish Rite

have each one its own laws, rules, and regulations, written and unwritten; the whole of these, taken as a single subject, comprise Masonic Jurisprudence. As in civil jurisprudence where Federal laws are not the same as State laws, where the laws of one State are not the same as the laws of another, and the municipal law of cities inside the same State differ from one to another, so in Freemasonry each Rite has its own jurisprudence, and inside each Rite its local or constituent bodies have their by-laws. Nevertheless, and as in civil law, Masonic jurisprudence is in substance the same throughout; the differences are differences of wording, of construction, of „place" (i.e., what is a Grand Lodge statute in one Grand Jurisdiction is a by-law in another), of application, and of the amount of written law (the Grand Lodge of Connecticut has a minimum of written rules, California has a maximum), but these are differences in the same set of fundamental laws.

It is needed that these facts be remembered when the rules and regulations governing the individual Lodge member are in consideration. In the jurisprudence of a Master Mason what is his capacity as member of a Lodge? On few other subjects do Grand Lodges and Lodges (and Bodies of the other Rites) appear to differ more, nevertheless their laws are everywhere the same in purpose and intent. Individual membership is a Lodge office; the member has his own place to sit, his own time to act or speak, his own duties to perform, his own rights and privileges, his own regalia, his own responsibility; he even has his own title of „Brother" which is as much a title as „Secretary," „Senior Warden," or „Worshipful Master."

Unlike the member of a club or a society there is nothing fluid or uncertain in his activities; he is not foot-loose, cannot go or come or act as his whim might lead him to, but belongs to an Order, and in his capacity as member of a Masonic Lodge he is ordered-hang his own place, time, etiquette, rank, title, In Book III, Chapter 3, The Jurisprudence of Freemasonry, by Albert G. Mackey, the office of membership is described under the heads of nine uprights."

The Master Mason as member of a Lodge has the Right of Membership, the Right of Affiliation, of Visit, of Avouchment, of Relief, of Demission, of Appeal, of Burial, of Trial. But if he has Rights he also has Duties, for if there be no Duties there is no means to satisfy Rights; as, in example, if A has the Right to ask for Relief it is the Duty of B. or W. or Z to give it to him else the Right is useless. It is a member's Duty to attend Lodge, to pay dues, to vote, to take part in Lodge discussion, to obey when instructed or ordered by the Master, to give relief, to visit the sick, to answer the Sign of Distress, and to hold office if in his Brethrens' judgment he ought to do so; unless he has the qualification and willingness to perform these Duties he does not possess the qualifications for membership.

During the first century of Speculative Freemasonry Lodges in every country took the ground that this is what was meant by the Doctrine of Qualification and they „excluded" a man who lacked them, and fined members for non-attendance, or for not responding to the Master's summons, or for refusing to vote or to accept office. Also, a member has Prerogatives: the prerogative of seeking to visit, of making himself known to other Masons, of the privilege of the floor,

of introducing resolutions, of entering and retiring, of being addressed by his title of „Brother," etc.
A member, and solely in his capacity as member, also has his own designated right of power which once was described as his rights to sovereignty, and which in a literal sense is sovereignty within its own limits. The laws, rules, and regulations by which he is governed and ordered appear on the surface to be little more than restrictions and restraints, as if in the eyes of the Fraternity he were „merely a member," and as such has little voice in things; but if those rules and regulations are analyzed, and if they are observed in action, it will be found that one of their grand purposes is to guarantee that no officer, custom, or set of circumstances shall interfere with a member's freedom- his freedom to act, his rights, or duties, or his power.

*MEN'S HOUSE, THE

Anthropologists have been impressed with the similarity between a Lodge, composed of men only, admitting members by initiation and as apprentices, with ceremonies of their own, and the Men's House of a number of uncivilized peoples. In their campaigns in World War II among island peoples in the South Pacific and the Southwest Pacific American soldiers reported the finding of these Men's Houses in a number of islands- among the Marianas they were called All Men's House. A Men's House is the largest building of a community, stands well apart and by itself; in it unmarried men have their quarters; to it boys of twelve are taken when they are initiated into the tribe and are to live apart from women until marriage. The analogy between the House and a Lodge is interesting; both are instances, or forms, of free associations; but it is impossible to push the analogy beyond that point without turning it into an absurdity. (Studies of the Men's House and its ceremonies are common in general anthropological and ethnological literature; and there are special, detailed studies in the works of Hutton Webster, J. G. Fraser, and Margaret Mead. See also The Mends House, by Joseph Fort Newton, a collection of Masonic essays of which the first gives its title to the booked

*MEMPHIS, RITE OF

In 1839, two French Freemasons, named respectively Marconis and Moullet, of whom the former was undoubtedly the leader, instituted, first at Paris, then at Marseilles, and afterward at Brussels, a new Rite which they called the Rite of Memphis, and which consisted of ninety-one Degrees. Subsequently, another Degree was added to this already too long list. The Rite, however, has repeatedly undergone modifications. The Rite of Memphis was undoubtedly founded on the extinct Rite of Mizraim; for, as Ragon says, the Egyptian Rite seems to have inspired Marconis and Moullet in the organization of their new Rite. It is said by Ragon, who has written
copiously on the Rite, that the first series of Degrees, extending to the Thirty-fifth Degree, is an assumption of the thirty three Degrees of the Ancient and Accepted Rite, with scarcely a change of name. The remaining Degrees of the Rite are borrowed, according to the same authority, from other well-known systems, and some, perhaps, the invention'.of their founders. The Rite of Memphis was not at first recognized by the Grand Orient of France, and consequently formed no part of legal French Freemasonry. So about 1852 its Lodges were closed by the civil authority, and the Rite, tousea French Masonic phrase, „went to sleep."
A Lodge was operating in 1859 as of the Reformed Masonic Order of Memphis, or Rite of the Grand Lodge of-Philadelphes, in England, and issuing certificates of membership. The Grand Secretary of the Grand Lodge of England therefore sent out a circular warning members of the English Lodges against spurious Lodges claiming to be Masonic.
In the year 1869, Marconis, still faithful to the system which he had invented, applied to the Grand Master of France to give to it a new life. The Grand college of Rites was consulted on the subject, and the Council of the Order having made a favorable degree, the Rite of Memphis was admitted, in November, 1869, among those Masonic systems which acknowledge obedience to the Grand Orient of France, and perform their functions within its bosom. To obtain this position! however, the only one which, in France, preserves a Masonic system from the reputation of being clandestine, it was necessary that Marconis, who was then the Grand Hierophant, should, as a step preliminary to any favorable action on the part of the Grand Orient, take an obligation by which he forever after divested himself of all authority, of any kind whatsoever, over the Rite. It passed entirely out of his hands, and, going into obedience to the Grand Orient, that Body has taken complete and undivided possession of it, and laid its advanced Degrees upon the shelf, as Masonic curiosities, since the Grand Orient only recognizes, in practice, the thirty-three degrees of the Ancient and Accepted Scottish Rite.
This, then, became the position of the Rite of Memphis in France. Its original possessors have disclaimed all further control or direction of it. It has been admitted by the Grand Orient among the eight systems of Rites which are placed under its obedience; that is to say, it admits its existence, but it does not suffer it to be worked. Like all Masonic Rites that have ever been invented the organization of the Rite of Memphis is founded on the first three Degrees of Ancient Craft Masonry. These three Degrees, of course, are given in Symbolic Lodges. In 1862, when Marconis surrendered the Rite into the hands of the ruling powers of French Freemasonry, many of these Lodges existed in various parts of France, although in a dormant condition, because, as we have already seen, ten years before they had been closed by the civil authority Had they been in active operation, they would not have been recognized by the French Freemasons; they would have been looked upon as clandestine, and there would have been no affiliation with them because the Grand Orient recognizes no Masonic Bodies as legal which do not in return recognize it as the head of French Freemasonry.
But when Marconis surrendered his powers as Grand Hierophant of the Rite of Memphis to the Grand Orient, that Body permitted these Lodges to be resuscitated and reopened only on the conditions that they would acknowledge their subordination to the Grand Orient; that they would work only in the first three Degrees and never confer any Degree higher than that of Master Mason; the members of these Lodges, however high might be their dignities in the Rite of Memphis, were to be recognized only as Master Masons; every Freemason of the Rite of Memphis was to deposit his Masonic titles with the Grand Secretary of the Grand Orient; these titles were then to be visé or approved and regularized, but only as far as the Degree of Master Mason; no Freemason of the Rite

of Memphis was to be permitted to claim any higher Degree, and if he attempted to assume any such title of a higher Degree which was not approved by the Grand Master, he was to be considered as irregular, and was not to be affiliated with by the members of any of the regular Lodges.

Such became the condition of the Rite of Memphis in France. It was absorbed into the Grand Orient; Marconis, its founder and head, surrendered all claim to any jurisdiction over it; there are Lodges under the jurisdiction of the Grand Orient which originally belonged to the Rite of Memphis, and they practice its Ritual, but only so far as to give the Degrees of Apprentice, Fellow Craft, and Master Mason. Its „Sages of the Pyramids" its „Grand Architects of the Mysterious City," its „Sovereign Princes of the Magi of the Sanctuary of Memphis," with its „Sanctuary," its „Mystical Temple," its „Liturgical College," its „Grand Consistory ," and its „Supreme Tribunal," existed no longer except in the Diplomas and Charters which were quietly laid away on the shelves of the Secretariat of the Grand Orient. To attempt to propagate the Rite became in France a high Masonic offense. The Grand Orient had the power, but there seemed no likelihood that it would ever exercise it.

Some circumstances which occurred in the Grand Orient of France very clearly show the true condition of the Rite of Memphis. A meeting was held in Paris by the Council of the Order, a Body which something like the Committee of General Purposes of the Grand Lodge of England, does all the preliminary business for the Grand Orient, but which is possessed of rather extensive legislative and administrative powers, as it directs the Order during the recess of the Grand Orient. At that meeting, a communication was received from a Lodge in Moldavia, called The Disciples of Truth, which Lodge is under the jurisdiction of the Grand Orient of France, having been chartered by that Body. This communication stated that certain Brethren of that Lodge had been invested by one Cadence with the Degree of Rose Croix in the Rite of Memphis, and that the diplomas had been dated at the Grand Orient of Egypt, and signed by Brother Marconis as Grand Hierophant.

The Commission of the Council of the Order, to whom the subject was referred, reported that the conferring of these Degrees was null and void; that neither Carence nor Marconis had any commission. authority, or power to confer Degrees of the Memphis Rite or to organize Bodies; and that Marconis had, by oath, solemnly divested himself of all right to claim the title of Grand

Hierophant of the Rite; which oath, originally taken in May, 1862, had at several subsequent times, namely, in September 1863, March, 1864 September, 1865, and March. 1566, been renewed. it's a matter of clemency, the Council determined not, for the present at least, to prefer charges against Marconis and Cadence before the Grand Orients but to warn them of the error they committed in malting a traffic of Masonic Degrees. It also ordered the report to be published and widely diffused, so that the Fraternity might be appraised that there was no power outside of the Grand Orient which could confer the high Degrees of any Rite.

An attempt having been made, in 1872, to establish the Rite in England, Brother Montague, the Secretary- General of the Supreme Council, wrote to Brother They've not, the Grand Secretary of the Grand Orient of France, for information as to its validity. From him he received a letter containing the following statements. from which official authority we gather the fact that the Rite of Memphis is a dead Rite, and that no one has authority in any country to propagate it: „Neither in 1866, nor at any other period, has the Grand Orient of France recognized „the Ancient and Primitive Rite of Masonry," concerning which you inquire. and which has been recently introduced in Lancashire. At a particular time, and with the intention of causing the plurality of Rites to disappear, the Grand Orient of France annexed and absorbed the Rite of Memphis, under the express condition that the Lodges of that Rite, which were received under its jurisdiction, should confer only the three Symbolic Degrees of Apprentice, Fellow Craft, and Master, according to its Special rituals, and refused to recognize any other Degree, or any other title, belonging to such Rite.

At the period when this treaty was negotiated with the Supreme Chief of this Rite by Brother Marconis de Stegre, Brother H. J. Seymour was at Paris! and seen by us but no power was conferred on him by the Grand Orient of France concerning this Rite; and, what is more, the Grand Orient of France does not give, and has never given, to any single person the right to make Freemasons or to create Lodges. Afterwards, and in consequence of the bad faith of Brother Marconis de

Négre, who pretended he had ceded his Rite to the Grand Orient of France for France alone, Brother Harry

J. Seymour assumed the title of Grand Master of the Rite of Memphis in America, and founded in New York a Sovereign Sanctuary of this Rite. A correspondence ensued between this new power and the Grand Orient of France, and even the name of this Sovereign Sanctuary appeared in our Calendar for 1867. But when the Grand Orient of France learned that this power went beyond the three symbolic Degrees, and that its confidence had been deceived, the Grand Orient broke off all connection with this power, and personally with Brother Harry J. Seymour; and, in fact, since that period, neither the name of Brother Harry J. Seymour, as Grand Masters nor the Masonic power which he fondled, have any longer appeared in the Masonic Calendar of the Grand Orient.

Your letter leads me to believe that Brother Harry J. Seymour is endeavoring, I do not know with what object, to introduce a new Rite into England. in that country of the primitive and only true Freemasonry, one of the most respectable that I know of. I consider this event as a misfortune. The Grand Orient of France has made the strongest efforts to destroy the Rite of Memphis; it has succeeded. The Lodges of the Rite, which it at first received within its jurisdiction, have all abandoned the Rite of Memphis to work according to the French Rite. I sincerely desire that it may be the same in the United Kingdom, and you will ever find me ready to second your efforts.

„Referring to this letter, I have, Very Illustrious Brother, but one word to add, and that is, that the Constitution of the Grand Orient of France interdicts its founding Lodges in countries where a regular Masonic power already exists; and if it cannot found Lodges a fortiori, it cannot grant Charters to establish Grand Masonic Powers: in other terms, the Grand Orient of France never has given to Brother Harry J. Seymour, nor to any other person, powers to constitute a Lodge, or to create a Rite, or to make Masons. Brother Harry J. Seymour may perfectly well have the

signatures of the Grand Master and of the Chief of the Secretary's office of the Grand Orient of France on a Diploma, as a fraternal vise; but certainly lie has neither a Charter nor a Power. I also beg you to make every effort to obtain the textual copy of the documents of which Brother Harry J. Seymour takes advantage. It is by the inspection of this document it will be necessary to judge the question, and I await new communications on this subject from your fraternal kindness" (see Marconis, also Yarker and Seymour).

*MENATZCHIM

In Second Chronicles in, 18, it is said that at the building of the Temple there were „three thousand and six hundred overseers to set the people work." The word translated „overseers" is, in the original, Ohmic, Menatzchim. Doctor Anderson, in his catalogue of workmen at the Temple. calls these Menatzchim „expert Master Masons, „ saying they were „overseers and Comforters of the People in Working, that were expert Master Masons"; and so they have been considered in all subsequent lectures.

*MENTAL QUALIFICATIONS

see Qualifications

*MENTAL RESERVATION

When the secret intention wilfully disagrees with the spoken promise, we call that sort of dishonesty, an equivocation, or mental reservation. To purposely mislead by one's deceitful statement is to equivocate; to withhold one's inner consent from what he outwardly says is a mental reservation, a disagreement between a person's purpose and pledge. Such a difference between the will and the word, an unspoken qualification partially or wholly altering a statement so as to lead the hearer astray is mental reservation.

For the causes and reasons behind such deceptive actions there is much scope for speculation. A doctor may temper an explanation of the facts according to his

knowledge of the hearer's ability to listen helpfully. In the face of danger, fear suggests dodging. The historian James A. Froude tells in the Divorce of Catherine (page 326), that:

The Abbots and Priors had sworn to the Supremacy (of King over Pope), but had sworn reluctantly, with secret reservations to save their consciences.

Here is the report, as Froude gas it, of a case where allegiance to a foreign power was mentally approved but openly denied. The moral danger of the practice is evident and Blaise Pascal in his Provincial Letters has exposed its possibilities with wit and vigor in discussing the Jesuits within his Church. In the ninth letter, July 3, 1656, we find the following dialogue beginning with the explanation by a monk of the Jesuitical use of equivocations, words and sentences of intentional deceitfulness and then passing to the use of mental reservations:

„I would now say a little about the facilities we have invented for avoiding sin in worldly conversations and intrigues. One of the most embarrassing of these cases is how to avoid telling lies, particularly when one is anxious to induce a belief in what is false. In such cases, our doctrine of equivocations has been found of admirable service, according to which, as Sanchez has it, , it is permitted to use ambiguous terms, leading people to understand them in another sense from that in which we understand them ourselves."'

„I know that already father," said I.

„ We have published it so often," continued he, „ that at length, it seems, everybody knows of it. But do you know what is to be done when no equivocal words can be got? „

„No, father."

„I thought as much," said the Jesuit; „this is some thing new, sir: I mean the doctrine of mental reservations. ‚it man may swear.' as Sanchez says in the same place. , that he never did such a thing (though he actually did it).

cleaning within himself that he did not do so on a certain dale or before he was born, or understanding any other such circumstance, While the words which he employs have no such sense as would discover his meaning. And this is very convenient in many cases, and quite innocent, when necessary or conducive to one's health, honor, or advantage.' „

Indeed, father! is that not a lie, and perjury to boot?"

„No," said the father; „Sanchez and Filiutius prove that it is not: for, says the latter, ‚it is the intention that determines the quality of the action.' And he suggests a still surer method for avoiding falsehood, which is this:

After saving aloud I swear that I hare not done that, to add, in a low voice today; or after saying aloud, I swear, to interpose in a whisper, that I say, and then continue aloud, that I have done that. This, thou perceive, is telling the truth."

„I grant it," said I, „it might possibly, however, he found to be telling the truth in a low key, and falsehood in a loud one, besides, I should be afraid that many people might not have sufficient presence of mind to avail themselves of these methods.'

Our doctors," replied the Jesuit, „have taught, in the same passage, for the benefit of such as might not be expert in the use of these reservations, that no more is required of them, to avoid lying. than simply to say that they have not done what these have done, provided ‚they have, in general, the intention of giving to their language the sense which an able man would give to it.' Be candid. now, and confess if you have not often felt yourself embarrassed, in consequence of not knowing this""

Sometimes," said 1.

„And will you not also acknowledge," continued he, „that it would often prove very convenient to be absolved in conscience from keeping certain engagements one may have made? „

„The most convenient thing in the world!" I replied

Listen, then, to the general rule laid down by Escobar: ‚Promises are not binding, when the person in making them had no intention to bind himself. Now, it seldom happens that any have such an intention, unless when they confirm their promises by an oath or contract; so that when one simply says, I will do it, he means that he will do it if he does not change his mind: for he does not mish. by saving that. to deprive himself of his liberty He gives other rules in the same strain, which you may consult for yourself, and tells us, in conclusion, ‚that all this is taken from Molina and our other authors, and is therefore settled beyond all doubt „"

„My dear father," I observed, „I had no idea that the direction of the intention possessed the power of rendering promises null and void."

You must perceive," returned he, „ what facility this affords for prosecuting the business of life." Needless

to say that the attempt to involve the subject in a fog of difficulties by supposing extreme cases where equivocation and mental reservation may be believed necessary, as to save life, for example, is not to deal with the matter squarely. As the Scriptures say, „Let your yea be yea; and your nay nay" (James v, 12), remembering an example of such sincerity as that of Paul who wrote in the Second Epistle to the Corinthians (I, 18), „But as God is true, our word toward you was not yea and nay," not two mutually destroying statements meaning naught in truth, but a straightforward affirmation, the truth, the whole truth and nothing but the truth (see Equivocation).

*MENU

In the Indian mythology, Menu is the son of Brahma, and the founder of the Hindu religion. Thirteen other Menus are said to exist, seven of whom have already reigned on earth. But it is the first one whose instructions constitute the whole civil and religious polity of the Hindus. The code attributed to him by the Brahmans has been
translated by Sir William Jones, with the title of The Institutes of Menu.

*MERCY

The point of a Knight Templar's sword is said to be characterized by the quality of „mercy unrestrained" which reminds us of the Shakespearian expression-"the quality of mercy is not strained." In the days of chivalry, mercy to the conquered foe was an indispensable quality of a knight. An act of cruelty in battle was considered infamous, for what ever was contrary to the laws of generous warfare was also contrary to the laws of chivalry (see Magnimous)

*MERCY, PRINCE OF

See Prince of Mercy

*MERCY-SEAT

The lid or cover of the Ark of the Covenant was called the Mercy-seat or the Propitiatory, because on the day of the atonement the High Priest poured on it the blood of the sacrifice for the sins of the people.

*MERIDIAN SUN

The sun in the South is represented in Freemasonry by the Junior Warden, for this reason: when the sun has arrived at the zenith, at which time he is in the South, the splendor of his beams entitles him to the appellation which he receives in the instructions as „the beauty and glory of the day." Hence, as the Pillar of Beauty which supports the Lodge is referred to the Junior Wardens that officer is said to represent „the sun in the South at High Twelve," at which hour the Craft are called by him to refreshment, and therefore is he also placed in the South
that he may the better observe the time and mark the progress of the shadow over the dialplate as it crosses the meridian line.

*MERIT

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

*MER-SKER

The space in which the sun moves, as an Egyptian personification, signifying, the habitation of Horus.

*MERZDORF, J. L. T.

A learned German Freemason, born in 1812. Initiated in Apollo Lodge, at Leipsic ad in 1834. He resuscitated the Lodge Zum goldenen Hirsch (Golden Stag), Oldenburg, and was for years Deputy Master. He published Die Symbole, die Gesetze. die Geschichte, der Zweck: der Masonei schliessen keine Religion von derselben aus, Leipsic, 1836; Die Denkmunzen der Freimaurer Brüderschaft, Oldenburg, 1852; Lessing's Ernst und Fallc, historisch kritisch beleuchtet, Hanover, 1855; Geschichte der Freimaurer Brüderschaft im Scotland, 1861, and several other works.

*MESHIA, MESHIANE

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

*MESMER, FRIEDERICH ANTON

A German physician who was born in Suabia, in 1734, and, after a long life, a part of which was passed in notoriety and the closing years in obscurity, died in 1815. He was the founder of the doctrine of animal magnetism, called after him Mesmerism. He visited Paris, and became there in some degree intermixed with the Masonic activities of Cagliostro, who used the magnetic operations of Mesmer's new science in his initiations (see Mesmeric Freemasonry).

*MESMERIC FREEMASONRY

In the year 1782 Mesmer established in Paris a Society which he called the Order of Universal Harmony. It was based on the principles of animal magnetism or mesmerism, and had a form of initiation by which the founder claimed that its adepts were purified and rendered more fit to propagate the doctrines of his science. French writers have dignified this Order by the title of Mesmeric Freemasonry.

*MESOPOLYTE

The Fourth Degree of the German Union of XXII.

*MESOURANEO

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

*METALS

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

*METAL TOOLS

We are told in Scripture that the Temple was „built of stone made ready before it was brought thither, so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in the buildings (First Kings vi, 7). Freemasonry has adopted

this as a symbol of the peace and harmony which should reign in a Lodge, itself a type of the world. But Clarke, in his commentary on the place, suggests that it was intended to teach us that the Temple was a type of the kingdom of God, and that the souls of men are to be prepared here for that place of blessedness. There is no repentance, tears, nor prayers: the stones must be all squared, and fitted here for their place in the New Jerusalem; and, being liteing stoners must be built up a holy temple for the habitation of God.

*METROPOLITAN CHAPTER OF FRANCE

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

*METUSAEL

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

*MEXICO

The first recorded Masonic Lodge in Mexico was probably Architecture Moral which met in Mexico City as early as 1806. The Scottish Rite was introduced about four years later and in 1813 a Grand Lodge was established with Don Felipe Martinez Aragon as Grand Master.

About 1824 the York Rite was brought into the territory by the American Ambassador, Brother Joel R. Poinsett, who procured a Charter for a Lodge through the Grand Lodge of New York. Brother Mackey states that three Lodges were opened in the year 1825 and that they established a Grand Lodge of the York Rite. The two systems existing side by side were the cause of much bitterness and political strife and in 1830 some of the leading Brethren of both Rites planned to bring about more peaceful conditions by forming a third Rite, consisting of nine Degrees and composed of both York and Scottish Rite Freemasons. A Grand Orient was formed with a National Grand Lodge attached. From 1833 to 1863 Freemasonry, at any rate as far as the activities of the Grand Bodies were concerned, was dormant. In 1859 Brother Lafon de Ladebat had been sent by authority of Brother Albert Pike to organize Freemasonry in Mexico but instead of opening a Grand Lodge of Symbolic Freemasonry as expected he constituted a Supreme Council.

In 1858 the Supreme Councils were fused with the National Grand Lodge. In 1872 dissension again arose. Grand Lodges were probably organized at the time by Lodges under the jurisdiction of the Supreme Council. A Central Grand Lodge was formed at Vera Cruz but the Supreme Council did not give up its authority.

There were seven Grand Lodges in Mexico when the Grand Lodge of Colon, regarding Mexico as unoccupied territory, proceeded to form three Lodges which in January, 1883, established at Vera Cruz the Mexican Grand Lodge.

On June 25, the same year, twelve Lodges met and established a Grand Lodge of the Federal District of Mexico.

According to Brother Oliver Day Street's Report on Correspondence made in 1922 to the Grand Lodge of Alabama, in 1882 „all Masonry of the Craft, Symbolic or Blue degrees except possibly a few Lodges of the old Mexican National Rite had fallen under the control of Scottish Rite bodies of which there were at least three contending with each other for supremacy." In February, 1890, was established the Gran Dieta Simbolica which was to be a central governing Body for the entire republic. It started well and had at one time seventeen of the State Grand Lodges under its control. In April, 1901, it was disbanded and with the Grand Lodges became independent. Brother Street remarks: „Our information is that at present there cares or recently were, four Grand Lodges in the Federal District, each claiming to be sovereign and independent, and each exercising jurisdiction not only in the district but in several states."

*MEZUZA

The third fundamental principle of Judaism, or the Sign upon the Door-post. The precept is founded upon the command, „And thou shalt write them upon the posts of thy house, and on thy gates" (Deuteronomy vi, 4-9; xi, 13-21). The doorposts must be those of a dwelling; synagogues are excluded. The Karaite Jews affix Mezuzas to synagogues, and not to private houses. The Mezuza is constructed as follows: the two above- mentioned portions of Scripture are written on ruled vellum prepared according to Rabbinical rules, then rolled and fitted into a metallic tube. The word Shaddai,
meaning the Almighty, is written on the outside of the roll,
and can be read, when in the tube, through a got. The Mezuza is then nailed at each end on the right--hand door-post, while the following prayer is being said: „Blessed art thou, O Lord our God! King of the Universe, who hath sanctified us with His laws, and commanded us to fix the Mezuza." Under the word Shaddai some Jews write the three angelic names Coozu, Bemuchsaz, Coozu. To these some pray for success in business. The Talmud esti mates the virtue of the Talith, the Phylacteries, and the Mezuza in the following terms: „Whosoever has the phylacteries bound to his head and arm, and the fringes thrown over his garments, and the Mezuza fixed on his door-post, is safe from sin; for these are excellent memorials, and the angels secure him from sin; as it is written, ‚The angel of the Lord encamped round about them that fear Him, and deliverеth them
„ (Psalm xxxiv, 7).

*MICHAEL

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

*MICHIGAN

Zion Lodge was established by Warrant, dated April 27, 1764, from Provincial Grand Master George Harrison of New York. It was numbered 448 on the Register of England and No. 1 of Detroit. On September 3, 1806, this Lodge was reorganized and the original

Warrant of 1764 was surrendered to the Grand Lodge of New York. The Installation took place on July 6, 1807. Having forfeited its Charter during the War with England, it was granted a new one as No. 62 on March 14, 1816, but by a rearrangement of numbers in 1819 it became Lodge No.
3. A Convention met on June 24, 1826, to organize a Grand Lodge. Representatives of Zion, No. 3; Detroit, No. 337; Minomanie, Nu. 374, and Monroe, No. 375, were present and Oakland, No. 343, joined later. On June 28 a Constitution was adopted and on July 31 Grand Officers were elected and installed. During the Anti-Masonic agitation the Craft in this district almost died out. In 1837, however, Michigan became a State and the increase of population caused a revival of Freemasonry. The Grand Lodge of Michigan was again constituted on September 17, 1844, and Grand Officers were duly elected.
The members of Zion Lodge formed a Chapter called Monroe Chapter, No. 1, at Detroit which was granted a Dispensation by the General Grand High Priest, DeWitt Clinton, on December 3, 1818. The Chapters in Michigan were authorize in January, 1848, by the General Grand Scribe to meet and organize a Grand Chapter for the State. Representatives of Monroe Chapter, No. 1; St.
Joseph Valley, No. 2, and Jackson Chapter, No. 3, were present at a Convention held on March 9, 1848, and Grand Officers were elected and installed.
Monroe Council was formed by the members of Monroe Chapter, No. 1, at Detroit. On May 13, 1856, at the annual assembly of the Grand Council of Connecticut, it was reported that a Dispensation had been granted to Monroe Council, No. 23, at Detroit. A meeting of the Council was held on May 19, 1856, to receive the Dispensation and a Code of By-Laws was adopted.
Representatives from Monroe, St. Clair and Pontiac Councils, all of which possessed Charters dated May 12, 1857, met on January 13, 1858, at Detroit and formed a Grand Council. Detroit, No. 1, at Detroit was the first Commandery to be organized in Michigan. Its Dispensation was issued November 1,1850, and its Charter, September 19, 1853. Six Commanderies sent representatives to Detroit on January 15, 1857, and, by Warrant issued February 12, 1857, instituted the Grand Commandery of Michigan. The Grand Master of the General Grand Encampment was present and installed the Grand Officers on January 11, 1858 The beginning of the Ancient and Accepted Scottish Rite in Michigan was at Detroit. On May 26, 1861, the Carson Council of Princes of Jerusalem was chartered. On May 22, 1862, the Detroit-Carson Lodge of Perfection, the Mount Olivet
Chapter of Rose Croix, and the Michigan Consistory were established.

*MICROCOSM

See Man

*MIDDLE AGES

These are supposed by the best historians to extend from the time Theodoric liberated Rome, 493, to the end of the fifteenth century, the important events being the fall of Constantinople in 1453, the discovery of America in 1492, and the doubling of the Cape of Good Hope in 1497. This period of ten centuries is one of great importance to the MaBoniC student, because it embraces within its scope events intimately connected with the history of the Order such as the diffusion throughout Europe of the Roman Colleges of Artificer, the establishment of the architectural school of Como, the rise of the Gilds, the organization of the Building Corporations of Germany, and the Company of Freemasons of England, as well as many customs and usages which have descended with more or less modification to the modern Institution.

*MIDDLE CHAMBER

There were three stories of side chambers built around the Temple on three sixths; what, therefore, is called in the authorized aversion a middle Clamber was really the middle story of those three. The Hebrew word is yatsang. They are thus described in First Kings vi, 5, 6, 03: And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle: and he made chambers round about. The nethermost chamber was five cubits broad and the middle was six cubits broad, and the third was seven cubits broad: for without in the wall of the house he made narrowed rests round about, that the
beams should not be fastened in the walls of the house. The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third.
These chambers, after the Temple was completed, served for the accommodation of the priests when upon duty; in them they deposited their vestments and the sacred vessels- But the knowledge of the purpose to which the middle chamber was appropriated while the Temple was in the course of construction, is only preserved in Masonic tradition. This tradition is, however, altogether mythical and symbolical in its character, and belongs to the symbolism of the Winding Stairs, which see.

*MIDDLE CHAMBER LECTURE

Preston's Illustrations of Freemasonry refers with an excellent choice of language to the beauties of nature and the more important truths of morality. The second section of this Monitor provides employment for leisure hours, traces science from its original source and by drawing attention to the sum of perfection we may, as Brother Preston tells us, contemplate with admiration the wonderful worlds of the Creator. This composition (found on pages al to 60 of the 1812 edition) has been restated in a most practical form by Brother Charles C. Hunt, Grand Secretary, Iowa Masonic Library, Cedar Rapids, Iowa. His essay runs as follows:
This journey to the Middle Chamber, like many of the ceremonies of Freemasonry, is based upon one of the legends connected with the building of King Solomon's Temple. It is said that there were 80,000 Fellow Crafts who labored in the mountains and the quarries. Here it vas their duty to prepare materials to be used in the erection of the Temple. At this task they worked six days and then received their wages. On the evening of the sixth day those who had proved themselves worthy by a strict attention to their duties, were entrusted with certain mysterious words, signs, and grips, by means of which they were enabled to work their way to the Middle
Chamber of the Temple to receive their wages. At the same time King Solomon, accompanied by his confidential officers, repaired to the Middle Chamber to meet them. His secretary he placed near his person,

the Junior Warden at the outer door, and the Senior Warden at the inner door, with strict instructions to suffer none to enter who were not in possession of the words, signs and grips previously established, so that when they gained admission he knew they had been faithful workmen and ordered their names enrolled as such entitling them to wages.

He then admonished them of the reverence due the great and sacred name of Deity, and suffered them to depart for rest and refreshment until the time should come for them to resume their labors on the first day of the following week. They did not work upon the seventh day, because in sis days God created the heaven and the earth and rested upon the seventh. The seventh day, therefore, our ancient Brethren confederated as a day of rest from their labors, thereby enjoying frequent opportunities to contemplate the glorious works of creation and adore their great Creator. We, also, my Brother, follow our usual vocations six days of the week and rest upon the seventh. We have now symbolically been working for six days. have been found faithful and are in possession of the same mysterious words signs and grips us were our ancient Brethren. We are therefore about to endeavor to work our way to the place representing the Unriddle (Chamber of King Solomon's Temple where. if we succeed in gaining admission, I have no doubt we will alike be received and rewarded, as were they.

This. my Brother. is a symbol of our life on earth. As Fellow Crafts. we are laboring in the quarries of the world. preparing ourselves as living stones for that Spiritual Temple, that house not made with hands eternal in the heavens. The signs. words, and grips with which we are entrusted symbolize the means by which we are known as faithful workmen. They are tokens of that noble character which can only be acquired by faithful service.

The reward of such service is a constant acquisition of knowledge and continual growth in character represented

by the weekly payment of wages in the Middle Chamber. Before we can enter the Middle Chamber we must pass through an outer and an inner door. At the outer door the Junior Warden will demand of you the pass and token of the pass of a Fellow Craft which symbolize the characteristics by which we are judged by our fellow men. They are the signs which give us our reputation with our Brethren. At the inner door the Senior Warden will demand the grip and word of a Fellow Craft, the symbols of those deep seated characteristics called characters The pass and token can be assumed. They are outward manifestations only- but the grip and word, are the inner secret of the soul and cannot be imitated or assumed by those who do not actually have them.

The token represents the opinion of men, the word is the knowledge of God. In the legend of King Solomon's Temple, the unfaithful workman sometimes ascended to the inner door, but as he did not have the mystic signs and tokens entrusted only to the faithful craftsmen, he could not enter the place of wages So you, though you have entered our mystic circle and may mount to all the grades of honor we can bestow may not acquire those celestial signs and tokens by which alone you can pass the inner door of the Spiritual Temple where the wages of the soul are received by the worthy craftsmen. In this journey to the Middle Chamber we will impart to you a fund of valuable information and in your continued progress through the ceremonies of our Order we will instruct you in many Masonic secrets which will enable you to pass our outer door, the door of the material lodge; but the signs and tokens which will take you through the inner door of the spiritual lodge to the Middle Chamber of nourishment, refreshment and joy can only be acquired by daily putting into practice the principles which we here teach. If you fail to so acquire them, on you and you alone will rest the responsibility for your failure. You come here to learn the secrets of Masonry, which when properly applied, lead to the inner secrets of the soul. There are two kinds of Masonry, Operative and Speculative.

By Operative Masonry we allude to a proper application of the useful rules of architectures whence a structure derives figure strength and beauty. By it we learn to

apply the materials and forces of Nature to the construction of material edifices and to maintain a due proportion and a just correspondence between all the parts of the structure.

By Speculative Masonry we allude to a proper application of the useful rules of the Temple Builder whence our souls will derive a spiritual strength and beauty. By it we learn to subdue our passions, act upon the square, keep a tongue of good report, maintain secrecy and practice charity. It is so far interwoven with religion as to lay us under obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness.

We work as Speculative Masons only, but our ancient Brethren worked in Operative as well as in Speculative Masonry. The difference between the Operative and the Speculative Mason is not determined by the tools with which he works, but by the difference in the materials with which he builds. We use the same tools and implements as did our ancient Brethren, but to us the gauge, gavel, square, level and plumb are not merely the working tools of an Operative Mason's art, but visible, tangible emblems of great moral truths and duties. The Operative Mason's work, being constructed of perishable materials must sooner or later crumble into dust, but the Speculative Mason is a moral builder for eternity, fitting immortal nature for that spiritual building which shall endure when earth's proudest monumental piles shall have crumbled, and its glory and greatness shall have been forgotten.

When the vast sun shall veil his golden light, Deep into the gloom of everlasting night,
When wild destructive flames shall wrap the skies, When ruin triumphs and when nature dies,
Man shall alone the wreck of worlds survive, Unhurt amidst the war of elements.

As Speculative Masons, therefore, let us imitate our ancient Brethren and proceed on our way to the Middle Chamber. At the very beginning of our journey we must pass through an aisle between two pillars which respectively represent the porch of the Temple and the

two brazen pillars which King Solomon placed at its entrance. The pillar on the left hand is called Boaz and denotes strength; the one on the right hand is called Jachin and denotes establishment. Together they allude to the promise of God to David that he would establish his kingdom in strength. King Solomon is said to have erected these pillars in commemoration of the pillar of cloud and the pillar of fire which guided the Israelites in their journey through the wilderness. The right hand or south pillar represents the pillar of

cloud and the left hand or north pillar that of fire. Thus they were memorials of God's repeated promises to His people, and bus the Children of Israel passed through the porch to the Temple, they were continually reminded of the abundant promises of their God and inspired with confidence in His continued protection and support. So to us as Masons, they represent the ever sustaining power of our God supporting and directing us in the great work we have to do. As they were placed at the entrance of the Temple so are they placed at the beginning of our journey to the Middle Chamber to remind us that we are passing from the world of the seen and temporal, the material world, to the realm of the unseen and eternal, the spiritual realities.

The Temple pillars are said to have been east by the architect of the Temple, H. A. on the banks of the Jordan, in the clay-ground between Succoth and Zarthan. In this respect they are representatives of Space and Time, which were east by the great Architect of the Universe in the clay ground of the brain and placed in the porchway of human consciousness, where they constitute the border between material and spiritual sciences We

All are architects of fate Working in these walls of time,

Some with massive deeds and great, Some with ornaments of rhyme.

And the structure that we raise, Time is with materials filled; Our to-days and yesterdays

Are the blocks with which we build. Build to-day, then, strong and sure, With a firm and ample base;

And ascending and secure Shall to-morrow find its place.

The pillars of the Temple are said to have been east hollow, the better to serve as safe repositories for the archives of Masonry against all conflagrations and inundations. Space and time are hollow. We are dwelling within their wails, and though floods may overwhelm and fire consume the material work of our hands yet will the record of a noble character be forever safe in the repository of God's infinite love and care. The Temple pillars were each I8 cubits in height and over adorned with chapiters of five cubits. The chapiters were adorned with lily-work. net-work and pomegranate, denoting Peace. Unity and Plenty. The lily from its extreme whiteness and purity deriotes Peace; the net-work from the intimate connection of its parts, Unity; and the pomegranate from the exuberance of its seeds, Plenty.

To us the chapiters speak of the unity which should ever distinguish our fraternity, encouraging us to live in peace and harmony with each other and with all men.

The chapiters were further adorned with globes on their tops, representing the terrestrial and celestial spheres, and teach us to so regulate our lives that when we pass from earth, the terrestrial, it male be to that other and better world the celestial. Thus the globes are two artificial spherical bodies and denote the universality of Masonry.

Between the pillars we see a path, representing the path of life. This path is paved with checkered blocks of alternate white and Black to indicate the nature of this life, checkered with light and darkness. prosperity and adversity calm and storms good and evil. Taking this path me come to a flight of winding stairs which represent tile means by which we climb from the depths of our earthly nature to that higher life in the temple of our God. As you stand here, my Brother, you represent a man just starting out on the journey of life. with a great task before him, that of self-development. If you are faithful in this task you will receive the reward of the noble upright character, as designed by the great Architect of the Universe Upon your moral, spiritual and Masonic trestle-board. You will notice that this flight of

winding stairs has three divisions of respectively three five and seven steps representing life under three aspects each higher noble and greater than the preceding.

The first division, consisting of three steps, alludes to the three symbolic Degrees of Masonry, L. A. F. C. and M.

and also the three principal Stages of human life, infancy, manhood, and age, the period assigned to us for the completion of our spiritual Temple. As such it is a constant reminder that we should employs our time wisely and well. „ so teach us to number our days that we man apply our hearts unto wisdom as the prayer of a distinguished Mason of the olden time. and it should be the daily prayer of each one of us. Let us take the three steps.

This brings us to the second division consisting of five steps and alludes to the five senses and to the five orders of architecture. The five senses may be defined as man's faculty of receiving impressions and are the means by which he receives his knowledge of the material world. They are hearing, seeing, feeling, smelling and tasting. Their proper use enables us to form just and accurate notions of the operations of nature, to provide sustenance for our bodies, to ward off danger to enjoy the blessings which God has given us, and contribute to the happiness and comfort of others. Their improper use, tends to impair our faculties and weakens our power to grow and accomplish. Masonry urges us to make proper use of these senses and thereby to attain to the fullness of true manhood. Of these senses the three most revered by Seasons are hearing, seeing and feeling, for by hearing we hear the word, by seeing we see the sign and by feeling we recognize the grip whereby one Mason may K A I T D A W A IT L. These three are most closely allied to spiritual truths, for by hearing we hear the voices of duty; by seeing we see the truth. and by feeling we recognize the grip of brotherly lover and affection whereby one Mason may know another in the darkness of adversity as well as in the light of prosperity. By order in architecture, is meant a system of all the members, proportions and ornaments of columns and pilasters, or, it is a regular arrangement of the projecting parts of a building, which, united with those of a column, form a beautiful, perfect and complete whole.

The five orders of architecture are Tuscan, Doric, Ionic, Corinthian and Composite. Each is distinguished from the others by the shape of its column and the variety and richness of its ornamentation. To us as Speculative Seasons these orders in connection with the five senses teach the important, lesson that we should so develop our faculties that each, according to the needs of his own character, may plan, support and adorn his spiritual Temple with the columns of Divine knowledge, power and love. The three orders most revered by Masons are the lonic, Doric and Corinthian, since they represent Wisdom, Strength and Beauty. The Doric order on amount of its robust solidity and massive grandeur.

combined with harmonious simplicity, represents the pillar of Strength. The Corinthian, the richest of the five orders. is deemed a masterpiece of art and represents the pillar of Beauty. The Ionic, requiring great judgment and skill in its construction. and combining the strength of the Doric with the beauty of the Corinthian. represents the pillar of Wisdom. Let us take the five steps. This brings us to the third division of the stairway consisting of sex en steps. It alludes to the seven liberal arts and sciences, (Grammar, Rhetoric, Logic, Arithmetic, Geometry. Music and Astronomy. These sciences are representative of universal knowledge and the symbol of the foundations Logic of the superstructure, and Rhetoric the ornament of the temple of language. Arithmetic represents the foundation, (geometric the superstructure and Astronomy the sublime ornamentation of our intellectual temple. Grammar, Rhetoric and Logic furnish the soul with the key to all language, while Arithmetic Geometry and Astronomy open to him the secret laws of nature. Music is the connecting link between them, the medium giving the natural world communication with the spiritual. Let us take the seven steps.

And now, my Brother, having reached the summit of our symbolic stairway, let us pause a moment to consider the lesson of life which Masonry would teach you. Thee three steps represent the period of our life on earth, divided into three stages of infancy, manhood and age. The five

steps our human faculties applied to the construction of material edifices symbolized by the five orders of architecture, while the seven steps symbolize the complete circle of human learning and the full development of man's soul. the winding stairway as a whole is a symbol of progress and instruction, teaching you that as a Mason you must not remain in the ignorance of irrational childhood, if you would be worthy of your vocation, but that your destiny as an immortal being requires you to ascend step by step, until you reach the summit, where the completed treasures of truth await you. The stairs are winding to represent the circuitous way by which we must go to investigate the many sides of truth. Masonry points the way, but you must travel the road yourself. Our symbolic stairway was easy for you to ascend, but the heights which you must climb in actual life will be hard to reach and the task is great; yet remember the reward will be magnificent; your wages will well repay the effort. See also Dew Drop Lecture and Liberal Arts and Sciences.

*MILES

This word has two references of interest to us.

In pure Latin, miles means a soldier; but in Medieval Latin the word was used to designate the military knights whose institution began at that period. Thus a Knight Templar was called Miles Templarius, and a Knight Banneret, Miles Bannerettus. The pure Latin word eques, which Signifies a knight in Rome, was never used in that sense in the Middle ages (see Knighthood).

The Seventh Degree of the Rite of African Architects.

*MILITARY LODGES

Lodges established in an army. They are of an early date, having long existed in the British army. The earliest Warrant creating a Traveling or Movable Lodge was issued in 1732 by the Grand Lodge of Ireland to the then

First Foot, now the Royal Scots. The Grand Lodge of Scotland in 1743 established a Military Lodge in the Fifty- fifty Foot and the first English Military Lodge was set up or erected in 1750 and attached to the Thirty first Foot.

The Grand Lodge of the Ancient was particularly active in such work and at the close of 1789 this Body had granted forty-nine army Warrants. The Grand Lodge of Ireland has always had more such Lodges than the English or Scotch. In 1813 there were one hundred and twenty-three under the Irish Jurisdiction. At that time the moderns had fifteen, the Ancient sixty-two and Scotland eighteen. These numbers have been greatly reduced and Brother Hawkins in 1908 pointed out there were then only two on the Register of the United Grand Lodge of England, seven under the Grand Lodge of Ireland and none under Scotland. In the United States of America, the first Lodge of this kind of which we have any record was one the Warrant for which was granted by the Grand Lodge of Massachusetts, in 1738, to Abraham Savage, to be used in the expedition against Canada. A similar one was granted by the same authority, in 1756, to Richard Gridley, for the expedition against Crown Point. In both of these instances the Warrants were of a general character, and might rather be considered as Deputations, as they authorized Savage and Gridley to congregate Freemasons into one or more Lodges. In 1779, the Grand Lodge of Pennsylvania granted a Warrant to Colonel Proctor, of the artillery, to open a Military Lodge, which in the Warrant is called a Movable Lodge. In the Civil War in the United States between 1861 and 1865, many Military Lodges were established on both sides; but it is questionable whether they had a good effect. They met, certainly with much opposition in many Jurisdictions. In the Spanish War and in the World War, Lodges were empowered to work the armies.

In England, the system of Military Lodges is regulated by special provisions of the Grand Lodge Constitution. They are strictly limited to the purposes for which the Warrants were granted, and no new Lodge can be established in a regiment without the concurrence of the commanding officer.. If the military Body to which a Lodge is attached be disbanded or reduced, the Warrant must be given up,

or exchanged for a Warrant for a Civil Lodge. They cannot make Freemasons of any civilian nor any military person below the rank of Corporal, except as Serving Brethren, or by Dispensation; and they are strictly enjoined not to interfere with the Masonic Jurisdiction of any country in which they may be stationed.

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

J. H. Manners Howe contributed to the Graphic (December 11, 1909, see also Transactions, Leeds Installed Masters Association, volume vi, page ,'29) the following paper on Fighting Freemasons, the Influence of the Brotherhood in War:

The annals of Military Freemasonry may be described as a veritable romance of „goodwill upon earth." This is not to deny to the civil records of the Craft the possession of an abundant fund of varied interest on the same excellent lines both in their archaeological and historical aspects. But, after all, the warrior members

of the Brotherhood are those who have always carried its influence into what are still the most strenuous paths of romance-those of military adventure.

The earliest recorded names of English Freemasons, which date from the first half of the seventeenth century, are those of two soldiers. One of these was Captain Elias Ashmole, of Warrington, in Lancashire, who belonged to Lord Ashley's Regiment in the King's Service; the other being Colonel Henry Mainwaring, a soldier of the Parliament, whose name frequently appears in the annals of the Civil War. In Scotland, where Masonic records go back to an older time, there are many earlier names of warrior members among chief and clansman alike. Moreover, on the rolls of the Lodge of Edinburgh, there is an interesting record curiously testifying to the diligence with which Freemasons have pursued their craft even amidst the stress of warlike operations.

In 1641, the Scottish Army, having crossed the Tweed, defeated the Royalist forces at Newburn and seized Newcastle. The minutes of the Edinburgh Lodge record that while in occupation of this town the admission took place of „ Mr. the Right Honorable Mr. Robert Moray, General Quartermaster to the Armie off Scotland." This is additionally interesting from its being the first initiation in Freemasonry on English soil. It is equally pleasing to note, also, that General Alexander Hamilton, who was present on the above occasion, and afterwards commanded Cromwell's Artillery at Marston Moor, is mentioned in the records of the same Lodge as assisting at the initiation of an officer of the Royalist forces in 1647. Similarly in England, during the height of the struggle between King and Parliament, the Masonic craft continued its mission of good-fellowship, and in spite of the fierce heat of partisan feeling, many additions to the brotherhood were made among the members of each of the contending forces.

Coming, however, to the nearer times of George II, we find a more systematic extension of Military Masonry taking place. The Grand Lodges of England, Scotland and Ireland began to issue warrants establishing traveling Lodges in British regiments, and these ultimately became the means of a remarkable extension of the Brotherhood in our oversea possessions wherever our soldiers were stationed. The first of these Regimental Lodges was established by the Grand Lodge of Ireland in a Scottish Regiment, appropriately enough the 1st Foot, or the Royal Regiment, now known as the Royal Scots.

The date of this extent is 1732, and by the close of 1734 Lodges were founded in four other regiments. These, which at the time bore the names of their colonels, were subsequently known as the 33rd, the 27th, the 21st and 28th.

The record of their names is interesting inasmuch as they are those of the first British corps in which Masonic Lodges were created and maintained for many years.

The example once set was soon followed, and ere long these traveling Lodges began to increase and multiply throughout the British Army. They counted among their members numbers of the most distinguished soldiers of the time, and it is worth noting, that from them, as the pioneers of Freemasonry in every- part of the world garrisoned by British soldiers, has largely sprung and
developed the great and important cult of Freemasonry in the United States.

The history of these Regimental Lodges seems to have been a very conquered one, most of them expiring, with occasional renewals, after more or less prolonged existence. This, however regrettable, was the inevitable outcome of the military life, the constant migrations from station to station. war, and the death or retirement of members. From a grand total of some four hundred they had dwindled nine years ago to about eight, and now the general practice of soldier Freemasons is to become members of stationary Lodges.

At the battle of Mars-la-Tour, between the French and Germans in 1870, thirteen French soldiers of the 64th Regiment, though opposed to a whole German battalion, refused to surrender, and, getting behind a fallen tree, fought on till all were shot down except three. The position was then rushed. and the survivors were about to be bayoneted when the French corporal gave the Masonic „sign of distress." The German leader, also a Freemason, at one cheeked his men, carving, „Don't harm him, he is my brother," and parried the blow aimed at hum The Frenchmen were made prisoners. but their lives were spared.

During the same war some Prussians, after looting a French chateau and destroying everything they could not carry away, seized a box containing a large sum of money. They were about to maltreat the owner, who endeavored to prevent them, when, as a last thought, he made the same sign. The Prussian officer was a Freemason, and instantly recognized the appeal. He expressed regret for what had been done, and placed a guard over the chateau to prevent further outrages. It is in accordance with the highest and best in human nature, therefore. that so many of our leading soldiers should all have been Freemasons. Referring to recent times we may mention Lord Chelmsford, of Ulundi fame, Sir Charles Warren, Lord Wolseley, Lord Roberts and Lord Kitchener of Khartoum, each of the last three being a Past Grand Warden of England.

The lively interest taken by the Craft from of old in the Brethren whose welfare may be involved in the fortunes of war is clearly shown in a few paragraphs mentioned by the Book of Constitutions, 1767, page 282, referring to the Seven Years War, 1756 to 1763. These particulars are as follows:

Grand Lodge, at the Crown and Anchor Tavern, in the Strand, was held on the 24th of Jan. 1760. A Motion was made and seconded, that the Sum of Fifty Pounds be sent to Germany, to be distributed amongst the Soldiers that are Masons in Prince Ferdinand's Army, whether English, Hanoverian, or Hessian. The Depute Grand Master acquainted the Brethren that Major-General Kingsley now in Prince Ferdinard's Army, was a Mason, and that if it was agreeable he would write to him, and desire he would distribute the aforesaid Sum amongst the Masons; which passed unanimously.

Ordered, that the Treasurer do par the Sum of Fifty Pounds into the Hand of the Deputy Grand Master, to remit to General Kingsley for the aforesaid Purpose.

Grand Lodge, at the Deril Tavern, Temple Bar, 14th of May 1760 in due Fornw....

The Deputy Grand Master produced a Letter from Major General Kingsley, with a List of the Masons in Prince Ferdinand's Armn also a Receipt for the Bill of Exchange, for the Fifty Pounds ordered to be sent to Germany at the last Quarterly Communication.

*MILITARY LODGES

R. F. Gould's Military Lodges, published in 1899, was the first full size book on the subject of Lodges warranted expressly for the uses of soldiers and for men in the navy. It was not an interesting book to read, for on many pages it was little more than a directory of names and dates, but it opened up afield for Masonic students. (See
p. 667). Unfortunately not many have passed through that opening, except to write a few articles and essays, and the „great history" of Freemasonry among soldiers is yet to be written; and until it is written a long chapter will
remain missing out of the general history of the Craft, because Military Lodges have had a larger place in the development and diffusion of the Fraternity than could have been believed in Gould's day; in America they were one of the principal means by which Lodges were introduced into the Colonies, and they left a long and deeply-felt influence on Lodge practice.
It is when it is read in this context of facts that Freemasonry in the Royal Scots by T. R. Henderson (Gale & Polden; London; 1934) becomes so valuable and so illuminating, and in spite of its author's having narrowed himself to one regiment, and in a book of only 100 pages. It is one of the finest Masonic books ever written; manly, sane, straightforward, friendly, has a living and moving style, and written with courage -courage, because he had to say hard things here and there against the officer caste to which he himself belonged, and age one or two Grand Lodges.
Bro. Henderson gives a number of interesting „firsts" in his opening chapter. The Lodge of Edinburgh was admitting both Operatives and Speculatives as early as 1599, and it is impossible to guess how much earlier (there are some reasons to believe that in Scotland Lodges had always admitted a small number of non Operatives); doubtless among the Sixteenth Century members at Edinburgh there were military men, because at least one branch of the army always had been in contact with Masonry, the military engineers, and to a iesser extent men specializing in artillery. But the first recorded instance is that of David Ramsey, made a Mason in August, 1637; the second was Alexander Hamilton, who was admitted „Fellow and Master of the Craft," May 20, 1640. It may be that either or both of these Brothers belonged to the Royal Scots, then called The Royal Regiment.
From 1713 to 1748 „the civil government feared and disliked the Army.... The soldier generally was enlisted for life, and was often impressed against his will. More often than not he had to serve along with thieves, pirates and other criminals brought in by press gangs. . ." Colonial service usually „ended in the majority of cases in a miserable death from disease." In contrast
Freemasonry „offered the soldier a sphere of action where he could regain his self-respect .... It is not surprising that ... the Craft spread rapidly among the military forces of the Crown."
The first military (or ambulatory) Warrant ever issued was No. 11, granted in 1732 by the Grand Lodge of Ireland, to the regiment which is now the Royal Scots. By 1734 four others were at work. There were eight before Scotland issued its first military Warrant 29 or more before any were issued by either of the two Grand Lodges in England. By 1813, and not counting „remote pentacles under Provincial Grand Lodges in foreign parts" (as in the West Indies) there are known to have been 190 under Grand Lodge of Ireland; 116 under Ancient Grand Lodge of England; 25 under Modern Grand Lodge of England; 21 under Grand Lodge of Scotland; a total of 352. This was the total number of Warrants from 1732 to 1813; mortality is high among military Lodges, but 219 were still working after 1813.
Since 1813, the year of the Union of the Ancient and Modern Grand Lodges, England has issued 25 Warrants; Ireland, 40; Scotland, 2; a grand total of 419 British military Lodges. Of this total 224 were in Infantry; 68 in Militia; 49 in Cavalry; 28 in Artillery; 7 in Royal Marines; 3 in the Royal Engineers; and one in the Foot-Guards.
The majority of Military Lodges on both sides in the Revolutionary War were chartered by Ireland, England, and Scotland. How many may have been chartered by American Provincial Grand Lodges is not known.
Masonry in the Formation of Our Government: 1761-1799, by Bro. Philip A. Roth; Milwaukee, Wis.;
1927, lists ten: St. John's Regimental Lodge, July 24, 1775; American Union, February 15, 1776, Washington No. 10, October 6, 1779; these were constituted by Massachusetts. Pennsylvania (Philadelphia was then the National Capital) chartered: Lodge No. 19, May 18, 1779;
Lodge No. 20, in 1779; Lodge No. 27, April 4, 1780; No.
28, in 1780; No. 29, on July 27, 1780; No. 31, March 26, 1781; No. 36, September 2, 1782. No. 20 was for the North Carolina line; No. 27 for Maryland; Nos. 31 and 36 for New Jersey.

*MINOAN CIVILIZATION

The most epoch making of archeologic finds since the discovery of the site of Troy was the wholly unexpected uncovering of the ruins of a great and very advanced civilization which had its center in the Island of Crete, and which was at its height at about 1400 B.C. It was superior to the Egyptian civilization contemporaneous with it, and it was in a number of its achievements the equal of the Greek civilization which followed it; it is even believed that Homer, (or if there never was a man by that name, then the Homeridae) was a descendant of the Minoans, and that the Homeric gods and goddesses were mythic recollections of old kings and heroes of Crete. This means that a wide-spread culture including mathematics, art, music, architecture, skilled crafts, medicine, merchants, and argosies of ships had its center only a short (geographic) distance from Palestine a half millennium before David established the Jews as a nation with a capital, and Solomon built his Temple.
The Minoan discoveries have not contained any data of direct interest to Freemasons, but the discovery as a whole has a very large indirect importance. A number of Masonic writers have endeavored to persuade their readers that Freemasonry originated among the Hermetists of the Middle Ages;
the Hermetists, as the name implies, originated in turn in Egypt; Egypt thus became the ultimate cradle of Freemasonry-one writer (Palmer) professed to see in the Book of the Dead the first faint outlines of the Masonic Ritual. The strongest argument they had, the only one to which non-Masonic historians could give their assent at the time, was that the fraternities and arts of builders must have originated in Egypt because in it alone, in ancient times, were those arts known. Now that the Minoan civilization has been discovered,

and a detailed knowledge of it is being increased almost day by day, that can no longer be said. Any argument sound for the Egyptian is equally sound for the Minoan; and if any argument were required the scales would tilt toward the Minoan because it, unlike Egypt, was in the line of those
civilizations which led to Europe. The most eminent authority on the Minoans was the man who made the first and the largest of the discoveries about them, the late Sir Arthur Evans. Those discoveries with a factual description of them in detail as written by him are found in the volumes of The Palace of Minos in Knossos; Macmillan; New York; 1921.

*MITCHELL, JOHN

In what Charles Sumner Lobingier described as „the first direct step toward the formation of the Mother Supreme Council" of the Scottish Rite, John Mitchell received a patent from Barend Moses Spitzer vw hich raised him to ‚sthe degree of K. H. and further to the highest degree in Masonry," and granted him authority to establish a Lodge of Perfection and the several Councils and Chapters where there are no such Lodges or Councils.' This was dated April 2, 1795, seven years before the new (to be) Supreme Council's Manifesto.
Little is known about Mitchell's early life except that he was born in Ireland about 1741, came to Pennsylvania, and must have early shown himself possessed of great native ability as well as patriotism because in 1776 he was appointed Muster-Master of the Pennsylvania Navy; the following year was appointed its Acting Commissary (one of the most thankless and difficult positions in the Colonial forces); and then was appointed Deputy Quartermaster-General of the Continental Army, and continued to be such until 1780. In 1791 he moved to Charleston, S. C.,where, seven years later, he became active in the Society of the Cincinnati, and continued active in it until 1816. He became Worshipful Master of Lodge No. 8, in Charleston; was Junior Grand Warden of the (Ancient) Grand Lodge of South Carolina; and in 1799 and in M 1800 was its Deputy Grand Master. On June 24, 175)9, he, with two others, issued a circular to the Lodges urging them to support the proposal for a General (or National) Grand Lodge.
NOTE:
Little or nothing is known about Spitzer, except that he
possessed authority from a French Council. His name is Jewish but very little reliance ean be placed on names of that period especially in the West Indies, because many Gentiles had Jewish names-descendants of some Gentile of Franee or Spain adopted into a Jewish family
-and many Jews had Gentile names.
French, Italian, and German Fascist .anti-Masons between the two World Wars published everywhere and many times statements that the Scottish Rite was made" by Jews. It would make no difference if it had been, but as a matter of record the Rite was remade" by Frenchmen and only a few Jews were active in it during the formative period of the Mother Supreme Couneil.
Frederick Dalcho said that he believed Spitzer to have been a Prussian but wasn't sure Mitehell himself was one of the outstanding men of the Colonies; and the more that is learned about them the more of the founders of the American Rites are found to have been men of his calibre. It once was the fashion to believe that the Craft had begun obscurely, in out-ofthe-way corners, in tents or log cabins, and by „uncouth pioneers" · it is knownthatonthecontraryitsfounderawere the founders of Colonies, and of high office in their administrations or in trade or in the armies, and that Lodges were far more conspicuous in their activities then than now).

*MITCHELL'S HISTORY

The short biographical sketch of Bro. J. W. S. Mitchell on page 671 was inadvertently so worded as to convey a misleading impression of Bro. Mitchell both as a man and as a scholar, a fact which is regretted. In 1858 he published A History of Freemasonry and Masonic Digest, which had a content so diversified that the descriptive title to the two volumes occupies the whole of the titlepage. By 1869 it had gone to its seventh edition, and second only to Preston and to Oliver was the most
widely-read Masonic book in America. Vol. I of that edition contains 720 pages; Vol. II contains 719 pages. The two together covered the histories of Operative Masonry, of Speculative Masonry, the High Grades, the Egyptian Mysteries, and they contained many pages
about Solomon, for Mitchell followed Oliver in believing that Solomon had been the first Grand Master.
Bro. Mitchell began the composition of his history only ten years after Mackey (in 1845) had published his Lexicon; the Lexicon was a slender volume of very brief articles, most of them only a short paragraph in length, and in the book certain of Mackey's theories are scarcely less quaint than were some of Mitchell's. and yet Mackey was a highly-educated and widely read man. The two men both suffered from the almost complete lack of any available literature; there were no Masonic libraries; it was almost a case of reading Oliver or nothing. If this fact be taken into consideration, then Bro. Mitchell was entitled to great credit, and was, relative to the handicaps under which he worked, both a learned and an intelligent man, and ought still to possess the same gratitude from Masons that was accorded to him by his contemporaries who bought up seven editions of a large and expensive work.
Also, the work has positive values for Masonic students now: it shows what was known and thought and practiced in Freemasonry in the United States a decade before the Civil War, and explains much that otherwise remains obscure; and though Bro. Mitchell's theories of the history of the Craft are obsolete, his two volumes were not confined to theories; on almost every page are facts about the Craft in his own and in the preceding period which do not cease to be facts when divorced from the theories. These facts are of great worth, just as are the facts in Oliver's books. And again, the chapters on jurisprudence as it was thought and practiced in the 1850's is invaluable for comparison with jurisprudence now.

*MITHRAISM

When the article on Mithras, page 671, was first composed no sources of information w ere available except passages here and there in Greek and Roman writings and in the polemical writings of early Church Fathers; and these last hated Mithraism so bitterly that
they cannot be trusted. Since that time the full, detailed history of Mithraism has been put together, piece by piece, by archeologists, who have discovered tens

of thousands of inscriptions and manuscripts. On the whole, the collected writings of Franz Cumont, though among the first in the scientific period, still are the best introduction to the subject In the most skeletonal outline, Mithraism was: an Ancient Mystery Cult; the germ of it was in the old Iranian and Babylonian sun cults; it became a separate cult in Phrygia; planted in Greece it was cleansed of its old ugly imagery, often very brutal and even savage, by artists and sculptors; after being introduced into Italy in the First Century, it soon became popular, especially in the army, and some Emperors belonged to it; soldiers carried it as far west as Ireland, as far north as the Baltic, as far east as the Danube, and as far south as Egypt. For some two centuries it was Christianity's most powerful rival. Once it was overthrown, Churchmen destroyed every trace of it they could find, and in consequence a once great religion was forgotten for nearly a thousand years.

A local building and center was called a mithreum; it had a priesthood, sacred writings, baptism, doctrines of God, Satan, heaven, hell, judgment day, end of world, missionaries, admitted candidates by initiation, divided its membership into grades or degrees, etc. Much of Mithraism became embodied in Manicheism, the cult in which Augustine had been a member before his conversion; Manicheism in turn became reembodied in Patraism, etc., and thence very distinct traces of it are found in the Waldensians, the Albigensians, the Huguenots, the Anabaptists, and on into Puritanism. The root idea which persisted through its transformations w as the doctrine of dualism; that evil is as real as the good, and that man's life is a struggle between the two. (See Chapter in Gould's History of Freemasonry; and [more modern] in A History of Freemasonry, by Haywood and Craig.)

*MONTESQUIEU, A MASON

Charles Louis de Secondat, Baron de la Breda et de Montesquieu, was born near Bordeaux, France, in 1689; died 1755. He published his Lettres persanes in 1721; in 1748 he published his L'Esprit des Lois, „greatest book of French Eighteenth Century," translated into English as Spirit of Laws. It was one of the very few of the supreme masterpieces in the world to win fame almost as soon as it was printed-it was in fact famous before its publication because Montesquieu already was known as the first political thinker in Europe and Britain before his book went to the printer.

It was a fashion among the older historians of the United States to say that the Fathers and Founders of the nation had found their first ideas of democracy and a republican state in French literature, but this is now known not to have been true. Washington was in the war against the French when a young man, and did not alter a deeply- rooted dislike of them until the second or third year of the Revolutionary War. John Adams was a student of Greek and Latin political writings. Franklin formed his own ideas years before he went to France. Alexander Hamilton was opposed to „French theories." Jefferson knew and loved French literature, but as he stated over and over he had found his first inspirations for his own conception of democracy in an early, exhaustive study of the Angles and Saxons (he taught Anglo-Saxon). The one outstanding exception was Montesquieu's Spirit of Laws; it was studied like a Bible by the American Revolutionary thinkers.

In 1735 the Duke of Richmond and Dr. Desaguliers constituted a new Lodge in Paris in the Rue de Bussy, which met in the home of the Duchess of Portsmouth and was mainly composed of English peers. Ambassador Waldegrave was a founder, and his son Lord Chewton was initiated at the time. In an item published in the St.

James Evening Post, London, September 20, 1735, Montesquieu is mentioned as having been one of the founders.

The Lodge's first French Candidate, Count Saint- Florentin, Secretary of State for France, was sponsored by him. In his article on Freemasonry in the French Encyclopedia Lalande (Master of the Lodge of the Nine

Muses), the as tronomer and mathematician, sketched this period of French Masonry and gave Montesquieu credit for being one of the founders of the French Craft. Montesquieu (like Voltaire) was at the time working to introduce the „English philosophy" of Newton and Locke („philosophy" was used in the sense of science) into France, and it is not unlikely that he was able to discuss it with friends in the Lodges without danger of antagonizing French political and religious prey judice; moreover in London as well as in Paris Masons of that decade were keenly interested in Newton, Locke, Halley, etc., and were among the founders of the Royal Society. The Lodges were also the first audience to welcome The Spirit of Laws. When Schwartz and Novikov established their famous Lodge in Moscow, which was a Russian „Nine Muses," they translated The Spirit of Lasts into Russian. The present writer has found no mention of Masonry in Montesquieu's books (he had no occasion to mention it) but the Lettres persanes, or The Persian Letters, is, like Locke's work on Toleration (Locke probably was a Mason), in thought and spirit a Masonic classic.

It is certain that Montesquieu had been a Mason before he helped to found the Lodge in Rue de Bussy in 1735. He had struck up a life-long friendship with Lord Chesterfield while in Italy, and was by Chesterfield introduced in London; since Chesterfield was an indefatigable missionary for Freemasonry wherever he went it is reasonable to believe that it was he who interested Montesquieu in the Craft during the latter's first stay in London. The St. James Evening Post for September 7, 1734 (almost exactly one year before the founding of the Lodge in Paris) mentions him as having been an attendant in a Lodge held in the home of Charles Lennox, the Duke of Richmond, who had been Grand Master in 1724. The Duke had been a member of No. 4, of the four old Lodges which had formed the first Grand Lodge of the world in London in 1717. The records show that he was attending Grand Lodge as late as 1738. Desaguliers, James Anderson, Lord Paisley, the Count Le Lippe, Lord Waldegrave also were members; and it is probable that Montesquieu was made a Mason in this Lodge.

The Minutes of Horn Lodge show that about 1738 Montesquieu was a visitor. The old Lodge No. 4 had met at the Rummer and Grapes in 1717, then moved to the Horn Tavern in New Palace Yard, Westminster. (The Black Death had begun in that spot.) The Duke of Richmond was Master in 1737-8, with George Payne as Deputy Master. In 1772 it met at the King's Arms in the same neighborhood. After the Union of the Modern and Ancient Grand Lodges in 1813 it continued as Somerset Lodge, then in 1828 it absorbed the Royal Inverness Lodge. (For history see No. 4, by A. W. Oxford; Quaritch; London; 1928). In the Horn Lodge

the Duke of Richmond initiated Lord Chesterfield, the Duke of Tuscany, the Emperor Francis I, etc. The Duke later became sponsor of Lodges in Tuscany, the first in Italy, and it was against these that Clement XII addressed his denunciations in 1738 in the first of the Papal Bulls against Masonry.
Richmond had been one of the generals who had put down the Jacobite rebellion in Scotland. In one way or another Lodge No. 4 was at the center of more history, Masonic and civil, than any other Lodge in the world.

*MORALS & DOGMA

During a number of private conversations, the late Mrs. Lillian Pike Roome, of Boston, a daughter of Albert Pike (her home was a Pike Museum), described her father as she had seen him day by day until her marriage, as above all a man who had a passion for reading. An attendant of the Public Library of Washington reported that „the General came in almost every morning"; and he went on to say that he „read old religions and old philosophers." This is borne out by Pike's own letters to his friends, especially to Parvin and to Mackey, of which there are very many, and which students of Pike hope to see collected and published.
This preoccupation and passion with „old religions and old philosophies" is manifest in Morals and Dogma the book given to each Candidate by the Ancient & Accepted Scottish Rite, S.J., and called, though Pike would have resented the description, „the Bible of the Scottish Rite." This famous book is not so much a commentary on the
Scottish Rite Degrees-has no such relevancy or connection with them that Preston's Illustrations has with the Craft Degrees-as it is a series of soliloquies, or meditations, or expositions of the high themes of metaphysics, and theology, and cosmology; and their author keeps his eyes fixed not on modern works of Freemasonry but on the epics and bibles of religion, and more especially those of the Iranian and Indian sages, on the Zend-Avesta, the Vedas, the Tripitaka, etc.; and the image of the book as it must have been in his own mind could be best illustrated by a picture of the Seven Sages of Greece in a circle, discussing God, Cosmos, and Man. It is therefore almost a book for students of metaphysics and theology rather than for Masons. To such students the central idea in Pike's thought is clear: Pike refused to admit that God is Divinity only, that is, a God for theology and churches: he insisted that God is Deity, that is, the Ground and Source of matter, life, the heavens, space, time, and he therefore believes that God must be thought out by the mind as well as worshiped by the heart.
In his last years Pike was drawn once again back to Ancient Craft Masonry, the original source and foundation of the Freemasonry of every Rite, and wrote in an unpublished treatise a newer, and more humble, commentary on its deceptively simple ceremonies and symbols, but did not live long enough to write a Morals and Dogma for the Three Degrees. Toward the end he tried to make his friends realize that his Morals and Dogma itself had never been finished; was indeed as he said, not a book but a mountainous mass of materials waiting to be milled and smelted down into a book. This explains why there are whole pages in it taken word for word from other writers, and other pages from other writers re-written in his own words.
Moreover, as he said, he had not been able to bring his studies of the Zend-Avesta, Vedas, etc., down to date, and to make use of the works of modern scholars; this in turn is why Bro. A. V. W. Jackson, the world famous authority on Zoroaster and the Zend--Avesta, of Columbia University, found in his critical analysis of the pages in Morals and Dogma that Pike had used authorities now discarded, and lacked the mass of knowledge acquired by archeology and Oriental language researches, and
that Pike's picture of Zoroastrianism is not now acceptable to authorities. This win not disturb Masons who read Morals and Dogma; they have never read it for sake of what of philosophy and of Zoroastrianism and metaphysics there is in it; they have read it for the sake of what they find of Pike in it; he is the object of their studies. Pike's vision of Freemasonry was a sound one, even though his Orientalism was that of an amateur; he saw that there is a Masonry of the MIND, and that if Masonry were not sound and true in its philosophy it could not be sound and true anywhere else.

*MORAY, SIR ROBERT

The paragraph on page 680 is of especial interest because Moray was made a Mason in 1641, which was five years before the Initiation of Ashmole at Warrington. Bro. William J. Hughan very properly called attention to the fact that Moray was not the first known non-Operative on English soil because, as Bro. Edward Conder had shown in his Hole Craft, non--Operatives belonged to the „accepcion," a division of the Masons Company of London, „as early as 1620." But the „accepcion" was not a Lodge; its records were not regular Lodge Minutes; and the fact therefore does not derogate from the importance of the record which proves that Moray had been regularly made a Mason, on English soil, and the event recorded in the still--existing Minutes of the Lodge of Edinburgh.
The Minutes record that R. Moray, described as Quartermaster to the Army of Scotland, then on English soil, had been made a Mason at Newcastle, May 20, 1641, and the Minute thus made was for the purpose of authenticating and registering his membership in the Lodge. The Initiation also is notable for the reason that Robert Moray (afterwards Sir Robert) was believed to have been one „of the great and good men of his day," a founder and first president of the Royal Society, and had been buried in Westminster Abbey. For both of these reasons much has been written about him in Masonic books and periodicals.
But it happens that a biography of Sir Robert which was published in 1922 raises a disturbing question. In The Life of Sir Robert Moray, by Alexander Robertson (Longmans, Green & Co.), page 10, the author writes that, „On the 5th of November, 1641, indeed, there is mention in the Acts of Parliament of Scotland of a Robert Murray who was General Quartermaster, and this may have been the Moray with whom we are concerned" (italics ours).
This raises the question as to whether the Robert Moray who was recorded in the book of the Lodge at Edinburgh was the Sir Robert of the Royal Society. Bro. A. Murray Lyon himself, in his history of the Lodge, raises another question when he says that he „died June 1673, and was buried in the Cannongate Churchyard"; but in a book about Westminster Abbey published in 1753 it is stated that „Sir Robert Murray" was buried there, near D'Avenant, and makes it clear

that this Sir Robert was the president of the Royal Society. The author of that book says, „he was a great admirer of the Rosy Crucians" and this has been taken to mean Freemasonry, but the context rather suggests it was chemistry that was meant, for it goes on to say that how as „well versed in Chemistry . . ." and chemistry in that period often was called Rosicrucianism by non-scientific men. These data mean that until proof is found that the Robert Moray of the Edinburgh Lodge was the Sir Robert Moray buried in Westminster Abbey that which has been written about the question must be held in suspense.
NOTE. „Murray" and „Moray" were often used interchangeably.

*MORMONISM AND MASONRY

In 1839 the Latter Day Saints, or Mormons, under the leadership of Joseph Smith, the author of their Book of Mormon, purchased land in Illinois at the village of Commerce, and re-christened it Diauvoo. The Saints came in large numbers. Among them were a number of Masons under the leadership of Dr. John C. Bennett, Heber C. Kimball, and Hyrum Smith, Joseph Smith's
brother. On October 15, 1841, Grand Master Jonas, Illinois, issued a dispensation for a Lodge October 15, 1842, and personally constituted it March 15, 1842. This was less than one year after Joseph Smith married his first plural s if e, „the first instance of the practice of polygamy" in the United States. (Bennett later became a violent opponent of the Mormons.)
When-so we learn from Smith's own journal-the new Lodge installed its officers in an open grove, before a large crowd, Joseph Smith acted as Grand Chaplain, though not a Mason. He and one Sidney Rigdon were that day „made Masons at Sight." Upon this, Bodley Lodge, No. 1, of nearby Quincy, Ill., sent a resolution to Grand Lodge asking for an investigation. On August 11, less than six months after he had issued the Dispensation, Grand Master Jonas suspended it; between the two dates Nauvoo Lodge had Initiated 286 Candidates, and „Raised" 256. After it had reformed itself the Lodge was on November 2, 1842, permitted to resume labor.
The Saints took in new members in such droves, that by October 3, 1843, there were five Mormon Lodges: Nauvoo, Nye and Helen, in Nauvoo; Keokuk, U. D.; and Rising Sun, No. 12, at Nontrose. Keokuk and Montrose were in Iowa Territory. Grand Lodge OD that date listened to complaints about the scandalous irregularities in the practices of these Lodges, no one of which had made reports to Grand Lodge or appeared in it to answer questions; Grand Lodge suspended the five, and ordered them to return their Dispensations, Charters, and Records. But the Lodges continued to work in defiance of the Grand Lodge and „made" Masons by the thousands. A detailed record may be found in the Grand Lodge Proceedings of Illinois for 1843,1844, 1845, and 1846.
On June 27, 1844, Joseph Smith and his Brother Hyrum were murdered by a mob at Carthage, Ill. After Brigham Young had taken the place of Joseph Smith, and had moved the Church to Utah, the Latter Day Saints renounced and denounced Masonry, forbade Mormons to be Masons, and have been actively Anti-Masonic ever since.
See Mormoism and Masonry, by S. H. Goodwin; Salt Lake City; 1921. In 1935 a Mormon wrote a „reply" to it (How can a man „reply" to a set of written records?): Mormonism and Masonry by E Cecil McGavin; The Deseret News; Salt Lake City Another reply, and „as full of ‚whoppers' as the yarns about Paul Bunyan," is The Relationship of Mormonism and Freemasonry; Deseret News Press; 1934. The Story of the Mormons, by William Alexander Linn: Macmillan, New York; 1923, contains a section on Nauvoo.
NOTE:
Mormon theologians have had a task unique in the history of Biblical criticism and exegesis, and which has been more than once smiled at by other theologians familiar with the secrets of their own craft: the Mormons has had to prove that Joseph Smith did write The Bool; of Mormon, else he was not the Prophet of their Revelation or the head of their Church; they also have had to prove that he did not write it, because he himself declared that he had found the Book already written! In a brochure on Mormonism and Anti-Masonry written as a sequel to
his ‚Mormonism and Masonry, Bro. S. H. Goodwin (Grand Secretary, Utah) proved that the Book of Mormon contained a sizeable number of words and phrases coined by Anti-Masonic stump-speakers and writers which were current in Joseph Smith's early years in New York, these findings added another problem to the Mormon theologians' already too onerous task: if the Book of Mormon had been written in heaven by an angel how had this Anti-Masonic jargon gotten into the sacred Book?

*MORIAH, MOUNT

An eminence situated in the southeastern part of Jerusalem. In the time of David it must have been cultivated, for it is called „the threshing-floor of Oman the Jebusite," from whom that monarch purchased it for the purpose of placing there an altar. Solomon subsequently erected there his magnificent Temple. Mount Moriah was always profoundly venerated by the Jews, among whom there is an early tradition that on it Abraham was directed
to offer up his son. The truth of this tradition has, it is true, been denied by some Biblical writers, but it has been as strenuously maintained by others. The Freemasons, however, have always accepted it and to them, as the site of the Temple, it is especially sacred, and combining with this the Abrahamic legend, they have given to Mount Moriah the appellation of the ground floor of the Lodge, and assign it as the place where what are called the three grand offerings were made.

*MORIN, J. P. H. VON

Grand Master of Haiti, 1863

*MORIN, STEPHEN

The founder of the Ancient and Accepted Scottish Rite in America. On the 27th of August, 1761, the „Deputies General of the Royal Art, Grand Wardens, and officers of the Grand Severin Lodge of Saint John of Jerusalem established at Paris," so reads the document itself, granted a Patent to Stephen Morin, by which he was empowered „to multiply the Sublime Degrees of High Perfection, and to create Inspectors in all places where the Sublime Degrees are not established." This Patent was granted, Thory, Ragon, Clavel, and Lenning say, by the Grand Council of Emperors of the East and West.
Others say by the Grand Lodge. Dalcho says by the Grand Consistory of Princes of the Royal Secret at

Paris. Brother Albert Pike, who has very elaborately investigated the question, says that the authority of Morin was „a joint authority" of the two then contending Grand Lodges of France and the Grand Council, which is, Brother Mackey supposed, what Dalcho and the Supreme Council of Charleston called the Grand Consistory. From the Grand Lodge he received the power to establish a Symbolic Lodge, and from the Grand Council or Consistory the power to confer the advanced Degrees.

Not long after receiving these powers, Morin sailed for America, and established Bodies of the Scottish Rite in Santo Domingo and Jamaica. He also appointed M. M. Hayes a Deputy Inspector-General for North America. Hayes, subsequently, appointed Isaac da Costa a Deputy for South carolina, and through him the Sublime Degrees were disseminated among the Freemasons of the United states (see Scottish Rite). After appointing several Deputies and establishing some Bodies in the West India Islands, Morin is lost sight of. We know not anything of his subsequent history, or of the time or place of his death. Ragon, Thory, and Clavel say that Morin was a Jew; but as these writers have Judaized all the founders of the Ancient and Accepted Scottish Rite in America, we have no right to place any confidence in their statements. The name of Morin has been borne by many French Christians of literary reputation, from Peter Morin, a learned ecclesiastical writer of the sixteenth century, to Stephen Morin, an antiquary and Protestant clergyman, who died in 1700, and his son Henry, who became a Catholic, and died in 1728. The above surmise by Doctor Mackey has more recently had the support of Brother Cyrus Field Willard who, in the Builder, September, 1925, and in correspondence with us, gave his reasons for believing Morin to have been of a French Huguenot family in New Stork, the name Stephen also occurring in eighteenth-century church records in that city at a date favorable to the known movements of the noted Freemason. Brother Willard notes the boyhood of Morin coincides in the same city with that of Brother Moses M. Hayes, another pioneer of prominence in the Ancient and Accepted Scottish Rite. Another claim unearthed by Brother Willard is that Morin was a sea captain captured by the British in 1777 but an attempt by us to have this verified By Government records at London has been unsuccessful.

*MORISON, CHARLES

Soldier and surgeon, born in 1780, at Greenfield, Scotland. He was the owner of a valuable Masonic library which, after his death in 1848, was given by his widow to the Grand Lodge of Scotland.

*MORITZ, CARL PHILIPP

A Privy Councillor, Professor, and Member of the Academy of Sciences in Berlin, was born at Hameln on the 15th of September, 1757, and died the 26th of June, 1793. Gadicke says that he was one of the most celebrated authors of his age, and distinguished by his works on the German language. He was the author of several Masonic works, among which are his Contributions to the Philosophy of Life and the Diary of a Freemason (Berlin, 1793) and a Book of Masonic Songs.

*MORMON FAITH

See Book of Mormons

*MOROCCO

This country is at the northwest extremity of Africa with an area of about 300,000 square miles and since the World War has been under a protectorate of the French Republic. Five Lodges have been put at work in Morocco under the Grand Orient of France. These were warranted as follows: Nouvelle Volubilis (this latter being the French name for a plant, the New Convolvulus. or Bindweed), Tangier, June 8, 1891; Le Phare (the Beacon) de la Chaouia, Casablanca, May 4, 1910; Le Reveil du Moghreb (The Awakening of the Extreme West), Rabat, February 7, 1918; Ei Bridja Dial Douk Rala, Mazagen, June 10, 1990; La Nouvelle Tagmusiga, Mogador, August 18, 1921. hinder the Grand Lodge of France there are five Lodges as follows: Woodrow Wilson, No.
479, Mogador; Aula Lumiere, I90. 480, Casablanca; Tit, Sso. 490, Mazagan; Les deux Soeurs (Thc Tuxo Sisters), No. 497, Rabat-Sali; Asfy, So. 498, Safi. The Grand Orient of Italy warranted Concordia Lodge at Tangiers, and the Grand Orient of Spain chartered the following: Morayta, Tangier; Abel-el-Aziz, Tangier; Casablanca, No. 247, Casablanca; Felicidad, Lavache.

*MORPHEY

The name of one of the twelve Inspectors in the Eleventh Degree of the Ancient and Accepted Scottish Rite. This name, like the others in the same catalogue, bids defiance to any Hebraic derivation. They are all either French corruptions, worse even than Jakinai for Shekinah, or they have some allusion to names or events connected with the political intrigues of the exiled house of Stuart which had, it is known, a connection with some of the advanced Degrees which sprang up at Array, and other places where Freemasonry is said to have been patronized by the Pretender. This word Morphey may, for instance, be a corruption of Murray. James Murray, the second son of Lord Stormont, escaped to the Court of the Stuarts in 1715. He was a devoted adherent of the exiled family, and became the governor of the young prince and the chief minister of his father, who conferred upon him the empty title of Earl of Dunbar. He died at Avignon in 1770. But almost every etymology of this kind must be entirely conjectural.

*MORRIS, ROB

Born August 31, 1818. Was first brought to Masonic light March 5, 1846, in Oxford Lodge, at a place of the same name in Mississippi. The life of Brother Morris was so active and untiring for the benefit of the Institution of Freemasonry, that he had the opportunity of filling very many positions in all the departments of Freemasonry, and was Grand Master of Freemasons of the Grand Lodge of Kentucky in 1858-9. His service to the Order of the Eastern Star was devoted and valuable. He was also an organizer of the Conservators,'Brethren who aroused much interest and some resentment over proposed changes and standardization of Masonic ceremonies. His writings cover Masonic jurisprudence, rituals and handbooks, Masonic belles-lettres, history and biography, travels and contributions to the Review, Freystone, Advocate, New York Dispatch, and other papers and periodicals. His Masonic songs and poetic
effusions stand out prominently. He was the author of Te Meet upon the Level, which is sufficient to render his name immortal. A complete biography of Brother Rob Morris would fill volumes. He died in 1888.

*THE LEVEL, PLUMB AND SQUARE

We meet upon the Level, and we part upon the Square: What words sublimely beautiful those words Masonic are!
They fall like strains of melody upon the listening ears, As they've sounded hallelujahs to the world, three thousand years.
We meet upon the Level, though from every station brought,
The Monarch from his palace and the Laborer from his cot
For the King must drop his dignity when knocking at our door
And the Laborer is his equal as he walks the cheekered floor.
We act upon the Plumb,-'tis our Master's great command
We stand upright in virtue's way and lean to neither hand The All-Seeing Eye that reads the heart will bear us witness true,
That we do always honor God and give each man his due.
We part upon the Square,-for the world must have its due,
We mingle in the ranks of men, but keep the Secret true, And the influence of our gatherings in memory is green, And we long, upon the Level, to renew the happy scene. There's a world where all are equal,-we are hurrying toward it fast
We shall meet upon the Level there when the gates of death are past
We shall stand before the Orient and our Master will be there,
Our works to try, our lives to prove by His unerring Square.
We shall meet upon the Level there, but never thence depart.
There's a mansion bright and glorious, set for the pure in heart
Sand an everlasting welcome from the Zost rejoicing there,
Who in this world of sloth and sin, did part upon the Square.
Let us meet upon the Level, then, while laboring patient here
Let us meet and let us labor, tho' the labor be severe; already in the Western Sky the signs bid us prepare, To gather up our Working Tools and part upon the Square.
Hands round, ye royal Craftsmen in the bright, fraternal chain !
We part upon the Square below to meet in Heaven again;
Each tie that has been broken here shall be cemented there,
And none be lost around the Throne who parted on the Square.
-ROB MORRIS.

*MORRIS, ROBERT

A signer of the Declaration of Independence and a Freemason who devoted his entire personal fortune to the furthering of the cause of the Colonists, as well as borrowing large sums from France which were also turned over to the Colonists. He was born in Liverpool, England, January 20, 1734, and died May 8, 1806. He patriotically sacrificed all his worldly possessions. Said to have been a member of an old Pennsylvania Masonic Lodge (see New Age, May, 1925, and Brother Peters' Masons as Makers of Amenia, page 58, but not so asserted by Brother Boyden, Masonic Presidents, Vice- Presidents and Signers; and Brother Roth, Masonry in the Formation of Our Government, page 83, says no definite proofs have been found of Morris as a Freemason).

*MORTALITY, SYMBOL OF

The ancient Egyptians introduced a skeleton at their feasts, to impress the idea of the evanescence of all earthly enjoyments; but the skeletons or deaths' heads did not make their appearance in Grecian art, as symbols of mortality, until later times, and on monuments of no artistic importance. In the earliest periods of ancient art, the Greeks and Romans employed more pleasing representations, such as the flower plucked from its stem, or the inverted torch. The moderns have, however, had recourse to more offensive symbolization. In their hatchments or funeral achievements the heralds employ a death's head and crossed bones, to denote that the deceased person is the last of his family. The Freemasons have adopted the same symbol, and in all the Degrees where it is necessary to impress the idea of mortality, a skull, or a skull and crossed hones, are used for that purpose.

*MORTAR, UNTEMPERED

See Untempered Mortar

*MOSAIC PAVEMENT

Mosaic work consists properly of many little stones of different colors united together in patterns to imitate a painting. It was much practiced among the Romans, who called it museum, whence the Italians get their musaico, the French their mosaique, and we our mosaics The idea that the work is derived from the fact that Moses used a pavement of colored stones in the tabernacle has been long since exploded by etymologists. The Masonic tradition is that the floor of the Temple of Solomon was decorated with a mosaic pavement of black and white stones. There is no historical evidence to substantiate this statement. Samuel Lee, however, in his diagram of the Temple, represents not only the floors of the building, but of all the outer courts, as covered with such a pavement. The Masonic idea was perhaps first suggested by this passage in the Gospel of Saint John xix, 13, „When Pilate, therefore, heard that saying, he brought Jesus forth, and sat down in the judgment-seat
in a place that is called the Pavement, but in the Hebrew, Gabbatha." The word here translated Pavement is in the original Lithostroton, the very word used by Pliny to denote a mosaic pavement.
The Greek word, as well as its Latin equivalent is used to denote a pavement formed of ornamental stones of various colors, precisely what is meant by a Mosaic Pavement. There was, therefore, a part of the Temple which was decorated with a mosaic pavement. The Talmud informs us that there was such a pavement in the Conclave where the Grand Sanhedrin held its sessions.
By a little torsion of historical accuracy, the Freemasons have asserted that the ground floor of the Temple was a mosaic pavement, and hence as the Lodge is a representation of the Temple, that the floor of the Lodge should also be of the same pattern. The mosaic pavement is an old symbol of the Order. It is met with in the earliest Rituals of the eighteenth century. It is classed among the ornaments of the Lodge in

combination with the indented tassel and the blazing star. Its parti-colored stones of black and white have been readily and appropriately interpreted as symbols of the evil and good of human life.

*MOSAIC SYMBOLISM

In the religion of Moses, more than in any other which preceded or followed it, is symbolism the predominating idea. From the tabernacle, which may be considered as the central point of the whole system, down to the vestments which clothed the servants at the altar, there will be found an underlying principle of symbolism. Long before the days of Pythagoras the mystical nature of numbers had been inculcated by the Jewish lawgiver, and the very name of God was constructed in a symbolical form, to indicate His eternal nature. Much of the Jewish ritual of worship, delineated in the Pentateuch with so much precision as to its minutest details would almost seem puerile were it not for the symbolic idea that is conveyed. So the fringes of the garments are patiently described, not as decorations, but that by them the people, in looking upon the fringe, might „remember all
the commandments of the Lord and do them." Well, therefore, has a modern writer remarked, that in the symbolism of the Mosaic worship it is only ignorance, that can find the details trifling or the prescriptions minute; for if we recognize the worth and beauty of symbolism, we shall in vain seek in the Mosaic symbols for one superfluous enactment or one superstitious idea.

To the Freemason the Mosaic symbolism is very significant, because from it Freemasonry has derived and transmitted for its own uses many of the most precious treasures of its own symbolical art. Indeed, except in some of the higher, and therefore more modern Degrees, the symbolism of Freemasonry is almost entirely deduced from the symbolism of Mosaism. Thus the symbol of the Temple, which persistently pervades the whole of the ancient Masonic system, comes to us directly from the symbolism of the Jewish tabernacle. If Solomon is revered by the Freemasons as their traditional Grand Master, it is because the Temple constructed by him was the symbol of the Divine life to be cultivated in every heart.

And this symbol was borrowed from the Mosaic tabernacle; and the Jewish thought, that every Hebrew was to be a tabernacle of the Lord, has been transmitted to the Masonic system, which teaches that every Freemason is to be a temple of the Grand Architect. The Papal Church, from which we get all ecclesiastical Symbolism borrowed its symbology from the ancient Romans. Hence most of the advanced Degrees of Freemasonry which partake of a Christian character are marked by Roman symbolism transmuted into Christian. But Craft Masonry, more ancient and more universal, finds its symbolic teachings almost exclusively in the Mosaic symbolism instituted in the wilderness. If we inquire whence the Jewish lawgiver derived the symbolic system which he introduced into his religion, the history of his life will readily answer the question. Philo- Judaeus says that „Moses was instructed by the Egyptian priests in the philosophy of symbols and hieroglyphics as well as in the mysteries of the sacred animals." The sacred historian tells us that he was „learned in all the wisdom of the Egyptians"; and Manetho and other traditionary writers tell us that he was educated at Heliopolis as a priest, under his Egyptian name of Osarsiph, and that there he was taught the whole range of literature and science, which it was customary to impart to the priesthood of Egypt. When, then, at the head of his people, he passed away from the servitude of Egyptian taskmasters, and began in the wilderness to establish his new religion, it is not strange that he should have given a holy use to the symbols whose meaning he had learned in his ecclesiastical education on the banks of the Nile.

Thus is it that we find in the Mosaic symbolism so many identities with the Egyptian Ritual. Thus the Ark of the Covenant, the Breastplate of the High Priest, the Miter, and many other of the Jewish symbols, will find their analogies in the ritualistic ceremonies of the Egyptians. Reghellini, who has written an elaborate work on Masonry considered as the result of the Egyptian, Jewish, and Christian Religions, says on the subject: „Moses, in his mysteries, and after him Solomon, adopted a great part of the Egyptian symbols, which, after them, we Masons have preserved in our own" (see Doctor Mackey's revised Symbolism of Freemasonry).

*MOSES

The Hebrew word Urn, which means drawn out; but the true derivation is from two Egyptian words, po, me, and ouxe, oushes, signifying saved from the water. The lawgiver of the Jews, and referred to in some of the higher Degrees, especially in the Twenty-fifth Degree, or Knight of the Brazen Serpent in the Ancient and Accepted Scottish Rite, where he is represented as the presiding officer. He plays also an important part in the Royal Arch of the York and American Rites, all of whose Ritual is framed on the Mosaic symbolism.

*MOSSDORF, FRIEDRICH

An eminent German Freemason, who was born March 2, 1757, at Eckartsberge, and died about 1830. He resided in Dresden, and took an active part in the affairs of Freemasonry. He was a warm supporter of Fessler-s Masonic reforms, and made several contributions to the Freyberg Freimaurenischen Taschenbuche in defense of Fessler's system. He became intimately connected with the learned Krause, the author of The Three Most Ancient Records of the Masonic Fraternity, and wrote and published in 1809 a critical review of the work, in consequence of which the Grand Lodge commanded him to absent himself for an indefinite period from the Lodges. Mossdorf then withdrew from any further connection with the Fraternity. His most valuable contributions to Masonic literature are his additions and emendations to Lenning's Encyclopadie der Freimaurerei. He is the author also of several other works of great value.

*MOST EXCELLENT

The title given to a Royal Arch Chapter, and to its presiding officer, the High Priest; also to the presiding officer of a Lodge of Most Excellent Masters.

*MOST EXCELLENT MASTER

The Sixth Degree in the York or American Rite. Its history refers to the dedication of the Temple by King Solomon, who is represented by its presiding officer under the title of Most Excellent. Its officers are the same as those in a Symbolic Lodge. There are, however, some Rituals in which the Junior Warden is omitted. This Degree is peculiarly American, it being practiced in no other country. It was the invention of

Webb, who organized the Capitular System of Freemasonry as it exists in the United States of America, and established the system of lectures which is the foundation of all subsequent systems taught there.

*MOST PUISSANT

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

*MOST WORSHIPFUL

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

*MOT DE SEMESTRE

A French expression, meaning Half yearly word. Every six months the Grand Orient of France sends to each of the Lodges of its obedience a password, to be used by its members as an additional means of gaining admission into a Lodge. Each Freemason obtains this word only from the Venerable or Worshipful Master of his own Lodge. It was instituted October 28, 1773, when the Duke of Chartres was elected Grand Master.

*MOTE

From an old Anglo-Saxon word motan meaning „to be allowed," as in the phrase so mote if be, meaning so may it be.

*MOTHER COUNCIL OF THE WORLD

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

*MOTHER LODGE

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

Perfect Sincerity Lodge, of Marseilles, France, was of English descent organized in 1767 as a Subordinate Lodge of the Grand Lodge of France and was a subordinate of the Grand Orient of France since the consolidation in 1806- Perfect Sincerity Lodge granted a Charter to Polar Star Lodge of New Orleans in 1796 and reported this action to the Grand Orient of France, which latter Body approved the course that had been taken and healed the work of Polar Star Lodge from the time they commenced working up to 1804, at which time the Grand Orient granted them a Charter. As Polar Star Lodge No. 4263, working under the Grand Orient of France, they continued to so operate until the organization of the Grand Lodge of Louisiana.

These facts were obtained through a search caused by Post Office Inspector M. G. Price and given on page 248, Thomson Masonic Fraud. This Lodge and the one usually called the Mother Lodge of Marseilles or Mother Scotch Lodge of France, are sometimes confused. They are distinctly independent Bodies (see also Thory, Acta Latomerum, page 63; Ragon, Orthodoxie Maconnique, page 120, and Outline of the Rise and Progress of Freemasonry in Louisiana, James B. Seot. The particulars are to be found in the aceount of the Craft in Louisiana, Mackey's revised History of Freemasonry, pages 1554-9).

*MOTION

A motion when made by a member cannot be brought before the Lodge for deliberation unless it is seconded by another member. Motions are of two kinds, principal and subsidiary; a principal motion is one that presents an independent proposition for discussion. Subsidiary motions are those which are intended to affect the principal motion-such as to amend it, to lay it on the table, to postpone it definitely or indefinitely, or to reconsider it, all of which are governed by the parliamentary law under certain modifications to suit the spirit and genius of the Masonic organization (see Doctor Mackey's Treatise on Parliamentary Law as Applied to Masonic Bodies, also his revised Jurisprudence of Freemasonry).

*MOTTO

In imitation of the sentences appended to the Coats of Arms and seals of the Gilds and other societies, the Freemasons have for the different branches of their Order mottoes, which are placed on their banners or put at the head of their documents, which are expressive of the character and design, either of the whole Order or of the particular branch to which the motto belongs. Thus, in Ancient Craft Masonry, we have as mottoes the sentences, Ordo ab Chao, and Lug e tenebris; in Capitular Masonry, Holiness to the Lord; in Templar Masonry, In hoc signo winces; in Scottish Masonry, Ne plus ultra is the motto of the Thirtieth Degree, and Spesmea in Deoest of the Thirty-second; while the

Thirty-third has for its motto Deus meumaue Jus. All of these will be found with their signification and origin in their appropriate places in this work.

*MOUND BUILDERS

Early inhabitants in the valleys of the Mississippi and Ohio Rivers who seem to have had a civilization more enlightened than that of the aborigines first met by the

white settlers. The mounds built by these people are scattered over the territory extending from the Great Lakes to the Gulf of Mexico and from the Rocky Mountains to the Atlantic Ocean. Many of these are in Ohio-some circular, others four and six-sided.

Sometimes there are combinations of these and certain structures are known as altar mounds, small rounded heaps of earth having at the center a hollowed mass of hard clay showing the effects of fire and containing ashes and charcoal. The hollowed parts are from three to four feet in diameter. In Adams County, Ohio, between two branches of the Licking River, is a remarkable mound lying upon a narrow ridge and is in the form of a serpent, the jaws being wide open and measuring across some seventy-five feet. The body is about five feet high and behind the head about thirty feet across.

The whole length is 1,348 feet and it covers an area of about four square miles and, following the curves of the body, the tail is arranged in a triple coil. In front of the head is an egg-shaped enclosure with a pile

of stones at the center, and beyond this a somewhat indistinct form thought to represent an animal. There are other mounds representing birds, reptiles, and so on in Wisconsin, and the suggestion has been offered that these were of a totemic character and served as objects of worship and perhaps were regarded as the guardians of the villages. The conclusion of various authorities is that the Mound- Builders lived in the stone-age and had no knowledge of smelting, though they made many articles in beaten metals and from other materials. A study of the skulls indicates that they were not of one race.

*MOUNT CAF

In the Mohammedan mythology, a fabulous mountain which encircles the earth. The home of the giants and fairies, and rests upon the sacred stone Sakhral, of which a single grain gives miraculous powers. It is of an emerald color, and its resected light is the cause of the tints of the sky.

*MOUNT CALVARY

See Calvary

*MOUNT MORIAH

See Morzah

*MOUNT SINAI

See Sinai

*MOURNING

The mourning color has been various in different times and countries. Thus, the Chinese mourn in white; the Turks in blue or in violet; the Egyptians in yellow; the Ethiopians in gray. In all the Degrees and Rites of Freemasonry, with a single exception black is the symbol of grief, and therefore the mourning color. But in the highest Degrees of the Ancient and Accepted Scottish Rite the mourning color, like that used by the former kings of France, is violet.

*MOUTH TO EAR

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

*MOVABLE JEWELS

See Petrels of a Lodge

*M. O. V. P. E. R. SEE GROTTO

*MOZART, JOHANN CARYSOSTOMUS WOLFGANG AMADEUS

A celebrated German composer and musician, born January 27, 1756, in Salzburg, and died December 5, 1791, in Vienna. Mozart's father, Leopold, was a violinist of repute and gave his son early and splendid trainings so much so, in fact, that at the age of five the young Mozart wrote an extremely difficult concerto for the harpsichord.

At six he made his musical debut in Vienna; published his first sonatas for the harpsichord at seven years of age in Paris and at eight performed before the Court of England difficult compositions of Bach and Handel. In 1767 he received his first commission from the Emperor Joseph II at Vienna to write the music of a comic opera.

This-was written, but unfortunately was suppressed and never performed owing to the opposition of the court musicians. In 1769 Mozart went to Milan-then fourteen Years of age-with the idea of finishing his education.

Here he heard the Miserere (usually meaning Psalm 51, but sometimes any penitential chant) once at Sistine Chapel and then wrote it down from memory, note for note. At that time even the singers were forbidden to transcribe the music of the Miserere on pain of excommunication by the Pope, so this feat created a sensation and was so mighty an accomplishment that the Pope, cl on the return of Mozart to Rome, invested him with the Order of the Golden Spur, which honor had also been conferred upon Gluck not many years before.

Mozart's first opera was written during his twentieth year, called Mithridates, and performed more than twenty times in succession. Following this he was appointed Composer to the Court. At the age of twenty--five he married Constance Weber.

All through Mozart's life he was harassed and handicapped by extreme poverty and his hardships and difficulties were greatly increased by Hieronymus, Count of Colloredo, a Roman Catholic Archbishop of Salzburg, to which office he was appointed at the death of a previous Archbishop who had rendered the young Mozart much assistance in the way of interest and help to Mozart's father during the earlier years of his training of his son. When Mozart was sixteen vears old, Hieronvmus summoned him and kept him in Salzburg without funds, refusing him permission to leave on a concert tour for the purpose of gaining some income to relieve the extreme financial stress which Mozart was suffering. This in spite of the fact that the position he held with Hieronymus was a purely honorary one without income.

At twenty-one Mozart again sued for permission to resign this appointment and after much vituperation Hieronymus finally permitted him to leave. Mozart's art naturally gave him immediate success when performing independently but unfortunately, as soon as Hieronymus found that he had successfully established himself, he was prompted by his petty vanity and a desire to retain a celebrated artist in his service to summon poor Mozart back into his domain and provided a small salary, although he did not permit Mozart to add to this by performing anywhere except at the archiepiscopal palace. Here he used every opportunity of mistreating Mozart, who stood for these indignities as long as was humanly possible and then sent in his formal resignation, for which action he was insulted by the Archbishop „in terms too vulgar for translation." Mozart was buried in a pauper's grave. Xan Swieten, Sussmayer and only three other friends planned to accompany him to the cemetery but even these turned back „because it rained." Sussmayer it was who finished the last composition written in part while on Mozart's death-bed, the Requiem, it being probable that he did so at Mozart's specific request

Brother Herbert Bradley, Transactions, of Quatuor Coronati Lodge, volume Levi, 1913, states that Mozart is said to have been initiated in Lodge Zur Wohltätigkeit, meaning Charity, in the autumn of 1784 and

that other authorities state that he was initiated in the Lodge Zur Hoffnung or a Lodge Zur Gekronten Hoffnung, meaning
Crowned Hope. As a matter of fact all these statements are in a measure true. Under the decree of the Emperor, of December 1, 1785, these Lodges were united into one Lodge. The words of Mozart's opening ode for the Lodge clearly illustrate these changes.
Opening Ode, Opus 483
Sing vestal lays to heav'n ascending Fraternal voices blending
sing our Protector's praise.
For in our brethren's hearts a triple fire he found,
And all our hope aIlew is crown'd
Chorus:
Then loud let our chorus be swelling his praises forever forthtelling
Who knitted more closely our band, Who finding our zeal warmly glowing For merit this honor bestowed
Has crown'd us with generous hand.
These, two, we praise, who watching o'er us, Held virtues torch before us
So walk we in their ways
For flowing from their path, where'er their steps have stood
Our brother finds a souree of good. Chorus:
Far better than mere acclamation To heed them by bold emulation And honor like theirs to attain.
Threefold is the labor before us
So hush'd be the strains of our chorus till called to refreshment again.
Closing Ode, Opus 484
Our thanks are yours for ever,
Who are the badge of Office wearing Let virtue be your sole endeavor;
So everyone will joy in bearing
The chains that bind such brothers true Sweetening the cup of life anew.
Chorus:
And this obligation We swear to fulfill Upon your foundation
To build with a will.
Then raise us ever higher
Upon the wings of truth ascending To wisdom's throne we may aspire. That so our wearv labors ending We may be worthy of her crown, And rest where envy is unknown.
Chorus:
And this obligation We swear to fulfill, Upon your foundation To build with a will.
The above translation is by Brother Orton Bradle. Transactions, Quatuor Coronati Lodge (page 241 al;;i page 263, volume xxvi, 1913).
Richard Koch in his treatise on Brother Mozart Freimaurer und Illuminaten, 1911, says that Mozart s Mother Lodge had a library of 1,900 volumes, that it was a legally constituted Lodge, and that it had a laboratory in which lectures were given. The list of 1788 shows that the members of the united Lodge Zur Neugekronten Hoffnung consisted of one Ruling Prince, thirty-six Counts, one Marquis, fourteen Barons and forty-two Nobles, officers, Ambassadors Chamberlains Prebendaries, Officials, etc.
Brother Bradley gives the following as the principal blasomc compositions of Brother Mozart: Die Gesellenreise. Opus 468, a Masonic song, composed March 26, 1785.
The Opening and Closing of the Lodge. Opus 483 and 484. These were probably composed for the first meetings of the Lodge Neugekronten Hoffnung.
A short Cantata. Maurerfreude, Opus 471, for tenor and chorus, dated April 20, 1785, performed on the 24th of April, in honor of the metallurgist Von Born, at a special Lodge held on that day to celebrate his discovery of the method of working ores by amalgamation.
The success of this discovery was celebrated by a Lodge Zur wahren Eintracht, meaning True Harmony , by a banquet, at Which the Cantata was performed.
A short Masonic Cantata, words said to have been written by Schikaneder, for two tenors and a bass, with orchestral accompaniment, Opus 623. This was written for the consecration of a Masonic Temple on November
15. 1791. It was the last finished composition of which Mozart conducted the performance. This contains as an appendix, a Hymn for closing of the Lodge, which was probably Mozart's farewell to the Craft. The words of the Cantata, and this Hymn, clearly refer to the consecration ceremony: „Today we consecrate this habitation for our temple, for the first time we gather within this new seat of knowledge and of virtue, and look, the consecration is completed, O ! that the work were finished also that consecrates our hearts. „
This Cantata was published about 1902 under the title Praize of Friendship, with English words by Brother George C. Dusart, describing the Three Degrees, Davis & Co., London and Brighton, England.
A Cantata, Die ihr des unernesslichen Weltalls Schopfer ehrt, Opus 619, words by Ziegenhagen. Maurerisehe Trauernmusik, an orchestral piece, an elegy on the death of the Duke Georg August of WIeeklenhurg Strelitz, and Prince Franz Esterhazy, Opus 4v „. Composed July, 1785. The Magie Flute. Brother Hubert W. Hunt on pages 265 and 266 of the above volume of the Transactions of Quatuor Coronati Lodge says „ It is impossible to describe the numbers of Mozart's works as Opus numbers." Like Bach, Mozart did not number his compositors, the numbers refer to the catalog compiled by Kochel and should he indicated K, KV, or Koehel, thus Die Zauberflote, KV 620. Kochel endeavored to enumerate the works in chronological order, and the list of Masonic music should follow this plan, and run one, four, seven, two and three, six, eight, five. Three other works are supposed to have been intended for Masonic use: they are, an adagio, in Canon form, for wind instruments, KV 411, and Adagio, also for wind instruments KV 412, and a short Cantata, a hymn to the sun
Die Seele des Weltalls, KV 429. Libretto was by Schikaneder.
Brother Herbert Bradley on page 252 of the above Transactions of Quatuor Coronati Lodge says „The plot of the Magic Flute is now generally believed to be a book published in 1731 by the Abbe Terrasson named Sethos, described as a history of life drawn from the monuments of ancient Egypt. It contains a description of the initiation of Sethos, an Egyptian priest, into the mysteries of Egypt."
Brother Hubert W. Hunt on page 267 says in part, „A Masonic friend of Mozart of whom more might brave been said is Franz Joseph Haydn, 1732 to 1809 the composer of the Creation, and of over one hundred and fifty Symphonies and the father of the stringed quartet." The setting of the words „And there was light" in the opening chorus is worthy of remark. The Creation was composed 1796 to 1798.
Brother Bradley quotes the following translation from

the oration made at the Lodge of Mourning held by the Freemasons in honor of Mozart. This oration was published in 1792 and sold for the benefit of Mozart's family-

It has pleased the everlasting Master Builder to tear our beloved Brother from the chain of our brotherhood. Who did not know him? Who did not value him? Who did not love him, our worthy Brother, Mozart? Only a few weeks ago he stood in our midst and with the magic tones added such beauty to the dedication of our Masonic Temple. Mozart's death brings irreparable loss to his art; his talents which were apparent in his earliest youth made him even then the greatest marvel of his time. Half Europe valued him. The creat called him their favorite, Liebling, and we caned him Brother. But while we must of necessity recall his powers in Art we must not forget the praise due to his great heart. He was a most enthusiastic follower of our Order. Love for his Brethren, sociability, enthusiasm for the good cause, charity, the true and deep feeling of pleasure when he was able by means of his talents to help one of his Brethren, these were the chief features of his charater. He was husband, father,

friend to his friends, Brother to his Brethren. Only the wherewithal was wanted to hinder him from making hundreds happy, as his heart bade him." What more could be said of any Freemason? See also Mozart and his Masonic Circle, Brother Dudley Wright, New England Craftsman, July, 1922, and Mozart and Masonry, Brother Sir John A. Cockburn, Masonic Record, December, 1922.

*MUDGE, R. C.

Wrote Masonic poems and songs, 1819

*MUELLER, FRIEDERICH VON

German poet; friend of Brother Goethe; and member of Lodge Amalia, at Weimar, where he was initiated in 1809, becoming its Orator and Deputy Master. He composed some poetry and delivered the oration in honor of Wieland in 1813, and when the Lodge held its festival for the fifty years, Jubilee of the Grand Duke Charles Augustus of Saxe Weimar, 1825, he delivered the address. To the memory of Goethe shortly after, he made another address. Several of the selections are by him in the song book of the Lodge Amalia.

*MUENTER, FRIEDERICH

Born in 1761, and died in 1830. He was Professor of Theology in the University of Copenhagen, and afterward Bishop of Seeland. He was the author of a treatise on the Symbols and Art Representations of thel3arly Christians In 1794 he published his Statute Book of the Order of Knights Templar, the German title being Statutenbuch des Ordens der Tempelherren; a work which is one of the most valuable contributions that we have to the history of Templarism.

*MULTA PAUCIS

Latin for much but Veto, a concise history of Freemasonry brought down to 1763 and published in England, probably in 1764, but without date or author's name with the title of The Complete Freemason or MulJa Paucis for Lovers of Secrets. This book differs slightly from Doctor Anderson's history, one point of Interest being the assertion that the Grand Lodge of England was organized in 1717 by sis Lodges, not four.

*MUNKHOUSE, D. D., REV. RICHARD

The author of A Discourse in Praise of Freemasonny, London, 1805; An Exhortation to the Practice of those Specific Virtues which ought to prevail in the Masonic Character, with Historical Notes, octavo, London, 1805; and Occasional Discourses on Various Subjects, with Copious Annotations, three volumes, octavo, London, 1805. This last work contains many discourses on Masonic subjects. Doctor Munkhouse was an ardent admirer and defender of Freemasonry, into which he was initiated in the Phoenix Lodge of Sunderland. On his removal to Wakefield, where he was Rector of Saint John the Baptist's Church, he united with the Lodge of Unanimity, under the Mastership of Richard Linnecar, to whose virtues and Masonic knowledge he has paid a high tribute. Doctor Munkhouse died in the early part of the nineteenth century.

*MURAT, JOACHIM

Born in 1771, executed in 1815. The great cavalry general of Napoleon, and titular King of Naples. In 1803, he was appointed Senior Grand Warden in the Grand Orient of France. When the fifth Supreme Council of the World was established at Naples, on June 11, 1809, by the Supreme Council at Milan, a Concordat became necessary, and was executed May 3, 1811, between the Grand Orient, which was created June 24, 1809, and the Supreme Council of Naples, whereby the latter should have sole control over the Degrees beyond the eighteenth, in like manner as signified in the Concordat of France. King Joachim Murat accepted the supreme command of both Bodies. The change in his political surroundings allowed him no permanent rest.

*MURAT, JOACHIM, PRINCE

Son of the King of Naples. Was appointed Grand Master of the Grand Orient of France, and initiated February 26, 1825. He resigned the office in 1861.

*MURR, CHRISTOPH GOTTLIEB VON

A distingtushed historical and archeological writer, who was born at Nuremberg, in 1733, and died April 8, 1811. In 1760 he published an Essay on the History of the Greek Tragic Poets, in 1777-82, six volumes of Antiquities of Herculaum, and several other historical works. In 1803 he published an essay on the True Origin of the Orders of Rosicrucianism anal Freemasonry, zeith an Appandi: on the History of the Order of Templars. In this work, Murr attempts to traee Freemasonry to the times of Oliver Cromwell, and maintains that it and Rosicrucianism had an identical origin, and the same history until the year 1633, when they separated.

*MUSCUS DOMUS.

In the early lectures of the eighteenth century, the tradition is given, that certain Fellow Crafts, while pursuing their search, discovered a grave covered with green moss and turf, when they exclaimed, Muscus Domus, Deo- gratias, which Latin expression was interpreted, Thanks be to God, our Master)m a mossy house. Whence a Freemason's grave came to be called Muscus Domus. But both the tradition and its application have become obsolete in the modern instructions.

*MUSIC

One of the seven liberal arts and sciences, whose beauties are inculcated in the Fellow Craft's Degree. Music is recommended to the attention of Freemasons, because as the „concord of sweet sounds" elevates the

generous sentiments of the soul, so should the concord of flood feeling reign among the Brethren, that by the union of friendship and brotherly love the boisterous pardons may be lulled and harmony exist throughout the Craft

*MUSICAL INSTRUMENTS, ANCIENT

As in the Fellow Craft's Degree, music is dilated upon as one of the liberal arts, the sweet and harmonious sounds being the representative of that harmony which should ever exist among the Brethren, we are apt to inquire what were the instruments used by the ancients in their mystical service. The oldest ever discovered, we believe, is a small clay pipe not over three inches in length, found by Captain Willock among the presumed ruins of Babylon; if so it must be 2,600 years old.

By the use of the two finger holes, the intervals of the Common Chord, C, E, and G. are produced, or the Harmonic Triad. From the ruins of Nineveh we have countless representations of the harp, with strings varying from ten to twenty-six; the lyre. identical in structure with that of the Greeks; a harp-shaped instrument held horizontally, and the six to ten strings struck with a plectrum, which has been termed the Asor, from its resemblance to the Hebrew instrument of that name. There is also the guitar-shaped instrument, and a double pipe with a single mouthpiece and finger-holes on each pipe. The Assyrians used musical bells, trumpets, flutes, drums cymbals, and tambourines. The Abyssinians call their lyre the Kissar the Greek name being, kithara. There is also the flute, called Monaulos, which is of great antiquity, and named by the Egyptians Photins, or curved flute. The crooked horn or trumpet,

called Buccina, and the Cithara, held sacred in consequence of its shape being that of the Greek letter delta.

*MUSTARD SEED, ORDER OF

The Gerrnan title is Der Orden vom Senfkorn. This Association, whose members also called themselves „The Fraternity of Moravian Brothers of the Order of Religious Freemasons," was one of the first innovations introduced into German Freemasonry. It was instituted in the year 1739. Its mysteries were founded on that passage in the fourth chapter of Saint Mark's Gospel in which Christ compares the kingdom of heaven to a mustard-seed. The Brethren wore a ring, on which was inscribed Keiner son uns lebt ihm selber, meaning in English, No one of us lives for himself. The jewel of the Order was a cross of gold surmounted by a mustard plant in full bloom, with the motto, Quod Suit ante nihil, this Latin meaning What was before nothing. It was suspended from a green ribbon. The professed object of the Association was, through the instrumentality of Freemasonry, to extend the kingdom of Christ over the world. It has long been obsolete (see Zinzendorf, Count son, Nicolaus Ludwig).

*MUTA

The Roman goddess of silence.

*MUTTRA OR MATHURA

The birthplace of the Hindu Redeemer, Erishna The capital of a district in the Northwest Provinces of British India.

*MY HOPE IS IN GOD

In Latin, Spes Mea in Deo est. Motto of the Thirty--second Degree, Ancient and Accepted Scottish Rite.

*MYRRH

A resinous gum of a tree growing in Arabia, valued from the most ancient times (Genesis xxxvii, 25). It was among the presents Jacob sent to Egypt, and those brought to the infant Jesus bv the wise men of the East.

*MYRTLE

The sacred plant of the Eleusinian mysteries, and analogous in its symbolism to the Acacia of the Freemasons.

*MYSTAGOGUE

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

*MYSTERIES, ANCIENT

Each of the Pagan gods, says Warburton (Divine Legation I, u, 4), had, besides the public and open, a secret worship paid to him, to which none were admitted but those who had been selected by preparatory ceremonies called Initiation. This secret worship was termed the Mysteries. And this is supported by Strabo (book x, chapter 3) who says that it was common, both to the Greeks and the Barbarians, to perform their religious ceremonies with the observance of a festival, and that they are sometimes celebrated publicly, and sometimes in mysterious privacy. Noel (Dictionnaire de la Fable) thus defines them: Secret ceremonies which were practiced in honor of certain gods, and whose secret was

known to the initiates alone, who were admitted only after long and painful trials, which it was more than their life was worth to reveal.

As to their origin, Warburton is probably not wrong in his statement that the first of which we have any account are those of Isis and Osiris in Egypt; for although those of Mithras came into Europe from Persia, they were, it is supposed, carried from Egypt by Zoroaster. The most important of these Mysteries were the Osiris in Egypt, the Mithraic in Persia, the Cabiric in Thrace, the Adonisian in Syria, the Dionysiac and Eleusinian in Greece, the Scandinavian among the Gothic nations, and the Druidical among the Celts. In all these Mysteries we find a singular lusty of design, clearly indicating a common origin, and a purity of doctrine as evidently proving that this common origin was not to be sought for in the popular theology of the Pagan world. The ceremonies of initiation were all funereal in their character. They celebrated the death and the resurrection of some cherished being, either the object of esteem as a hero, or of devotion as a god. Subordination of Degrees was instituted, and the candidate was subjected to probations varying in their character and severity; the rites were practiced in the darkness of night, and often amid the gloom of impenetrable forests or subterranean caverns; and the full fruition of knowledge, for which so much labor was endured, and so much danger incurred was not attained until the aspirant, well tried and thoroughly purified, had reached the place of wisdom and of light. These Mysteries undoubtedly owed their origin to the desire to establish esoteric philosophy, in which sho-

uld be withheld from popular approach those sublime truths which it was supposed could only be entrusted to those who had been previously prepared for their reception.

Whence these doctrines were originally derived it would be impossible to say; but Doctor Mackey was disposed to accept Creuzer's hypothesis of an ancient and highly instructed body of priests having their origin either in Egypt or in the East, from whom was derived religious, physical, and historical knowledge, under the veil of symbols.

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

The Abbe Robin in a learned work on this subject entitled Recherches sur Yes Initiations Anciennes et Modernes (Paris, 1870), places the origin of the initiations at that remote period when crimes first began to appear upon earth. The vicious, he remarks, were urged by the terror of guilt to seek among the virtuous for intercessors with the Deity. The latter, retiring into solitude to avoid the contagion of growing corrupttion, devoted themselves to a life of contemplation and the cultivation of several of the useful sciences. The periodical return of the seasons, the revolution of the stars, the productions of the earth, and the various phenomena of nature, studied with attention, rendered them useful guides to men, both in their pursuits of industry and in their social duties.

These recluse students invented certain signs to recall to the remembrance of the people the times of their festivals and of their rural labors, and hence the origin of the symbols and hieroglyphics that were in use among the priests of all nations. Having now become grudes and leaders of the people, these sages, in order to select as associates of their learned labors and sacred functions only such as had sufficient merit and capacity, appointed strict courses of trial and examination, and this, our

author thinks, must have been the source of the initiations of antiquity. The Magi, Brahmans, Gymnosophists, Druids, and priests of Egypt, lived thus in sequestered habitations and subterranean eaves, and obtained great reputation by their discoveries in astronomy, chemistry, and mechanics, by their purity of morals, and by their knowledge of the science of legislation. It was in these schools, says M. Robin, that the first sages and legislators of antiquity were formed, and in them he supposes the doctrines taught to have been the unity of God and the immortality of the soul; and it was from these Mysteries, and their symbols and hieroglyphics, that the exuberant fancy of the Greeks drew much of their mythology.

Warburton deduces from the ancient writers from Cicero and Porphyry, from Origen and Celsus, and from others

-what was the true object of the Mysteries. They taught the dogma of the unity of God in opposition to the polytheistic notions of the people, and in connection with this the doctrine of a future life, and that the initiated should be happier in that state than all other mortals; that while the souls of the profane, at their leaving the body, stuck fast in mire and filth and remained in darkness, the souls of the initiated winged their flight directly to the happy islands and the habitations of the gods.

„Thrice happy they," says Sophocles, „who descended to the shades below after having beheld these Rites; for they alone have life in Hades, while all others suffer there every kind of evil." And Isocrates de clares that „those who have been initiated in the Mysteries, entertain better hopes both as to the end of life and the whole of futurist.

Others of the ancients have given us the same testimony as to their esoteric character. „All the Mysteries," says Plutarch, „refer to a future life and to the state of the soul after death." In another place, addressing his wife! he says, „We have been instructed in the religious Rites of Dionvsius, that the soul is immortal, and that there is a future state of existence." Cicero tells us that, in the Mysteries of Ceres at Eleusis, the initiated mere taught to live happily and to die in the hope of a blessed futurity. And, finally, Plato informs us

that the hymns of Musaeus, which were sung in the Mysteries, celebrated the rewards and pleasures of the virtuous in another life, and the punishments which awaited the wicked. These sentiments, so different from the debased polytheism which prevailed among the uninitiated, are the most certain evidence that the mysteries arose from a purer source than that which gave birth to the religion of the vulgar.

We must not pass unnoticed Faber's notion of their arkite origin. Finding, as he did, a prototype for every ancient cultus in the ark of Noah, it is not surprising that he should apply his theory to the Mysteries. Faber says (begin of Pagan Idolatry II, iv, 5) The initiations into the mysteries scenically represented the mystic descent into Hades and the return from thence to the light of dan, by which was meant the entrance into the ark and the subsequent liberation from its dark enclosure. They all equally related to the allegorical disappearance, or death, or descent of the great father, at their commencement; and his invention, or revival, or return from Hades, at their conclusion.

Dollinger (Gentile and Jew I, 126) says, speaking of the Mysteries:The whole was a drama, the prelude to which consisted in purifications, sacrifices, and injunctions with regard to the behavior to be observed. The adventures of certain deities, the sufferings and joys, their appearance on earth, and relations to mankind, their death, or descent to the nether world, their return, or their rising again-all these, as symbolizing the life of nature, were represented in a connected series of theatrical scenes.

These representations, tacked on to a nocturnal solemnity, brilliantly got up particularly at Athens, with all the resources of art and sensual beauty. and accompanied with dancing and song, were eminently

calculated to take a powerful hold on the imagination and the heart, and to excite in the spectators alternately conflicting sentiments of terror, and calm, sorrow and fear, and hope. They worked upon them, now by agitating, now by soothing, and meanwhile had a strong bearing upon susceptibilities and capacities of individuals, according as their several dispositions inclined them more to reflection and observation, or to a resigned credulity.

Bunsen (God in History II, book iv, chapter 6), gives the most recent and the most philosophic idea or the character of the Mysteries:

They did indeed exhibit to the initiated coarse physical symbols of the generative powers of Nature, and of the universal Nature herself, eternally, self-sustaining through all transformations; but the religious element of the Mysteries consisted in the relations of the universe to the soul, more especially after death. Thus, even without philosophic proof, we are justified in assuming that the Nature symbolism referring to the Zodiac formed a mere framework for the doctrines relating to the soul and to the ethical theory of the universe. So likewise, in the Samothracian worship of the Kabiri, the contest waged by the orb of day was represented by the story of the three brothers, the seasons of the year, one of whom is continually slain by the other two, but ever and anon arises to life again. But here, too, the beginning and end of the worship were ethical. A sort of confession was demanded of the candidates before admission and at the close of the service the victorious God. Dionysius was displayed as the Lord of the spirit. Still less, however, did theorems of natural philosophy form the subject-matter of the Eleusinian Mysteries, of which, on the contrary, physical conceptions were the beginnings and the end. The predominating idea of these conceptions was that of the soul as a divine, vital force. held captive here on earth and sorely tried, but the initiated were further taught to look forward to a final redemption and blessedness for the good and pious, and eternal torment after death for the wicked and unjust.

The esoteric character of the Mysteries was preserved by the most powerful sanctions. An oath of secrecy was administered in the most solemn form to the initiate, and to violate it was considered a sacrilegious crime, the prescribed punishment for which was immediate death, and we have at least one instance in Livy of the infliction of the penalty. The ancient writers were, therefore, extremely reluctant to approach the subject, and Lobeck gives, in his Aglaophamus (volume i, appendix 131, 151;
ii, 12, 87), several examples of the cautious manner in which they shrunk from divulging or discussing any explanation of a symbol which had been interpreted to them in the course of initiation. I would forbid, says Horace (Epistles iii, Ocles 2, 26), that man who would divulge the sacred Rites of mysterious Ceres from being under the same roof with me, or from setting sail with me in the same precarious bark.

On the subject of their relation to the Rites of Freemasonry, to which they bear in many respects so remarkable a resemblance, that some connection seems necessarily implied, there are five principal theories.

The first is that embraced and taught by Doctor Oliver, namely, that they are but deviations from that common source, both of them and of Freemasonry, the patriarchal mode of worship established by God himself. With this pure system of truth, he supposes the science of Freemasonry to have been coeval and identified. But the truths thus revealed by divinity came at length to be doubted or rejected through the imperfection of human reason, and though the visible symbols were retained in the Mysteries of the Pagan world, their true interpretation was lost.

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

A third theory has been advanced by the Abbe Robin, in which he connects Freemasonry indirectly with the Mysteries, through the intervention of the Crusaders. In
the work already eited, he attempts to deduce, from the ancient initiations, the orders of chivalry, whose branches, he says, produced the Institution of Freemasonry.

A fourth theory, and this has been advanced by the Rev.
C. W. King in his treatise on the Gnostics, is that as some of them, especially those of Mithras, were extended beyond the advent of Christianity, and even to the very commencement of the Middle Ages, they were seized upon by the secret societies of that period as a model for their organization, and that through these latter they are to be traced to Freemasonry.

But perhaps, after all, the truest theory is that which would discard all successive links in a supposed chain of descent from the Mysteries to Freemasonry, and would attribute their close resemblance to a natural coincidence of human thought. The legend of the Third Degree, and the legends of the Eleusinian, the Cabiric, the Dionysian, the Adonic, and all the other Mysteries, are identical in their object to teach the reality of a future life; and this lesson is taught in all by the use of the same symbolism, and, substantially, the same scenic representation.

And this is not because the Masonic Rites are a lineal succession from the Ancient Mysteries, but because there has been at all times an aptness of the human heart to nourish this belief in a future life, and the proneness of the human mind to clothe this belief in a symbolic dress. find if there is any other more direct connection between them it must be sought for in the Roman Colleges of Artificers, who did, most probably, exercise some influence over the rising Freemasons of the early ages, and who, as the contemporaries of the Mysteries, were, we may well suppose, imbued with something of their organization. We conclude with a notice of their ultimate fate. They continued to flourish until long after the Christian era; but they at length degenerated. In the fourth century, Christianity had begun to triumph. The Pagans, desirous of making converts, threw open the hitherto inaccessible portals of their mysterious rites. The strict scrutiny of the candidate's past life, and the demand for proofs of irreproachable conduct, were no longer deemed indispensable.

The vile and the vicious were indiscriminately, and even with avidity, admitted to participate in privileges which were once granted only to the noble and the virtuous.
The sun of Paganism was setting, and its rites had become contemptible and corrupt. Their character was entirely changed, and the initiations were indiscriminately sold by peddling priests, who wandered through the country, to every applicant who was willing to pay a trifling fee for that which had once been refused to the entreatie9 of a monarch. At length these abominations attracted the attention of the emperors, and Constantine and Gratian forbade their celebration by night, excepting, however, from these edicts, the initiations at Eleusis. But finally Theodosius, by a general edict of proscription, ordered the whole of the Pagan Mysteries to be abolished, in the four hundred and thirty-eighth year of the Christian era, and eighteen hundred years after their first establishment in Greece. Clavel, however, says that they did not entirely cease until the era of the restoration of learning, and that during a part of the Middle Ages the Mysteries of Diana, under the name of the Courses of Diana, and those of Pan under that of the Sabbats, were practiced in country places. But these were really only certain superstitious rites connected with the belief in witchcraft. The Mysteries of Mithras, which, continually attacked by the Fathers of the Church, lived until the beginning of the fifth century, were the last of the old mysteries which had once exercised so much influence over the Pagan world and the Pagan religions.
Doctor Mackey's conclusions in the preceding article have not been materially weakened by later writers. Some additions may be made to support his position and briefly increase the amount of information he has submitted. The word Mystery must here be strictly reserved for these ancient religious rites of the Greeks and Romans, the name coming from two Greek words, the one meaning an initiate, and the other to close the mouth. There is another word Of ystery, or Mistery, meaning a trade and in the opinion of Professor Skeat applied to the medieval plays because they were performed by the Craftsmen (see Mystery).
So far as the Mysteries of antiquity have especial interest to us in the relation of their ceremonies to those of Freemasonry, we are compelled to obtain our knowledge rather by inference, more or less remote, than otherwise. What we know of the initiations and of the ritualistic instructions is limited by the very same concealment that in these modern times reserves such information from the profane, those without the fold. yet here and there we catch a glint and a glow of the inner light that radiated from these centers of such wisdom as in that day and era was at the service of the candidates. There were peculiar resemblances to prove anew to us that profound initiation moves on parallel lines in all the ages. Only those specially prepared might join in the solemn rites, only then after probation and purification, in charge of a guide and instructor who led the candidate on to further light.
There was more than prayer and sacrifice. there was communication, some explanation, a revelation, an investiture probably as spiritual as it was a material one, and at least something stronger than a suggestion appears to us that the whole ceremonial included a dramatic conception of a sacred play.
We readily see from the writers of the time how glowing was the poetic ritual. From certain hints we can get an inkling of the ceremonies, in fact there is a trace of two Degrees, one preliminary to the other. There is also an intimation of a rebirth, holy objects and scenes were shown, the brotherhood breaking of bread together, a common partaking of food, the illuminating use of symbolism here and there, the instruction to be remembered for a life of contentment and a hereafter of happiness, these were in all probability impressed as we can reasonably infer by splendor of stagecraft, regal raiment, stately action, the solemn solace of holy sacraments. That there were Mysteries less creditable than others from our modern stand point is doubtless true, just as all secret societies are not the same today in merit. Secrecy then and now does not always mean sufficiency.
Nevertheless, we may well glean and study such fragments of worth as are thus available from the scanty records of these our forerunners of Freemasonry. For further information consult Brother Goblet d'Alviella's Eleusinia, Andrew Lang's Myth, Ritual and Religion, Doctor Jevons' Introduction to the Study of Religion, Franz Cumont's Mysteries of Mithra, Dudley Wright's Eleusinian Mysteries, and the Encyclopedia Britannica. Passages from classical literature relative to the Mysteries are found in C. A. Lobeek's Aglaophamus, and R. Farnell's Cults of the Greed States.

*MYSTERIES, MEXICAN

Instituted among the Mexicans, Aztecs, and mere of a sacred nature. The adherents adopted the worship of some special deity Quetzalcoatl, the Mexican Savior, under secret rites, and rendered themselves seclusive. A similar Order was that called Tlamacazajotl, also the Order known as Telpochtliztli. It is understood that under the sway of the Aztecs, the Mexican Mysteries had some Masonic affinities (see Aztec Writings).

*MYSTERY

From the Greek compound word meaning an initiate and a secret, something to be concealed. The Gilds or Companies of the Middle Ages, out of which we trace the Masonic organization, were called mystenes, because they had trade-secrets, the preservation of which was a primary ordination of these fraternities. „Mystery" and „Craft" came thus to be synonymous words. In this secondary sense we speak of the „Mystery of the Stone- Masons" as equivalent to the „Craft of the Stone- Masons."
Adam Smith, Wealth of Cations (volume i, page 126), refers to the old stipulation that unless he had served an apprenticeship to it of seven years, „it was enacted, that no person should for the future exercise any trade, craft, or mystery." But the Mystery of Freemasonry refers
rather to the primary meaning of the word as immediately derived from the Greek (see Mysteries).

*MYSTES

From the Greek to shut the eyes.
One who had been initiated into the Lesser Mysteries of Paganism. He was now blind; but when he was initiated into the Greater Mysteries, he was called an Epopt, or one who saw. The Mystes was permitted to proceed no farther than the vestibule or porch of the temple. To the Epopts only was accorded the privilege of admission to the advtum or sanctuary. A female initiate was called a Mystis.

*MYSTICAL

A word applied to any language, symbol, or ritual

which is understood only by the initiated. The word was first used by the priests to describe their mysterious rites, and then borrowed by the philosophers to be applied to the inner, esoteric doctrines of their schools. In this sense we speak of the mystical doctrines of Speculative Freemasonry. Suidas derives the word from the Greek aim, to close, and especially to close the lips. Hence the mystical is that about which the mouth should be closed.

*MYSTIC CROWN, KNIGHTS AND COMPANIONS OF THE

A Society formed by the ad herents of Mesmer, in August, 1787, of a beneficent, nonpolitical. and nonsectarian nature, to which Master Masons only were admitted.

*MYSTICISM

A word applied in religious phraseology to any views or tendencies which aspire to more direct communication between God and man by the inward perception of the mind than can be obtained through revelation. „Mysticism," says Vaughan (Hours with the Mystics i, 19), „presents itself in all its phases as more or less the religion of internal as opposed to external revelation-of heated feeling, sickly sentiment, or lawless imagination, as opposed to that reasonable belief in which the intellect and the heart, the inward witness and the outward, are alike engaged." The Pantheism of some of the ancient philosophers and of the modern Spinozaists, the Speeulations of the Neoplatonists, the Anabaptism of Munster, the system of Jacob Behmen, the Quietism of Madame Guyon, the doctrines of the Bavarian Illuminati, and the reveries of Swedenborg, all partake more or less of the spirit of mysticism.
The Germans have two words, mystik and mysticismus- the former of which they use in a favorable, the latter in an unfavorable sense. Mysticism is with them only another word for Pantheism, between which and Atheism there is but little difference. Hence a belief in mysticism is with the German Freemasons a disqualification for initiation into the Masonic rites. Thus the second article of the Statutes of the Grand Lodge of Hanover prescribes that „ein Freimaurer muss vom Mysticismus und Atheismus gleich weit entfernt stehen," that is, „a Freemason must be equally distant from Mysticism and Atheism." Gadicke, Freimaurer--Lencon, thus expresses the German sentiment: „Etwas mystisch sollte wohl jeder Mensch seyn, aber man hute sich vor grobem Mysticismus," that is, „Every man ought to be somewhat mystical, but should guard against coarse mysticism."

*MYSTIC ORDER VEILED PROPHETS OF THE ENCHANTED REALM

See Grotto

*MYSTIC TIE

That sacred and inviolable bond which unites men of the most discordant opinions into one band of brothers, which gives but one language to men of all nations and one altar to men of all religions, is properly, from the mysterious influence it exerts, denominated the mystic tie; and Freemasons, because they alone are under its influence, or enjoy its benefits, are called „Brethren of the Mystic Tie."
The expression was used by Brother Robert Burns in his farewell to the Brethren of Saint James Lodge, Tarbolton, Scotland,
Adieu! a heart-warm, fond adieu! Dear Brothers of the mystic tie!
Ye favored, ye enlightened few, Companions of my social joy!
Brother A. Glass, Ayr Operative Lodge, No. 138, has also in the Freemason (August 5, 1871), later used the expression effectively thus in allusion to Brother Burns himself:
His was the keen prophetie eye, Could see afar the glorious birth
Of that great power, whose mystic tie, Shall make „One Lodge" of all the earth.

*MYTH

The word myth, from the Greek a story, in its original acceptation, signified simply a statement or narrative of an event, without any necessary implication of truth or falsehood; but, as the word is now used, it conveys the idea of a personal narrative of remote date, which, although not necessarily untrue, is certified only by the internal evidence of the tradition itself. This definition, which is substantially derived from George Grote
(History of Greece, volume I, page 295), may be applied without modification to the myths of Freemasonry, although intended by the author only for the myths of the ancient Greek religion.
The myth, then, is a narrative of remote date, not necessarily true or false, but whose truth can only be certified by internal evidence. The word was first applied to those fables of the Pagan gods which have descended from the remotest antiquity, and in all of which there prevails a symbolic idea, not always, however, capable of a positive interpretation. As applied to Freemasonry, the words myth and legend are synonymous. From this definition it will appear that the myth is really only the interpretation of an idea. But how we are to read these myths will best appear from these noble words of Max Muller (Science of Language, second series, page 578), „Everything is true, natural, significant, if we enter with a reverent spirit into the meaning of ancient art and ancient language. Everything becomes false, miraculous, and unmeaning, if we interpret the deep and mighty words of the seers of old in the shallow and feeble sense of modern chroniclers."
A fertile source of instruction in Freemasonry is to be found in its traditions and mythical legends; not only those which are incorporated into its ritual and are exemplified in its ceremonies, but those also which, although forming no part of the Lodge Lectures, have been orally transmitted as portions of its history, and which, only within a comparatively recent period, have been committed to writing. But for the proper appreciation of these traditions some preparatory knowledge of the general character of Masonic myths is necessary. If all the details of these traditions be considered as asserted historical facts, seeking to convey nothing more nor less than historical information, then the improbabilities and anachronisms, and other violations of historical truth which distinguish many of them, must cause them to be rejected by the scholar as absurd impostures. But there is another and a more advantageous view in which these traditions are to be considered. Freemasonry is a symbolic institution-everything in and about it is symbolic- and nothing more eminently so than its traditions.

Although some of them-as, for instance, the Legend of the Third Degree-have in all probability a deep substratum of truth lying beneath, over this there is superposed a beautiful structure of symbolism. History has, perhaps, first suggested the tradition; but then the legend, like the myths of the ancient poets, becomes a symbol, which is to enunciate some sublime philosophical or religious truth. Read in this way, and in this way only, the myths or legends and traditions of Freemasonry will become interesting and instructive (see Legend).

*MYTH, HISTORICAL

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

*MYTHICAL HISTORY

A myth or legend, in which the historical and truthful greatly preponderate over the inventions of fiction, may be called a mythical history. Certain portions of the Legend of the Third Degree have such a foundation in fact that they constitute a mythical history, while other portions, added evidently for the purposes of symbolism, are simply a historical myth.

*MYTHOLOGY

Literally, this word means the science of myths; and this is a very appropriate definition, for mythology is the science which treats of the religion of the ancient Pagans, which was almost altogether founded on myths or popular traditions and legendary tales; and hence Knightly (Mythology of Ancient Greece and Italy, page 2), says that „mythology may be regarded as the repository
of the early religion of the people." Its interest to a Masonic student arises from the constant antagonism that existed between its doctrines and those of the Primitive Freemasonry of antiquity and the light that the mythological mysteries throw upon the ancient organization of Speculative Freemasonry.

*MYTH, PHILOSOPHICAL

This is a myth or legend that is almost wholly unhistorical, and which has been invented only for the purpose of enunciating and illustrating a particular thought or dogma. The Legend of Euclid in the manuscripts of our ancient Craft is clearly a philosophical myth.

*N

The Hebrew letter is the fourteenth letter in the English and Hebrew alphabets; its numerical value is 50, and its definition, fish. As a final, Nun is written 1, and then is of the value of 700. The Hebrew Divine appellation is Formidabilis.

*NAAMAH.

The daughter of Lamech and sister of Tubal-cain (see Genesis iv, 18-24, and 99, which have been read as meaning two different persons but now usually understood as of the same list). To her the Legend of the Craft attributes the invention of the art of weaving, and she is united with her three brothers, by the same legend, in the task of inscribing the several sciences on two pillars, that the knowledge of them might be preserved after the Flood.

*NABAIM

See Schools of the Prophets

*NAHARDA,BROTHERHOOD OF

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

*NAKED

In Scriptural symbology, nakedness denoted sin, and dothing, protection. But the symbolism of Freemasonry on this subject is different. There, to be „neither naked nor clothed" is to make no claim through worldly wealth or honors to preferment in Freemasonry, where nothing but internal merit, which is unaffected by the outward appearance of the body, is a recommendation for admission.

*NAME OF GOD

A reverential allusion to the name of God, in some especial and peculiar form, is to be found in the doctrines and ceremonies of almost all nations. This ineffable or unutterable name was respected by the Jews under the sacred form of the word Jehovah. Among the Druids, the three letters I. O. W. constituted the name of Deity. They were never pronounced, says Giraldus Cambrensis, but another and less sacred name was substituted for them. Each letter was a name in itself. The first is the Word, at the utterance of which in the beginning the world burst into existence; the second is the Word, whose sound still continues, and by which all things remain in existence; the third is the Word, by the utterance of which all things will be consummated in happiness, forever approaching to the immediate presence of the Deity. The analogy
between this and the past, press ent and future significations contained in the Jewish Tetragrammaton will be evident
Among the Mohammedans there is a science called Ism Allah, or the science of the name of God. „They pretend," says Niebuhr, „that God is the loclc of this science, and Mohammed the key; that, consequently, none but Mohammedans can attain it; that it discovers what passes in different countries; that it familiarizes the possessors with the genii, who are at the command of the initiated, and who instruct them; that it places the winds and the seasons at their disposal, and heals the bites of serpents, the lame, the maimed, and the blind."
In the chapter of the Koran en titled Araaf, it is written: „God has many excellent names. Invoke him by these names, and separate your selves from them who give him false names." The Mohammedans believe that God has ninety-nine names, which, with that of Allah, makes one hundred; and, therefore, their chaplets or rosaries are composed of one hundred beads, at each of which they invoke one of these names; and there is a tradition, that whoever frequently makes this invocation will find the gates of Paradise open to him. With them Allah is the Ism al adhem, the Great Name, and they bestow upon it all the miraculous virtues which the Jews give to the Tetragrammaton.
This, they say, is the name that was engraven on

the stone which Japheth gave to his children to bring down rain from heaven; and it was by virtue of this name that Noah made the ark float on the waters, and governed it at will, without the aid of oars or rudder.
Among the Hindus there was the same veneration of the name of God, as is evinced in their treatment of the mystical name Aum. The „Institutes of Menu" continually refer to the peculiar efficacy of this word, of which it is said, „All rites ordained in the Veda oblations to fire, and solemn sacrifices pass away; but that which passes not away is the syllable Aum, thence called aishara, since it is a symbol of God, the Lord of created beings."
There was in every ancient nation a sacred name given to the highest god of its religious faith, besides the epithets of the other and subordinate deities.
The old Aryans, the founders of our race, called their chief god Dyaus, and in the Vedas we have the invocation to Dyaus Pitar, which is the same as the Greek Zev cramp, and the Latin, Jupiter, all meaning the Heaven-Father, and at once reminding us of the Christian invocation to „Our Father which art in heaven."
There is one incident in the Hindu mythology which shows how much the old Indian heart yearned after this expression of the nature of Deity bv a name.
There was a nameless god, to whom, as the „source of golden light," there was a worship. This is expressed in one of the Veda hymns, where the invocation in every stanza closes with the exclamation, „Who is the god to whom we shall offer our sacrifice?"
Nor, says Bunsen (God in History i, 302), „the Brahmanic expositors must needs find in every hvmn the name of a god who is invoked in it, and so, in this case. their have actually invented a grammatical divinity the god Who." What more pregnant testimony could we have of the tendency of man to seek a knowledge of the Divine nature in the expression of a name?
The Assyrians worshiped Assur, or Asarac, as their chief god. On an obelisk, taken from the palace of Nimrod, we find the inscription, „to Asarac, the Great Lord, the King of all the great gods."
Of the veneration of the Egyptians for the name of their supreme god, we have a striking evidence in the writings of Herodotus, the Father of History, as he has been called, who, during a visit to Egypt. was initiated into the Osirian mysteries. Speaking of these initiations he says (book u, chapter 171), „the Egyptians represent by night his sufferings, whose name I refrain from mentioning." It was no more lawful among the Egyptians than it was among the Jews, to give utterance aloud to that Holy Name.
At Byblos the Phenicians worshiped Eliun, the Most High God. From him was descended El, whom Philo identifies with Saturn, and to whom he traces the Hebrew Elohim. Of this El, Max Muller says that there was undeniably a primitive religion of the whole Semitic race, and that the Strong One in Heaven was invoked under this name by the ancestors of the Semitic races, before there were Babylonians in Babylonia, Phenicians in Sidon and Tyre, or Jews in Mesopotamia and Jerusalem. If so, then the Mosaic adoption of Jehovah, with its more precise teaching of the Divine essence, was a step in the progress to the knowledge of the Divine Truth. In China there is an infinite variety of names of elemental powers, and even of ancestral spirits, who b are worshiped as subordinate deities; but the ineffable name is Tien, compounded of the two signs for great and one, and which, the Imperial Dictionary tells us, signifies „The Great One-He that dwells on high, and regulates all below."
Drummond (Origines) claimed that Abaur was the name of the Supreme Deity among the ancient Chaldeans. It is evidently the Hebrew signifies „The Father of Light." The Scandinavians had twelve subordinate gods, but their chief or supreme deity was Al-Fathr, or the All Father.
Even among the Red Men of America we find the idea of an invisible deity, whose name was to be venerated.
Garcilasso de la Vega tells us that while the Peruvians paid public worship to the sun, it was but as a symbol of the Supreme Being, whom they called, Pachacamac, a word meaning the soul of the world, and which was so sacred that it was spoken only with extreme dread.
The Jews had, besides the Tetragrammaton or four-lettered name, two others: one consisting of twelve and the other of forty-two letters. But Maimonides, in his More Nevochim (part i, elxii), remarks that it is impossible to suppose that either of these constituted a single name, but that each must have been composed of several words, which must, however, have heen significant in making man approximate to a knowledge of the true essence of God. The Cabalistical book called the Sohar confirms this when it tells us that there are ten names of God mentioned in the Bible, and that when these ten
names are combined into one word, the number of the letters amounts to forty-two.
But the Talmudists, although they did not throw around the forty-two-lettered name the sanctity of the Tetragrammaton, prescribed that it should be communicated only to men of middle age and of virtuous habits, and that its knowledge would confirm the n as heirs of the future as well as the present life. The twelve- lettered name, although once common, became afterward occult; and when, on the death of Simon I, the priests ceased to use the Tetragrammaton, they were accustomed to bless the people with the name of twelve letters. Maimonides very wisely rejects the idea that any power was derived from these letters or their pronunciation, and claims that the only virtue of the names consisted in the holy ideas expressed by the words of which they were composed.
The following are the ten Cabalistic names of God, corresponding to the ten Sephiroth:
Eheyeh
Jah
Jehovah
Ei
Eloah
Elohim
Jehovah Sabaoth
Elohim Sabaoth
Elhi
Adonai
Lanzi extends his list of names to twenty-six, which, with their signification, are as follows:
At. Aleph and Tau, that is, Alpha and Omega. .A name figurative of the Tetragrammaton.
Ihoh. Eternal, absolute principle of creation.
Hoh. Destruction. the male and female principle, the author and regulator of time and motion.
Jah. Lord and remunerator. Oh. Severer and punisher.
Jao. Author of life.
Azazel. Author of death.
Jao-Sabaoth. God of the co-ordinations of loves and

hatreds. Lord of the solstices and the equinoxes.
Ehie. The Being, the Ens.
El. The First Cause. The principle or beginning of all things.
Elo-hi. The Good Principle. Elo-ho. The Evil Principle.
El-raccum. The Succoring Principle. El-cannum. The Abhoring Principle. Ell. The Most Luminous.
. The Omnipotent.
Ellohim. The Omnipotent and Beneficent. Elohim. The Most Beneficent.
Elo. The Sovereign, the Excelsus. Adon. The Lord, the Dominator.
Etoi. The Illuminator, the Most Effulgent. Adonai. The Most Firm, the Strongest.
Elion. The Most Sigh. Shaddai. The Most Victorious. Yeshurun. The Most Generous. Noil. The Most Sublime.
Like the Mohammedan Ism Allah, Freemasonry presents us as its most important feature with this science of the names of God. But here it elevates itself above Talmudical and Rabbinical reveries, and becomes a symbol of Divine Truth. The names of God were undoubtedly intended originally to be a means of communicating the knowledge of God himself. The name was, from its construction and its literal powers, used to give some idea, however scanty, in early times, of the true nature and essence of the Deity. The Ineffable Name was the symbol of the unutterable sublimity and perfection of truth which emanate from the Supreme God, while the subordinate names were symbols of the subordinate manifestations of truth. Freemasonry has availed itself of this system, and, in its reverence for the Divine Name, indicates its desire to attain to that truth as the ultimate object of all its labor. The significant words of the Masonic system, which describe the names of God wherever they are found, are not intended merely as words of recognition, but as indices, pointing-like the Symbolic Ladder of Jacob of the First Degree, or the Winding Stairs of the Second, or the Three Gates of the Third-the way of progress from darkness to light, from ignorance to knowledge, from the lowest to the highest
conceptions of Divine Truth. And this is, after all, the real object of all Masonic science.

*NAMES OF LODGES

The precedency of Lodges does not depend on their names, but on their numbers The rule declaring that „the precedency of Lodges is grounded on the seniority of their Constitution" was adopted on the 27th of December, 1727 (Constitutions, 1738, page 154). The number of the Lodge, therefore, by which its precedency is established, is always to be given by the Grand Lodge. In England, Lodges do not appear to have received distinctive names before the latter part of the eighteenth century. Up to that period the Lodges were distinguished simply by their numbers. Thus, in the first edition of the Book of Constitutions, published in 1723, we find a list of twenty Lodges, registered by their numbers, from No. 1 to No.
20, inclusive. Subsequently, they were further designated by the name of the tavern at which they held their meetings. Thus, in the second edition of the same work, published in 1738, we meet with a list of one hundred and six Lodges, designated sometimes, singularly enough, as Lodge No. 6, at the Rummer Tavern, in Queen Street; No. 84, at the Black Dog, in Castle Street; or No. 98. at the Bacchus Tavern, in Little Bush Lane.
With such names and localities, we are not to wonder that the „three small glasses of punch," of which Doctor Oliver so feelingly speaks in his Book of the Lodge, were duly appreciated; nor, as he admits, that „there were some Brethren who displayed an anxiety to have the allowance increased." In 1766 we read of four Lodges that were erased from the Register, under the similar designations of the Globe, Fleet Street; the Red Cross Inn, Southwark; No. 85, at the George, Ironmongers' Lane and the Mercers Arms, Mercers Street. To only one of these, it will be perceived, was a number annexed.
The name and locality of the tavern was presumed to be a sufficient distinction. It was not until about the close of the eighteenth century, as has been already observed, that we find distinctive names beginning to be given to the Lodges; for in 1793 we hear of the Shakespear Lodge, at Stratford-on-Avon; the Royal Brunswick, at
Sheffield; and the Lodge of Apollo, at Alcester. From that time it became a usage among our English Brethren, from which they have never since departed.
But a better taste began to prevail at a much earlier period in Scotland, as well as in Continental and Colonial Lodges. In Scotland, especially, distinctive names appear to have been used from a very early period, for in the very old Charter granting the office of Hereditary Grand disasters to the Barons of Rosslyn of which the date cannot be more recent than 1600, we find among the signatures the names of the officers of the Lodge of Dunfermline and the Lodge of Saint Andrew's. Among the names in the list of the Scotch Lodges, in 1736 are those of Saint Mary's Chapel, Kilwinning, Aberdeen, etc. These names were undoubtedly borrowed from localities; but in 1763, while the English Lodges were still content with their numerical arrangement only we find in Edinburgh such designations as Saint Luke's, Saint Giles's, and Saint David's Lodges.
The Lodges on the Continent, it is true, at first adopted the English method of borrowing a tavern sign for their appellation; whence we find the Lodge at the Golden Lion, in Holland, in 1734, and before that the Lodge at Nure's Tavern, in Paris, in 1725. But they soon abandoned this inefficient and inelegant mode of nomenclature; and accordingly, in 1739, a Lodge was organized in Switzerland under the appropriate name of Stranger's Perfect Union. Tasteful names, more or less significant, began thenceforth to be adopted by the Continental Lodges. Among them we may meet with the Lodge of the Three Globes, at Berlin, in 1740; the Minava Lodge, at Leipsic, in 1741; Absalom Lodge, at Hamburg, in 1742; Saint George's Lodge, at the same place, in 1743; the Lodge of the Crowned Column, at Brunswick, in 1745; and an abundance of others, all with distinctive names, selected sometimes with much and sometimes with but little taste. But the worst of them was undoubtedly better than the Lodge at the Goose and Gridiron, which met in London in 1717.
In the Colonies of America, from the very first introduction of Freemasonry into the western world, significant names were selected for the Lodges; and
hence we have, in 1734, Saint John's Lodge, at Boston; a Solomon's Lodge, in 1735, at both Charleston and Savannah; and a Union Kilwinning, in 1754, at the former place.
This brief historical digression will serve as an examination of the rules which should govern all founders

in the choice of Lodge names. The first and most important rule is that the name of a Lodge should be technically significant; that is, it must allude to some Masonic fact or characteristic; in other words, there must be something Masonic about it. Under this rule, all names derived from obscure or un-masonic localities should be reflected as unmeaning and inappropriate.

Doctor Oliver, it is true, thinks otherwise, and says that „the name of a hundred, or wahpentake, in which the Lodge is situated, or of a navigable river, which confers wealth and dignity on the town, are proper titles for a Lodge." But a name should always convey an idea, and there can be conceived no idea worth treasuring in a Freemason's mind to be deduced from bestowing such names as New York, Philadelphia, or Baltimore, on a Lodge. The selection of such a name shows but little originality in the chooser; and, besides, if there be two Lodges in a town, each is equally entitled to the appellation; and if there be but one, the appropriation of it would seem to indicate an intention to have no competition in the future.

Yet, barren of Masonic meaning as are such geographical names, the adoption of them is one of the most common faults in American Masonic nomenclature. The examination of a very few old Registers, taken at random, will readily evince this fact. Thus, eighty-eight, out of one hundred and sixty Lodges in Wisconsin, were named after towns or counties; of four hundred and

thirty-seven Lodges in Indiana, two hundred and fifty-one have names derived from the same source; geographical names were found in one hundred and eighty-one out of four hundred and three Lodges in Ohio, and in twenty out of thirty-eight in Oregon. But, to compensate for this, we had seventy-one Lodges in View Hampshire, and only two local geographical appellations in the list. There are, however, some geographical names which are admissible, and, indeed, are highly appropriate These

are the names of places celebrated as Masonic history. Such titles for Lodges as Jerusalem, Tyre, Lebanon and Joppa are unexceptionable. Patmos. which is the name of a Lodge in Maryland, seems. as the long residence of one of the Patrons of the Order. to be unobjectionable.

So, too, Bethel, because it signifies the House of God; Mount Moriah, the site of the ancient Temple; Calvary, the small hill on which the sprig of acacia was found; Mount Ararat, where the ark of our father Noah rested; Ophir, whence Solomon brought the gold and precious stones with which he adorned the Temple; Tadmor, because it was a city built by King Solomon; and Salem and Jebus, because they are synonyms of Jerusalem, and because the latter is especially concerned with Ornan the Jebusite, on whose threshing-floor the Temple was subsequently built-are all excellent and appropriate names for Lodges. But all Scriptural names are not equally admissible- Cabul, for instance, must be rejected, because it was the subject of contention between Solomon and Hiram of Tyre; and Babylon, because it was the place where „language was confounded and Freemasonry lost," and the scene of the subsequent captivity of our ancient Brethren; Jericho, because it was under a curse; and Misgab and Tophet, because they were places of idol worship. In short, it may be adopted as a rule, that no name should be adopted whose antecedents are in opposition to the principles of Freemasonry.

The ancient patrons and worthies of Freemasonry furnish a very fertile source of Masonic nomenclature, and have been very liberally used in the selection of names of Lodges. Among the most important may be mentioned Saint John, Salomon, Hiram, King David, Adoniram, Enoch, Archimedes, and Pythagoras. The Widow's Son Lodge, of which there are several instances in the United States, is an affecting and significant title, which can hardly be too often used. Recourse is also to be had to the names of moderate distinguished men who have honored the Institution by their adherence to it, or who, by their learning in Freemasonry, and by their services to the Order, have merited some marks of approbation. And hence we meet, in England, as the names of Lodges, with Susser, Moira, Frederick, Zetland, and Robert

Burns; and in the United States with Washington, Lafayette, Clinton, Franklin, and Clay. Care must, however, be taken that no name be selected except of one who was both a Freemason and had distinguished himself, either by services to his country, to the world, or to the Order. Brother Oliver says that „the most appropriate titles are those which are assumed from the name of some ancient benefactor or meritorious individual who was a native of the place where the Lodge is held; as, in a city, the builder of the cathedral church."

In the United States we are, it is true, precluded from a selection from such a source; but there are to be found some of those old benefactors of Freemasonry, who, like Shakespeare and Milton, or Homer and Virgil, have ceased to belong to any particular country and have now become the common property of the world-wide Craft.

There are, for instance Carausius, the first Royal Patron of Freemasonry in England; and Saint Alban, the first Grand Master; and Athelstan and Prince Edwin, both active encouragers of the art in the same kingdom. There are Wykeham, Gundulph, Giffard, Langham, Yevele (called, in the old records the King's Freemason), and Chicheley, Jermyn, and Wren, all long celebrated as illustrious Grand Masters of England, each of whom would be well entitled to the honor of giving name to a Lodge, and any one of whom would be better, more euphonious, and more spirit-stirring than the unmeaning, and oftentimes crabbed, name of some obscure village or post-office, from which too many of our Lodges derive their titles.

And, then, again, among the great benefactors to Masonic literature and laborers in Masonic science there are such names as Anderson, Dunckerley, Preston, Hutchinson, Town, Webb, and a host of others, who, though dead, still live by their writings in our memories. The virtues and tenets-the inculcation and practice of which constitute an important part of the Masonic system

-form very excellent and appropriate names for Lodges, and have always been popular among correct Masonic nomenclatures. Thus we everywhere find such names as Charity, Concord, Equality, Faith, Fellowship, Harmony, Hope, Humility, Mystic Tie, Relief, Truth, Union, and Virtue. Frequently, by a transposition of the word Lodge

and the distinctive appellation, with the interposition of the preposition of, a more sonorous and emphatic name is given by our English and European Brethren, although the custom is but rarely followed in the United States.

Thus we have by this method the Lodge of Regulari-

ty, the Lodge of Fidelity, the Lodge of Industry, and the Lodge of Prudent Brethren, in England; and in France, the Lodge of Benevolent Friends, the Lodge of Perfect Union, the Lodge of the Friends of Peace, and the celebrated Lodge of the Nine Sisters.

As the names of illustrious men will sometimes stimulate the members of the Lodges which bear them to an emulation of their characters, so the names of the Masonic virtues may serve to incite the Brethren to their practice, lest the inconsistency of their names and their conduct should excite the ridicule of the world.

Another fertile and appropriate source of names for Lodges is to be found in the symbols and implements of the Order. Hence, we frequently meet with such titles as Level, Trowel, Rising Star, Rising Sun, Olive Branch, Evergreen, Doric, Corinthian, Delta, and Corner-Stone Lodges. Acacia is one of the most common, and at the same time one of the most beautiful, of these symbolic names; but unfortunately, through gross ignorance, it is often corrupted into Cassia-an insignificant plant, which has no Masonic or symbolic meaning.

An important rule in the nomenclature of Lodges, and one which must at once recommend itself to every person of taste, is that the name should be euphonious, agreeable sounding. This principle of euphony has been too little attended to in the selection of even geographical names in the United States, where names with impracticable sounds, or with ludicrous associations, are often affixed to our towns and rivers. Speaking of a certain island, with the unpronounceable name of Srh, Lieber says, „If Homer himself were born on such an island, it could not become immortal,-for the best- disposed scholar would be unable to remember the name"; and he thinks that it was no trifling obstacle to the fame of many Polish heroes in the Revolution of that country, that they had names which left upon the mind of foreigners no effect but that of utter confusion. An error
like this must be avoided in bestowing a name upon a Lodge. The word selected should be soft, vocal-not too long nor too short-and, above all, be accompanied in its sound or meaning by no low, indecorous, or ludicrous association. For this reason such names of Lodges should be rejected as Sheboygan and Oconomowoc from the Registry of Wisconsin, because of the uncouthness of the sound; and Rough and Ready and Indian Diggings from that of California, on account of the ludicrous associations which these names convey. Again, Pythagoras Lodge is preferable to Pythagorean, and Archimedes is better than Archimedean, because the noun is more euphonious and more easily pronounced than the adjective. But this rule is difficult to illustrate or enforce; for, after all, this thing of euphony is a mere matter of taste, and we all know the adage, „De gustibus non est disputandum," there is no disputing about tastes.

A few negative rules, which are, however, easily deduced from the affirmative ones already given, will complete the topic. No name of a Lodge should be adopted which is not, in some reputable way, connected with Freemasonry Everybody will acknowledge that Morgan Lodge would be an anomaly, and that Cowan Lodge, would, if possible, be worse. But there are some names which, although not quite as bad as these, are on principle equally as objectionable. Why should any of our Lodges, for instance, assume, as many of them have, the names of Madison, Jefferson, or Taylor, since none of these distinguished men were Freemasons or Patrons of the Craft. The indiscriminate use of the names of saints unconnected with Freemasonry is for a similar reason objectionable. Beside our Patrons, Saint John the Baptist and Saint John the Evangelist, but three other saints can lay any claims to Masonic honors, and these are Saint Alban, who introduced, or is said to have introduced, the Order into England, and has been liberally complimented in the nomenclature of Lodges; and Saint Swithin, who was at the head of the Craft in the reign of Ethelwolf; and Saint Benedict, who was the founder of the Masonic Fraternity of Bridge Builders. But Saint Mark, Saint Luke, Saint Andrew all of whom have given names to numerous Lodges, can have no pretensions to assist as sponsors in these Masonic baptisms, since they were not at all connected with the Craft.

To the Indian names of Lodges there is a radical objection. It is true that their names are often very euphonious and always significant, for the Red Men of the American Continent are tasteful and ingenious in their selection of names-much more so, indeed, than the whites, who borrow from them; but their significance has nothing to do with Freemasonry.

What has been said of Lodges may with equal propriety be said, mutatis mutandis, the necessary changes having been made, of Chapters, Councils, and Commanderies.

We may supplement what Doctor Mackey says here with a few allusions to peculiar names of Lodges Gaelic Lodge of Glasgow, Scotland, has the peculiarity that once a year the Brethren confer a Degree in that quaint old Celtic language of the Scotch. America Lodge of London, England comprises exclusively only those who were born in the United States. There is a Lodge of lawyers at Belfast. Ireland which bears the significant name of the Lodge of Good Counsel. A Lodge at London comprises a membership keenly interested in the improvement of the condition of the blind, and the name of their Lodge, Lux in Tenebris, or Light Among Shadows has a meaning that touches the heart.

Titles of many foreign Lodges have a peculiar significance as they exhibit a tendency to group Brethren of certain professions and pursuits. The London Hospital Lodge, the Middlesex Hospital Lodge and the City of London Red Cross Lodge are particularly significant names and several of the leading clubs, permanent schools, societies of musicians, of architects, of chartered accountants, the London School Board as well as engineers and various other professional organizations have Lodges bearing the names of these institutions. The Telephone Lodge has an expressive title, and one might suspect that the Sanitarian and Hygeia Lodges have to do with public health, and that is correct. Aquarius Lodge recruits its members from Brethren connected with the London Water Works, Aguartus being indeed the „water bearer." The Brethren
of Evening Star Lodge are concerned with the lighting of London. We Visited a Lodge at London whose members were all lawyers and all engineers; they were certified members of the Institution of Patent Agents and the name of their Lodge was Invention. Hortus Lodge comprises Brethren who are merchants or growers of flowers, hortus being the Latin word for garden.

*NAMUR

A city of Belgium, where the Primitive Scottish Rite

was first established; hence sometimes called the Rite of Namur.

*NAOS

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

*NAPHTALI

The territory of the tribe of Naphtali adjoined, on its western border, to Phenicia, and there must, therefore, have been frequent and easy communication between the Phenicians and the Naphtalites, resulting sometimes in intermarriage. This will explain the fact that Hiram the Builder was the son of a widow of Naphtali and a man of Tyre.

*NAPLES

Freemasonry must have been practiced in Naples before 1751, for in that year Ring Charles issued an Edict forbidding it in his dominions. The author of Anti-Saint Nicaise says that there was a Grand Lodge at Naples, in 1756, which was in correspondence with the Lodges of Germany. But its meetings were suspended by a royal Edict in September, 1775. In 1777 this Edict was repealed at the instigation of the Queen, and Freemasonry was again tolerated. This toleration lasted, however, only for a brief period. In 1781 Ferdinand IV renewed the Edict of Suppression, and from that time until the end of the century Freemasonry was subjected in Italy to the combined persecutions of the Church and State, and the Freemasons of Naples met only in secret. In 1793, after the French Revolution, many Lodges were openly organized.

A Supreme Council of the Ancient and Accepted Scottish Rite was established on the 11th of June 1809 of which King Joachim elected Grand Master, and the Grand Orient of Naples on the 24th of the same month. The fact that the Grand Orient worked according to the French Rite, and the Supreme Council according to the Scottish, caused dissensions between the two Bodies, which, however, were finally healed. And on the 23d of May, 1811, a Concordat was established between the Supreme Council and the Grand Orient, by which the latter took the supervision of the Degrees up to the Eighteenth, and the former of those from the Eighteenth to the Thirty-third. In October, 1812, Wing Joachim accepted the presidency of the Supreme Council as its Grand Commander. Both Bodies became extinct in 1815, on the accession of the Bourbons.

*NAPOLEON I

It has been claimed, and with much just reason, as shown in his course of life, that Napoleon the Great was a member of the Brotherhood. Brother J. E. S. Tuckett, Transactions of Quatuor Coronati Lodge (volume xxvii, pages 96 to 141, 1914), arrives at the following
conclusions: The evidence in favor of a Masonic initiation previous to Napoleon's assumption of the imperial title is overwhelming:

The initiation took place in the body of an Army Philadelphe Lodge of the-Ecossais-Primitive Rite of Narbonne, the third initiation of the „ Note Communique" being an advancement in that Rite; These initiations took place between 1795 and 1798.

Brother David E. W. Williamson sends us a reference of value here: In his Notes pour servir a Histoire de la Franc-Maçonnerie a Nancy jusqu'en 1805, M. Charles Bernardin, P. M. of the Lodge at Nancy, writing about 1910, says „3e Décembre (1797) on place la visite du
general Bonaparte a la loge de Nancy." If this visit by hirn as a Freemason is a fact we can limit to a narrow range the probable time when Bonaparte was initiated and thus support the claim of Brother Tuckett.

Brother Tuckett's evidence is summed up thus: In 1801, that is, fully two years before Napoleon became Emperor, a prominent Ecossais, Brother Abraham, writes of the Masonic order „as proud now to number the immemorial Brothers Bonaparte and Moreau among its members." The Official report of a Masonic Festival at Dijon in November of the same year described Masonic honors paid to Napoleon and refers to „ Les DD.. et RR.. FF.. Buonaparte et Moreau." Another official report of a similar Festival at Montauban eleven days later describes Masonic honors paid to Napoleon and Moreau, and in the Toast List their names occur with essentially Masonic embellishments. Moreau became head of the Army Philadelphes in 1801. The Strassburg Lodge is said to have toasted Napoleon as a Freemason. The wording of the toast shows that this was before Napoleon became Emperor. At the same period a Philadelphe Lodge, probably of the Army Branch, did exist at Strassburg. In 1805, or early 1806, an eminent Brother Pyron, then, or a few months later, a Philadelphe, writing to another eminent Brother Eques, chief of the Philadelphes, claims Napoleon as brother of our Rite." Rite referred to possibly Philadelphe, certainly an Ecossais Rite.

In March, 1807, at Milan, in a Lodge named in honor of the Empress, the mother of the Viceroy, Grand Master at Milan, Napoleon is toasted as „Brother, Emperor and King, Protector." In 1816 appears a book of Confesses de Napoleon with an engraving representing the reception of Bonaparte by the Illuminsti. In 1820, and again in 1827, an unknown writer says, „It is certain that Napoleon underwent three initiations." The first, 1795, the reception by the Francs- Juges--query, Illuminati ?

The second, from description evidently an Ecossais initiation, is placed between March, 1796, and June, 1798. The third, a Philadelphe, more probably of the Army Branch initiation at Cairo. In the same volume Napoleon is made to say that he had been initiated into a „Secte des Egyptien.s." In 1829 the Abeille Masonnique, and in 1830 Clavel, state that Napoleon visited Lodges in Paris incognito, unknown. From 1829 onwards a number of writers repeat that Napoleon was initiated at Malta in 1798. In 1859 a correspondent of the Freemasons Magazine claims to have known a French Brother who professed to have met Napoleon as a Freemason in open Lodge.

Frost in his Secret Societies of the European Resolutions London, 1876 (volume i, page 146), quoted Nodier's authority for the statement that „the Emblem „ of the Army Philadelphes was identical with that adopted for the Legion of Honor. The Insignia chosen for the Legion consisted of a white enameled five-rayed star bearing the portrait of Napoleon and a wreath of oak

and laurel.
Legend-Napoleon Empereur des Français. On the reverse-The Frence Eagle grasping 3 thunderbolt. egend-Honneur et Patrie. The Ribbon was of scarlet watered silk. Presumably Frost and Nodier allude to the five-rayed star, derived from the Pentalpha an emblem found in all Masonic and related systems. The Emperor's brothers, the Imperial Princes Joseph, Lucian, Louis and Jerome, were all Freemasons as was also his step-son Eugene Beauharnais-at first regarded as the Imperia; Heir-Apparent, his brother-in-law Murat, and his nephew Jerome. Joseph, 1768-1844. King of Naples, 1806-8.
King of Spain, 1808-13. Nominated by the Emperor himself as Grand Master of the Grand Orient of France, 1804. Louis, 1778 to 1846. King of Holland, 1806-10.
Grand Master Adjoined of the Grand Orient of France, 1804. Jerome, 1784 to 1860. King of Westphalia, 1807-13. Grand Master of the Grand Orient of Westphalia. His son Jerome was also a Freemason.
Lucien, 1775 to 1840.
A member of the Grand Orient of France. Eugene Beauharnais, 1781 to 1S24. Viceroy of Italy 1805-14. Grand Master of Italy and Grand Master of the Grand Orient of the Division Militaire at Milan, 1805. Joachim Murat,1771 to 1815. King of Naples,1808. Senior Grand Warden of the Grand Orient of France, 1803. Grand Master of the Grand Lodge of Naples 1808. Grand Master of the Order of Saint Joachim 1806. The Empress Josephine is known to have been friendly to Freemasonry. She was initiated into the Maconnerie d'Adoption in the Lodge Les Francs Chevaliers in 1804 at Paris, together with several of the ladies of her court, and became an active member as well as patroness of that Rite. Those who were chosen by Napoleon for high honor and office in the State were nearly all of them members of the Craft and higher Degrees. Of the sis who, with the Emperor himself formed the Grand Council of the Empire, five were certainly Freemasons, at their head being the Arch--Chancellor, Prince Jean Jacques Regis Cambaceres, the Emperor's right-hand man, and in his time the most active, enthusiastic and indefatigable Freemason in France.
The sixth, the Arch-Treasurer Le Brun, formerly Third Consul, is also believed to have been of the Craft, but it is not certain. Of the nine lesser Imperial officers of State, six at least were active Masons. Of Marshals of France who served under Napoleon, at least twenty-two out of the first thirty were Freemasons, many of them Grand Officers of the Grand Orient. The union of all the separate and often mutually hostile Rites in one governing body was from the first the project of Napoleon. Mereadier relates that during the Consulate Napoleon threatened to abolish Freemasonry altogether unless this was accomplished. Late in 1804, at the request of Cambaceres he interested himself in the reorganization of the Grand Orient with the result that in 1805 the Grand Orient assumed control over the whole body of Freemasonry in the Empire, with the Emperor's
brother, Joseph, as Grand Master, with Cambaceres and Murat as his Grand Master Adjoints. Through Cambaceres the Emperor assured the Brothers of his imperial protection, stating that he had instituted inquiry into the subject of Freemasonry, and that he perceived that their highly moral aim and purpose were worthy of his favor.
Louis Napoleon III was a member of the Supreme, of the Ancient and Accepted Scottish Rite of France.

*NAPOLEONIC FREEMASONRY

An Order under this name, called also the French Order of Noachites, was established at Paris, in 1816, by some of the adherents of the Emperor Napoleon. It was divided into three Degrees: 1. Knight
Commander
Grand Elect
The last Degree was subdivided into three points
Secret Judge
Perfect Initiate
Knight of the Crown of Oak
The mystical ladder in this Rite consisted of eight steps or stages, whose names were Adam, Eve, Noah, Lamech, Naamah, Peleg, Oubal, and Orient. The initials of these words, properly transposed, compose the word Napoleon, and this is enough to show the character of the system. General Bertrand was elected Grand Master, but, as he was then in the Island of Saint Helena, the Order was directed by a Supreme Commander and two Lieutenants. It was Masonic in form only, and lasted but for a few years.

*NARBONNE, RITE OF

See Primitive Rite

*NATIONAL GRAND LODGE

The Royal Mother Lodge of the Three Globes, which had been established at Berlin in 1740, and recognized as a Grand Lodge by Frederick the Great in 1744, renounced the Rite of Strict Observance in 1771, and, declaring itself free and independent, assumed the title of the Grand National Mother Lodge of the Three Globes, by which appellation it is still known. The Grand Orient of France, among its first acts, established, as an integral part of itself, a National Grand Lodge of France, which was to take the place of the old Grand Lodge, which, it declared, had ceased to exist. But the year after, in 1773, the National Grand Lodge was suppressed by the power which had given it birth; and no such power was recognized in French Freemasonry (see Grand Lodge and General Grand Lodge).

*NATIONAL GRAND LODGE

See General Grand Lodge

*NATIONAL LEAGUED OF MASONIC CLUBS

See Masonic Clubs, National Imbue of

*NATIONAL MASONIC RESEARCH SOCIETY

Organized in Iowa, 1914, the Society commenced the publication of the Builder, January, 1915, with Reverend Joseph Fort Newton as Editor-in-Chief. A managing Board of Stewards, all of the Grand Lodge of Iowa, were George E. Frazier, President; Newton R. Parvin, Vice- President; George L. Sehoonover, Secretary, with Louis Block, C. C. Hunt, John W. Barry. Ernest A. Reed of New Jersey became President in 1922, with R. I. Clegg, Ohio, VicePresident; C. C. Hunt, Iowa, Secretary, and F. H. Littlefield, Missouri, Executive Secretary and Treasurer.
Later, Brothers R. I. Clegg, H. L. Haywood, Robert Tipton, Dudley Wright, Louis Block, A. B. Skinner, J. H. Tatsch, became associate editors, Brother Haywood becomung editor in 1921, and R. J. Meekren in 1926. In 1913 Bro. George L. Schoonover of Anamosa, Ia.,

who was to become Grand Master, Grand Lodge of Iowa, some five years later, became deeply impressed by the fact that among the three million Masons in America were a rapidly-increasing number of Masonic students; and that newly-made Masons, imbued with the spirit of the time, were more and more demanding to know „what it is all about." He was familiar with the world-wide influence of the Iowa Grand Lodge Library, and with the work of Research Lodges in England, but believed that the American Craft needed a facility of a different kind, not localized but national, and one not an official arm of any Grand Lodge yet one that could be approved by each Grand Lodge and could cooperate with them. He worked out a plan for a national society, to be devoted to Masonic studies and to be a way-shower in Masonic education, and to be composed not of Lodges or of Grand Lodges but of individual Masons who would join it voluntarily, each paying a small annual sum for dues; he also believed that such a society would require a monthly journal; not a Masonic newspaper but a competently edited, well-printed, illustrated magazine, carrying no advertisements, which could compare favorably with the best non-Masonic journals. He believed also that while the society ought to stand on its own feet and pay its own way it should be examined, approved, and officiallY endorsed by a Grand Lodge beforehand.

In 1914 he laid his plan before the Grand Lodge of Iowa, and received whole-hearted endorsement. Though not a man of great wealth Bro.Schoonover was a man of means, and at his own expense he erected a three-story, beautifully designed headquarters building in his home town of Anamosa, Ia., some twenty-three miles outside of Cedar Rapids. The newly-formed organization chose the name „National Masonic Research Society"; secured Joseph Fort Newton as Editor-in--Chief; employed Wildey

E. Atchison of Colorado to be Assistant Secretary in charge of staff and on January lst, 1915, issued the first number of The Builder, its official monthly journal, sent to members only.

Each member paid an annual membership fee ($2.50 at first, and then $3.00); for this he received The Builder, special brochures and booklets as they were published,

could have answers to any question, could secure expert advice on Lodge educational methods, assistance in private Masonic researches, etc. The membership increased slowly, but in due time passed 20,000, among which were hundreds in foreign countries-at one time more than 40 countries, with 200 to 300 in England alone. The only new activity added after the Society's formation was a department for the sale of Masonic books as a convenience to its members, and not for profit. Bro. F. H. Littlefield became Executive Secretary in 1921 and removed headquarters to St. Louis, Mo. When in 1916 Bro. J. F. Newton was called to London to become pastor of the City Temple his place was filled for a time by a group of associates, among the latter being Bro. H. L. Haywood, who wrote three books for the Society. He served as Editor without pay for about two years, and then in 1921 became Editor-in-Chief; Bro.

Jacob Hugo Tatch was his Assistant Editor for about one year then transferred to the Masonic Service Association (it had no connection with the N. M. R. S.); he was succeeded by Bro. R. J. Meekren, who in turn became Editorin-Chief in 1925, after Bro. Haywood had left for New York to become architect and director of the Board of General Activities of the Grand Lodge of New York, including editorship of The New York Masonic Outlook.

Midway in the year 1931 the Society was so depleted in membership by the depression when some thirteen million men were out of employment that it was forced to discontinue. During the sixteen years the Society had published The Builder in the form of a bound volume with index each year. In a certain sense that set of books continues the work of the society, because it is in almost every Masonic library in America, in many public libraries, and in thousands of homes. It is a work of great reference value, because in it are carefully wrought, factual articles on the history, symbolism ritual, and jurisprudence of the Fraternity, the larger number (unlike Ars Quatuor Corona natoram, a reference work for another purpose) being on Freemasonry in America.

*NATIONAL MASONIC TUBERCULOSIS SANATORIA ASSOCIATION

The National Tuberculosis Association estimates that some fifty thousand living cases exist at all times among Freemasons in the United States and that five thousand of the Brethren die from tuberculosis every year. A Tuberculosis Sanatoria Commission was appointed by the Grand Lodges of Texas, Arizona, and New Mexico.

An investigation was made by this Commission in 1922 of the situation in the Southwestern United States where thousands of consumptives resort. Many of these are Freemasons. Information collected by the Commission indicated distressing conditions and an urgent need for larger fraternal co-operative service. During the fortyffeventh Annual Communication on February 18, 1925, Grand Lodge of New Mexico, a Committee was empowered and subsequently, at Las Cruces in that State, the Committee met and provided for the incorporation of a National Masonic Tuberculosis Sanatoria Association with an office at Albuquerque, New Mexico, under the supervision of Brother Alpheus A. Keen Grand Secretary. The purpose of the institution is to act as trustee or agency for receiving and administering funds for the relief of Freemasons and members of their familes or others suffering from tuberculosis or in distress from other causes; to provide hospitalization for sick and employment for the well; to establish institutions for the care of those suffering from tuberculosis and other diseases; and to acquire and conduct property in lands and buildings for such training schools, hotels, and so forth, as required for the objects named, and to circulate scientific and useful information for the prevention, relief and cure of tuberculosis, etc.

The Association is to do whatever may be deemed essential to accomplish these objects, to encourage and promote works of humanity and charity, to relieve poverty sickness, distress, suffering, to prevent danger, and to educate, to conquer tuberculosis. The management is under a Board of Governors, one member from each United States Grand Lodge Jurisdiction, the General Grand Chapter, General Grand Council, Grand Encampment, the two Supreme Councils, the Shrine, and the Eastern Star. The first President, Jaffa Miller, was succeeded by Herbert B. Holt, both Past Grand Masters of New Mexico; the first Secretary was Alpheus

A. Seen, Grand Secretary of Freemasons, Albuquerque,

New Mexico, and the Executive Secretary was Francis E. Lester, Past Grand Master, Mesilla Park, New Mexico. The Builder, National Masonic Researeh Soeiety, St. Louis, Missouri, had a monthly department, „The North- East Corner," conducted vigorously and ably as a Bulletin of the Association by Robert J. Newton, Las Cruces, New Mexico.

*NATIONAL SOJOURNERS

An association of Freemasons who hold or have held commissions in the defense forees of the United States Government. Detroit Chapter No. 1 was organized in 1919.

*NAVAL LODGES

Because of crowded space in ships and because of frequent changes of personnel early attempts to constitute Lodges on board war vessels did not meet with large success, even at the period when Thomas Dunckerley, master organizer, and himself member of a Naval Lodge on H. M. S. Vanguard, put his enthusiasm behind them. In his Lodge Lists, Lane names only four British Naval Lodges. Between 1760 and 1768 the Modern Grand Lodge chartered only three. In 1810, after a conference called by the Grand Lodge of Scotland, the British Grand Lodges agreed not to authorize Naval warrants. Men in the Navy, marines on sea duty, and seamen in general found their Masonic homes in Lodges working in the ports, many of which were Naval or Mariners' Lodges in effect. Masonic students have to be on guard against confusing a Masonic meeting on board a ship, called by Masons in its crew or passenger list or by a Military Lodge on board a transport, with chartered Naval Lodges. (There are a number of instances where Masonic burial services have been solemnized on board
a ship; in one instance where a retiring missionary died on board ship a group of Masons wirelessed to Washington for permission to bring the body home for burial, and three of them accompanied the body and the widow to her home in the Midwest.)

*NAYMUS GRECUS

The Grand Lodge Manu, script, No. 1, contains the following passage: „Yt befell that their was on curious Masson that height [was called] Naymus Grecus that had byn at the making of Sallomon's Temple, and he came into ffraunce, and there he taught the science of Massonrey to men of ffraunce." Who was this Naymus Grecus? The writers of these old records of Freemasonry are notorious for the way in which they mangle all names and words that are in a foreign tongue. Hence it is impossible to say who or what is meant by this word. It is differently spelled in the various manuscripts.

Namas Grecious in the Lansdowne, .Nayrnus Graecus in the Sloane, Grecus alone in the Edinburgh-Kilwinning, and Maymus Grecus in the Dowland. For a table of various spellings, there are about twenty-five, see Transactions, Quatuor Coronati Lodge (volume iii,page 163). Doctor Anderson, in the second edition of his Constitutions (1738, page 16), calls him Ninus. Now, it would not be an altogether wild conjecture to suppose that some confused idea of Magna Graecia was floating in the minds of these unlettered Freemasons especially since the Leland Manuscript records that in Magna Graecia Pythagoras established his school, and then sent Freemasons into France.

Between Magna Graecia and Maynus Grecuns the bridge is a short one, not greater than between Tubalcain and Wackan, which we find in a German Middle Age document. The one being the name of a place and the other of a person would be no obstacle to these accommodating record writers; nor must we flinch at the anachronism of placing one of the disciples of Pythagoras at the building of the Solomonic Temple, when we remember that the same writers make Euclid and Abraham contemporaries. Just so do we find w this „Curious Masson" flourishing at the widely different periods of King Solomon and Charles Martel, a claim not easily explained on historical grounds.

*NAYMUS GRECUS

The curiously puzzling problem of Naymus Grecus which is discussed on page 700 is in a sense a Rosetta Stone for the archeology of early Masonic Manuscripts, therefore the large amount of time devoted to it by Masonic scholars has not been out of proportion. Robert
I. Clegg's penetrating suggestion in that article that Naymus Wrecks was Magna Graecza is respected as one of the reasonable solutions. On page 94 of his History of Freemasonry Mackey refused to commit himself except to reject Krause's theory that Naymus had been Nannon, a Greek scholar of the period of Charles the Bold. Edmund H. Dring contributed to Ars Quatuor Coronatorum, Vol. XVIII., page 178, a treatise in which he brought his great erudition to bear to prove that Naym?˜s Grecus was a corruption of the name Alcuin.

R. F. Gould had proposed the theory that Naymus meant „some one with a Greek name." Wm. E. Upton believed that Grecus was a genuine surname. Wyatt Papworth enumerated eight possible derivations. Howard advocated the theory that a Greek colony in France named Nemausus or Nismes was referred to; and with this W. J. Hughan agreed. Sidney Klein took Naymus Grecus to be an anagram of Simon Grynaeus, a 15th century editor of Euclid. Russell Forbes took Naymus to have been an architect who worked under Charlemagne. Speth and Yarker identified him with Marcus Graecus. (The data immediately above are collected from the discussions appended to Dring's treatise.)

To these may be added yet another suggestion. Jewish scholars who divide the history, religion, and literature of the Jews into the three periods of Eebraic, Israelitish, and Judaic, begin the third period at the time when the Jews enlarged their own culture to include, first, Hellenic culture, with its Greek language and dialects, and (at a somewhat later period) Arabic culture. Mohammed
received most of what little education he possessed from Jewish teachers in his home community, and it is certain that his Allah was his own theological presentation of Moses Jehovah, a pure monotheism; when Mohammedanism swept through the Near East and into North Africa and Spain it carried with it a saturation of Old Testament and Talmudic lore.

During the long period when the regnant culture in North Africa, Egypt, Arabia, the Near East, and some of Greece was an amalgam of Jewish, Hellenic, and Mohammedan elements the word naymus was everywhere in use by it. In Greece a naysus was a law-giver, or teacher, or great scholar. In the Talmud he was a prophet, the term being taken to denote an orator, leader, scholarly reformer, etc. Among Arabs a naymus was a „cryer out," or prophet or teacher;

Mohammed himself was called a naytnus.
Perhaps in that whole culture (of which 80 much infiltrated into Europe from Greece, Sicily, Spain, and from the Crusades) the most famous Greek naymus was Pythagoras; and since he is in the Old Manuscripts connected with Euclid, Naymus Grecus could easily have referred to Pythagoras as the Greel; „Naymus." This is not to suggest that the author of the Old Charges intended Naymus Grecus to be Pythagoras; rather it is to suggest that originally Naymus Grecus had been a title, but that the author of the old Charges took this title to be a name; and it may be that it originally had been a title used of Pythagoras.

*NAZARETH

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

*NEBRASKA

In March, 1854, the region between the Missouri River and the Rocky Mountains was divided by Congress into the Territories of Kansas and Nebraska. The Grand Master of Illinois issued a Dispensation for a Lodge at Bellevue to petitioners who were vouched for by a member of Garden City Lodge, No. 18, and by Lafayette Lodge, No. 18, both of Chicago. The Lodge was chartered as Nebraska Lodge, No. 184, on October 3, 1855. On January 24, 1888, the Lodge moved to Omaha. Three Lodges, namely, Nebraska, No. 184; Giddings, No. 156, and Capital, No. 101, sent representatives to a Convention held on September 23, 1857, at Omaha to organize a Grand Lodge. David Lindley presided and George Armstrong was chosen Secretary. Grand Officers were elected: Brother Robert C. Jordan, Grand Master and Brother George Armstrong, Grand Secretary. The name of Giddings Lodge was changed to Western Star and that of Capital to Capitol. The Lodges were then renumbered as Nebraska, No. 1, at Bellevue; Western Star, No. 2, at Nebraska City, and Capitol, No. 3, at Omaha.
On November 21, 1859, Omaha Chapter, No. 1, was granted a Dispensation by the General Grand King, and on September 8, 1865, when this was reported to the General Grand Chapter, a Charter was i88ued. At a Convention held March 19, 1867, at Plattsmouth, by permission of the Deputy General Grand High Priest, the Grand Chapter of Nebraska was regularly organized.
Officers were elected and installed as follows: Companions Harry P. Deuel and James W. Moore, Grand High Priest and Deputy Grand High Priest; Companion David H. Wheeler, Grand King; Companion Edwin A. Allen, Grand Scribe, and Companions Orsamus
H. Irish and Elbert T. Duke, Grand Treasurer and Grand Secretary. All who helped in the organization of this Grand Chapter were later made Life Members. Nebraska is one of the States which make the Order of High Priesthood an essential qualification to the installation of the High Priest elect.
The Supreme Council of the Southern Jurisdiction, Ancient and Accepted Scottish Rite, granted a Charter for the organization of Omaha Council, No. 1, on July 8, 1867. Delegates from Omaha, No. 1; Alpha, No. 2, and Furnas, No. 3, formed the Grand Council of Nebraska on November 20, 1872. From 1875 to 1886 the Grand Chapter of Royal Arch Masons controlled the Council Degrees in Nebraska, but they again came under the Grand Council on March 9, 1886, and in 1889 the latter became a member of the General Grand Council.
Mount Calvary Commandery, No. 1, was formed at Omaha by Dispensation dated June 16, 1865, and issued by Grand Master Benjamin B. French. It was organized July 24 and chartered September 6.
Representatives of the four Commanderies of the State, Mount Calvary, No. 1; Mount Olivet, No. 2; Mount Carmel, No. 3, and Mount Moriah, No. 4, met in Omaha on December 28, 1871, and established the Grand Commandery of Nebraska.
In 1881 came the beginning of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, in Nebraska. Mount Moriah Lodge of Perfection, No. 1, was chartered January 1; Semper Fidelis Chapter of Rose Croix, No. 1, on January 17; Nebraska Consistory, No. 1, was granted a Charter April 12, 1885, and Saint Andrew's Council of Kadosh, No. 1, on October 22, 1890.

*NEBUCHADNEZZAR

About 630 years before Christ, the Empire and City of Babylon were conquered by Nebuchadnezzar, the King of the Chaldeans, a nomadic race, who, descending from their homes in the Caucasian Mountains, had overwhelmed the countries of Southern Asia.
Nebuchadnezzar was engaged during his whole reign in wars of conquest. Among other nations which fell beneath his victorious arms was Judea, whose King, Jehoiakim, was slain by Nebuchadnezzar, and his son, Jehoichin, ascended the Jewish throne. After a reign of three years, he was deposed by Nebuchadnezzar, and his kingdom given to his uncle, Zedekiah, a monarch distinguished for his vices. Having repeatedly rebelled against the Babylonian king, Nebuchadnezzar repaired to
Jerusalem, and, after a siege of eighteen months, reduced it. The city was leveled with the ground, the Temple pillaged and burned, and the inhabitants carried captive to Babylon. These events are commemorated in the first section of the English and American Royal Arch system.

*NEBUZARADAN

A Captain, or, as we would now call him, a general of Nebuchadnezzar, who commanded the Chaldean army at the siege of Jerusalem, and who executed there orders of his sovereign by the destruction of the city and Temple, and by carrying the Inhabitants, except a few husbandmen, as captives to Babylon.

*NEGRE

The dark skin of Gabriel Mathieu Marconis the elder, a founder of the Rite of Memphis, made him known as the Negre, or Negro.

*NEGRI, BENED

Composer of the song, the Aged Brothers, the words written by Brother J. J. Smith, and sung at Freemasons Hall, London, June 24, 1846, in aid of the Aged Freemasons Home.

*NEHEMIAH

Son of Haehaliah. During the Babylonish captivity, given permission to rebuild the Temple and restore the city, becoming Tirshatha or Governor of Judea and Jerusalem, for twelve years. Literally translated, the Hebrew, Nehemiah, is Consolation af God.

*NEIGHBOR

All the Old Constitutions have the charge that „every Mason shall keep true counsel of Lodge and Chamber" (see Sloane Manuscript, No. 3848). This is enlarged in the Andersonian Charges, of 1722 thus: „You are not to let your family, friends and neighbors know the concerns of the Lodge" (Constitutions, 1723, page 55).

However loquacious a Freemason may be in the natural confidence of neighborhood intercourse, he must be reserved in all that relates to the esoteric concerns of Freemasonry.

*NEGRO LODGES

The subject of Lodges of colored persons. commonly called Negro Lodges, has long been a source of contention in the United States. Dot on account of the color of the members of these Lodges, but because of the supposed illegality of their origin and operation.

Prince Hall and thirteen other negroes were made Freemasons in a Military Lodge in the British Army then at Boston on March 6, 1775. When the Army was withdrawn these negroes applied to the Grand Lodge of England for a Charter and on the 20th of September, 1784 a Charter for a Masters Lodge was granted (although not received until 1787), to Prince Hall and others. all colored men, under the authority of the Grand Lodge of England. The Lodge bore the name of African Lodge No. 459 (later changed to loo. 370). and mas situated in the City of Boston. This Lodge, like many others, had little connection with the Grand Lodge of England for many years. and its registration, like many others, of Lodges still working. was stricken from the rolls of the United Grand Lodge of England when new lists were made in 1813.

African Lodge continued to operate and in 1827 they proclaimed „that with knowledge they possessed of Masonry, and as people of color by themselves, they were, and ought by right to be free and independent of other Lodges." Accordingly on June 18, 1827, they issued a protocol, in which they said: „We publicly declare ourselves free and independent of any Lodge from this day, and we will not be tributary or governed by any Lodge but that of our own." That is their present de facto status.

They soon after assumed the name of the Prince Hall Grand Lodge and issued Charters for the constitution of subordinates, and from it have proceeded the vast majority of the Lodges of colored persons now existing in the United States.

On March 12. 1947 the Grand Lodge of Massachusetts voted „to accept, approve and record" the report of a special committee of Past Grand Masters on this subject which closed its report with these words: „In conclusion your Committee believes that in view of the existing conditions in our country it is advisable for the official and organized activities of white and colored Freemasons to proceed in parallel lines, but organically separate and without mutually embarrassing demands or commitments. However, your Committee believes that within these limitations, informal cooperation and mutual helpfulness between the two groups upon appropriate occasions are desirable. „ This was construed by some United States Grand Jurisdictions as recognition, though not actually so, and recognition of the Grand Lodge of Massachusetts w as withdraw n by some Grand Lodges and threatened by others and in 1949 the Grand Lodge of Massachusetts rescinded this resolution, not because they had changed their attitude. but they said because it seemed inexpedient and this action was taken only for the sake of harmony.

An apparently insurmountable barrier to recognition is the doctrine of exclusive Masonic territorial jurisdiction-only one Grand Lodge in any one state or territory. This rule is confined to the United States and Canada. but is strictly observed and enforced It prohibits invasion of occupied territory by any other Grand Lodge, not alone those of Negro origin and membership.

Since the writing of the article, a number of records of the Revolutionary Period have been discovered which have made it more clear why Negro, or Prince Hall, Masonry is clandestine in each and every American Grand Jurisdiction, and has been for more than a century.

Prince Hall sent a petition for a Charter to the (Modern) Grand Lodge of Masons in 1777; according to Masonic law then in effect he should have submitted his petition to one or the other of the two already longest abolished Provincial Grand Lodges in Massachusetts, because he did not ask for a military warrant. Owing to war conditions, and to the chronic dilatoriness of the Modern Grand Lodge in responding to communications from America, the Charter was not received until 1787; yet during this inchoate period the self-styled African Lodge worked as a Lodge, made Masons, and helped to initiate the formation of other Negro Lodges, all in violation of Grand Lodge lau. The Charter itself became dormant, was rendered null and void, and was erased from the lists by the Grand Lodge of England.

In 1827 a group of Negroes made use of this piece of paper, which had become completely devoid of authority, to set up a new „Grand Lodge," and in which they declared themselves independent of any other Lodge- which declaration was in itself a plain proclamation that in their own eyes they were a clandestine society, and therefore not entitled by either Masonic or civil last to use the name „Masonic." Bodies acting according to the so- called „Prince Hall Constitutions" (which never existed) have continued to be clandestine ever since. In 1930 they had 37 Grand Lodges, with some 750,000 members in some 5,000 to 6,000 Lodges; by 1940, and owing to the depression, the membership had declined to about 500,000.

In 1899 the Grand Lodge of Washington, acting on a Report submitted by William H. Upton, declared its willingness to provide for Negro Lodges if a sufficient number of regularly-made Negro members could be found; but when one after another of the other Grand Lodges withdrew recognition, Washington rescinded its action. (See under PEACE AND HARMONY.) Upton elaborated his Report in book form under the title of Negro Masonry in 1902 the book is now obsolete because, he did not at the time possess complete data because his argument to the effect that Prince Hall and his associates had been regularly made and possessed a legitimate ritual in the beginning is irrele-

vant. Many Lodges have become clandestine in Britain and America after having worked for years as regular Lodges side the cases of Preston's Grand Lodge of England South of the River Kent, and the Lodges under the so-called Wigan Grand Lodge, and the many American Lodges which lost their charters during the Cerneau affair; and because
the whole structure of the argument which Lipton based on his theory of the Modern vs. the Ancient Grand Lodge is invalid.
See Negro Masonry in the United States, by Harold van Buren Voorhis; Henry Emmerson; New York; 1940; 132 pages; complete bibliography; it contains a chapter on Alpha Lodge, No. 116, Newark, N. J., which has all Negro members. (There are Lodges under the Grand Lodge of England with Negro membership.) Official History of Freemasonry among the Colored People in Narth America, by William H. Grimshaw; New York; 1903; 393 pages. Prince Hall and his Followers, by George W. Crawford (a Prince Hall member); New York; 1914; 96 pages. (Like other non-Masons Negro authors find it difficult to understand Masonic data; their statements of fact about actions taken by regular Grand Lodges may be checked against Grand Lodge Proceedings. Negro writers very seldom, for example, have their facts straight about actions taken at different times by the Grand Lodges of Massachusetts and of Washington.)

*NEITH

The Egyptian synonym of the Greek; Athené or Minerva.

*NEKAM

But properly according to the Masoretic pointing, Nakam. A Hebrew word signifying Vengeance, and a significant word in the high Degrees (see vengeance).

*NEKAMAH

Hebrew word, signifying Tengeance, and, like Nakam, a significant word in the advanced Degrees.

*NEMBROTH

A corruption of Nimrod, frequently used in the Old Records

*NEMESIS

According to Hesiod, the daughter of Night, originally the personification of the moral feeling of right and a just fear of criminal actions; in other words, Conscience. A temple was erected to Nemeses at Attica. She w as at times called Adrastea and Rhamnusia, and represented in the earliest days a young virgin like unto Venus; at a later period, as older and holding a helm and wheel. At Rhamnus there was a statue of Nemesis of Parian marble, executed by Phidias. The Festival in Greece held in her honor w as called Nemesia.

*NEOCORUS

A name of the guardian of the Temple.

*NEOPHYTE

Greek , meaning newly planted. In the primitive church. it signified one who had recently abandoned Judaism or Paganism and embraced Christianity; and in the Roman
Church those recently admitted into its communion are still so called. Hence it has also been applied to the young disciple of any art or science. Thus Ben Jonson calls a young actor, at his first entrance „on the boards," a neophyte player. In Freemasonry the newly initiated and uninstructed candidate is sometimes so designated.

*NEOPLATONISM

A philosophical school, estate fished at Alexandria in Egypt, which added to the theosophic theories of Plato many mystical doctrines borrowed from the East. The principal disciples of this school were Philo-Judaeus, Plotinus, Porphvry, Jamblichus, Proclus, and Julian the Apostate. Much of the symbolic teaching of the advanced Degrees Of Freemasonry has been derived from the school of the Neoplatonists, especially from the writings of Jamblichus and Philo-Judaeus.

*NEPHALIA

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

*NE PLUS ULTRA

Latin, meaning Nothing more beyond. The motto adopted for the Degree of Kadosh by its founders, when it was supposed to be the summit of Freemasonry, beyond which there was nothing more to be sought. And, although higher Degrees have been since added, the motto is still retained.

*NERGAL

The Hebrew word in:. The synonym of misfortune and ill- luck. The Hebrew name for Mars; and in astrology the lesser Malefic. The word in Sanskrit is Nrigal.

*NESBIT, WILBUR D

American poet and humorist. Born at Nenia, Ohio, September 16, 1871; died at Chicago, Illinois, August 20, 1927. Received the initiatory Degrees in Evans Lodge No. 524, Evanston, Illinois, where his membership remained until his death. The Degrees of the Ancient and Accepted Scottish Rite were conferred upon him in 1919 at Chicago, and he was honored with the Thirty-third Degree by the Supreme Council, Northern Masonic Jurisdiction, at Pittsburgh, Pennsylvania, on September 15, 1925. Also a member of Medinah Temple, Ancient Arabic Order Nobles of the Mystic Shrine, at Chicago.
Brother Nesbit wrote a number of poems of Masonic significance one of which through his courtesy follows:
I SAT IN LODGE WITH YOU
There is a saying filled with cheer. Which calls a man to fellowship.
It means as much for him to hear As lies within the brother-grip.
Nay, more! It opens wide the way to friendliness sincere and true
There are no strangers when you say to me: mar sat in lodge with you."
When that is said, then I am known; There is no questioning or doubt;
I need not walk my path alone Nor from my fellows be shut out.
These words hold all of brotherhood and help me face the world anew
There's something deep and rich and good in this: „ I sat in lodge with you."
Though in far lands one needs must roam, By sea and shore and hill and plain, Those words bring him a touch of home And lighten tasks that seem in vain

Men's faces are no longer strange, but seem as those he
always knew
When some one brings the joyous change with his: „ I sat
in lodge with you."
So you, my brother, now and then Have often put me in your debt
By showing forth to other men
That you your friends do not forget.
When all the world seems gray and cold and I am weary, worn and blue
Then comes this golden thought I hold-you said: „ I sat in lodge with you."
When to the last great Lodge you fare My prayer is that I may be
One of your friends who wait you there, Intent your smiling face to see.
We, with the warder at the gate, will have a pleasant task to do
We'll call, though you come soon or late: „ Come in ! We sat in lodge with you."

*NETHERLANDS

Speculative Freemasonry was first introduced in the Netherlands by the opening at the Hague, in 1731, of an Occasional Lodge under a Deputation granted by Lord Lovel, Grand Master of England, of which Doctor Desaguliers was Master, for the purpose of conferring the First and Second Degrees on the Dul;e of Lorraine, afterward the Emperor Francis I. He received the Third Degree subsequently in England. But it was not until September 30, 1734, that a regular Lodge was opened by Brother Vincent de la Chapelle, as Grand Master of the United Provinces, who may therefore be regarded as the originator of Freemasonry in the Netherlands. In 1735, this Lodge received a Patent or Deputation from the Grand Lodge of England, John Cornelius Rademaker being appointed Provincial Grand Master, and several Daughter Lodges were established by it. In the same year the States General prohibited all Masonic meetings by an Edict issued November 30, 1735.
The Roman clergy actively persecuted the Freemasons, which seems to have produced a reaction, for in 1737, the magistrates repealed the Edict of Suppression, and forbade the clergy from any interference with the Order,
after which Freemasonry flourished in the United Provinces. The Masonic innovations and controversies that had affected the rest of the Continent never successfully obtruded on the Dutch Freemasons, who practiced with great fidelity the simple Rite of the Grand Lodge of England, although an attempt had been made in 1757 to introduce them. In 1798, the Grand Lodge adopted a Book of Statutes, by which it accepted the three Symbolic Degrees, and referred the four advanced Degrees of the French Rite to a Grand Chapter. In 1816, Prince Frederick attempted a reform in the Degrees, which was, however, only partially successful. The Grand Lodge of the Netherlands, whose Orient is at the Hague, tolerates the advanced Degrees without actually recognizing them. Most of the Lodges confine themselves to the Symbolic Degrees of Saint John's Freemasonry, while a few practice the reformed system of Prince Frederick.

*NETWORK

One of the decorations of the pillars at the porch of the Temple (see Pillars of the Porch).

*NEUFCHATEAU, COUNT FRANÇOIS DE

See Francois de Neufchateau, Le Comte

*NEVADA

On May 15, 1862, Carson Lodge, No. 154, now No. 1, at Carson City was granted a Charter. At a meeting held on January 16, 1865, to consider the formation of a Grand Lodge, six of the eight Lodges in the State were represented. The following day delegates were sent by seven Lodges, namely, Carson, No. 154; Washoe, No.
157; Virginia, No. 162; Silver City, No. 163; Silver Star, No. 165; Escurial, No. 171, and Esmeralda, No. 170.
Lander Lodge, the only remaining one in the State did not appear at the Convention but paid allegiance to the
new Grand Lodge along with the others. A Constitution was adopted, Grand Officers were elected and installed January 17, and the first Annual Grand Communication at Virginia City was held October 1S13, 1865. Ten years later the Grand Lodge lost heavily by fire. In consequence the next regular meeting, at which 92 members and 286 visitors were present, was held on top of Mount Davidson, 7,827 feet high.
A Dispensation was issued by the General Grand High Priest, Companion John L. Lewis, in May, 1863, to Lewis Chapter at Carson City, Nevada. Its Charter was dated September 8, 1865. Companion Lewis granted authority to the four Chapters in the State, namely, Lewis, Virginia, Austin, and White Pine, to take steps to form a Grand Chapter. Three days later Charters were granted to two Chapters which were working under Dispensation.
The early Councils in Nevada were not long-lived owing probably to the fewness of the Companions who started them. The first was Carson Council at Carson City. Its Dispensation was issued on September 3, 1896, by the General Grand Council but was annulled September 24, 1900. Several others were organized but ceased work before long and the first to receive a Charter was Nevada, No. 1, at Goldfield, on September 10, 1912.
The De Witt Clinton Commandery, No. 1, at Virginia was established under a Dispensation from Grand Master Henry L. Palmer, February 4, 1867, and was chartered September 18, 1868. It was duly constituted and officers installed on January 8, 1869. When the Grand Commandery of Nevada was organized on April 15, 1918, there were in existence in the State three subordinate Commanderies, De Witt Clinton, No. 1; Malta, No. 3, and Winnemucca, No. 4. Eureka, No. 2, had ceased work some time before.
In 1901 Charters were granted by the Supreme Council, Southern Jurisdiction, to four bodies of the Ancient and Accepted Scottish Rite at Reno, namely, Nevada Lodge of Perfection, No. 1; Washoe Chapter of Rose Croix, No. 1; Pyramid Council of Kadosh, No. 1, and Reno Consistory, No. 1. The Charters were dated respectively June 28, August 30, December 19, and December 20.

*NE VARIETUR

Latin, meaning Lest it should be changed. These words refer to the Masonic usage of requiring a Brother, when he receives a Certificate from a Lodge, to affix his name, in his own handwriting, in the margin, as a precautionary measure, which enables distant

Brethren, by a comparison of the handwriting, to recognize the true and original owner of the Certificate, and to detect any impostor who may surreptitiously have obtained one.

*NEW BRUNSWICK

New Brunswick was part of Nova Scotia until the year 1786. On August 22, 1792, Solomon s Lodge, No.22, was warranted by the Provincial Grand Lodge at Halifax. It was constituted at St. Anns, now Fredericton, the capital of New Brunswick. When the Dominion of Canada was established in 1867 the question of an Independent Grand Lodge of New Brunswick was discussed and as a result fourteen Lodges opened a Grand Lodge on October 10, 1867. Within four years all the Lodges in the district came under the control of the new Body. Brother Robert T. Clinch, the District Grand Master, was elected Grand Master but declined the office as he was still on the English Registry. Brother B. Lester Peters was then elected and finally installed on January 22, 1868.

Capitular, Cryptic and Templar Freemasonry each have Bodies in the Province.

*NEW CALEDONIA

See Oceanza

*NEWFOUNDLAND

The Ancient Colony of Newfoundland remained without the Confederation of the Canadian Provinces.

Freemasonry in this island dates back to 1746, the first Warrant being granted by the Provincial Grand Lodge at Boston. Brother J. Lane's list gives six Lodges warranted in the eighteenth century. The Grand Lodge of the Ancient, England is credited with four-one in 1774 and three in 1788-and the Grand Lodge of England, Moderns, with two -one each in 1784 and 1785. Nine others were chartered by the United Grand Lodge of England up to 1881, a number still remaining active. Six Lodges were organized under the Scottish Jurisdiction. A District Grand Lodge has been formed.

*NEW HAMPSHIRE

A petition was sent to Henry Price of Boston on February 5, 1735, by six Freemasons at Portsmouth who had been working for some time under Constitutions „both in print and manuscript." No Lodge had up till then been chartered in Portsmouth but they probably possessed a copy of the British Constitutions of 1723 and a set of older laws in manuscript. It is likely that meetings were held by these Brethren even before the establishment of the Grand Lodge in 1717. In 1787 a Convention of delegates from two or more Lodges was called to organize a Grand Lodge but it was not fully established until July 8, 1789. General John Sullivan was elected the first Grand Master and the name chosen for the new body was „The Most Worshipful Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons of the State of New Hampshire."

The General Grand King issued a Warrant to Saint Andrew's Chapter at Hanover on January 27, 1807. The Warrant was confirmed with others on June 7, 1816; at the Convocation of the General Grand Chapter of the United States. On the organization of the Grand Chapter of this State on June 10, 1819, the following officers were elected: Grand High Priest and Deputy Grand High Priest, John Harris and Thomas S. Bowles; Grand King, Henry Hutchinson; Grand Treasurer, John Davenport; Grand Secretary, Thomas W. Colby; Grand Chaplain, Thomas Beede; Grand Marshal, Timothy Kenrick; Grand Stewards, Companions Cady, Baker, Saxton, Pierce, and

Grand Tyler, Jesse Corbett. The Grand Chapter was recognized by the General Grand Chapter at the Convocation held on September 9, 1819.

Tyrian Council of Royal Masters was established by four Brethren on August 5, 1815. It was visited about August 19, 1817, by Companion Jeremy L. Cross who conferred the Degree of Select Master upon several members of the Council. Tyrian, Guardian, Washington and Columbian Councils together formed a Grand Council for the State of New Hampshire on July 9, 1823. From 1835 to 1855, however, the work of the Royal and Select Masters in New Hampshire ceased owing to the Morgan turmoil.

A meeting to organize Trinity Encampment, No. 1, was held at Lebanon in March, 1824. Two other meetings were held on April 8 and 15 and the Charter was received on April 10. During the Morgan excitement the Encampment ceased work but was granted another Charter on September 19, 1853. Sir Henry Fowle on May 27, 1826, granted a Dispensation for a Grand Encampment. A meeting of delegates at Concord on June 13, 1826, elected officers and chose Sir John Harris of Hopkinton as Grand Master. A Constitution was adopted on June 14 and meetings were held regularly until interrupted by the Anti-Masonic movement- on Tuesday, June 12, 1860, delegates from five subordinate Commanderies, namely, De Witt Clinton, Trinity, Mount Horeb, North Star, and St. Paul, were present at a meeting to reorganize the Grand Commandery. A Warrant of Dispensation was granted on July 19 and, on August 22, 1860, in the presence of Benjamin B. French, Grand Master of the Grand Encampment, officers were duly elected and installed.

Two Charters were issued to the Ineffable Lodge of Perfection at Portsmouth, one on January 31, 1842, which was destroyed by fire in 1865, and a second on May 19, 1866. A second body of the Ancient and Accepted Scottish Rite, the Grand Council of Princes of Jerusalem at Portsmouth, was chartered June 25, 1845. On June 4, 1864, Charters were granted to the Saint George Chapter of Rose Croix and the Edward A. Raymond Consistory at Nashua.

*NEW JERSEY

The first Provincial Grand Master in America, Daniel Coxe, lived in the State of New Jersey but did not, it is believed, exercise his Masonic powers there. On May 13,1761, A Warrant was granted by George Harrison, Provincial Grand Master of the Province of New York to Freemasons in the Town of Newark. The first meeting place of this body, the Saint John's Lodge, No. 1, of which the Minutes are preserved even yet, was the Rising Sun Tavern. It met afterwards at the houses of the members. William Tukey was named in the Charter as the first Master and under his direction the Lodge flourished. Washington's birthday was always observed as a festival and when the General's Headquarters were located at Morristown in 1779, numerous military Lodges were organized. A Convention of Master Masons was held on December 18, 1786, to consider the establishment of a Grand Lodge for New Jersey. A Constitution was adopted on April 2, 1787.

In the Proceedings of the General Grand Chapter for

June 6, 1816, there is mention of a Warrant granted to Washington Chapter, Newark, May 26, 1813. The General Grand High Priest was reported to have granted permission for the formation of a Grand Chapter but, owing to the fact that there was only one regularly chartered Chapter subordinate to the General Grand Chapter in New Jersey, it was declared impossible. Not until February 13, 1857, was the Grand Chapter of New Jersey established by Newark Chapter, No. 2; Hiram, No. 4, and Boudinot, No. 5. The Grand Council of Pennsylvania chartered New Brunswick Council, No. 12, on June 23, 1860. This Council wag later known as Scott Council, No. 1. New Brunswick, No. 12; Eane, No. 11; Gebal, No. 14, the three Councils in New Jersey, all chartered by the Grand Council of Pennsylvania, began work for the formation of a Grand Council of New Jersey. A Convention was held at New Brunswick November 26, 1860, when Nathan O. Benjamin, Grand Master of the Grand Council of New York, was elected to preside and Joseph H. Hough, Deputy Master of Gebal Council,
became Secretary. The Grand Council u then opened in Ample Form.
Hugh de Payens Commandery, No. 1, at Jersey City was granted a Dispensation March 12, 1858, and a Charter September 16, the following year. It was duly constituted on November 25, 1859. The Grand Commandery was constituted on February 14, 1860, with three subordinate Commanderies, Hugh de Payens, No. 1; Saint Bernard, No. 2, and Helena, No. 3. In 1863 the Ancient and Accepted Scottish Rite was first established at Trenton when the Mercer Lodge of Perfection was chartered, May 23, 1863. The Mercer Council of Princes of Jerusalem and the Trenton Chapter of Rose Croix were both established at Trenton by Charters dated May 19, 1866, and June 26 1868, respectively. On May 16, 1867, the New Jersey Consistory at Jersey City was granted a Charter. These bodies are under the Supreme Council, Northern Masonic Jurisdiction.

*NEW MEXICO

During the Mexican War Freemasonry was brought into the district by military Lodges attached to Regiments stationed there. Among these Lodges were Missouri, No. 86, and Hardin, No. 87, but both were closed with the end of the Mexican War. The Territory was then established and the Grand Lodge of Missouri issued a Charter for Montezuma Lodge, No. 109, the first Lodge to be organized in the new political division. It was duly instituted on August 22, 1851. A Convention was held at Santa Fe, August 6, 1877, for the purpose of making arrangements to establish a Grand Lodge. Simon B. Newcomb presided and A. Z. Huggins acted as Secretary. Representatives of four Lodges, namely, Aztec, No. 108; Chapman, No. 95; Montezuma, No. 109, and Union, No.480, were appointed to be present, but when the meeting took place those from the last named failed to attend. The next day William W. Griffin was elected Grand Master and David J. Miller, Grand Secretary.
The following Chapters were organized under Dispensation and received Charters: Santa Fe, No. 1, Santa Fe, December 11. 1865, September 18, 1868; Silver City, No. 2, Silver City, February 22, 1876, August 24, 1877; Las Vegas, No. 3, Las Vegas, March 10, 1881,
August 15, 1883; Rio Grande, No. 4, Albuquerque,
January 12, 1882, August 15, 1883; Deming, No. 5,
Deming, February 28, 1885, October 1, 1886; Raton, No. 6, Raton, no Dispensation, July 23, 1891; Columbia, No. 7, Roswell, January 24! 1894, August 24, 1894, and
Socorru, No. 8, Socorro, October 1, 1896, October 13, 1897. The Grand Chapter was organized October 3, 1898, and W. H. Seamon was elected Grand High Priest and A. A. Keen, Grand Secretary.
Deming Council, No. 1, was granted a Dispensation May 11, 1887, by the General Grand Council. Its Charter was issued November 19, 1889, but was annulled November 4, 1909. Hiram Council, No. 1, at Albuquerque, organized under a Dispensation, January 19, 1920, was granted a Charter from the General Grand Council on September 9, 1924. Zuni Council, at Gallup, was organized by Dispensation, April 3, 1922, and Santa Fe Council at Santa Fe, April 19, 1922, a Council of that name under Dispensation at Santa Fe, May 1, 1895, surrendered its Dispensation on November 38, 1899.
A Commanlery organized in New Mexico as Santa Fe, No. 1, was granted a Dispensation May 31, 1869.A Charter was issued September 21,1871. When the Grand Commandery was instituted on August 21,]901, there were six subordinate Commanderies in existence, Santa Fe, No. 1; Las Vegas, No. 2; Pilgrim, No.3; McGrorty, No. 4; Aztec, No. 5, and Rio Hondo, No. 6 on August 29 Malta, No. 7, was established at Silver City.
A Lodge of Perfection, the first body of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, to be organized in New Mexico, was granted a Charter as Santa Fe, No. 1, on April 8, 1886. On October 20, 1909, three more bodies of the Ancient and Accepted Scottish Rite were chartered, namely, Aztlan Chapter of prose Croix, No. 1 Coronado Council of Kadosh, No. 1, and New Mexico Consistory, No. 1.

*NEW SOUTH WALES

A state of the Commonwealth of Australia, in the southeast portion of the island continent. Freemasonry owed its introduction to this State to the Social and Military Virtues Lodge, No. 227 (Ireland), which, attached to the 46th Foot in 1752, was at work in Sydney in 1816. Following on this, other Lodges, with a fixed abode, were opened under Irish Warrants, the first of which was Australian Social Lodge, No. 260, opened in 1820.
The Grand Lodge of England chartered a Lodge entirely for Australians, Australia, No. 820, in 1828. In 1839 England appointed a Provincial Grand Master and Scotland and Ireland followed suit in 1855 and 1858 respectively.
Representatives of twelve Scottish and Irish Lodges met on December 3, 1877, and organized the Grand Lodge of New South Wales. A body had however existed for some years which had also called itself the Grand Lodge of New South Wales but its proceedings had been highly irregular and when the new Grand Lodge was formed it accepted a Lodge Warrant from the new authority. The latter however was itself refused recognition by the Grand Lodges of the British Isles owing to there being seventy-three other Lodges in the district over which the few had no right to annex authority. On September 1, 1888, a Grand Lodge of West South Wales was opened which was duly sanctioned by other Grand Lodges and the existing dissension was thus ended.

*NEW TEMPLARS

An Order of five Degrees instituted in France in the early part of the nineteenth century. The Degrees

were termed
-Initiati; Intimi Initiati; Adepti; Orientales Adepti; and Magnae aquilae nigrae sancti Johannes Apostoli Adepti.

*NEWTON, SIR ISAAC

Was Sir Isaac Newton a Mason? The question lies in the same case as that about Samuel Johnson (which see).

There is in Cambridge an Isaac Newton Lodge, No. 859, but the fact does not prove Newton a Mason any more than the existence (at various times) of some three Shakespeare Lodges proves that Shakespeare was a Mason. There are, however, presuppositions in favor of his membership. Dr. J. T. Desaguliers was one of Newtons closest friends, so close that Newton stood godfather to Dr. Desaguliers' daughter; and Dr.

Desaguliers at the time was the master builder of the new Grand Lodge system of Speculative Freemasonry. The Royal Society was the apple of Newton's eye. Newton in turn was the leader, inspiration, and glory of the Royal Society; and the membership of the Royal Society was so wholly Masonic that six or ten of its members were in the same Lodge at the same time; the Society's club shared its rooms with a Lodge; furthermore, a few of the Lodges acted as extension centers for the Society at a time when it was not yet popularly recognized and was the butt of much newspaper ridicule, so that it meant not a little for Royal Society members to be able to deliver scientific lectures (even on mechanics) to Lodges. Newton was therefore in a Masonic circle. Also, one of the few of his papers published posthumously was an attempt to work out the dimensions of Solomon's Temple. He had his formula for gravitation held up for twenty y ears because he had forgotten that a French mile and an English mile were not the same length. His calculations on the Temple were held up even longer, forever in fact, because he found that four different cubits were in use as units of measure in Solomon's time, and he could nowhere discover which one had been used; nevertheless this interest in Solomon's Temple is significant. As against these presuppositions in favor of his having been a Mason stand two facts: no record of his membership has been found; Sir Isaac himself w as „not a clubbable man."

*NEW YORK

The first Provincial Grand Master from 1730, Colonel Daniel Coxe, did not take any active steps towards the exercise of his new office. Captain Richard Riggs, however, who succeeded him on November 15, 1737! arrived in New York on May 21, 1738. The Provincial Grand Lodge was then organized and the first mention of Freemasonry in New York which occurs in the New York Gazette of January 22, 1739, is thought to refer to this body.

The fourth Provincial Grand Master was the most active in organizing Lodges Temple and Saint Fohn's were both alive in 1758 and the latter, the Charter of which was dated 1751, was probably constituted first. On September 5, 1781, the Atholl Grand Lodge authorized the constitution of a Provincial Grand Lodge of New York with the Rev. William Walter as Provincial Grand Master. Nine Lodges united in its formation, but Lodges constituted by the Moderns were excluded, and some years elapsed before it was thought advisable to allow them to participate. In 1787 the Grand Lodge declared illegal all Lodges in the State not under its own control.

The Royal Arch Degree was probably worked under the Lodge Charters at first. It is thought that Washington Chapter began life with the Provincial Grand Lodge, warranted in 1781, but as its records were destroyed by fire the facts about its early history are unknown. Five Chapters, namely, Hudson, Temple, Horeb, Hibernian and Montgomery, constituted on March 14, 1798, a Deputy Grand Chapter for the State of New York, subordinate to the Grand Chapter of the United States. Companion De Witt Clinton was then elected Deputy Grand High Priest. Brother Clinton also served as Grand Master of the Grand Encampment of New York, Grand Master of Knights Templar of the United States and for fourteen years was Grand Master of the Grand Lodge of his State, being furthermore United States Senator, Mayor of New York City, and later was elected Governor of New York. He did not hesitate to publicly defend Freemasonry when many in public office were too fearful to be fair, or were even maliciously antagonistic. As Governor he was prompt, judicial and thorough with the problems raised by the Morgan mystery, and also wrote these sterling convictions to show his personal Masonic sentiments:

„I know that Free Masonry, properly understood, and faithfully attended to, is friendly to religion, morality, liberty and good government; and I shall never shrink under any state of excitement, or any extent of misapprehension, from bearing testimony in favor of the purity of an Institution which can boast of a Washington and a Franklin and a Lafayette as distinguished members, which inculcates no principles and authorizes no acts that are not in perfect accordance with good morals, civil liberty and entire obedience to the government and the laws." On January 10, 1799, the Grand Chapter to the Northern States assumed the name, as it already had the status, of a General Grand body and the Deputy Grand Chapters omitted the word Deputy from their titles.

Columbia Grand Council, No. 1, was opened at a meeting in Saint John's Hall on September 2, 1810. It was probably a self-constituted body. On January 18, 1823, it was resolved to form a Grand Council of Royal and Select Masters and at a Convention held a week later Companion Lownds was chosen Most Illustrious Royal Grand Master.

In 1860 this Grand Council united with another organized May 7, 1854, by representatives of Washington, Pennell and Oriental Councils. A list of members of Morton's Encampment, probably the first in the State, appeared in 1796. Reference to a procession including Knights Templar in the Independent Journal of New York, December 28, 1785, suggests that the Encampment was at work years before 1796. Of those established about the beginning of the nineteenth century, Temple Commandery, No. 2, seems to be the oldest. A meeting was held on January 2, 1814, of the leading Knights Templar in the State Assuming the necessary authority, they chose officers for a Grand Encampment and on June 18, 1814, this body was established with De Witt Clinton as Grand Master. June 21, 1816, the General Grand Encampment of the United States was organized at New York. Ineffable Lodge of Perfection and Grand Council of Princes of Jerusalem were chartered at Albany on December 20, 1767. Some years elapsed and on August 6, 1806, the Chapter of Rose Croix of New

York City and the Consistory of New York City were

both constituted.

*NEW ZEALAND

A dominion consisting of a group of islands in the Pacific Ocean about one thousand miles to the southeast of Australia. Less than 100 years after the standing of the first European in this country a French Lodge, Franqaise Primitive ntipodienne, the Antipodes meaning the opposite side of the earth, was chartered at Akaroa on August 9, 1843. The second and third were founded by the Grand Lodges of Ireland and England respectively in 1844 and 1845.

After 1862 the progress of the Craft gained impetus and many more Lodges sprang up. Between 1860 and 1875 fifty-four Lodges in all were warranted. On April 99, 1890, the Grand Lodge of New Zealand was established by those Lodges which desired independence. The others have continued their allegiance to their original Grand Lodges but have always maintained a friendly attitude towards the Grand Lodge of New Zealand.

At the time of the writing of the concise account of Freemasonry in New Zealand on page 707 the oldest know n Lodge record was dated 1843. In Centennial History of the New Zealand Pacific Lodge, Aro. It by R.

C. G. Weston (published by the Lodge in 1942) evidence is given of a Lodge at mork in 1842.

*NICARAGUA

A republic of Central America, between the Caribbean Sea and the Pacific Ocean. The Lodge of Regularity, No. 300, was granted a Charter by the Grand Lodge of England at Black River in 1763, but its name was removed from the register at the Union of 1813. Lodges were opened also at Greyto an by authority of the Grand Lodge of Scotland.

About 1762 a Provincial Grand Master, Brother Thomas

51. Perkins, was appointed by Lord Aberdour and this authority was later extended to cover America.

Brother Street states in 1922' report to the Grand Lodge of Alabaman „The Grand Lodge of Nicaragua has its seat at Managua but we have been able to learn nothing of its history or present activities."

*NICK

From the Danish word, Nikken. The spirit of the waters, an enemy of man, the devil, or in the vulgate, Old Nick.

*NICOLAI, CHRLSTOPH FRIEDRICH

Christopher Frederick Nicolai, author of a very interesting essay on the origin of the Society of Freemasons, was a bookseller of Berlin, and one of the most distinguished of the German savants of that Augustan age of German literature in which he lived. He was born at Berlin on the 18th of March, 1733, and died in the same city on the 8th of January, 1811. He was the editor of and an industrious contributor to, two German periodicals of high literary character, a learned writer on various subjects of science and philosophy, and the intimate friend of Leasing, whose works he edited, and of the illustrious Mendelssohn. In 1782-3, he published a work with the following title: Versuch über die Beschuldigungen welche dem Tempelherrnorden gemacht worden und über dessen Geheimniss; nebst einem Anhange über das Entstehen der Freimaurergegeselschaft that is, An Essay on the accusations made against the Order of Knight's Templar and their mystery; troth an Appendix on the origin of the Fraternity of Freemasons. In this work Nicola advanced his peculiar theory on the origin of Freemasonry, which is substantially as follows:

Lord Bacon, taking certain hints from the writings of Andrea, the founder of Rosicrucianism and his English disciple, Fludd, on the subject of the regeneration of the

world, proposed to accomplish the same object, but by a different and entirely opposite method. For, whereas, they explained everything esoterically, Bacon's plan was to abolish all distinction between the esoteric and the exoteric and to demonstrate everything by proofs from nature. This idea he first promulgated in his Instauratio Magna, but afterward more fully developed in his New Atlantis. In this latter world he introduced his beautiful apologue. abounding in Masonic ideas, in which he described the unknown island of Bensalem, where a king had built a large edifice, called after himself, Solomon's House. Charles I, it is said, had been much attracted by this idea, and had intended to found something of the kind upon the plan of Solomon's Temple, but the occurrence of the Civil War prevented the execution of the project.

The idea lay for some time dormant, but was subsequently revived, in 1646, by Wallis, Wilkins, and several other learned men, who established the Royal Society for the purpose of carrying out Bacon's plan of communicating to the world scientific and philosophic eat truths. About the same time another society was formed by other learned men, who sought to arrive at truth by the investigations of alchemy and astrology. To this society such men as Ashmole and Lily were attached, and they resolved to construct a House of Solomon in the island of Bensalem, where they might communicate their instructions by means of secret symbols. To cover their mysterious designs, they got themselves admitted into the Masons Company, and held their meetings at Masons Hall, in Masons Alley, Basinghall Street. As Freemen of London, they took the name of Freemasons, and naturally adopted the Masonic implements as symbols.

Although this association, like the Royal Society, sought, but by a different method, to inculcate the principles of natural science and philosophy, it subsequently took a political direction. Most of its members were strongly opposed to the puritanism of the dominant party and were in favor of the royal cause, and hence their meetings, ostensibly held for the purpose of scientific investigation, were really used to conceal their secret political efforts to restore the exiled house of Stuart. From

this society, which subsequently underwent a decadence, sprang the revival in 1717, which culminated in the establishment of the Grand Lodge of England.

Such was the theory of Nicola. Few will be found at the present day to concur in all his views, yet none can refuse to award to him the praise of independence of opinion, originality of thought, and an entire avoidance of the beaten paths of hearsay testimony and unsupported tradition. His results may be rejected, but his method of attaining them must be commended.

*NICOTIATES, ORDER OF

or the Order of the Priseurs. As smoker, meaning a smoker of tobacco, so priseur means taker-a taker of snuff. A secret Order mentioned by Clavel, teaching the doctrines of Pythagoras From a strictly historical

point of view the Society seems to have had its rise about the year 1817, but its traditional history carries one back to the closing years of the fifth century, and the persecution under Emperor Justinian, instigated by his wife, Theodora. In so far as can be gathered, Cachire de Beaurepaire, A. Meallet-Esline and Etienne Francois Bazot seemed to have been the original members or founders of the Society. Brother R. E. Wallace James was of the opinion, derived from various circumstances, although he had as then no actual evidence sufficient to verify the belief, that to Bazot should be contributed this honor.
The Society lasted only for some sixteen years. The last meeting of which we can find any trace was a banquet which was held in June, 1833. During these sixteen years, however, the Priseurs gathered to the membership the bulk of the most famous Masonic characters of the time resident in Paris. Among the first to join was J. M. Ragon, who was admitted a member on June 1, 1817, at which time, though the Society had only been a few months in existence, the membership numbered twenty-five. Andre Joseph Etienne Le Rouge was admitted at the following meeting, held upon January 21, 1818, and on his being appointed Secretary, he became the ruling spirit of the Society. In short, the
Priseurs were apparently a very select little coterie of Parisian Masons who met together, over their pipes and cigars, to discuss the various subjects connected more or less with Freemasonry (see Transactions, Quatuor Coronati Lodge, volume xxviiu, 1915).

*NIGERIA

The Grand Lodges in the British Isles are responsible for the introduction of Freemasonry into Nigeria, a territory of West Africa. The English Grand Lodge controls five Lodges at Lagos and one each at Calabar, Ebute Metta, Kaduna, Onitsha, Fort Harcourt, Warri and Zaria; Ireland one at Calabar, and Scotland has two at Lagos and one at Calabar.

*NIGHT

Lodges, almost universally, all over the world, meet, except on special occasions, at night. In some large cities, as New York, Chicago, Cleveland, Lodges have been established of Brethren whose occupations prevent their assemblage at other than the daytime, hence these are usually called Daylight Lodges. In this selection of the hours of night and darkness for initiation, the usual coincidence will be found between the ceremonies of Freemasonry and those of the Ancient Mysteries, showing their derivation from common origin. Justin says that at Eleusis, Triptolemus invented the art of sowing corn, and that, in honor of this invention, the nights were consecrated to initiation. The application is, however, rather abstruse.
In the Bacchae of Euripides (Act in, line 485), that author introduces the god Bacchus, the supposed inventor of the Dionysian Mysteries, as replying to the question of King Pentheus in the following words:
Pentheus. By night or day, these sacred rites perform'st thou?
Bacchus. Mostly by night, for venerable is darkness;
In all the other Mysteries the same reason was assigned for nocturnal celebrations, since night and darkness have something solemn and August in them which is disposed to fill the mind with sacred awe. Hence black, as an emblem of darkness and night, was considered as the color appropriate to the mysteria. In the Masteries of Hindustan, the candidate for initiation, having been duly prepared by previous purification, was led at the dead of night to the gloomy cavern, in which the mystic rites were performed. The same period of darkness was adopted for the celebration of the Mysteries of Mithras, in Persia Among the Druids of Britain and Gaul, the principal annual initiation commenced at low twelve, or midnight of the eve of May-Day. In short, it is indisputable that the initiations in all the Ancient Mysteries were nocturnal in their character.
The reason given by the ancients for this selection of night as the time for initiation, is equally applicable to the system of Freemasonry. „Darkness," says Brother Oliver, „was an emblem of death, and death was a prelude to resurrection. It will be at once seen, therefore, in what manner the doctrine of the resurrection was inculcated and exemplified in these remarkable institutions." Death and the resurrection were the doctrines taught in the Ancient Mysteries;
and night and darkness were necessary to add to the sacred awe and reverence which these doctrines ought always to inspire in the rational and contemplative mind. The same doctrines form the very groundwork of Freemasonry; and as the Master Mason, to use the language of Hutchinson, „represents a man saved from the grave of iniquity and raised to the faith of salvation," darkness and night are the appropriate accompaniments to the solemn ceremonies which demonstrate this profession.

*NIHONGI

Japanese, meaning Chronicles of Fisons The companion of the Rojiki; the two works together forming the doctrinal and historic basis of Sintonism. The Japanese adherents of Sinsyn are termed Sintus, or Sintoos, who worship the gods, the chief of which is Ten-sio-dai-yin. The Nihongi was composed about 720 A.D., with the evident design of giving a Chinese coloring to the subject-matter of the Kojiki, upon which it is founded.

*NILE

There is a tradition in the old Masonic Records that the inundations of the River Nile, in Egypt, continually destroying the perishable landmarks by which one man could distinguish his possessions from those of another, Euclid instructed the people in the art of geometry, by which they might measure their lands; and then taught them to bound them with walls and ditches, BO that after an inundation each man could identify his own boundaries. The tradition is given in the Cooke Manuscript (lines 455-72) thus: „Euclyde was one of the first founders of Geometry, and he gave hit name, for in his time there was a water in that lond of Egypt that is called Nilo, and hit florid so ferre into the londe that men myght not dwelle therein. Then this worthi clerke Enclide taught hem to malre grete wallys and diches to holde owt the watyr, and he by Gemetria mesured the londe and departyd hit in divers parties, and made every man to close his own part with walles and dishes." This legend of the origin of the art of geometry was borrowed by the old Operative Masons from the Origines of Saint Isidore of Seville, where a similar story is told.

*NIL NISI CLAVIS DEEST

Latin, and meaning Nothing buff the key is wanting A motto or dence often attached to the Double Trian-

gle of Royal Arch Masonry It is inscribed on the Royal Arch badge or jewel of the Grand Chapter of Scotland, the other - devices being a Double Triangle and a Triple Tau.

*NIMROD

The Legend of the Craft in the Old Constitutions refers to Nimrod as one of the founders Of Freemasonry. Thus in the York Manuscript. No. 1, we read: ‚At ye makeing of ye Toure of Babell there was Masonrie first much esteemed of, and the King of Babilon yt was called Nimrod was A Mason himself and loved well Masons." And the Cooke Manuscript thus repeats the story: ‚And this same Nembroth began the towre of babilon and he taught to his werkemen the craft of Masonrie, and he had with him many Masons more than forty thousand. And he loved and cherished them well" (see line 343). The idea no doubt sprang out of the Scriptural teaching that Nimrod was the architect of many cities; a statement not so well expressed in the authorized version, as it is in the improved one of Bochart, which says: „From that land Nimrod went forth to Asshur, and builded Nineveh, and Rehoboth city, and Calah and Resen between Nineveh and Calah, that is the great city."

*NINE

If the number three was celebrated among the ancient sages, that of three times three had no less celebrity; because, according to them, each of the three elements which constitute our bodies is ternary: the water containing earth and fire; the earth containing igneous and aqueous particles; and the fire being tempered by globules of water and terrestrial corpuscles which serve to feed it. No one of the three elements being entirely separated from the others, all material beings composed of these three elements, whereof each is triple, may be designated by the figurative number of three times three, which has become the symbol of all formations of bodies. Hence the name of ninth envelop given to matter. Every material extension, every circular line, has for its representative sign the number nine among the Pythagoreans, who had observed the property which this
number possesses of reproducing itself incessantly and entire in every multiplication; thus offering to the mind a very striking emblem of matter, which is incessantly composed before our eyes, after having undergone a thousand decompositions.
The number nine was consecrated to the Spheres and the Muses. It is the sign of every circumference; because a circle or 360 degrees is equal to nine, that is to say, 3+6+0=9. Nevertheless, the ancients regarded this number with a sort of terror; they considered it a bad presage; as the symbol of versatility, of change, and the emblem of the frailty of human affairs. Wherefore they avoided all numbers where nine appears, and chiefly 81, the produce of nine multiplied by itself, and the addition whereof, 8+1, again presents the number nine. As the figure of the number six was the symbol of the terrestrial globe, animated by a Divine Spirit, the figure of the number nine symbolized the earth, under the influence of the Evil Principle; and thence the terror it inspired.
Nevertheless, according to the Cabalists, the character nine symbolizes the generative egg, or the image of a little globular being, from whose lower side seems to flow its spirit of life. The Ennead, signifying an aggregate of nine thongs or persons, is the first square of unequal numbers. Every one is aware of the singular properties of the number nine, which, multiplied by itself or any other number whatever, gives a result whose final sum is always nine, or always divisible by nine. Nine multiplied by each of the ordinary numbers, produces an arithmetical progression, each member whereof, composed of two figures, presents a remarkable fact; for example:
1 . 2 . 3 . 4 . 5 . 6 . 7 . 8 . 9 . 10
9 . 18 . 27 . 36 . 45 . 54 . 63 . 72 . 81 . 90
The first line of figures gives the regular series, from 1 to
10. The second reproduces this line doubly; first ascending from the first figure of 18, and then returning from the second figure of 81. In Freemasonry, nine derives its value from its being the product of three multiplied into itself, and consequently in Masonic language the number nine is always denoted by the expression three times three. For a similar reason, 27, which is 3 times 9, and 81, which is 9 times 9, are esteemed ax sacred numbers in the advanced Degrees.

*NINEVEH

The capital of the ancient Kingdom of Assyria, and built by Nimrod. The traditions of its greatness and the magnificence of its buildings were familiar to the Arabs, the Greeks, and the Romans. The modern discoveries of Rich, of Botta, and other explorers, have thrown much light upon its ancient condition, and have shown that it was the seat of much architectural splendor and of a profoundly symbolical religion, which had something of the characteristics of the Mithraic worship. In the mythical relations of the did Constitutions, which make up the Legend of the Craft, it is spoken of as the ancient birthplace of Freemasonry, where Nimrod, who was its builder, and „was a Mason and loved well the Craft," employed 60,000 Masons to build it, and gave them a charge „that they should be true," and this, says the HarZeian Manuscript, No. 198, was the first time that any Mason had any change of Craft.

*NINE WORTHIEST

Also known as the Nine Excellent Masters, Freemasons selected from Brethren. each representing a Lodge in London and Westminster. Nine Brethren were elected every year by the Grand Chapter to visit the Lodges and report to the Grand Chapter or to the Right Worshipful Deputy Grand Master in order to preserve the uniformity of the work in England. Appointment of the Body occurred in 1792 and it was abolished in 1813. A special medal was used by these nine members, being surrendered to the successors every year The medal, recalled by the Grand Chapter in 1817 on one side represented Freemasons at work and on the reverse side showed an incident in the Arch legend.

*NINUS GRAECUS

See Nalymus Grecus

*NISAN

The seventh month of the Hebrew civil year, and corresponding to the months of March and April, commencing with the new moon of the former.

*NINE SISTERS, LODGED OF THE

A famous Masonic Body at Paris, France, La Loge des Neufs Soeurs, whose request for formal organi-

zation same before the Grand Orient on March 11, 1776. The name, Nine Sisters, refers to the Muses, the classic nine goddesses presiding over the arts and sciences; their names, their departments, and their characteristic attributes being as follows: Calliope, epic poetry bearing wax tablet and pencil; Clio, history, with B scroll; Erato, erotic poetry, with a small Iyre; Euterpe, lyric poetry, bearing a double Hute; Melpomene, tragedy, with tragic mask and ivy wreath; Polyhymnia, or Polymnia, sacred hymns, veiled and in an attitude of thought; Terpsichore, choral song and the dance, with a lyre; Thalia, comedy, with comic mask and ivy wreath, and Urania, astronomy, carrying the celestial globe.

This truly remarkable Lodge had many noted members and it exhibited some curious features. For instance, the tendency that has cropped up here and there to some small extent to demur at any taking of an oath in the conferring of a Degree was long ago considered by this Lodge and it decided adversely to the practice. Among the leading Brethren of the Lodge was Benjamin Franklin, the second Worshipful Master, who during his term of office, two years, had undoubtedly a part of consequence in the organization mainly by the members of his Lodge of the Apollonian Society, called after the fabled originator and protector of civil order, the founder of cities and legislatures.

The President of this organization was Antoine Court de Gebelin, who was Secretary of the Lodge in 1779. IIe was a member of several learned societies and the author of a comprehensive work planned to extend over thirty volumes, of which he published nine, entitled the Primitive World Analyzed and Comas pared with the Modern World. This enterprise gave him such a reputation that he became the Royal Censor, although a Protestant. In 1780, some months before the formation of the Apollonian Society, the French Academy having the disposal for the first time of the prize founded by Count de Valbelle awarded it to Court de Gebelin as having produced the most meritorious and most useful work.

This writer having an encyclopedic knowledge was an extremely zealous Freemason. Before the foundation of the Lodge of Nine Sisters he was a member of another Lodge at Paris, that of the Ami6 Reunis, Reunited Friends. He had been one of the principal founders of the Rite of the Philalethes or Seeders of Truth which played an important part in the Freemasonry of the period and which extended its influence even beyond French territory. In 1777 he gave in a series of seven lectures a course on the Allegories most resembling the Masonic Grades where he had for hearers the most distinguished Freemasons of Paris.

The Apollonian Society was organized November 17, 1780, and from the literary program of its first meeting we can easily understand the nature of its activities. The institution begun under its guidance was said to be „Particularly consecrated to encourage the progress of the several sciences relating to the arts and to commerce." It had two objects. The first was to offer to scientists, professional or amateur, laboratories for their experiments. The second was of teaching the use of machines and of demonstrating their application for the making of all things necessary to life. The program included a course in physics and chemistry, serving as an introduction to the arts and trades in which was made known the natural history of the materials there used; a course in experimental physics and mathematics which could be especially applied to the mechanic arts; a course in the manufacturing of fabrics, of dyes and so on; a course in anatomy showing its utility in sculpture and in
painting, together with the knowledge of physiology necessary to the art student; a course in the English language and another in Italian. This was afterwards extended to include Spanish and other tongues.

While a charge was made to defray expense, yet some provision was arranged for free training. The institution received upon its opening the favor of the learned societies and responded with establishing new courses in mathematics, astronomy, electricity and so forth. The name of the school became the Lycee, the Lyceum, named after the great institution of learning opened at Athens by Aristotle. It went through the Revolutionary period without being obliged to close its doors and for sixty years this institution of the higher education continued the ideas with which it was begun by the Freemasons of the Lodge of the Nine Sisters. A long list of notable men of France attended. We are told that it „developed in French society a taste for the higher studies. It contributed largely to the expansion of new ideas and to make known scientific discoveries. It stimulated public education. „ we have mentioned what was done by the Lodge for training along educational lines but there is a similar chapter in what its members did for the protection of the innocent unjustly accused and for the reform of the penal laws.

The active membership of Benjamin Franklin in this Lodge raises an interesting question relative to the influence this distinguished Freemason may have exerted regarding the attitude of French Lodges in particular toward community problems. Franklin was the founder of the club in Pennsylvania called the Junto, a sort of small debating body in which the members educated one another by discussion.

This was popularly known as the Leather Apron Caleb, a suggestive title, by the way, and the rules drawn up by Franklin require that every member in his turn should submit one or more questions on any point of morals, politics, or natural philosophy for general discussion and once in three months produce and read an essay of his own writing on any subject he pleased. What we know of this particular organization and its interest in sociology is well worth study in connection with what is here recorded
of the Lodge of the Nine Sisters at Paris. The history of the Lodge of the Nine Sisters was written by Louis Amiable, lawyer, once Mayor of the Fifth District of Paris, Councillor of the Court of Appeals, Grand Orator of the Grand College and formerly Member of the Council of the Grand Orient of France. He died suddenly at Aix, January 23, 1897, only the day following the writing of the last few pages of his book. As is pathetically said on the flyleaf, „The work is published without having been submitted to the corrections of the author."

Brother Amiable's book, Une Loge Maçonnique d'Avard 1789, has the charm and „go" of an alluring novel full of remarkable incidents and striking people-better, indeed, than any novel could be, because the adventures are historical and the actors are real. The wonderful book sketches with almost breathless sweep the electrically charged zone of the French Revolution. For Freemasonry in France, like the progress of the Craft in American Colonial days, was a school of patriotism.

Freemasonry of the French and American Revolution

was neither watery nor apologetic. In truth it was a home and a laboratory for the cleansing fluid that acidly tried men's souls, that assayed the pure gold from the dross and sent the refined product out into the world to hang together or hang separately in the sacred cause of freedom. Says Brother Amiable: Freemasonry was incontestably one of the factors of the great changes which were produced in North America and in France, not by means of some kind of international conspiracy, as has been pretended so childishly but in the elaboration of ideas, in rendering public opinion clearer, wiser and stronger, fashioning the men in the fray and whose action was decisive. Of all the Masonic Lodges who exerted that influence in our country (France) the best known, or perhaps I had better say, the least unknown today, is that which received Voltaire some weeks before his death. Brother Amiable is justly proud of the membership of the Lodge, the most famous men of the time. Violtaire, the great writer; Lalande, the astronomer; Benjamin Franklin, who followed Lalande as Borshipful Master; Paul Jones was a member; and there is a long list of titled men, counts and marquises; eminent lawyers, as de Seze, who defended the King, Louis XVI,
before the Convention; groups of literary leaders, Delille, Chamfort, Lernierre, and Florian, of the French Academy; painters of international fame as Vernet and Greuze; the great sculptor Houdon; musicians, as Precinni and Delayrac; while there was also a group of the Revolutionist Party chiefs, Sieves, Bailly, Petion, Rabaut- Saint-Etienne, Brissot, Cerutti, Foucroy, Camille Desmoulins and Danton.
The clergy themselves had furnished the Nine Sisters with a notable array. Two churchmen took part in the first grouping of founder members. On the day, when Voltaire was received, the Lodge contained no less than thirteen priests of religion. One of these, untiring in his zeal, took part in the work. Four others who came later into the Lodge sat as members of the great Revolutionary Assemblies.
Brother Amiable tells us that twelve members had their seats in the National Institute, some occupying the highest positions; thus Francois de Neufchateau was president of the Senate Conservatory;
Fontanes, president of the Legislative Body; Lacepe, Grand Chancellor of the Legion of Honor; while Moreau de Saint Mery-Worshipful Master in 1805 was Councillor of State. Brother Amiable discusses Masonic service:
In 1780 the Lodge in community service doubled herself, in some sort, by the foundation of the Apollonian Society, called afterwards the Museum and then the Lyceum of Paris, from whence was drawn the origin of that development of the higher public education in our country, France. Again, by Deputy and Pastorate, the Lodge reinforced, directed, and caused to triumph the great movement of opinion for the reform of the penal laws, which had a satisfactory beginning in the Royal Declaration of May, 1888, and which prompted the reformatory decrees of the Constitution. Pages are given by Brother Amiable to the civil, literary, artistic, and scientific activities of the members. The standard of qualification was lofty and exacting, jealously cherished and enforced. He gives some extracts he makes from the Lodge records. For instance,
The truly instructed Freemason, truly imbued with his duties, is a man free from reproach and from remorse. He possesses, without dependence on philosophy, the most sublime precepts of morality. He will be just because he is benevolent and unselfish. None near to him are strangers, and he will be himself neither strange nor aloof nor indifferent to any. All men will be his brothers, whatever may be their opinions or whatever may be their country. Lastly he will be a faithful subject, a zealous citizen, submissive to law and conservation, subordinate to the duties of society by principle.
There is also in the same Document a survey of the Lodge position: The Lodge of the Nine Sisters, in making the Masonic virtues the base and support of its institution, believes to have joined there the culture of the sciences, of letters and of the arts. This is but reclaiming their true origin. The arts have had, like Freemasonry, the unobtrusive advantage of bringing men together. It was to the sounds of the harp and voice of Orpheus that the savages of Thracia abandoned their caves. These were the fine arts that sweetened the customs of the nations; they are the preservers even to this day of the graciousness of manners. Let us labor then with zeal, with perseverance, to fill the double purpose of our institution. Because the base constantly upholds the structure, let us decorate it, but let not the new ornaments ever had the dignity of its ancient architecture. The character of the Lodge was well exhibited in the following rule adopted by it:
The talents that the Lodge of the Nine Sisters exact of a candidate, in order that he may justify the name he bears, comprises the sciences and the liberal arts, to the end that any and all subjects proposed to him ought to be dowered by whatsoever talent, be it of the nature of the arts or of the sciences as the case may be, and that he has already given a public and sufficient proof of possessing this talent,
Note that the candidate must be publicly known as a talented man, This rule was not only carried out in regard to the candidates, but was also in effect for affiliates.
Nevertheless, the rigor of the rule was not absolute. On occasion it was judiciously relaxed. The Lodge, we are told, did not wish to deprive itself of the element of
strength that could be brought in by the co-operation of that considerable group of persons who had not already given public and sufficient proof of possessing some particular talent. Therefore the following qualifying rule was in effect:
There may be exceptions to the rule only when the candidates are distinguished by their rank or by the honorable positions they occupy.
As a consequence of the character of the Lodge we find the following requirement: All candidates for initiation must be proposed or a member of the Lodge. His application and the precise description are announced to all the Brethren by the Secretary. Three members of a Committee are named to inform themselves of his life, his morals, and of his talents, and upon these things they shall make report by word of mouth or in writing. On this report there is taken a vote by ballot, and three black balls suffice for rejection of the candidate. If the first ballot is favorable, the candidate is simply authorized to ask in writing (by a letter, not by filling out a blank) for his initiation. His request should be brought into the Lodge by the proposer. On the receipt of that request the discussion is reopened and he is subjected to a new ballot. The candidate is only accepted on the following basis: The proposer and the members of the

Investigating Commits tee are the responsible agents. If, after the initiation, there shad be learned, relative to the new Brother, such things as cause the Lodge to regret his admission and thereupon to east him out of its bosom, the proposer will be deprived of entrance to the Temple for five months and the members of the Committee for three months.

We read from page 12 of La Dismerie's Memoirs quoted by Brother Amiable:

It was necessary to give proofs of a regular and sustained conduct, of a docile character, of a sociable humor. All measures that human prudence might suggest were employed by us to anticipate and avoid in this regard every kind of oversight.

Freemasons desiring to affiliate with the Lodge were subjected to a like examination by an Investigating Committee. A ballot was taken in every case and three black balls were sufficient to reject the applications. A visit by a Freemason had critical supervision. The visitor was only introduced after showing a letter of summons signed by the Secretary and addressed to him with mention of the Brother who had caused the invitation to be issued. Officers of the governing Bodies of the Grand Orient itself were only exempt from this rule that aimed at giving the Lodge all the privacy of a home.

In all that concerned the solemn engagement taken by the new Brethren at their initiation, the philosophical spirit of the Lodge manifested itself by a remarkable innovation. Hitherto that pledge was invested with an oath. In the same way it was accompanied by an imprecation against perjury. The Brethren of the Nine Sisters held that the promise of a free and honest man should be sufficient among upright folk. It was therefore regularly by a rule decided that the candidate at initiation having submitted his proofs that the request for admission called for. and having the right hand placed on the heart, shall make a pledge of which here are the obligations: Of never saying, writing, or doing anything in the Lodge against religion, against morality, or against the state.

Of being always ready to fly to the relief of humanity.

Of never disclosing the secrets that are confided to him Of observing inviolably the Statutes and By-Laws of the Lodge of the Nine Sisters.

Of making every endeavor to contribute co-operatively to the glory and prosperity of the Lodge.

From the Lodge By-Laws adopted in 1781 the Grand Orient took over the innovation, amplifying the formula and putting therein certain other obligations. But, after the Revolution, they reinserted the oath and the imprecation against perjury, though a recent revision (th s was written by Brother Amiable in 189S7) caused these to disappear.

The Lodge had twenty-five officers, exclusive of the two substitutes to fill the positions of absentees. There were three Orators. This is explained by Brother Amiable „by reason of the importance of their use in such a Lodge." There were two Directors of Concerts: The first of these two officials, in 1778, is Dalavrae who

figured with the qualification of Guard of the Eing Dalavrac, aged twenty-five years, yet unknown to the general public, but who became one of the most fertile and most popular of composers in the style of Comic Opera.

These officers were all elected annually in May. Three qualifications were necessary: He must be a contributing member, have been at least a year holding membership in the Lodge counting from the day he took his obligation, and has been present at five Grand Assemblies in the course of the year prey ceding the election.

Independently of the reunions of Committees pertaining to administration, there was every month a General Reunion or Grand Assembly followed by a banquet, except in September and October which are the two months of vacation. The meeting preceding the banquet is devoted to a concert and to specimens of workmanship, that is to say, of literary productions. Three of these reunions are more important than the others, of sueh were the two Festivals of Saint John in summer and in winter, corresponding to the two solstices, and to that reunion of May 9 in honor of the renewal of the hIason'c year. This last comprised particularly an exposition of works of art produced by, and of choice specimens of music composed by, brethren of the Lodge.

At each ord nary Grand Assembly one of the Orators took the floor and spoke eulogistically of some great man no longer among the living. The Worshipful Master, the Senior Warden, the Archiviste (Keeper of Documents) and one of the Experts (an officer having somewhat similar functions to oar Senior Deacon) ought also at predetermined dates to produce pieces of architecture. (The French expression for a Freemason's service done in the spirit of craftsmanship and exhibiting the result of h's special talent.)

At every Festival of Saint John, three Brothers, so designed at the preceding Festival, are to pronounce respectively, one a eulogy upon a great man of the past; another, an example of eloquence- the third, a specimen of versification. Moreover, a closing discourse shall be given by one of the Orators at the Grand Assembly of August 9, preceding the vacation period- and a like

address will be offered at the reopening on November 21. All these are outside the pieces of architecture presented by the newly admitted Brethren, and of such as all the Brethren are at liberty to produce. It is difficult to imagine a greater intellectual activity. Sever did a society of learned men make greater showing. He shall see later by the testimony that is in our possession relative to certain members of the Lodge, that the performance responded fully to the above program. Two items in the regulations merit also to be specially mentioned.

The one instituted a foundation at twelve hundred pounds for new editions of works by members of the Lodge which shall be judged worthy, and which shall relate to the objects cherished by the dine Sisters, to sciences, to literature, to the fine arts, music, painting, engraving, etc. Brine Commissioners were named for each occasion by the Lodge to judge upon the merits of the respective works. They acted not, as is often done elsewhere, by making a mere investment, but made a liberal advance payment, to give some leeway in view of future requirements. The Lodge supervised the edition in a manner to bring it up to date, fresh and timely, and two issues of the work were issued before the Brother to whom they had made the advance was able to lay claim upon any profits.

Not less remarkable is the injunction coming among those referring to financial benefactions an injunction which imposes the special duty of assistance to those Brethren who are lawyers, physicians, and surgeons. the obligation of giving their advice gratis in consultation to all those who are recommended to them by

the Lodge.
But there is more than that involved. The solemn obligation they have contracted „to fly to the relief of humanity" implied that every Craftsman of the Lodge of the Nine Sisters was devoted to the succor of victims of injustice, at a time when great iniquities were so frequently committed, the duty of imitating, as far as is possible, the noble example shown by Voltaire. Such an engagement could not remain a dead letter in the Lodge which counted among its members the most celebrated legal advocate of the period, Elie de Beaumont, with
whom the patriarch of Ferney was himself associated in the defense of Calas and of Serven.
The text of the By-laws provided in the case where one of the Brethren should have been charged with the defense of the innocent unjustly accused, and where any state of affairs rendered such papers necessary to the justification of the person under attack, the lawyer Brother should be provided with an allowance up to a total of one hundred pounds toward the printing and publishing of the statements in question. Not so much was it the amount allowed, as will here be seen, but the prompting to an act of devotion. Moreover, some time later, when Deputy undertook the memorable struggle to save the three innocent persons condemned to death by the Parliament of Paris. he spent much more than three hundred pounds for the printing of the arguments that tore them away from the executioner.
Essays given to the Lodge were rehearsed later before other notable gatherings. The eulogy upon Louis IX by a member, the Abb d'E;spagnac, was later heard before the French Academy in solemn session. In fact, the prize of the Academy, August 12, 1777, was awarded to the Abbe Remy, later one of the three Orators in 1778, for a repetition of a Lodge address. La Dixmerie says, however:
The taste for addresses is not the only thing about our meetings. Everything that concerns literature, the sciences, the arts, the morals, is there heard, welcomed, and encouraged. The same author shows that from the very beginning the Lodge had made all sorts of gifts to the indigent. Every year they remitted, to the principal of a College of Paris, a generous sum to be distributed amongst students, „the least fortunate and the most meritorious." The Lodge also provided education and food for three poor children, and when these arrived at the proper age, the Lodge placed them in an apprenticeship and paid the price of their being taught the mastery of a business. Every Lodge Festival was the occasion of generous collections for charity. The ecclesiastics of the Lodge were of liberal tendencies.
Remy wrote eloquently but irreverently of the Council of Trent. Brother Amiable says: „To see the clergy censured
by a priest is never common. Of course it is true that this priest was a Freemason. That he was in turn censured by the theologians was natural." We are told by Bachaumont: „But the clerical power was humbled, the clamor of the clergy was impotent to obtain from the Government the suppression of the printed work."
Another extract from the Memoirs Secrets of Bachaumont tells that the Lodge decided on September 10, 1777, to give thanks by a solemn church service for the recovery from a very serious illness of the Duke de Chartres, then the Grand Master of France.
Father Cordier, a very ardent and very zealous Brother, presented the subject for deliberation in the Lodge of the Nine Sisters, and the vote being unanimous for carrying the plan into execution, it was arranged that on the next Wednesday, the 17th of the month, there should be chanted a Mass and a Te Deum in music at the Church of the Cordeliers as an act of grace for the happy event. There will be admission tickets. separate entrance will be provided for the ladies and gentlemen and those only may be admitted who have the signs of recognition.
As Henri Martin points out in his History of France (page 397): „The reception of Voltaire among the Freemasons was an episode deserving of memorial.
Their secret was but his, ‚Humanity and Toleration.'"
There is an echoing expression in the verses credited to Brother La Dixmeurie: „At the name of our Illustrious Brother, today all Freemasons triumph. If he receives from us the light, the world had it from him."
On April 7, 1778, in the morning, was the initiation. Some two hundred and fifty were present, Lalande, the famous scientist, presided. We are told that „the elite of Freemasonry was present."
Father Cordier, declaring that he presented Voltaire for their initiation, observed that an assembly as literary as it was Masonic, ought to be flattered by witnessing the most celebrated Frenchman being desirous of admission among them. He hoped that they would have a kindly regard for the great age and feeble health of the illustrious neophyte.
Voltaire was born November 21, 1694, and there fore at his initiation was in his eighty-fourth year. The dodge taking that request under consideration decided at once to dispense with the greater part of the ordinary proofs, that he should not be placed blind folded between the columns but that only a black curtain should hide the East until a convenient season.
A commission of nine members was appointed by the Worshipful Master to receive and prepare the candidate; this was headed by the Count Stragonoff and the Candidate was introduced by the Chevalier de Villars, the aged author leaning on the arms of Benjamin Franklin afterwards Master of the Lodge and at that time Minister Plenipotentiary of the United States) and Court de Gebelin. Questions on philosophy and morals were propounded to Voltaire by the Worshipful Master and were answered in a manner that compelled those present in several instances to manifest their admiration.
He himself was strongly impressed and all the more so when the curtain being suddenly removed he saw the East brilliantly illuminated and the illustrious men seated there. He was conducted to the Worshipful Master, where he took an obligation, after which he was constituted an Apprentice and received the signs, words and grips of this Degree. During this time the musicians, under the direction of the celebrated violinist, Caproni, executed ia brilliant style the first part of the third symphony of Guenin. Then Larive of the Comedie Franeaise placed upon the initiate's head a crown of laurel.
We give a few extracts from the address by the Worshipful Master to Voltaire, who was seated „by an unusual distinction in the East."
Very dear Brother, the era most flattering for this Lodge will be henceforth marked by the day of your admission. It brings an Apollo to the Lodge of the Nine Sisters. She finds in him a friend of humanity who reunites all the titles of glory that she is able to desire for the ornamentation of Freemasonry. A

King (Frederick the Great of Prussia), of whom you have long been the friend, and who is known as the Illustrios Protector of our Order, had inspired in you the taste for entering it; but it was to your own country that you reserved the satisfaction of initiating you to our mysteries.

After having received the applause and the cheers of the nation, after having seen its enthusiasm and its raptures, You come to receive, in the Temple of friendship, of virtue and of letters, a crown less brilliant but equally solacing to the heart and the soul. The emulation that your presence undoubtedly will spread and enforce, giving a new luster and a new activity to our Lodge, will renown to the profit of the poor she solaces, of the studies she encourages and of all the good she ceases not to do. What citizen has so well served as you the nation in the illumination of duty and of true interests, in rendering fanaticism odious and superstition ridiculous, in recalling good taste to its true principles history to its real purpose the laws to their chief integrity.

We Brethren promise to come to the succor of our friends; but you have been the creator of a multitude who adore you and who give a voice to your good deeds. You have raised a Temple to the Eternal; but that which we value even more, we have seen near this Temple and asylum, a refuge for men outlawed but useful, that a blind zeal had repelled. Thus, my dear Brother, you were a Freemason before that time when vou formally received that designation, and you were fulfilling Masonic duties before you had taken the obligation between our hands. The square that we bear is the symbol of the rectitude of our actions; the apron represents a life of labor and of useful actingly, the white gloves express candor, innocence, and the purity of our actions; the trowel serves to cover up the defects of the Brethren; all these are relating to benevolence and love of humanity and consequently, only expressing the qualities that distinguish you. We are but able to unite you with us and of receiving you with the tribute of our admiration and of our recognition.

There followed several addresses in prose and verse by members, and a response by Voltaire. Court de Gebelin presented a copy of his new book, the Primitiue World, and he read that part of it concerning the ancient mysteries of Eleusis. During the course of the proceedings, Monnet, Painter to the King, made a sketch from life for a portrait of Voltaire.

Voltaire became very ill about the middle of May and on the thirtieth sank into an unconscious condition, dying during the night. Preparations for a suitable memorial meeting of the Lodge were arranged for November 98, 1778. The correspondence of Bachaumont shows how impressive and elaborate were the plans for this occasion, and incidentally he mentions the fact that Doctor Franklin had inherited the apron of Voltaire.

Franklin acted as a Warden at this time. Of the ceremony we need not go further than to say it was a remarkable display of esteem and affection framed in a setting of rare splendor and charm. At the close there was the usual offering taken by the Lodge for poor students distinguished in their studies at the University. A further donation was proposed by the Abbe Cordier de Saint- Firmin of five hundred pounds, French, to be deposited with a notary for the apprenticeship to a trade of the first poor infant born after a certain time in the Parish of Saint Sulspice. Several Brethren offered to contribute to this fund (see Voltaire, also Franklin).

*NOACHIDAE

The descendants of Noah. A term applied to Freemasons on the theory, derived from the Legend of the Craft, that Noah was the father and founder of the Masonic system of theology. Henee the Freemasons claim to be his descendants, because in times past they preserved the pure principles of his religion amid the corruptions of surrounding faiths. Doctor Anderson first used the word in this sense in the second edition of the Book of Constitutions: „A Mason is obliged by his tenure to observe the moral law as a true Noachida." But he was not the inventor of the term, for it occurs in a letter sent by the Grand Lodge of England to the Grand Lodge of Calcutta in 1735, which letter is preserved among the Rawlinson Manuscript in the Bodleian Library, Oxford (see Transactions, Quatuor Coronati Lodge, volume xi, page 35).

*NOACHITE, OR PRUSSIAN ENIGHT

The French expression is Noachite ou Chevalier Prussien. There are two uses of the title.

l. The Twenty-first Degree of the Ancient and Accepted Scottish Rite. The history as well as the character of this Degree is a verv singular one. It is totally unconnected with the series of Masonie Degrees which are founded upon the Temple of Solomon, and is traced to the Tower of Babel. Henee the Prussian Knights call themselves Nonwhites, or Disciples of Noah, while they designate all other Freemasons as Hiramites, or Disciples of Hiram. The early French Rituals state that the Degree was translated in 1757 from the German by M. de Beraye, Knight of Eloquence in the Lodge of the Count Saint Gelaire, Inspector-General of Prussian Lodges in France. Lenning gives no credit to this statement, but admits that the origin of the Degree must be attributed to the wear above named. The destruction of the Tower of Babel constitutes the legend of the Degree, whose mythical founder is said to have been Peleg, the chief builder of that edifice. A singular regulation is that there shall be no artificial light in the Lodge-room, and that the meetings shall be held on the night of the full noon of each month. The Degree was adopted by the Council of Emperors of the East and West, and in that way became subsequently a part of the system of the Ancient and Accepted Scottish Rite. But it is misplaced in any series of Degrees supposed to emanate from the Solo monic Temple. It is, as an unfitting link, an unsightly interruption of the chain of legendary symbolism substituting Noah for Solomon, and Peleg for Hiram Abif. The Supreme Council for the Southern Jurisdiction abandoned the original ritual and made the Degree a representation of the Vehmgericht or Westphalian Franc Judges. But this by no means relieves the Degree of the objection of Masonic incompatibility That it was ever adopted into the Masonic system is only to be attributed to the passion for advanced Degrees which prevailed in France in the middle of the eighteenth century.

In the modern work the meetings are called Grand Chapters. The officers are a Lieutenant Commander, two Wardens, an Orator, Treasurer, Secretary, Master of Ceremonies, Warder, and Standard-Bearer. The apron is yellow, inscribed with an arm holding a sword and the Egyptian figure of silence. The order is black, and the jewel a full moon or a triangle traver-

sed bv an arrow. In the original instructions there is a coat of arms belonging to the Degree, which is thus emblazoned, to use the language of heraldry: Party perfuse; in chief, Azure, send of stars, or a full moon, advent in base, sable, an equilateral triangle! having an arrow suspended from its upper point, barb downward, or. Of these quaint terms we may say that party per fess, means divided by a horizontal band across the shield, some means strewn or scattered, or and ardent mean the colors of gold and silver respectively. The legend of the Degree describes the travels of Peleg from Babel to the north of Europe, and ends with the following narrative: „In trenching the rubbish of the salt- mines of Prussia was found in 553 A.D. at a depth of fifteen cubits, the appearance of a triangular building in which was a column of white marble, on which was written in Hebrew the whole history of the Noachites. At the side of this column was a tomb of freestone on which was a piece of agate inscribed with the following epitaph: ‚Here rest the ashes of Peleg, our Grand Architect of the tower of Babel. The Almighty had pity on him because he became humble.'" This legend, although wholly untenable on historic grounds, is not absolutely puerile.

The dispersion of the human race in the time of Peleg had always been a topic of discussion among the learned. I ong dissertations had been written to show that all the nations of the world, even America, had been peopled by the three sons of Noah and their descendants. The object of the legend seems, then, to have been to impress the idea of the thorough dispersion. The fundamental idea of the Degree is, under the symbol of Peleg, to teach the crime of assumption and the virtue of humility. 2. The Degree was also adopted into the Rite of Mizraim, where it is the Thirty- fifth.

*NOACHITE, SOVEREIGN

The French title is Noachite Souverain. A Degree contained in the nomenclature of Fustier.

*NOACHITES

The same as Noachidae, which see.

*NOACHITES, FRENCH ORDER OF

See Napoleonic Freemasonry

*NOAH

In all the old Masonic manuscript Constitutions that are extant, Noah and the Flood play an important part in the Legend of the Craft. Hence, as the Masonic system became developed, the Patriareh was looked upon as what was called a Patron of Freemasonry. This connection of Noah with the rnystic history of the Order was rendered still closer with the influence of many symbols borrowed from the Arkite Worship, one of the most predominant of the ancient faiths. So intimately were incorporated the legends of Noah with the legends of Freemasonry t hat Freemasons began, at length, to be called, and are still called, Noachidae, or the descendants of Noah a term first applied by Doctor Anderson, and very frequently used at a much later day.

It is necessary, therefore, that every scholar who desires to investigate the legendary symbolism of Freemasonry should make himself acquainted with the Noachic myths upon which much of it is founded. Doctor Oliver, it is true, accepted them all with a childlike faith; but it is not likely that the skeptical inquirers of the present day will attribute to them any character of authenticity. Yet they are interesting, because they show us the growth of legends out of symbols, and they are instructive because they are for the most part symbolic. The Legend of the

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

The first Masonic myth referring to Noah that presents itself is one which tells us that, while he was piously engaged in the task of exhorting his contemporaries to repentance, his attention had often been directed to the pillars which Enoch had erected on Mount Moriah. By diligent search he at length detected the entrance to the subterranean vault, and, on pursuing his inquiries, discovered the Stone of Foundation, although he was unable to comprehend the mystical characters there deposited. Leaving these, therefore, where he had found them, he simply took away the Stone of Foundation on which they had been deposited, and placed it in the Ark as a convenient altar.

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

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

After forty days, when Noah opened the window of the Ark that he might learn if the waters had subsided, he despatched a raven, which, returning, gave hun no satisfactory information. He then sent forth a Dove three several timed at an interval of seven days between each excursion. The first time, the Dove Ending no resting- place, quickly returned; the second time she came back in the evening, bringing in her mouth an olive-leaf, which

showed that the waters must have sufficiently abated to have exposed the tops of the trees; but on the third departure, the dry land being entirely uncovered, she returned no more. In the Arkite Rites, which arose after the dispersion of Babel, the Dove was always considered as a sacred bird, in commemoration of its having been the first discoverer of land. Its name, which in Hebrew ie zonah, was given to one of the earliest nations of the earth; and, as the emblem of peace and good fortune, it became the Bird of Venus. Modern Freemasons have commemorated the messenger of Noah in the honorary Degree of Orb and Dove, which is sometimes conferred on Royal Arch Masons. On the 27th day of the second month, equivalent to the 12th of November, in the year of the world 1657, Noah, with his family, left the ark. It was exactly one year of 365 days, or just one revolution of the sun, that the Patriarch was enclosed in the Ark. This was not unobserved by the descendants of Noah, and hence, in consequence of Enoch's life of 365 days, and Noah's residence in the Ark for the same apparently

mystic period, the Noachites confounded the worship of the solar orb with the idolatrous adoration which they paid to the Patriarchs who were saved from the Deluge. They were led to this, too, from an additional reason, that Noah, as the restorer of the human race, seemed, in some sort, to be a type of the regenerating powers of the sun.

So important an event as the Deluge, must have produced a most impressive effect upon the religious dogmas and rites of the nations which succeeded it. Consequently, we shall find some allusion to it in the annals of every people and some memorial of the principal circumstances connected with it, in their religious observances. At first, it is to be supposed that a veneration for the character of the second parent of the human race must have been long preserved by his descendants.

Nor would they have been unmindful of the proper reverence due to that sacred vessel-sacred in their eyes-which had preserved their great progenitor from the fury of the waters. „They would long cherish," says Alwood (Literary Antiquities of Greece, page 182), „the memory of those worthies who were rescued from the common lot of utter ruin; they would call to mind, with an extravagance of admiration, the means adopted for their preservation; they would adore the wisdom which contrived, and the goodness which prompted to, the execution of such a plan." So pious a feeling would exist, and be circumscribed within its proper limits of reverential gratitude, while the legends of the Deluge continued to be preserved in their purity, and while the Divine preserver of Noah was remembered as the one god of his posterity. But when, by the confusion and dispersion at Babel, the true teachings of Enoch and Noah were lost, and idolatry or polytheism was substituted for the ancient faith, then Noah became a god, worshiped under different names in different countries, and the Ark was transformed into the Temple of the Deity. Eence arose those peculiar systems of initiations which, known under the name of the Arkite Rites, formed a part of the worship of the ancient world, and traces of which are to be found in almost all the old systems of religion.

It was in the six hundredth year of his age, that Noah, with his family, was released from the Ark. Grateful for his preservation, he erected an altar and prepared a sacrifice of thank-offeringa to the Deity. A Masonic tradition says, that for this purpose he made use of that Stone of Foundation which he had discovered in the subterranean vault of Enoch, and which he had carried with him into the Ark. It was at this time that God made his Covenant with Noah, and promised him that the earth should never again be destroyed by a flood. Here, too, he received those commandments for the government of himself and his posterity which have been called „the seven precepts of the Noachidae."

It is to be supposed that Noah and his immediate descendants continued to live for many years in the neighborhood of the mountain upon which the Ark had been thrown by the subsidence of the waters. There is indeed no evidence that the Patriarch ever removed from it. In the nine hundred and fiftieth year of his age he died, and, according to the tradition of the Orientalists, was buried in the land of Mesopotamia. During that period of his life which was subsequent to the Deluge, he continued to instruct his children in the great truths of religion. Hence, Freemasons are sometimes called Pvoachidae, or the sons of Noah, to designate them, in a peculiar manner, as the preservers of the sacred deposit of Masonic truth bequeathed to them by their great ancestor; and circumstances intimately connected with the transactions of the immediate descendants of the Patriarch are recorded in a Degree which has been adopted by the Ancient and Accepted Scottish Rite under the name of Patriarch Noachite.

The primitive teachings of the Patriarch, which were simple but comprehensive, continued to be preserved in the line of the Patriarchs and the Prophets to the days of Solomon, but were soon lost to the other descendants of Noah, by a circumstance to which we must now refer.

After the death of Noah, his sons removed from the region of Mount Ararat, where, until then, they had resided, and „traveling from the East, found a plain in the land of Shinar, and dwelt there." Here they commenced the building of a lofty tower.

This act seems to have been displeasing to God, for in consequence of it, He confounded their language so that one could not understand what another said; the result of which was that they separated and dispersed over the face of the earth in search of different dwelling-places.

With the 106s of the original language, the great truths which that language had conveyed, disappeared from their minds. The worship of the one true God was abandoned. A multitude of deities began to be adored. Idolatry took the place of pure theism. And then arose the Arkite Rites, or the worship of Noah and the Ark, Sabaism, or the adoration of the stars, and other superstitious observances, in all of which, however, the Priesthood, by their Mysteries or initiations into a kind of Spurious Freemasonry, preserved, among a multitude of errors, some faint allusions to the truth. and retained just so much light as to make their „darkness visible." Such are the Noachic traditions of Freemasonry, which, though if considered as materials of history, would be worth but little, yet have furnished valuable sources of symbolism, and in that way are full of wise instruction.

*NOAH

The writer of the Cooke MS. (1410/1450 A.D.) had before him an original which may have been written about 1350

A.D. The author of that original frankly acknowledges that many of his historical statements are taken from „the polycronicon," a sort of universal history, or omnium gatherum, in which were collected scraps and fragments of lore of many kinds, especially about the remote past, and without any attempt to distinguish genuine history from myths, legends, tales, fables. It was from such a polycilronicon that the writer of the Cooke original drew the story of Noah and the Deluge which the Cooke condenses into a paragraph beginning at line 290. According to the old tale thus taken from the polychronicon men knew that God would destroy the world out of vengeance, either by fire or by water; therefore in order to save them from destruction, men wrote the secrets of the Arts and Sciences on two „pilers of stone." When the vengeance came, it turned out to be by water as Noah had expected, and for 365 days he and his family lived in the Ark. With him mere his three sons, Shem, Ham, and Japheth, and their wives. Many years afterwards, the „cronyelere telleth," the two pillars were found; Pythagoras found one, and Hermes the other.

The old Charges (Masonic MS, Old Constitutions, etc., they also were called) which served as a charter for the first permanent Lodges of the Freemasons were held in great reverence; in them was this story of Noah and the pillars, and it is from this source, it is reasonable to believe, that pillar and column symbolism came to be used in Speculative Masonry; and since the use of the Arts and Sciences traced directly back to Noah's sons who recovered their use after the Deluge, practitioners of them were sometimes called „Sons of Noah."

The first, or 1723, edition of the Book of Constitutions of the Mother Grand Lodge touches but lightly on the story of Noah, but in the second, or 1738. edition the whole account is changed, the Arl; itself is described as having been a Masonic masterpiece, and Noah and his three sons are described as „four Grand officers." „And it came to pass as they journeyed from the East of the plains of Mount Ararat, where the Ark rested toward the West,

they found a plain in the land of Shinar, and dwelt there as Noachidae, or Sons of Noah . . ." In a footnote the author explains the word: „The Srst name of Masons, according to some old traditions."

What those „old traditions" were nobody knows because there is no evidence that Operative Freemasons called themselves by that name. But it was in some use prior to 1738, for in 1734 Lord Weyrnouth ordered a letter to be sent to the Prov. Grand Master at Calcutta in which this curious statement was included: „Providence has fixed your Lodge near those learn'd Indians that affect to be called Noachidae, the strict observance of his Precepts taught in those Parts by the Disciples of the great Zoroastres, the learned Archimagus of Bactria, a Grand Master of the Magians, whose religion is much preserved in India (which we have no concern about), and also many of the Rituals of the Ancient Fraternity used in his time, perhaps more than they are sensible of themselves. Sow if it was consistent with your other Business, to discover in those parts the Remains of Old Masonry and transmit them to us, we would be all thankful ...." (A. Q. C. XI, p. 35.)

If ever „Noachidae" was in use as a name for Masons it could not have been extensive, because the word (an ugly hybrid) is almost never met with in early Lodge Alinutes or Histories; it is probable that such small use of it as is encountered in American Lodges in the first half of the Nineteenth Century (it is now wholly obsolete) was directly owing to the popularity here of the writings of the Rev. George Oliver u ho never hesitated to give to fancies out of his own mind the same weight as the verdict records of history

There mere two reasons for the place of Noah and his sons in Masonic thought and traditions. It is obvious that the writer of the Cooke MS-or rather, the author of the original of w hich the Cooke is a copy -had an historical problem to solve: if the Deluge destroyed everything how were the Arts and Sciences, Geometry especially, preserved and recorded?

The story of the pillars and of the use made of them by Noah's sons, which, as was seen, he found ready--made

in a polychronicon, was his solution. Second, the story of the sons of Noah had a point to it of value for Masons who sought to make clear to their own minds the religious foundations of the Craft. If Masonry w as geometry and architecture it is as old as the world; if it existed in Stoah's time it existed before Christianity, or Judaism either; and yet it now works in Christian lands; how could a „Christian" society have a pre-Christian origin? The answer was that under the separate religions is a ground, or fundament, or matrix of a universal religion which consists of a belief in God and Brotherhood among men, and righteousness. Oliver himself gives one of the clearest expressions of this idea in a paragraph of his in A Dictionary of Symbolical Masonry (New York; 1855; p. 190): „NOACHIDAE, Sons of Noah; the first name of Freemasons; whence we may observe that believing the world u as framed by one supreme God, and is governed by him; and loving and worshiping him; and honoring our parents; and loving our neighbor as ourselves; and being merciful even to brute beasts, is the oldest of all religions."

Not all the versions of the Old Charges contain the Noah story in the same form; the Graham MS. version which has so many details peculiar to itself, and is really an Old Catechism more than a version of the Old Charges, gives the Noah story in a different form and reads in it a different lesson; and it has the lost secrets discovered after the death of Noah rather than after the death of Niram. In his Ahiman Rezon, or Book of Constitutions, writing as Grand Secretary for the Ancient Grand lodge of 1751, Laurence Dermott ridicules the whole story; but it is only as history that he ridicules it, not as symbolism, because (to judge by such written remains of it as have survived) the Ancient Ritual connected the Great Pillars with the two „pillars" in the Cooke MS. Also, in both Ancient and Modern symbolism and in the Royal Arch, the Ark is used as an emblem. (This identification of the Ark with Noah's Ark may be a mistake on the part of Eighteenth Century Ritualists, because before 1717 Operative Gilds kept their papers in a „coffin"- which later reappears under the name „casket," „the Lodge," and „ark.")

Notes. In a medal struck by Henry Steel Lodge, No. 12, of Winchester, Va., on or about 1809, the emblems on the obverse side include not only the Ark, but also a Dove- and-what is more interesting-a Raven ! This same medal indicates that in Steel Lodge. the Royal Arch was not as yet disentangled from the Third Degree because on the reverse side of the same medal the Arch is surrounded by the emblem of that Degree. See American Freemason; Louisville, Ky.; Jan. 1, 1855; page 51.

*NOAH, PRECEPTS OF

The precepts of the Patriarch Noah, which were preserved as the Constitutions of our ancient Brethren, are seven in number and are as follows:

Renounce all idols.
Worship the one true God.
Commit no murder.
Be not defiled by incest.
Do not steal.
Be just.
Eat no flesh with blood in it.

The Proselytes of the Gate, as the Jews termed those who lived among them without undergoing circumcision or observing the ceremonial law, were bound to obey the seven precepts of Noah. The Talmud says that the first six of these precepts were given originally by God to Adam, and the seventh afterward to Noah. These precepts were designed to be obligatory on all the Noachidae, or descendants of Noah, and consequently, from the time of Moses, the Jews would

not suffer a stranger to live among them unless he observed these precepts, and never gave quarter in battle to an enemy who was ignorant of them.

*NOBLES OF THE MYSTIC SHRINE, ANCIENT ARABIC ORDER

See Shrine

*NOFFODEI

The name of this person is differently spelled by various writers. Villani, and after him Burnes, call him Noffo Dei, Reghellini Neffodei, and Addison Nosso de Florentin; but the more usual spelling is Noffodei. He and Squin de Flexian were thefirst to make thosefalse accusationsagainst the Knights Templar which led to the downfall of the Order. Noffodei, who was a Florentine, is asserted by some writers to have been an Apostate Templar, who had been condemned by the Preceptor and Chapter of France to perpetual imprisonment for impiety and crime. But Dupui denies this, and says that he never was a Templar, but that, having been banished from his native country, he had been condemned to rigorous penalties by the Prevost of Paris for his crimes (for a history of his treachery to the Templars, Bee Squin de Flezian).

*NOMENCLATURE

There are several Masonic works, printed or in manuscript, which contain lists of the names of Degrees in Freemasonry. Such a list is called by the French writers a Nomenclature. The word means a system of names or of naming but is capable of an extension much beyond these limits. For instance, Porter (Human Intellect, page 399) says, „The technical nomenclature of a single science when finished and arranged, is a transcript of all the discriminating thoughts, the careful observations, and the manifold experiments by which science has been formed."

The most important of these nomenclatures pertaining to Freemasonry are those of Peuvret, Fustier, Pyron, and Lemanceau. Pagon has a nomenclature of Degrees in his Tuileur Generale. Thory has an exhaustive and descriptive one in his A cta Latomorum. Oliver also gives a nomenclature, but an imperfect one, of one hundred and fifty Degrees in his Historical Landrnarks.

It has been evident for some years past that the subject

of Masonic nomenclature is growing in importance to a point where Masonic scholars must make it a specialty. Even now, and with investigations scarcely begun, the clearing up of the original meaning of only five or six terms has occasioned a recasting of a few of the most important pages in the history of the Craft. When Anderson entitled his book in 1723 „Constitutions" he meant not a body of organic, fundamental law but a book of customs and ceremonies; it was not until the last quarter of the Eighteenth Century that the word became a term for the Written Law, and it was the incorporating of one law after another in a book of customs which changed the modern texts of Grand Lodge Constitutions so radically that they have been led far away from Anderson's book. In many Grand Lodge Codes the Book of Constitutions is published separately under the head of „Old Charges." In the General Regulations adopted in 1721 by the Mother Grand Lodge, brethren are warned that „they must obtain a Grand Master's Warrant to join in forming a new Lodge" by Warrant was meant „permission," to be granted or not by the Grand Master personally, and either the Grand Master or a deputy appointed by him was to be present in person to constitute the Lodge. The first written Warrant (or Charter) as a legal document, as possessing authority in itself, was issued by the Grand Lodge of Ireland in 1755 and by the (Modern) Grand Lodge of England for the first time in 1757.

The word Deputation which now, as applied to a Lodge, means a temporary warrant (in America) granted by a Grand Master to form a Lodge, meant in the early Grand Lodge period a letter from a Grand Master to authorize a brother to act in his place to constitute a Lodge; that is, it was authority granted to a man, not to a body, though usually a Lodge was permitted to keep such a document in its possession.

The term Regular now describes any Lodge which is chartered and is on the list of a recognized and established Grand Lodge, any other body being a clandestine or spurious society; originally „regular" only denoted such early Lodges as had come voluntarily under authority of the Grand Lodge; this did not imply

that Lodges which had not done so were spurious or clandestine. The word Degree is now generally held to have been a misnomer, though it is so widely rooted in usage that it probably cannot be changed thus, the First Step should be called not the Degree of Entered Apprentice but the Lodge of Entered Apprentices. The correct name for the old documents is still under discussion; Hughan clung to „Old Charges" because the Mason of earliest record called them that; Gould preferred „Old Manuscripts." Since the Old Catechisms also are Old MSS. the latter name is ambiguous. A correct, unambiguous name awaits discovery.

And the suggestion is here and now made that the familiar „Time Immemorial" should be discontinued The phrase came into usage apparently from Blackstone and naturally denotes something of „which the memory of man runneth not to the contrary," hence a „time immemorial" Lodge would be taken to mean a very old, an almost prehistoric Lodge. It is on record that many „time immemorial" Lodges in Britain before the constitution of the first Grand Lodge in 1717 were only ten to fifty years old at the time; so with the „First Lodge" in Philadelphia. The name „self-constituted Lodge" is recommended to take the place of „time immemorial." Other terms of nomenclature now in the melting pot are dues, jurisdiction, prerogatives, spurious, clandestine, irregular, universality, comity.

*NOMINATION

It is the custom in some Grand Lodges and Lodges to nominate candidates for election to office. and in others this custom is not adopted. But the practice of nomination has the sanction of ancient usage- Thus the records of the Grand Lodge Of England, under date of June 24, 1717, tell us that „before dinner the oldest Master

Mason . . . in the chair proposed a list of proper candidates, and the Brethren by a majority of hands, elected Mr. Antony Sayer, Gentleman, Grand Master of Masons" (constitutions 1738, page 109).

The present Constitution of the Grand Lodge of England requires that the Grand Master shall be nominated in December, and the Grand Treasurer in September but that the election shall not take place until the following March. Nominations appear, the-

refore, to be the correct Masonic practice; yet, if a member be elected to any office to which he had not previously been nominated, the election will be valid, for a nomination is not essential.

*NON-AFFILIATION

The state of being unconnected by membership with a Lodge (see Unaffiliated Freemason) .

*NONESYNCHES

In the Old Constitutions, known as the Dowland Manuscript, is found the following passage: „Saint Albones loved well Masons and cherished them much. And he made their pay right good, . . . for he gave them ijs-vjd, a week, and iijd to their nonesynches." This word, which cannot, in this precise form, be found in any archaic dictionary, evidently means food or refreshment, for in the parallel passage in other Constitutions the word used is cheer, which has the same meaning. The old English word from which we get our luncheon is noonshun, which is defined to be the refreshment taken at noon, when laborers desist from work to shun the heat. Of this, nonesynches is a corrupt form.

*NONIS

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

*NON NOBIS

It is prescribed that the motto beneath the Passion Cross on the Grand Standard of a Commandery of Knights Templar shall be Non nobis Domine! non nobis, sed no7nini too da Gloriam. That is, Not unto us, O Lord! not unto us, but unto Thy name give Glory. The commencement of the 115th Psalm, which is sung on occasions of thanksgiving. It was the ancient Templar's shout of victory.

*NON-RESIDENT

The members of a Lodge who do not reside in the locality of a Lodge, but live at a great distance from it in another State, ore perhaps country, but still continue members of it and contribute to its support by the payment of Lodge dues, are called rum resident members. Many Lodges, in view of the fact that such members enjoy none of the local privileges of their Lodges, require from them at least amount of annual payment than they do from their resident members.

*NOORTHOUCK, JOHN

The editor of the fifth, and by far the best, edition of the Book of Constitutions, which was published in 1784. He was the son of Herman Noorthouck, a bookseller, and was born in London about the year 1746. Brother Oliver describes him as „a clever and intelligent man, and an expert Mason." His literary pretensions were, however, greater than this modest encomium would indicate. He was patronized by the celebrated printer, William Strahan, and passed nearly the whole of his life in the occupations of an author, an index maker and a corrector of the press. He was, besides his edition of the Book of
Constitutions, the writer of a History of London, quarto, published in 1773, and a Historical and Classical Dictionary, two volumes, octavo, published in 1776. To him also, as well as to some others, has been attributed the authorship of a once popular book entitled The Man after God's own Heart. In 1852, J. R. Smith, a bookseller of London, advertised for sale „the original autograph manuscript of the life of John Noorthouck." He calls this „ a very interesting piece of autobiography, containing many curious literary anecdotes of the last century, and deserving to be printed." Noorthouck died in 1816, aged about seventy years.

*NORFOLK

Thomas Howard, eighth Duke of Norfolk. Grand Master of the English Grand Lodge, installed January 29, 1730, remaining until 1731, and succeeded by Lord Lovel.
From Venice, 1731, he sent the Grand Lodge of England the sword of Gustavus Adolphus, together with twenty pounds for the Masons' Charity, and a handsome Minute Book. He died in 1732.

*NORMAL

A perpendicular to a curve; and included between the curve and the axis of the abscissas. Sometimes a square, used by Operative Masons, for proving angles. The word means to act according to an established standard and is from the Latin term signifying both the square for measuring right angles and the rule or precept of personal conduct.

*NORNAE

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

*NORTH

The north is Masonically called a Place of Darkness. The sun in his progress through the ecliptic never reaches farther than 23 28' north of the equator. A wall being erected on any part of the earth farther north than that, will therefore, at meridian, receive the rays of the sun only on its south side, while the north will be entirely in shadow at the hour of meridian. The use of the north as a symbol of darkness is found, with the present interpretation, in the early instructions of the eighteenth century. It is a portion of the old sun worship of which we find so many relics in Gnosticism, in Hermetic philosophy, and in Freemasonry. The east was the place of the sun's daily birth, and hence highly revered; the north the place of his annual death, to which he approached only to lose his terrific heat, and to clothe the earth in darkness of long nights and dreariness of winter.
However, this point of the compass, or place of Masonic darkness, must not be construed as implying that in the Temple of Solomon no light or ventilation was had from this direction. The Talmud, and as well Josephus, allude to an extensive opening toward the

North, framed with costly magnificence, and known as the great Golden Window. There were as many openings in the outer wall on the north as on the south side. There were three entrances through the „Chel" on the north and six on the south (see Temple). While once within the walls and Chel of the Temple all advances were made from east to west, yet the north side was mainly used for stabling, slaughtering, cleansing, etc., and contained the chambers of broken knives, defiled stones of the House of Burning, and of sheep. The Masonic symbolism of the entrance of an initiate from the north, or more practically from the northwest, and advancing toward the position occupied by the Corner-stone in the north-east, forcibly calls to mind the triplet of Homer:

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

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

In the Middle Ages, below and to the right of the judges stood the accuser, facing north; to the left was the defendant, in the north facing south. Brother George F. Fort, in his Antiquities of Freemasonry (page 292), says:

In the center of the court, directly before the judge stood an altar piece or shrine, upon which an open Bible was displayed. The south to the right of the justiciaries was deemed honorable and worthy for a plaintiff- but the north was typical of a frightful and diabolical sombreness. Thus, when a solemn oath of purgation was taken in grievous criminal accusations, the accused turned toward the north.

The judicial headsman, in executing the extreme penalty of outraged justice, turned the convict's face northward, or towards the place whence emanated the earliest dismal shades of night. When Earl Hakon bowed a tremulous knee before the deadly powers of Paganism and sacrificed his seven-year-old child, he gazed out upon the far-off, gloomy north.

In Nastrond, or shores of death, stood a revolting hall, whose portals opened toward the north-the regions of night. North, by the Jutes was denominated black or sombre; the Frisians called it fear corner. The gallows faced the north, and from these hyperborean shores everything base and terrible proceeded. In consequence of this belief, it was ordered that, in the adjudication of a crime, the accused should be on the north side of the court enclosure. And in harmony with the Seandinavian superstition, no Lodge of Masons illumines the darkened north with a symbolic light, whose brightness would be unable to dissipate the gloom of that cardinal point with whieh waa aFoeiated alS that was sinstrous and direful.

So many of our Masonic customs hinge Upon the connection with old church practices that we are inclined to add to the above summary a few additional particulars. The book entitled Curious Church Customs, edited by William Andrews, 1898, has on page 136 the following item:

Tradition authorizes the expectation that our Lord still appear in the east; therefore all the faithful dead are buried with their feet towards the east to meet Him.

Hence in Wales the east wind is called „ The wind of the dead men's feet." The eastern portion of a churchyard is always looked on as the most honoured next the south then the west, and last of all the north from the belief that in this order the dead will rise curious instance of this belief is furnished by an epitaphon a tombstone, dated 1807, on the north side of Epworth Churchyard, Lineolnshire, the last two lines of which run as follows:

And that I might longer undisturbed abide I choosed to be laid on this northern side.

Felons, and notorious bad eharaeters, were frequently buried on the north side of the church. In Suffolk most of the churches have both a north and south door, and where old customs are observed, the bodes is brought in at the south door, put down at the west end of the aisle and carried out by the north door. In Lineolashire the north is generally reserved entirelv for funerals, the south and west doors being reserved for christenings and weddings.

William Andrews, in a companion volume dealing with Ecclesiastical Curzosities, 1899, has some references to churchyard superstitions, and gives considerable space to inquiries made regarding the old prejudices against being buried on the north side of the church. This prejudice is proven in several parts of England by the scarcity of graves on the north side of churches. The Reverend Theodore Johnson, writing upon this subject, tells of taking charge of a parish in Norfoll; and on being called upon to select a suitable place for a funeral suggested that as there svere no graves on the north side of the church a place could be assigned there.

This aroused vigorous objection but no particular explanation beyond that of a desided dislike. Further inquiry obtained the information that in some cases the north part of the churchyard was left unconsecrated for burial of those for whom no religious service was considered necessary. At last the clergyman found light in visiting an old member of his flock during his last hours on earth. He was a widower, and in speaking of his place of burial he particularly emphasized the words „On the south side, sir, near by the wife." The clergyman in quired why there was such a strong objection to burial on the north side of the church, and the prompt and reproachful answer was at once made: „The left side of Christ, sir: we don't like to be counted among the goats." The author continues: Here was the best answer to the mystery, pointing with no uncertain words to the glorious Resurrection Day, this aged, earthly shepherd at the end of his years of toil recognized his Great Master, Jesus. as the True Shepherd of mankind, meeting His floek as they arose from their long sleep of death, with their faces turned eastward, awaiting His appearing.

Then when all had been called and recognized He turned to lead them onward, still their True Shepherd and Guide, with the sheep on His right hand, and the goats on His left hand, so wonderfully foretold in the Gospel story: „When the Son of Man shall come in His glory, and all the hole angels with Him, then shall He sit upon the throne of His glory; land before Him shall be gathered all nations and He shall separate them one from another as a Shepherd divideth ads sheep from the goats: and he shall set the sheep on His right hand, but the goats on the left." Matthew xxv, 31-3.

Surely, the above simple illustration explains much that is difficult and mysterious to us in the wax of religious superstition. Undoubtedly, we have here a good example of how superstitions have arisen, proba-

ble from a good source, it may be the words of some teacher long since passed away. The circumstance has long been for gotten, yet the lesson remains, and being handed down by oral tradition only, every vestige of its religions nature disappears and but the feeling remains, which, b in the
minds of the ignorant populace, increases in mysteries and enfolds itself in superstitious awe, without any desire from them to discover the origin, or Source, of such a strange custom, or event.
So much of our ceremonies and instruction in the Craft is bound up intimately with the practices of the Church that the foregoing details and the comments made upon them are well worth notice and reflection. We need not in any enthusiasm for the prehistoric and the religious customs of the older nations in the childhood of their faith when the Mysteries of Greece and Rome were flourishing, overlook the equally good claims for attention presented by the more recent traditions that survive and thrive even unto our own times.

*NORTH AMERICAN MASONIC CONGRESS

Zee General Grand Lodge

*NORTH CAROLINA

The Grand Lodge of England warranted a Lodge in North Carolina at Wilmington in March, 1754 or 1755. This was afterwards known as Saint John's, No. 1. A Grand Lodge s of North Carolina was organized in 1771 which met at New Bern and Edenton, but its early history is obscure owing to the supposed destruction of the records by the English during the War of the Revolution.
Representatives of seven Lodges, Unanimity, Saint John's, Royal Edwin, Royal White Hart, Royal William, Union and Blandford-Bute, met on December 9, 1787, to reorganize the Grand Lodge. In 1856 Saint John's College was established at Oxford, but during the war of 1861-5, when it was vacated by the students, it was converted into one of the best orphan homes in the country. In charity as in everything else this Grand Lodge has always achieved success.
The first mention of Capitular Freemasonry in North Carolina occurs in the Proceedings of the fourth Convocation of the General Grand Chapter where it
appears that a Charter was to have been issued to Concord Chapter at Wilmington, May 4, 1815, by the General Grand King. He also granted one to Phoenix Chapter at Fayetteville, September 1, 1815.
fit the thirteenth Convocation of the General Grand Chapter held on September 14, 1847, at Columbus, Ohio, the General Grand Secretary reported that a Grand Chapter of North Carolina had once existed but had ceased work twenty years before; that according to information just received it had lately been reorganized.
An Assembly of representatives of three Chapters had duly adopted a Constitution and elected officers on June 98, 1847. On September 16, 1847, the Grand Chapter of North Carolina was, after the alteration of one or two articles in its Constitution, granted legal authority by the General Grand Chapter of the United States.
Five Councils had been chartered in North Carolina before the organization of the Grand Council. In each ease the document was signed by the Supreme Council of the Southern Jurisdiction. All five were represented at a Convention for the organization of the Grand Council at Fayetteville, June 21, 1822. In 1859 the Grand Chapter resisted an attempt to incorporate the Degrees with the Chapter by a declaration to the effect that it desired to exercise no such control. A Grand Council was organized June 6, 1860, but owing to the Civil War no meeting was held until 1866, and in 1883 it was dissolved altogether.
The Degrees then came under the control of the Grand Chapter until 1887 when the Grand Council was again established.
The first official mention of Templarism in North Carolina appeared in the Proceedings of the Grand Encampment of the United States for September 19, 1826. The issue of a Charter to Fayetteville Encampment among others on December 21, 1821, was the item in question. This Encampment ceased work at an early date and the details about an attempt made in 1845 to start another are not known. On September 16, 1850, it was resolved by the General Grand Encampment of the United States to grant renewed authority to Fayetteville and Wilmington. On January 10, 1881, the Grand Commandery of North Carolina was established. On November 91, 1892, Asheville Lodge of Perfection, No. 1, at Asheville, was granted a Charter. Charters were issued to a Chapter of Rose Croix, a Council of Kadosh, and a Consistory, all located at Charlotte, namely, Mecklenburg, No. 1, October 5, 1901; Charlotte, No. 1,
October 23, 1907; Carolina, No. 1, December 18, 1907, respectively, under the Southern Jurisdiction of the Ancient and Accepted Scottish Rite.

*NORTH DAKOTA

When the Territory of Dakota was divided into North and South Dakota in 1889 the question arose of the necessity for a Grand Lodge in each of the two districts. It was decided that there must be a division of Grand Lodges to correspond with the political division. A Convention was held on June 12, 1889, at Mitchell which resolved that a Grand Lodge for North Dakota should be organized. The following Lodges were represented: Shiloh, No. 8; Pembina, Sto. 10; Casselton, No. 12; Acacia, No. 15; Bismarck, No. 16; Jamestown, No. 19; Valley City, No.
21; Nandan, No. 23; Cereal, No. 29; Hillsboro, No. 32; Crescent, No. 36; Cheyenne Valley, No. 41; Ellendale, No. 49; Sanborn, No. 51; Wahpeton, No. 58; North Star, No. 59; Minto, No. 60; Mackey, No. 63; Goose River, No. 64; Hiram, No. 74; Minnewaukan, Bio. 75; Tongue River,
No. 78; Bathgate, No. 80; Euelid, No. 84; Anchor, No. 88; Golden Valley, No. 90; Occidental, No. 99. A Constitution and By-laws were adopted, Grand Officers duly elected, and the first session held the following day.
A similar problem occurred with regard to the Grand Chapter of North Dakota. The Chapters in South Dakota had organized their Grand Chapter on January 6, 1890. Thereupon the representatives of Missouri, No. 6; Casselton, No. 7; Cheyenne, No. 9; Keystone, No. 11; Jamestown, No. 13, and Lisbon, No. 29, organized on January 9 the Grand Chapter of North Dakota. The first Annual Convocation was held at Grand Forks, nine days later.
The first Council in North Dakota, Fargo, No. 1, was granted a Dispensation on February 12, 1889, while the Territory was still undivided. It was chartered, however, five months after the division took place, on November 19, 1889. At a Convention held on March

20, 1916, members of Fargo Council, No. 1; Lebanon, No. 2, and Adoniram, No. 3, organized the Grand Council of North Dakota as a constituent member of the General Grand Council.
The Grand Master of the Grand Encampment of the United States issued a Dispensation to form the Commandery of North Dakota on June 4, 1890.
Thereupon Tancred, No. 4; Fargo, No. 5; Grand Forks, No. 8, and Wi-ha-ha, No. 12, Commanderies on June 16, 1890, organized the Grand Commandery of North Dakota.
With regard to the Ancient and Accepted Scottish Rite, Southern Jurisdiction, Dakota Consistory, No. 1, was chartered on May 26, 1886; Fargo Council of Kadosh, No.1, on December 8,1883; Pelican Chapter of Rose Croix, No. 1, on June 19, 1883, and Enoch Lodge of Perfection, No. 1, on June 7, 1883.

*NORTHEAST CORNER

In the Institutes of Menu, 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 northeast point, feeding on water and air till his mortal frame totally decays, and his soul becomes united with the supreme." It is at the same northeast point that those first instructions begin in Freemasonry which enable the true Freemason to commence the erection of that spiritual temple in which, after the decay of his mortal frame, „his soul becomes united with the supreme. „
In the important ceremony which refers to the Northeast Corner of the Lodge, the Candidate becomes as one who is, to all outward appearance, a perfect and upright 7nan and Mason, the representative of a spiritual Corner- stone, on which he is to erect his future moral and Masonic edifice. This symbolic reference of the Corner- stone of a material edifice to a Freemason when, at his
first initiation, he commences the moral and intellectual task of erecting a spiritual temple in his heart, is beautifully sustained when we look at all the qualities that are required to constitute a „well-tried, true, and trusty" Corner-stone. The squareness of its surface, emblematic of morality its cubical form, emblematic of firmness and stability of character and the peculiar finish and fineness of the material, emblematic of virtue and holiness show that the ceremony of the Northeast Corner of the Lodge was undoubtedly intended to portray, in the consecrated language of symbolism, the necessity of integrity and stability of conduct, of truthfulness and uprightness of character, and of purity and holiness of life, which, just at that time and in that place, the candidate is most impressively charged to maintain.

*NORTH STAR

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

*NORWAY

Freemasonry must be studied in Sweden and Denmark jointly with Norway as politically the three were united for many years and the Swedish Rite has left a permanent impression on all of these countries. As far back as the year 1030 A.D., Danish power controlled Norway. Soon a Swedish King was chosen over Norway, 1036, and then in 1380 a King of Denmark became ruler of the sister nations.
So it continued until 1814 when Denmark ceded Norway to Sweden and this union lasted until June, 190S, when a Swedish Prince was chosen as King Haakon VII. Some few Lodges in Norway erected by Danish authority came under the control of the Grand Lodge of Sweden when the two countries were politically united, this Grand Lodge being formed in 1759.
A separation of the countries, Sweden and Norway, involves a governing division Masonically and there is a Grand Lodge of Norway. From 1796 by Royal Edict all Swedish Princes have been members of the Craft. A Civil Order was also instituted by the King, Charles XIII, Grand Master, to be conferred on the Princess and no more than thirty others of the tenth Degree of the Rite, which is dominantly Christian. The Grand National Lodge of Berlin, uses a like Ritual. A Provincial Grand Lodge operated from May 7, 1793, under the Grand Lodge Zur Sonne, the latter having its headquarters at Bayreuth, Germany. This was constituted as the Grand Lodge Den Norske Polarstjernen on May 8, 1920.

*NOTUMA

A significant word in some of the advanced Degrees of the Templar System. It is the anagram of Aumont, who is said to have been the first Grand Master of the Templars in Scotland, and the restorer of the Order after the death of DeMolay.

*NOVA SCOTIA

A slab of rock discovered in 1827 on Goat Island in the Annapolis Basin was found to be engraved with the Square and Compasses and the date 1606, but the history of it remains unknown and nothing can be guessed of its origin. The first Lodge in Nova Scotia was established at Annapolis by authority of the Saint John's Grand Lodge of Massachusetts at some time previous to 1740. Nova Scotia was originally governed by the Provincial Grand Master of New England, whose
authority extended over all North America, but on September 24, 1784, Brother John George Pvke was appointed Provincial Grand Master of a Provincial Grand Lodge formed that day and warranted the previous June. On January 16, 1866, all the Scotch Lodges but one called a meeting at which it was decided to summon a Convention on February 20. A Grand Lodge was duly formed and Brother W. H. Davies elected Grand Master. In 1869 the remaining Scotch Lodge and the English District Grand Lodge united with the new body under the name of The Grand Lodge of Ancient, Free and Accepted Masons of Nova Scotia.

*NOVICE

1. The Second Degree of the Illuminati of Bavaria. 2. The Fifth Decree of the Rite of Strict Observance.

*NOVICE, MAÇONNE

That in French is to say a female Mason who is a Novice. It is the First Degree of the Moral Order of the Dames of Mount Tabor

*NOVICE, MYTHOLOGICAL

The French title is Novice Mythologigue. The First Degree of the Historical Order of the Dames of Mount Tabor.

*NOVICE, SCOTTISH

In French the title is bodice Ecossaise. The First Degree of initiation in the Order of Mount Tabor.

*NOVITIATE

The time of probation, as well as of preparatory training, which, in all Religious Orders, precedes the solemn profession at least one year. By Dispensation only can the period of time be reduced. Novices are immediately subject to a superior called Master of Voices, and their time must be devoted to prayer and to liturgical training.

*NUK-PE-NUK

The Egyptian equivalent for the expression „I am that I am."

*NUMBERS

The symbolism which is derived from numbers was common to the Pythagoreans, the Cabalists the Gnostics, and all mystical associations. Of all superstitions. it is the oldest and the most generally diffused. Allusions are to be found to it in all Systems of religion; the Jewish Scriptures, for instance, abound in it, and the Christian shows a share of its influence- It is not, therefore, surprising that the most predominant of all symbolism in Freemasonry is that of numbers. The doctrine of numbers as symbols is most familiar to us because it formed the fundamental idea of the philosophy of Pythagoras. Yet it was not original with him, since he brought his theories from Egypt and the East, where this numerical symbolism had always prevailed. Jamblichus tells us (On the Pythagorean Life, 28) that Pythagoras himself admitted that he had received the doctrine of numbers from Orpheus, who taught that numbers were the most provident beginning of all things in heaven, earth, and the intermediate space, and the root of the perpetuity of Divine beings, of the gods and of demons.

From the disciples of Pythagoras we learn, for he himself taught only orally, and left no writings, that his theory was that numbers contain the elements of all things, and even of the sciences. Numbers are the invisible covering of beings as the body is the visible one. They are the primary causes upon which the whole system of the

universe rests; and he who knows these numbers knows at the same time the laws through which nature exists. The Pythagoreans, said Aristotle (Metaphysica xii, 5), make all things proceed from numbers. Dacier (Life of Pythagoras), it is true, denies that this was the doctrine of Pythagoras, and contends that it was only a corruption of his disciples. It is an immaterial point. We know that the symbolism of numbers was the basis of what is called the Pythagorean philosophy. But it would be wrong to suppose that from it the Freemasons derived their system, since the two are in some points antagonistic; the Freemasons, for instance, revere the nine as a sacred number of peculiar significance, while the Pythagoreans looked upon it with detestation. In the system of the Pythagoreans, ten was, of all numbers, the most perfect, because it symbolizes the completion of things; but in Masonic symbolism the number ten is unknown. Four is not, in Freemasonry, a number of much representative importance; but it was sacredly revered by the Pythagoreans as the Tetractys, or figure derived from the Jewish Tetragrammaton, by which they swore.

Plato also indulged in a theory of symbolic numbers and calls him happy who understands spiritual numbers and perceives their mighty influences Numbers according to Plato, are the cause of universal harmony and of the production of all things. The Neoplatonists extended and developed this theory, and from them it passed over to the Gnostics; from them probably to the Rosicrucians, to the Hermetic philosophers and to the Freemasons.

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

Of the prevalence of what are called representative numbers in the Old and New Testament, there is abundant evidence. „However we may explain it," says Doctor Utahan (Palmoni, page 67), „certain numerals in the Scriptures occur so often in connection with certain classes of ideas, that we are naturally led to associate the one with the other. This is more or less admitted with regard to the numbers Seven, Twelve, Forty, Seventy, and it may be a few more. The Fathers were disposed to admit it with regard to many others, and to see in it the merles of a supernatural design." Among the Greeks and the Romans there was a superstitious veneration for certain numbers. The same practice is found among all the Eastern notionist entered more or less into all the ancient systems of philosophy; constituted a part of all the old religions; was accepted to a great extent by the early Christian Fathers; constituted an important part of the Cabala; was adopted by the Gnostics, the Rosicrucians, and all the mystical societies of the Middle Ages; and finally has carried its influence into Freemasonry.

The respect paid by Freemasons to certain numbers all of which are odd. is founded not on the belief of any magical virtue but because they are assumed to be the type or representatives of certain ideas. That is to say, a number is in Freemasonry a symbol, and no more. It is venerated, not because it has any supernatural efficacy, as thought the Pythagoreans and others, but because it has concealed within some allusion to a sacred object or holy thought, which it symbolizes. The number three, for instance, like the triangle, is a symbol; the number nine, like the triple triangle, another. The Masonic doctrine of sacred numbers must not, therefore, be confounded with the doctrine of numbers which prevailed in other systems. The most important symbolic or sacred numbers in Freemasonry are three, five, seven, nine, twenty-seven and eighty--one. Their interpretation will be found under their respective titles (see Odd Numbers).

The subject is also discussed in Doctor Mackey's revised History of Freemasonry; Numbers, their Occult Power and Mystic Virtues, W. Wynn Westcott, Supreme Magus, Rosicrucian Society of England; Numbers, their Meaning and Magic, Isidore Kozminsky, and Rabala of Numbers, Sepharial.

*NUMEROLOGY

Numerology is to arithmetic what astrology is to astronomy. It is a form of occultism in which magical

properties are attributed to the natural numbers; and it is probable that it has been more or less experimented with in Europe since the Thirteenth Century Kabbalists introduced it into some of their most obscure pages it is reported that at the present time the Kabbala and numerology are virtually synonymous among Jewish Kabbalists in the Near East, of whom there are a few but who carry little weight. It was the fashion for generations to father numerology on Pythagoras; and in the small scraps of information about him available in the periods before modern archeology there appeared to be ground for that doctrine; but the theory is now abandoned; it is believed that what Pythagoras discovered (as in harmonics) was the fact that numbers are not mere words, mere subjective devices of men's minds, but are true objectively, and describe properties which belong inherently to material things. There is no evidence of any infiltration of numerology into Freemasonry. The builders of the cathedrals were too sound and intelligent in their knowledge of geometry, made too much practical use of it, to give countenance to fuzzy, unreal, heterodox occultists about numbers and geometrical figures professing magical powers. They believed in no form of fortune-telling. Nor is there anywhere evidence that Speculative Masons believed in it. The Monitorial Lectures of the Second Degree in which the numbers 3, 5, 7 occur were either written or adopted by William Preston, an orthodox Christian of the latter half of the Eighteenth Century to whom any form of occultism would have been abhorrent. . so would it have been to his predecessors, Drs. Desaguliers and James Anderson. (See article in this Supplement on WAITE, ARTHUR EDWARD; he wrote much on the subject, and out of a very wide knowledge.)

*NUMERATION BY LETTERS

There is a Cabalistical process especially used in the Hebrew language, but sometimes applied to other languages, for instance, to the Greek, by which a mystical meaning of a word is deduced from the numerical value of the words of which it is composed, each letter of the alphabet being equivalent to a number. Thus in Hebrew the name of God, Jah, is equivalent to 15, because = 10 and n = 5, and 15 thus becomes a sacred number. In Greek, the Cabalistic word Abraxas, is made to symbolize the solar year of 365 days, because the sum of the value of the letters of the word is 365; thus, a=1 b=2, p=100, a=1, t=60, a=1, and s=200. To facilitate these Cabalistic operations, which are sometimes used in the advanced Degrees and especially the Hermetical Freemasonry, the numerical value of the Hebrew and Greek letters is here given.

The word Gematrta means to calculate by letters as well as numbers. While this was a late development there are traces of it in the Old Testament in the opinion of W. H. Bennett (Hasting's Dictionary of tile Bible). He says (page 660):

It consisted in the indicating of a word by means of the number which would be obtained bs adding together the numerical values of the consonants of the word. Thus in Genesis xiv, 14, Abraham has 318 trained servants, 318 is the sum of the consonants of the name of Abraham's Steward, Eliezer, in its original Hebrew form The number is apparently constructed front the name. The Apocalyptic number of the Beast is often explained by Gematria, and 666 has been discovered to be the sum of the numerical values of the letters of some form or other of a large number of names written either in Hebrew, or Greek, or Latin. Thus the Beast has been identified with hundreds of persons, e.2. Mohammed Luther, the Pope, Napoleon I, Napoleon III, ete., each of -whom was specially obnoxious to the ingenious identifier. Probably by a little careful manipulation any name in some form or other, in Hebrew, Greek, or Greek letters is here given.

Latin could be made by Gematria to yield 666. The two favorite explanations are Lateinos=Latinus, the Roman Empire or Emperor, and Nero Caesar. The latter has the special advantage that it recounts not only for 666, but also for the variant reading, 616, mentioned above; as Neron Caesar it gives 666, and as Nero Caesar, 616.

Much interesting reading on the Number of the Beast is in the two volumes of a Budget of Paradozes Augustus de Morgan. Both Bennett and Morgan agree, the latter being even less impressed by the claims made by various compilers of these numerical values. Brother Frank C. Higgins has devoted considerable study to the subject and discussed it freely by articles in the New Age, American Freemason, etc., as well as in such books as the Cross of the Magi, 1912.

*NUN

The Hebrew word, meaning abash, in Syrian an inkhorn. The Chaldaic and hieroglyphie form of this Hebrew word or letter was like Figure 1, and the Egyptian like Figure 2, signifying fishes in any of these forms. Joshua was the son of Nun, or a fish, the deliverer of Israel. As narrated of the Noah in the Hindu account of the Deluge, whereby the forewarning of a fish caused the construction of an ark and the salvation of one family of the human race from the flood of waters (see Beginnings of History, by Lenormant).

Nun is the fourteenth letter of the Hebrew alphabet and so used in the 119th Psalm to mean the fourteenth part, every verse beginning with this letter.

*NUNEZ

A Portuguese founder of an imitation of Knights Templar, termed the Order of Christ, at Paris, 1807.

*NURSERY

The first of the three classes into which Weishaupt divided his Order of Illuminati, comprising three Degrees (see Illuminati).

*NYASALAND

In this country of Central Africa, there have been two Lodges, one at Blantyre and one at Zomba. Both were chartered by the Grand Lodge of Scotland.

*NYAYA

The name of the second of the three great systems of ancient Hindu philosophy.

*NYCTAZONTES

An ancient sect who praised God by dav but rested in quiet and presumed security during the night.

*O

The fifteenth letter in the English and in most of the Western alphabets The corresponding letter in the Hebrew and Phenician alphabets was called lye, that is, eye; the primitive form of the Phenieian letter being the rough picture of an eye, or a circle With a

dot in the center. This dot will he observed in ancient manuscripts, but being dropped the circle forms the letter O. The numerical value is 70, and in Hebrew is formed thus, y, the hieroglyphic being a plant, as well as at times a circle or an eye.

*OAK APPLE, SOCIETY OF THE

Instituted about 1658, and lapsed under the disturbances in England during the reign of James II, but it lingered among the Stuart adherents for many years.

*OANNES

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

The usual appearance of the creature was that of a fish, having a human head beneath that of a fish, and feet like unto a man. This personage conversed with men during the day, but never ate with them. At Kouyunjik there was a colossal statue of the fish-god Oannes. The following is from the Book of Enoch (volume ii, page 514): „The Masons hold their grand festival on the day of Saint 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."

*OATH

In the year 1738. Clement XII, at that time Pope of Rome, issued a Bull of Excommunication against the Freemasons, and assigned, as the reason of his condemnation, that the Institution confederated persons of all religions and sects in a mysterious bond of union, and compelled them to secrecy by an oath taken on the Bible, accompanied by certain ceremonies, and the imprecation of heavy punishments. This persecution of the Freemasons, on account of their having an obligatory promise of secrecy among their ceremonies, has not been confined to the Papal See. We shall find it existing in a sect which five should supposes of all others, the least likely to follow in the footsteps of a Roman Pontiff.

In 1757, the Associate Synod of Seceders of Scotland adopted an Act, concerning what they called the Mason Oath, in which it is declared that all persons who shall refuse to make such revelations as the Kirk Sessions may require, and to promise to abstain from all future connection with the Order, „shall be reputed under scandal and incapable of admission to sealing ordinances," or as Pope Clement expressed it, be ipso facto (because of that fact) excommunicated.

In the Preamble to the Sect, the Synod assign the reasons for their objections to this oath, and for their ecclesiastical censure of all who contract it These reasons are:

That there were very strong presumptions that among Masons an oath of Secrecy is administered to entrants into their society, even under a capital penalty and before any of those things which they swear to; keep secret be revealed to them: find that they pretend to take some of these secrets from the Bible: besides other things which are ground of scruple in the manner of swearing the said oath.

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

It is an oath .

It is administered before the secrets are communicated.

It is accompanied by certain superstitious ceremonies.

It is attended by a penalty.

It is considered, by Freemasons, as paramount to the obligations of the laws of the land.

In replying to these statements, it is evident that the conscientious Freemason labors under great disadvantage. He is at every step restrained by his honor from either the denial or admission of his adversaries in relation to the mysteries of the Craft. But it may be granted, for the sake of argument, that every one of the first four charges is true, and then the inquiry will be in what respect they are offensive or immoral. Let us

consider the foregoing items in the same numbered order as follows:

The oath or promise cannot, in itself, be sinful, unless there is something immoral in the obligation it imposes. Simply to promise secrecy, or the performance of any good action, and to strengthen this promise by the solemnity of an oath, is not, in itself, forbidden by any Divine or human law. Indeed, the infirmity of human nature demands, in many instances, the sacred sanction of such an attestation; and it is continually exacted in the transactions of man with man, without any notion of sinfulness. Where the time, and place, and circumstances are unconnected with levity, or profanity, or crime, the administration of an obligation binding to secrecy, or obedience, or veracity, or any other virtue, and the invocation of Deity to witness, and to strengthen that obligation, or to punish its violation, is incapable, by any perversion of Scripture, of being considered a criminal act.

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

Doctor Harris (Masonic Discourses, No. 9, page 184), has met this objection in the following language: What the ignorant call the oath, is simply an obligation, covenant, and promise exacted previously to the divulging of the specialties of the Order, and our means of recognizing each other; that they shall be kept from the knowledge of the world lest their original intent should be thwarted, and their benevolent purport prevented.

Now, pray, what harm is there in this? Do you not all, when you have anything of a private nature which you are willing to confide in a particular friend before you tell him what it xs, demand a solemn promise of secrecy?

And is there not the utmost propriety in knowing whether your friend is determined to conceal your secret, before you presume to reveal it? Your answer

confutes your cavil.
The objection that the oath is accompanied by certain superstitious ceremonies does not seem to be entitled to much weight. Oaths, in all countries and at all times, have been accompanied by peculiar rites, intended to increase the solemnity and reverence of the act. The ancient Hebrews, when they tools an oath, placed the hand beneath the thigh of the person to whom they swore. Sometimes the ancients took hold of the horns of the altar, and touched the sacrificial fire, as in the league between Latinus and Aeneas where the ceremony is thus described by Virgil:
Tango was; mediosque ignes, et numina, testor.
Sometimes they extended the right hand to heaven, and swore by earth, sea, and stars. Sometimes, as among the Romans in private contracts, the person swearing laid his hand upon the hand of the party to whom he swore. In all solemn covenants the oath was accompanied by a sacrifice; and some of the hair being cut from the victim's head, a part of it was given to all present that each one might take a share in the oath, and be subject to the imputation. Other ceremonies were practiced at various times and in different countries, for the purpose of throwing around the act of attestation an increased amount of awe and respect. The oath is equally obligatory without them; but they have their significance, and there can be no reason why the Freemasons should not be allowed to adopt the mode most pleasing to themselves of exacting their promises or confirming their covenants.
It is objected that the oath is attended with a penalty of a serious or capital nature. If this be the case, it does not appear that the expression of a penalty of any nature whatever can affect the purport or augment the solemnity of an oath, which is, in fact, an attestation of God to the truth of a declaration, as a witness and avenger; and hence every oath includes in itself, and as its very essence, the covenant of God's wrath, the heaviest of all
penalties, as the necessary consequence of its violation. A writer, in reply to the Synod of Scotland (Scot's Magazine, October, 1757), quotes the opinion of an eminent jurist to this effect:
It seems to be certain that every promissory oath, in whatever form it may be conceived, whether explicitly or implicitly, virtually contains both an attestation and an observation; for in an oath the execration supposes an attestation as a precedent and the attestation infers an execration as a necessary consequence. Hence, then to the believer in a superintending Providence, every oath is an affirmation, negation, or promise, corroborated by the attestation of the Divine Being.
This attestation includes an observation of Divine punishment in case of a violation, and it is, therefore a matter of no moment whether this observation or penalty be expressed in words or only implied; its presence or absence does not, in any degree, alter the nature of the obligation. If, in any promise or vow made by Freemasons, such a penalty is inserted, it may probably be supposed that it is used only with a metaphorical and paraphrastical significations and for the purpose of symbolic or historical allusion. Any other interpretation but this would be entirely at variance with the opinions of the most intelligent Freemasons, who, it is to be presumed, best know the intent and meaning of their own ceremonies.
The last, and, indeed, the most important objection urged is, that these oaths are construed by Freemasons as being of higher obligation than the law of the land. It is in vain that this charge has been repeatedly and indignantly denied; it is in vain that Freemasons point to the integrity of character of thousands of eminent men who have been members of the Fraternity; it is in vain that they recapitulate the order-loving and law-fearing regulations of the Institution; the charge is renewed with untiring pertinacity, and believed with a credulity that owes its birth to rancorous prejudice alone. To repeat the denial is but to provoke a repetition of the charge. The answer is, however, made by one who, once a Freemason, was afterward an opponent and an avowed enemy of the Institution, W. L. Stone (Letters on Masonry
and Anti-Masonry, Letter vii, page 69), who uses the following language:
Is it, then, to be believed that men of acknowledged talents and worth in public stations, and of virtuous and, frequently, religious habits, in the walks of private life, with the Holy Bible in their hands-which they are solemnly pledged to receive as the rule and guide of their faith and practice-and under the grave and positive charge from the officer administering the obligation, that it is to be taken in strict subordination to the civil laws- can understand that obligation, whatever may be the peculiarities of its phraseology, as requiring them to countenance vice and criminality even by silence?
Can it for a moment be supposed that the hundreds of eminent men, whose patriotism is unquestioned, and the exercise of whose talents and virtues has shed a luster upon the church history of our country, and who, by their walk and conversation, have, in their own lives, illustrated the beauty of holiness? Is it to be credited that the tens of thousands of those persons, ranking among the most intelligent and virtuous citizens of the most moral and enlightened people on earth-is it, I ask, possible that any portion of this community can, on calm redirection, believe that such men have oaths upon their consciences binding them to eternal silence in regard to the guilt of any man because he happens to be a Freemason, no matter what be the grade of offense, whether it be the picking of a pocket or the shedding of blood? It does really seem to me impossible that such an opinion could, at any moment, have prevailed, to any considerable extent, amongst refitting and intelligent citizens.
Oaths of interest to the Craft are obviously of various kinds and are not limited to the peculiarly Masonic obligations assumed when receiving the Degrees. A few references may be quoted from the Bible. Numbers, 19-21, is an instance where the warning punishment is ceremonially accompanied by the blotting out of the record with other Significant and symbolic acts. adjuration, a solemnly earnest appeal, is in evidence by Deuteronomy xxvii, 15-9, where the curses that warn precede the alternative blessings thus:
Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman and putteth it in a secret place. And all the people shall answer and say Amen.
Cursed be he that setteth light by his father or his mother.
And all the people shall say, Amen.
Cursed be he that removeth his neighbollrs landmark.
And all the people shall say, Amen.
Cursed be he that maketh the blind to wander out of the way.
And all the people shall say Amen.
Cursed be he that perverted the judgment of the

stranzer, fatherless, and widow.
And all the people shall say, Amen
Then follows in chapter xxviii the promised reward for those who keep the faith: „And it shall come to pass if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth."
Joshua vi, 26, has a curious allusion, „And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho: he shall lay the foundation thereof in his firstborn, and in his youngest son shall he set up the gates of it." First Samuel xiv, 94, is a similar instance. Attestation by an oath, to bear witness by solemn assertion of one's willingness to suffer if untrue, we have the case of Exodus xxii, 10, 11. „If a man deliver unto his neighbor an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: Then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbor's goods; and the owner of it shall accept thereof, and he shall not make it good." another instance is that of Nehemiah x, 29, „They clave to their Brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses, the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes."
A modern continuance of the ancient ceremonial method of pledging future personal conduct is in the coronation of a king. In England the coronation oath is to be administered by one of the archbishops or bishops in the presence of all the people, who, on their parts, reciprocally take the oath of allegiance to the crown.
The archbishop or bishop shall say: „Will you solemnly promise and Swear to govern the people of this United Kingdom of Great Britain and Ireland and the dominions thereto belonging according to the statutes in parliament agreed on, and the respective laws and customs of the same?"
The king shall say: „I solemnly promise so to do."
Archbishop or bishop: „Will you to the utmost of your power cause law and justice, in mercy, to be executed in all your judgments?"
King: „I will."
Archbishop or bishop: „Will you, to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and the Protestant reformed religion established by law?
And will you maintain and preserve inviolably the settlement of the Church of England and the doctrine, worship, discipline and government thereof, as by law established in England? And will you preserve unto the bishops and clergy of England, and to the churches therein all such rights and privileges as by law do or shall appertain to them, or any of them?"
King: „All this I promise to do."
After this the king, laying his hand upon the holy Gospels, shall say: „The things which I have here before promised I will perform and keep; so help me God," and then shall kiss the Book;.
An unusual form of oath is that still taken by deemsters of the Isle of Man. The word deemster is a corruption of doomster, originally meaning the person who pronounces doom or Sentence in their court of justice-in other words, a judge. This has been required of all Manx deemsters for a thousand years:
By this Book, and the Holy Contents thereof, and by the Wonderful works that God hath miraculously wrought in the Heaven above and in the Earth beneath in six days and seven nights, I, the person being sworn do swear that I will without respect, favor or friendship, love or gain, consanguinity or affinity, envy or malice, execute the laws of this Isle, and betwixt party and party, as indifferently as the herring's backbone doth lie in the midst of the fish! So help me God and the Contents of this Book.
Sundry old pledges found in trade and professional associations have also an interest for us as members of a Craft. There is the one even yet administered to those following in the footsteps of the father of surgery, Hippocrates. He flourished during 460-361 B.C. and much technical data upon his surprising skill and great fame are found in the works by Adams and Mumford. So prominent an expert was Hippocrates that he was given the sacred Eleusinian rites as if possessed of royal attributes. He has left on record a solemn pledge of his profession (see Mumford's Surgical Memoirs): I swear by Apollo the physician, and Aesculapius, and Health, and Panacea, and by all the gods and goddesses that, according to my ability and judgment, I will keep this oath and this stipulation: To reckon him who taught me this art equally dear to me as my parents, to share my substance with him, and to relieve his necessities if required, to look upon his offspring on the same footing as my own Brethren, and to teach them this art, if they shall wish to learn it, without fee or stipulation, and that by precept, lecture and every other mode of instruction, I will impart a knowledge of the art to my own sons, and those of my teachers, and to disciples bound by a stipulation and oath according to the rules of Medicine, and to no others. While I continue to keep this oath inviolate, may it be granted to me to enjoy life and the practice of the art, respected by all men, in all times! But should I trespass and violate this oath, let the reverse be my lot!
An oath of the Masters and Wardens of the Mysteries, Mystery being then a word used for a trade organization,
is found in the Liber Albus, the White Book (page 451, 1861 edition) compiled 1419 A.D. This book contains the various laws of London and in referring to the several trades mentions the following pledge, evidently taken when the officers were installed.
You shall swear, that well and lawfully you shall overlook the art or mystery of (name the trade and or society here) of which you are Masters, or Wardens, for the year elected. And the good rules and ordinances of the same mystery, approved here by the Court, you shall keep and shall cause to be kept. And all the defaults that you shall find therein, done contrary thereto, you shall present unto the Chamberlain of the City, from time to time, sparing no one for favor, and aggrieving no one for hate. Extortion or wrong unto no one, by color of your office, you shall donor unto anything that shall be against the estate and peace of the King, or of the City, you shall consent. But for the time that you shall live in office, in all things pertaining unto the said mystery, according to the good hews and franchises of the city, well and lawfully you shall behave yourself.-So God you help, and the Saints.
The Book ok Oaths, printed in 1649 at London, aims

to give „The several forms thereof, both Ancient and Modern, Faithfully Collected out of sundry Authentic Books and Records not heretofore extant, compiled in one Volume" and on page 125 has the oath of the Knights of the Round Table „in the time of King Arthur," an indefinite period usually assigned within the fifth and sixth centuries. However, the quaint pledge has afforded an example for later chivalric Bodies and thus is of importance to Knights Templar.

Not to put off your armor from your body but for requisite rest in the night. To search for marvelous adventures, whereby to win renown. To defend the poor and simple people in their right. Not to refuse aid into them that shall ask it in any just quarrel. Not to hurt, offend or plan any lewd (sinful) part, the one with the other. To fight for the protection, defense and welfare of friends. Not to purchase any goods for particular profit but Honor and the title of honesty. Not to break faith promised or sworn, for any cause or occasion whatsoever. To put forth and
spend life for the honor of God and Country, and to chose rather to die honestly than to live shamefully.

All these illustrations of various oaths may well be seriously noted in the spirit of the message brought by Moses (Numbers xxx, 2), „If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth."

*OATH, CORPORAL

The modern form of taking an oath is by placing the hands on the Gospels or on the Bible. The corporate, or corporal both, is the name of the linen cloth on which, in the Roman Catholic Church, the sacred elements consecrated as „the body of our Lord" are placed. Hence the expression corporal oath originated in the ancient custom of swearing while touching the corporal cloth.

Relics were sometimes made use of. The laws of the Allemanni (chapter 657), direct that he who swears shall place his hand upon the coffer containing the relics. The idea being that something sacred must be touched by the hand of the jurator to give validity to the oath, in time the custom was adopted of substituting the holy Gospels for the corporal cloth or the relics, though the same title was retained.

Haydn (Dictionary ok Dates) says that the practice of swearing on the Gospels prevailed in England as early as 528 A.D. The laws of the Lombards repeatedly mention the custom of swearing on the Gospels. The sanction of the church was given at an early period to the usage. Thus, in the history of the Council of Constantinople, 381 A.D., it is stated that „George, the well-beloved of God, a Deacon and Keeper of the Records, having touched the Holy Gospels of God, swore in this manner," etc. A similar practice was adopted at the Council of Alice, fifty-six years before. The custom of swearing on the Book, thereby meaning the Gospels, was adopted by the Medieval Gild of Freemasons, and allusions to it are found in all the Old Constitutions. Thus in the York Manuscript, No. 1, about
the year 1600, it is said, „These charges . . . you shall well and truly keep to your power; so help you God and by the contents of that Book." And in the Grand Lodge Manuscript No. 1, in 1583 we find this: „These charges ye shall keep, so help you God, and your haly dome and by this book in your hand unto your power." The form of the ceremony required that the corporal oath should be taken with both hands on the book, or with one hand, and then always the right hand.

The practice of kissing the book, which became so well established in England, appears in the Middle Ages (see
J. E. Tyler, Oaths, pages 119 and 151).

*OATH OF ALLEGIANCE

See Flag Ceremony

*OATH OF THE GILD

The Oath that was administered in the English Freemasons Gild of the Middle Ages is first met with in the Harleian Manuscript, No. 1945, written about the year 1670. The 31st Article prescribes: „That no person shall bee accepted a Free Mason, or know the secrets of the said Society, until hee hath first taken the oath of secrecy hereafter following:

I, A. B. Doers in the presence of Almighty God and my Fellows and Brethren here present promise and declare that I will not at any time hereafter, hsante act or circumstance whatsoever, directly or indirectly, publish, discover, reveal, or make known any of the secrets privileges or councils of the Fraternity or fellowship of Free Masonry, which at this time, or any time hereafter, shall be made known unto me, so help me God and the holy contents of this book.

In the Roberts Constitutions, published in 1722, this oath, substantially in the same words, is for the first time printed with the amendment of „privates" for „privileges. „

*OATH, TILER'S

Before any strange and unknown visitor can gain admission into a Masonic Lodge, he is required in the United States of America to take the following oath:

I, A. B., do hereby and hereon solemnly and sincerely swear that I have been regularly initiated, passed, and raised to the sublime Degree of a Master Mason in a just and legally constituted Lodge of such; that I do not now stand suspended or expelled; and know of no reason why I should not hold Masonic communication with my Brethren.

It is called the Tiler's Oath, because it is usually taken in the Tiler's room, and was formerly administered by that officer, whose duty it is to protect the Lodge from the approach of unauthorized visitors. It is now administered by the Committee of Examination, and not only he to whom it is administered, but he who administers it, and all who are present, must take it at the same time. It is a process of purgation, and each one present, the visitor as well as the members of the Lodge, is entitled to know that all the others are legally qualified to be present at the esoteric examination which is about to take place. This custom is unknown in English Freemasonry.

*OB

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

*OBED

The Hebrew word meaning serving One of nine favored officials, selected by Solomon after the death of Hiram Abiff.

*OBEDIENCE

The doctrine of obedience to constituted authority is strongly inculcated in all the Old Constitutions as necessary to the preservation of the Association. In them it is directed that ‚'every" Mason shall prefer his elder and put him to worship." Thus the Master Mason obeys the order of his Lodge, the Lodge obeys the mandates of the Grand Lodge, and the Grand Lodge submits to the Landmarks and the old Regulations.

The doctrine of passive obedience and non-resistance in polities, however much it may be supposed to be inimical to the progress of free institutions constitutes undoubtedly the great principle of Masonic government. Such a principle would undoubtedly lead to an unbearable despotism, were it not admirably modified and controlled by the compensating principle of appeal. The first duty of every Freemason is to obey the mandate of the Master. But if that mandate should have been unlawful or Oppressive! he will find his redress in the Grand Lodge, which will review the case and render justice. This spirit of instant obedience and submission to authority constitutes the great safeguard of the institution Freemasonry more resembles a military than a political organization. The order must at once be obeyed; its character and its consequences may be matters of subsequent inquiry. The Masonic rule of obedience is like the nautical, imperative: „Obey orders, even if you break owners."

*OBEDIENCE OF A GRAND BODY

Obedience, used in the sense of being under the jurisdiction, is a technicality borrowed only recently by Masonic authorities from the French, where it has always been regularly used. Thus ‚the Grand Lodge has addressed a letter to all the Lodges of its obedience" means „to all the Lodges under its jurisdiction." In French, „à toutes Les Loges de son obedience." It comes originally from the usage of the Middle Ages, in the Low Latin of which obedientia meant the homage which a vassal owed to his lord. In the ecclesiastical language of
the same period, the word signified the duty or office of a monk toward his superior.

*OBEDIENCY ACTS

The Strict Observance so named the printed Constitutions.

*OBELISK

The obelisk is a quadrangular, monolithic column, diminishing upward, with the sides gently inclined, but not so as to terminate in a pointed apex, but to form at the top a Cattish, pyramidal figure, by which the whole is finished off and brought to a point. It was the most common species of monument in ancient Egypt, where they are still to be found in great numbers, the sides being covered with hieroglyphic inscriptions Obelisks were, it is supposed, originally erected in honor of the sun god. Pliny says (in Holland's translation), „The kings of Egypt in times past made of this stone certain long beams, which they called obelisks, and consecrated them unto the sun, whom they honored as a god; and, indeed, some resemblance they carry of sunbeams." In Continental Freemasonry the monument in the Master's Degree is often made in the form of an obelisk, with the letters M. B. inscribed upon it. And this form is appropriate, because in Masonic, as in Christian iconography, the obelisk is a symbol of the resurrection.

Two Egyptian obelisks are best known as Cleopatra's needles and were formerly at Alexandria, Egypt. They are made of granite and were erected by Thothmes III before the great temple of Heliopolis, the on of the Bible, where Moses was born.

These obelisks were brought to Alexandria shortly before the Christian Era and after the death of Cleopatra. One of them is erected on the Thames Embankment in London and was placed there in 1878. The other was presented to the United States by the

lihedive of Egypt and was
erected in Central Park, New York City, in 1881. They are about seventy feet high and Lieutenant Commander
II. Gorringe reported that on bringing the one to the United States, Masonic emblems mere discovered in the foundation.

*OBJECTIONS TO FREEMASONRY

The principal objections that have been urged by its opponents to the Institution of Freemasonry may be arranged under six heads:
Its secrecy;
2 The exclusiveness of its charity;
Its admission of unworthy members;
Its claim to be a religion;
Its administration of unlawful oaths: and,
Its puerility as a system of instruction.
Each of these objections is replied to in this work under the respective heads of the words which are italicized above.

*OBLIGATED

To be obligated, in Masonic language, is to be admitted into the Covenant of Freemasonry. „is obligated Freemason" is tautological, needless repetition, because there can be no Freemason who is not an obligated one.

*OBLIGATION

The solemn promise made by a Freemason on his admission into any Degree is technically called his obligation. In a legal sense, obligation is synonymous with duty. Its derivation shows its true meaning, for the Latin word obligatio literally signifies a tying or binding. The obligation is that which binds a man to do some act, the doing of which thus becomes his duty. By his obligation, a Freemason is bound or tied to his Order.
Hence the Romans called the military oath which was taken by the soldier his obligation, and, too, it is said that it is the obligation that makes the Freemason.
Before that ceremony, there is no tie that binds the candidate to the Order so as to make him a part of it; after the ceremony, the tie has been completed, and the candidate becomes at once a Freemason, entitled to all the rights and privileges and subject to all the duties and responsibilities that enure in that character. The jurists have divided obligations into imperfect and perfect, or natural and civil. In Freemasonry there is no such distinction.
The Masonic obligation is that moral one which, although it cannot be enforced by the courts of lav, is binding on the party who makes it, in conscience and according to moral justice. It varies in each Degree, but in each is perfect. Its various clauses, in which different duties are prescribed, are called its points, which are either affirmative or negative, a division like that of the precepts of the Jewish law. The affirmative points are those which require certain acts to be performed; the negative points are those which forbid certain other acts to be done. The whole of them is preceded by a general point of secrecy, common to all the Degrees, and this point is called the tie.

*OBLONG SQUARE

A parallelogram, or foursided figure, all of whose angles are equal, but two of whose sides are longer than the others. Of course the term oblong square is strictly without any meaning, but it is used to denote two.squares joined together to form a rectangle.
Brother Sir Walter Scott (in chapter vii of his novel Ivanhoe) has a description of a tournament and tells of the enclosure ,sforming a space of a quarter of a mile in length, and about half as broad. The form of the enclosure was an oblong square, save that the corners were considerably rounded off in order to afford more convenience for the spectators."
Brother C. C. Hunt (Builder, volume ii, page 128), says it is the survival of a term once common but now obsolete; that at one time the word square meant right-angled, and the term a square referred to a four sided figure, having four right angles, without regard to the proportionate length of adjacent sides. There were thus two classes of squares; those having all four sides equal, and those having two parallel sides longer than the other two. The first class were called perfect squares and the second class obit squares (see Orientation).
This is the symbolic form of a Masonic Lodge, and it finds its prototype in many of the structures of our ancient Brethren. The Ark of Noah, the Camp of the Israelites, the Ark of the Covenant, the Tabernacle, and, lastly, the Temple of Solomon, were all oblong squares (see Ground Floor of the Lodge).

*OBOTH

Ventriloquism. It will be found so denominated in the Septuagint version, Isaiah xxix, 3, also xix, 3.

*OBRACK, HIBERNUS

Grand Master of the Order of the Temple in 1392, according to the chronology of the Strict Observance of Germany.

*O'BRIEN, JEREMIAH

Born in 1744 at Scarborough, Maine, and died September 5, 1818, in Machias, Maine, in which town the family of O'Brien settled down and lived shortly after the birth of Jeremiah. He was a Captain in the American Navy in the War of the Revolution, capturing many prizes, and winning much renown due to his bravery and perseverance. He had five brothers, all of whom followed the sea.
Record says that Jeremiah O'Brien made the first fight and captured the first British armed vessel at the beginning of the Revolutionary War in 1775. Later in life he became Collector of Customs at Machias. He also served in Congress, and in the War of 1812 he was made a Colonel. Captain O'Brien was a Freemason of the Lodge of Saint Andrew, in Boston, beginning December 11, 1777, and receiving his Master's Degree March 26, 1778. It is known that at least three of his brothers were active Masons, and Jeremiah, with his father, Morris, started the Warren Lodge in Machias under the Grand Lodge.
Jeremiah was its first Junior Deacon and its Senior Warden in 17824. Up to the time of his death he wore a queue, knee breeches, and low shoes with large shoe buckles, and it is said that he never used stimulants except snuff, which in his day was a common custom. Jeremiah and his father, Morris, were founders and pew holders of the Congregational Church in Machias. He was buried as he wished in the O'Brien burying ground on the southerly side of the Machias River at Machias. The stone sacred to his memory may be said liter ally to „lie like a tombstone," as it states he was seventy-nine years old, whereas the dates stated show

he was born in 1744 and died in 1818, making him seventy-four years of age at the time of his death. In the Maine Historical Society-' publications, and in the History of Machias, are extended biographies.
Brother Charles T. Gallagher said, in Proceedings, Grand Lodge of Massachusetts, 1918 (page 49). When Revolutionars heroes were being honored I received word from Most Worshipful Brother George W Baird, of Washington, District of Columbia, that a proposition was before a Congressional Committee to appropriate money for a monument to Jeremiah O'Brien an Irish--American, ete. It had the support of the usuail politician who was looking for patronage and the Ancient Order of Hibernians and the Knights of Columbus joined in its support. Answering Brother Baird's inquiries, I told him of the O'Brien Masonic connections as above related and the Admiral appeared before the Committee with them.
Some of the numerous societies thought this hero was at least entitled to be called an unhyphenated American,
and the original supporters thereupon abandoned their first love to his fate.
Our own Ex-Governor Long as Secretary of the Navy, however, thought the name entitled to consideration and under his influence a destroyer of our Navy was named for him. The O'Brien was launched at 8:30 A.M. September 24, 1900, being christened by a lineal descendant of Joseph the youngest of the six O'Brien boys. And thus, with the O' Brien Rifles which formed part of Maine's quota in the Spanish American War, the name of this enterprising American family with its Masonic affiliations gives us cause to be proud of their achievements; although the official order for the naming of the torpedo boat states it is on account of „Jeremiah O'Brien," he who was our Brother in Freemasonry.

*OBSERVANCE, CLERKS OF STRICT

See Clerks of Strict Observance

*OBSERVANCE, LAX

See Lax Observance

*OBSERVANCE, RELAXED

The French expression is Observance Relachée. This is the term by which Ragon translates the lata observantia or lax observance applied by the disciples of Von Hund to the other Lodges of Germany. Ragon (Orthodoxis Maconnique, page 236) calls it incorrectly a Rite, and confounds it with the Clerks of Strict Observance (see Laz Observance).

*OBSERVANCE, STRICTSEE STRICT OBSERVANCE, RITE OF

*OBVERSE

In numismatics that side of a coin or medal which contains the principal figure, generally a face in profile or a full or half-length figure, is called the obverse.

*OCCASIONAL LODGE

A temporary Lodge con-voked by a Grand Master, as for the purpose of making Freemasons, after which the Lodge is dissolved. The phrase was first used by Anderson in the second edition of the Book of Constitutions, and is repeated by subsequent editors. To make a Freemason in an Occasional Lodge is equivalent to making him „at sight." But any Lodge, called temporarily by the Grand Master for a specific purpose and immediately afterward dissolved, is an Occasional Lodge. Its organization as to officers, and its regulations as to ritual, must be the same as in a permanent and properly warranted Lodge (see Sight, Making Freemasons at).

*OCCULT MASONRY

Ragon, in his Orthodoxie Maconnique, proposes the establishment of a Masonic system, which he calls „Occult Masonry." It consists of three Degrees, which are the same as those of Ancient Craft Freemasonry, only that all the symbols are interpreted after alchemical principles. It is, in fact, the application of Masonic symbolism to Hermetic symbolism-two things that never did, according to Hitchcock, materially differ.

*OCCULT SCIENCES

This name is given to the sciences of alchemy, magic, and astrology, which existed in the Middle Ages. Many of the speculations of these so-called sciences were in the eighteenth century made use of in the construction of the higher Degrees. We have even a Hermetic Rite which is
based on the dogmas of alchemy.

*OCCUPIED TERRITORY

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

*OCEANIA

Includes all the islands of the Pacific Ocean between the southeastern shores of Asia and the western shores of America.
Fiji Islands
On March 12, 1872, Polynesia Lodge established itself at Levuka with the full consent of the native King. Britain took possession of the Island in 1874 and a Scottish Lodge was constituted under the same name and met at the same place as the Lodge of 1872.
Marquesas Islands
The Life of the Craft in these Islands was short-L'Amitie (Friendship) Lodge, opened at Nukihiva by the Grand Orient of France in 1850, soon passed out of existence.
New Caledonia
In 1854 France took possession of New Caledonia to use it as a convict settlement. Fourteen years later the Grand Orient of France constituted a Lodge at Noumea.
Western Polynesia Lodge, warranted by the Grand Lodge of England on June 1, 1880, and constituted October 29, was also located at Noumea. It is now number 86 on the register of the Grand Lodge of New South Wales.
Sandwich or Hawaiian Islands
The Supreme Council of France warranted Le Progres de l'Oceanie (Progress of Oceania) here in 1850. Two other Lodges were instituted under the control of the Grand Lodge of California. The King of the Islands, Kalakaua, and his brother were both active members of the Craft, the former being elected an honorary Grand Master of the National Grand Lodge of Egypt.
Society Islands

The Craft was made known in Tahiti in 1834 when the Grand Orient of France established L'Oceanie Francaise (French Oceania) Lodge One of the same name was opened in 1850 but neither of the two has survived.
Other French a Lodges have, however, since been established.
Timor Island
In 1910 Oceania Lodge was constituted here by the Grand Orient of Portugal.

*OCTAGON

The regular octagon is a geometrical figure of eight equal sides and angles. It is a favorite form in Christian ecclesiology, and most of the Chapter-Houses of the cathedrals in England are eight sided. It is sometimes used in the lectures of the Knights of Malta, and then, like the eight-pointed cross of the same Order, is referred symbolically to the eight beatitudes of Jesus (Matthew, volumes 1-11). Doctor Mackey in this comparison regards, as has been the case with other authorities (see Peak's Commentary on the Bible, 1919, page 704) the nine references to the beatitudes in as many verses to be counted as eight declarations of special blessedness m the Sermon on the Mount, verses 10-2 to have a single import. We may also compare the four references in Luke vi, 20-2.

*ODD NUMBERS

In the numerical philosophy Of the Pythagoreans, odd numbers were male and even numbers female. It is wrong, however, to say, as Brother Oliver and some others after him have that odd numbers were perfect, and even numbers imperfect. The combination of two odd numbers would make an even number, which was the most perfect. Hence, in the Pythagorean system, 4, made by the combination of 1 and 3; and 10, made by the addition of 3 and 7, are the most perfect of all numbers. Herein the Pythagorean differs from the Masonic system of numerals. In this latter all the sacred numbers are odd, such 3S 3, a, 7, 9, 97 and 81. Thus it is evident that the Masonic theory of sacred numbers was derived, not, as it has been supposed, from the school of Pythagoras, but from a much older system (see Numbers).

*ODEM

The Hebrew word are. The carnelian or agate in the High Priest's breastplate. It was of a red color, and claimed to possess medical qualities.

*ODIN

The chief Scandinavian deity and father of Balder, which see. The counterpart of Hermes and Mercury in the Egyptian and Roman mythologies. Odin and his brothers Vili and Ve, the sons of Boer, or the first-born, slew Ymir or Chaos, and from his body created the world. As ruler of heaven, he sends daily his two black ravens, Thought and Memory, to gather tidings of all that is being done throughout the world.

*OFFENSES, MASONIC

See Crimes, Masonic

*OFFERINGS, THREE GRAND

See Ground Floor of the Lodge

*OFFICERS

The officers of a Grand Lodge, Grand Chapter, or other Supreme Body in Freemasonry, are divided into Grand and Subordinate; the former, who are the Grand and Deputy Grand Master, the Grand Wardens and Grand Treasurer, Secretary, and Chaplain, are also sometimes called the Dignitaries. The officers of a Lodge or Chapter are divided into the Elected and the Appointed, the former in the United States of America being the Master, Wardens, Treasurer, and Secretary, while in England only the Master and Treasurer are elected.

*OFFICERS' JEWELS

See Jewels, Official

*OFFICERS OF FRENCH LODGES

The office of Orator exists throughout Continental Freemasonry. He is presumed to be a Brother of some eloquence and facility of speech who is called upon to deliver an oration whenever thought advisable.
Moreover, his duty is to wind up every discussion in the Lodge, in an impartial light placing the arguments adduced by the Brethren but at the same time expressing his own opinion of their value and correctness. No Brother is allowed to speak on any subject after the Orator has had his say and the vote is then immediately taken. The office has not been usual in England but the Lodge of Antiquity No. 2 still appoints an Orator. To the above comments by Brother George W. Speth in the Transactions, Quatuor Coronati Lodge, we may add that Brother Oswald Wirth of Paris made a suggestive explanation in brief, regarding the offices of Orator and Secretary of a Lodge something after the following effect „The Orator voices the conscience of the Lodge-the Secretary is its memory."
Brother Speth explains the use of several Brethren as Tylers thus: In one of the letters which came under my
observation which is signed by some score of officers of the Bordeaux Lodge, there were no less than six who signed themselves Tuilleur. I can only make the suggestion on this matter without certainty that I am right.
I believe that at that time and especially abroad the Tiler was not a paid servant of the Lodge. If this is the case it is evident that the Tiler's duties must have been performed by a member of the Lodge, and in order that there should be a sufficient number present, and that moreover they should be able to share the duties of the evening so as to avoid any one of those spending the whole time with the door, several Brothers would hold the office at the same time. I think the duties of Inner Guard were also performed by one of the Tilers.
The Expert is, I fancy, never met in English Masonry. According to information I gathered in Antwerp, the duty of the Expert is to be expert in the ceremonies as he is liable to be called upon by the Worshipful Master to fill any post which may happen to be vacant for the moment. He is, therefore, the understudy of the whole body of officers, a superior sort of general utility man. The Frere Terrible is still a Continental Lodge officer.
His duties are to prepare the candidate in the several stages and introduce him into the Lodge Continental preparation differs widely from ours and is taken much more seriously, not only the body but also the mind must be prepared. In the earls days the foolish and reprehensible habit of thoughtless English Bre-

thren who directly hinted at red-hot pokers, etc., was far outdone by the ministrations of the Frere Terrible nor were there wanting features in the Lodge ceremonial abroad directly intended to startle and test the nerves of the entrant.
The name Terrible, in Germans Schreckensbruder, was therefore fit enough. I am glad to think that his functions today no longer justify his appellation. His exhortations are rather directed to the intellect than to the senses. I am by no means sure that he did not also officiate as Inner Guard. Diane of the French plates professing to show our ceremonial, place at the door a brother armed with a Word whom we should unhesitatingly call the Inner Guard if it were not for the fact that the references below
call him the Terrible. But how far can we trust these plates?
Brother Thomson Foley (Transaction, Quatuor Coronati Lodge, 1899, volume xii, page 102), says that „Constitutional Lodge No. 294 at Beverly annually appoints an Orator. The first recorded appointment is William Acklam, the founder of the Lodge and its first Worshipful Master in 1793." Brother E. J. Barron also contributed the following comment: „In the By--Laws of Antiquity Lodge of 1820 is the following:
‚The Orator shall deliver such eulogiums, congratulatory or funeral orations, and lectures as by the Master may be deemed necessary. „ Lodge Le Césarée, No. 590, Jersey, of the English Constitution, works in the French language and has an Orator. The office was formerly most important as before the connection between the English Grand Lodge and the Grand Orient of France was severed, there was a frequent interchange of visits with the Lodges in Brittany. On these occasions it nas expected that the Orator should make an elaborate flowery speech and therefore it was of the greatest consequence that he should not only be eloquent but also full of tact. „We have for some time past styled our Deacons Experts particularly because their duties are more akin to those of the French Experts and practically because the ritual we at present use so names them. We use Respectable as exactly equivalent to Worshipful except in the case of the Worshipful Master, who is Venerable. All our Past Masters are termed Respectable."
Clavel (Histoire Pittoresque, pages 6 and 7, 1844), has a list of officers and their duties under the Grand Orient of France. Clavel tells us that Freemasons who are strangers to the Lodge upon presenting themselves for purposes of visitation are Tiled, that is to say, examined by the Expert. He also says that it is either the Expert or his substitute, the Frere Terrible, who prepares the candidate and conducts him during the course of the proofs to which he is submitting. Me also states that the Orator pronounces the discourses of instruction. He requires the observance of the General Laws of Freemasonry and of the particular By-Laws of the Lodge
if he detects the infringement of them. In all debates he gives his logical conclusions immediately before the summing up bt the Worship ful Master.

*OFFICE, TENURE OF

In Freemasonry the tenure of every office is not only for the time for which the incumbent was elected or appointed, but extends to the day on which his successor is installed During the period which elapses from the election of that successor until his installation, the old officer is technically said to „hold-over."

*OGMIUS

The Druidical name for Hercules who is represented with numberless fine chains proceeding from the mouth to the ears of other people, hence possessing the powers of eloquence and persuasion.

*OHEB ELOAH

The Hebrew words meaning Love of God. This and Oheb Karobo, meaning Love of our Neighbor, are the names of the two supports of the Ladder of Kadosh. Collectively, they allude to that Divine passage, „Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets (Matthew xxii, 3740)." Hence the Ladder of Kadosh is supported by these two Christian commandments.

*OHEB KAROBO

See Oheb Eloah

*OHIO

With the close of the War of the Revolution came the introduction of Freemasonry to Ohio. Several members, including Brother Jonathan heart the Master of American Union Lodge, moved tee Marietta. Their Charter, granted by the Saint John's Grand Lodge of Massachusetts, February 15 1776, was claimed by Brother Heart to be that of a Lodge at large, owing allegiance to no Grand Lodge. A few years later the Charter was destroyed by fire. but the Grand Lodge of Pennsylvania refused to issue a new one to the Lodge except as to one of its constituents. The Grand Lodge of Massachusetts granted leave for work to be resumed under a copy of the original Charter until such time as a Grand Lodge should be formed. On January 4, 1808, delegates to a Convention to organize a Grand Lodge met representing five Lodges, namely, American pinion, No. 1; Cincinnati, No. 13; Seioto, No. 9; Erie, No. 47; Amit, No. 105. Rules were adopted and the first Mondan in January, 1809, was appointed for a Grand Communication at Chillicothe.
At this Communication the delegates from American Union Lodge were absent, so the Grand Lodge was established by four Lodges under the Constitution of the Grand Lodge of Kentucky. Grand Officers were elected and installed and Brother Samuel Huntington then Governor of Ohio, was elected Grand Master General Rufus Putnam lvas the first choice but his age and infirmities compelled him to decline the office of Grand Masters his letter, characteristically Masonic, closing with the words: „May the Great Architect, under whose all- seeing eye all Masons profess to labor, have vou in His holy keeping, that when our labors here are finished, we may, through the merits of Him that was dead, but now is alive, and lives forevermore, be admitted into that temple not made with hands, eternal in the heavens; Amen. So prays your friend and Brother."
A Chapter was opened at Marietta on June 16, 1792, under authority of the Warrant of American Union Lodge, by Robert Oliver, Rufus Putnam and Griffin Green. At a further meeting held on December , 1792, the Brethren organized and elected these three as the principal officers. R. J. Weigh was elected Secretary and Joseph
Wood, Treasurer. On October 21, 1816, on the invi-

tation of Cincinnati Chapter a meeting was held at Worthington for the purpose of forming a Grand Chapter which was duly opened on the 94th.
Three Chapters were represented, American Union, No. 1; Cincinnati, No. 2; Horeb, No. 3. Samuel Hoit was elected Grand High Priest and Benjamin Gardiner Grand Secretary of the new Body which was received into the Union of the State Grand Chapters. The earliest record of the organization of a Council of High Priests dates from 1828 and appears in the Proceedings of the Grand Council of Ohio. Companion John Snow was elected President of this Council.
A Charter for a Council at Chillieothe was sent in 1817 by Companion Jeremy L. Cross after he hael visited Ohio, but there is no record of the organization of that Council. A Charter, issued by the Grand Council of New York, this time for a Council at Cleveland, was also barren of result. Companion John Barker, however, organized several Couneils in Ohio during 1827 and 1828. Five of these Couneils met on January 6, 1830, and formed a Grand Council for the State of Ohio. The first Commandery in the State mas also the first to be established by Knights Templar west of the Allegheny Mountains. Sir Thomas Smith Webb, Deputy Grand Commander of the Grand Encampment of the United States. on March 14, 1819, granted a Dispensation to Mount Vernon Commandery, No.1, at Worthington. A Charter was issued September 16, 1819, and the Commandery was duly constituted September 20. Five Commanderies, namely, Mount Vernon, no 1; Lancaster, No. 2; Cincinnati, No. 3; Massillon, No. 4, and Clinton, No. 5, met and organized the Grand Commandery of Ohio on October 14, 1843.
On April 27, 1853, the Gibulum Lodge of Perfection and the Dalcho Council of Princes of Jerusalem at Cincinnati were chartered. The Cincinnati Chapter of Rose Croix was chartered December 27, 1853, and the Ohio Consistory on May 14, 1854. These are constituent Bodies of the Supreme Council, Northern Masonic Jurisdiction, Ancient and Accepted Scottish Rite.

*OIL

The Hebrews anointed their Kings, Prophets, and High Priests with oil mingled with the richest spices. They also anointed themselves with oil on all festive occasions, whence the expression in Psalm xlv, 7, „God hath anointed thee with the oil of gladness (see Corn, ravine and Oil).

*OKLAHOMA

The history of Freemasonry in what is now the State of Oklahoma is the history of the Craft in Indian and Oklahoma Territories which were originally separate from each other. The pioneer Lodge in Indian Territory was Flint Lodge which received a Charter from the Grand Lodge of Arkansas dated November 9, 1853. On October 5, 1874, Muskogee, Doaksville and Caddo Lodges met in Convention and the following day the Grand Lodge of Indian Territory was constituted Oklahoma Lodge joined soon after, but the other two existing Lodges Flint and Alpha held back until 1878. The Lodges located in Oklahoma for a long time held Warrants from the Grand Lodge of Indian Territory, hut all August 16, 1892. three Lodges, namely Guthrie No. 35; North Canadian, No. 36, and Redmond, No. 37 signed a petition for the formation of a Grand Lodge of Oklahoma. Representatives of all the Lodges ill this Territory met on November 10, 1892; the Grand Master presided, he installed the Grand Officers, and the Grand Lodge was declared open. The Grand Lodge of Indian Territory and the Grand Lodge of Oklahoma Territory united in the Grand Lodge of the State of Oklahoma, at a Convention held at Guthrie, February 10, 1909.
Indian Chapter was organized at McAlester, Choctaw Nation, Indian Territory, on March 15, 1878, by Dispensation issued by Most Excellent General Grand High Priest John Frizzell. A meeting was held in the same town on October 92, 1889, of Companions representing the several Chapters in Indian Territory, namely, Indian Chapter, No. 1; Oklahoma Chapter, No. if; Savanna Chapter, No. 4, and Tahlequah Chapter, U. D. .& Constitution was adopted and the Grand Chapter duly established on February 15, 1890. On April 21, 1908, it was resolved that the name should be changed to Grand Royal Arch Chapter of Oklahoma to correspond with the change from Territory to State. By Charter dated September 29, 1886, Oklahoma Council, No. 1, was organized at Atoka on September 29, 1886. Two other Councils were chartered in 1894 and representatives of the three met on November 5, 1894, to organize a Grand Council. Companion Robert W. Hills presided, a Constitution was adopted and officers elected. The name was changed from Indian Territory to Oklahoma at the Grand Assembly held on April 22, 1908.
On October 1, 1891, Wluskogee Commandery, No. 1, was organized by Dispensation and was chartered on August 11, 1892. Sluskogee, No. 1; Chickasaw, No. 2, and McAlester, No. 3, formed the Grand Commandery of Indian Territory by authority of the Grand Encampment on December 17, 1895. The Grand Commandery of Oklahoma was constituted under the same authority on February 10, 1896, by the following subordinate Commanderies: Guthrie, No. 1; Oklahoma, No. ; Ascension, No. 3. It amalgamated with the Grand Commandery of Indian Territory on October 6, 1911. The Ancient and Accepted Scottish Rite, Southern Jurisdiction, was first introduced on October 20, 1899, when a Lodge of Perfection and a Chapter of Rose Croix, as Guthrie, No. 1; a council of Kadosh, Desonnac, No. 1, and a Consistory, Oklahoma, No. 1, were established at Guthrie.

*OLD CHARGES

See Manuscripts, Old

*OLD MAN, AN

Old men in their dotage are by the laws of Freemasonry disqualified for initiation. For the reason of this law see Dotage.

*OLD MASONIC CEREMONIES

„We are accustomed to flatter ourselves that Freemasonry has never obtained such eminence of culture as in the present day, yet we find that even in the middle of the eighteenth century, our ancient Brethren, possessed of elegant manners and in intimate knowledge Of the liberal arts and sciences, adorned the Craft with a more elaborate ceremony than now prevails; on one occasion I have noted it took three hours to stork the first Degree, and it is common knowledge, that the Lectures and Tracing Boards now so seldom worked in our Lodges, were up to forty years ago generally included in the ritual" (W. H. Griffiths, page 142, Transactions, 1902-3, Lodge of Research No. 9429, Leicester, England).

*OLD REGULATIONS

The Regulations for the Government of the Craft, which were first compiled by Grand Master Payne in 1720, and approved by the Grand Lodge in 1721 were published by Anderson in 1723, in the first edition of the Book of Constitutions, under the name of General Regulations. In 1738 Anderson published a second edition of the Book of Constitutions, and inserted these regulations under the name of Old Regulations, placing in an opposite column the alterations which had been made in them by the Grand Lodge at various times between 1723 and 1737, and called these New Regulations. When Dermott published his Ahiman Rezon, or Book of Constitutions of the rival Grand Lodge, he adopted Anderson's plan, publishing in two columns the Old and the New Regulations. But he made some important changes in the latter to accommodate the policy of his own Grand Lodge. The Old Regulations, more properly known as the
General Regulations of 1722, are recognized as the better authority in questions of Masonic law.

*OLIVE

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

*OLIVE BRANCH IN THE EAST, BROTHERHOOD OF THE

An Order, which was proposed at Bombay, in 1845, by Dr. James Burnes, the author of a History of the Knights Templar, who was then the Provincial Grand Master of India for Scotland. It was intended to provide a substitute for native Freemasons for the Chivalric Degrees, from which, on account of their religious faith, they were excluded. It consisted of three classes, Novice, Companion, and Officer. For the first, it was requisite that the candidate should have been initiated into Freemasonry; for the second, that he should be a Master Mason; and for the third it was recommended, but not imperatively required, that he should have attained the Royal Arch Degree. The badge of the Order was a dove descending with a green olive branch in its mouth. The new Order was received with much enthusiasm by the most distinguished Freemasons of India, but it did not secure a permanent existence.

*OLIVER, GEORGE

The Rev. George Oliver, D.D., one of the most distinguished and learned of English Freemasons, was descended from an ancient Scottish family of that name, some of whom came into England in the time of James I, and settled at Clipstone Park, Nottinghamshire. He was the eldest son of the Rev. Samuel Oliver, rector of Lambley, Nottinghamshire, and Elizabeth, daughter of George Whitehead. He was born at Pepplewick, November 5, 1782, and received a liberal education at Nottingham. In 1803, when but twenty-one years of age, he was elected second master of the Grammar School at Caiston, Lincoln. In 1809 he was appointed to the head mastership of King Edward's Grammar School at Great Grimsby. In 1813 he entered Holy Orders in the Church of England, and was ordained a Deacon. The subsequent year he was made a Priest. In the spring of 1815, Bishop Tomline collated him to the living of Clee, his name being at the time placed on the boards of Trinity College, Cambridge, as a ten-year man by Doctor Bayley, Sub-dean of Lincoln and examining Chaplain to the Bishop. In the same year he was admitted as Surrogate and a Steward of the Clerical Fund. In 1831, Bishop Kaye gave him the living of Scopwick, which he held to the time of his death.

He graduated as Doctor of Divinity in 1836, being then Rector of Wolverhampton, and a Prebendary of the Collegiate Church at that place, both of which positions had been presented to him by Doctor Hobart, Dean of Westminster. In 1846 the Lord Chancellor conferred on him the rectory of South Hykeham, which vacated the incumbency of Wolverhampton. At the age of seventy- two Doctor Oliver's physical powers began to fail, and he was obliged to confine the charge of his parishes to the care of curates, and he passed the remaining years of his life in retirement at Lincoln. In 1805 he had married Mary Ann, the youngest daughter of Thomas Beverley, by whom he left five children. He died March 3, 1867, at Eastgate, Lincoln.

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

But it is as the most learned Freemason and the most indefatigable and copious Masonic author of his age that Doctor Oliver principally claims our attention. He had inherited a love of Freemasonry from his father, the Rev. Samuel Oliver, who was an expert Master of the work, the Chaplain of his Lodge, and who contributed during a whole year, from 1797 to 1798, an original Masonic song to be sung on every Lodge night. His son has repeatedly acknowledged his indebtedness to him for valuable information in relation to Masonic usages. Doctor Oliver was initiated by his father, in the year 1801, in Saint Peter's Lodge, in the city of Peterborough. He was at that time but nineteen years of age, and was admitted by Dispensation during his minority, according to the practice then prevailing, as a Lewis. Or the son of a Freemason. Under the tuition of his father, he made muffin progress in the rites and ceremonies then in use among the Lodges. He read with great attention every Masonic book within his reach, and began to collect that store of knowledge which he afterward used with so much advantage to the Craft.

Soon after his appointment as Head Master of King Edward's Grammar School at Grimsby, he established a Lodge in the borough, the chair of which he occupied for fourteen years. So strenuous were his exertions for the advancement of Freemasonry, that in 1812 he was enabled to lay the first stone of a Masonic hall in the town, where, three years before, there had been scarcely a Freemason residing. About this time he was exalted as a Royal Arch Mason in the Chapter

attached to the Rodney Lodge at Kingston-on-Hull. In Chapters and Consistories connected with the same Lodge he also received the advanced Degrees and those of Masonic Knighthood. In 1813, he was appointed a Provincial Grand Steward; in 1816, Provincial Grand Chaplain; and in 1832, Provincial Deputy Grand Master of the Province of Lincolnshire. These are all the official honors that he received, except that of Past Deputy Grand Master,
conferred, as an honorary title, by the Grand Lodge of Massachusetts.

In the year 1840, Doctor Crucefix had undeservedly incurred the displeasure of the Grand Master, the Duke of Sussex. Doctor Oliver, between whom and Doctor Crucefix there had always been a warm personal friendship, assisted in a public demonstration of the Fraternity in honor of his friend and brother.

This involved him in the odium, and caused the Provincial Grand Master of Lincolnshire, Brother Charles Tennyson D'Eyncourt, to request the resignation of Doctor Oliver as his Deputy. He complied with the resignation, and after that time withdrew from all active participation in the labors of the Lodge. The transaction was not considered by any means as creditable to the independence of character or sense of justice of the Provincial Grand Master, and the Craft vera generally expressed their indignation of the course which he had pursued, and their warm appreciation of the Masonic services of Doctor Oliver. In 1844, this appreciation was marked by the presentation of an offering of plate, which had been very generally subscribed for by the Craft throughout the kingdom.

Doctor Oliver's first contribution to the literature of Freemasonry, except a few Masonic sermons, was a work entitled The Antiquities of Freemasonry commonly illustrations of the fixe Grand Periods of Masonry, from the Creation of the OFF World to the Dedication of Bring Solomons Temple, which was published in 1893. His next production was a little work entitled The Star in the East, intended to show, from the testimony of Masonic writers, the connection between Freemasonry and religion.

In 1841 he published twelve lectures on the Signs and Symbols of Freemasonry, in which he went into a learned detail of the history and signification of all the recognized symbols of the Order. His next important contribution to Freemasonry was The History of Initiation in twelve lectures, comprising a detailed account of the Rites and Ceremonies, Doctrines and Discipline, of all the Secret and Mysterious Institutions of the Ancient World,
published in 1840. The professed object of the author was to show the resemblances between these ancient systems of initiation and the Masonic, and to trace them to a common origin; a theory which, under some modification, has been very generally accepted by Masonic scholars.

Following this was The Theocratic Philosophy of Freemasonry, a highly interesting work, in which he discusses the speculative character of the Institution. A History of Freemasonry from 1829 to !840 has proved a valuable appendix to the work of Preston, an edition of which he had edited in the former year. His next and most important, most interesting, and most learned production was his Historical Landmarks and other Evidences of Freemasonry Explained. No work with such an amount of facts in reference to the Masonic system had ever before been published by any author. It will forever remain as a monument of his vast research and his extensive reading.

But it would be no brief task to enumerate merely the titles of the many works which he produced for the instruction of the Craft. A few of them must suffice. These are the Revelations of a Square, a sort of Masonic romance, detailing, in a fictitious form, many of the usages of the last centuries, with anecdotes of the principal Freemasons of that period. The Golden Remains of the Early Masonic Writers, in five volumes, each of which contains an interesting introduction by the editor; The Book of the Lodge, a useful manual, intended as a guide to the ceremonies of the Order; The Symbol of Glory, intended to show the object and end of Freemasonry; A Mirror for the Johannite Masons, in which he discusses the question of the dedication of Lodges to the two Saints John; The Origin and Insignia of the Royal Arch Degree! a title which explains itself; A Dictionary of Symbolic Masonry, by no means the best of his works.

Almost his last contribution to Freemasonry was his Institutes of Masonic Jurisprudence, a book in which he expressed views of law that did not meet with the universal concurrence of his English readers. Besides these elaborate works, Doctor Oliver was a constant contributor to the early volumes of the London Freemasons Quarterly Review, and published a valuable article, on the Gothic Constitutions, in the American Quarterly Review of Freemasonry. The great error of Doctor Oliver, as a Masonic teacher, was a too easy credulity or a too great warmth of imagination, which led him to accept without hesitation the crude theories of previous writers, and to recognize documents and legends as unquestionably authentic whose truthfulness subsequent researches have led most Masonic scholars to doubt or to deny.

His statements, therefore, as to the origin or the history of the Order, have to be received with many grains of allowance. Yet it must be acknowledged that no writer in the English language has ever done so much to elevate the scientific character of Freemasonry. Doctor Oliver was in fact the founder of what may well be called the Literary School of Freemasonry. Bringing to the study of the Institution an amount of archeological learning but seldom surpassed, an inexhaustible fund of multifarious reading, and all the laborious researches of a genuine scholar, he gave to Freemasonry a literary and philosophic character which has induced many succeeding scholars to devote themselves to those studies which he had made so attractive.

While his erroneous theories and his fanciful speculations will be rejected, the form and direction that he has given to Masonic speculations will remain, and to him must be accredited the enviable title of the Father of Anglo-Sazon Masonic Literature. In reference to the personal character of Doctor Oliver, a contemporary journalist, Stanford Mercury has said that he was of a kind and genial dispositions charitable in the highest sense of the words courteous, affable, self-denying, and beneficent; humbles unassuming, and unaffected; ever ready to obliges easy of approach, and amiable, yet firm in the right. Doctor Oliver's theory of the system of Freemasonry may be briefly stated in these words:

He believed that the Order was to be found in the earliest periods of recorded history. It was taught by Seth to his descendants, and practiced by them under the name of Primititle or Pure Freemasonry. It passed over to Noah,

and at the dispersion of mankind suffered a division into Pure and Spurious. Pure Freemasonry descended through the Patriarchs to Solomon, and thence on to the present day.
The Pagans, although they had slight glimmerings of the Masonic truths which had been taught by Noah, greatly corrupted them, and presented in their mysteries a system of initiation to which he gave the name of the Spurious Freemasonry of Antiquity. These views he had developed and enlarged and adorned out of the similar hut less definitely expressed teachings of Hutchinson.
Like that writer also, while freely admitting the principle of religious tolerance, he contended for the strictly Christian character of the Institution, and that, too, in the narrowest sectarian view, since he believed that the earliest symbols taught the dogma of the Trinity, and that Christ was meant by the Masonic reference to the Deity under the title of Grand Architect of the Universe.

*OM

From the Sanskrit language and of an especial importance as a sacred word in the religion of the Hindus. We are told in the Katha-Upanishad, one of the Hindu treatises on philosophy, that whoever knows this word can get all he wishes. Brahma herself is credited in the Manu Laws with inventing the word and that he took the letters of this sound one from each of the Vedas, the four holy books of Hindu knowledge, the word Veda in the Sanskrit meaning to know. Om is the first word in the Puranas, the traditional Hindu histories of the universe, and is also to be said at the start and finish of all of the Veda instructions.
From whence originally came the word is a matter of much speculation, East and West, both past and present; Lewis Spence, in his Encyclopedia of Occultism, suggests it is an old and contracted form of the Sanskrit word evan, meaning thus. Another explanation is that the syllable is the expression of consent used by the gods themselves, a creative utterance meaning Thas may it be. Somers times the word is spelled Aum, but probably
all that this difference may be is a matter of pronunciation, though the three letters have been credited in their selection and use with a potent and mysterious power and sanctity Om is also given by the Hindus as a name for the spiritual Sun. or Source of Inner Light, to distinguish this from the Sooruj or material sun, a physical center of illumination and warmth (see Aum and On).

*OMEGA

See Alpha and Omega

*OMNIFIC WORD

The Tetragrammaton is so called because of the omnific powers attributed by the Cabalists to its possession and true pronunciation (see Tetragrammaton). The term is also applied to the most significant word in the Royal Arch system.

*ON

This is a significant word in Royal Arch Masonry, and has been generally explained as being the name by which Jehovah was worshiped among t he Egyptians. As this has been denied and the word asserted to be only the name of a city in Egypt, it is proper that some inquiry should be made into the authorities on the subject. The first mention of On in the Bible is in the history of Joseph, to whom Pharoah gave „to wife Asenath, the daughter of Potipherah, priest of On." The city of On was in Lower Egypt, between the Nile and the Red Sea, and „adorned," says Philippson, „by a gorgeous temple of the sun, in which a numerous priesthood officiated." The investigations of modern Egyptologists have shown that this is an error. On was the name of a city where the sun- god was worshiped, but On was not the name of that god. Champollion, in his Dictionnaire Egyptien, gives the phonetic characters, with the figurative symbols of a serpent and disk, and a seated figure, as the name of the sun-god. Now, of these two characters, the upper one has the power of R. and the lower of A, and hence the name of the god is Ra. This is the concurrent testimony of Bunsen, Lepsius, Gliddon, and all later authorities.
But although on was really the name of a city, the founders of the Royal Arch had, with the lights then before them, assumed that it was the name of a god, and had so incorporated it with their system. With better light than theirs, we can no longer accept their definition; yet the word may still be retained as a symbol of the Egyptian god. We know not who has power to reject it; and if scholars preserve, outside of the symbolism, the true interpretation, no harm will be done. It is not the only significant word in Freemasonry whose old and received meaning has been shown to be incorrect, and sometimes even absurd. Referring to the expressions by Doctor Mackey. „This is a significant word in Royal Arch Masonry and has generally been explained, as being the name by which Jehovah was worshiped among the Egyptians." . . . „But although on was really the name of a city, the founders of the Royal Arch had, with the lights then before them, assumed that it was the name of a god and had so incorporated it with their system," Brother David E. W. Williamson writes as follows:
This, it seems to me, gives a wrong impression of the Royal Arch use of the word. „ on „ is certainly one of the names of the deity of Israel, and it will be found by reference to the Septuagint that, which the Authorized Version renders „I am that I am," is actually translated into Greek as „I am the Being." For several centuries in the earlier part of the Christian era, the Septuagint was Considered to be co-ordinate with, if not superior to, the Hebrew text as authority and by the vast number of worshipers under the Orthodox rite the Greek Version is and always has been regarded with the same veneration as English speaking people regard the Authorized Version. To these worshipers, therefore, ON is one of the names of the Almighty. The effect of the word; if I may make the suggestion, merely intensifies the meaning of THE Being, so that, as nearly as we can translate the sense into English, the original Biblical expression would be „I AM-there, you see, I AM." If you have Westcott and Hort handy and will refer to Revelations 14, you will see that the phrase which the Authorized Version renders „ Grace be unto you, and peace from him which is and which was and which is to come" is literally „From the being and the was and the coming „From the On." And see especially verse 8 in the same chapter: etc. It seems to me that when we say Supreme Being, referring to the Almighty, we are exactly expressing the word that meant to the Yahwist redactor of the Pentateuch and On to the Septuagint translators, as well as to the Hebrew Christian who

wrote the Apocalypse.
Godfrey Higgins (Celtic Druids, page 171) quotes an Irish commentator as showing that the name Ain or on was the name of a triad of gods in the Irish language. „All etymologists, „ Higgins continues, „have supposed the word on to mean the sun; but how the name arose has not before been explained."
In another work (Anacalypsis, volume i, page 109), Higgins makes the following important remarks: „various definitions are given of the word on; but they are all unsatisfactory. It is written in the Old Testament in two ways, sun, and an. It is usually rendered in English by the word on. This word is supposed to mean the sun, and the Greeks translated it by the word On, or Sol. But I think it only stood for the sun, as the emblem of the procreative power of nature." Bryan says (Mythological Antiquity, volume i, page 19), when speaking of this word: „On, Eon or Aon, was another title of the sun among the Amonians. The Seventy, where the word occurs in the Scriptures, interpret it the sun, and call the City of on, Heliopolis; and the Coptic Pentateuch renders the City on by the City of the Sun."
Plato, in his Timoeus, says: „Tell me of the god ON, which is and never knew beginning." And, although Plato may have been here thinking of the Greek word QN, which means Being, it is not improbable that he may have referred to the god worshiped at on, or Heliopolis, as it was thence that the Greeks derived so much of their learning. It would be vain to attempt to make an analogy between the Hindu sacred word Aum and the Egyptian on. The fact that the m in the former word is the initial of some secret word, renders the conversion of it into n
impossible, because it would thereby lose its signification.
The old Freemasons, misled by the authority of Saint Cyril, and by the translation of the name of the city into City of the Sun by the Hebrews and the Greeks, very naturally supposed that on was the Egyptian sun-god, their supreme deity, as the sun always was, wherever he was worshiped. Hence, they appropriated that name as a sacred word explanatory of the Jewish Tetragrammaton. Brother Williamson points out here that „As to the Egyptian city of that name, the Egyptian name was used by the Jews (see Brown-Driver--Briggs Lezicon). The Greeks knew it as Heliopolis and could not have mistaken the city for a god" (see also Aum and Om).

*ONECH

The Hebrew word play The bird Phenix, named after Enoch or Phenoch. Enoch signifies initiation. The Phenix, in Egyptian mythology; call sculptures, as a bird, is placed in the mystical palm-tree. The Phoenix is the representative of eternal and continual regeneration, and is the Holy Spirit which brooded as a dove over the face of the waters the dove of Noah and of Hasisatra or Nysuthrus (which see), which bore a sprig in its mouth.

*ONTARIO

The first Masonic meetings in Ontario were probably held by Lodge No. 156 attached to the Eighth Regiment of Foot at Fort Niagara between 1775 and 1780. On March 7, 1792, Brother William Jarvis was appointed Provincial Grand Master of Upper Canada by the „Ancient" Grand Lodge of Canada. He angered the Brethren, however, by refusing to assemble the Grand Lodge at Niagara, and they met together in 1803 and elected Brother Forsyth Provincial Grand Master. The other Lodges in Ontario attended meetings of a Grand Convention under Brother Ziba M. Phillips during the years 1817 to 1822.
Harmony seemed in sight when Brother Simon McGillivray arrived in September of 1822 with authority to reorganize the Craft in Upper Canada. A second Provincial Grand Lodge was formed and met regularly from 1822 to 1830 when it became dormant owing to the Morgan excitement which even here had a widespread influence. In 1845 a Third Provincial Grand Lodge was organized and continued work until 1858.
A Grand Lodge was formed by Irish Lodges in 1853. After all these attempts at creating a governing body, finally, on October 10, 1855, the Grand Lodge of Canada was established at Hamilton by representatives of forty- one Lodges. Brother William Mercer Wilson was elected Grand Master. The Provincial Grand Lodge of England met and became an independent Grand Lodge in 1857. Next year, however, it united with the Grand Lodge of Canada. The Quebec Lodges withdrew in 1869 to form the Grand Lodge of Quebec and in 1886 the Grand Lodge of Canada added the words „in the Province of Ontario" to its title.

*ONYX

The word for this in Hebrew, Oaf, is pronounced Shohem. The second stone in the fourth row of the high priest's breastplate. It is of a bluish-black color, and represented the Tribe of Joseph.

*OPENING OF THE LODGE

The necessity of some preparatory ceremonies, of a more or less formal character, before proceeding to the despatch of the ordinary business of any association, has always been recognized. Decorum and the dignity of the meeting alike suggest, even in popular assemblies called only for a temporary purpose, that a presiding officer shall, with some formality, be inducted into the chair, and he then, to use the ordinary phrase „opens" the meeting with the appointment of his necessary assistants and
with the announcement, in an address to the audience, explanatory of the objects that have called them together.
If secular associations have found it expedient, by the adoption of some preparatory forms, to avoid the appearance of an unseaming abruptness in proceeding to business it may well be supposed that religious e Societies have been still more observant of the custom, and that, as their pursuits are more elevated, the ceremonies of their preparation for the object of their meeting should be still more impressive.
In the Ancient Mysteries, those sacred rites which have furnished so many models for Masonic symbolism, the opening ceremonies were of the most solemn character- The Sacred Herald commenced the ceremonies of opening the greater initiations by the solemn formula of „Depart hence, ye profane!" to which was added a proclamation which forbade the use of any language which might be deemed of un favorable augury to the approaching rites.
In like manner a Lodge of Freemasons is opened with the employment of certain ceremonies in which, that attention may be given to their symbolic as well as practical importance, every member present is expected to take a part. These ceremonies, which slightly differ in each of the Degrees but differ so slightly as not

to affect their general character-may be considered, in reference to the several purposes they are to effect, to be dinged into eight successive steps or parts. 1. The Master having signified his intention to proceed to the labors of the Lodge, every Brother is expected to assume his necessary Masonic clothing and, if an officer, the insignia of his office, and silently and decorously to repair to his appropriate station.
The next step in the ceremony is, with the usual precautions, to ascertain the right of each one to be present. It is scarcely necessary to say that. in the performance of this duty, the officers who are charged with it should allow no one to remain who is not either well known to themselves or properly vouched for by some discreet and experienced Brother.
Attention is next directed to the external avenues of the Lodge, and the officers within and without who are entrusted with the performance of this important duty, are expected to execute it with care and fidelity. By a wise provision, it is no sooner intimated to the Master that he may safely proceed, than he directs his attention to an inquiry into the knowledge possessed by his officers of the duties that they will be respectively called upon to perform.
Satisfied upon this point, the Master then Announces, by formal proclamation, his intention to proceed to business; and, mindful of the peaceful character of our Institution, he strictly forbids all immoral or un--masonic conduct whereby the harmony of the Lodge may be impeded, under no less a penalty than the by-laws may impose or a majority of the Brethren present may see fit to indict. Nor, after this, is any Brother permitted to leave the Lodge during Lodge hours, that is, from the time of opening to that of closing, without having first obtained the Worshipful Master's permission.
Certain mystic rites, which can here be only alluded to, are then employed, by which each Brother present signifies his concurrence in the ceremonies which have been performed, and his knowledge of the Degree in which the Lodge is about to be opened.
It is a lesson which every Freemason is taught, as one of the earliest points of his initiation, that he should commence no important undertaking without first invoking the blessing of Deity. Hence the next step in the progress of the opening ceremonies is to address a prayer to the Supreme Architect of the Universe. This prayer. although offered by the Master, is to be participated in by every Brother, and, at its conclusion, the audible response of „So mote it be" should be made by all present.
The Lodge is then declared, in the name of God and the Holy Saints John, to be opened in due form on the First, Second, or Third Degree of Freemasonry, so the case may be.
A Lodge is said to be opened in the name of God and the Holy Saints John, as a declaration of the sacred and religious purposes of the meeting, of profound reverence for that Divine Being whose name and attributes should be the constant themes of contemplation, and of respect for those ancient patrons whom the traditions of Freemasonry 80 intimately connect with the history of the Institution.
It is said to be opened in due boron, to intimate that all that is necessary, appropriate and usual in the ceremonies, all that the law requires or ancient usage renders indispensable, have been observed. Further, it is said to be opened on, and not in, a certain Degree, which latter expression is often incorrectly used, in reference rather to the speculative than to the legal character of the meeting, to indicate, not that the members are to be circumscribed in the limits of a particular Degree, but that they are met together to unite in contemplation on the symbolic teachings and divine lessons of that Degree.
The manner of opening in each Degree slightly varies. In the English system, the Lodge is opened in the First Degree „in the name of T. G. A. O. T. U."; in the Second, „on the square, in the name of the Grand Geometrician of the Universe"; and in the Third, „on the center, in the name of the Most High." It is prescribed as a ritualistic regulation that the Master shall never open or close his Lodge without a lecture or part of a lecture. Hence, in each of the Degrees a portion of the lecture of that Degree is incorporated into the opening and closing ceremonies. There is in every Degree of Freemasonry, from the lowest to the highest, an opening ceremony peculiar to the Degree. This ceremony has always more or less reference to the symbolic lesson which it is the design of the Degree to teach, and hence the varieties of openings are as many as the Degrees themselves.

*OPERATIVE ART

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

*OPERATIVE MASONRY

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

*OPERATIVE MASONS

Workers in stone, who construct material edifices, in contradistinction to Speculative Masons, who build spiritual edifices.

*OPERATIVES

Name applied to those, as Dr. Thomas Carr, Dr. C. M. Merz, Sir John A. Cochburn, Sir Frederick Pollock, Clement E. Stretton, active in the modern study and practice of old gild customs.

*OPHITES

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

*OPTION

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

*ORAL INSTRUCTION

Much of the instruction which is communicated in Freemasonry, and, indeed, all that is esoteric, is given orally; and there is a law of the Institution that forbids such instruction to be written. There is in this usage and regulation a striking analogy to what prevailed on the same subject in all the secret institutions of antiquity. In all the Ancient Mysteries, the same reluctance to commit the esoteric instructions of the hierophants to writing is apparent; and hence the secret knowledge taught in their initiations was preserved in symbols, the true meaning of which was closely concealed from the profane. The Druids had a similar regulation; and Caesar informs us that, although they made use of the letters of the Greek alphabet to record their ordinary or public transactions, yet it was not considered lawful to entrust their sacred verses to writing, but these were always committed to memory by their disciples.

The secret doctrine of the Cabala, or the mystical philosophy of the Hebrews, was also communicated in an oral form, and could be revealed only through the medium of allegory and similitude. The Cabalistic knowledge, traditionally received, was, says Maurice (Indian Antiquities, volume iv, page 548), „transmitted verbally down to all the great characters celebrated in Jewish antiquity, among whom both David and Solomon were deeply conversant in its most hidden mysteries.

Nobody, however, had ventured to commit anything of this kind to paper."

The Christian Church also, in the age immediately succeeding the apostolic period, observed the same custom of oral instruction. The early Fathers were eminently cautious not to commit certain of the mysterious dogmas of their religion to writing, lest the surrounding Pagans should be made acquainted with what they could neither understand nor appreciate. Saint Basil (De Spiritu Sancto), treating of this subject in the fourth century, says: „We receive the dogmas transmitted to us by writing, and those which have descended to us from the apostles, beneath the mystery of oral tradition; for several things have been handed down to us without writings lest the vulgar, too familiar with our dogmas, should lose a due respect for them." And the further asks, „Hom should it ever be becoming to write and circulate among the people an account of those things which the uninitiated are not permitted to contemplated.

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

In the first place, by confining our secret doctrines and landmarks to the care of traditions all danger of controversies and schisms among Freemasons and in Lodges is effectually avoided. Of these traditions, the Grand Lodge in each Jurisdiction is the interpreter and to its authoritative interpretation every Freemason and every Lodge in the Jurisdiction is bound to submit. There is no book, to which every Brother may refer, whose language each one may interpret according to his own views, and whose expressions-sometimes, perhaps, equivocal and sometimes obscure -might afford ample sources of wordy contest and verbal criticism.

The doctrines themselves, as well as their interpretation, are contained in the memories of the Craft; and the Grand Lodges, as the lawful representatives of the Fraternity, are alone competent to decide whether the tradition has been correctly preserved, and what is its true interpretation. Hence it is that there is no institution in which there have been so few and such unimportant controversies with respect to essential and fundamental doctrines.

In illustration of this argument, Doctor Oliver, while speaking of what he calls the Antediluvian System of Freemasonry-a part of which must necessarily have been traditional, and transmitted from father to son, and a part entrusted to symbols-makes the following observations:

Such of the legends as were communicated orally would be entitled to the greatest degree of credence while those that were committed to the custody of symbols, which, it is probable, many of the collateral legends would be, were in great danger of perversion because the truth could only be ascertained by those persons who were incrusted with the secret of their interpretation.

And if the symbols were of doubtful character and carried a double meaning, as many of the Egyptian Hieroglyphies of a Subsequent age actually did, the legends which then embodied might sustain very considerable alteration in sixteen or seventeen hundred years, although passing through very few hands.

Maimonides (More Nevochim, chapter lXXi assigns a similar reason for the ulnas written preservation of the Oral Law. He says:

This was the perfection of wisdom in our land and by this means those evils were avoided into which it fell in succeeding times, namely the variety and perplexity of

sentiments and opinions and the doubts which so commonly arise from written doctrines contained in books, besides the errors shield are easily committed by writers and copyists whence, afterwards, spring up controversies, schisms, and confusion of parties.

A second reason that may be assigned for the unwritten ritual of Freemasonry is, that by compelling the Craftsman who desires to make any progress in his profession, to commit its doctrines to memory there is a greater probability of their being thoroughly studied and understood In confirmation of this Opinion. it will, Doctor Mackey believed, be readily acknowledged by anyone whose experience is at all extensive that, as a general rule, those skillful Brethren who are

technically called Bright Masons, are better acquainted with the esoteric and unwritten portion of the lectures, which they were compelled to acquire under a competent instructor, and by oral information than with that which is published in the Monitors. and, therefore, always at hand to be read.

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

A third reason for this unwritten doctrine of Freemasonry, and one, perhaps, most familiar to the Craft, is also alluded to by Caesar in the case of the Druids, „because they did not wish their doctrines to be divulged to the common people." Maimonides, in the conclusion of the passage which we have already quoted, makes a similar remark with respect to the oral law of the Jews. „But if," says he, „so much care was exercised that the oral law should not he written in a book and laid open to all persons, lest, peradventure, it should become corrupted and depraved, how much more caution was required that the secret interpretations of that law should not be divulged to every person, and pearls be thus thrown to swine." „Wherefore," he adds, „they were entrusted to
certain private persons, and by them were transmitted to other educated men of excellent and extraordinary gifts." For this regulation he quotes the Rabbis, who say that the secrets of the law are not delivered to any person except a man of prudence and wisdom.

It is, then, for these excellent reasons-to avoid idle controversies and endless disputes; to preserve the secrets of our Order from decay; and, by increasing the difficulties by which they are to be obtained, to diminish the probability of their being forgotten; and finally, to secure them from the unhallowed gaze of the profane- that the oral instruction of Freemasonry was first instituted, and still continues to be religiously observed. Its secret doctrines are the precious jewels of the Order, and the memories of Freemasons are the well-guarded caskets in which those jewels are to be preserved with unsullied purity. Hence it is appropriately said in our instructions that „the attentive ear receives the sound from the instructive tongue, and the secrets of Freemasonry are safely lodged in the Depository of faithful breasts."

*ORAL LAW

The Oral Law is the name given by the Jews to the interpretation of the written code, which is said to have been delivered to Moses at the same time, accompanied by the Divine command: „Thou shalt not divulge the words which I have said to thee out of my mouth." The Oral Law was, therefore never entrusted to books; but, being preserved in the memories of the judges, prophets, priests, and other wise men, was handed down, from one to the other, through a long succession of ages.

Maimonides has described, according to the Rabbinical traditions, the mode adopted by Moses to impress the principles of this Oral Law upon the people. As an example of perseverance in the acquirement of information by oral instruction, it may be worthy of the consideration and imitation of all those Freemasons who wish to perfect themselves in the esoteric lessons of their Institution.

When Moses had descended from Mount Sinai, and had spoken to the people, he retired to his tent. Here he was visited by Aaron. to whom, sitting at his feet, he recited the law and its explanation, as he had received it from God. Aaron then rose and seated himself on the right hand of Moses. Eleazar and Ithamar, the sons of barons now entered the tent, and Moses repeated to them all that he had communicated to their father; after which, they seated themselves, one on the left hand of Moses and the other on the right hand of Aaron. Then went in the seventy elders, and Moses taught them, in the same manner as he had taught Aaron and his sons. Afterward, all of the congregation who desired to know the Divine Will came in; and to them, also, Moses recited the law and its interpretation, in the same manner as before.

The law, thus orally delivered by Moses, had now been heard four times by Aaron, three times by his sons, twice by the seventy elders, and once by the rest of the people. After this, Moses withdrawing, Aaron repeated all that he had heard from Moses, and retired; then Eleazar and Ithamar repeated it, and also withdrew; and, finally, the same thing was done by the seventy elders; so that each of them having heard the law repeated four times, it was thus, finally, fixed in their memories.

The written law, divided by the Jewish lawgivers into 613 precepts, is contained in the Pentateuch. But the oral law, transmitted by Moses to Joshua, by him to the elders, and from them conveyed by traditionary relation to the time of Judah the Holy, was by him, to preserve it from being forgotten and lost, committed to writing in the work known as the Mishna. And now, no longer an Oral Law, its percepts are to be found in that book, with the subsidiary aid of the Constitutions of the Prophets and Wise Alen, the Decrees of the Sanhedrim, the Decisions of the Judges, and the Expositions of the Doctors.

*ORANGEMEN

The stated object of this organization was to preserve the supremacy of the Crown and Protestantism. Founded in 1795 by Thomas Wilson, a Freemason; composed of one
grade. John Templeton, in 1796, introduced the Purple Degree and later the Markman's Grade and the Heroine of Jericho were added. Not a Masonic Body though somewhat connected, evidently, with Freemasonry during that early period (see Orangeism in Ireland and Throughout the Empire, R. M. Sibbett, Belfast).

*ORATOR

An officer in a Lodge whose duty it is to explain to a candidate after his initiation the mysteries of the Degree into which he has just been admitted. The office is therefore, in many respects, similar to that of a Lecturer. The office was created in the French Lodges early in the eighteenth century, soon after the introduction of Freemasonry into France. A writer in the London Freemasons Magazine for 1859 attributes its origin to the constitutional deficiency of the French in readiness of public speaking. From the French it pulsed to the other Continental Lodges, and was adopted by the Scottish Rite. The office ss not generally recognized in the English and American system, where its duties are performed by the Worshipful Master. Though a few Lodges under the English Constitution

do appoint an Orator, namely, the Lodge of Antiquity, No. 2, the Pilgrim Lodge, No. 238, the Constitutional Lodge, No. 294, and the La Cesarce Lodge, No. 590. Brother Oswald Wirth of Paris, in conversation with Brother Clegg, expressed a neat distinction from a French point of view between the Orator and the Secretary, the latter guarding the memory of the Lodge, the former voicing its conscience.

*ORDER

An Order may be defined to be a brotherhood, fellowship, or association of certain persons, united by laws and statutes peculiar to the society, engaged in a common object or design, and distinguished by particular habits, ensigns, badges or symbols.
Johnson's definition is that an Order is „a regular governmental society of dignified persons distinguished by marks of honor, and a religious fraternity." In all of these senses Freemasonry may be styled an Order. Its government is of the most regular and systematic character; men the most eminent for dignity and reputation have been its members; and if it does not constitute a religion in itself, it is at least religion's handmaid.
The ecclesiastical writers define an Order to be a congregation or society or religious persons, governed by particular rules, living under the same superior, in the same manner, and wearing the same habit; a definition equally applicable to the society of Freemasons. These ecclesiastical Orders are divided into three classes:
1. Monastic, such as the Benedictines and the Augustinians.
The Mendicant, as the Dominicans and the Franciscans.
The Military, as the Hospitalers, the Templars, and the Teutonic Knights.
Only the first and the third have any connection with Freemasonry; the first because it was by them that architecture was fostered, and the Masonic Gilds patronized in the Middle Ages; and the third because it was in the bosom of Freemasonry that the Templars found a refuge after the dissolution of their Order.

*ORDER BOOK

The book to which all appeals were made, in the Order of Strict Observance, as to matters of history, usage, or ritual. It was invariably bound in red.

*ORDER NAME

The name or designation assumed by initiates of the Illuminati, the members of the Rite of Strict Observance,
and of the Royal Order of Scotland, was called the Order Name, or the Characteristic Name (see Eques). The Illuminati selected classical names, of which the following are specimens: the real surnames at the left, the assumed ones at the right:
Weishaupt ..... Knigge ..... Bode
Nicolai ..... Westenreider ..... Constanza
Zwack ..... Count Savioli ..... Busche
Ecker ..... Spartacus ..... Philo
Amelius ..... Lucian ..... Pythagoras
Diomedes ..... Cato ..... Brutus
Bavard Saladin
The members of the Strict Observance formed their Order Names in a different way. Following the custom of the combatants in the old tournaments each called himself an Eques, or Knight of some particular object; as, Knight of the Sword, Knight of the Star, etc. Where one belonged both to this Rite and to that of Illuminism, his Order Name in each was different. Thus Bode, as an Illuminatus, was, we have seen, called Amelius, but as a Strict Observant', he was known as Eques a lilio convallium, or Knight of the Lily-of-the-Valleys. The following examples may suffice. A full list in Thory's Acta Latomorum.
Hund, Eques ab ense=Knight of the Sword. Jacobi, Eques à stellâ=Knight of the Star.
Count Bruhl, Eques ä gladio ancipiti=Knight of the Double-edged Sword.
Bode, Eques à lilio convallium=Enight of the Lily-of-the Valleys.
Beyerle, Edges a fasciâ=Knight of the Girdle. Berend, Eques â septem stellis=Knight of the Seven Stars
Decker, Eques â plasula=Knight of the Curtain. Lavater, Eques ab Æculapio=Knight of Esculapius. Seckendorf, Eques a capricorno = Knight of Capricorn
Prince Charles Edward, Eques d sole aureo=Knight of the Golden Sun.
Zinnendorf, Eques a lapide nigro=Knight of the Black Stone.

*ORDER OF BUSINESS

In every Masonic Body, the By-laws should prescribe an Order of Business, and in proportion as that order is rigorously observed will be the harmony and celerity with which the business of the Lodge will be despatched. In Lodges whose By-laws have prescribed no settled order, the arrangement of business is left to the discretion of the presiding officer, who, however, must be governed, to some extent, by certain general rules founded on the principles of parliamentary law, or on the suggestions of common sense. The order of business may, for convenience of reference, be placed in the following tabular form:
Opening of the Lodge.
Reading and confirmation of the Minutes.
Reports on Petitions.
Balloting for Candidates.
6. Reports of Special Committees.
Reports of Standing Committees.
Consideration of Motions made at a former meeting if called up by a member.
New business.
Initiations.
Reading of the Minutes for information and correction.
Closing of the Lodge.

*ORDER OF CHRIST

See Christ, Order of

*ORDER OF JEANNE D'ARC

Organized at Berkeley, California, by Brother Henry Byron Phillips, who wrote the ritual, and after whom the first Assembly was named. Membership limited to girls between the ages of 14 and 21, sisters or daughters of Master Masons or companions of these girls
Ritual has four Degrees, Myriam, Deborah, Maria, and Jeanne
d'Arc, and the motto is Magni Dominic Umbra, Under the Shadow of a Great Name.

*ORDER OF LIGHT

In 1901 this body of students in occult philosophy was revived at Bradford, England, by the Rosicrucian Adepts, Dr. J. B. Edwards and T. H. Pattinson.

*ORDER OF THE BOOKSEE STUKELY, DO-

CTOR

*ORDER OF THE TEMPLE

See Temple, Order of the

*ORDER, RULES OF

Every permanent deliberative Body adopts a code of rules of order to suit itself; but there are certain rules derived from what may be called the Common Law of Congress and Parliament, the wisdom of which having been proven by long experience, that have been deemed of force at all times and places, and are, with a few necessary exceptions, as applicable to Lodges as to other societies. The rules of order, sanctioned by uninterrupted usage and approved by all authorities, may be enumerated under the following distinct heads, as applied to a Masonic Body:

Two independent original propositions cannot be presented at the same time to the meeting.

A subsidiary motion cannot be offered out of its rank of precedence.

When a Brother intends to speak, he is required to stand up in his place, and to address himself always to the presiding officer.

When two or more Brethren rise nearly at the same time, the presiding officer will indicate, by mentioning his
name, the one who, in his opinion, is entitled to the floor.

A Brother is not to be interrupted by any other member, except for the purpose of calling him to order.

No Brother can speak oftener than the rules permit but this rule may be dispensed with by the Master.

No one is to disturb the speaker by hissing unnecessary coughing, loud whispering, or other unseemly noise, nor should he pass between the speaker and the presiding officer.

No personality, abusive remarks, or other improper language should be used by any Brother in debate.

If the presiding officer rises to speak while a Brother is on the floor, that Brother should immediately sit down, that the presiding officer may be heard.

Everyone who speaks should speak to the question.

As a sequence to this, it follows that there can be no speaking unless there be a question before the Lodge. There must always be a motion of some kind to authorize a debate.

For additional information consult Doctor Mackey's revised Jurisprudence of Freemasonry.

*ORDERS OF ARCHITECTURE

An order in architecture is a system or assemblage of parts subject to certain uniform established proportions regulated by the office which such part has to perform, so that the disposition, in a peculiar form, of the members and ornaments, and the proportion of the columns and pilasters, is called an order. There are five orders of architecture, the Doric, Ionic, Corinthian, Tuscan, and Composite-the first three being of Greek and the last two of Italian origin (see each in this work under its respective title). Considering that the orders of architecture must have constituted one of the most important subjects of contemplation to the Operative Masons of the Middle Ages, and that they afforded a fertile source for their symbolism, it is strange that so little allusion is made to them in the primitive lectures and in the earliest catechisms of the eighteenth century. In the earliest catechism extant, they are simply enumerated, and said to answer „to the base, perpendicular, diameter, circumference, and square" but no explanation is given of
this reference. Nor sire they referred to in the Legend of the Craft, or in any of the Old Constitutions. Preston however, introduced them into his system of lectures, and designated the three most ancient orders-the Ionic, Doric, and Corinthian-as symbols of wisdom, strength, and beauty, and referred them to the three original Grand Masters. This symbolism has ever since been retained; and, notwithstanding the reticence of the earlier ritualists, there is abundant evidence, in the architectural remains of the Middle Ages, that it was known to the old Operative Freemasons.

*ORDERS OF ARCHITECTURE, EGYPTIAN

The Egyptians had a system of architecture peculiar to themselves, which, says Barlow (Essays on Symbolistrns, page 30), „should indicate a people of grand ideas, and of confirmed religious convictions." It was massive, and without the airy proportions of the Greek Orders. It was, too, eminently symbolic and among its ornaments the lotus leaf and plant predominated as a symbol of regeneration. Among the peculiar forms of the Egyptian architecture were the fluted column, which suggested the Ionic Order to the Greeks, and the basket capital adorned with the lotus, which, afterward became the Corinthian. To the Masonic student, the Egyptian style of architecture becomes interesting, because it was undoubtedly followed by King Solomon in his construction of the Temple. The great similarity between the pillars of the porch and the columns in front of Egyptian temples is very apparent.

Our translators have, however, unfortunately substituted the lily for the lotus in their version.

*ORDERS OF KNIGHTHOOD

An order of knighthood is a confraternity of knights bound by the same rules. Of these there are many in every kingdom of Europe, bestowed by sovereigns on their subjects as marks of honor and rewards of merit. Such, for instance, are in England the Knights of the Garter; in
Scotland the Knights of Saint Andrew; and in Ireland the Knights of Saint Patrick. But the only Orders of Knighthood that have had any historical relation to Freemasonry, except the Order of Charles XII in Sweden, are the three great religious and military Orders which were established in the Middle Ages.

These are the Knights Templar, the Knights Hospitaler or Knights of Malta, and the Teutonic Knights, each of which may be seen in this work under its respective title. Of these three, the Freemasons can really claim a connection only with the Templars. They alone had a secret initiation, and with them there is at least traditional evidence of a fusion. The Knights of Malta and the Teutonic Knights have always held themselves aloof from the Masonic Order. They never had a secret form of initiation; their reception was open and public; and the former Order, indeed, during the latter part of the eighteenth century, became the willing instruments of the Church in the persecution of the Freemasons who were at that time in the Island of Malta. There is, indeed, a Masonic Degree called Knight of Malta, but the existing remnant of the historical order has always repudiated it. With the Teutonic Knights, the Freemasons have no other connection than this, that in some of the advanced Degrees their peculiar cross has been adopted. An attempt has been made, but without reason, to identify

the Teutonic Knights with the Prussian Knights, or Noachites.

*ORDERS OF THE DAY

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

*ORDINACIO

The Old Constitutions known as the Halliwell or Regius Manuscript, fourteenth century, speak of an ordinacio in the sense of a law, „Alia ordinacio artis gemetriae (line 471). It is borrowed from the Roman law, where ordtnatio signified an Imperial Edict. In the Middle Ages, the word was used in the sense of a statute, or the decision of a judge.

*ORDINATION

At the close of the reception of a neophyte into the Order of Elect Cohens, the Master, while communicating to him the mysterious words, touched him with the thumb, index, and middle fingers, the other two being closed, on the forehead, heart, and side of the head, thus making the figure of a triangle . This ceremony was called the ordination.

*ORDNUNGEN DER STEINMETZEN

German, meaning Regukions of the Stonecutters. For an account of the German Fraternity of Steinmetzen see Stone Masons of the Middle Ages.

*ORDO AB CHAO

A Latin expression, meaning Order out of Chaos. A motto of the Thirty-third Degree, and having the same allusion as lug e tenebris, which see in this work. The invention of this motto is to be attributed to the Supreme Council of the Ancient and Accepted Scottish petite at Charleston, and it is first met with in the Patent of Count de Grasse, dated February 1, 1802. When De Grasse afterward carried the polite over to France and established a Supreme Council there, he changed the motto, and, according to Lenning, Ordo ab hoc, Order out of This,
was used by him and his Council in all their documents. If so, it was simply a blunder.

*OREGON

The Grand Lodge of Missouri granted authority for the organization of Multnomah Lodge at Oregon City in 1848. When two other Lodges were opened under the Grand Lodge of California the requisite number for the formation of a Grand Lodge of Oregon was complete. On August 16, 1851, a Convention was held at Oregon City, with Brother Berryman Jennings in the Chair and Brother Benjamin Stark, Secretary, which decided in favor of a Grand Lodge. An address was sent out and a further meeting called for September 13, 1851. Multnomah, Willamette and Lafayette Lodges, the three then existing in the state, sent representatives, and Brothers John Elliott and W. S. Caldwell were elected Chairman and Secretary. Two days later a Constitution was adopted and Brothers Jennings and Stark were installed Grand Master and Grand Secretary respectively.
Multnomah Chapter, No. 1, Royal Arch Masons, at Salem, was granted a Dispensation about April May, 1856, by the General Grand High Priest, Robert P. Dunlap, Brunswick, Maine, and the first meeting held under this authority occurred on June 17 of the same year. Records of this Chapter were submitted to the General Grand Chapter at the Triennial Convocation in Hartford, Connecticut, later in the above year and a Charter was issued accordingly under the date of September 11, 1856. This Charter reached Salem in due course and Past Grand High Priest William H. Howard, Grand Chapter of Louisiana, was chosen to constitute the Chapter under the Charter Companion Howard residing in San Francisco, it was not until February 14, 1857, that the Chapter was legally constituted and the officers installed.
A Dispensation for Portland Chapter, No. 3, at Portland, was dated January 1, 1859, and the first meeting took place on February 12 of that year. A Charter for this Chaps ter was issued on September 15, 1859, and the
officers installed on January 12, 1860. The Grand Chapter of Oregon was organized at Salem on September 18, 1860, by representatives of Multnomah Chapter, No. 1, Salem; Clackamas Chapter, No. 2, Oregon City Portland Chapter, No. 3, Portland, and Oregon Chaps ter, No. 4, Jacksonville. Clackamas Chapter, No. 9, and Oregon Chapter, No. 4, surrendered their Charters soon after the organization of the Grand Chapter of Oregon but were later on chartered anew with the same names and numbers as Clackamas Chapter No. 2, on June 12, 1893, and Oregon Chapter No. 4, on June 9, 1877.
Companion A. H. Hodson was authorized by the General Grand Master of the General Grand Council to convene a minimum of five Royal and Select Masters and to confer the Degrees upon not more than nine Royal Arch Masons. Pioneer Council, No. l, was therefore organized at McMinnville by Dispensation dated September 1, 1881. A Charter was issued August 14, 1883. A Convention composed of representatives from the three Councils in the State, namely, Pioneer, No. 1; Oregon, No. 2, and Washington, No. 3, was held on February 3, 1885, and a Grand Council was formed by Dispensation from General Grand Master George M. Osgoodby, dated December 15, 1884.
A Special Dispensation from the Grand Master of the Grand Encampment of the United States was issued December 10, 1875, for Oregon Commandery, Noel. A Regular Dispensation followed on February 15. On October 6, 1877, the Charter was signed and the first meeting as a chartered Commandery tool place on.
October 22. The Grand Commandery of Oregon was organized in Albany, on Thursday, February 10,1887,and Sir Knight James F. Robinson was elected first Grand Commander. The Grand Master of the Grand Encampment, Charles Roome, under date of March 4, 1887, gave his authority to complete the organization and to install the Grand Officers, which was done on April 13, 1887.
The history of the Ancient and Accepted Scottish Rite in Oregon begins with the establishment in Portland of Oregon Lodge of Perfection, No. 1; Ainsworth Chapter of
Rose Croix, No. 1: Multnomah Council of Eadosh, No. 1, and Oregon Consistory, No. 1. Their Charters were dated February 5, 1870, November 14, 1871, January 11, 1872, and March 20, 1891, respectively.

*ORGANIST, GRAND

An officer in the Grand Lodge of England, Scotland, and Ireland whose duty it is to superintend the musical exercises on private and public occasions. He must be a Master Mason, and is required to attend the Quarterly and other communications of the Grand Lodge. His jewel is an antique lyre. Grand Lodges in this country do not recognize such an officer. But an organist has been recently employed since the introduction of musical services into Lodge ceremonies by some Lodges.

*ORGANIZATION OF THE GRAND LODGES

See Grand Lodge

*ORIENT

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

*ORIENT, GRAND

See Grand Orient and East, Grand

*ORIENT, GRAND COMMANDER OF THE

The French title is Grand Commandeur d'Orient. The Forty-third Degree of the Rite of Mizraim.

*ORIENT, INTERIOR

A name sometimes used in Germany to designate a Grand Chapter or superintending body of the higher Degrees. The French title is Interieur Orient; the Gerrnan, Innere, innerster, Orient.

*ORIENT OF FRANCE, GRAND

See France

*ORIENT, ORDER OF THE

In French, Ordre d'Orient. The Order was founded, says Thory (Acta Latomorum, volume I, page 330), at Paris, in 1806, on the system of the Templars, to whom it traced its origin.

*ORIENTAL CHAIR OF SOLOMON

The seat of the Master in a Symbolic Lodge, and so called because the Master is supposed symbolically to fill the place over the Craft once occupied by King Solomon. For the same reason, the seat of the Grand Master in the Grand Lodge receives the same appellation. In England it is called the throne.

*ORIENTAL PHILOSOPHY

A peculiar system of doctrines concerning the Divine Nature which is said to have originated in Persia, its founder being Zoroaster, whence it passed through Syria, Asia Minor, and Egypt, and was finally introduced among the Greeks, whose philosophical systems it at times modified. Pliny calls it a magical philosophy, and says that Democritus, having traveled into the East for the purpose of learning it, and returning home, taught it in his Mysteries. It gave birth to the sect of Gnostics, and most of it being adopted by the School of Alexandria, it was taught by Philo, Jamblichus, and other disciples of that school. Its essential feature was the theory of emanations, which see. Oriental Philosophy permeates, sometimes to a very palpable extent, Ineffable, Philosophic, and Hermetic Freemasonry, being mixed up and intertwined with the Jewish and Cabalistic Philosophy.

A knowledge of the Oriental Philosophy is there fore essential to the proper understanding of these advanced Degrees.

*ORIENTAL RITE

The title first assumed by the Rite of Memphis (see Marconis, also Memphis, Rite of) .

*ORIENTATIO

The orientation of a Lodge is its situation due East and West. The word is derived from the technical language of architecture, where it is applied, in the expression orientation of churches to designate a similar direction in building. Although Masonic Lodges are still, when circumstances will permit, built on an east and west direction, the explanation of the usage, contained in the old lectures of the eighteenth century, that it was „because all chapels and churches are, or ought to be so," has become obsolete, and other symbolic reasons are assigned.

Nevertheless, there can be no doubt that such was really the origin of the usage. The orientation of churches was a principle of ecclesiastical architecture very generally observed by builders, in accordance with ecclesiastical law from the earliest times after the apostolic age. Thus in the Apostolic Constitutions, which, although falsely attributed to Saint Clement, are yet of great antiquity, we find the express direction, Sit aedes oblonga ad orientem versus-let the church be of an oblong boron, directed to the East-a direction which would be strictly applicable in the building of a Lodge-room.

Saint Charles Borromeo, in his Instructiones Fabricae Ecclesiasticae, is still more precise, and directs that the rear or altar part of the church shall look directly to the east, in orientem versus recta spectat, and that it shall be not ad solstitialem sed ad aequinoctialeen orientem-not to the Solstitial East, which varies by the deflection of the sun's rising, but to the Equinoctial East, where the sun rises at the equinoxes, that is to say, due East.

But we must not forget that, as Bingham (Antiquities, book viii, chapter in) admits, although the usage was very general to erect churches toward the East, yet „it admitted of exceptions, as necessity or expediency"; and the same exception prevails in the construction of Lodges, which, although always erected due East and West, where circumstances will permit, are sometimes from necessity built in a different direction. But whatever may be externally the situation of the Lodge with reference to the points of the compass, it is always considered internally that the Master's seat is in the east, and therefore that the Lodge is „situated due East and West." As to the original interpretation of the usage, there is no doubt that the Masonic was derived from the ecclesiastical, that is, that Lodges were at first built East and West because churches were; nor can we help believing that the church borrowed and Christianized its symbol from the Pagan reverence for the place of sunrising. The admitted reverence in

Freemasonry for the east as the place of lithe, gives to the usage the modern Masonic interpretation of the symbol of orientation. The Fardle of Facions, printed in 1555, has a quaint description of church arrangement. This curious essay is found in the Symbolism of Churches and Church
Ornaments 1906, John M. Neale and Benjamin Webb. Fardle, by the way, means package or bundle. The importance of the direction of the building is indicated by the positive instructions.
Oratories, temples, or places of prayer, which we call churches, might not be built without the good will of the bishop of the diocese. And when the timber was ready to be framed, and the foundation digged, it behoved them to sende for the bishoppe, to hallowe the firste corner stone of the foundation, and to make the signe of the Crosse thereupon, and to laie it, and directe it juste easte and west. And then might the masons sette upon the stone, but not afore. This churche did they use to builds after the facion of a crosse, and not unlike the shape of a manne. The channcelle, in the whiche is conteined the highe altars and the quiere, directe fulle in the easte, representeth the heade, and therefore ought to be somewhat rounde, and muche shorter than the body of the churche. And yet upon respect that the heade is the place for the eyes, it ought to be of more lighte, and to bee seperate with a partition, in the steade of a neeke, from the bodye of the churche. This particion the Latine calleth cancelli, and obt of that cometh our terme channcelle. On eche side of this channcelle peradventure, for so fitteth it beste, should stand a turret; as it were for two ears, and in these the belles to be hanged, to calle the people to service, by daie and by night. Undre one of these turretts is there commonly a vaulte, whose doore openeth into the quiere, and in this are laid up the hallowed vessels and ornamented and other utensils of the churche.
We call it a vestrie. The other part oughte to be fitted, that having as it were on eche side an arme, the reste maye resemble the bodye with the fete stretched in breadthe, and in lengthe. On eche side of the bodye the pillers to stande, upon whose coronettes or heades the vaulte or rophe of the churche maye reste. And to the foote beneth aulters to be joyned.
Those aulters to be orderly allay coffered with two aulter clothes, and garnished with the erosse of Christe, or some little cofre of reliques. At eehe ende a candelsticke, and a booke towarde the middes. The walls to be painted without and within and diversely paineted.
That they also should have in every parish a fair round stone, made hollow and fitt to hold water. in the which the water consecrate for baptism may be kept for the christening of children. Upon the right hand of the high aulter that there should be an almorie, either cut into the wall or framed upon it, in the sthich they should have the saerament of the Lorde's body, the holy oyle for the sieke, and ehrismatorie, alwaie to be locked.
Furthermore they would that ther should be a pullpite in the middes of the church, wherein the prieste maye stonde upon Sondaies and holidays to teaehe the people those things that it behoveth them to knowe. The channeelle to serve onlsr for the priests and cierks; the rest of the temporalle multitude to be in the bodye of the ehurche, seperate notwithstanding, the men on the right side, and the women on the left.
Messrs. Neale and Webb show in their introduction the tendency of the earliest churches to produce an antitype to the typical Tabernacle, and also that it has been pointed out that a Christian Church built at Edessa in 202 A.D., with three parts, was expressly after the model of the Temple. Referring to the Apostolic Constitutions we are told, „ ‚The Church', they say must be oblong in form, and pointing to the Esqqt.
The oblong form was meant to symbolize a ship, the ark which was to save us from the stormy world.
The Church of Saints Vincenzo and Anastatio at Rome, near Saint Paolo alle Tre Fontane, built by Honorius I, 630 A.D., has its wall curbed like the ribs of a ship.
The Constitution itself refers to the resemblance of this oblong form to a ship. It would be perfectly unnecessary to support this obvious piece of symbolism by citations.
The orientation is an equally valuable example of intended symbolism. We gain an additional testimony to this from the well-known passage of Tertullian, 200 A.D., about ‚The house of our dove.' Whether this corrupt extract be interpreted with Mede or Bingham, there can be no doubt that it its in lucem means that the church should face the East or dayspring.
The praying towards the East was the almost invariable custom in the early churches, and as symbolical as their standing in prayer upon the Festivals of the Resurrection. So common was orientation in the most ancient churches, that Socrates mentions particularly the church at Antioch as having its ‚position reversed: for the altar does not look to the east but to the west.' This rule appears to have been more scrupulously followed in the East than in the West; though even in Europe examples to the contrary are exceptions" (see Oblongs) .

*ORIFLAMME

The ancient banner which originally belonged to the Abbey of Saint Denis, and was borne by the Counts of Vezin, patrons of that church but which, after the country of Vezin fell into the hands of the French crown, became the principal banner of the kingdom. In heraldic language it is described as charged with a saltire wavy or, with rays issuing from the center crossways;
Seccee into points, each bearing a tassel of green silk. The banner is also described as a red flag or gonfalon divided on the lower edge into points, as three or five, each having a tassel of green silk, the banner carried on a gilded staff or gold spear. In heraldry the term, oriflamme, has been applied to a red banner charged or decorated on the surface with fleurs-de-lys of gold, the fleurs-delys being a conventional design of some obscurity as to origin but probably meant for repetitions of sets of three leaves or lobes representing a flower, as a lily for example, such as were on the royal arms of France from the reign of Charles VII (see Gonfaloat)

*ORIGINAL POINTS

The old lectures of the eighteenth century, which are now obsolete, contained the following instruction: „There are in Freemasonry twelve original points, which form the basis of the system and comprehend the whole ceremony of initiation. Without the existence of these points, no man ever was, or can be, legally and essentially received into the Order. Every person who is made a Freemason must go through all these twelve

forms and ceremonies, not only in the First Degree, but in every subsequent one."

*ORIGIN OF FREEMASONRY

The origin and source whence first sprang the institution of Freemasonry, such as we now have it, has given rise to more difference of opinion and discussion among Masonic scholars than any other topic in the literature of the Institution. Writers on the history of Freemasonry have, at different times, attributed its origin to the following sources:
The Patriarchal religion.
The Ancient Pagan Mysteries.
The Temple of King Solomon
The Crusaders.
The Knights Templar.
The Roman Colleges of Artificers
The Operative Masons of the Middle Ages.
The Rosicrucians of the sixteenth century
Oliver Cromwell, for the advancement of his political schemes.
The Pretender, for the restoration of the Eouse of Stuart to the British throne.
Sir Christopher Wren at the building of Sailt Paul's Cathedral.12. Doctor Desaguliers and his associates in the year 1717.
Each of these twelve theories has been from time to time, and the twelfth within a recent period. sustained with much zeal, if not always with much judgment, by their advocates. A few of them, hon˜ever, have long since been abandoned, but the others still attract attention and find defenders. Doetor Mackey had his own views of the subject in his boots History of Freemasonry, to which the reader is referred (see Antiquity of Freemasonry Egyptians Mysteries; Roman College Artificers; Como; Comacine Masters; Traveling Masons; Stone-Masons of Middle Ages; Four Old Lodges; Revival; Speculative Freemasonry).

*ORLEANS, DUKE OF

Louis Philippe Joseph, Duke of Orleans, better known in history by his revolutionary name of Egalite, meaning Equality, was the fifth Grand Master of the Masonic Order in France. As Duke of Chartres, the title which he held during the life of his father, he was elected Grand Master in the year 1771, upon the death of the Count de Clermont. Having appointed the Duke of Luxemburg his Substitute, he did not attend a meeting of the Grand Lodge until 1777, but had in the meantime paid much attention to the interests of Freemasonry, visiting many of the Lodges, and laying the foundation-stone of a Masonic Hall at Bordeaux.
His abandonment of his family and his adhesion to the Jacobins during the Revolution, when he repudiated his hereditary title of Duke of Orleans and assumed the republican one of Egalite, forms a part of the history of the times. On the 22d of February, 1793, he wrote a letter to Milsent, the editor, over the signature of Citoven Egalite, which was published ain the Journal de Paris, and which contains the following passages:
„This is my Masonic history. At one time, when certainly no one could have foreseen our Revolution, I was in favor of Freemasonry, which presented to me a sort of image of equality, as I was in favor of the Parliament, which presented a sort of image of liberty. I have since quitted the phantom for the reality. In the month of December last, the Secretary of the Grand Orient having addressed himself to the person who discharged the functions, near me, of Secretary of the Grand Master, to obtain my opinion on a question relating to the affairs of that Society, I replied to him on the 5th of January as follows: ‚As I do not know how the Grand Orient is composed, and as, besides, I think that there should be no mystery nor secret assembly in a Republic, especially at the commencement of its establishment, I desire no longer to mingle in the affairs of the Grand Orient, nor in the meetings of the Freemasons.'"
In consequence of the publication of this letter, the Grand Orient on May 13, 1793, declared the Grand Mastership vacant, thus virtually deposing their recreant chief. He soon reaped the reward of his treachery and political debasement. On the 6th of November in the same year he suffered death on the guillotine.

*ORMUS OR ORMESIUS

See Rose Croiz of Gold, Brethren of the.

*ORMUZD AND AHRIMAN

Ormuzd was the principle of good and the symbol of light, and Ahriman the principle of evil and the symbol of darkness in the old Persian religion (see Zoroaster).

*ORNAMENTS OF A LODGE

The lectures describe the ornaments of a Lodge as consisting of the Mosaic Pavement, the Indented Tessel, and the Blazing Star. They are called ornaments because they are really the decorations with which a properly furnished Lodge, is adorned (see these respective words).

*ORNAN THE JEBUSITE

He was an inhabitant of Jerusalem, at the time that city was called Jebus, from the son of Canaan, whose descendants peopled it. He was the owner of the threshing-floor situated on Mount Moriah, in the same spot on which the Temple was afterward built. This threshing floor David bought to erect on it an altar to God (First Chronicles xxi, 18 to 25). on the same spot Solomon afterward built the Temple. Hence, in Masonic language, the Temple of Solomon is sometimes spoken
of as „the threshing-Soor of Ornan the Jebusite" (see Threshing-Floor).

*ORPHANS

A brief paragraph in the Book of Constitutions edited by John Entick, M. A., 1756, announces January 31, 1738-9, the rejection of „a scheme for the placing out Mason's sons apprentices." This was proposed by John Boaman. His proposal is in the Rawlinson Manuscript C. 136, in the Bodleian Library at Oxford. The proposition was to raise yearly three hundred and ten pounds for the carrying on and providing for twenty children of Masons and binding four to trades every year. Brother Boaman prepared a careful statement and asserted that „security given for the performance, if the Brethren cheerfully agree to pay only one-half penny a week each." The Royal Masonic Institution for Girls was proposed in 1788 by the Chevalier Bartholomew Ruspini, initiated at Bristol, April 7, 1762, in the Bush Lodge. Formal recognition was extended to the School at the Quarterly Communication in February, 1790, by the Grand Lodge of the Moderns.
Freemasonry was introduced into Sweden from England about 1735 and seems to have taken great hold

of the wealthy classes. In 1753 Swedish Lodges were anxious to commemorate the birth of a Princess of the royal house that sheltered them. They hit upon the plan of establishing an orphan asylum at Stockholm. An annual concert was organized for the benefit of this institution, and proved no less successful as a source of revenue than the great festival of the English School. In 1767 a great accession to the resources of the Swedish institution took place. In that year a wealthy merchant of Stoekholm, Johann Bohmann, a member of the Grand Lodge of Sweden, endowed it with three hundred thousand copper dollars. This sum is not quite as formidable as it seems. Thory, from whom we borrow the account, is careful to indicate that it represented only one hundred and thirty thousand francs, or about fifty-two hundred pounds sterling (over twenty-five thousand dollars). There is an odd similarity between the names of the English Brother Boaman and the Swedish Brother
Bohmann or Boman. The one sounds like an attempt to reproduce the other.
In 1778 the Queen of Sweden gave the Asylum an endowment of sixty dollars a year and the Burgomaster in Stockholm a like sum. The news of this patronage incited the Brethren of Gottemburg to emulate the beneficence of their Brethren at Stockholm and they too founded in 1756 a benevolent institution for children. This institution has adopted the plan of boarding out the children in selected families under proper supervision; a plan which has many advantages and which has worked satisfactorily under their painstaking-administration. Nor did this close the tale of Swedish benevolence towards the orphans of the Craft in those early days. In 1762 the Lodge Gustaf in Karlskrona founded there an orphanage with a section for Freemasons' children.
The Brethren of Stockholm have provided a magnificent home at Cnstineberg where they maintain an average of one hundred and forty orphans of the Craft.
„Sundry Brethren" in Dublin in 1792 formed themselves into a „Society for the schooling of the orphaned female children of distressed Masons." This received the recognition and the sanction of the Grand Lodge in 1795 and at the Communication of February, 1796, thanks were voted to the „worthy Brethren with whom the idea originated."
The Royal Masonic Institution for Boys was in 1798 projected by some English Brethren, members of the Grand Lodge of the Ancient who planned a scheme „for clothing and educating the sons of indigent Freemasons." The above information by Brother W. J. Chetwode Crawley is in the Christmas number of the Freemason, 1897, and is also in the Transactions, Quatuor Coronati Lodge (pages 167 to 186, volume xxviii, 1910; see also Charity and Benevolence).

*ORPHEUS

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

*ORPHIC MYSTERIES

These rites were practiced in Greece, and were a modification of the WIvstelies of Bacchus or Dionysus, and they were so called because their institution was falsely attributed to Orpheus. They were, however, established at a much later period than his era. Indeed, M. Freret, who has investigated this subject with much learning in the Memoires de l'Academie des Inscriptions (tome xxiii), regards the Orphics as a degenerate branch of the school of Pythagoras, formed, after the destruction
of that school, by some of its disciples, who, seeking to establish a religious association, devoted themselves to the worship of Bacchus, with which they mingled certain Egyptian practices, and out of this mixture made up a species of life which they called the Orphic life, and the origin of which, to secure greater consideration, they attributed to Orpheus, publishing under his name many apocryphal works.
The Orphic rites differed from the other Pagau rites, in not being connected with the priesthood, but in being practised by a fraternity which did not pos sess the sacerdotal functions. The initiated commemorated in their ceremonies, which were performed at night, the murder of Bacchus by the Titans and his final restoration to the supreme government of the universe, under the name of Phanes. Demosthenes, while reproaching Aeschines for having engaged with his mother in these Mysteries, gives us some notion of their nature.
In the day, the initiates were crowned with fennel and poplar, and carried serpents in their hands, or twined them around their heads, crying with a loud voice, Enos, Sabos, and danced to the sound of the mystic words, Hazes, Attes, Attes, Hyes. At night the mystcs was bathed in the lustral water, and having been rubbed over with clay and bran, he was clothed in the skin of a fawn, and having risen from the bath, he exclaimed, „I have departed from evil and have found the good."
The Orphic poems made Bacchus identical with Osiris, and celebrated the mutilation and palingenesis, or second birth into a higher or better life, of that deity as a symbol teaching the resurrection to eternal life, so that their design was similar to that of the other Pagan Mysteries. The Orphic initiation, because it was not sacerdotal or priestly in its character, was not so

celebrated among the ancients as the other Mysteries. Plato, even, calls its disciples charlatans. It nevertheless existed until the first ages of the Christian religion, being at that time adopted by the philosophers as a means of opposing the progress of the new revelation. It fell, however, at last, with the other rites of Paganism, a victim to the rapid and triumphant progress of the Gospel.

*OSIRIS

He was the chief god of the old Egyptian mythology, the husband of Isis, and the father of Horus. Jabloniski says that Osiris represented the sun only, but Plutarch, whose opportunity of knowing was better, asserts that, while generally considered as a symbol of the solar orb, some of the Egyptian philosophers retarded him as a river god, and called him Nilus. But the truth is, that Osiris represented the male, active or generative, powers of nature; while Isis represented its female, passive or prolific, powers. Thus, when Osiris was the sun, Isis was the earth, to be vivified by his rays; when he was the Nile, Isis was the land of Egypt, fertilized by his overflow. Such is the mythological or mystical sense in which Osiris was received. Historically, he is said to have been a great and powerful king, who, leaving Egypt, traversed the world, leading a host of fauns or satyrs, and other fabulous beings in his train, actually an army of followers. He civilized the whole earth, and taught mankind to fertilize the soil and to perform the works of agriculture.

We see here the idea which was subsequently expressed by the Greeks in their travels of Dionysus, and the wanderings of Ceres; and it is not improbable that the old Freemasons had some dim perception of this story, which they have incorporated, under the figure of Euclid, in their Legend of the Craft.

*OSIRIS. MYSTERIES OF

The Osirian Mysteries consisted in a scenic representation of the murder of Osiris by Typhon, the subsequent recovery of his mutilated body by Isis, and his deification, or restoration to immortal life. Julius Firmicus, in his treatise on the Falsity of the Pagan Religions, thus describes the object of the Osirian Mysteries: „But in those funerals and lamentations which are annually celebrated in honor of Osiris, the defenders of the Pagan rites pretend a physical reason. They call the seeds of fruit, Osiris; the earth, Isis; the natural heat, Typhon; and because the fruits are ripened bv the natural
heat and collected for the life of man, and are separated from their natural tie to the earth, and are sown again when winter approaches, this they consider is the death of Osiris; but when the fruits, by the genial fostering of the earth, begin again to be generated by a new procreation, this is the finding of Osiris." This explanation does not essentially differ from that already given in the article on Egyptian Mysteries. The symbolism is indeed preeisely the same-that of a restoration or resurrection from death to life (see Egyptian Mysteries).

*OTERFUT

The name of the assassin at the west gate in the legend of the Third Degree, according to some of the advanced Degrees. Doctor Mackey said he had vainly sought the true meaning or derivation of this word, which is most probably an anagram of a name. It was, in his opinion, invented by the Stuart Freemasons, and refers to some person who was inimical to that party. Brother Mackenzie (Royal Masonic Cyclopedia) spells the word Oterpet but affords no further light upon its meaning. Another suggestion would be the Hebrew words Aw-tare, meaning maimed, and peh, -thah, meaning instantly.

*OTIS, JAMES

American statesman, born February 5, 1725; graduate of Harvard, 1743; inaugurated patriotic movement by famous trade relations speech in 1760; died May 23, 1783. Made a Freemason in Saint John's Lodge, March 11, 1752; Raised January 4, 1754, at Boston (see New Age, March, 1925; Beginnings of Freemuson7˜y in America, Melvin M. Johnson, page 329; Builder, volume xi, page 51).

*OTREB

The pseudonym of the celebrated Rosicrucian Michael Maier, under which he wrote his book on Death and the Resurrection (see Maier).

*OURIEL

See Uriel

*OUT OF THE LODGE

The Charges of a Freemason, compiled by Anderson from the Ancient Records, contain the regulations for the behavior of Freemasons out of the Lodge under several heads; as, behavior after the Lodge is over, when Brethren meet without strangers, in the presence of strangers, at home, and toward a strange Brother. Gädicke gives the same directions in the following words:

A Brother Freemason shall not only conduct himself in the Lodge, but also out of the Lodge, as a brother towards his brethren; and happy are they who are convinced that they have in this respect ever obeyed the laws of the Order.

*OVAL TEMPLES

The temple in the Druidical Mysteries was often of an oval form. As the oblong temple was a representation of the inhabited world, whence is derived the form of the Lodge, so the oval temple was a representation of the mundane egg, which was also a symbol of the world. The symbolic idea in both was the same.

*OVERSEER

The title of three officers in a Mark Lodge, who are distinguished as the Master, Senior, and Junior Overseer. The jewel of their office is a square. In Mark Lodges attached to Chapters, the duties of these officers are performed by the three Grand Masters of the Veils.

*OX

The ox was the device on the banner of the Tribe of Ephraim. The ox on a scarlet field is one of the Royal Arch banners, and is borne by the Grand Master of the Third Veil.

*OXNARD, THOMAS

A prominent Freemason, Provincial Grand Master for North America, March 6, 1744 to June 25, 1754. Born 1703 in the Bishopric of Durham, England, and died in Boston, June 25, 1754. Brother Oxnard became a member of the First Lodge, Boston, on January 21,

1736, of which Lodge he was elected Master in 1736. He was one of the foremost founders of the Masters Lodge which came into existence January 2, 1739. Brother Oxnard was appointed Deputy Grand Master in 1739, succeeding Tomlinson as Grand Master. His Commission, dated September 23, 1743, was received in Boston March 6, 1744. His original Warrant specifically appoints Thomas Oxnard as Provincial Grand Master of North America and gives him full power to constitute Lodges in North America. Brother Oxnard was a most enthusiastic and energetic member of the Fraternity and constituted numerous Masonic Lodges in and around Boston Newfoundland, Rhode Island, Maryland, Connecticut, and elsewhere.

*OYRES DE ORNELLAS, PRACAO

A Portuguese gentleman, who was arrested as a Freemason, at Lisbon, in 1776, was thrown into a dungeon, where he remained fourteen months (see Alincourt).

*OZEE

Sometimes Osee. The acclamation of the Scottish Rite is so spelled in many French Cahiers. Properly Hoschea, which Delaunay (T'huileur, page 141) derives from the Hebrew word yfln, hossheah, deliverance, safety, or, as he says, a savior (but see Hoschea, where another derivation is suggested).

*OZIAH

The Hebrew word any; Latin, Fortitudo doming courage from above. A Prince of Judah, and the name of the Senior Warden in the Fifth Degree of the French Rite of Adoption.

*P

The sixteenth letter of the English and Greek alphabets, and the seventeenth of the Hebrew, in which last- mentioned language its numerical value is 80, is formed thus 9, signifying a mouth in the Phenician. The sacred name of God associated with this letter is in Hebrew , Phodeh or Redeemer.

*PACHACAMAC

The Peruvian name for the Creator and Ruler of the universe.

*PAEZ, JOSE ANTONIO

Founder of the Venezuelan Republic, was born of Indian parentage near Acarigua, June 13, 1790, prominent in the struggle for independence against Spain from 1810
to 1823 and in 1829 effected the secession of Venezuela from the Republic of Colombia and became its first president, 1830 to 1834, serving again in 1839 to 1843, dictator in 1846. Headed a revolution and was imprisoned but released in 1858 and in 1860 was Minister to the United States. General Paez was also first Grand Master of Venezuela and on May 1, 1840, he became the first Grand Commander of the Supreme Council, Ancient and Accepted Scottish Rite, of his country. He died in New York, May 6, 1873. In 1925 the representative at Washington of the Venezuelan Department of State presented the sword of Brother Paez to General John J. Pershing, also a member of the Craft and Commander of the American Army during the World War.

*PAGANIS, HUGO DE

The Latinized form of the name of Hugh de Payens, the first Grand Master of the Templars (see Payens).

*PAGANISM

A general appellation for the religious worship of the whole human race, except of that portion which has embraced Christianity, Judaism, or Mohammedanism. Its interest to the Masonic student arises from the fact that its principal development was the ancient mythology, in whose traditions and mysteries are to be found many interesting analogies with the Masonic system (see Dispensations of Religion).

*PAINE, THOMAS

A political writer of eminence during the Revolutionary War in America. He greatly injured his reputation by his attacks on the Christian religion. He was not a Freemason, but wrote An Essay on the Origin of Freemasonry, with no other knowledge of the Institution than that derived from the writings of Smith and Dodd, and the very questionable authority of Prichard's Masonry Dissected. He sought to trace Freemasonry to the Celtic Druids. For one so little acquainted with his subject, he has treated it with considerable ingenuity.

Paine was born in England in 1737, and died in New York, in 1809. Paine's acquaintance with prominent Freemasons on both sides of the Atlantic Ocean has doubtless had much to do with the claim often made for his membership in the Craft.

A meeting with Brother Franklin in London obtained for him introductions to the leaders in the Colonies and he sailed there in 1774 where he became editor of the Pennsylvania Gazette. He published, 1776, Common Sense, an argument for a republic. Then he served on the staff of General Greene and wrote pamphlets entitled the Crisis, his opening words, „These are the times that try men's souls" sounding powerfully then and later in days of turmoil.

In England after the war he was indicted for treason, escaping to France, and there narrowly escaped the guillotine, spending ten months in prison. Then he attacked Washington bitterly, came to the United States, but while his services to the country were gratefully remembered, his blunt discourtesy to the President and other old friends could not be forgotten. He was buried at New Rochelle, hut in 1819 William Cobbett took his body to England. Moncure D. Conway wrote a biography of him which says that the preface to his essay on Freemasonry was probably written by his devoted friend, Colonel John Fellows.

*PALESTLNE

called also the Holy Land on account of the sacred character of the events that have occurred there, is situated on the coast of the Mediterranean, stretching from Lebanon south to the borders of Egypt, and from the thirty-fourth to the thirty-ninth degrees of longitude. It was conquered from the Canaanites by the Hebrews under Joshua 1450 years B.C. They divided it into twelve
Confederate States according to the Tribes. Saul united it into one kingdom, and David enlarged its territories. In 975 B.C., it was divided into the two kingdoms of Israel and Judea, the latter consisting of the Tribes of Judah and Benjamin, and the former of the rest of the Tribes.

About 740 B.C., both kingdoms were subdued by the Persians and Babylonians, and after the captivity only the two Tribes of Judah and Benjamin returned

to rebuild the Temple. With Palestine, or the Holy Land, the mythical, if not the authentic, history of Freemasonry has been closely connected.
There stood, at one time, the Temple of Solomon, to which some writers have traced the origin of the Masonic Order; there fought the Crusaders, among whom other writers have sought, with equal boldness, to find the cradle of the Fraternity; there certainly the Order of the Templars was instituted, whose subsequent history has been closely mingled with that of Freemasonry; and there occurred nearly all the events of sacred history that, with the places where they were enacted, have been adopted as important Masonic symbols.

*PALESTINE, EXPLORATLONS IN

The desire to obtain an accurate knowledge of the archeology of Palestine, gave rise in 1866 to an association, which was permanently organized in London, as the Palestine Ezploration Fund, with the Queen as the chief patron, and a long list of the nobility and the most distinguished gentlemen in the kingdom, added to which followed the Grand Lodge of England and forty-two subordinate and provincial Grand Lodges and Chapters- Early in the year 1867 the Committee began the work of examination, by mining in and about the various points which had been determined upon by a former survey as essential to a proper understanding of the ancient city, which had been covered up by debris from age to age, so that the present profiles of the ground, in every direction, were totally different from what they were in the days of David and Solomon, or even in the time of Christ- Lieutenant Charles Warren, R. E., as he then was, later Lieut.--General Sir Charles Warren,
G.M.C.M, K.C.B, F.R.S., was sent out with authority to act as circumstances might demand, and as the delicacy and the importance of the enterprise required.
He arrived in Jerusalem February 17, 1867, and continued his labors of excavating in many parts of the city, with some interruptions, until 1871, when he returned to England. During his operations, he kept the Society in London constantly informed of the progress of the work in which he and his associates were so zealously engaged, in a majority of eases at the imminent risk of their lives and always that of their health.
The result of these labors has been a vast accumulation of facts in relation to the topography of the holy city which throw much light on its archaeology. A branch of the Society has been established in the United States of America, and continued in successful operation.

*PALESTINE, KNIGHT OF

See Knight of Palestine

*PALESTINE, KNIGHT OF SAINT JOHN OF

See Knight of Saint John of Palestine

*PALESTINE, KNIGHTS OFSEE MARCONIS, ALSO MEMPHIS, RITE OF

*PALESTINE, ORDER OF

Mentioned by Baron de Tschoudy, and said to have been the fountain whence the Chevalier Ramsay obtained the information for the regulation of his system.

*PALLA

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

*PALLADIA ANDREA

Such reference books as are most often consuited in public libraries say little more about Andrea Palladio than that he was an Italian architect, of Venice, born in 1518, died in 1580, that he was one of the creators of the Italian, or neo-Classical style, that he wrote treatises on his art, and that he seas called „the modern Vitruvius." That would be a pitiably weak description of Palladio in the eyes of any English Mason who had read The First & Chief; Grounds of Architecture, the first book printed in England on architecture, by John Shute, who had gone to Venice in the 1540's and there for two or three years had studied „the glories of the new Italian architecture" at first hand; or after Inigo Jones, about 1600, came back to his King after a similar journey of study, and introduced the new style into England; for Palladio became a vast enthusiasm there, almost a cult, and hundreds of small clubs of amateur architects met to study the art of I this great modern Master, who in due time was to be Sir Christopher Wren's guiding inspiration when after the London fire in 1666 he designed not only St. Paul's but more than a hundred other buildings, a few of them in America.
That ferment of interest in the Italian, or, as it was popularly called, Classical style, may well have helped to prepare the way for the renaissance of Speculative Freemasonry, and Palladion as the original source of that interest.
Dr. James Anderson „wrote" the 1723 and 1738 editions of the Book of Constitutions for the Mother Grand Lodge of 1717 but it is impossible to discover who was responsible for the materials in either; perhaps many Brethren were; whoever it was he (or they) makes it clear in the 1738 edition that Freemasonry mas in the Craft's mind, twenty-one years after the formation of Grand
Lodge, still identified closely with architectures for he goes out of his way to remark that, „In the last Reign sundry of the 50 new Churches in the Suburbs of London were built in a fine Stile upon the Parliamentary Fund, particularly the b beautiful St. Mary be Strand." The „fine stile" was the Palladian; and in another connection it is made clear that the Freemasons at the time not only did not guess that the old Operatives had been builders of Gothic, but even dismissed Gothic as a barbarous thing.
This enthusiasm for the art of Palladio extended even into the Lodges, a representative instance being given in the records of that remarkable Lodge, The Old Kings' Arms Lodge, I\'o. 28, which was warranted in 1725; in a Minute for August 1, 1737, it is recorded: „Passed that a part of the Palladio's Architecture be read instead of the Laws or Constitutions." In the Inventory of the same Lodge is an entry dated in 1737: „ 1st book of Palladio's Architecture, in English"; in 1739: „Three remaining books of Palladio's Architecture. „

*PALLADIC FREEMASONRY

The title given to the Order of the Seven Sages and the Order of the Palladium (see Palladium, Order of the).

*PALLADIUM OF LADIES

See Companions of Penelope

*PALLADIUM, ORDER OF THE

An androgynous society, both sexes, of Masonic adoption, established, says Ragon, at Paris in 1737. It made great pretensions to high antiquity, claiming that it had its origin in the instructions brought by Pythagoras from Egypt into Greece, and having fallen into decay after the decline of the Roman Empire, it was revived in 1637 by Fenelon, Archbishop of Canbray; all of which is altogether mythical. Fenelon was not born until 1651. It
was a very moral society, consisting of two Degrees: Adelph;
Companion of Ulysses.
When a female took the Second Degree, she was called a Companion of Penelope.

*PALM AND SHELL, ORIENTAL ORDER OF THE

The object of the Masonic Holy Land League, in whose membership the Pilgrim Knights of the Palm and Shell were enrolled, was to encourage researches commenced in 1863 under the leadership of Brother Rob Morris in the Holy Land. These investigations into the traditions and practices of the ancient Craft in the East, were supported in 1867 by contributions amounting to $10,000 and an organization was effected of Master Masons. A ritual was prepared to include various signs, words and ceremonies, obtained by Doctor Morris from Eastern Freemasons.
The instruction was divided into the following parts: Preliminary, Covenanting, Drama, Means of Recognition, and a funeral ceremony for Pilgrim Knights. Rev. Henry
Coleman, of Kentucky, became Supreme Chancellor of the Order and in 1906 he published at Louisville, for the Society, a guide to the ceremonies and lectures entitled the Pilgrim Knight. Among other items of interest he describes the formation of a Lodge, the Royal Solomon, at Jerusalem, conditionally promoted by Doctor Morris in 1868, but actually by a Warrant from the Grand Lodge of Canada, William Mercer Wilson, Grand Master, and attested by Thomas White, Jr., Deputy Grand Master, on February 17, 1873; the organizing meeting occurring in the quarries under Jerusalem on May 7, 1873.
Brother Coleman says: „Under this authority, a delegate went from the United States to Jerusalem and calling together a competent number of those named in the Warrant, and others, the Lodge was regularly and constitutionally organized and has had many years of prosperous existence up to the issuance of this volume." The first Degree was conferred at the Mediterranean
Hotel, afterwards a Lodge-room was established near the Joppa Gate.

*PALMER

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

*PALMER, HENRY L.

Born at Mount Pleasant, Pennsylvania October 18, 1819, and died at Milwaukee, Wisconsin, May 7, 1909. Served as Representative and Senator in Wisconsin Legislature, was President of School Board, City Attorney, also County Judge of Probate for several years and resigned to become President of the Northwestern Mutual Life Insurance Company of Milwaukee. Raised in Evening Star Lodge, No. 75, at West Troy, New York, in 1841, he affiliated with Tracy Lodge, now Wisconsin Lodge, No.
13, Milwaukee, in 1849, elected Worshipful Master in 1851, serving for four years, and was again chosen as Worshipful Master for 1865 and in 1867.
He officiated as Grand Master in 1852-3, and 1871-2. In 1846 he was exalted in Apollo Chapter, No. 48, at Troy, New York, and was a charter member of Wisconsin Chapter, No. 7, Royal Arch Masons, serving as High Priest for several years, and in 1858-9 was Grand High Priest of Wisconsin. Master of Wisconsin Council of Royal and Select Masters for some years, he was in 1863-4 Grand Master of the Grand Council. In Apollo Commandery, No. 15, at Troy, New York, he was knighted in 1847 and in 1850 assisted in organizing Wisconsin Commandery, No. 1, becoming Eminent Commander in 1853 and served nine successive years; then for seven successive years beginning with 1859 he was Grand Commander of Wisconsin: and at Columbus,
Ohio, in September, 1865, he was elected and served for the constitutional term as Grand Master of the Grand Encampment. Receiving the Degrees of the Ancient and Accepted Scottish Rite in 1863, including the honorary thirty-third grade on August 3, at the introduction of the Rite into Wisconsin, he was on October 20, 1864, elected and crowned an Active Member of the Supreme Council of the Northern Masonic Jurisdiction and in 1879 was chosen as the Most Puissant Sovereign Grand Commander, resigning shortly before his death, and was succeeded by Brother Samuel C. Lawrence.

*PALSER PLATES

Thomas Palser, Surrey Side, Westminster Bridge, London, England, published a set of seven engravings, 1809-12, featuring Masonic ceremonies. These imitated a set issued in France, 1745.

*PANTACLE

The pentalpha of Pythagoras is so called in the symbolism of High Magic and the Hermetic Philosophy (see Pentalpha).

*PANTHEISM

A speculative system, which, spiritually considered, identifies the universe with God, and, in the material form, God with the universe. Material Pantheism is subject to the criticism, if not to the accusation of being atheistic. Pantheism is as aged as religion and was the system of worship in India, as it was in Greece. Giordano Brunc was burned for his pantheistic opinions at Rome in 1600.

*PANTHEISTIC BROTHERHOOD

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

*PANTHEISTICON

See Toland, John

*PAPWORTH MANUSCRIPT

A manuscript in the possession of Wyatt Papworth, of London, who purchased it from a bookseller of that city in 1860. As some of the watermarks of the paper on which it is written bear the initials G. R., with a crown as a watermark, it is evident that the manuscript cannot be older than 1714, that being the year in which the first of the Georges ascended the throne. It is most probably of a still more recent date, perhaps 1720.

The Rev. A. F. A. Woodford has thus described its appearance: „The scroll was written originally on pages of foolscap size, which were then joined into a continuous roll, and afterwards, probably for greater convenience, the pages were again separated by Cutting them, and it now forms a book, containing twenty-four folios, served together in a light-brown paper cover. The text is of a bold character, but written so irregularly that there are few consecutive pages which have the same number of lines, the average being about seventeen to the page." The manuscript is not complete, three or four of the concluding charges being omitted, although some one has written, in a hand different from that of the text, the word Finis at the bottom of the last page. The manuscript appears to have been simply a copy, in a little less antiquated language, of some older Constitution. It has been published by Brother Hughan (1872) in his Old Charges of the British Free masons.

*PAPYRUS

„The papyrus leaf," says J. W. Simons, in his Egyptian Symbols, „is that plant Which formed tablets and books, and forms the first letter of the name of the only eternal and all-powerful god of Egypt, Amen, who in the beginning of things created the world," whose name signified occult or hidden The Hebrew word, owe, which signifies a leaf, and to inscribe on tablets forms, olm, meaning the antique origin of things, obscure time, hidden eternity. The Turin Funeral Papyrus is a book published by Doctor lepsius in original character, but translated by Doctor Birch. This Book of the Dead is invaluable as containing the true philosophic belief of the Egyptians respecting the resurrection and immortality.

The manuscript has been gathered from portions which it was obligatory to bury with the dead. The excavations of mummies in Egypt have been fruitful in furnishing the entire work.

*PARACELSUS

Philippus Aureolus Theophrastus Bombastus Paracelsus de Hohenheim, as he styled himself, was born in Germany in 1493, and died in 1541. He devoted his youth to the study and practice of astrology, alchemy, and magic, and passed many years of his life in traveling over Europe and acquiring information in medicine, of which he proclaimed himself to be the monarch. Brother Mackey says that he was, perhaps, the most distinguished charlatan who ever made a figure in the world. Certainly his writings, those accredited to him, at least, show us a puzzling personality, superstitious yet methodical, crude in some respects but lucid of statements, a reformer in the rough. The followers of his school were called Paracelststs, and they continued for more than a century after the death of their master to influence the schools of Germany. Much of the Cabalistic and mystical science of Paracelsus was incorporated into Hermetic Freemasonry by the founders of the advanced Degrees.

*PARACELSUS, SUBLIME

A Degree to be found in the manuscript collection of Peuvret.

*PARAGUAY

A republic of South America. A Lodge authorized by the Grand Orient of Brazil was at work in 1881 at Paraguay. In 1893 the Grand Orient of Paraguay was founded and in 1923 it exercised control over ten Lodges. The Supreme Council of the Ancient and Accepted Scottish Rite was founded at Asuncion in 1870 and is quite separate and distinct from the Grand Orient.1 No more information about Masonic development in Paraguay is available. Indeed, Brother Oliver Days Street says in his Report on Correspondence made to the Grand Lodge of Alabama in 1922: „We haves sought in vain to get into communication with these Grand Bodies or with some of their leading members. We are consequently unable to give many particulars."

*PARALLEL LINES

In every well-regulated Lodge there is found a point within a circle, which circle is imboridered by two perpendicular parallel lines. These lines are representative of Saint John the Baptist and Saint John the Evangelist, the two great patrons of Freemasonry to whom our Lodges are dedicated, and who are said to have been „perfect parallels in Christianity as well as Freemasonry" In those English Lodges which have adopted the Union System established by the Grand Lodge of England in 1813. and where the dedication is „to God ad his service," the lines parallel represent Moses and Solomon. As a symbol, the parallel lines are not o be found in the earlier instructions of Freemasonry. Though Oliver defines the symbol on the authority of what he calls the Old Lectures, it is not to be found , any anterior to Preston, and even he only refers to ne parallelism of the two Saints John.

*PARIKCHAI, AGROUCHADA

An occult scientific work of the Brahmans. According to a work my Louis Jacolliot, 1884, the Fakirs produced phelomena at will with superior intervention or else with shrewd charlatanism: processes that were Known to the Egyptians and Jewish Cabalists. The loetrines are those known to the Alexandrian school, no the Gauls, and as well to the Christians. In the division of the Cabala, the first treated of the History the Genesis or Creation, and taught the science of culture; the second, or Mereaba, of the History of he Chariot, and contained a treatise on theology. Here were three Degrees of initiation among the Brahmans: According to selection, the candidate became L Grihasta, a Pourohita or Fakir, or in twenty years a Guru. A Sannyassis or Cenobite and Vanaprasthas, find lived in the Temple.

A Sannyassis-Nirvany or Naked Cenobite.

Those of the third Degree were visible only once in five years, appearing in a column of light created by themselves, at midnight, and on a stand in the center of a great tank. Strange sounds and terrific shrieks ere heard as they were gazed upon as demigods, surrounded by thousands of Hindus. The government was by a Supreme Council of seventy Brahmans, over seventy years of age, selected from the Nirvany, and chosen to see enforced the Law of the Lotus. The Supreme Chief, or Brahmatna, was required to be saver

eighty years of age, and was looked upon as Immortal by the populace. This Pontiff resided in Bn immense palace surrounded by twenty-one walls.
The primitive holy word composed of the three otters A.
M., says Brother C. T. McClenachan, comprises the Vedic trinity, signifying Creation, Preservation, and Transformation, and symbolizes all the initiatory secrets of the occult sciences. By some it has been taught that the Honover, or primordial germ, as defined in the Avesta, existed before all else (also see Manou, Book xi, Sloca 265).
The following unexplained magical words were always inscribed in two triangles: L'om. L'rhomsh'hrum. Shorim. Ramaya- Nahama. He who possessed the word greater than the A. U. M. was deemed next to Brahma. The word was transmitted in a sealed box.
The Hindu triad, of which in later times Om is the mystic name, represents the union of the three gods, namely, a, Vishnu; u, Siva, m, Brahma. It may also be typical of the three Vedas. Om appears first in the Upanishads as a mystical monosyllable, and is thus set forth as the object of profound meditation. It is usually called pranava, more rarely aksharam. The Buddhists use Om at the beginning of their Vidya Shad-akshari or mystical formulary in six Syllables; namely, Om mani pad me hum (see Pitris Indische Mysterien, also om and Aum).

*PARIS, CONGRESSES OF

Three important Masonic Congresses have been held in the city of Paris. The first was convened by the Rite of Philalethes in 1785, that by a concourse of intelligent Freemasons of all rites and countries, and by a comparison of oral and written traditions, light might be educed on the most essential subjects of Masonic science, and on the nature, origin, and historic application as well as the actual state of the Institution. Savalette de Lauges was elected President. It closed after a protracted session of three months, without producing any practical result. The second was called in 1787, as a continuation of the former, and closed with precisely the same negative result. The third was assembled in 1855, by Prince Murat, for the purpose of effecting various reforms in the Masonic system. At this Congress, ten propositions, some of them highly important, were introduced, and their adoption recommended to the Grand Lodges of the world. But the influence of this Congress has not been more successful than that of its predecessors.

*PARIS CONSTITUTIONS

A copy of these Constitutions, said to have been adopted in the thirteenth century, will be found in G. P. Depping's Collection de Documents inédits sur l'Histoire de France (Paris, 1837). A part of this work contains the Réglements sur les arts et métiers de Paris, rédiges au 13me siéclge et connus sous le nom de livre des métiers d'Etienne Boileau. This is a book of the trades and their regulations, and treats of the masons, stonecutters, plasterers, and mortar-makers, and, as Steinbrenner (Origin and History of Masonry, page 104) says, „is interesting, not only as exhibiting the peculiar usages and customs of the Craft at that early period, but as showing the connection which existed between the laws and regulations of the French Masons and those of the Steinmetzen of Germany and the Masons of England."
A translation of the Paris Constitutions was published in the Freemasons Magazine (Boston, 1863, page 201). In the year 1743, the „English Grand Lodge of France" published, in Paris, a series of Statutes, taken principally from Anderson's work of the editions of 1723 and 1738. It consisted of twenty articles, and bore the title of General Regulations taken from the Minutes of the Lodges, for the use of the French Lodges, together with the alterations adopted at the General Assembly of the Grand Lodge, December 11, 1745, to serve as a rule of action for the said kingdom. A copy Of this document, says Findel, was translated into German, with annotations, and published in 1856 in the Zeitschrift Jur Freimaurer of Altenberg.

*PARLIAMENTARY LAW

Parliamentary Law, or the Lex Parliamentaria, is that code originally framed for the government of the Parliament of Great Britain in the transaction of its business, and subsequently adopted, with necessary modifications, by the Congress of the United States. But what was found requisite for the regulation of public bodies, that order might be secured and the rights of all be respected, has been found equally necessary in private societies. Indeed, no association of men could meet together for the discussion of any subject, with the
slightest probability of ever coming to a conclusion, unless its debates were regulated by certain and acknowledged rules.
The rules thus adopted for its government are called its parliamentary law, and they are selected from the parliamentary law of the national assembly, because that code has been instituted by the wisdom of past ages, and modified and perfected by the experience of subsequent ones, so that it is now universally acknowledged that there is no better system of government for deliberative societies than the code which has so long been in operation under the name of parliamentary law.
Not only, then, is a thorough knowledge of parliamentary law necessary for the presiding officer of a Masonic Body, if he would discharge the duties of the chair with credit to himself and comfort to the members, but he must be possessed of the additional information as to what parts of that law are applicable to Freemasonry, and what parts are not; as to where and when he must refer to it for the decision of a question, and where and when he must lay it aside, and rely for his government upon the organic law and the ancient usages of the Institution (see Doctor Mackey's revised Jurisprudence of Freemasonry).

*PARLIAMENTARY LAW

Masonic Parliamentary Law is the body of usages, rules, and regulations according to which a Lodge is governed in its Opening and Closing, in establishing a Quorum, in conducting the Order of Business, in trials, etc. Very few Grand Bodies have codified their Parliamentary Law or published it separately; the usages and rules are embedded here and there in the Landmarks, in Grand Lodge Constitutions, in the Statutes and General Laws, in decisions and edicts, in printed rules, and in Lodge By- Laws; the key to finding any given Parliamentary Law is in the subject about which a question has been raised.
Each Grand Jurisdiction has its own custom and its own written rules; these usually differ in detail from those of
other Grand Jurisdictions but in its principles and its

fundamental rules Masonic Parliamentary Law everywhere is the same, and the foundations of it were laid at the beginning of the Fraternity so that much of it is time immemorial.

The Congress of the United States has its own parliamentary code; with some modifications the same code is used by state Legislatures, and it is the model for parliamentary rules in use by voluntary associations, societies, clubs, churches, and by schools. These rules are printed in Robert's Rules of Order and in Cushing's Manual, both of which are by common consent accepted as authoritative not only by associations every where in America, but by the civil courts; an association need not follow either, but if it does its procedure is sure to be approved by the courts.

It so happens, however, that neither of these manuals can be used by a Masonic body. The Masonic Parliamentary Code is what codifiers describe as a tertium organon, a „third method"-that is to say, one apart from the codes used in other societies or in legislatures and parliaments, one which is acceptable to civil courts and vet differs in both fundamental principles and details of practices from the codes edited by either Roberts or Cushing. Freemasonry writes its own code.

This is because a Lodge differs in the fundamentals of organization from other associations and societies, and especially from those loose and informal groups which are called clubs. In the structure of its organization a Lodge (or Chapter, Council, or Commandery, or Consistory) is unique, therefore its parliamentary code is unique. Two of those fundamentals (there are others) exhibit both the nature and the extent of that difference:

In the great majority of societies and associations the head or chief officer is caned president or chairman. Little or no sovereignty inheres in his office; his principal duty is to preside. Usually he has no function except to see that the group's affairs are conducted according to an approved routine and he himself is not answerable for what the group may do. By contrast the principal officer of a Masonic Lodge is not a presiding officer only but
within fixed limits is a sovereign; he is given the title of Worshipful Master because he is a master. If an action taken by his Lodge is brought into question by the Grand Master or by the Grand Lodge he, at least in the first instance is answerable and responsible. Manifestly the parliamentary rules which apply to a mere presiding officer could not apply to a Worshipful Master.

Again, in the majority of societies and associations the members retain the right to say for themselves what their society is, what it is in existence to do, what its purposes are-it may begin, as did Tammany Hall, as a patriotic fraternity and end up as a political machine; or it may begin as a card club and end up as a country club. These transmogrifications among voluntary groups are the rule rather than the exception. But in a Masonic Lodge no member or group of members can either discuss or vote for an innovation in the Landmarks: they cannot add to or subtract from Masonic purposes; they cannot alter the time immemorial usages; uJıuzt Freemasonry is not subject to debate, not even in the Grand Communication of a Grand Lodge. A member who might wish Freemasonry to be other than it is, can have no alternatives save to accept it or to leave it. It is obvious that parliamentary practices suitable for a voluntary society cannot apply to Freemasonry.

The most comprehensive treatise on the subject is Parliamentary Law, by Albert G. Mackey. Portions of Masonic practice are given in Worshipful Master's Assistant, by Robert Macoy. For an epitome of the Masonic code see chapter in Lodge Methods, by L. B. Blakemore. J. T. Lawrence's work on the subject is excellent, but is written for prentices in England. Grand Lodges often include parliamentary rules in their printed Monitors. Since each Grand Body enacts its own rules for its own uses books, articles, and essays are confined to discussions of general principles; the most practicable handbook for a Lodge officer is his Grand Lodge Code. For Masonic students the richest store of materials is in Grand Lodge Proceedings, especially in the Fraternal (or Foreign) Correspondence Reports; among these latter the most notable are the Reports written for the Grand Lodge of Maine by Judge Josiah a Drummond between
1865 and 1900. For parliamentary subjects in detail consult the Index of this Encyclopedia.

*PARLIRER

In the Lodges of Stone-Masons of the Middle Ages, there was a rank or class of workmen called Parlirers, literally, spokesmen. They were an intermediate class of officers between the Masters of the Lodges and the Fellows, and were probably about the same as our modern Wardens. Thus, in the Strasbourg Constitutions of 1459, it is said: „No Craftsman or Mason shall promote one of his apprentices as a parlirer whom he has taken as an apprentice from his rough state, or who is still in the years of apprenticeship," which may be compared with the old English Charge that „no Brother can be a Warden until he has passed the part of a Fellow
Craft" (Constitutions, 1723, page 52). They were called Parlirers, properly, says Heldmann, Parlierers, or Spokesmen, because, in the absence of the Masters, they spoke for the Lodge, to traveling Fellows seeking employment, and made the examination.

There are various forms of the word. Kloss, citing the Strasbourg Constitutions, has Parlirer, Krause has, from the same document, Parlierer, but says it is usually Polier; Heldmann uses Parlierer, which has been generally adopted.

*PAROLE

The French for Word and here applied to the Mot de Sexsestre, which see, and in that language this means a six-months password, communicated by the Grand Orient of France, and in addition to an Annual Word in November, which tends to show at once whether a member is in good standing.

*PARROT MASONS

One who commits to memory the questions and answers of the catechetical lectures, and the formulas of the ritual, but pays no attention to the history and philosophy of the Institution, is commonly called a Parrot Mason, because he is supposed to repeat what he has learned without any conception of its true meaning. In former times, such superficial Freemasons were held by many in high repute, because of the facility with which they passed through the ceremonies of a reception, and they were generally designated as Bright Masons. But the progress of Freemasonry as a science now requires something more than a mere knowledge of the lectures to constitute a Masonic

scholar.

*PARSEES

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

*PARTICULAR LODGES

In the Regulations of 1721, it is said that the Grand Lodge consists of the representatives of all the particular Lodges on record (Constitutions, 1723, page 61). In the modern Constitutions of England, the term used is Private Lodges. In Armeria, they are called Subordinate Lodges.

*PARTS

In the old obligations, which may be still used in some portions of the United States, there was provision which forbade the revelation of any of the arts, parts, or points of Freemasonry. Doctor Oliver explains the meaning of the word parts by telling us that it was „an old word for degrees or lectures" (see Points).

*PARVIN, NEWTON RAY

Brother Parvin was born at Muscatine, Iowa, July 5, 1851. In 1872 he entered the office of the Grand Secretary, where he remained as a clerk and Deputy until the death of his father, Theodore Sutton Parvin, in 1901. He was then elected Grand Secretary, in which office he served until his death. He was made a Master Mason in Iowa City Lodge No. 4, May 5, 1874. He was exalted in Iowa City Chapter No. 2, June 18, 1877, and received the Orders of the Temple in Palestine Commandery No. 2, Iowa City, June 28, 1878, and served all Bodies as Secretary or Recorded for several terms.

After his removal to Cedar Rapids in 1885, he transferred his Chapter and Commandery membership to Trowel Chapter No. 49, and Apollo Commandery No. 26, serving as Eminent Commander in 1896. His father was Grand Recorder of the Grand Encampment, Knights Templar of the United States, for some twelve years, during which time he assisted him. He received the Degrees of the Ancient and Accepted Scottish Rite just before the removal of the Library to Cedar Rapids, by order of Albert Pike, Sovereign Grand Commander, that he might become custodian of important papers relating to this Rite, and was appointed a Knight Commander, Court of Honor, October 20th, 1886. He was nominated by the Grand Commander and elected to receive the Thirty- Third Degree, and he was crowned by his father, for the Supreme Council, May 17, 1895. Brother Parvin was a founder of the National Masonic Research Society, of which he was a Steward and First Vice-President.

Brother Parvin died January 16, 1925. Cedar Rapids, Iowa, and funeral services were held January 20, in charge of the Grand Lodge.

*PARVIN, THEODORE S.

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

Brother Parvin was exalted in Iowa City Chapter, No. 2, January 7, 1845, and held the offices of Grand High Priest of the Grand Chapter, 1854, and Grand Secretary of the Grand Chapter, 1855-6, and represented the Grand Chapter in the General Grand Chapter for many years. He was created a Royal elect Master in Dubuque Council, No. 3, September 7, 1847, and presided over the Convention organizing the Grand Council of Iowa, 1857. Knighted January 18, 1855, in Apollo Encampment, No. 1, Chicago, Illinois, he was a member of the Convention organizing the Grand Commandery of Iowa, 186A, being the first Grand Commander. He was Grand Recorder of the Grand encampment of Knights Templar of the United States for fifteen years, 1871-86. In 1859 he received the Degrees of the Ancient and
Accepted Scottish Rite and was crowned in that year an Inspector-General, Thirty third Degree.

In addition to this record, our Brother also organized the Grand Bodies of Dakota, and the Grand Commandery of Nebraska, and his contributions to Masonic literature placed him among the leading writers and thinkers of the Craft. He died at Cedar Rapids, Iowa, June 28, 1901.

*PARVIS

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

*PASCHAL FEAST

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

*PASCHALIS, MARTINEZ

The founder of a new Rite or modification of Fre-

emasonry, called by hun the Rite of Elected Cohens or Priests. It was divided into two classes, in the first of which was represented the fall of man from virtue and happiness, and in the second, his final restoration. It consisted of nine degrees, namely:
Apprentice
Fellow Craft
Master
Grand Elect
Apprentice Cohen
Fellow Craft Cohen
Master Cohen
Grand Architect
Knight Commander
Paschalis first introduced this Rite into some of the Lodges of Marseilles, Toulouse, and Bordeaux, and afterward, in 1767, he extended it to Paris, where, for a short time, it was rather popular, ranking some of the Parisian literati among its disciples. It has ceased to exist. Paschalis was a German, born about the year 1700, of poor but respectable parentage. At the age of sixteen he acquired a knowledge of Greek and Latin. He then traveled through Turkey, Arabia, and Palestine, where he made himself acquainted with the Cabalistic learning of the Jews. He subsequently repaired to Paris, where he established his Rite.
Paschalis was the Master of Saint Martin, who afterward reformed his Rite. After living for some years at Paris, he went to Santo Domingo, where he died in 1779. Thory, in his Histoire de la Fondation du Grand Orient de France has given very full details of this Rite and of its receptions (see Saint Martin).

*PASCHAL LAMB
See Larch, Paschal

*PAS PERDUS
The French call the room appropriated to visitors the Salle des pas perdus, literally the Hall of the Lost Steps, a Masonic waiting room. It is the same as the Tiler's Room in the English and American Lodges.

*PASSAGE
The Fourth Degree of the Fessler Rite, of which Patria forms the Fifth.

*PASSAGES OF THE JORDAN
See Fords of the Jordan

*PASSED
A candidate, on receiving the Second Degree, is said to be „passed as a Fellow Craft." It alludes to his having passed through the porch to the Middle Chamber of the Temple, the place in which Fellow-Crafts received their wages. In America, Crafted is often improperly used in its stead (see also Past, and Past Masters).

*PASSING OF CONYNG
That is, surpassing in skill. The expression occurs in the Cooke Manuscript (line 676), „The forsayde Maister Euglet ordeynet thei were passing of conyng should be passing honored"; that, The aforesaid Master, Euclid, ordained that they that were surpassing in skill should be exceedingly honored. It is a fundamental principle of Freemasonry to pay all honor to knowledge.

*PASSING THE RIVER
A mystical alphabet said to have been used by the Cabalists. These characters, with certain explanations, become the subject of consideration with Brethren of the Fifteenth Degree, Ancient and Accepted Scottish Rite.
The accompanying are the characters.

*PASSWORD
A word intended, like the military countersign, to prove the friendly nature of him who gives it, and is a test of his right to pass or be admitted into a certain place. Between a Word and a Password there seems fo be this difference: the former is given for instruction, as it always contains a symbolic meaning; the latter, for recognition only. Thus, the author of the life of the celebrated Elias Ashmole says, „Freemasons are known to one another all over the world by certain passwords known to them alone; they have Lodges in different countries, where they are relieved by the brotherhood if they are in distress" (see Sign).

*PAST
An epithet applied in Freemasonry to an officer who has held an office for the prescribed period for which he was elected, and has then retired. Thus, a Past Master is one who has been elected and installed to preside for twelve months over a Lodge, and the Past High Priest one who, for the same period, has been installed to preside over a Chapter. The French use the word Passe in the same sense, but they have also the word Anaen, with a similar meaning. Thus, while they would employ Al altre passe to designate the Degree of Past Master, they would call the official Past Master, who had retired from the chair at the expiration of his term of service, an Ancient Venerable, or Ancient Maitre (note also Passed and Past Master).

*PAST MASTER
An honorary Degree usually conferred on the Master of a Lodge at his installation into office. In this Degree the necessary instructions are conferred respecting the various ceremonies of the Order, such as installations, processions, the laying of corner-stones, etc. When a Brother, who has never before presided, has been elected the Master of a Lodge, an emergent Lodge of Past Masters, consisting of not less than three, is
convened, and all but Past Masters retiring, the Degree is conferred upon the newly elected officer..
Some form of ceremony at the installation of a new Master seems to have been adopted at an early period after the revival. In the „manner of constituting a new Lodge," as practiced by the Duke of Wharton, who was Grand Master in 1723, the language used by the Grand Master when placing the candidate in the chair is given, and he is said to use „some other expressions that are proper and usual on that occasion, but not proper to be written" (Constitutions, 1738, page 150). Whence we conclude that there was an esoteric ceremony. Often the rituals tell us that this ceremony consisted only in the outgoing Master communicating certain modes of recognition to his successor. And this actually, even at this day, constitutes the essential ingredient of the Past Master's Degree.
The Degree is in the United States also conferred in Royal Arch Chapters, where it succeeds the Marl; Master's Degree. The conferring of this Degree, which has no historical connection with the rest of the Degrees, in a Chapter, arises from the following cir-

cumstance: Originally, when Chapters of Royal Arch Masonry were under the government of Lodges in which the Degree was then always conferred, it was a part of the regulations that no one could receive the Royal Arch Degree unless he had previously presided in the Lodge as Master.
When the Chapters became independent, the regulation could not be abolished, for that would have been an innovation; the difficulty has, therefore been obviated, by malting ever) candidate for the Degree of Royal Arch a Virtual Past Master before his exaltation. Under the English Constitution this practice was forbidden in 1826, but seems to have lingered on in some parts until 1850. „The dis-use of the Virtual Past Master's Degree or Chair Degree in the British Isles has in no way interfered with its continued use in the United States, especially in the older Jurisdictions whose Freemasonry attests its Ancient origin (see the footnote on page 145, volume BViii, 1915, Transactions, Quatuor Coronati Lodge, by Brother W. J. Chetwode Crawley).
Some extraneous ceremonies, but no means creditable to their inventor, were at an early period introduced into America. In 1856, the General Grand Chapter, by a unanimous vote, ordered these ceremonies to be discontinued, and the simpler mode of investiture to be used; but the order has only been partially obeyed, and many Chapters continue what one can scarcely help calling the indecorous form of initiation into the Degree.
For several years past the question has been agitated in some of the Grand Lodges of the United States, whether this Degree is within the Jurisdiction of Symbolic or of Royal Arch Masonry. The explanation of its introduction into Chapters, just given, manifestly demonstrates that the jurisdiction over it by Chapters is altogether an assumed one. The Past Master of a Chapter is only a quasi or seeming Past Master; the true and legitimate Past Master is the one who has presided over a Symbolic Lodge.
Brother R. F. Gould (Masonic Monthly, July, 1882) says in regard to the Degrees of Past Master and the Royal Arch, „The supposition has much to recommend it, that the connection of the secrets of the Royal Arch, is the earliest form in which any esoteric teaching was specially linked with the incidents of Lodge Mastership, or in other words, that the Degree of Royal Arch was the complement of the Masters Grade. Out of this was ultimately evolved the Degree of Installed Master, a ceremony unknown in the Modern System until the first decade of the nineteenth century, and of which I can trace no sign amongst the Ancient until the growing practice of conferring the Arch upon Brethren not legally qualified to receive it, brought about the constructive passing through the Chair, which by qualifying candidates not otherwise eligible, naturally entailed the introduction of a ceremony, additional to the simple forms known to Payne, Anderson, and Desaguliers „
Past Masters are admitted to membership in many Grand Lodges, and by some the inherent right has been claimed to sit in those Bodies. But the most eminent Masonic authorities have made a contrary decision, and the general, and, indeed, almost universal opinion now is that Past Masters obtain their seats in Grand Lodges by
courtesy, and in consequence of local regulations, and not by inherent right.
A subtle distinction may be noted between the expressions Past and Pass'd Master. „The distinction in sense that had originally lain between Past Master and virtual Pass'd Master could make no headway against the similarity in sound. The Past Master was the Brother who ‚had served his just and lawful time' as W. M. of a Lodge, and had thereby qualified for the completion of Master Degree. The Passed Master was a Brother who had been passed through a so--called Chair Degree, and had thereby been entrusted with certain equivalent secrets. The epithet Past is an adjective, conveying the idea of time expired: the epithet Pass'd is a participle conveying the idea of motion completed. Such verbal niceties did not trouble the Brethren of the eighteenth, or any other century" (footnote, page 144, volume xxviu, 1915, Transactions, Quatuor Coronati Lodge, by Brother
W. J. Chetwode Crawley).
The usual jewel of a Past Master in the United States is a pair of compasses extended to sixty degrees on the fourth part of a circle, with a sun in the center. In England it was formerly the square on a quadrant, but is at present the square with the forty-seventh problem of Euclid engraved on a silver plate suspended within it.
This latter design is also adopted m Pennsylvania. The French have two titles to express this Degree. They apply Maztre Passe to the Past Master of the English and American system, and they call in their own system one who has formerly presided over a Lodge an Ancien Maitre. The indiscriminate use of these titles sometimes leads to confusion in the translation of their lectures and treatises.

*PAST MASTER, JOINING

Any Past Master upon joining another Lodge in England becomes a Past Master in the Lodge he joins. He ranks immediately after the then Immediate Past Master and in later lists of the Past Masters his name is placed before
that of the Worshipful Master presiding in the East when he affiliates.

*PASTOPHORI

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

*PASTOS

The Greek word, meaning a couch. The pastos was a chest or close cell, in the Pagan Mysteries, among the Druids, an excavated stone, in which the aspirant was for some time placed, to commemorate the mystical death of the god. This constituted the symbolic death which was common to all the mysteries. In the Arkite Rites, the pastos represented the ark in which Noah was confined. It is represented among Masonic symbols by the coffin (see Coffin)..

*PATENTS

Diplomas or Certificates of the advanced Degrees in the Ancient and Accepted Scottish Rite are called Patents. The term is also sometimes applied to Commissions granted for the exercise of high Masonic authority.
Literae patented was aperture that is, letters patent or

open letters, was a term used in the Middle Ages in contradistinction to literae clausae, or closed letters, to designate those documents which were spread out on the whole length of the parchment, and sealed with the public seal of the sovereign; while the secret or private seal only was attached to the closed patents. The former were sealed with green wax, the latter with white. There
was also a difference in their heading; letters patent were directed „universis tum praesentibus quam futuris," that is, to ad present or to come; while closed letters were directed „universis praesentibus literas inspecturis," that is, to all present who shad inspect these letters. Masonic Diplomas are therefore properly called Letters Patent, or, more briefly, Patents.

*PATIENCE

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

*PATRIARCHAL FREEMASONRY

The theory of Doctor Oliver on this subject has, we think, been misinterpreted. He does not maintain, as has been falsely supposed, that the Freemasonry of the present day is but a continuation of that which was practiced by the Patriarchs, but simply that, in the simplicity of the patriarchal worship, unencumbered as it was with dogmatic creeds, we may find the true model after which the religious system of Speculative Freemasonry has been constructed. Thus (in his Historical Landmarks I, page 207) he says: „Nor does it, Freemasonry, exclude a survey of the patriarchal mode of devotion, which indeed forms the primitive model of Freemasonry. The events that occurred in these ages of simplicity of manners and
purity of faith, when it pleased God to communicate with his favored creature, necessarily, therefore, form subjects of interesting illustration in our Lodges, and constitute legitimate topics on which the Master in the chair may expatiate and exemplify, for the edification of the Brethren and their improvement in morality and the love and fear of God." There is here no attempt to trace a historical connection, but simply to claim an identity of purpose and character in the two religious systems, the Patriarchal and the Masonic.

*PATRIARCH, GRAND

The Twentieth Degree of the Council of Emperors of the East and West. The same as the Twentieth Degree, or Noachite, of the Ancient and Accepted Scottish Rite.

*PATRIARCH OF THE CRUSADES

One of the names formerly given to the degree of Grand Scottish Knight of Saint Andrew, the Twenty-ninth of the Ancient and Accepted Scottish Rite. The legend of that Degree connects it with the Crusades, and hence the name; which, however, is never used officially, and is retained by regular Supreme Councils only as a synonym.

*PATRIARCH OF THE GRAND LUMINARY

A Degree contained An the nomenclature of Le Page

*PATRON

In the year 1812, the Prince of Wales, becoming Regent of the Kingdom, was constrained by reasons of state to resign the Grand Mastership of England, but immediately afterward accepted the title of Grand Patron of the Order
in England, and this was the first time that the title was officially recognized.
George IV held it during his life, and on his death, William IV, in 1830, officially accepted the title of Patron of the United Grand Lodge. On the accession of Queen Victoria, the title fell into abeyance, because it was understood that it could only be assumed by a sovereign who was a member of the Craft, but King Edward VII became Protector of English Freemasons on his accession to the throne in 1901. The office is generally not known in other countries, though on the Continent similar positions have been occupied (see Protector).

*PATRONS OF FREEMASONRY

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

*PAUL, CONFRATERNITY OF SAINT

In the time of the Emperor Charles V there was a secret community at Trapani, in Sicily, which called itself La Confraternita di San Paolo. These people, when assembled, passed sentence on their fellow-citizens; and if anyone was condemned, the waylaying and putting him to death was allotted to one of the members, which office he was obliged, without murmuring, to execute (Stolberg's Travels, volume iii, page 472). In the travels
of Brocquire to and from Palestine in 1432, page 328, an instance is given of the power of the association over its members. In the German romance of Hermunn of Unna, of which there are an English and French translation, this tribunal plays an important part.

*PAUL I

This Emperor of Russia was induced by the machinations of the Jesuits, whom he had recalled from banishment, to prohibit in his domains all secret societies, and especially the Freemasons. This prohibition lasted from 1797-1803, when it was repealed by his successor. Paul had always expressed himself an enthusiastic admirer of the Knights of Malta; in 1797 he had assumed

the title of Protector of the Order, and in 1798 accepted the Grand Mastership. This is another evidence, if one was needed, that there was no sympathy between the Order of Malta and the Freemasons.
Dr. Ernest Friedrichs' Die Freimaurerei in Russland und Polen, Freemasonry in Russia and Poland 1907, has an interesting account of Masonic conditions under Paul I of Russia, who reigned from 1796 to 1801. He tells us that Catherine's son, Paul I, was himself a Freemason. It is said that he was introduced to Freemasonry during a journey which he made through Europe, when he was still the Czare witch, in company of his wife, and of Prince Kurakin who was a most devoted son of Freemasonry. Was it not natural then that the Association which had been outlawed and banished by his mother should look forward to being reinstalled and rehabilitated?
And this expectation seemed as though it were perfectly justified, for immediately after his coronation Paul summoned to Moscow the Freemasons of that city, with Professor Matthai, the Master in the Chair of the former Lodge To the Three Swords at their head, and took counsel with them „in a brotherly spirit and without ceremony" as to what should be done. At the conclusion of the negotiations „he embraced each single one as a
Freemason and gave him the Masonic shake of the hands.
„ This promised very well, and that „a Committee was now appointed to examine the documents, to collect the ruins of Freemasonry and to organize the whole," was but logical. After so much recognition and so much encouragement on the part of the sovereign, followed in 1797-the prohibition of Freemasonry, which „was carried out with great strictness." This sudden change in his manner of looking at things and in his attitude to Freemasonry would cause surprise in a man of ordinary capacity, but Paul was mentally deranged, and it was just his acting by fits and starts that was characteristic of his disease. But does such an explanation clear up everything? No, for Paul was not so ill as to be unable to grasp what would be the consequences of his action. On the contrary, as soon as it was a question of an advantage for his own person, or something that added to his lustre, he was suddenly quite normal in the choice of his means. This change of attitude was, therefore, perhaps, preceded by well--weighed considerations; nay, we may add that they were considerations with a real genuine background.
It was about this time that the Knights of Malta who were hard-pressed by Napoleon Bonaparte turned to the Czar Paul for protection. According to the information conveyed to Paul by Count Litter, a Knight of Malta, Freemasonry was a hindrance and even a danger to the aims of this Order. He was, therefore, obliged to decide in favor of the one or the other. The Maltese Order was something definite; it was a power, whereas Freemasonry was really nothing, or at any rate something altogether indefinite which might perhaps have a future, but perhaps it might not. Could Paul find the choice hard to make? In addition there was a something which, though altogether unpolitical, has often decided questions in politics, namely: Paul's principal mis tress, the extremely beautiful Anna Lopuchin. It was possible for him to make her a Grand Cross Lady of the Order of the Knights of Saint John, but „pretty Annie" among Freemasons was no longer conceivable after the famous „Egyptian Masonry"! Thus it was that Paul became the Grand Master of le Order of the Knights of
Saint John at Malta, end Freemasonry was prohibited. Further, it is said that the Jesiuts set going every imaginable and unimaginable expedient against Freemasonry. Nor does this seem to have been impossible.

*PAUL, SAINT, THE APOSTLE , A FREEMASON

In the Transactions of the Lodge Quatuor Coronati Volume I, page 74) there is a translation by Brother G.
W. Speth of a paper by Brother Carl Herman Tendler, a member of the United Lodges, zu den drei Schwertern und Astrea zur grunenden Raute, im Dresden (at the Three Swords and Astrea, and at the blossoming Twig at Dresden). This Brother claims that, „There are many not unimportant grounds of suspicion that Paul was a member of the builder society at Damascus, and a master thereof, perhaps even a Chairmaster." His argument is principally Leased upon certain Significant words found in the writings of Saint Paul. For instance, the following statement is a fair example of his line of thought:
The virtue which the builder-societies impressed upon their members as the most edifying the most conducive to edification, and which Saint Paul recommends to Christian builders as the dower and crown of humanity, the highest aspiration of Christian builder--societies, is agape, love, union in love. In his epistle to the Corinthians, amongst whom Saint Paul worked and taught eighteen months, the word is repeated twenty- three times. Most remarkable is the distinction (I Corinthians viii 1) between gnosis, wisdom of the mysteries, and agape, Christian union. „Knowledge puffeth up, but charity edifieth, , i.e., the speculations of the mysteries induce pride, but the Christian union produces amelioration.
The original meaning of agape is not love, charity, but union, unity: thus asapai (usually translated love feasts are originally unions for Christian edification, mutual culture associations. The constant use of all these words points to the supposition that Saint Paul was a member
of a builder-society, Mason Lodge. In this sense the fraternity of Masons is thus as old as mankind itself, and the most energetic and active apostle of Christianity was a Mason. The agreement of the principles of Freemasonry with those of Christianity can only be denied by the malevolent or those totally unacquainted with the Craft.

*PAUPERES COMMILITONES JESU CHRISTI

See Poor Fellow Soldiers of Jesus Christ

*PAVEMENT, THE

There is almost nothing anywhere in the early records of Speculative Lodges to suggest either a history or an interpretation of the Pavement, which is represented by a series of black and white squares inside a rectangular frame; nor does there anywhere appear an explanation of why a Blazing Star was set in the middle of it, or why a rope with a tie and tassels in the corners was combined with it. By general consent Masonic symbologists have treated these as separate svmbolisms, yet there must belong together or they would not have been shown together on old Tracing Boards.
Despite this paucity of data the Pavement is one of

the most interesting of Masonic symbols, and that interest is heightened with each discover) of news facts. As a design the Pavement itself, whether set from the sides in a system of squares or from a corner in a system of diamonds, is one of the oldest and most universally liked of decorative designs-old as Egypt, or as China, and found at the ends of the earth; and especially beloved by Indians in both N orth and South America w ho have found numberless adaptations of it; checker-work w as one of the favorite motifs of Byzantine artists; and from early Roman times has been so much used in Italy that walls as w ell as floors are decorated with it, outside as w ell as inside. It is one of the few symbols in which non- Masonic meanings and uses correspond with or are identical with Masonic meanings; and it also is one of the few symbols which is Operative and Speculative at one stroke, because Operative builders used a board of floor or tracing paper (or cloth) divided into squares in laying out plans-as architects and engineers still do. In it many types of symbolism converge.

„The Pavement," writes Pike in his Morals and Dogma, „ alternately black and white, symbolizes, whether so intended or not, the Good and Evil Principles of the Egyptian and Persian creed. It is the warfare of Michael and Satan . . . „ (Perhaps Pike should have written „ a creed „ because both Egyptians and Persians had many creeds; nevertheless, and apropos of the latter, the dualism was a cardinal doctrine in Zoroastrianism. htithraism, Manicheeism, etc.?

The Pavement also suggests the correct position of the feet; and the fact that in Circumambulation the turns are at right angles, which in itself impresses upon a Candidate the fact that in a Lodge no member can run to and from at will, and that goings and comings are ordered.

The checkered design may be thought of as inlay work or as mosaic work, but in Masonry it is described by the latter word. „Mosaic" is believed by some etymologists to derive from the Latin, by others from the Greek mousa, muse; in either event it passed from Latin into Italian, thence into French, and finally into English (it had no reference to Moses). The Greek artisans of the Byzantine Period used mosaic 60 extensively and so skillfully that it also came to be called in memory of them opus alexandrium, and opus graecanicum; and occasionally it was called opus sedile. But as a Greek art it died out in the Seventh Century, a short time before Charlemagne, and when the Western Empire was about to sever its last ties with the Eastern. In the Eleventh Century it was revived in Italy, and in the great Twelfth Century (which has a better right than the Thirteenth to the title of „greatest of centuries"-granted that there ever was a „greater"!) the extraordinarily talented Cosmati family made their mosaic work so famous that it came to be called Cosmati work.

If, as the majority of Masonic symbologists believe, the black and white squares symbolize day and night, the Pavement is a member of a recurrent theme-the Twenty-four Inch Gage represents the twenty-four hours, the Sun and Moon are day and night, the East is the place of light and the North is the place of darkness, the Master's station is at the beginning of the day and the Junior Warden's is at the end, the postulant is brought from darkness to light, there are High Twelve and Low Twelve. Masons are to know each other in the dark as well as in the light; in the dark a man needs a guide, in the daylight he can guide himself; a man hexes, or buries, his secrets in the dark where no other can find them. These meanings cluster around the symbolism of the Pavement; perhaps the sun is meant by the Blazing Star (as it was once called) and is in the center because it makes the day by its shining and the night by the shadow it casts; and perhaps the rope around the perimeter reminds men that while for the world day and night go on endlessly they do not for him, and only a few days are going to be tied together in his span of them, so that it is good for him, as is the Masons' creed, to work while it is called of day for soon the night cometh when no man can work.

(For an interesting account of the mosaic work of the Cosmati family see Cathedral Builders, by Leader Scott;
p. 314 and p.406. Goodyear, in his Roman and Medieval Art, says „The Siena Cathedral is famous for its pavement, the most remarkable in Europe." For a crowded and learned essay on mosaics see page 95 ff of Vol. I, of Porter's Medieval Architecture. There is a chapter on „Italy and Mosaic," in Arts and Crafts of the Middle Ages, by Julia De Wolf Addison. Kugler writes with authority on Cosmati work in Part I, p. 11 ff., of his The Italian Schools of Painting.)

*PAVEMENT, MOSAIC

See Mosaic Pavement

*PAX VOBISCUM

A Latin phrase meaning Peace be with you! Used in the Eighteenth Degree, Ancient and Accepted Scottish Rite.

*PAYENS, HUGH DE

In Latin, Hugo de Paganis. Founder and the first Grand Master of the Order of Knights Templar. He was born at Troyes, in the kingdom of Naples. Having, with eight others, established the Order at Jerusalem, in 1118 he visited Europe, where, through his representations, its reputation and wealth and the number of its followers were greatly increased. In 1129 he returned to Jerusalem, where he was received with great distinction, but shortly afterward died, and was succeeded in the Grand Mastership by Robert de Craon, surnamed the Burgundian.

*PAYNE, GEORGE

An English Freemason, who lived at New Palace Yard, Westminster, England, where he died January 23, 1757, leaving very little record of his personal life outside of the fact that he seas at the time secretary to the Tax Office with a 300d social and financial position.

A biographical note in the Freemason, June 6, 1925, quotes the Gentlexnan's Maganne, 1757, that among the various bequests in his will were legacies to two of his nieces, Francis, Countess of Northampton, and Catherine, Lady Francis Seymour. From 1718-9 he acted as the second Grand Master of Freemasons, being again elected for the year 1721. The General Regulations, which were subsequently rearranged and published by Doctor Anderson in 1723, were originally compiled by Brother Payne during his second term of office as Grand Master. Payne was also Master of the original No. 4 Lodge, at the Horn Tavern, now the Royal Somerset House and Inverness Lodge; Senior Grand Warden, 1724-5; Deputy Grand Master in 1735; Master of the Old King's Arms Lodge, No. 28, an

active member of Grand
Lodge up until 1754, being appointed a member of the Committee to revise the Constitutions on June 27, 1754. These revisions were finally brought to a conclusion and published by Entick in 1756.

*D. E. P.

Letters placed on the ring of profession of the Order of the Temple, being the initials of the Latin sentence, Pro Deo et Patria, that is, For God and Country.

*PEACE

The spirit of Freemasonry is antagonistic to war. Its tendency is to unite all men in one brotherhood, whose ties must necessarily be weakened by all dissension. Hence, as Brother Albert Pike says, „Freemasonry is the great Peace Society of the world. Wherever it exists, it struggles to prevent international difficulties and disputes, and to bind republics, kingdoms, and empires together in one great band of peace and amity."

*PEACE AND HARMONY

The universality of Freemasonry which is everywhere accepted as a Landmark in principle is as yet unrealized in practice. Great Britain admits Negroes to membership in its Lodges in the Western Atlantic but in China its Lodges do not admit Chinese. American Lodges admit Jesvs, who have long been debarred by a number of European Grand Bodies, but does not accept Negroes. Some Lodges in the Near East admit Mohammedans, others do not. These „ discrepancies, „ or apparent inconsistencies, are found in every Masonic country, and they are made the more glaringly evident by the fact that in none of the Landmarks or Constitutions or Charters of regularly constituted Masonic Bodies are racial, social, or religious exclusions incorporated. The solution of the paradox is found in another Landmark, indubitably coeval
with Freemasonry, to the effect that it is the first duty of Brethren when in Lodge assembled, and the paramount duty of the Worshipful Master, to maintain the peace and harmony of the Craft. This has been universally understood to refer not only to quarrels, schisms, cabals, etc., inside the Lodge, but also to such controversies, customs, or general social movements outside the Lodge that would, if introduced into it, disturb its peace and harmony.
A Lodge being not in a vacuum, and being composed of men who cannot wholly divest themselves of their feelings or even of their prejudices, is unable to act with absolute independence of its milieu, but must for sake of its own peace and harmony so act, at least for a time, as to exclude disturbing factors; if for this reason a Lodge in a given community excludes men of some race, language, or religion it is not because Freemasonry is antipathetic to them in principle, but because they are disturbing at a given place and time. Moreover the Craft never from its earliest years has admitted that any non- Mason has a right to demand membership; the non- Mason must petition, that is, pray for, the Degrees, and appeals to the grace of the Body to which he prays; the Body can refuse to grant that prayer for any reason of its own, and is therefore not responsible to demands set up in the world outside itself. American Grand Jurisdictions do not in fact (whether in principle or not) accept petitions from Negroes; this is solely because for the time being the Lodges are working amidst a social problem which is not of its making and which it cannot as a Masonic body alter among non-Masons; it is not because Negroes are not white; and it may easily come to pass in the future that when the „race issue" has ceased to be disturbing, Negroes will be admitted. Nothing in the Landmarks or in any Grand Lodge Constitution discriminates against them.

*PEARY, REAR ADMIRAL ROBERT EDWIN

Famous discoverer of the North Pole, born May 6, 1856, at Cresson Springs, Pennsylvania; died on February 20, 1920. Entered civil engineer corps, United States Navy,
1881; made his first expedition north, with one companion, 1886; again in 1891, 1893, 1898, 1905, and for a sixth time in 1908, reaching the North Pole at last, April 6, 1909. He was a Freemason, Raised March 3, 1896, in Kane Lodge No. 454, New York City (see New Age, March, 1925).

*PECTORAL

Belonging to the breast; from the Latin pectus, meaning the breast. The heart has always been considered the seat of fortitude and courage, and hence by this word is suggested to the Freemason certain symbolic instructions in relation to the virtue of fortitude. In the earliest lectures of the eighteenth century it was called one of the „principal signs," and had this hieroglyphic, X; but in the modern instructions the hieroglyphic has become obsolete, and the word is appropriated to one of the Perfect Points of Entrance.

*PECTORAL OF THE HIGH PRIEST

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

*PECULIARITY OF FREEMASONRY

In the period when Mitchell, Macoy, Morris were writing their books, Mackey was writing his earlier books, and Oliver and Preston were the staples of Masonic reading, „the peculiarity of Masonry" was a recognized subject, discussed in print, and the theme of many speeches and orations. Then came in American colloquial usage the corrupting of the word into a descriptive name for idiosyncratic, hard to know, ultra individualistic men, or cranks; and with the loss of the word's meaning the subject of Masonic peculiarity fell out of discussion. Men accustomed to describe something or somebody hard to
know, or unusual, as „peculiar," could not see that Freemasonry was peculiar in that sense.
It is unfortunate that a shift in speech occasioned the eclipse of one of the old, and important, and revealing Masonic subjects. From the first, Freemasonry had something which it itself had found out, which belonged to itself alone, which it had borrowed from no outside source, and never altered to suit outside demands, and which persisted unaltered through one change after another in circumstances. The doctrine therefore is a sound one; and it is a safe key to Masonic history, because what the historian of Speculative Freemasonry evermore is searching for is that in Freemasonry which from the beginning has persisted; and which though it has had to work under one set of circumstances or another has maintained its original identity from the beginning.

*PEDAL

Belonging to the feet, from the Latin word pedes,

meaning the feet The just man is he who, firmly planting his feet on tie principles of right, is as immovable as a rock, and can be thrust from his upright position neither by the allurements of flattery, nor the frowns of arbitrary power. Hence by this word is suggested to the Freemason certain symbolic instructions in relation to the virtue of justice. As in the case of Pectoral, this word was assigned, in the oldest instructions to the principal signs of a Freemason, having for its hieroglyphic; but in the modern lectures it is one of the Perfect Points of Entrance, and the hieroglyphic is no longer used. Some such curious old hieroglyphics were probably indications of foot or hand positions.

*PEDESTAL

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

*PEDUM

A Latin word meaning a Shepherd's Crook, and is so used by the Roman poet, Vergil, and hence sometimes used in ecclesiology for the Bishop's Crozier. In the Statutes of the Order of the Temple at Paris, it is prescribed that the Grand Master shall carry a „pedum magistrate sev patriarchal But the better word for the staff of the Grand Master of the Templars is baculus, which see.

*PEETASH

The Demon of Calumny in the religious system of Zoroaster, Persia.

*PELASGIAN RELIGION

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

*PELEG

A Hebrew word meaning Division. A son of Eber. In his day the world was divided. A significant word in the advanced Degrees. In the Noachite, or Twenty--first Degree of the Scottish Rite, there is a singular legend of Peleg, which of course is altogether mythical, in which he is represented as the Architect of the Tower of Babel.

*PELICA

The pelican feeding her young with her blood is a prominent symbol of the Eighteenth or Rose Croix Degree of the Ancient and Accepted Scottish Rite, and was adopted as such from the fact that the pelican, in ancient Christian art, was considered as an emblem of the Savior. Now this symbolism of the pelican, as a representative of the Savior, is almost universally supposed to be derived from the common belief that the pelican feeds her young with her blood, as the Savior shed his blood for mankind; and hence the bird is always represented as sitting on her nest, and surrounded by her brood of young ones, who are dipping their bills into a wound in their mother's breast. But this is not the exact idea of the symbolism, which really refers to the resurrection, and is, in this point of view, more applicable to Christ, as well as to the Masonic Degree of which the resurrection is a doctrine.
In an ancient Bestiarium, or Natural History, in the Royal Library at Brussels, cited by Larwood and Rotten in a recent work on the History of Signs Boards, this statement is made:
The pelican is very fond of his young ones, and when they are born and begin to grow, they rebel in their nest against their parent, and strike him with their wings flying
about him, and beat him so much till they wound him in his eyes. Then the father strikes and kills them. And the mother is of such a nature that she comes back to the nest on the third day, and sits down upon her dead young ones, and opens her side with her bill and pours her blood over them, and so resuscitates them from death; for the young ones, by their instinct, receive the blood as soon as it comes out of the mother, and drink it.
The Ortus Vocabulorum, compiled early in the fifteenth century, gives the fable more briefly: „It is said, if it be true, that the pelican kills its young, and grieves for them for three days. Then she wounds herself, and with the aspersione of her blood resuscitates her children." And the writer cites, in explanation, the Latin verses:
Ut pelicanu fit matris sanguine sanus,
Sie Saneti sumus nos omnes sanguine nati.
As the Pelican is restored by the blood of its mother so are we all born by the blood of the Holy One, that is, of Christ.
Saint Jerome gives the same story, as an illustration of the destruction of man by the old serpent, and his salvation by the blood of Christ. Shelton, in an old work entitled the Armorie of Birds, expresses the same sentiment in the following words:
Then said the pelican When my birds be slain, With my blood I them revive Scripture doth record
The same did our Lord And rose from death to life.
This romantic story was religiously believed as a fact of natural history in the earliest ages of the church. Hence the pelican was very naturally adopted as a symbol of the resurrection and, by consequence, of Him whose resurrection is, as Cruden terms it, „the cause, pattern, and argument of ours."
But in the course of time the original legend mas, to some extent, corrupted, and a simpler one was adopted, namely, that the pelican fed her young with her own blood merely as a means of sustenance, and the act of maternal love was then referred to as Christ shedding his blood for the sins of the world. In this view of the symbolism, Pugin has said that the pelican is „an emblem of our Blessed Lord shedding his blood for

mankind, and therefore a most appropriate symbol to be introduced on all vessels or ornaments connected with the Blessed Sacrament „ In the Antiquities of Durhom Abbey, we learn that „over the high altar of Durham Abbey hung a rich and most sumptuous canopy for the Blessed Sacrament to hang within it, whereon stood a pelican, all of silver, upon the height of the said canopy, very finely gilt, giving her blood to her young ones, in token that Christ gave His blood for the sins of the world

But Doctor Mackey believed the true theory of the pelican is, that by restoring her young ones to life by her blood, she symbolizes the resurrection. The old symbologists said, after Jerome, that the male pelican, who destroyed his young, represents the serpent, or evil principle, which brought death into the world; while the mother, who resuscitates them, as the representative of that Son of

.Man of whom it is declared, „except ye drink of His blood, ye have no life in you." Hence the pelican is very appropriately assumed as a symbol in Freemasonry, whose great object is to teach by symbolism the doctrine of the resurrection, and especially in that sublime Degree of the Scottish Rite wherein, the old Temple being destroyed and the old Word being lost, a new temple and a new word spring forth-all of which is but the great allegory of the destruction by death and the resurrection to eternal life.

*PELLEGRINI, MARQUIS OF

One of the pseudonyms or false names assumed by Joseph Balsamo, better known as Count Cagliostro, which see.

*PENAL SIGN

That act which refers to a penalty

*PENALTY

The adversaries of Freemasonry have found, or rather invented, abundant reasons for denouncing the Institution; but on nothing have they more strenuously and fondly lingered than on the accusation that it makes, by horrid and impious cere Lnonies, all its members the willing or unwilling executioners of those who prove recreant to their cows and violate the laws which they are stringently hound to observe. Even a few timid and uninstructed freemasons have been found who were disposed to believe that there was some weight in this objection. the fate of Morgan, apocryphal as it undoubtedly was, has been quoted as an instance of Masonic punishment inflicted by the regulations of the Order; and, notwithstanding the solemn asseverations of what most intelligent Freemasons to the contrary, seen have been found, and still are to be found, who seriously entertain the opinion that every member of the Fraternity becomes, by the ceremonies of his initiation and by the nature of the vows which he has taken, an active Nemesis of the order, bound by some unholy promise to avenge the Institution upon any treacherous or unfaithful Brother.

All of this arises from a total misapprehension, in the minds of those who are thus led astray, of the true character and design of vows or oaths which are accompanied by an imprecation. It is well, therefore, .or the information both of our adversaries-who may thus be deprived of any further excuse for slander, and of our friends-who will be relieved of any continued burden on their consciences, that we should show that, however solemn may be the promises of secrecy, of obedience, and of charity which are required from our initiates, and however they may be guarded by the sanctions of punishment upon their offenders, they never were intended to impose upon any Brother the painful and-so far as the laws of the country are concerned-the illegal task of vindicating the outrage committed by the violator. The only Masonic penalty inflicted by the Order upon a traitor, is the scorn and detestation of the Craft whom he has sought to betray. But that this subject may be thoroughly understood, it is necessary that some consideration should be given to oaths generally, and to the character of the imprecations by which they are accompanied. The observation, or imprecation, is that part of every oath which constitutes its sanction, and which consists in calling some superior power to witness the declaration or promise made, and invoking his protection for or anger against the person making it, according as the said declaration or promise is observed or violated. This observation has, from the earliest times, constituted a part of the oath-and an important part, too-among every people, varying, of course, according to the varieties of religious beliefs and modes of adoration. Thus, among the Jews, we find such observations as these: co yagnasheh li Elohim, meaning so may God do to me. A very common observation among the Greeks was isto Zeus or theon marturomai, meaning May Jove stand by me, or I call God to unfitness. And the Romans, among an abundance of other observations, often said, dii me perdant, meaning May the gods destroy me, or ne vivam, May I die.

These modes of observation were accompanied, to make them more solemn and sacred, by certain symbolic forms. Thus the Jews caused the person who swore to hold up his right hand toward heaven, by which action he was supposed to signify that he appealed to God to witness the truth of what he had averred or the sincerity of his intention to fulfil the promise that he had made. So Abraham said to the King of Sodom, „I have lift up my hand unto the Lord, . . . that I will not take anything that is thine." Sometimes, in taking an oath of fealty, the inferior placed his hand under the thigh of his lord, as in the case of Eliezer and Abraham, related in the twenty-fourth chapter of Genesis. Among the Greeks and Romans, the person swearing placed his hands, or sometimes only the right hand, upon the altar, or upon the victims when, as was not unusual, the oath was accompanied by a sacrifice, or upon some other sacred thing. In the military oath, for instance, the soldiers placed their hands upon the signa, or standards (see Hand).

The observation, with an accompanying form of solemnity, vas indeed essential to the oath among the ancients, because the crime of perjury was not generally looked upon by them in the same light in which it is viewed by the moderns. It was, it is true, considered as a heinous crime, but a crime not so much against society as against the gods, and its punishment was supposed to be left to the deity whose sanctity had been violated by the adjuration of his name to a false oath or broken vow. Hence, Cicero says that „death was the divine punishment of perjury, but only dishonor was its human penalty." Therefore the crime of giving false testimony under oath was not punished in any higher degree than it would have been had it been given without the solemnity of an oath. Swearing was entirely a matter of conscience, and the person who was guilty of false swearing, where his testimony did not affect the rights or interests of others, was

considered as responsible to the deity alone for his perjury.

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

Among modern nations, the practice has been continued, and from the ancient usage of invoking the names of the gods and of placing the hands of the person swearing upon their altars, we derive the present method of sanctifying every oath by the attestation contained in the phrase „So help me, God," and the concluding form of kissing the Holy Scriptures (see Oath and Oath, Corporal).

Now the question naturally occurs as to what is the true intent of this observation, and what practical operation is expected to result from it. In other words, what is the nature of a penalty attached to an oath, and how is it to

be enforced7 When the ancient Roman, in attesting with the solemnity of an oath to the truth of what he had just said or was about to say, concluded with the formula, „May the gods destroy me," it is evident that he simply meant to say that he was so convinced of the truth of what he had said that he was entirely willing that his destruction by the gods whom he had invoked should be the condition consequent upon his falsehood. He had no notion that he was to become outlawed among his fellow- creatures, and that it should be not only the right, but the duty, of any man to destroy him. His crime would have been one against the Divine law, and subject only to a Divine punishment.

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

In like manner, we may say of what are called Masonic penalties, that they refer in no case to any kind of human punishment; that is to say, to any kind of punishment which is to be inflicted by human hand or instrumentality. The true punishments of Freemasonry affect neither life nor limb. They are expulsion and suspension only. But those persons are wrong, be they mistaken friends or malignant enemies, who suppose or assert that there is any other sort of penalty which a Freemason recreant to his vows is subjected to by the laws of the Order, or that it is either the right or duty of any Freemason to inflict such penalty on an offending Brother. The observation of a Freemason simply means that if he violates his vows or betrays his trust he is worthy of such penalty, and that if such penalty were inflicted on him it would be but just and proper. „May I die," said the ancient, „if this be not true, or if I keep not this vow." Not may any man put me to death, nor is any man required to put me to death, but only, if I so act, then would I be worthy of death. The ritualistic penalties of Freemasonry, supposing such to be, are in the hands not of man, but of God, and are to be inflicted by God, and not by man.

Brother Fort says, in the twenty-ninth chapter of his Early History and Antiquities of Freemasonry, that:

Penalties inflicted upon convicts of certain grades during the Middle Ages, were terrible and inhuman. The most cruel punishment awaited him who broke into and robbed a Pagan Temple. According to a law of the Frisians, such desecration was redressed by dragging the criminal to the seashore and burring the body at a point in the sands where the tide daily ebbed and flowed (Lex Frisionum, title xiu).

A creditor was privileged to subject his delinquent debtor to the awful penalty of having the flesh torn from his breast and fed to birds of prey. Convicts were frequently adjudged by the ancient Norse code to have their hearts torn out (Grimm, Demtsche Rechts--Alter thumer, page 690).

The oldest death penalties of the Scandinavians prescribed that the body should be exposed to fowls of the air to feed upon. Sometimes it was decreed that the victim be disemboweled, his body burnt to ashes and scattered as dust to the winds. Judges of the secret Vehmgericht passed sentences of death as follows: „Your body and flesh to the beasts of the field, to the birds of the air, and to the fishes of the stream." The judicial executioner, in carrying into effect this decree, severed the body in twain, so that, to use the literal text, „the air might strike together between the two parts." The tongue was oftentimes torn out as a punishment. A law of the early Roman Umpires known as Ex Jure Orientis Calsareo, enacted that any person, suitor at law or witness, having sworn upon the evangelists, and proving to be a perjurer, should have the tongue cut from its roots. A cord about the neck was used symbolically, in criminal courts, to denote that the accused was worthy of the extreme penalty of law by hanging or decapitation.

When used upon the person of a freeman, it signified a slight degree of subjection or servitude (pages 318-20, 693 and 708).

Some eminent Brethren of the Fraternity insist that the penalty had its origin in the manner in which the lamb was sacrificed under the charge of the Captain of the

Temple, who directed the Priests: and said, „Come and cast lots." „Who is to slaughter?" „Who is to sprinkle?" „Go and see if the time for slaughter approaches?" „Is it light in the whole East, even to Hebron?" and when the Priest said „Yes," he was directed to „go and bring the lamb from the lamb-chamber"; this was in the northwest corner of the court. The lamb was brought to the north of the altar, its head southward and its face northward The lamb was then slaughtered; a hole was made in its side, and thus it was hung up. The Priest skinned it downward until he came to the breast, then he cut off the head, and finished the skinning; he tore out the heart, subsequently he cleft the body, and if became all open before him; he took out the intestines etc.; and the various portions were divided as they had cast lots (see the Talmud, Joseph Barclays LL.D.) .

*PENALTIES

„In London, at the beginning of the 14th Century a man convicted of treason in the court of the mayor, was bound to a stake in the Thames during two flows and two ebbs of the tide. „ (Tyburn Tree, Its History and Annals, by Alfred Marks; Brown, Langham & Co.; London. Liber Custumorium; ed. by Riley; Vol. I; page 150.)

„ 1557. The VI day of April was hanged at the low water mark at Wapping beyond St. Katharine's 7 for robbing on the sea. „ (From Machyn's Diary.)

In Holinshed's Chronide, and referring to the Sixteenth Century: „pirates and robbers by sea are condemned in the court of admiralty, and hanged on the shore at low water mark, where they are left till three tides have over washed them. „

In 1530 Parliament directed that Richard Roose be boiled to death. (See page 21, Burough Customs; by Selden Society; also pp. 73, 74.)

From Holinshed's Chronicle: „Such as having walls and banks near unto the sea, and do suffer the same to decay (after convenient admonition) whereby the water
entereth and drowneth up the country, are by a certain custom apprehended, condemned, and staked in the breach, where they remain for ever as parcel of the foundation of the new wall that is made upon them, as I have heard reported. „

(Note-Much that is now done by local, state, and national governments such as building highways, bridges, sea walls, dykes, schools, sewers, the removal of garbage, police and fire protection, etc., was in the Middle Ages the responsibility of individuals, churches, fraternities volunteer associations, and other private and semi-private agencies.)

The Laws of Henry I mention scalping and flaying as punishments. (For Chapter on „Drawn, Hanged, and Quartered" see page 27 of Tyburn Tree.)

There were three modes of „drawing": dragging along the ground on a sled or without a sled to place of execution; dragging on ground by horses until victim was dead; tying between horses which pulled in opposite directions. When Wm. Loughead was drawn to Tyburn sharp stones were laid in the path.

In 1238 a man was accused of attempting to assassinate Henry III. In the first place he was drawn asunder, then beheaded, then his body was divided in three parts, each of which was dragged through one of the greatest cities of England and afterwards hung on the robbers' gibbet. (See Chron. Majora, by Matthew Paris; III, p. 497.)

A typical form of punishing a heretic by the Church w as to tie him to a stake; heap branches around him; fire them with him looking on; hoot at him when he began to scream; to disembowel him; to cut or pull out his tongue (the „agent of heresy"); to scatter his ashes.

For centuries the orthodox punishments for treason were:

Drawn to gallows.
Hanged, then let down alive.
Bowels removed.
Next, to be burned
Head cut off.
Body divided into four parts.

In his East London Besant writes: „Next to Wapping Old Stairs is ‚Execution Dock' this was the place where sailors were hanged and all criminals sentenced for offenses committed on the waters. They were hanged at low tide on the foreshore, and were kept hanging until three tides had overflowed their bodies . . . The prisoner was conveyed to the spot in a cart, beside him his own coffin, while the ordinary sat beside him and exhorted him. He wore the customary white night--cap and carried a Prayer Book in one hand, while a nosegay was stuck in his bosom. „ Captain Kidd was hanged there, March 23, 1701. Shakespeare mentions executions in the rough sands In a number of cases executions were postponed be cause of low tide. (See Old Dundee Lodge, by Arthur Heiron; p. 77.)

A visitor to England in 1598 left it on record that about 300 pirates were hanged each year. The cruel and inhuman form of these punishments was often condemned, especially among craftsmen in the gilds who always had a better sense of justice and more humanity than the so-called „upper" classes, or even some sections of the clergy; when these protests began to have weight Chief Justice Coke argued against them in favor of severe penalties in his Institutes (Part III; 1644; page 210), and gave what he took to be Biblical authority for each of them, but refused to explain why the Sermon on the Mount (he lived in „Old Testament England") possessed no authority.

The last to suffer the penalties for treason executed in their plenitude of horror were the Scots in 1745. The last bloody execution was in 1820. Writers careless in statement or ignorant of history describe these penalties as „medieval"; they were later than that, and began in England along with many other cruel and inhuman practices when the Tudor Kings (and Queens) attempted to set up a royal despotism on the pattern of the Kings of France, though it did not stop with the Tudors but was continued (with temporary breaks) until George III, whose ambition was to be „a monarch in fact as well as in name." The Middle Ages, at least in England, were far more humane-between 1200 A.D. and 1500 A.D. England was probably the most civilized and humane country in the world except China.

For this, the great number of gilds and fraternities of craftsmen were responsible, because men who work, and who enjoy their work, always are more humane than men who prey upon others. Many examples of the oaths used by the Gilds and City Companies have been preserved; they are short, simple, direct, and the penalties assessed were of the same sort that have always been used by Freemasons: fines, reprimand, suspension, expulsion; w here the churches burned and the kings hanged, the craftsmen expelled-their Eden was the opposite of Adam's, who was blessed when in idleness but when expelled had to suffer the „curse" of labor, whereas the craftsmen's Eden was work, and idleness was a curse.

The two types of punishment, one for heresy and one for treason, became conventionalized, and at last were used merely as an emblem to represent the general idea of penalty.

The use of penalties in the form of some such emblem began in Speculative Lodges at least as early as 1700 (as the Old Catechisms show) but always were emblematic only, since the only penalties practiced were what they are now (except for fines, no longer permitted). It is easy to understand that if in an emblematic drama it was necessary to heighten the effect of the idea of penalty (penalty in general) the natural form would be that which had been in conventionalized and orthodox use for many years. The principal tenets, or beliefs demanded by Masonic law, are Brotherly Love, Relief, and Truth; to be faithless to them is for Masons a heresy The Ancient Landmarks are the law;

to be treacherous to them is treason.
NOTE. AS to the form given to one set of the emblematic Pp's. it is significant that they correspond, as a key to a lock, and point to point to a drama, or tragedy; the two obviously are hemispheres of the same whole. When and where did the ritualistic Pps. originate? Perhaps if that question is ever answered by Masonic research it will give the date of the origin of a drama in which every Mason feels a keen, intellectual interest. For a remarkable book on the whole subject of penalties see A
History of Penal Methods, by George Ives- Stanley Paul & Co.; London; 1914.

*PENCIL

In the English system this is one of the Working--tools of a Master Mason, and is intended symbolically to remind us that our words and actions are observed and recorded by the Almighty Architect, to whom we must give an account of our conduct through life In the American system the penal is not specifically recognized The other English Working-tools of a Master Mason are the Skirret and compasses In the French Rite „to hold the Pencil," or in French, tener he crayons is to discharge the functions of a Secretary during the Communication of a Lodge.

*PENITENTIAL SIGN

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

*PENNELL, JOHN

There are in the latest of the issues of Wolfsteigs' Bibliographer some 80,000 titles of Masonic books, which statistic proves the correctness of a statement once made by a Librarian of the Library of Congress (or at least was attributed to him) that „more books have been published on Freemasonry than on any other singe subject (italics ours)." The fact is interesting but it is not flattering; it is the opposite of flattery, because though it is a „single subject" in Library classification, Freemasonry is so old, so large, of so much importance in the world, and has had in history a role of proportion so epic, that 80,000 is a pitiably small number of titles; 800,000 would be nearer to what the number ought to be.
Eighty thousand, nevertheless, is a respectable number. One of the puzzling facts about this literature (one among many) is that Craft writers have never developed any criticism for Masonic critics are countable on the hand.
Also, it has had almost no literary critics; that is, not critics (or appraisers, or analyzers) of the contents of the books, but critics of the form, the writing, the literary styles in which the books have been written. Had there been an adequate criticism, and in particular a school of literary critics, some publisher by this time would have brought out a set of the literary masterpieces of Masonic literature- which Masons of taste will continue to pray for, hoping for the day when Brethren of means will discover that a sufficient number of new temples have been erected and will devote their beneficence to that for which the temples were designed to be used.
If ever such a library of literary classics is published it must contain the one work by John Pennell, which was his version of the Book of Constitutions, published by the Grand Lodge of Ireland, in 1730. As literature those Constitutions easily stand far ahead of any other version of them in English or in any other language; and it is a fact in which American Masons ear take a far-off pride because that which is most distinctive of Freemasonry here had its sources not in the (Modern) Grand Lodge of 1717 but in the Grand Lodge of Ireland, and in its spiritual heir, the Ancient Grand Lodge of 1751. Pennell himself wrote the Irish version; he was Grand Secretary; it is called by his name.
The so-called Anderson version of 1723 was not written by Anderson, but was compiled and copied by him; a whole circle of men, twenty at least, took a hand in the composition, nevertheless it will doubtless long continue to be called by Anderson's name. Of it Crawley wrote: ,"The advice given and the maxims laid down belong to the great heritage of our Brotherhood, and are of the same weight today as when extracted from our Ancient Records by Anderson, and repeated by Pennell, or when originally built up through centuries of experience by the unremembered Masters of our Craft." That is true; it is also true that in its literary form the famous version of 1723 is uninspired, ambiguous, and with little art in the use of words. The library form of the so-called Anderson Version of 1738 is even more inept and is at points rendered absurd by the introduction of the fable of „ the True Noachidae. „ If a Mason will set the 1723 version in a column on the left side of the page, the 1738 version in a column on the right side, and the Pennell version between the two, he will see at a glance that as literature Pennell is to the first as the diamond is to concrete, and to the other as diamond is to clay. Pennell is literature, pure and unalloyed; neither Swift nor Dryden could have written better, nor on the subject could either have written as well.
NOTE. The paralleling of the three versions has already been done, and by Crawley himself- see page 5 of his Reprint of ,The Old Charges and the Papal Bulls," from Ars Quatuor Coronaborum; Vol. XXIV; 1911; pp. 47+5.)

*PENNSYLVANIA

According to an article by Benjamin Franklin published in his own newspaper, the Pennsylvania Gazette, there were in 1730 several Lodges already established in the State. A Deputation had been issued to Daniel Coxe by the Grand Lodge of England and there may have been time for him to have established one or two Lodges, but most probably those mentioned by Franklin were working by „immemorial" right. In 1734 Franklin, Master of Saint John's Lodge, applied for and obtained a Charter for a Lodge at Philadelphia from the Grand taster of the Saint John's Grand Lodge of Massachuset. At this time several of the Lodges worked the Royal Arch Degree under the Lodge Warrant.
In 1731 a Grand Lodge was organized by the Brethren from the Lodges mentioned by Franklin. Records are preserved since July 29, 1779, and earlier ones were probably destroyed in the Revolutionary War. On September 25, 1786, it was decided to sever relations with English authority.
The Grand Lodge was closed and a Convention held the same day, by representatives of thirteen Lodges, who
decided to open a new and independent Grand Lodge. On July 24, 1734, Franklin was elected Grand Master.

The first Chapter in Pennsylvania worked under the Warrant of Royal .Arch Lodge, .No. 3, which had been formed in 1763 by some of the members of Lodge No. ,', Ancient York Masons, established 1757. A Royal Arch Degree had been worked as early as 1757 or 1758. In 1763 several members of this Lodge established Royal Arch Lodge, No. 3, under whose warrant the first Chapter in Pennsylvania worked for some time. From 1758 until 1795 all Chapters in Pennsylvania worked under the authority of Lodges subordinate to the Grand Lodge. A Grand Holy Royal Arch Chapter was opened on February 24, 1798, attached to the Grand Lodge of Pennsylvania. In 1824 this was closed and a meeting was held to organize an independent Grand Chapter. May 24, officers were elected and Michael Nisbet became Grand High Priest. This Grand Chapter was not subordinate to the General Grand Chapter of the United States, and worked all the usual Degrees except that of Past Master, which is controlled by the Grand Lodge.

Washington, No. 1, was the first Council to be established in Pennsylvania. On December 6, 1847, delegates from three Councils, namely, Washington, No. 1; Mount Moriah, No. 2, and Lone Star, No. 3, met and formed a Grand Council of Royal and Select Masters. This Encampment met regularly at first, but gradually interest in it lessened and in 1854 it was proposed to put the Degrees under the control of the Council of Princes of Jerusalem. The Councils would not agree to this and on December 30, 1854, the Grand Council was reorganized as an independent Body which did not recognize Degrees granted in the Chapter.

The first Commandery in Pennsylvania was opened at Philadelphia in 1793. On December 27, 1812, it united with No. 2 as No. 1. On May 12, 1797, delegates from Commanderies Nos. 1, 2, 3, and 4 held a Convention and organized a Grand Encampment. Nos. 1 and 2, however, as So. 1, with No. 2 of Pittsburgh; Rising Sun, No. 1, of New York; Washington, No. 1, of Wilmington, and Baltimore, No. 1, of Maryland, established a second Grand Encampment on February 16, 1814. After 1824
the subordinate Encampments except Saint John's, No. 4, ceased work. May 10, 1854, representatives from Saint John's, No. 4; Philadelphia, No. 5; Union, No. 6, and De Molay, No. 7, established a Grand Encampment under the authority of the Grand Lodge. On February 16, 1857, the Grand Lodge withdrew all privileges granted to Lodges of Knights Templar. There were thus two Grand Encampments and not until June 1, 1857, was the union of the two Bodies finally accomplished.

On May 14, 1852, the Gourgas Lodge of Perfection and the Pennsylvania Council of Princes of Jerusalem were established at Pittsburgh. The Pittsburgh Chapter of Rose Croix was chartered at the same place on May 14, 1857, and on that day also a Charter was granted to Pennsylvania Consistory, Ancient and Accepted Scottish Rite, Northern Masonic Juries diction.

*PENNSYLVANIA WORK

The method of Entering, Passing, and Raising candidates in the Lodges of Pennsylvania differs so materially from that practiced in the other States of the Union, that it cannot be considered as a part of the American Rite as first taught by Webb, but rather as an independent, Pennsylvania modification of the York Rite of England. Indeed, the Pennsylvania system of work much more resembles the English than the American. Its ritual is simple and didactic, like the former, and is almost entirely without the impressive dramatization of the latter.

Brother Richard beaux, a Past Grand Master of Pennsylvania, thus speaks of the Masonic works of his State with pardonable, if not with impartial, commendations:

The Pennsylvania work is sublime from its simplicity. That it is the ancient work is best shown conclusively, however, from this single fact, it is so simple, so free from those displays of modern inventions to attract the attention, without enlightening, improving, or cultivating the mind. In this mark every word has its significance. Its types and symbols are but the language in which truth is
conveyed. These are to be studied to be understood. In the spoken language no synonyms are permitted. In the ceremonial no innovations are tolerated. In the ritual no modern verbiage is allowed.

*PENNY

In the parable read in the Mark Degree a penny is the amount given to each of the laborers in the vineyard for his day's labor. Hence, in the Masonic instructions, a penny a day is said to be the if wages of a Mark Master. In several passages of the authorized version of the New Testament, penny occurs as a translation of the Greek word , op which was intended as the equivalent of the Roman denarius. This was the chief silver coin of the Romans from the beginning of the coinage of the city to the early part of the third century. Indeed, the name continued to be employed in the coinage of the Continental States, which imitated that of the Byzantine Empire, and was adopted by the Anglo Saxons.

The specific value of each of so many coins going under the same name, cannot be ascertained with any precision. In its Masonic use, the penny is simply a symbol of the reward of faithful labor. The smallness of the sum, whatever may have been its exact value, to our modern impressions is apt to give a false idea of the liberality of the owner. Doctor Light foot, in his essay on a Fresh Revision of the New Testament, remarks: „It is unnecessary to ask what impression the mention of this sum will leave on the minds of an uneducated peasant or shopkeeper of the present day. Even at the time when our version was made, and when wages were lower, it must have seemed wholly inadequate."

However improper the translation is, it can have no importance in the Masonic application of the parable, where the penny is, as has already been said, only a symbol, meaning any reward or compensation (see Wayes).

*PENTACLE, THE

The pentaculum Salomonts, or magical pentalpha, not to be confounded with Solomon's seal. The pentacle is frequently referred to in Hermetic formulae.

*PENTAGON

A geometrical figure of five sides and five angles. It is the third figure from the exterior, in the Camp of the Sublime Princes of the Royal Secret, or Thirty--second Degree of the Ancient and Accepted Scottish Rite. In the Egyptian Rite of Cagliostro, he constructed, with much formality, an implement called the sacred pentagon, and which, being distributed to his disciples, gave, as he affirmed, to each one the power

of holding spiritual intercourse.

*PENTAGON, MAGIC

See Magic Squares

*PENTAGRAM

From the Greek words pente, meaning five, and gramma, a letter. In the science of magic the pentalpha is called the holy and mysterious pentagram. Eliphas Levi says (Dogma abut Ritual of High Magic ii, page 55) that the pentagram is the star of the Magians; it is the sign of the Word made flesh; and according to the direction of its rays, that is, as it points upward with one point or with two, it represents the good or the evil principle, order or disorder; the blessed lamb of Ormuzd and of Saint John, or the accursed god of Mendes; initiation or profanation; Lucifer or Vesper; the morning or the evening star; Marie or Lilith; victory or death; light or darkness (see Pentalpha).

*PENTALPHA

The triple triangle, or the pentalpha of Pythagoras, is so called from the Greel; words pente, meaning five, and alpha, the letter A, because in its configuration it presents the form of that letter in five different positions. It was a doctrine of Pythagoras, that all things proceeded from numbers, and the number five, as being formed by the union of the first odd and the first even, was deemed of peculiar value; and therefore, Cornelius Agrippa says (in his Occult Philosophy) of this figure, that, „by virtue of the number five, it has great command over evil spirits because of its five double triangles and its five acute angles within and its five obtuse angles without, so that this interior pentangle Stains in it many great mysteries."

The disciples of Pythagoras, who were indeed its real inventory placed within each of its interior angles one of the letters of the Greek word or the Latin one Salus, both of which signify health; and thus it was made the talisman of health.

They placed it at the beginning of their epistles as a greeting to invoke secure health to their correspondent. But its use was not confined to the disciples of Pythagoras. As a talisman, it was employed all over the East as a charm to resist evil spirits. Mone says that it has Deen found in Egypt on the statue of the god Anubis. Lord Brougham says, in his Italy, that it was used by natiochus Epiphanes, and a writer in Notes and queries (Third Series ix, page 511) says that he has found it on the coins of Lysimachus. On old oritish and Gaulish coins it is often seen beneath the feet of the sacred and mythical horse, which was the ensign of the ancient Saxons.

The Druids wore it on their sandals as a symbol of Deity, and hence the Germans call the figure Druttenfuss, a word originally signifying Druid's foot, but which, in the gradual corruptions of language, is now made to mean Witch's foot. Even at the present day it retains its hold upon the minds of the common people of Germany, and is drawn on or affixed to cradles, thresholds of houses, and stable-doors, to keep off witches and elves.

The early Christians referred it to the five wounds of the Savior, because, when properly inscribed upon the representation of a human body, the five points will respectively extend to and touch the side, the two hands, and the two feet. The Medieval Freemasons considered it a symbol of deep wisdom, and it is found among the architectural ornaments of most of the ecclesiastical edifices of the Middle Ages.

But as a Masonic symbol it peculiarly claims attention from the fact that it forms the outlines of the five-pointed star, which is typical of the bond of brotherly love that unites the whole Fraternity. It is in this view that the pentalpha or triple triangle is referred to in Masonic symbolism as representing the intimate union which existed between our three ancient Grand Masters, and which is commemorated by the living pentalpha at the closing of a Royal Arch Chapter. Many writers have confounded the pentalpha with the Seal of Solomon, or Shield of David. This error is almost inexcusable in Doctor Oliver, who constantly commits it, because his Masonic and archeological researches should have taught him the difference. Solomon's Seal being a double, interlaced triangle, whose form gives the outline of a star of six points.

*PERAU, GABRIEL LOUIS CALABRE

A man of letters, an Abbé, and a member of the Society of the Sorbonne. He was born at Semur, in Auxois, in 1700, and died at Paris, March 31, 1767. De Feller (Universal Biography) speaks of his uprightness and probity, his frankness, and sweetness of disposition which endeared him to many friends. Certainly the only work which gives him a place in Masonic history indicates a gentleness and moderation of character with which we can find no fault. In general literature, he was distinguished as the continuator of d'Avrigny's Vies des Hommes illustres de la France, Lives of the Illustrious Men of France; which, however, a loss of sight prevented him from completing.

In 1742, he published at Geneva a work entitled Le Secret des Franc-Maçons. This work at its first appearance attracted much attention and went through many editions, the title being sometimes changed to a more attractive one by booksellers. The Abbe Larudan attempted to palm off his libelous and malignant work on the Abbé Perau, but without success; for while the work of Larudan is marked with the bitterest maligruty to the Order of Freemasonry, that of Perau is simply a detail of the ceremonies and instructions of Freemasonry as then practiced, under the guise of friendship.

*PERFECT ASHLAR

See Ashtar

*PERFECT INITIATES, RITE OF

A name given to the Egyptian Rite when first established at Lyons by Cagliostro.

*PERFECT IRISH MASTER

The French phrase is Parfait Maître Irlandais. One of the Degrees given in the Irish Colleges as claimed to be instituted by Ramsay.

*PERFECT LODGE

See Just Lodge

*PERFECT MASTER

The French name Maître Parfait. The Fifth Degree in the Ancient and Accepted Scottish Rite. The ceremonies of this Degree were originally established as a grateful tribute of respect to a worthy departed Brother. The officers of the Lodge are a Master, who represents Adoniram, the Inspector of the Works at Mount Lebanon, and one Warden. The symbolic color of the Degree is green, to remind the Perfect Master

that, being dead in vice, he must hope to revive in virtue. His jewel is a
compass extended sixty degrees, to teach him that he should act within measure, and ever pay due regard to justice and equity. The apron is white, with a green flap; and in the middle of the apron must be embroidered or painted, within three circles, a cubical stone, in the center of which the letter J is inscribed, according to the old rituals; but the Samaritan yod and he, according to the instructions of the Southern Jurisdiction.
Delaunay, in his Thuileur de l'Ecossztme, gives the Tetragrammaton in this Degree, and says the Degree should more properly be called Past Master or in French, Ancien Maître, because the Tetragrammaton makes it in some sort the complement of the Master's Degree. But the Tetragrammaton is not found in any of the approved rituals, and Delaunay's theory falls therefore to the ground. But besides, to complete the Master's with this Degree would be to confuse all the symbolism of the Ineffable Degrees, which really conclude with the Fourteenth.

*PERFECT POINTS OF ENTRANCE

bee Point of Entrance, Perfect

*PERFECT PRUSSIAN

In French Parfait Prussien. A Degree invented at Geneva, in 1770, as a second part of the Order of Noachites.

*PERFECT STONE

A name frequently given to the cubic stone discovered in the Thirteenth Degree of Perfection, the tenth of the Ineffable Aries. It denotes justice and firmness, with all the moral lessons and duties in which the mystic cube is calculated to instruct us.

*PERFECT UNION, LODGE OF

A Lodge at Rennes, in France, where the Rite of Elect of Truth was instituted (Bee Elect of Truth, Rite of).

*PERFECTION

The Ninth and Last Degree of Fessler's Rite (see Ressler, Rite of).

*PERFECTIONISTS

The name by which Weishaupt first designated the order which he founded in Bavaria, and which he subsequently changed for that of the Illuminati.

*PERFECTION, LODGE OF

The Lodge in which the Fourteenth Degree of the Ancient and Accepted Scottish Rite is conferred. In England and America, this Degree is called Grand Elect Perfect and Sublime Mason, but the French designate it Grand Scottish Mason of the Sacred Vault of Janes VI, the French title being Grand ecossais de la VoUte Sacree de Jacques Vl. This is one of the evidences-and a very pregnant one-of the influence exercised by the exiled Stuarts and their adherents on the Freemasonry of that time in making it an instrument for the restoration of James II, and then of his son, to the throne of England.
This Degree, as concluding all reference to the first Temple, has been called the Ultimate Degree of ancient Freemasonry. It is the last of what is technically styled the Ineffable Degrees, because their instructions relate to the Ineffable Word, that which is not to be outspoken. Its place of meeting is called the Sacred Vault. Its principal officers are a Thrice Puissant Grand Master, two Grand Wardens, a Grand Treasurer, and Grand Secretary. In the first organization of the Rite in this country, the Lodges of Perfection were called Sublime Grand Lodges,
and hence, the word Grand is still affixed to the title of the officers.
The following mythical history is connected with and related in this Degree: When the Temple was finished, the Freemasons who had been employed in constructing it acquired immortal honor. Their Order became more uniformly established and regulated than it had been before. Their caution and reserve in admitting new members produced respect, and merit alone was required of the candidate. With these principles instilled into their minds, many of the Grand Elect left the Temple after its dedication, and dispersing themselves among the neighboring nations, instructed all who applied and were found worthy in the Sublime Degrees of Ancient Craft Masonry.
The Temple was completed in the Year of the World 3000. Thus far, the wise King of Israel had behaved worthy of himself, and gained universal admiration; but in process of time, when he had advanced in years, his understanding became impaired; he grew deaf to the voice of the Lord, and was strangely irregular in his conduct. Proud of having erected an edifice to his Maker, and intoxicated with his great power, he plunged into all manner of licentiousness and debauchery, and profaned the Temple, by offering to the idol Moloch that incense which should have been offered only to the living God.
The Grand Elect and Perfect Masons saw this, and were sorely grieved, afraid that his apostasy would end in some dreadful consequences, and bring upon them those enemies whom Solomon had vaingloriously and wantonly defied. The people, copying the vices and follies of their King, became proud and idolatrous, and neglected the worship of the true God for that of idols As an adequate punishment for this defection, God inspired the heart of Nebuchadnezzar, King of Babylon, to take vengeance on the Kingdom of Israel. This prince sent an army with Nebuzaradan, Captain of the Guards, who entered Judah with fire and sword, took and sacked the city of Jerusalem, razed its walls, and destroyed the Temple. The people were carried captive to Babylon, and the conquerors took with them all the vessels of silver
and gold. This happened four hundred and seventy years, six months, and ten days after its dedication.
When, in after times, the princes of Christendom entered into a league to free the Holy Land from the oppression of the infidels, the good and virtuous Freemasons, anxious for the success of so pious an undertaking, voluntarily offered their services to the confederates, on condition that they should be permitted a chief of their own election, which was granted; they accordingly rallied under their standard and departed. The valor and fortitude of these elected knights was such that they were admired by, and took the lead of, all the princes of Jerusalem, who, believing that their mysteries inspired them with courage and fidelity in the cause of virtue and religion, became desirous of being initiated.
Upon being found worthy, their desires were complied with; and thus the Royal Art, meeting the approbation of great and good men, became popular and honorable,

was diffused through their various dominions, and has continued to spread through a succession of ages to the present day.
The symbolic color of this Degree is red-emblematic of fervor, constancy, and assiduity. Hence, the Freemasonry of this Degree was formerly called Red Masonry on the Continent of Europe. The jewel of the Degree is a pair of compasses extended on an are of ninety degrees, surmounted by a crown, and with a sun in the center. In the Southern Jurisdiction the sun is on one side and a five-pointed star on the other. The apron is white with red flames, bordered with blue, and having the jewel painted on the center and the stone of foundation on the flap.

*PERFECTION, RITE OF

In 1754, the Chevalier de Bonneville established a Chapter of the advanced Degrees at Paris, in the College of Jesuits of Clermont, hence called the Chapter of Clermont. The system of Freemasonry he there practiced received the name of the Rite of Perfection, or Rite of
Heredom. The College of Clermont was, says Rebold (History of Three Grand Lodges, page 46) the asylum of the adherents of the House of Stuart, and hence the Rite is to some extent tinctured with Stuart Freemasonry It consisted of twenty-five Degrees as follows:
Apprentice
Fellow Craft
Master
Secret Master
Perfect Master
Intimate Secretary
Intendant of the Building
Provost and Judge
Elect of Nine
Elect of Fifteen
Illustrious Elect, Chief of the Twelve Tribes
Grand Master Architect 13- Royal Arch
Grand, Elect, Ancient, Perfect Master
Knight of the Sword
Prince of Jerusalem
Knight of the East and West
Rose Croix Knight
Grand Pontiff
Grand Patriarch
Grand Master of the Key of Freemasonry
Prince of Libanus
Sovereign Prince Adept Chief of the Grand Consistory
Illustrious Knight Commander of the Black and White Eagle
Most Illustrious Sovereign Prince of Freemasonry, Grand Knight, Sublime Commander of the Royal Secret.
It will be seen that the Degrees of this Rite are the same as those of the Council of Emperors of the East and West, which was established four years later, and to which the Chapter of Clermont gave way. Of course, they are the same, so far as they go, as those of the Ancient and Accepted Scottish Rite which succeeded the Council of Emperors. The distinguishing principle of this Rite is, that Freemasonry was derived from Templarism, and that consequently every Freemason was a Knight Templar. It was there that the Baron von Hund was initiated, and
from it, through him, proceeded the Rite of Strict Observance; although he discarded the Degrees and retained only the Templar theory.

*PERIGNAN

When the Elu Degrees were first invented, the legend referred to an unknown person, a tiller of the soil, to whom King Solomon was indebted for the information which led to the discovery of the craftsmen who had committed the crime recorded in the Third Degree. This mysterious person, at first designated as L'Inconnu, French, meaning The Unknown, afterwards received the name of Perignan, and a Degree between the Elu of Nine and the Elu of Fifteen was instituted, which was called the Elu of Perignan, and which became the Sixth Degree of the Adonhiramite Rite. The derivation or radical meaning of the word is unknown, but it may contain, as do many other words in the advanced Degrees, a reference to the adherents, or to the enemies, of the exiled House of Stuart, for whose sake several of these Degrees were established (see Elect of Perignan, also Perfection, and Clermont).

*PERFECT UNION, OF VIENNA

One of the very few Lodges in the world that can be compared with the famous Neuf Soeur's Lodge in Paris for the scope of its work, the brilliancy of its membership, and its national influence, was the Perfect Union Lodge of Vienna, which under the Mastership of Ignaz von Born in 1781 and afterwards, became a Masonic Society of Science and Art. Born had been made a Mason in Prague. Under his leadership there entered the portals of Perfect Union such men as: Ratschky, librettist for Mozart; Michaeler, Rector of Innsbruck University; Sauter, a professor of philosophy; Barth, the anatomist; Ecknel, founder of numismatics; Krakowsky, Minister of State; Reinhold, the philosopher, Schiller's friend, and Wieland's son-inlaw; Watteroth, the historian; Forster, who circumnavigated the earth; Zainer, one of the great sculptors of the century; the Abbe Denis, bibliographers;
Leber, physician to the Empress; Joseph Haydn, the composer; and some 200 others of scarcely less eminence. The Lodge supported two periodicals.
It amassed a huge library and museum. For the botanical garden it established, its members made an expedition to (of all places !) South Carolina (did they visit Lodges while there?). It was a Lodge lecture by Born which gave Mozart the material and the inspiration for his opera „The Magic Flute." Mozart was a visitor at the time of Haydn's initiation; and one of the latter's friends and colleagues was the composer of the Austrian national anthem, Hoschka, also a Mason. Schikaneder, who wrote the libretto for „The Magic Flute" and Giesecke, his assistant, were Masons. The character, Sarastro, in the opera, was Born; and it is said that it was at the time of Born's death that Mozart, deeply moved, decided to write the „Flute." It was the very success of this Lodge that moved the Roman Church to launch its crusade against Austrian Masonry, for reasons understandably enough to any man who knows how deadly free and genuine enlightenment is to the Vatican's program.
Two interesting sources on the Lodge, on Born, and on Mozart are: Transactions: The American Lodge of Research; Vol. III, No. 2; New York; Masonic Hall; 1941-1942; page 493 ff. The Freemasons, by Eugen Lennhoff; Oxford University Press; New York; 1934; page 121 ff.

*PERIODS OF THE GRAND ARCHITECT

See Siz Periods

*PERJURY

In the Municipal Law perjury is defined to be a wilful false swearing to a material matter, when an oath has been administered by lawful authority. The violation of vows or promissory oaths taken before one who is not legally authorized to administer them, that is to say, one who is not a magistrate, does not in law involve the crime of perjury. Such is the technical definition of the law; but the moral sense of mankind does not assent to such a doctrine, and considers perjury, as the root of the word indicates, the doing of that which one has sworn not to do, or the omitting to do that which he has sworn to do.

The old Romans seem to have taken a sensible view of the crime of perjury. Among them oaths were not often administered, and, in general, a promise made under oath had no more binding power in a court of justice than it would have had without the oath. False swearing was with them a matter of conscience, and the person who was guilty of it was responsible to the Deity alone. The violation of a promise under oath and of one not under such a form was considered alike, and neither was more liable to human punishment than the other. But perjury was not deemed to be without any kind of punishment.

Cicero expressed the Roman sentiment when he said in Latin, Perjurii poena divina ezitium; humana dedecus, meaning the divine punishment of perjury is destruction; the human, infamy. Hence every oath was accompanied by an execration, or an appeal to God to punish the swearer should he falsify his oath.

„In the case of other sins," says Archbishop Sharp, „there may be an appeal made to God's mercy, yet in the case of perjury there is none; for he that is perjured hath precluded himself of this benefit because he hath braved God Almighty, and hath in effect told Him to His face that if he was foresworn he should desire no mercy." It is not right thus to seek to restrict God's mercy, but there can be no doubt that the settlement of the crime lies more with Him than with man. Freemasons look in this light on what is called the penalty; it is an invocation of God's vengeance on him who takes the vow, should he ever violate it; men's vengeance is confined to the contempt and infamy which the foreswearer incurs (see Penalty also Oath, and Oath, Corporal).

*PERNEITI OR PERNETY, ANTOINE JOSEPH

Born at Roanne, in France, in 1716. At an early age he joined the Benedictines, but in 1765 applied, with twenty-eight others, for a dispensation of his vows. A short time after, becoming disgusted with the Order, he repaired to Berlin, where Frederick the Great made him his librarian. In a short time he returned to Paris, where the Archbishop strove in vain to induce him to re-enter his monastery. The Parliament supported him in his refusal, and Pernetti continued in the world. Not long after, Pernetti became infected with the mystical theories of Swedenborg, and published a translation of his Wonders of Heaven and Hell.

He then repaired to Avignon, where, under the influence of his Swedenborgian views, he established an Academy of the Illuminati, based on the first three grades of Freemasonry, to which he added a mystical one, which he called the True Freemason.

This Rite was subsequently transferred to Montpellier by some of his disciples, and modified in form under the name of the Academy of True Freemasons. Pernetti, besides his Masonic labors at Avignod, invented several other Masonic Degrees, and to him is attributed the authorship of the Degree of Knight of the Sun, now occupying the twenty-eighth place in the Ancient and Accepted Scottish Rite. He was a very learned man and a voluminous writer of versatile talents, and published numerous works on mythology, the fine arts, theology, geography, philosophy, and the mathematical sciences, besides some translations from the Latin. He died at Valence, in Dauphiny, in the year 1800.

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In a geometrical sense, that which is upright and erect, leaning neither one way nor another. In a figurative and symbolic sense, it conveys the signification of Justice, Fortitude, Prudence, and Temperance. Justice, that leans to no side but that of Truth; Fortitude, that yields to no adverse attack; Prudence, that ever pursues the straight path of integrity; and Temperance that swerves not for appetite nor passion.

*PERSECUTIONS

Freemasonry, like every other good and true thing, has been subjected at times to suspicion, to misinterpretation, and to actual persecution. Like the Church, it has had its martyrs, who, by their devotion and their sufferings, have vindicated its truth and its purity. With the exception of the United States, where the attacks on the Institution can hardly be called persecutions-not because there was not the will, but because the power to persecute was wanting-all the persecutions of Freemasonry have, for the most part, originated with the Roman Church. „Notwithstanding," says a writer in the Freemasons Quarterly Mayanne (1851, page 141), „the greatest architectural monuments of antiquity were reared by the labors of Masonic gilds, and the Church of Rome owes the structure of her magnificent cathedrals, her exquisite shrines, and her most splendid palaces, to the skill of the wise master- builders of former ages, she has been for four centuries in antagonism to the principles inculcated by the Craft."

Leaving unnoticed the struggles of the corporations of Freemasons in the fifteenth, sixteenth, and the seventeenth centuries, we may begin the record with the persecutions to which the Order has been subjected since the revival in 1717.

One of the first persecutions to which Freemasonry in its present organization, was subjected, occurred in the year 1735, in Holland. On the 16th of October of that year, a crowd of ignorant fanatics, whose zeal had been enkindled by the denunciations of some of the clergy, broke into a house in Amsterdam, where a Lodge was accustomed to be held, and destroyed all the furniture and ornaments of the Lodge.

The States General, yielding to the popular excitement, or rather desirous of giving no occasion for its action, prohibited the future meetings of the Lodges. One, however, continuing, regardless of the edict, to meet at a private house, the members were arrested and brought before the Court of Justice. Here, in the presence of the whole city, the Masters and Wardens defended themselves with great dexterity; and while acknowledging their inability to prove the innocence of their Insti-

tution by a public exposure of their secret doctrines, they freely offered to receive and initiate any person in the confidence of the magistrates, and who could then give them information upon which they might depend, relative to the true designs of the Institution. The proposal was acceded to, and the Town Clerk was chosen. He was immediately initiated, and his report so pulsed his superiors that all the magistrates and principal persons of the city became members and zealot patrons of the Order.

In France, the fear of the authorities that the Freemasons concealed, within the recesses of their Lodges, designs hostile to the Government, gave occasion to an attempt in 1737, on the part of the police, to prohibit the meetings of the Lodges. But this unfavorable disposition did not long continues and the last instance of the interference of the Government with the proceedings of the Masonic Body was in June, 1745, when the members of a Lodge, meeting at the Hotel de Soissons, were dispersed, their furniture and jewels seized, and the landlord amerced in a penalty of three thousand lives.

The persecutions in Germany were owing to a singular cause. The malice of a few females had been excited by their disappointed curiosity. A portion of this disposition they succeeded in communicating to the Empress, Maria Theresa, who issued an order for apprehending all the Freemasons in Vienna, when assembled in their Lodges. The measure was, however, frustrated by the good sense of the Emperor, Joseph I, who was himself a Freemason, and exerted his power in protecting his Brethren.

The persecutions of the church in Italy, and other Catholic countries, have been the most extensive and most permanent. On the 28th of April, 1738, Pope Clement XII issued the famous Bull against Freemasons whose authority is still in existence. In this Bull, the Roman Pontiff says, „We have learned, and public rumor does not permit us to doubt the truth of the report, that a certain society has been formed, under the name of Freemasons, into which persons of all religions and all sects are indiscriminately admitted, and whose members

have established certain laws which bind themselves to each other, and which, in particular, compel their members, under the severest penalties, by virtue of an oath taken on the Holy Scriptures, to preserve an inviolable secrecy in relation to everything that passes in their meetings."

The Bull goes on to declare, that these societies have become suspected by the faithful, and that they are hurtful to the tranquillity of the state and to the safety of the soul; and after making use of the now threadbare argument, that if the actions of Freemasons were irreproachable, they would not so carefully conceal them from the light, it proceeds to enjoin all bishops, superiors, and ordinaries to punish the Freemasons „with the penalties which they deserve, as people greatly suspected of heresy, having recourse, if necessary, to the secular arm."

What this delivery to the secular arm means, we are at no loss to discover, from the interpretation given to the Bull by Cardinal Firrao in his Edict of Publication in the beginning of the following year, namely, „that no person shall dare to assemble at any Lodge of the said society, nor be present at any of their meetings, under pain of death and confiscation of goods, the said penalty to be without hope of pardon."

The Bull of Clement met in France with no congenial spirits to obey it. On the contrary, it was the subject of universal condemnation as arbitrary and unjust, and the Parliament of Paris positively refused to enroll it. But in other Catholic countries it was better respected. In Tuscany the persecutions were unremitting. A man named Crudeli was arrested at Florence thrown into the dungeons of the Inquisition, subjected to torture, and finally sentenced to a long imprisonment, on the charge of having furnished an asylum to a Masonic Lodge. The Grand Lodge of England, upon learning the circumstances, obtained his enlargement, and sent him pecuniary assistance.

Francis de Lorraine, who had been initiated at the Hague in 1731, soon after ascended the grand ducal throne, and one of the first acts of his reign was to liberate all the

Freemasons who had been incarcerated by the Inquisition; and still further to evince his respect for the Order, he personally assisted in the constitution of several Lodges at Florence, and in other cities of his dominions.

The other sovereigns of Italy were, however, more obedient to the behests of the holy father, and persecutions continued to rage throughout the peninsula. Nevertheless, Freemasonry continued to flourish, and in 1751, thirteen years after the emission of the Bull of prohibition, Lodges were openly in existence in Tuscany, at Naples, and even in the Eternal City itself. The priesthood, whose vigilance had abated under the influence of time, became once more alarmed, and an edict was issued in 1751 by Benedict XIV, who then occupied the papal chair, renewing and enforcing the Bull which had been fulminated by Clement.

This, of course, renewed the spirit of persecution. In Spain, one Tournon, a Frenchman, was convicted of practicing the rites of Freemasonry, and after a tedious confinement in the dungeons of the Inquisition, he was finally banished from the kingdom (see Italy). In Portugal, at Lisbon, John Coustos, a native of Switzerland, was still more severely treated. Ele was subjected to the torture and suffered so much that he was unable to move his limbs for three months. Coustos, with two companions of his reputed crime, was sentenced to the galleys, but was finally released by the interposition of the English Ambassador.

In 1745, the Council of Berne, in Switzerland, issued a Decree prohibiting, under the severest penalties, the assemblages of Freemasons. In 1757, in Scotland, the Synod of Sterling adopted a resolution debarring an adhering Freemasons from the ordinances of religion. And, as if to prove that fanaticism is everywhere the same, in 1748 the Divan at Constantinople caused a Masonic Lodge to be demolished, its jewels and furniture seized, and its members arrested. They were discharged upon the interposition of the English Minister; but the government prohibited the introduction of the Order into Turkey.

America has not been free from the blighting influence of this demon of fanaticism. But the exciting scenes of anti- Masonry are almost too recent to be treated by the historian with coolness or impartiality. The political party to which this spirit of persecution gave birth was the most abject in its principles, and the most unsuccessful in its efforts, of any that our times have seen. It has passed away; the clouds of anti-Masonry have been, we trust, forever dispersed, and the bright sun of Freemasonry, once more emerging from that temporary eclipse, is beginning to bless our land with the invigorating heat and light of its

meridian rays (see Anti-Masonry, Anti-Masonic Party, and Anti-Masonic Books).

*PERSEVERANCE

A virtue inculcated, by a peculiar symbol in the Third Degree, in reference to the acquisition of knowledge, and especially the knowledge of the True Word (see Patience).

*PERSEVERANCE, ORDER OF

An Adoptive Order established at Paris, in 1771, by several nobles and ladies. It had but little of the Masonic character about it; and, although at the time of its creation it excited considerable sensation, it existed but for a brief period. It was instituted for the purpose of rendering services to humanity. Ragon says (Tuileur General, page 92) that there was kept in the archives of the Order a quarto volume of four hundred leaves, in which was registered ad the good deeds of the Brethren and Sisters. This volume is entitled Ioure d'Honneur de l'Ordre de la Perseuerance. Ragon intimates that this document is still in existence. Thory (Foundation of the Grand Orient, page 383) says that there was much mystification about the establishment of the Order in Paris. Its institutors contended that it originated from time immemorial in Poland, a pretension to which the King of
Poland lent his sanction. Many persons of distinction, and among them Madame de Genlis, were deceived and became its members.

*PERSIA

A kingdom of West Asia. No Lodges have been constituted in Persia by the Grand Lodge of England although Sir Gore Ousely, Ambassador to the Shah of Persia in 1810, was appointed Provincial Grand Master for that country. The Grand Orient of France, however, controls one Lodge at Teheran, Le Reveil de l'Iran, meaning in French The AuJakening of Persia. Iran, or Eran, as it is sometimes spelled, is the official designation of the Persian Kingdom and is derived from Aryana, the country of the Aryans, who were the Sanscrit-speaking immigrants to Persia, from India, and the name was thus adopted from ancient times by the Persians.

Several prominent Persians have been Freemasons. Askeri Khan, Ambassador of the Shah, at Paris, was initiated in 1808 and the Mirza Abul Hassan Khan in 1810. According to the Freemason of June 28, 1873 nearly all the members of the Court of Teheran were Freemasons.

On November 24, 1808, when Askeri Khan, the Ambassador of Persia near the Court of France, was received into the Order at Paris by the Mother Lodge of the Philosophic Scottish Rite, he presented his sword, a pure Damascus blade, to the Lodge, with these remarks: I promise you, gentlemen, friendship, fidelity, and es teem. I have been told, and I cannot doubt it, that Freemasons were virtuous, charitable, and full of love and attachment for their sovereigns. Permit me to make you a present worthy of true Frenchmen. Receive this sabre, which has served me in twenty--seven battles. May this act of homage convince you of the sentiments with which you have inspired me, and of the gratification that I feel in belonging to your Order.

The Ambassador subsequently seems to have taken a great interest in Freemasonry while he remained in France, and consulted with the Worshipful Master of the Lodge on the subject of establishing a Lodge and Accepted Scottish Rite. He was a very learned man and a voluminous writer of versatile talents, and published numerous worts on mythology, the fine arts, theology, geography, philosophy, and the mathematical sciences, besides some translations from the Latin. He died at Valence, in Dauphiny, in the year 1800.

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Leaving unnoticed the struggles of the corporations of Freemasons in the fifteenth, sixteenth, and the seventeenth centuries, we may begin the record with the persecutions to which the Order has been subjected since the revival in 1717.

One of the first persecutions to which Freemasonry in its present organization, was subjected, occurred in the year 1735, in Holland. On the 16th of October of that year, a crowd of ignorant fanatics, whose zeal had been enkindled by the denunciations of some of the clergy, broke into a house in Amsterdam, where a Lodge was accustomed to be held, and destroyed all the furniture and ornaments of the Lodge.

The States General, yielding to the popular excitement, or rather desirous of giving no occasion for its action, prohibited the future meetings of the Lodges. One, however, continuing, regardless of the edict, to meet at a private house, the members were arrested and brought before the Court of Justice. Here, in the presence of the whole city, the Masters and Wardens defended themselves with great dexterity; and while acknowledging their inability to prove the innocence of their Institution by a public exposure of their secret doctrines, they freely offered to receive and initiate any person in the confidence of the magistrates, and who could then give them information upon which they might depend, relative to the true designs of the Institution. The proposal was acceded to, and the Town Clerk was chosen. He was immediately initiated, and his report so pleased his superiors that all the

magistrates and principal persons of the city became members and zealous patrons of the Order.
In France, the fear of the authorities that the Freemasons concealed, within the recesses of their Lodges, designs hostile to the Government, gave occasion to an attempt in 1737, on the part of the police, to prohibit the meetings of the Lodges. But this unfavorable disposition did not long continues and the last instance of the interference of the Government with the proceedings of the Masonic Body was in June, 1745, when the members of a Lodge, meeting at the Hotel de Soissons, were dispersed, their
furniture and jewels seized, and the landlord amerced in a Penalty of three thousand lives.
The persecutions in Germany were owing to a singular cause. The malice of a few females had been excited by their disappointed curiosity. A portion of this disposition they succeeded in communicating to the Empress, Maria Theresa, who issued an order for apprehending all the Freemasons in Vienna, when assembled in their Lodges. The measure was, however, frustrated by the good sense of the Emperor, Joseph I, who was himself a Freemason, and exerted his power in protecting his Brethren.
The persecutions of the church in Italy, and other Catholic countries, have been the most extensive and most permanent.
On the 28th of April, 1738, Pope Clement XII issued the famous Bull against Freemasons whose authority is still in existence. In this Bull, the Roman Pontiff says, „We have learned, and public rumor does not permit us to doubt the truth of the report, that a certain society has been formed, under the name of Freemasons, into which persons of all religions and all sects are indiscriminately admitted, and whose members have established certain laws which bind themselves to each other, and which, in particular, compel their members, under the severest penalties, by virtue of an oath taken on the Holy Scriptures, to preserve an inviolable secrecy in relation to everything that passes in their meetings." The Bull goes on to declare, that these societies have become suspected by the faithful, and that they are hurtful to the tranquillity of the state and to the safety of the soul; and after making use of the novel threadbare argument, that if the actions of Freemasons were irreproachable, they would not so carefully conceal them from the light, it proceeds to enjoin all bishops, superiors, and ordinaries to punish the Freemasons „with the penalties which they deserve, as people greatly suspected of heresy, having recourse, if necessary, to the secular arm."
What this delivery to the secular arm means, we are at no 1088 to discover, from the interpretation given to the Bull by Cardinal Firrao in his Edict of Publication in the
beginning of the following year, namely, „that no person shall dare to assemble at any Lodge of the said society, nor be present at any of their meetings, under pain of death and confiscation of goods, the said penalty to be without hope of pardon."
The Bull of Clement met in France with no congenial spirits to obey it. On the contrary, it was the subject of universal condemnation as arbitrary and at ispahan. Thory, who gives this account (Acta Latomorum i, page
237) does not tell us whether the project of an Ispahan Lodge was ever executed. But it is probable that on his return home the Ambassador introduced among his friends some knowledge of the Institution, and impressed them with a favorable opinion of it. At all events, the Persians in later times do not seem to have been ignorant of its existence. Holmes, in his sketches on the Shores of the Casptan gives the following as the Persian idea of Freemasonry: In the morning we received a visit from the Governor, who seemed rather a dull person, though very polite and civil. He asked a great many questions regarding the Feramoosh Khoneh, as they called the Freemasons' Hall in London- which is a complete mastery to all the Persians who have heard of it. Very often, the first question we have been asked is, „What do they do at the Feramoosh Khoneh? What is it?" They generally believe it to be a most wonderful place, where a man may acquire in one day the wisdom of a thousand years of study; but every one has his own peculiar conjectures concerning it. Some of the Persians who went to England became Freemasons- and their friends complain that they will not tell what they saw at the Hall, and cannot conceive why they should all be so uncommunicative.
We have, from the London Freemason (of June 28, 1873) this further account; but the conjecture as to the time of the introduction of the Order unfortunately wants confirmation:
Of the Persian officers who are present in Berlin pursuing military studies and making themselves acquainted with Prussian military organization and arrangements, one belongs to the Masonic Order. He is a Mussulman. He seems to have spontaneously sought recognition as a
member of the Craft at a Berlin Lodge, and his claim was allowed only after such an examination as satisfied the Brethren that he was one of the Brethren.
From the statement of this Persian Freemason it appears that nearly all the members of the Persian Court belong to the mystic Order, even as German Freemasonry enjoys the honor of counting the Emperor and Crown Prince among its adherents. The appearance of this Mohammedan Freemason in Berlin seems to have excited a little surprise among some of the Brethren there, and the surprise would be natural enough to persons not aware of the extent to which Freemasonry has been diffused over the earth. Account for it as one may, the truth is certain that the mysterious Order was established in the Orient many ages ago. Nearly all of the old Mohammedan buildings in India, such as tombs, mosques, etch are marked with the Masonic symbols, and many of these structures, still perfect, were built in the time of the Mogul Emperor Akbar, who died in 1605. Thus Freemasonry must have been introduced into India from middle Asia by the Mohammedans hundreds of years ago.
Since then there was an initiation of a Persian in the Lodge Clemente Amitie at Paris. There is a Lodge at Teheran, of which many native Persians are members.

*PERSIAN PHILOSOPHICAL RITE

A Rite which its founders asserted was established in 1818, at Erzerum, in Persia, and which was introduced into France in the year 1819. It consisted of seven Degrees, as follows:
Listening Apprentice
Fellow Craft, Adept, Esquire of Benevolence
Master, Knight of the Sun
Architect of all Rites, Knight of the Philosophy of the Heart5. Knight of Eclecticism and of Truth
Master Good Shepherd
Venerable Grand Elect

This Rite never contained many members, and has been long extinct.

*PERSONAL MERIT

In the Charges, 1723, we find „All preferment among Masons is grounded upon real worth and personal merit only, that so the Lords may be well served, the Brethren not put to shame nor the Royal Craft despised. Therefore no Master or Warden is chosen by seniority, but for his merit" (Constitutions, 1723, page 51).

*PERU

A republic of South America. There is an old belief that the French brought Freemasonry into Peru in 1807 and that the work of the various Lodges then formed was ended in 181?; by the Church. This however, is little more than a tradition. The Republic was declared independent in 1820. In 1825 a visit was paid by General Valero representing the Grand Orient of Colombia at Santa Fe de Bogota to legalize the Lodges and Chapters already working there, the first of which, at Lima, had begun work in 1821.

In 1830 a Supreme Council of the Ancient and Accepted Scottish Rite was established at Lima by Jose Maria Monson, a Roman Catholic Chaplain.

A Grand Lodge with Thomas Ripley Eldridge as Grand Master was soon opened. A Constitution was adopted on August 11, 1831, and the name changed to Grand Orient of Peru. Work was interrupted by political troubles but on November 1, 1848, the Craft had 80 increased in strength that the Grand Orient was re-established.

A Grand National Orient of Peru was organized on July 13, 1852. In 1857 three Lodges, Concordia Universel, Estrella Polar and Virtudy United, withdrew and with others formed a Grand Lodge at Lima on November 20, 1859. Again in 1860 there was trouble with the Supreme

Council and several more seceded, joined the Grand Lodge and formed a Grand Orient and a Supreme Council by authority of the Grand Orient of Colombia. In 1863, however, this Grand Body disappeared.

The Supreme Council then revived the Grand Orient in 1875 and again in 1881. At that time five Lodges withdrew from the Supreme Council and finally established at Lima the Grand Lodge of Peru in March, 1882.

The Grand Lodge of Scotland has two Lodges at Callao, two at Lima, and one at Cerro de Pasco. The Grand Orient of Italy is also represented at Lima by the Stella d'Italia Lodge, Italian Star.

*PETERS, WILLIAM

The Rev. William Peters was appointed Grand Portrait Painter to the Grand Lodge of England in 1813.

*PETION FOR A CHARTER

The next step in the process of organizing a Lodge, after the Dispensation has been granted by the Grand Master, is an application for a Charter or Warrant of Constitution. The application may be, but not necessarily, in the form of a Petition. On the report of the Grand Master, that he had granted a Dispensation, the Grand Lodge, if the new Lodge is recommended by some other, generally the nearest Lodge, will confirm the Grand Master's action and grant a Charter; although it may refuse to do so, and then the Lodge will cease to exist. Charters or Warrants for Lodges are granted only by the Grand Lodges in America, Ireland and Scotland. In England this great power is vested in the Grand Master. The Constitutions of the Grand Lodge of England say that „every application for a Warrant to hold a nest Lodge must be, by Petition to the Grand Master, signed by at least seven regularly registered Masons."

Although, in the United States, it is the general usage that a Warrant must be preceded by a Dispensation, yet there is no general law which would forbid the Grand Lodge to issue a Charter in the first place, no Dispensation having been previously granted. The rule for issuing Charters to Lodges prevails, with no modification in relation to granting them by Grand Chapters, Grand Councils, or Grand commanderies for the Bodies subordinate to them.

*PETIT PALAIS

Before the occupation of France by the Germans in World War II a number of French Anti-Masonic groups perfected a more or less unified organization for the express purpose of nullifying the influence of French Masonry before the invasion, and of preparing it for a quick destruction once their friends, the Germans, had arrived. One of the employed leaders of this organization was Bernard Fad, a gentleman who had published two books about Masonry for the American market. The scheme went forward like clockwork, and reached what was expected to be its grand climax in October, 1940, when the German and French Nazis working together opened a „vast" exposition of the „horrors and treacheries of Freemasonry" in the Petit Palace, Paris.

They first had sealed the entrances to the temple of the Grand Orient of France at 16 Cadet St., of the Grand Lodge of France at 8 Puteaux Street, and of the National Grand Lodge of France, at 42 Rochechouart Street.

Some 200 laborers were forcibly impressed to remodel the Petit Palais, remove the regalia, furniture, records, pictures, etc., from the temples of the three Grand Bodies, and to reassemble them in the quarters for the exposition. The exposition was open for two months.

A number of persons were commandeered into going through an imitation of Masonic ceremonies, attired in regalia, though not with much enjoyment. It would be easy to state at a distance that the thing boomeranged and that the rank and file of Frenchmen showed no interest or were bored when they attended, and it would be taken as an expression of resentment; but it happens

in this case to have been literally true. To make up a show of interest the Boches took their own troops to the Palais by the lorry load; these looked, grinned, and gossiped among themselves, and were glad to get away. Any costume, even one of Mr. Goering's uniforms, or Mr. Hitler's trench coat, would look absurd if set up in a case, and was empty; Lodge costumes were even more ridiculous, and even less interesting.

*PETITION FOR A DISPENSATION

When it is desired to establish a new Lodge, application by Petition must be made to the Grand Master. This petition ought to be signed by at least seven Master Masons, and be recommended by the nearest Lodge; and it should contain the proposed name of the Lodge and the names of the three principal officers. This is the usage in the United States; but it must be remembered that the Grand Master's prerogative of

granting Dispensations cannot be rightfully restricted by any law. Only should the Grand Master grant a Dispensation for a Lodge which, in its petition, had not complied with these prerequisites, it is not probable that, on subsequent application to the Grand Lodge, a Warrant of Constitution would be issued.

*PETITION FOR INITIATION

According to American usage any person who is desirous of initiation into the mysteries of Freemasonry must apply to the Lodge nearest to his place of residence, by means of a petition signed by himself, and recommended by at least two members of the Lodge to which he applies. The application of a Freemason to a Chapter, Council, or Commandery for advancement to higher Degrees, or of an unaffiliated Freemason for membership in a Lodge, is also called a Petition. For the rules that govern the disposition of these petitions, see Doctor Mackey's revised Jurisprudence of Freemasonry.

*PETRE, LORD

Lord Petre was elected Grand Master of the (1717) Grand Lodge of England in 1772, and was reelected for three other terms. Because he was a remarkable man himself, entitled for his own sake to be remembered, and because his tenure in office fell at a critical period in the Grand Lodge's affairs, his administration is a landmark in Masonic history, for American Masons as much as for British, because at least one of his actions (re. Preston) was to have in the not distant future consequences for American Masonry of the first importance.

Brother Petre was one of three Grand Masters who were Roman Catholics while in office-Grand Master Lord Ripon resigned the office when he became a convert. But it appears never to have occurred to him that his religion interfered, or could interfere, with his Freemasonry. In 1772 he took the unprecedented step of giving Grand Lodge approval to a book not of an official kind, when in 1772 he officially sanctioned the publication of William Preston's Illustrations of Masonry -and the fact ought to have been kept in mind by R. F. Gould in those many pages of his History when he sought to discredit the book and to write down its author. Had not Lord Petre thus approved the publication, Thomas Smith Webb would not have made use of it, and American Lodges very probably would not now be using the Webb-Preston Work. Lord Petre similarly officially approved a second edition in 1 775. He also gave approval to William Hutchinson's Smrxt of Masonry, a book which Mackey introduced to a wide public in America in later years. Both books were advertised for sale in the Proceedings of the Grand Lodge of England in 1776.

Lord Petre appointed the first Grand Chaplain- the ill-fated and self-fated Rev. William Dodd. Ele laid the foundation-stone of the new Freemasons' Hall in 1775. He created the new office-to be short lived-of Grand Architect. Under him, the Grand Lodge ordained that no keeper of a public house could be a member of a Lodge meeting on his premises. The Grand Lodge established correspondence with the Grand Lodge of Germany. At the very end of his last term the Grand Lodge took its first official step against the Ancient Grand Lodge, which had

been established in London for twenty-five years, by forbidding Masons to visit its Lodges or receiving its members as visitors. The Resolution was harshly worded and presented by the then Grand Secretary, and was probably written by the latter; Ancient Masons are described as „ Persons „ (an insulting word at the time) who are „ calling themselves Ancient Masons," of a „pretended" authority, „and at present said to be under the patronage of the Duke of Athol." (Why „said to be" when every Mason knew that it was?)

Lord Petre appeared in Grand Lodge for the last time in 1791. He died July 3, 1801; after his death it was discovered that he had expended each year in benevolence £5,000, a sum roughly equivalent at the present time to $75,000.

Notes. The Grand Secretary's Bull of Excommunication of 1777 against the Ancient was destined to have its thunders proved as hollow as other Bulls of other Vatican in only five years (1792) H. R. H. the Duke of Kent had himself made an Ancient Mason in Canada, and had an Ancient Provincial Grand Lodge set up there, although at the time he was a member of Modern Lodges in England; and did so as the first step in a plan he had made with his brother H. R. H. Duke of Sussex, to put an end to the unnecessary division in English Freemasonry, a project accomplished by them in 1813 at which time Kent was Ancient Grand Master and Susses was Modern Grand Master. It is interesting to observe-if the digression is allowable-that during his four years, Lord Petre was our Grand Master, as much so as he was of Lodges in England so that the history of his and of preceding administrations is our history; it is therefore extraordinarily difficult to explain why English historians, and almost with no exceptions omit so much as a reference to Provincial Grand Lodges and Lodges in Canada and America when writing their histories of the Grand Lodge and of the Craft!

*PEUVRET, JEAN EUSTACHE

An usher of the Parliament of Paris, and Past Master of the Lodge of Saint Pierre in Martinico, and afterward a dignitary of the Grand Orient at France. Peuvret was devoted to Hermetic Freemasonry, and acquired some reputation by numerous compilations on Masonic subjects. During his life he amassed a valuable library of mystical, alchemical, and Masonic bo-oks, and a manuscript collection of eighty-one Degrees of Hermetic Freemasonry in six quarto volumes. He asserts in this work that the Degrees were brought from England and Scotland; but this Thory (Acta Latomorum 1, page 205) denies, and says that they were manufactured in Paris. Peuvret's exceeding zeal without knowledge made him the victim of every charlatan who approached him. He died at Paris in 1800.

*PFUSCHER

German word meaning cowan

*PHAINOTELETIAN SOCIETY

The French title is Society Phaxnotelete. A Society founded at Paris, in 1840, by Louis Theordore Juge, the editor of the Globe, composed of members of all rites and Degrees, for the investigation of all non-political secret associations of ancient and modern times. The title is taken from the Greek, and signifies literally the Society of the Explainers of the Mysteries of Initiation.

*PHALLIC WORSHIP

The Phallus was a sculptured representation of the membrum uirile, or male organ of generation. The

worship of it is said to have originated in Egypt, where, after the murder of Osiris by Typhon, which is symbolically to be explained as the destruction or deprivation of the sun's light by night, Isis, his wife, or the symbol of nature, in the search for his mutilated body, is said to have found all the parts except the organs of
generation. This myth is simply symbolic of the fact that the sun having set, its fecundating and invigorating power had ceased. The Phallus, therefore, as the symbol of the male generative principle, was very universally venerated among the ancients, and that, too, as a religious rite, without the slightest reference to any impure or lascivious application.
As a symbol of the generative principle of nature, the worship of the Phallus appears to have been very nearly universal. In the mysteries it was carried in solemn procession. The Jews, in their numerous deflections into idolatry, fell readily into that of this symbol. And they did this at a very early period of their history, for we are told that even in the time of the Judges (see Judges in, 7), they „served Baalim and the groves." Now the word translated, here and elsewhere, as groves, is in the original Asherah, and is by all modern interpreters supposed to mean a species of Phallus. Thus Movers (Die Phonizier, page 56) says that Asherah is a sort of Phallus erected to the telluric goddess Baaltes, and the learned Holloway (Originals i, page 18) had long before come to the same conclusion.
But the Phallus, or, as it was called among the Orientalists, the Lingam, the symbol under which, for example, the god Siva is worshiped in India, was a representation of the male principle only. To perfect the circle of generation, it is necessary to advance one step farther. Accordingly we find in the Cteis of the Greeks, and the Yoni of the Indians, a symbol of the female generative principle of coextensive prevalence with the Phallus. The Cteis was a circular and concave pedestal, or receptacle, on which the Phallus or column rested, and from the center of which it sprang.
The union of these two, as the generative and the producing principles of nature, in one compound figure, was the most usual mode of representation. Here we undoubtedly find the remote origin of the point within a circle, an ancient symbol which was first adopted by the old sun-worshipers, and then by the ancient astronomers, as a symbol of the sun surrounded by the earth or the universe-the sun as the generator and the earth as the producer-and afterward modified in its
signification and incorporated as part of the symbolism of Freemasonry (see Point within a Circle).

*PHALLUS

Donegan says this word comes from an Egyptian or Indian root. More directly it comes from the Greek by way of Latin (see Phallic Worship) .

*PHARAXAL

A significant word in the advanced Degrees, and there said, in the old instructions to signify we shall all be united. Delaunay gives it as Pharas Rol, and says it means All is explained. If it is derived from wig, and the adverbial i:, kol, meaning altogether, it certainly means not to be united, but to be separated, and has the same meaning as its cognate polkas This incongruity in the words and their accepted explanation has led Brother Pike to reject them both from the Degree in which they were originally found. And it is certain that the radical pal and phar both have everywhere in Hebrew the idea of separation. But Doctor Mackey's reading of the old rituals compelled him to believe that the Degree in which these words are found always contained an idea of separation and subsequent reunion. It is evident that there was either a blunder in the original adoption of the word pharazal, or more probably a corruption by subsequent copyists. He was satisfied that the ideas of division, disunion, or separation, and of subsequent reunion, are correct;' but he was also satisfied that the Hebrew form of this word is wrong.

*PHARISEES

A school among the Jews at the time of Christ, so called from the Aramaic Perushim, Separated, because they held themselves apart from the rest of the nation. They claimed to have a mysterious knowledge unknown to the
mass of the people, and pretended to the exclusive possession of the true meaning of the Scriptures, by virtue of the oral law and the secret traditions which, having been received by Moses on Mount Sinai, had been transmitted to successive generations of initiates. They are supposed to have been essentially the same as the Assideans or Chasidim. The character of their organization is interesting to the Masonic student. They held a secret doctrine, of which the dogma of the resurrection was an important feature; they met in sodalities or societies, the members of which called themselves Chabirim, meaning fellows or associates; and they styled all who were outside of their mystical association, Yom Haharetz, or people of the land.

*PHENICIA

The Latinized form of the Greek word Phoinikia, from sooLvtt, a palm, because of the number of palms anciently, but not now, found in the country. A tract of country on the north of Palestine, along the shores of the Mediterranean, of which Tyre and Sidon were the principal cities. The researches of Gesenius and other modern philologers have confirmed the assertions of Jerome and Augustine, that the language spoken by the Sews and the Phenicians was almost identical; a statement interesting to the Masonic student as giving another reason for the bond which existed between Solomon and Hiram, and between the Jewish workmen and their fellow-laborers of Tyre, in the construction of the Temple (see Tyre).
Phenicia is in Syria, literally the land of the Surians or Tvrians, bounded by the Mediterranean Sea to the west; Mount Lebanon on the east, a strip of land forming Phenicia proper being only some twentyeight miles long by a mile wide, with the famous cities of antiquit, v, Tyre and Sidon, the former at the north and the latter at the south of tips region. Phenicia in some estimates is given a larger territory, about 120 miles by 20. In any case the outstretched foreign importance of the people far exceeds the limited domestic area of their country Both Tyre, meaning frock, and Sidon, Fishery, are mentioned
in Joshua (xix, 28, 29) as prominent places. There are several other allusions to them in the Bible.
The people were adventurous, their ships were on the Indian Ocean and the broad Atlantic, their energies extended to British coasts, Ceylon shores; for Xerxes at Salamis they furnished 300 ships; they earned the praise of Nenophon for naval architecture; Tyrian

purple was the royal color, in mining and manufacturing they were accomplished pioneers. Their intercourse with the Israelites was typical and in the service of Solomon they were but exhibiting their customary zeal in commerce and founding further international goodwill. Of their labors for David and Solomon in building the House of the Lord at Jerusalem we read in Second Samuel (v, 11) and First Kings (v, 1; vii, 13; iv, 11, 12). of the scope of their trade read Ezekiel (chapters xxvi, xxvii and xxviii). on the coast of Tyre and Sidon our Lord healed the woman of Canaan (Matthew xv, 21-8). Among many interesting items read „The ruined cities of Palestine east and west of the Jordan," Arthur W. Sutton, Journal, Victoria Institute (volume lii), also Smithsonuzn Report, 1923 (pages 509-11):

Sidon is not only the most ancient city of Phenicia but one of the oldest of the known cities of the world and is said by Josephus to have been built by Sidon, the eldest son of Canaan, and is mentioned with high praise by Homer in the Iliad, where he says that as early as in the Trojan war, the Sidonian mariners, having provoked the enmity of the Trojans, were by them despoiled of the gorgeous robes manufactured by Sidon's daughters, these being considered so valuable and precious as to propitiate the goddess of war in their favor. Sidon was renowned for its skill in arts, science, and literature, maritime commerce and architecture; and according to Strabo, the Sidonians were celebrated for astronomy geometry, navigation, and philosophy.

Sidon was captured by Shalmaneser in 720 B.C., and it was again taken in 350 B.C. by Artaxerxes Ochus. It fell to Alexander the Great without a struggle, and afterwards came into possession successively of the Seleucidae and the Ptolemies. During the time of the Crusaders Sidon was four times taken, plundered, and dismantled.

Excavations have revealed several rock-hewn tombs, with elaborately carved sarcophagi. The most celebrated is the sarcophagus of Alexander, which before the war was. in the mosque at Constantinople. He was certainly never buried in it. A sarcophagus was opened the other day at Sidon, full of fluid and containing a beautiful body in perfect preservation, but immediately it was lifted from the fluid it lost all shape.

The origin of Tyre is lost in the mist of centuries, and Isaiah says its „antiquity is of ancient days" (xxii, 7). Herodotus states it was founded about 2,300 years before his time, i.e., 2750 8.C. William of Tyre declares it was called after the name of its founder, „Tyrus, who was the seventh son of Japhet, the son of Noah." Strabo spoke of it as the most considerable city of all Phenicia.

Sidon was certainly the more ancient city of the two, but Tyre by far the more celebrated and one of the greatest cities of antiquity. It was besieged by Nebuchadnezzar for 30 years. The siege of the eity by Alexander the Great in 332 B.C. was the most remarkable and disastrous episode in the history of Tyre. The island city held out for seven months, but was finally captured by being united to the mainland by a mole formed of the stones, timber, and rubbish of old Tyre on the shore which were conveyed into position by the Grecian army.

In more modern times the city was taken by the Mohammedan, the lives and property of the inhabitants being spared on condition that there should be „ no building of new churches, no ringing of bells, no riding on horseback, and no insults to the Moslem religion." Tyre was retaken by the Christians in 1124, but once more fell into Moslem hands at the final collapse of the Crusades in 1291. It was then almost entirely destroyed and the place has never since recovered, though of late years there have been signs of a slight revival of commerce, and the city is gradually becoming more populous. In the middle of the last century it had fallen so low that Hasselquist, a traveler, found but ten inhabitants in the place.

The ruins which are now found in the peninsula are those of Crusaders or Saraeenic work. The city of the Crusaders lies several feet beneath the debris, and below that are the remains of the Mohammedan and early Christian Tyre. The ancient capital of the Phenicians lies far, far down beneath the superincumbent ruins.

*PHENIX

The old mythological legend of the phenir is a familiar one. The bird was described as of the size of an eagle, with a head finely crested, a body covered with beautiful plumage, and eyes sparkling like stars. She was said to live six hundred years in the wilderness, when she built for herself a funereal pile of aromatic woods, which she ignited with the fanning of her wings, and emerged from the flames with a new life. Hence the phenix has been adopted universally as a symbol of immortality.

Godfrey Higgins (Anacalypsis ii, page 441) says that the phenix is the symbol of an ever-revolving solar cycle of six hundred and eight years, and refers to the Phenieian word phen, which signifies a cycle. Aumont, the first Grand Master of the Templars after the martyrdom of De Molay, and called the Restorer of the Order, took, it is said, for his seal, a phenix brooding on the flames, with the Latin motto, Ardet ut sivat, meaning She burns that she may live. The phenix was adopted at a very early period as a Christian symbol, and several representations of it have been found in the catacombs. Its ancient legend, doubtless, caused it to be accepted as a symbol of the resurrection.

*PHILADELPHES, LODGE OF THE

The name of a Lodge at Narbonne, in France, in which the Primitive Rite was first instituted; whence it is sometimes called the Rite of the Philadelphians (see Primitive Rite).

*PHILADELPHES, RITE OF THE GRAND LODGE OF

See Memphis, Rite of

*PHILADELPHIA

Placed on the imprint of some Masonic works of the eighteenth century as a pseudonym or false name of Paris.

*PHILADELPHIANS, RITE OF THE

See Primitive Rite

*PHILALETHES, RITE OF THE

Called also the Seekers of Truth, although the word literally means Friends of Truth. It was a Rite founded in 1773 at Paris, in the Lodge of Amis Reunis, by Savalette de Langes, Keeper of the Royal Treasury, with whom were associated the Vicomte de Tavannes, Court de Gebelin, M. de Sainte-Jamos, the

President d'Hericourt, and the Prince of Hesse. The Rite, which was principally founded on the system of Martinism, did not confine itself to any particular mode of instruction, but in its reunions, called Contents, the members devoted themselves to the study of all kinds of knowledge that were connected with the occult sciences, and thus they welcomed to their association all who had made themselves remarkable by the singularity or the novelty of their opinions, such as Cagliostro, Mesmer, and Saint Martin. It was divided into twelve classes or chambers of instruction. The names of these classes or Degrees were as follows:
Apprentice
Fellow Craft
Master
Elect
Scottish Master
Knight of the East
Rose Croix
Knight of the Temple
Unknown Philosopher
Sublime Philosopher
Initiate
Philalethes, or Searcher after Truth
The first six Degrees were called Petty Masonry, and the last six High Masonry. The Rite did not increase very rapidly; nine years after its institution, it counted only twenty Lodges in France and in foreign countries which were of its obedience. In 1785 it attempted a radical reform in Freemasonry, and for this purpose invited the most distinguished Freemasons of all countries to a Congress at Paris. But the project failed, and Savalette de Langes dying in 1788, the Rite. of which he alone was the soul, ceased to exist, and the Lodge of Amis Reunis was dissolved.

*PHILIP, DUKE OF WHARTON

Born in England, 1698, of an illustrious family; received a splendid education and on June 25, 1722, was elected to succeed the Duke of Montague as Grand Master of Freemasons, Doctor Desaguliers acting as Deputy Grand Master. The Constitutions, 1723, has a frontispiece showing two figures understood to be the respective dukes, Montague presenting the Roll of Constitutions and the Compasses to Wharton. A year later he waived the custom of naming his successor and left it to the Grand Lodge to make its own choice, the Earl of Dalkeith. The Earl named Doctor Desaguliers for his Deputy. On the question „that the Deputy nominated by the Earl of Dalkeith be approved," the motion was declared carried by a vote of forty-three to forty-two. Later in the proceedings, the Grand Master said he had some doubt upon this decision but was overruled. As a result the Duke of Wharton departed from the Hall without ceremony.
His interest in Freemasonry did not cease with the above experience. According to Lane's Masonic Records the
Duke of Wharton in „his own Apartments in Madrid" founded the first „Warranted or constituted Lodge in Foreign Parts by the Grand Lodge of England." He pursued an inconsistent political career, in 1798 he joined the Roman Catholic Church, although he once wrote a poem with the lines „And give us grace for to defy the Devil and the Pope," made several attempts to assume active work for the Pretender, tried to reinstate himself with his Government, and, failing that, he again directed his pen against the English Parliament, which retaliated by outlawing him. Eventually reduced to poverty, having spent his large fortune recklessly, he died in the garb of a Franciscan monk in 1731, when but thirty-three years of age. Perhaps the most notable peculiarities of this able yet unstable exemplar of flickering brilliance are best cataloged in the following suggestive lines from Alexander Pope's Moral Essays, Epistle 1:
Wharton, the scorn and wonder of our days, Whose ruling passion was the lust of praise; Born with whatever could win it from the wise, Women and fools must like him, or he dies Though wondering senates hung on all he spoke The club must hail him master of the joke....
His passion still, to covet general praise, His life, to forfeit it a thousand ways;
A constant bounty which no friend has made; An angel tongue, which no man can persuade A fool, with more of wit than half mankind, Too rash for thought, for action too refined;
A tyrant to the wife his heart approves: A rebel to the king he loves
He dies, sad outcast of each church and state, And, harder still! flagitious, yet not great,
Ask you why Wharton broke through every rule? ,Twas all for fear the knaves should call him fool.
(See Lewis Melville's Philip, Duke of Wharton, 1913, John Lane; also R. F. Gould's Masonic Celebwrities, and an article by R I. Clegg, American Freemason, 1914, page 282.)

*PHILIP IV

Surnamed Le Bel, or the Fair, who ascended the throne of France in 1285. He is principally distinguished in history on account of his persecution of the Knights Templar. With the aid of his willing instrument, Pope Clement V, he succeeded in accomplishing the overthrow of the Order. He died in 1314, execrated by his subjects, whose hearts he had alienated by the cruelty, avarice, and despotism of his administration.

*PHILIPPIAN ORDER

Finch gives this as the name of a secret Order instituted by King Philip „for the use only of his first nobility and principal officers, who thus formed a select and secret council in which he could implicitly confide." It has attracted the attention of no other Masonic writer, and was probably no more than the coinage of a charlatan's brain.

*PHILIPPINE ISLANDS

Brother Teodaro M. Kalaw, La Masoneria Filipina, mentions the claim that when the British captured Manila from Spain, 1762-4, a Lodge was established. In 1924 a speaker at the Masonic Temple, Manila, reported his researches at Seville, Spain, into letters from the Archbishop at Manila complaining that the British had at the above period held Masonic meetings in the Cathedral of Intramuros and that this profanation possibly unfitted the building for ecclesiastical uses.
There is therefore a probability of the Brethren among the European officers having constituted a Lodge.
Brigadier-General Matthew Horne, second Provincial Grand Master, Coromandel Coast, was also an early visitor to the Philippines (see Proceedings, Grand Lodge, Philippines, Brother E. A. Perkins, 1927, pages 63-72).
Documents show that in 1756 the Inquisition, Manila, tried two Irishmen, James O'Eennedy, merchant, and Edward Wigat, physician, OLs the charge that as Fre-

emasons they were violating a Spanish royal decree but being under the protection of England they escaped with a reprimand. January 19, 1812, the Regency prohibited Freemasonry and in 1829 a shipment of Masonic books being discovered on a ship bound to Manila the regulations were made more strict.
Lodge Primera Luz Filipina (First Philippine Light) was established in 1856 by two naval lieutenants, Jose Malcamps y Monge and Casto Mendez Nufiez, chartered by the Gran Oriente Lusitano (Grand Orient of Portugal) and worked at Cavite. One of these lieutenants became Admiral and Captain General of the Philippines, the other, Nufiez was offered the position of Squadron Commander of the Spanish Fleet.
This Lodge did not admit Filipinos and soon another Lodge, mainly Germans, was organized and a Secretary of the Lodge, Jacobo Zobel y Zangronis, was probably the first Filipino to be initiated in the islands. The British established a Lodge and then the Spaniards organized one also admitting natives. Measures were adopted in 1893 to suppress the Craft and the Katipunan, a seditious secret society borrowing the general forms of Freemasonry, was suppressed severely and Freemasons suffered accordingly, many tortured and slain. December 30, 1896, Dr. Jose Rizal, a prominent Freemason, was shot by a firing squad at Manila. January 11, 1897, eleven other Craftsmen were shot there, one freemason unable to stand because of the dislocation of his limbs by torture.
Other executions occurred in various parts of the islands. After May 1, 1898, the American fleet under Admiral Dewey entered Manila Bay, old Lodges reopened, and Emilio Aguinaldo gave official recognition to the Craft. A Field Lodge of a North Dakota Regiment began work, August 21, 1898, Lieutenant Colonel W. C. Treumann, Worshipful Master. On October 10, 1901, Manila Lodge No. 342, Eugene E. Stafford of New York, as Worshipful Master, was organized by the Grand Lodge of California and in two years Cavite Lodge No. 350, and later Corregidor Lodge No. 386. Then a Lodge Perla del Oriente (Pearl of the East) No. 1043 at Manila and a
Lodge at Cebu, were chartered by the Grand Lodge of Scotland. On December 19, 1912, the Grand Lodge was organized by the Californian Bodies and were later joined by others. In 1910 Mount Arayal Lodge of Perfection under the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, was established at Manila, a Lyceum with Judge Charles S. Lobingier as Preceptor being founded there in 1908, and in 1911, Manu Chapter, Confucius Council, and Guatama Consistory came into existence, and were followed by others (see Masonry in the Philippines, in New Age, by Leo Fischer, September, 1927, pages 543-8).

*PHILO

The name among the Illuminati by which Baron von Enigge was known (see Enigge).

*PHILOCOREITES, ORDER OF

An androgynous, both sexes, secret society established in the French army in Spain, in 1808. The members were called Knights and Ladxes Philocoreites, or Lovers of Pleasure. It was not Masonic in character. But Thory has thought it worth a long description in his History of the Foundation of the Grand Orient of France.

*PHILO JUDAEUS

A Jewish philosopher of the school of Alexandria, who was born about thirty years before Christ. Philo adopted to their full extent the mystical doctrines of his school, and taught that the Hebrew Scriptures contained, in a system of allegories, the real source of all religious and philosophical knowledge, the true meaning of which was to be excluded from the vulgar, to whom the literal signification alone was to be made known. Whoever, says he, has meditated on philosophy, has purified himself by virtue, and elevated himself by a
contemplative life to God and the intellectual world, receiving their inspiration, thus pierces the gross envelop of the letter, and is initiated into mysteries of which the literal instruction is but a faint image. A fact, a figure, a word, a rite or custom, veils the profoundest truths, to be interpreted only by him who has the true key of science. Such symbolic views were eagerly seized by the early inventors of the advanced, philosophical Degrees of Freemasonry, who have made frequent use of the esoteric philosophy of Philo in the construction of their Masonic system.

*PHILO-MUSICAE SOCIETY, ETC.

As stated in the paragraph on page 772 the Philo- Musicae Et Architecturae Apolloni Society was established by a small group of Freemasons who were lovers of music and architecture early in 1725. A copy of the Minutes was presented by John Henderson, of London, to the British Museum in 1859, and is now listed as Add. Its. No. 23202. Quatuor Coronati Lodge published a reprint of it in Quatuor Coronatorum Antigrapha; Vol. IX; 1900; edited by its Secretary, G. W. Speth, and with a critical Introduction by the erudite Bro. W. Harry Rylands. In the Records the Society (or Lodge) describes itself as having been formed Feb. 18, 1725, at the Queen's Head near Temple Barr. Lane's List of Lodges (Revised Edition) gives the Lodge as at Hollis- Street Oxford-Square, and in a foot-note the Grand Lodge's own list is quoted as having added to that entry: „Ditto, [i.e. Queen's Head] Temple Barr, Philo-Musicae et Architecturae Societas. Every other Thursday from St. John Baptist." It is difficult to know whether this was a society within the Lodge; or a separate society meeting in the same room; etc. The founders were members of the Queen's Head, but during the Society's two years of existence it itself, and acting as a Lodge, „made" eighteen Masons. This small Society with its two years of existence would have attracted very little attention from Masonic historians did not its Minutes appear to show that in 1725 it was conferring two Degrees in addition to the Entered Apprentice Degree. If the latter of these two was the Master Mason Degree the Philo-Musicae Minute
is one of the two oldest written records of a Third Degree. (Bro. Robert F. Gould discussed the Minute at length in a paper published in Ars Quatuor Coronstorum, in 1903, later included in his Collected Essatys and Papers Relating to Freemasonry; William Tait; 1913; Ch. XIII.)

*PHILO-MUSICAE ET ARCHITECTURAE SOCIETAS

An organization founded in London, February 18, 1725, and terminating March 23, 1727. A complete Minute- booL: of this society is in the possession of the British Museum, having been reprinted by the Quatu-

or Coronati Lodge due to the information contained therein as to the Degrees conferred by Freemasons during that period.
This was a musical society primarily, but no members were admitted who were not Freemasons, the society itself, as was the practice before the formation of the English Grand Lodge in 1717, frequently performing Masonic ceremonies, conferring Degrees, etc. Naturally after 1717 this custom was objected to by the Grand Lodge and in 1725 the Duke of Richmond, then Grand Master, protested against this irregularity. In spite of this, however, the society continued to meet until 1727.

*PHILOSOPHER, CHRISTIAN

The French title is Philosophe Chretien. The Fourth Degree of the Order of African Architects.

*PHILOSOPHER, GRAND AND SUBLIME HERMETIC

In French, Grand et Sublime Philosophe Hermetique. A Degree in the manuscript collection of Peuvret. Twelve other Degrees of Philosopher were contained in the same collection, namely, Grand Neapolitan Philosopher, Grand Practical Philosopher, Cabalistic Philosopher, Cabalistic Philosopher to the Number 5, Perfect Mason Philosopher, Perfect Master Philosopher, Petty Neapolitan Philosopher, Petty Practical Philosopher, Sublime Philosopher, Sublime Philosopher to the Number 9, and Sublime Practical Philosopher. They are probably all Cabalistic or Herrnetic Degrees.

*PHILOSOPHER OF HERMES

In French, Philosophe d'Herrnts. A Degree contained in the Archives of the Lodge of Saint Louis des Amis Reunis at Calais.

*PHILOSOPHER, SUBLIME

The French title is Sublime Philosophy and alludes to two grades.
The Fifty-third Degree of the Rite of Mizraim.
The Tenth Class of the Rite of the Philalethes.

*PHILOSOPHER, SUBLIME UNKNOWN

In French, Sublime Philosophe Inconnu. The Seventy ninth Degree of the Metropolitan Chapter of France.

*PHILOSOPHER, THE LITTLE

The title in French is Le petit Philosophy. A Degree in the collection of Pyron.

*PHILOSOPHER, UNKNOWN

In French the title is Philosophy Inconnu. The Ninth Class of the Rite of the Philalethes. It was so called in reference to Saint Martin, who had adopted that title as his pseudonym, or false name and was universally known by it among his disciples.

*PHILOSOPHER'S STONE

It was the doctrine of the Alchemists, that there was a certain mineral, the discovery of which was the object of their art, because, being mixed with the baser metals, it would transmute these into gold. This mineral, known only to the adepts, they called Lapis Philosophorum, or the philosopher's stone.
Hitchcock, who wrote a book in 1857 on Alchemy and the Alchemists, to maintain the proposition that Alchemy was a symbolic science, that its subject was Man, and its object the perfection of men, asserts that the philosopher's stone was a symbol of man. He quotes the old Hermetic philosopher, Isaac Holland, as saying that „though a man be poor, yet may he very well attain unto it-the work of perfection-and may be employed in making the philosopher's stone." Hitchcock (on page 76) in commenting on this, says: „That is, every man, no matter how humble his vocation, may do the best he can in his place-may ‚love mercy, do justly, and walk humbly with God'; and what more doth God require of any man?" If this interpretation be correct, then the philosopher's stone of the Alchemists, and the spiritual temple of the Freemasons are identical symbols (see Alchemy).

*PHILOSOPHIC DEGREES

All the Degrees of the ancient and Accepted Scottish Rite above the Eighteenth and below the Thirty-third are called Philosophic Degrees, because, abandoning the symbolism based on the Temple, they seek to develop a system of pure theosophy. Some writers have contended that the Seventeenth and Eighteenth Degrees should be classed with the Philosophic Degrees. But this is not correct, since both of those Degrees have preserved the idea of the Temple system. They ought rather to be called Apocalyptic Degrees, the Seventeenth Degree more especially, because they do not teach the ancient philosophies, but are connected in their symbolism with Saint John's spiritual temple of the New Jerusalem.

*PHILOSOPHIC SCOTTISH RITE

This Rite consists of twelve Degrees, as follows: 1, 2, 3. Knight of the Black Eagle or Rose Croix of Heredom, divided into three parts;
Knight of the Phenix;
Knight of the Sun;
Knight of the Rainbow;
True Mason;
Knight of the Argonaut;
Knight of the Golden Fleece;
Perfectly Initiated Grand Inspector;
Grand Scottish Inspector;
Sublime Master of the Luminous Ring.
The three Degrees of Ancient Craft Masonry form the necessary basis of this system, although they do not constitute a part of the Rite. In its formation it expressly renounced the power to constitute Symbolic Lodges, but reserved the faculty of affiliating regularly constituted Lodges into its high Degrees. Thory (Foundation of the Grand Orient, page 162) seems desirous of tracing the origin of the Rite to the Rosicrucians of the fourteenth century. But the reasons which he assigns for this belief are by no means satisfactory. The truth is, that the Rite was founded in 1775, in the celebrated Lodge of the Social Contract, in French, Contrat Social, and that its principal founder was M. Boileau, a physician of Paris, who had been a disciple of Pernetti, the originator of the Hermetic Rite at Avignon, whose Hermetic principles he introduced into the Philosophic Scottish Rite. Some notion may be formed of the nature of the system which was taught in this Rite, from the name of the Degree which is at its summit. The Luminous Ring is a Pythagorean Degree. In 1780, an Academy of the Sublime Masters of the Luminous Ring was established in France, in which the doctrine was taught that Freemasonry was originally founded by Pythagoras, and in which the most important portion of the lectures was engaged in an explanation of the peculiar dogmas of the Sage

of Samos.
The chief seat of the Rite had always been in the Lodge of Social Contract until 1792, when, in common with all
the other Masonic Bodies of France, it suspended its labors. It was resuscitated at the termination of the Revolution, and in 1805 the Lodge of the Social Contract, and that of Saint Alexander of Scotland, assumed the title of the Mother Lodge of the Philosophic Scottish Rite in France. This body was eminently literary in its character, and in 1811 and 1812 possessed a mass of valuable archives, among which were a number of old charters, manuscript rituals, and Masonic works of great interest, in all languages.

*PHILOSOPHUS

The Fourth Grade of the First Order of the Society of Rosicrucians, as practised in Europe and the United States.

*PHILOSOPHY SUBLIME

In French, Philosophie Sublime. The Forty-eighth Degree of the Rite of Mizraim.

*PHILOSOPHY OF FREEMASONRY

Lectures on the Philosophy of Freemasonry, by Roscoe Pound, former Dean of the Law School, Harvard University, presents the philosophy of Freemasonry in the form of a series of chapters on each of four typical Masonic thinkers: William Preston, Karl C. F. Krause, the Rev. George Oliver, and Albert Pike; and concludes with a chapter in which he develops a theory of his own in the terms of Pragmatism. His method is to reduce the problem to „three fundamental questions . . . What is the end (purpose or goal) of Masonry? How does Masonry seek to achieve its end? What are the fundamental principles by which Masonry is governed in achieving its task?" These four Masonic philosophies, he makes clear, are typical only and not exhaustive of the line of thinkers who belong to the succession of Masonic philosophers,
and the list could have included such names as Calcott, Albert G. .NIackey, Simon Greenleaf, H. J. Whymper, Charles Broekwell, William Hutchinson, H. P. Bromwell, Jethre Inwood. A. E. Waite, W. L. Wilmshurst, J. F. Newton, etc.
A work which discusses the contents of Masonic philosophy in non-technical form, entitled The Great Teachings of Masonry, by H. L. Haywood, suggests that to the schools of philosophy expounded by Pound should be added at least two others: the historical school, which holds „that the unfolding story of Masonry is a gradual revelation of the nature of Masonry „ and the school of Masonic mysticism according to which „ our Order is an instituted form of mysticism, in the ceremonies and symbols of which men may find, if they care to follow them, the roads that lead to a direct and firsthand experience of God."
One of the difficult questions to answer about Freemasonry is, Where is it? In what particular thing do you find it? It is very old, because as the Old Charges prove present day Lodges have descended in an unbroken line from Fourteenth Century Lodges and those Lodges in turn (their members were very conscious of Masonry's antiquity) had descended from the Twelfth Century. As it spread from one country to another Freemasonry diversified itself, so that the Freemasonry of Sweden differs from that of France which in turn differs from that of America, and so forth. At the end of the Eighteenth Century the Fraternity further diversified itself by expanding from within in the form of four new and independent branches: Capitular Masonry, Cryptic Masonry, Templarism, and the Scottish Rite.
These Rites, in turn, are divided into some forty Degrees, each Degree is divided into sections in each section are rites, symbols, charges, obligations, etc. Meanwhile, there are in the United States forty-nine Grand Lodges, each sovereign and sole within its jurisdiction; each of these has Constitutions and Statutes in the form of a printed Code, and governs itself according to a set of unwritten laws called Ancient Landmarks. In no time or place does this world-wide Fraternity publish or propound a written creed or set of doctrines; Freemasonry does not
define itself. The answer to the question, What is Freemasonry? can therefore be found only by grasping the whole of this great complex of men and activities, extending through centuries in time and over many countries in space; to have the ability thus to grasp and to understand it requires that a man shall possess such a mass of knowledge of history, laws, rites, symbols, Landmarks, literature as is possible to a few men only.
The endeavor to answer the question, What is Freemasonry? by the use of those means is Masonic Philosophy.

*PHYLACTERIES

The second fundamental principle of Judaism is the wearing of phylacteries; termed by some writers Tataphoth, or ornaments, and refer to the law and commandments, as „Bind them about thy neck; write them upon the table of thine head" (Proverbs ini, 3; vi, 21, and viii, 3). The phylacteries are worn on the forehead and arm, and are called in Hebrew Tephillin, from Palal, meaning to pray. These consist of two leathern boxes. One contains four compartments, in which are enclosed four portions of the law written on parchment and carefully folded. The box is made of leather pressed upon blocks of wood specially prepared, the leather being well soaked in water.
The following passages of the Law are sewn into it: Exodus xiii, 1-10, 11-16. Deuteronomy vi, 4-9; xi, 13-21. On this box is the letter if, pronounced shin, with three strokes for the right side, and the same letter with four strokes for the left side of the wearer. The second box has but one compartment, into which the same passages of Scripture are sewed with the sinews of animals, specially prepared for this object. The phylacteries are bound on the forehead and arm by long leathern straps.
The straps on the head must be tied in a knot shaped like the letter is, daleth. The straps on the arm must go round it seven times, and three times round the middle finger, with a small surplus over in the form of the letter as, yod. Thus we have the Shaddai, or Almighty. The phylacteries
are kept in special bags, with greatest reverence, and the Rabbis assert „that the single precept of the phylacteries is equal to all the commandments."

*PHYSICAL QUALIFICATIONS

The physical qualifications of a candidate for initiation into Freemasonry may be considered under the three heads of Sex, Age, and Bodily Conformation.
Sex. It is a landmark that the candidate shall be a man. This, of course, prohibits the initiation of a

woman.
Age. The candidate must, say the Old Regulations, be of „mature and discreet age." The Masonic instructions forbid the initiation of an „old man in his dotage, or a young man under age." The man who has lost his faculties by an accumulation of years, or not vet acquired them in their full extent by immaturity of age. is equally incapable of initiation (see Dotage and Mature Age).
Bodily Conformation. The Gothic Constitutions of 926, or what is said to be that document, prescribe that the candidate „;must be without blemish, and have the full and proper use of his limbs"; and the Charges of 1722 say „that he must have no maim or defect in his body that may render him incapable of learning the art, of serving his Master's Lord, and of being made a Brother" (see Constitutions, 1723, page 51). And although a fess jurists have been disposed to interpret this law with unauthorized laxity, the general spirit of the Institution, and of all its authorities, is to observe it rigidly (see the subject fully discussed in Doctor Mackey's revised Jurisprudence of Freemasonry)

*PICART'S CEREMONIES

Bernard Picart was a celebrated engraver of Amsterdam, and the author of a voluminous work, which was begun in 1723, and continued after his death, until 1737, by J. F. Bernard, entitled Ceremonies Religieuses de to us les peu pies du monde, Religious Cereinonies of All the People of the World. A second edition was published at
Paris, in 1741, by the Abb6s Banier and Le Mascrier, who entirely remodeled the work; and a third in 1783 by a set of free-thinkers, who disfigured, and still further altered the text to suit their own views. Editions, professing to be reprints of the original one, have been subsequently published in 1807-9 and in 1816. The book has been more recently deemed of some importance by the investigators of the Masonic history of the eighteenth century, because it contains an engraved list in two pages of the English Lodges which were in existence in 1735. The plate is, however, of no value as an original authority, since it is merely a copy of the Engraved List of Lodges, published by J. Pine in 1735.

*PICKAX

An instrument used to loosen the soil and prepare it for digging. It is one of the Working tools of a Royal Arch Mason, and symbolically teaches him to loosen from his heart the hold of evil habits.

*PIECE OF ARCHITECTURE

In French, the title is Morfeau d'Architecture. The French so call a discourse, poem, or other production on the subject of Freemasonry. The definition previously given in this work under the title Architecture, if confined to Lodge Minutes, would not be sufficiently inclusive.

*PIKE, ALBERT

Born at Boston, Massachusetts, December 29, 1809, and died April 2, 1891. After a sojourn in early life in Mexico, he returned to the United States and settled in Little Rock, Arkansas, as an editor and lawyer. Subsequent to the War of the Rebellion, in which he had cast his fortunes with the South, he located in Washington, District of Columbia, uniting with a former Senator, Robert Johnson, in the profession of the law, making his
home, however, in Alexandria. His library, in extent and selections, was a marvel, especially in all that pertains to the wonders in ancient literature. Brother Pike was the Sovereign Grand Commander of the Southern Supreme Council, Ancient and Accepted Scottish Rite, having been elected in 1859. He was Provincial Grand Master of the Grand Lodge of the Royal Order of Scotland in the United States, and an honorary member of almost every Supreme Council in the world. His standing as a Masonic author and historian, and withal as a poet, was most distinguished, and his untiring zeal was without a parallel.
The above account of Brother Pike by Doctor Mackey might easily be elaborated because he attained fame in so many varied fields of activity. From a Masonic point of view, however, perhaps his worth to the Craft is best shown by his writings and of these most prominent is Morals and Dogma of the Ancient and Accepted Scottish Rite, to which he devoted his abilities ungrudgingly. From this splendid world we take the following definition of Freemasonry: Freemasonry is the subjugation of the Human that is in Man, by the Divine: the conquest of the Appetites and Passions by the Moral Sense and the Reason; a continual effort, struggle and warfare of the Spiritual against the Material and Sensual. That victory- when it has been achieved and secured, and the conqueror may rest upon his shield and wear the well- earned laurels -is the true Holy Empire.
He was also an able writer of verse and perhaps the specimen of his poetry by which he is most frequently recalled to mind is the one entitled, Every Year.
Life is a count of losses, Every year;
For the weak are heavier crosses, Every year;
Lost Springs with sobs replying Unto Weary Autumns' sighing, While those we love are dying, Every year.
The days have less of gladness, Every year;
The nights more weight of sadness; Every year
Fair Springs no longer charm us, The winds and weather harm us, The threats of death alarm us, Every year.
There come new cares and sorrows, Every year;
Dark days and darker morrows, Every year;
The ghosts of dead loves haunt us, The ghosts of changed friends taunt us, And disappointments daunt us,
Every year.
To the Past go more dead faces, Every year;
As the Loved leave vacant places, Every year;
Everywhere the sad eyes meet us, In the evening's dusk they greet us, And to come to them entreat us, Every year.
„You are growing old," they tell us, „Every year;
„You are more alone," they tell us, „Every year;
„You can win no new affection, „You have only recollection, „Deeper sorrow and dejection, „Every year."
Too true!-Life's shores are shifting, Every year;
And we are seaward drifting, Every year;
Old places, changing, fret us, The living more forget us, There are fewer to regret us, Every year.
But the truer life draws nigher, Every year
And its Morning-star climbs higher, Every year;
Earth's hold on us grows slighter, And the heavy burden lighter, And the Dawn immortal brighter, Every year.
The Tribune of Fort Smith, Arkansas, has published a letter from Brother Albert Pike to a dying friend. This was addressed to Doctor Thurston, of Van

Buren, and was received by him the day before he died. This letter wag written when Brother Pike was seventy-six years old and is, therefore, all the more interesting as an assurance of his convictions in his later years.

Washington September 3, 1885.

My Dearest and Best and Truest Old Friend:

I have just received your loving message sent to me by Mr. Sandels. I had already two days ago learned from our old friend Cush, who had the information from James Stewart. that you were about to go away from US, In a little while I shall follow you; and it will be well for me if I can look forward to the departure, inevitable for all, with the same patience and equanimity with which you are waiting for it.

I do not believe that our intellect and individuality cease to be when the vitality of the body ends. I have a profound conviction, the only real revelation, which to me makes absolute certainty that there is a Supreme Deity, the Intelligence and Soul of the Universe, to Whom it is not folly to pray- that our convictions come from Him, and in them He does not lie to, nor deceive us; and that there is to be for my very self another a continued life, in which this life will not be as if it had never been, but I shall see and know again those whom I have loved and lost here. you have led an upright, harmless, and blameless life, always doing good, and not wrong and evil. you have enjoyed the harmless pleasures of life, and have never wearied of it nor thought it had not been a life worth living. Therefore you need not fear to meet whatever lies beyond the veil.

Either there is no God or there is a just and merciful God, who will deal gently and tenderly with the human creatures whom He has made so weak and so imperfect. There is nothing in the future for you to fear, as there is nothing in the past to be ashamed of. Since I have been compelled by the lengthening of the evening shadows to look forward to my own near approaching departure, I do not feel that I lose the friends who go before me. It is as if they had set sail across the Atlantic Sea to land in an
unknown country beyond, hither I soon shall follow to meet them again.

But, dear old friend, I shall feel very lonely after you are gone. We have been friends so long, without a moment's intermission, without even one little cloud or shadow of unkindness of suspicion coming between us that I shall miss you terribly. I shall never have the heart to visit Van Buren again. There are others whom I like there but none so dear to me as you-none there or anywhere else. As long as I live I shall remember with loving affection your ways and looks and words, our glad days passed together in the woods, your many acts of kindness, the old home and the shade of the mulberries, and our intimate communion and intercourse during more than forty-five years.

I hoped to be with you once more in the woods, but now I shall never be in camp in the woods again. The old friends are nearly all gone, you are going sooner than I to meet them. I shall live a little longer, with little left to live for, loving your memory, and loving the wife and daughter who have been so dear to you. Dear, dear old friend, good bye ! May our Father who is in heaven have you in His holy keeping and give you eternal rest.

Devotedly your friend, ALBERT PIKE.

We are indebted to the courtesy of Brother Thomas Pitt, Past Grand High Priest of Ohio, for the opportunity to transcribe a letter in his possession written by Albert Pike, to Brenton D. Babcock of Cleveland, on what is taught by the symbols and ceremonies of Freemasonry. It is as follows:

O of Washington, 25 January, 1887. Dear Brother Babcock:

Like you, I laid away the enclosed „Screed," and it has been only now got out from a mass of papers which I have had to look over. I have read it, but I don't think it would pay to investigate and criticize it. I think that no speculations are more barren than those in regard to the astronomical character of the symbols of Masonry, except those about the Numbers and their combinations
of the Kabalah. All that is said about Numbers in the lecture, if not mere jugglery, amounts to nothing. That the object of Masonry is „to preserve weights and measures," is an entirely new notion; and I fail to see how it preserves them. If the Symbols and Ceremonies of Masonry don't teach great Seditious truths, not in the ancient ages made known to the Profane, they are worth less. The astronomical explanations of them, however plausible, would only show that they taught no truths, moral or religious. As to the tricks played with Numbers they only show in what freaks of absurdity, if not insanity, the human intellect can indulge. As you may want to keep the Lecture as a curiosity, I return it to you, with thanks for your kindness in sending it to me.

Always fraternally yours, ALBERT PIKE

Brother Alva Adams of Colorado, addressing the Supreme Council, Southern Jurisdiction, the Ancient and Accepted Scottish Rite, at Washington, District of Columbia, October 26, 1919, said of General Albert Pike: Expediency was an unknown word in his vocabulary. He hated nothing as much as a lie. Toward the enemas of truth he was the uncompromising foe-towards all others he was tolerant, gentle and kind. He took the noblest conceptions from the sacred books of all creeds and faiths, stripped them of superstition and the trappings of idolatry and made them lessons for all men. He took the fear of the stake and hell-fire from the timid. The poetic soul of Pike enabled him to hear melodies our ears could not hear-to see visions hidden from ordinary mortals.

He was wise without arrogance-a Priest without bigotry or superstition-a man rather than a saint. So human that he could understand and sympathize with his brother. His books and papers and their income were dedicated forever to charity. Pike's life and studies indicate that he w as cultured in the Sew Testament. He was not a Cromwell, led by the heroics and slaughter of the Old Testament into the belief that the killing of unbelievers was a virtue. More than many liberators has Pike broken the chains of spiritual bondage and set free the mind and soul of men. Manhood not sainthood was
the ultimate of his teachings Others as great may come, but he was the uncrowded King of the Scottish Rite. The form the rituals and lectures now have, Pike gave them. Every poetic thought, every glowing sentence, every lofty sentiment speaks the name of Pike. As the Laws King Alfred wrote a thousand years ago are still a part of England's glory and liberty, so in another thousand years will the ideals, the poetry, the moral code and philosophy of Albert Pike be shaping the influence and destiny of Masonry. It is a patent of nobility to be a Brother to this god-like leader-this King among men-the greatest Freemason-this

Prince in the House of Solomon and Hiram.
Pike had the brute force of primitive man coupled with an unusual degree of culture, refinement and poetic genius. He could cut the rough ashlar from the quarry and he could form, finish and polish it with the skill of a Canova. In the capital of this great Nation he was its most striking personality As a youth in the wilderness he was the leader and champion of its noblest aspirations.
Wherever he went-in whatever field of activity he engaged-he was Captain „fit to stand by Caesar and give direction." In his last address Pike said, „ Freemasonry is the apotheosis of labor." True it is that could the Masonic principles of justice, equity and fairness guide the transactions between employer and employee there would be neither strikes nor look-outs in American industry. Employer would receive an honest profit and labor would be as contented as the toiler was under Hiram, of whom it is said that so fair and just was the treatment of the workmen that during the years of the Temple's building there alas neither discord, discontent nor dissatisfaction. Let the labor code of Hiram prevail today and peace and harmony would purple every horizon of human effort. Profiteering would fade into normality and there would be no place for that element to whom discontent is capital, trouble is profit, and turbulence fame and power.
A Colorado Masonic orator said that the three greatest literary works were the Bible, Shakespeare, and the writings of Albert Pike. While few are prepared to place Pike so near the fountain head of earthly inspiration and genius, it is certain that his fame will grow as knowledge
of his exalted sentiment and ability are spread. It is the hiding of God-given talent not to make known more widely his works, not only among Freemasons, but to all men. As we read the Rituals he adorned, and Morals and Dogma, we are often struck by the similarity in noble thought and phrase to some of the sublime passages in Scripture Had Pike lived and been known in the time of David he would have been credited with the unauthenticated Psalms.
In every field of activity he was at home, from the rifle of the frontiersman to the inspired pen of prophecy, he was Master. Integrity was a dominant trait in his character.
Toward misfortune and weakness he was tolerant Hypocrisy and falsehood he hated as Deity hated them His pen could be sharp as well as merciful. He wrote, „ A lie has as many legs as a centipede it is rarely overtaken by the truth, and will not die even when its brains are knocked out." Long before Sherman gave his definition of war General Pike had said, „In war hell legislates for humanity How Plutarch would have loved to have written his life. How Angelo would have gloried in sculpting this Olympian form, or Thorwaldsen in molding it in enduring bronze.
With a wealth of material untouched there is a limit to a paper like this. That limit has been reached. Our hero has gone beyond the sky „ but the afterglow of his life will remain in the hearts of his Brothers an abiding radiance of glory. In those far-away days when Odin and Thor ruled in the North it was the habit of the wild sea rovers to place their dead Chieftain on a throne built in his boat the rudder was tied to west-into the sunset, the sails spread and glade fast, and before an Eastern tempest the boat was launched and the dead Chieftain sailed alone as befitted a King. So twenty-eight years ago sailed our Grand Commander out upon God's sea of mystery and of hope but he still lives in our Order as its Priest and Prophet and King.
General Pike's personal Masonic record of Degrees received and offices held, as compiled by Brother W. L. Boyden, Librarian, Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite comprises over one hundred and thirty items. These are
listed in the Neu) Age Magazine, January, 1920 (volume xxviiu, pages 3G7).
A biographical sketch was prepared by Brother Horace Van Deventer in 1909, Knoxville, Tennessee; a survey of the available materials for a Life of General Pike by „Mysticus" is in the New Age Magazine, March, 1921 (volume xxix, paces 128-33); his daughter, Mrs. Lillian Pike Roome, has a brief biography of him in the preface to an edition of General Pike's poems, Little Rock, Arkansas, 1900; The Life Story of Albert Pike, Brother Fred W. Allsopp of Little Rock, Arkansas, 1900, has treasured much of this very human personality; Brother Charles S. Lobingier, New Age Magazine, July, 1927 (volume xxxv, page 397), gives choice selections from his literary productions with interesting biographical notes, and Albert Pike, a biography by Brother Fred W. Allsopp, published by the Parke Harper Company of Little Rock, Arkansas, 192S, is ably written and well illustrated.
Of General Pike's labors in literature we may say he was a poet of outstanding versatility and charm, an authority upon the foundations of the art and science of jurisprudence, and a commentator of high rank in the lore of the ancient east. A volume, Lyrics and Love Songs, edited by his daughter, Mrs. L. P. Roome, was published by Brother Fred W. Allsopp, Little Rock, Arkansas, 1899, and another, Hymns to the Gods and other Poems, from the same editor and publisher, appeared in that year, followed in each case by second editions of both works in 1916. His legal attainments are discussed in J. hi'.
Caldwell's „Influence of Bench and Bar," The South in the Building of the Nation (chapter xvu, volume 7). His oriental studies are edited by Brother Marshall W. Wood for publication by the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, a volume, Irano-Aryan Faith and Doctrine, as contained in the Zenda-Avesta, appearing in 1924.
To Freemasons Brother Pike appeals intimately because of his work upon the grades of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, of which for years he was the beloved Grand Commander. He left to the Supreme Council many manuscripts, one upon the Symbolism of the Blue Degrees of Freemasonry His
Morals and Dogma, Monitor of the Rite, 1871, is not dogmatic in the odious sense of that word, General Pike using it to mean doctrine or teaching, the book being one of methodical instruction in the philosophy of Freemasonry. Perhaps no quotation from the multitude available better illustrates the attitude of Brother Pike to the Masonic Institution than the following paragraph from an address by him (Life Story of Albert Pike, page 117):
Had mankind from the day of the Rood, steadily followed some of the lessons taught them by the industrious bees, had they associated themselves together in Lodges, and taught faithfully practiced Toleration, Charity and Friendship; had even those of the human race done so who have professed the Christian faith, to what imaginable degrees of happiness and prosperity

would they not have attained, to what extreme and now invisible heights of knowledge and wisdom would not the human intellect have soared!

*PIKE, ALBERT

The World of Washington Irvinq, by Van Wyok Brooks (E.
P. Dutton & Co.; New York; 1944), is a brilliant and distinguished book in which the panorama of American writers of the period of Irving and Cooper is brought alive again, and at the same time is described against the background of European literature. To Masons it has the added interest of being one of the first critical literary histories to recognize Albert Pike's place in American literature. For, contrary to the impression Masons have had, Pike's time, thought, and writing were not absorbed by the Fraternity. (See index of the book.)
Brooks mentions Pike among the few American writers who admired the Indians, though he does not give him sufficient credit for his knowledge of Indian affairs, seeing that Pike learned a number of Indian languages, acted as attorney for them in State and Federal Courts, and had them under his command in the Confederate army.
Brooks also describes Pike's famous journey to Taos and Santa Fe from Independence, Mo., and mentions his once-familiar poems on Taos and Noon and Santa Fe,
but fails to describe Pike's visit to Albuquerque (a city built over the ruins of seven Pueblo Indian cities) or his journey on foot across the Staked Plains-an incredibly reckless achievement and the first time ever attempted by a white man-nor does he mention Pike's book, now very rare, about his walking trip in New Mexico, a copy of which is preserved in the vaults of the Grand Lodge of New Mexico.
In 1840 Pike built a mansion in Little Rock, „the Athens of the Southwest," a city which still bears his imprint. By one of those happy coincidences which can only occur in real life this mansion became the home of another American poet when in 1889 John Gould Fletcher moved into it with „its lofty rooms, its wide halls and great folding doors, its six white columns, „ etc. Brooks said that Pike's poem Isadore „may have indeed have had its effect on Poe. „ Pike's book of poems entitled Bymns to the Gods was published in Blackwood's Magazine in Britain and the poems „ were greatly admired by Christopher
North" (who was probably a Mason; at least, he was once a Lodge visitor). A generally-overlooked Masonic treatise by Pike is a commentary on the Regius MS. which he wrote in the form of a letter to Robert Freke Gould on September 26, 1889, and which was afterwards published as a brochure. This essay proves beyond all peradventure of doubt that Pike studied very little or the history of Ancient Craft Masonry and did not keep abreast of its scholarship; there is at least one mistake in facts in almost every sentence. (See Bibliography of the Writings of Albert Pike: Prose, Poetry, MS., by W. L. Boyden; Washington, D. C.; 1921.)

*PIKE, ZEBULON MONTGOMERY

Famous American explorer and soldier, born January 5, 1779; died April 27, 1813. He was appointed in 1805 to conduct exploring expeditions into the country of the Arkansas and Red Rivers. On November 15, 1806, he discovered the famous peak located in what is now Colorado known as Pike's Peak. Brother Pike was a member of Lodge No. 3, Philadelphia, Pennsylvania (see
the New Age, November, 1924; also Territorial Masonry, Ray V. Denslow, 1925, pages 4, 13, 22).

*PILGRIM

A pilgrim, from the Italian pelegrino, and that from the Latin peregrinus, signifying a traveler, denotes one who visits holy places from a principle of devotion. Dante, Vita Nuova, meaning Young or New Life, distinguishes pilgrims from palmers thus: palmers were those who went beyond the sea to the East, and often brought back staves of palm-wood; while pilgrims went only to the shrine of Saint Jago, in Spain. But Sir Walter Scott says that the palmers were in the habit of passing from shrine to shrine, living on charity; but pilgrims made the journey to any shrine only once; and this is the more usually accepted distinction of the two classes. In the Middle Ages, Europe was filled with pilgrims repairing to Palestine to pay their veneration to the numerous spots consecrated in the annals of Holy Writ, more especially to the sepulcher of our Lord. Robertson (History, chapter v, i, page 19) says: It is natural to the human mind, to view those places which have been distinguished by being the residence of any illustrious personage, or the scene of any great transactions with some degree of delight and veneration. From this principle flowed the superstitious devotion with which Christians, from the earliest ages of the church, were accustomed to visit that country which the Almighty had selected as the inheritance of his favorite people, and in which the Son of God had accomplished the redemption of mankind. As this distant pilgrimage could not be performed without considerable expense, fatigue, and danger, it appeared the more meritorious, and came to be considered as an expiation for almost every crime. Hence, by a pilgrimage to the Holy Land or to the shrine of some blessed martyr, the thunders of the church, and the more quiet, but not less alarming. reproaches of conscience were often averted. And as this was an act of penance, sometimes voluntarily assumed, but oftener imposed by the command of a religious superior, the person performing it was called a Pilgrim Penitent. While
the Califs of the East, a race of monarchs equally tolerant and sagacious, retained the sovereignty of Palestine, the penitents were undisturbed in the performance of their pious pilgrimages. In fact, their visits to Jerusalem were rather encouraged by these sovereigns as 3 commerce which, in the language of the author already quoted, „brought into their dominions gold and silver, and carried nothing out of them but relies and consecrated trinkets."
But in the eleventh century, the Turks, whose bigoted devotion to their own creed was only equaled by their hatred of every other form of faith, but more especially of Christianity, having obtained possession of Syria, the pilgrim no longer found safety or protection in his pious journey. He who would then visit the sepulcher of his Lord must be prepared to encounter the hostile attacks of ferocious Saracens and the Pilgrim Penitent, laying aside his peaceful garb, his staff and russet cloak, was compelled to assume the sword and coat of mail and become a Pilgrim Warrior. Having at length, through all the perils of a distant journey, accomplished the great object of his pilgrimage, and partly begged his way amid poor or inhospitable re-

gions, where a crust of bread and a draft of water were often the only alms that he received, and partly fought it amid the gleaming scimitars of warlike Turks, the Pilgrim Penitent and Pilgrim Warrior was enabled to kneel at the Sepulcher of Christ, and offer up his devotions on that sacred spot consecrated in his pious mind by so many religious associations.

But the experience which he had so dearly bought was productive of a noble and a generous result. The Order of Knights Templar was established by some of those devoted heroes, who were determined to protect the pilgrims who followed them from the dangers and difficulties through which they themselves had passed, at times with such remote prospects of success. Any of the pilgrims having performed their vow of visiting the holy shrine, returned home, to live upon the capital of piety which their penitential pilgrimage had gained for them.

But others, imitating the example of the defenders of the sepulcher, doffed their pilgrim's garb and united themselves with the knights who were contending with their infidel foes, and thus the Pilgrim Penitent, having by force of necessity become a Pilgrim Warrior, ended his warlike pilgrimage by assuming the vows of a Knight Templar.

In this synopsis, the modern and Masonic Knight Templar will find a rational explanation of the ceremonies of that Degree.

*PILGRIM KNIGHTS OF THE PALM AND SHELL

See Palm and Shell, Oriental Order of the

*PILGRIM PENITENT

A term in the instructions of Masonic Templarism. It refers to the pilgrimage, made as a penance for sin, to the sepulcher of the Lord; for the church promised the remission of sins and various spiritual advantages as the reward of the pious and faithful pilgrim (see Pilgrim).

*PILGRIM'S SHELL

See Scallop Shell

*PILGRIM'S WEEDS

The costume of a pilgrim was thus called. It may be described as follows: In the first place, he wore a sclavina, or long Sown, made of the darkest colors and the coarsest materials, bound by a leathern girdle, as an emblem of his humility and an evidence of his poverty; a bourdon, or staff, in the form of a long walking stick, with two knobs at the top, supported his weary steps; the rosary and cross, suspended from his neck, denoted the religious character he had assumed; a scrip, or bag, held his scanty supply of provisions; a pair of sandals on his feet, and a coarse round hat turned before, in the front of which was fastened a scallop shell, completed the rude toilet of the pilgrim of the Middle Ages. Spenser's description, in the Fairic Queen (Book I, chapter vi, stanza 35), of a pilgrim's weeds, does not much differ from this:

A silly man in simple weeds forewarn
And soiled with dust of the long dried way; His sandals were vtith toilsome travel torne, And face all tann'd with scorching sunny ray; As he had traveled many a summers day, Through boiling sands of Araby and Inde; And in his hand a Jacob's staff to stay
His weary limbs upon; and eke behind
His scrip did hang, in which his needments he did bind.

*PILGRIM LODGE

A London Lodge, Der Pilger, No. 238, established August, 1799, retaining the customs of German Masonic Bodies. A special jewel is worn by members, a silver key and a gold trowel suspended from a light blue ribbon.

Until 1834 it was a Red Apron Lodge, resigning this privilege because few Germans then resided in London.

*PILGRIM TEMPLAR

The part of the pilgrim represented in the Ritual of the Masonic Knights Templar Degree is a symbolic reference to the career of the pilgrim of the Middle Ages in his journey to the sepulcher in the Holy Land (see Pilgrim).

*PILGRIM WARRIOR

A term in the instructions of Masonic Templarism. It refers to the pilgrimage of the knights to secure possession of the holy places. This w as considered a pious dutv. „Whoever goes to Jerusalem," says one of the Canons of the Council of Clermont, „for the liberation of the Church of God, in a spirit of devotion only, and not for the sake of glory or of gain, that journey shall be esteemed a substitute for every kind of penance." The difference between the Pilgrim Penitent and the Pilgrim Warrior was this: that the former bore only his staff, but the latter wielded his sword.

*PILIER

This is a French word. The title given to each of the conventual Bailiffs or heads of the eight languages of the Order of Malta, and by which they were designated in all official records. It signifies a pillar or support of an edifice, and was metaphorically applied to these dignitaries as if they were the supports of the Order.

*PILLAR

In the earliest times it was customary to perpetuate remarkable events, or exhibit gratitude for providential favors, by the erection of pillars, which by the idolatrous races were dedicated to their spurious gods. Thus Sanconiatho tells us that Hypsourianos and Ousous, who lived before the Flood, dedicated two pillars to the elements, fire and air. Among the Egyptians the pillars were, in general, in the form of obelisks from fifty to one hundred feet high, and exceedingly slender in proportion. Upon their four sides hieroglyphics were often engraved. According to Herodotus, they were first raised in honor of the sun, and their pointed form was intended to represent his rays. Many of these monuments still remain.

In the antediluvian or before the Flood, ages, the posterity of Seth erected pillars; „for," says the Jewish historian, „that their inventions might not be lost before they were sufficiently known, upon Adam's prediction, that the world was to be destroyed at one time by the force of fire, and at another time by the violence of water, they made two pillars, the one of brick, the other of stone; they inscribed their discoveries on them both, that in case the pillar of

brick should be destroyed by the flood, the pillar of stone might remain, and exhibit those discoveries to mankind, and would also inform them that there was another pillar of brick erected by them." Jacob erected such a pillar at Bethel, to commemorate his remarkable vision of the ladder, and aftervard another one at Galeed as a memorial of his alliance with Laban. Joshua erected one at Gilgal to perpetuate the remembrance of his miraculous crossing of the Jordan. Samuel set up a pillar between Mizpeh and Shen, on account of a defeat of the Philistines, and Absalom erected another in honor of himself. The reader will readily see the comparison between these memorials mentioned in the Bible and the modern erection of tablets, grave stones, etc., to the honor of the dead as well as to a notable deed or event. Compare also the use of an altar.

The doctrine of gravitation was unknown to the people of the primitive ages, and they were unable to refer the support of the earth in its place to this principle. Hence they looked to some other cause, and none appeared to their simple and unphilosophic minds more plausible than that it was sustained by pillars. The Old Testament abounds with reference to this idea. Hannah, in her song of thanksgiving, exclaims: „The pillars of the earth are the Lord's, and he hath set the world upon them" (First Samuel ii, 8). The Psalmist signifies the same doctrine in the following text: „The earth and all the inhabitants thereof are dissolved; I bear up the pillars of it" (Psalm lxxv, 3). Job (xxvi, 7) says: „He shaketh the earth out of her places, and the pillars thereof tremble."

All the old religions taught the same doctrine; and hence pillars being regarded as the supporters of the earth, they were adopted as the symbol of strength and firmness. To this, Dudley (Naology, page 123) attributes the origin of pillar worship, which prevailed so extensively among the idolatrous nations of antiquity. „The reverence," says he, „shown to columns, as symbols of the power of the Deity, was readily converted into worship paid to them as idols of the real presence." But here he seems to have fallen into a mistake. le double pillars or columns, acting as an architectural support, were, it is true, symbols derived from a natural cause of strength and permanent firmness. But there was another more prevailing symbology. The monolith, or circular pillar, standing alone, was, to the ancient mind, a representation of the Phallus, the symbol of the creative and generative energy of Deity, and it is in these Phallic Pillars that we are to find the true origin of pillar worship, which was only one form of Phallic Worship, the most predominant of all the cults to which the ancients were addicted.

*PILLARS OF CLOUD AND FIRE

The pillar of cloud that went before the Israelites by day, and the pillar of fire that preceded them by night, in their journey through the wilderness, are supposed to be alluded to by the pillars of Jachin and Boaz at the Porch of Solomon's Temple. We find this symbolism at a very early period in the eighteenth century having been incorporated into the lecture of the second Degree, where it still remains. „The pillar the right hand," says Calcott (Candid Disquisitons, page 66), „represented the pillar of the cloud, and that on the left the pillar of fire." If this symbolism be correct, the pillars of the porch, like those of the wilderness, would refer to the superintending and protecting power of Deity.

*PILLARS OF ENOCH

Two pillars which were erected by Henoch, for the preservation of the antediluvian, or before the Flood, inventions, and which are repeatedly referred to in the Legend of the Craft, contained in the Old Constitutions, and in the advanced Degrees of modern times (see Enoch).

*PILLARS OF THE PORCH

The pillars most remarkable in Scripture history were the two erected by Solomon at the porch of the Temple, and which Josephus (Antiquities of the Jews, Book I, chapter ii) thus describes: „Moreover, this Hiram made two hollow pillars, whose outsides were of brass, and the thickness of the brass was four fingers' breadth, and the height of the pillars was eighteen cubits, or twenty-seven feet, and the circumference, twelve cubits, or eighteen feet; but there was cast with each of their chapiters lily-work, that stood upon the pillar, and it was elevated five cubits, seven and a half feet, round about which there was net- work interwoven with small palms made of brass, and covered the lily-work. To this also were hung two hundred pomegranates, in two rows. The one of these pillars he set at the entrance of the porch on the right hand, or South, and called it Jachin, and the other at the left hand, or North, and called it Boaz."

It has been supposed that Solomon, in erecting these pillars, had reference to the pillar of cloud and the pillar of fire which went before the Israelites in the wilderness, and that the right hand or South pillar represented the pillar of cloud, and the left hand or North pillar represented that of fire. Solomon did not simply erect them as ornaments to the Temple, but as memorials of God's repeated promises of support to his people of Israel. For the pillar Jachin, derived from the words Jah, meaning Jehovah, and achin, to establish, signifies that God will establish His house of Israel; while the pillar Boas, compounded of b, meaning in and oaz, strength, signifies that in strength skull it be established.

And thus were the Jews in passing through the porch to the Temple, daily reminded of the abundant promises of God, and inspired with confidence in his protection and gratitude for his many acts of kindness to his chosen people.

There is no part of the architecture of the ancient Temple which is so difficult to be understood in its details as the Seriptural account of these memorable pillars.

Freemasons, in general, intimately as their symbolical signification is connected with some of the most beautiful portions of their ritual, appear to have but a confused notion of their construction and of the true disposition of the various parts of which they are composed. Ferguson says (Smith's Dictionary of Ihe Bible) that there are no features connected with the Temple which have given rise to so much controversy, or been so difficult to explain, as the form of these two pillars. Their situation, according to Lightfoot, was within the porch, at its very entrance, and on each side of the gate. They were therefore seen, one on the right and the other on the left, AS soon as the visitor stepped within the porch. And this, it will be remembered, in confirmation, is the very spot in which Ezekiel (xi, 49), places the pillars that he saw in his vision of the

Temple. „The length of the porch was twenty cubits, and the breadth eleven cubits; and he brought me by the steps whereby they went up to it, and there were pillars by the posts, one on this side, and another on that side." The assertion made by some writers, that they were not columns intended to support the roof, but simply obelisks for ornament, is not sustained by sufficient authority; and as Ferguson very justly says, not only would the high roof look painfully weak, but it would have been impossible to construct it, with the imperfect science of those days, without some such support. These pillars, we are told, were of brass, as well as the chapiters that surmounted them, and were east hollow. The thickness of the brass of each pillar was „four fingers, or a hand's breadth," which is equal to three inches. According to the amounts in First Kings (viiu, 15), and in Jeremiah (liu, 21), the circumference of each pillar was twelve cubits. Now, according to the Jewish computation, the cubit used in the measurement of the Temple buildings was six hands' breadth, or eighteen inches. recording to the tables of Bishop Cumberland, the cubit was rather more, he making it about twenty-two inches; but Brother Mackey adheres to the measure laid down by the Jewish writers as probably more correct, and certainly more simple for calculation. The circumference of each pillar, reduced by this scale to English measure, would be eighteen feet, and its diameter about six.

The reader of the Scriptural accounts of these pillars will be not a little puzzled with the apparent discrepancies that are found in the estimates of their height as given in the Books of Kings and Chronicles. In the former book, it is said that their height was eighteen cubits, and in the latter it was thirty-five, which latter height Whiston observes would be contrary to all the rules of architecture. But the discrepancy is easily reconciled by supposing-which, indeed, must have been the case that

in the Book of Kings the pillars are spoken of separately, and that in Chronicles their aggregate height is calculated; and the reason why, in this latter book, their united height is placed at thirty-five cubits instead of thirty-six, which would be the double of eighteen, is because they are there measured as they appeared with the chapters upon them. Now half a cubit of each pillar was concealed in what Lightfoot calls „the whole of the chapiter," that is, half a cubit's depth of the lower edge of the chapiter covered the top of the pillar, making each pillar, apparently, only seventeen and a half cubits high, or the two thirty-five cubits as laid down in the Book of Chronicles.

This is a much better method of reconciling the discrepancy than that adopted by Calcott, who supposes that the pedestals of the pillars were seventeen cubits high-a violation of every rule of architectural proportion with which we would be reluctant to charge the memory of so „cunning a workman" as Hiram the Builder. The account in Jeremiah agrees with that in the Book of Rings. The height, therefore, of each of these pillars was, in English measure, twenty-seven feet. The chapiter or pommel was five cubits, or seven and a half feet more; but as half a cubit, or nine inches, was common to both pillar and chapiter, the whole height from the ground to the top of the chapiter was twenty-two cubits and a half, or thirty-three feet and nine inches.

Ferguson has come to a different conclusion. He save in the article Temple, in Smith's Dictionary of the Bible, that „according to First Kings (vii, 15), the pillars were eighteen cubits high and twelve in circumference, with capitals five cubits in height. Above this was (see verse

19) another member, called also chapiter of lily-work, four cubits in height, but which, from the second mention of it in verse 22, seems more probably to have been an entablature, which is necessary to complete the order. As these members make out twenty-seven cubits, leaving three cubits, or four and a half feet, for the slope of the roof, the whole design seems reasonable and proper." He calculates, of course, on the authority of the Book of Kings, that the height of the roof of the porch was thirty cubits, and assumes that these pillars were columns by

which it was supported, and connected with it by an entablature.

Each of these pillars was surmounted by a chapiter, which was five cubits, or seven and a half feet in height. The shape and construction of this chapiter require some consideration. The Hebrew word which is used in this place is koteret. Its root is to be found in the word keter, which signified a crown, and is so used in Esther (vi, 8), to designate the Royal diadem of the King of Persia. The Chaldaic version expressly calls the chapiter a crown; but Rabbi Solomon, in his Commentary, uses the word ponel, signifying a globe or spherical body, and Rabbi Gershom describes it as „like two crowns joined together." Lightfoot says, „it was a huge, great oval, five cubits high, and did not only sit upon the head of the pillars, but also flowered or spread them, being larger about, a great deal, than the pillars themselves." The Jewish commentators say that the two lower cubits of its surface were entirely plain, but that the three upper were richly ornamented. In the First Book of Kings (vii, 17-20, 2), the ornaments of the chapiters are thus described:

And nets of checker-work and wreaths of chain-work for the chapiters which were upon the tops of the pillars seven for the one chapiter, and seven for the other chapiter And he made the pillars, and two rows round about upon the one net-work, to cover the chapiters that were upon the top, with pomegranates; and so did he for the other chapiter. And the chapiters that were upon the top of the pillars were of lily-work in the porch, four cubits.

And the chapiters upon the two pillars had pomegranates also above, over against the belly, which was by the net- work; and the pomegranates were two hundred in rows, round about upon the other chapiter.

And upon the top of the pillars was lily-work- so was the work of the pillars finished. Let us endeavor to render this description, which does appear somewhat confused and unintelligible, plainer and more comprehensible.

The „nets of checker-work" is the first ornament mentioned. The words thus translated are in the original which Lightfoot prefers rendering thickets of branch work; and he thinks that the true meaning of the passage is that „the chapiters were curiously wrought with branch work, seven goodly branches standing up from the belly of the oval, and their boughs and leaves curiously and lovely intermingled and interwoven one with another." He derives his reason for this version from the fact that the same word, is translated thicket in the passage in Genesis (xxii, 13), where the ram is described as being „caught in a thicket by his horns"; and in various other passages the word is to be similarly translated.

But, on the other hand, we find it used in the Book

of Job (xvu, 8), where it evidently signifies a net made of meshes: „For he is cast into a net by his own feet and he walketh upon a snare." In Second Kings (i, 2), the same word is used, where our translators have rendered it a lattice; „Ahaziah fell down through a lattice in his upper chamber." Brother Mackey was, therefore, not inclined to adopt the emendation of Lightfoot, but rather coincide with the received version, as well as the Masonic tradition, that this ornament was a simple network or fabric consisting of reticulated lines-in other words, a lattice-work.

The „wreaths of chain-work" that are next spoken of are less difficult to be understood. The word here translated Wreath is and is to be found in Deuteronomy (xxu, 12), where it distinctly mean syringes: „Thou shalt make thee fringes upon the four quarters of thy vesture." Fringes it should also be translated here. „The fringes of chain- work," Doctor Mackey thought, were therefore attached to, and hung down from, the network spoken of above, and were probably in this case, as when used upon the garments of the Jewish High Priests, intended as a „memorial of the law."

The „lily-work" is the last ornament that demands our attention. And here the description of Lightfoot is so clear and evidently correct, that Doctor Mackey did not hesitate to quote it at length. „At the head of the pillar, even at the setting on of the chaptiter, there was a curious and a large border or circle of lily--work, which stood out four cubits under the chapiter, and then turned down, every lily or lona tongue of brass, with a neat
bending. and so seemed as a flowered crown to the head of the pillar, and as a curious garland whereon the chapiter had its seat."

There is a very common error among Freemasons, which has been fostered by the plates in our Monitors, hat there were on the pillars chapiters, and that these chapiters were again surmounted by globes. The truth, however, is that the chapiters themselves rere „the pommels or globes," to which our lecture, in the Fellow Crafty Degree, alludes. This is evident from what has already been said in the first art of the preceding description. The lily here spoken of is not at all related, as might be supposed, to the common lily-that one spoken of in the New Testament- It was a species of the lotus, the Symnhaea lotos, or lotus of the Nile. This was among the Egyptians a sacred plant, found everywhere on their monuments, and used in their architectural decorations.

It is evident, from their descriptioninings, that the pillars of the porch of King Solomon's Temple were copied from the pillars of the Egyptian Temples. The maps of the earth and the charts of the celestial constellations which are sometimes said to have been engraved upon these globes, must be referred to the pillars, where, according to Doctor Oliver, a Masonic tradition places them-an ancient custom, instances of which we find in profane history. this is, however, by no means of any importance, as the symbolic allusion is perfectly well preserved n the shapes of the chapiters, without the necessity of any such geographical or astronomical engraving upon them. For being globular, or nearly so, they may be justly said to have represented the celestial and terrestrial spheres.

The true description, then, of these memorable pillars, is simply this: Immediately within the porch of the Temple, and on each side of the door, were placed two hollow brazen pillars. The height of each was twenty-seven feet, the diameter about six feet, and the thickness of the brass three inches. Above the pillar, and covering its upper part to the depth of nine inches, was an oval body or chapiter seven feet and a half in height. Springing out from the pillar, at the junction of the chapiter with it, was a row of lotus petals, which, first spreading around the chapiter, afterward gently curved downward toward the
pillar, something like the Acanthus leaves on the capital of a Corinthian column.

About two-fifths of the distance from the bottom of the chapiter, or just below its most bulging part, a tissue of network was carved, which extended over its whole upper surface. To the bottom of this network was suspended a series of fringes, and on these again were carved two rows of pomegranates, one hundred being in each row. This description, it seemed to Doctor Mackey, is the only one that can be reconciled with the various passages in the Books of Kings, Chronicles, and Josephus, which relate to these pillars, and the only one that can give the Masonic student a correct conception of the architecture of these important symbols.

And now as to the Masonic symbolism of these two pillars. As symbols they have been very universally diffused and are to be found in all rites. Nor are they of a very recent date, for they are depicted on the earliest tracing-boards, and are alluded to in the catechisms before the middle of the eighteenth century. Nor is this surprising; for as the symbolism of Freemasonry is founded on the Temple of Solomon, it was to be expected that these important parts of the Temple would be naturally included in the system. But at first the pillars appear to have been introduced into the lectures rather as parts of a historical detail than as significant symbols
-an idea which seems gradually to have grown up. The catechism of 1731 describes their name, their size, and their material, but says nothing of their symbolic import. Yet this had been alluded to in the Scriptural account of them, which says that the names be stowed upon them were significant. What was the original or Scriptural symbolism of the pillars has been very well explained by Dudley, in his Naology. He says (page 121):

The pillars represented the sustaining power of the great God. The flower of the lotus of water-lily rises from a root growing at the bottom of the water, and maintains its position on the surface by its columnar stalk, which becomes more or less straight as occasion requires; it is therefore aptly symbolical of the power of the Almighty constantly employed to secure the safety of all the world. The chapiter is the body or mass of the earth; the
pomegranates, fruits remarkable for the number of their seeds, are symbols of fertility; the wreaths drawn variously over the surface of the chapiter or globe indicate the courses of the heavenly bodies in the heavens around the earth, and the variety of the seasons. The pillars were properly placed in the porch or portico of the Temple, for they suggested just ideas of the power of the Almighty, of the entire dependence of man upon him, the Creator; and doing this, they exhorted all to fear, to love, and obey Him.

It was, however, Hutchinson who first introduced the symbolic idea of the pillars into the Masonic system. He says:

The pillars erected at the porch of the Temple were not only ornamental. but also carried with them an emblematical import in their names: Boaz being, in its

literal translation. in thee is strength; and Jachin, it shad be established, which, by a very natural transposition, may be put thus: O Lord, Thou art mighty, and Thy power is established from everlasting to everlasting.

Preston subsequently introduced the symbolism, considerably enlarged, into his system of lectures. He adopted the reference to the pillars of fire and cloud, which is still retained. The Masonic symbolism of the two pillars may be considered, without going into minute details, as being twofold. First, in reference to the names of the pillars, they are symbols of the strength and stability of the Institution; and then in reference to the ancient pillars of fire and cloud, they are symbolic of our dependence on the superintending guidance of the Great Architect of the Universe, by which around that strength and stability are secured.

The foregoing article by Doctor Mackey may well be supplemented here by such later information as is, for example, contained in Hasting's Dictionary of the Bible. From this later authority we find that the hollow pillars had a thickness of metal equal to three inches of our measure. Their height on the basis of the larger cubit of twenty and one-half inches was about thirty-one feet, while their diameter works out at about six and one-half feet. The capitals appear from First Kings (vii, 41), to

have been globes or of some such shape, each about eight and one-half feet in height, giving a total height for the complete pillars of, roughly, forty feet. They may be regarded as structurally independent of the Temple Porch and stood free in front of it, Jachin on the south and Boaz on the north, one on either side of the steps leading up to the entrance of the Porch (see Ezekiel xl, 49).

Such free-standing pillars were a feature of the Phenician and other Temples of Western Asia. The names Jachin and Boaz are not now translated with the same assurance as formerly. Various meanings have been assigned and one of the more suggestive explanations is that they refer to Baal and Jachun, the latter being a Phenician verbal form of the same signification-He wig be-as the Hebrew Jahweh, both words having been used as synonyms for Deity.

The fact that the pillars were the work of the Tyrian artist makes it probable that their presence is to be explained with the analogy in mind of similar pillars of Phenician Temples. These, though they were viewed in primitive times as the dwelling-place of the Deity, had, as civilization and religion advanced, come to be regarded as merely symbols of His sacred presence. To a Phenician Temple architect such as Hiram Abiff, Jachin and Boaz would appear as natural additions to such a religious structure and are, therefore, as Kennedy suggests, perhaps best explained as conventional symbols of God for whose worship the Temple of Solomon was designed and built.

*PILLARS, TWO GREAT

The oldest existing Tracing Boards of early Eighteenth Century Lodges contain the two Pillars. One gathers from the Minutes that during the days when Lodges had their dining table in the center of the Lodge room and sat around it while a Candidate was being initiated, the Tracing Board, painted on cloth, was laid on the floor, or hung on the wall, and „lectures" were used to explain it.

The set of symbols in the still-existing Tracing Boards correspond 80 closely to those mentioned in the Legend of the Craft in the Old Charges that it is reasonable to believe that the key to the interpretation of the symbols given to the Candidate is found in the latter. If that be true, the two pillars in the Tracing Boards in the oldest of the Lodges must have referred to the two pillars described in the Cooke MS., one of marble and one of „lacerns," or tile.

When the Allegory of Solomon's Temple was introduced into the Second Degree, perhaps about 1740 or 1750 in its present form, the two Great Pillars belonging to it came into a prominent place. This meant that the older Lodges then had two sets of Pillars. Whether the former was dropped out, or the two became coalesced, it is impossible to know.

In some of the Tracing Boards and in engravings used on certificates, etc., three pillars often were used, but these probably represented columns; and in some instances these were either Wisdom, Strength, and Beauty, or else, to judge by the figures sometimes shown on top of them, the three Theological Virtues of Faith, Hope, and Charity. With the columns representing the Five Orders, Lodge symbolism contained no fewer than ten, and it may even have been thirteen, pillars and columns together.

Two problems about the Temple pillars are not yet solved: first, whether they stood out on the platform beyond the Temple, or stood in the facade of it, and as structural members of the building; second, what their height was. The narrative in the Book of Kings does not give an answer to either question. On the basis of the general custom in Egypt and in the Near East it is most likely that the Two Pillars stood apart from the building; and it is possible that the Chapters on their tops were really large metal baskets which could be filled with burning pine or cedar knots for illumination at night, and also possibly as a reminiscence of the pillar of cloud by day and of fire by night.

There were four cubits, or units of measurement, in use. Generally, a cubit was the distance from the elbow to the end of the fingers, but the others differed; in one instance, one of the cubits in use is almost twice the

length of another. The Book of Kings does not say which cubit was employed, but if the Pillars were in the facade of the building and formed two sides of the entrance they were probably about seventeen feet high; if, as is more likely, they stood apart they were probably thirty-four feet high. As far as known records go the early Speculative Masons saw so little of importance in the question of height that apparently they never decided it one way or another; in any event, the exact height means nothing to the symbolism.

In both the oldest Minutes and the oldest engravings the two Globes appear to have been unconnected with the Pillars. They were put sometimes in one place in the room and sometimes in another. Remarks incorporated here and there in the Minutes suggest that the Brethren used them to represent „the universality of Masonry," not in the sense that Masonry took in everything but in the sense that Lodges are constituted in every country. One globe was the sky, the other the land; together they made up the world. The two Great Pillars in the Old Charges represented the Liberal Arts and Sciences; in the Allegory of Solomon's Temple they were guardians and gates to the Presence of Jehovah; both of these interpretations became loosely fused in the Second Degree.

By a similar development of symbolic interpretation the Terrestrial Globe came also to mean the earth, the earthy; the Celestial, to mean the heavenly, the spiritual. When the Globes and the Pillars were combined both sets of symbolism were synthesized, so that as used in modern Speculative Rituals they are very rich in significance, not the least of which was the complete fusing of education (Seven Liberal Arts and Sciences) with religion (Temple worship), an idea in absolute contrast to the Medieval idea, when church and school were often at war with each other, and faith and knowledge were considered to be opposites, or foes.

*PINCEAU

French, meaning a penury; but in the technical language of French Freemasonry it is a pen. Hence, in the Minutes of French Lodges, tenir We pinceau, to take hold of the pencil means to act as Secretary.

*PINCENEY, WILLIAM

Born March 17, 1764, at Annapolis, Maryland. Member of State Convention to ratify Federal Constitution, 1788-92; House of Delegates, 1795, State Executive Council, 1792-5; United States Commissioner at London, 1806, and remained as resident Minister, 1807-11; United States Attorney General, 18114; Congressman, 1816; Minister to Russia, 181S8, then to Naples; United States Senator, 1820, until his death, February 25, 1822. Commanded battalion of riflemen in war of 1812 and severely wounded in battle of Bladensburg. Presumed to have been made a Freemason in Lodge No. 15 or Lodge No. 16, Baltimore, rosters of both missing for 1781 to 1792. He was one of the petitioners and the first Senior Warden of Amanda Lodge No. 12, in 1793, at Annapolis (see Freemasonry in Itiarylund, E. T. Schultz, 1884, pages 184 and 403; New Age, March, 1925).

*PINE-CONE

The tops or points of the rods of deacons are often surmounted by a pine-cone or pineapple. This is in imitation of the Thyrsus, or sacred staff of Bacchus, which was a lance or rod enveloped in leaves of ivy, and having on the top a cone or apple of the pine: To it surprising virtues were attributed, and it was introduced into the Dionysiac Mysteries as a sacred symbol.

*PINNACLES

The generally ornamented terminations much used in Gothic architecture. They are prominently referred to in the Eleventh Degree of the Ancient and Accepted Scottish Rite, where the pinnacles over the three gates support the warning to all evil-doers, and give evidence of the certainty of punishment following crime.

*PIRLET

The name of a tailor of Paris, who, in 1762, organized a Body called Council of Knights of the East, in opposition to the Council of Emperors of the East and West.

*PITAKA

Divisions of the Pali Scriptures are so named, meaning in each case basket or collection The Bible of Buddhism, containing 116 volumes, is divided into three classes, collectively known as the Tripitaka or Pitakattayan, that is, the Triple Basket the Soutras, or Discourses of Buddha; the Vinaga or Discipline; and the Abhadhama, or Metaphysics. The Canon was fixed about 240 B.C-and commands a following of a large part of the human race. Masonically considered, this indeed must be a great Light or Trestle-Board, if it is the guide of the conduct and practice of so vast a number of our Brethren, for are not all men our Brethren?

*PITDAH

The Hebrew word One of the twelve stones in the breastplate of the high priest, of a yellow color. The Sanskrit for yellow is pita.

*PITRIS

Among the Hindus, Pitris were spirits; and so mentioned in the Agrouchada Parikchai, the philosophical compendium of the Hindu spiritists, a scientific work giving an account of the creation and the Mercaba, and finally the Zohur; the three principal parts of which treat
of the attributes of God, of the world, and of the human soul. A fourth part sets forth the relevancy of souls to each other, and the evocation of Pitris. The adepts of the occult sciences were said by the votaries of the Pitris of India to have „entered the garden of delights" (see Parikchai, Agrouchada; also, Indische Mysterien).

*PIUS VII

On August 13, 1814, Pope Pius VII issued an Edict forbidding the meetings of all secret societies, and especially the Freemasons and Carbonari, under heavy corporal penalties, to which were to be added, according to the malignity of the cases, partial or entire confiscation of goods, or a pecuniary fine. The Edict also renewed the Bull of Clement XII, by which the punishment of death was incurred by those who obstinately persisted in attending the meetings of Freemasons (see Persecutions).

*PLACE

In strict Masonic ritualism the positions occupied by the Master and Wardens are called stations; those of the other officers, places. This distinction is not observed in the higher Degrees (see Stations).

*PLANCHE TRACEE

The name by which the Minutes are designated in French Lodges. Literally, planche is a board, and traced means delineated. The planche traces is therefore the board on which the plans of the Lodge have been delineated.

*PLANS AND DESIGNS

The plans and designs on the Trestle-Board of the Master, by which the building is erected, are, in Speculative Freemasonry, symbolically referred to the moral plans and designs of life by which we are to construct our spiritual temple, and in the direction of which we are to be instructed by some recognized Divine authority (see Trestle Board).

*PLATONIC ACADEMY

See Academy, Platonic

*PLAYS, LONDON CLUBS AND

In 1220 King Henry III issued a charter to „The Society of Parish Clerks," often called „London Clubs." The particular clerks (clerics) referred to were those

trained men in each parish upon whom a priest depended for music; and a set of notes was drawn in their crest when their charter was written. In very old times priests and monks themselves acted out „holy plays" under such titles as „Noah's Flood," „Story of Samson," etc., and it may be that it was out of this tradition that the „London Clubs" developed from a society of singers into one for writing, costuming, and acting plays for the City Companies. Herbert, one of the historians of the Companies, describes them as „being the first t actors of the middle ages."
That these clerks (Stow refers to them as „The Clerks Company") acted plays at the feasts of the London City Companies is proved by the Company books in which amounts of money paid by them for plays are frequently entered. Their subjects were nearly all taken from the Bible; and it would appear that the clerks could prepare a play for any given Company which would be appropriate to its work, especially since almost every Company had a set of legendary stories of its own origins indirectly based on Scripture stories; the Company of Carpenters, for examples based theirs on the stories of Jesus in the carpenter shop; the Shipwrights, on the story of the Ark; the Ironmongers, on the story of Tubal Cain; the Masons, on the story of Solomon and the Temple; etc. Arundell, in his Reminiscences of the City of Lone don and its Livery Companies (page 226), gives a specimen list as: „The Fall of Lucifer,1' „The Shepherds feeding their flocks by night," „The Killing of the Innocents," etc.
Toulmin Smith, who was the first scholar to make researches in the Mystery and Miracle Plays, especially of Chester where they were performed in public by the gilds and very elaborately, was nowhere able to find any play with any similarity to the ceremony of HA.-., nor has any other specialist since found any evidence; but it could easily be that The Clerks Company of Players had produced such a play for Masons Companies, not for use in a street pageant but for giving at a feast in the Masons Hall. Lodges of Freemasons existed separately from these permanent Masons Companies in the towns and cities, but it often happened that a Craftsman was a member of a Lodge and a Company at the same time- as is still true-so that a play originally created for a Company might be used by a Lodge.
Some students of Craft history (as is true in the ease of the present writer, do not believe that the Rite of Raising is or ever has been of theatrical origins; others do, and it may be that these latter are more likely to find some form of a Hiram Abif story among the London Clerks' plays than among plays for street pageants.

*PLEDGE OF FIDELITY

See Right Hand, and Oath, Corporeal

*PLENTY

The ear of corn, or sheaf of wheat, is, in the Masonic system, the symbol of plenty. In ancient iconography, the godless Plenty was represented by a young nymph crowned with flowers, and holding in the right hand the horn of Amalthea, the goat that suckled Jupiter, and ln her left a bundle of sheaves of wheat, from which the ripe grain is falling profusely to the ground. There have been
some differences in the representation of the goddess on various medals; but, as Montfauçon shows, the ears of corn are an indispensable part of the symbolism (see Shibboleth).

*PLOT MANUSCRIPTS

Doctor R. Plot, in his Natural History of Staffordshire, published in 1686, speaks of „a scrole or parchment volume," in the possession of the Freemasons of the seventeenth century, in which it is stated that the „charges and manners Severe after perused and approved by King Henry VI." Doctor Oliver (Golden Remains iii page 35) thinks that Plot here referred to what is known as the Leland Manuscript, which, if true, would be a proof of the authenticity of that document. But Brother Oliver gives no evidence o the correctness of his assumption. It is more probable that the manuscript which Doctor Plot loosely quotes has not yet been recovered.

*PLOT, ROBERT, M.D.

Born in 1651, and died in 1696. He was a Professor of Chemistry at Oxford, and Keeper of the Ashmolean Museum, to which position he had been appointed by Elias Ashmole, to whom, however, he showed but little gratitude. Doctor Plot published, in 1686, the Natural History of Staffordshire, a work in which he went out of his way to attack the Masonic institution. An able defense against this attack will be found in the third volume of Oliver's Golden Remairls of the Early Masonic Writers.
The work of Doctor Plot is both interesting and valuable to the Masonic student, as it exhibits the condition of Freemasonry in the latter part of the seventeenth century, certainly, if not at a somewhat earlier period, and is an anticipated answer to the assertions of the iconoclasts who would give Freemasonry its birth in 1717. For this purpose, we insert so much of his account (from the Natural History of Staffordshire, chapter viii,
page 316) ans refers to the customs of the Society in 1686.
To these add the Customs relating to the County, whereof they have one, of admitting Men into the Society of Freemasons, that in the Moorelands of this County seems to be of greater request than any where else, though I find the Custom spread more or less all over the Nation; for here I found persons of the most eminent quality, that did not disdain to he of this Fellowship. Nor indeed need they were it of that Antiquity and honor, that it pretended in a large parchment volume they have amongst them, containing the History and Rules of the craft of masonry. Which is there deduced not only for sacred writ, but profane story, particularly that it was brought into England by Saint Amphibal, and first communicated to Saint Alban, who set down the Charges of masonry, and was made paymaster and Governor of the Kings works, and gave them charges and manners as Saint Amphibal had taught him. Which were after confirmed by King Athelstan, whose youngest son Edwyn loved well masonry, took upon him the charges and learned the manners, and obtained for them of his Father a free-Charter. Whereupon he caused them to assemble at York, and to bring all the old Books of their craft and our of them ordained such chargers and manners, as they then thought fit: which charges in the said Schrole or parchment volume, are in part declared: and thus was the craft of masonry grounded and confirmed in England.
It is also there declared that these charges and man-

ners were after perused and approved by King Hen. 6. and his council, both as to Masters and Fellows of this right Worshipful craft.
Into which Society when any are admitted, they call a meeting or Lodge as they term it in some places which must consist at lest of 5 or 6 of the ancients of the Order, whom the candidates present with gloves, and so likewise to their wives, and entertain with a collation according to the Custom of the place:
This ended they proceed to the admission of them which chiefly consists in the communication of certain Secret Signs, whereby they are known to one another all over
the Nation, by which means they have maintenance whither ever they travel; for if any man appear though altogether unknown that can shew any of these scenes to a Fellow of the Society, whom they otherwise call an accepted mason, he is obliged presently to come to him from what company or place soever he be in, nav tho' from the top of a Steeple, what hazard or inconvenience soever he run to know his pleasure and assist him; viz., if he want work he is bound to find him some, or if he cannot doe that, to give him money, or otherwise support him till work can be had; which is one of their articles; and it is another, that they advise the Masters they work for. according to the best of their skill, acquainting them with the goodness or badness of their materials; and if they be any way out in the contrivance of their buildings modestly to rectify them in it; that masonry be not dishonored: and many such like that are commonly known: but some others they have (to which they are sworn after their fashion) that none know but themselves. which I have reason to suspect are much worse than these, perhaps as bad as this History of the craft itself; than which there is nothing I ever met with, more false or incoherent.
For not to mention that Saint Amphibalus by judicious persons, is thought rather to be the cloak than master of Saint Alban, or how unlikely it is that Saint Alban himself in such a barbarous Age, and in times of persecution should be supervisor of any works- it is plain that King Athelstan was never married, or ever had so much as any natural issue; (unless we give way to the fabulous History or Guy Earl of Warwick, whose eldest son Reynburn is said indeed to have been married to Leoneat the supposed daughter of Athelstan, which will not serve the turn neither) much less ever had he a lawful son Edwyn, of whom I find not the least umbrage in History. He had indeed a Brother of that name, of w horn he was so jealous though very young when he came to the crown, that he sent him to Sea in a pinnace Without tackle or oar, only in company with a page, that lsis death might be imputed to the teases and not to him whence the Young Prince (not able to master his passions) east himself headlong into the Sea and there dyed. Who how unlikely to learn their manners; to get them a Charter; or call them together at York; let the Reader judge
Yet more improbable is it still. that Hen. the G. and his Council, should ever peruse or approve their charges and manners, and so confirm these right Worshipful Masters and Fellows as they are called in the Scroll: for in the third of his reign when he could not be 4 years old I find an act of Parliament quite abolishing this Society. It being therein ordained, that no Congregations and Confederacies should be made by masons, in their general Chapters and Assemblies, whereby the good course and effect of the Statutes of Laborers; were violated and broken in subversion of Law: and that those who caused Such Chapters or Congregations to be holden, should be adjudged Felons; and those masons that came to them should be punished by imprisonment, and make fine and ransom at the Kinas will. So very much out was the Compiler of this History of the craft of masonry, and so little skill had he in our Chronicles and Laws. Which Statute though repealed by a subsequent act in the 5 of Elize. whereby Servants and Laborers are compellable to serve, and their wages limited; and all masters made punishable for giving more wages than what is taxed by the Justices, and the servants if they take it &c. Yet this act too being but little observed, tis still to be feared these Chapters of Free-masons do as much mischief as before, which if one may estimate by the penalty was anciently so great, that perhaps it might be useful to examine them now.

*PLUMB

An instrument used by Operative Masons to erect perpendicular lines, and adopted in Speculative Freemasonry as one of the Working tools of a Fellow Craft. It is a symbol of rectitude of conduct, and inculcates that integrity of life and undeviating course of moral uprightness which can alone distinguish the good and just man. As the operative workman erects his temporal building with strict observance of that plumb- line, which will not permit him to deviate a hair's breadth to the right or to the left, so the Speculative Freemason,
guided by the unerring principles of right and truth inculcated in the symbolic teachings of the same implement, is steadfast in the pursuit of truth, neither bending beneath the frowns of adversity nor yielding to the seductions of prosperity.
To the man thus just and upright, the Scriptures attribute, as necessary parts of his character, kindness and liberality, temperance and moderation, truth and wisdom; and the pagan poet Horace (Book III, Ode 3) pays, in one of his most admired odes, an eloquent tribute to the stern immutability of the man who is upright and tenacious of purpose.
Iustum et tenacem propositi virum non civium ardor prava iubentium, non voltus instantis tyranni
mente quatit solida neque Auster dux inquieti turbidus Hadriae
nec fulminantis magna manus Iovis; si fractus inlabatur orbis,
inpavidum Serient ruinae.
The man of firm and righteous will, No rabble, clamorous for the wrong,
No tyrant's brow, whose frown may kill,
Can shake the strength that makes him strong: Not winds that chafe the sea they sway,
Nor Jovews right hand with lightning red: Should Nature's pillar'd frame give way, That wreck would strike one fearless head.
-Professor John Conington.
It is worthy of notice that, in most languages, the word which is used in a direct sense to indicate straightness of course or perpendicularity of position, is also employed in a figurative sense to express uprightness of conduct.
Such are the Latm rectum, which signifies at the same time a right line and honesty or integrity; the Greek, Ap§6s, which means straight, standing upright, and also equitable, just, true; and the Hebrew tsedek, which

in a physical sense denotes rightness, straightness, and in a moral, what is right and just. Our own word Right partakes of this peculiarity, right being not wrong, as well as not crooked.
As to the name, it may be remarked that plumb is the word used in Speculative Freemasonry. Webster says that as a noun the word is seldom used except in composition. Its constant use, therefore, in Freemasonry, is a peculiarity.

*PLUMB-LINE

A line to which a piece of lead is attached so as to make it hang perpendicularly. The plumb-line, sometimes called simply the line, is one of the working-tools of the Past Master. According to Preston, it was one of the instruments of Freemasonry which was presented to the Master of a Lodge at his installation, and he defines its symbolism as follows: „The line teaches the criterion of rectitude, to avoid dissimulation in conversation and action, and to direct our steps in the path which leads to immortality." This idea of the immortal life was always connected in symbology with that of the perpendicular- something that rose directly upward. Thus in the primitive church, the worshiping Christians stood up at prayer on Sunday, as a reference to the Lord's resurrection on that day. This symbolism is not, however, preserved in the verse of the prophet Amos (vii, 7) which is read in the United States as the Scripture passage of the Second Degree, where it seems rather to refer to the strict justice which God will apply to the people of Israel. It there coincides with the first Masonic definition that the line teaches the criterion of moral rectitude.

*PLUMB-RULE

A narrow straight board, having a plumb-line suspended from its top and a perpendicular mark through its middle. It is one of the Working-tools of a Fellow Craft, but in Masonic language is called the Plumb, which see.

*PLURALITY OF VOTES

See Majority

*POCKET COMPANIONS

A Pocket Companion For Freemasons, by W. Smith; published at London in 1735 by E. Rider in Blackmore Street. A collection of songs which forms one part of this book is dated 1734. The price is not given but from other sources it is known that, unlike Anderson's Book of Constitutions, it was inexpensive, probably one shilling and six pence. The book was small (12 mo) and the author (about whom little is known) states that his design has been to produce „a small Volume easily portable, which will render what was before difficult to come at, and troublesome to carry about, of more extensive use." In it is a brief „History of Masonry" charges; General Regulations; Manner of Constituting a New Lodge; A Short Charge; a collection of 19 songs and a prologue; concluding with a List of Lodges in which the last entry is the Lodge at Duke of Marlborough's Head in Whitechapel, constituted November 5, 1734.
A Dublin edition was issued the same year. It differed little from the London edition except that it carried an approbation by the Grand Master (Lord Kingsland) which the London Edition had not done, doubtless because it was considered to encroach upon the rights of the Anderson Book of Constitutions of 1723; and that it gave „lawful age" as twenty-one instead of twenty-five as in England. In this edition is the oft-discussed entry of an American Lodge dated at 1735: „The Hoop in Wator Street, in Philadelphia, 1st Monday." (A copy of the Dublin Edition is in the vaults of the Iowa Grand Lodge Library, Cedar Rapids, Iowa.)
In 1736 another issue of the London edition was published by John Torbuck. In 1738 Smith himself brought out a new and somewhat enlarged edition which included the „Defense of Masonry," believed to have been written by Martin Clare.
A North of England Edition, entitled The Book M, was published at Newcastle, in 1736. A German edition was brought out in Frankfort, 1738. Other German editions
followed, and other books of a similar kind were published soon after in Belgium and France.
An edition was published in Edinburgh in 1752, and again in 1754.
A Dublin Edition; 1764. Other London editions in 1754; 1759; 1761; 1764. At this time „pocket companion" became a generic term, and for decades one work after another of a similar kind was produced until the end of the century; they were entitled Vademecum, Principles, Institutes, Repository, Practice, Musical Mason, etc.
Regardless of titles these books went by the general name of pocket companions-"pocket" because they were small, „companions" because they were reference (and song) books; and they satisfied a want felt by Masons everywhere because the Anderson Book of Constitutions was too large and too costly. (To judge by Lodge Minutes the larger number of the Anderson books must have been purchased by Lodges out of their general funds.) Until Hutchinson published his Spirit of Masonry and Preston his Illustrations they were, except for official or semi-official manuals, the only generally available Masonic reading matter, and the fact explains why it was that on both sides of the Atlantic Masons had but a meager understanding of Freemasonry and often were puzzled by its practices; yet the Pocket Books (like Old Catechisms and Engraved Lists), and for all their dryness, are invaluable because they contain essential data not found elsewhere.
NOTE. The attitude of the Grand Lodge toward the two Books of Constitutions to which the name of James Anderson was attached remained ambiguous for decades: The Grand Lodge itself ordered the book to be prepared, George Payne prepared almost half of it, yet the Grand Lodge not only put Anderson's name on the Title Page but left it to him to have the book published- and apparently the Grand Lodge never gave an all-out official endorsement to either the 1723 or the 1738 editions. If it was an official publication by the Grand Lodge why did it permit a private writer to publish it? Why did it leave it to the option of Lodges to purchase it or not? Why did it not give copies to the Lodges without
charge as Grand Lodges now give Proceedings? If it was official why did the Grand Lodge permit divergent forms of ceremony to be used? And why did it suffer other, and private, publications to be used in lieu of it? If it was not Official, why did Grand Lodge sponsor it? The data as a whole gives the impression that this ambiguity was a settled policy- and in that formative period of the Grand Lodge system doubtless was a wise one.
POETRY, MASONIC

Where Masonic poetry can be found, and what Masonic poetry is, are questions answerable onlyWafter the phrase is defined. If by Masonic poetry is meant verse written by a Mason about a symbol or about the Lodge or the Ritual, there is little of it, and in Masonic literature is no poem which a literary critic of competence would recognize as a masterpiece. Rob Morris wrote a volume of Masonic verse but had the misfortune not to be a poet; and those who have followed him have had a still larger share of the same misfortune. But there is no reason to limit Masonic verse so narrowly; there are great themes in Freemasonry in addition to its Landmarks and its Rules and Regulations; great themes in its history, its teachings, its spirit. If defined in this more inclusive sense there is much Masonic poetry, and of the very highest quality; much more in fact than Masons themselves can easily believe because it has never been collected in anthologies.

Of the poetry thus more broadly defined Robert Burns is the acknowledged laureate; second after him, and not far removed, is Rudyard Kipling-both were active and earnest Masons, and each held Lodge office; and after Kipling, though at a farther remove, is Edwin Markham, who acknowledged Masonry to have been the inspiration of many of his pages. Goethe, the greatest of poets since Shakespeare, performed the almost impossible feat of writing a poem on the philosophy of the Craft in his „A Mason's Ways." If Knighthood and Crusades are included in the Masonic purview, Scott and the French and Italian epic writers wrote thousands of pages.

But it is not so much among the classics, the standard writers, or in a whole corpus of work by any one writer, that the best and largest number of Masonic poems are found, but rather as a single poem, or only one or two, here and there among hundreds of poems. Longfellow's series of sonnets on Dante are in artistic skill his masterpiece; one of them is the description of a cathedral, and of perfect beauty.

Edna Millay's masterpiece is her sonnet on „Euclid." The theme of Coleridge's „Ancient Mariner" is brotherhood, a brotherhood so inclusive that it gathers into its embrace animals, plants, „all things both great and small"; and the same theme animates Walt Whitman's Leaves of Grass, a great work with an appeal in it for American Masons that our English Brethren may have difficulty in finding.

Scottish Rite Masons read Tennyson's Idylls of the Ring because in some pages those Vergilian leaves read almost like a gloss on certain of the High Grades; and the verse by Tennyson and a host of other poets on the Legend of the Holy Grail are a commentary of large and moving eloquence on the text of That Which Was Lost.

And work, the Masonic theme par excellence, is being sung by a whole generation of Russian poets-and if they continue as they have begun they will yet find a way to bring the Fraternity back into their country because so many of them are Masons in spirit. And it is not to be forgotten that the oldest Masonic document in existence is itself a poem, composed in rhyme. If there were a Francis Palgrave in the Fraternity he could compile a Golden Treasury in many volumes

*POETRY OF FREEMASONRY

Although Freemasonry has been distinguished more than any other single institution for the number of verses to which it has given birth, it has not produced any poetry of a very high order, except a few lyrical effusions. Rime, although not always of transcendent merit, has been a favorite form of conveying its instructions. The oldest of the Constitutions, that known as the Halliwell or Regius Manuscript, is written in verse; and almost all the early
catechisms of the Degrees were in the form of rime, which, although often doggerel in character, served as a convenient method of assisting the memory.

But the imagination, which might have been occupied in the higher walks of poetry, seems in Freemasonry to have been expended in the construction of its symbolism, which may, however, be considered often as the results of true poetic genius.

There are, besides the songs, of which the number in all languages is very great, an abundance of prologues and epilogues, of odes and anthems, some of which are not discreditable to their authors or to the Institution. But there are very few poems on Masonic subjects of any length. The French have indulged more than any other nation in this sort of composition, and the earliest Masonic poem known is one published at Frankfort, 1756, with the title of Noblesse des Franc-Maçons ou Institution de leur Sociéte avant le deluge universel et de son renouvellement apres le Deluge, Nobility of the Freemasons, or the Institution of their Society before the Universal Deluge and of its Renovation after the Flood. It was printed anonymously, but the authorship of it is attributed to M. Jartigue. It is a transier to verse of all the Masonic myths contained in the Legend of the Craft and the traditional history of Anderson Neither the material nor the execution exempt the author from Horace's denunciation of poetic mediocrity.

A selection of poems that are of sufficient merit to be notable exceptions to the above criticism by Doctor Mackey, are here inserted.

The Lodge-room Over Simpkins' Store

The plainest lodge-room in the land was over Simpkins' store
Where Friendship Lodge had met each month for fifty years or more.
When o'er the earth the moon full-orbed, had cast her bnghtest beams,
The Brethren came from miles around on horseback and in teams.
And O! what hearty grasp of hand, what welcome met them there,
As mingling with the waiting groups they slowly mount the stair.
Exchanging fragmentary news or prophecies of crop,
Until they reach the Tyler's room and current topics drop, To turn their thoughts to nobler themes they cherish and adore
And which were heard on meeting night up over Simpkins' store.
To city eyes, a cheerless room, long usage had defaced, The tell-tale lines of lath and beam on wall and ceiling traced.
The light from oil-fed lamps was dim and yellow in its hue
The carpet once could pattern boast, though now ,twas lost to view.
The altar and the pedestals that marked the stations three,
The gatepost pillars topped with balls, the rude-carved Letter G.
Were village joiner's clumsy work, with many things beside,

Where beauty's lines were all effaced and ornament denied
There could be left no lingering doubt, if doubt there was before
The plainest lodge-room in the land was over Simpkins' store.
While musing thus on outward form the meeting time drew near
And we had glimpse of inner life through watchful eye and ear.
When Lodge convened at gavel's sound with officers in place
We looked for strange, conglomerate work, but could no errors trace.
The more we saw, the more we heard, the greater our amaze
To find those country Brethren there so skilled in Masons' ways.
But greater marvels were to come before the night was through,
Where unity was not mere name, but fell on heart like dew
Where tenets had the mind imbued, and truths rich fruitage bore
In plainest lodge-room in the land, up over Simpkins' store.
To hear the record of their acts was music to the ear, We sing of deeds unwritten which on angel's Scroll appear.
A Widow's Case-for Helpless Ones-lodge funds were running low,
A dozen Brethren sprang to feet and offers were not slow.
Food, raiment, things of needful sort, while one gave load of wood
Another, shoes for little ones, for each gave what he could.
Then spake the last:-"I haven't things like these to give
-but then,
Some ready money may help out"-and he laid down a Ten
Were Brother cast on darkest square upon life's checkered floor
A beacon light to reach the white-was over Simpkins' store.
Like scoffer who remained to pray, impressed by sight and sound
The faded carpet death our feet was now like holy ground.
The walls that had such dingy look were turned celestial blue.
The ceiling changed to canopy where stars were shining through.
Bright tongues of flame from altar leaped, the G was vivid blaze,
All common things seemed glorified by heaven's reflected rays.
O! wondrous transformation wrought through ministry of love-
Behold the Lodge-room Beautiful!-fair type of that above
The vision fades-the lesson lives! and taught as ne'er before,
In plainest lodge-room in the land-up over Simpkins' store.
-Lawrenee N. Greenleaf, Past Grand Master of Colorado, died October 25, 1922.

What Came We Here To Do? Foot to foot, no matter where,
Though far beyond my destined road If Brother needs a Brother's care,
On foot I'll go and share his load. Knee to knee, no selfish prayer Shall ever from my lips ascend For all who act upon the square,
At least, henceforth, my knee shall bend. Breast to breast, and this I swear,
A Brother's secrets here shall sleep If told to me upon the square,
Save those I am not bound to keep. Hand to back, oh type of love!
Fit emblem to adorn the skies, Be this our task below, above To help poor falling mortals rise.
Cheek to cheek, or mouth to ear,
„ we all like sheep have gone astray," May we good counsel give and bear ,Til each shall find the better way.
-I. M. Jenkins, Brotherhood, January, 1920.

The Temple of Living Stones

The temple made of wood and stone may crumble and decay
But there's a viewless Fabrie which shall never fade away;
Age after age the Masons strive to consummate the Plane
But still the work's unfinished which th' immortal Three began;
None but immortal eyes may new, complete in all its parts
The Temple formed of Living Stones-the structure made of hearts.
,Neath every form of government, in every age and clime:
Amid the world's convulsions and the ghastly wrecks of time.-
While empires rise in splendor, and are conquered and overthrown
And cities crumble into dust, their very sites unknown,- Beneath the sunny smiles of peace, the threatening
frown of strife,
Freemasonry has stood umnoved, with age renewed her life.
She claims her votaries in all climes, for none are under ban
Who place implicit trust in God, and love their fellow man;
The heart that shares another's woe beats just as warm and true
Within the breast of Christian, Mohammedan or Jew
She levels all distinctions from the highest to the least,- The King must yield obedience to the Peasant in the East.
What honored names on history's page, o'er whose brave deeds we pore,
Have knelt before our sacred shrine and trod our checkered floor !
Kings, princes, statesmen, heroes, bards who square their actions true,
Between the Pillars of the Porch now pass in long review o, Brothers, what a glorious thought for us to dwell upon,
-
The mystic tie that binds our hearts bound that of Washington!
Although our past achievements we with honest pride review
As long as there's Rough Ashlars there is work for

us to do
We still must shape the Living Stones with instruments of love
For that eternal Mansion in the Paradise above;
Toil as we've toiled in ages past to carry out the plan,-
,Tis this;-the Fatherhood of God, the brotherhood of Man !
-Lawrence N. Greenleaf.
Great Source of Light and Love! Great Source of light and love To Thee our songs we raise!
Oh, in Thy- temple, Lord, above, Hear and accept our praise!
Shine on this festive day! Succeed its hoped design; And may our Charity display
A ray resembling Thine! May this fraternal Band, Now consecrated, blest
In Pinion, all distinguished, stand, In Purity be dressed!
May all the Sons of Peace Their every grace improve, Till discord through the nations cease, And all the world be Love!
-Thaddeus Mason Harris.
Felloweraft's Song
His laws inspire our being- Our light is from His sun; Beneath the Eve All-Seeing, Our Mason's work is done His Plumb line in uprightness Our faithful guide shall be
And in the Source of Brightness Our willing eyes shall see.
Thou, Father, art the Giver To ever. earnest prayer! be the Guide forever To this, our Brother dear! By law and precept holy, By token, word and sign, Exalt him, now so lowly, Upon this Grand Design.
Within thy Chamber name him A Workman, vise and true!
While loving Crafts shall claim him In bonds of friendship due;
Thus shall the w alls extol Thee,
And future ages prove
what Masons ever call Thee, The God of Truth and Love!
Rob Morris
For Auld Lang Syne
Should auld acquaintance be forgot, And never brought to min'?
Should auld acquaintance be forgot, And days o' auld lang syne?
For auld lang syne, my dear, For auld lang syne,
We'll tak a cup o' kindness yet For auld lang syne.
We twa hae rin about the braces, And pu'd the gowans fine
But we've wandered monie a weary fit Sin' auld tang syne.
We twa hae paidl't i' the burn, Frae mornin' sun til dine
But scas between us braid hae roared Sin' auld lang syne.
And here's a hand, my trusty fiery And gie's a hand o' thine
Ane we'll tak a right guid willie-waught For auld lang syne.
And surely ye'll be your pint-stowp, And surely I'll be mine
And we'll tak a cup o' kindness yet For auld lang syne!
-Robert Burns.
The verses sometimes called the Freemasons health and the Entered Apprentice's Song are found under the latter title in this work (see also Morris, Rob); Pike, Albert; Kipling, Rudyard, and Songs of Freemasonry).

*POINSETT, JOEL R.

Joel Roberts Poinsett introduced from Mexico the plant with crimson bracts which has become the national Christmas flower Poinsettia pulcherina. He was born in Charleston S.C., in 1779, like Paul Revere being of Huguenot descent, of parents who were able to send him to school in England, employ private tutors after his return, and finally to send him to Scotland for his education in law. He studied military sciences at Woolwich. After nearly four years of traveling about Europe, President Madison called him home for a-mission to South America to make the first of a long series of endeavors to create there a Good Neighbor policy. He served in the South Carolina legislatures then served as Minister to Mexico; once, in Chile, he led one of those small, but critical naval battles (with Spain, then on the verge of a war with us) which so often decided our
national destiny but are forgotten by Americans. While in office as Secretary of War during President Van Buren's administration he pioneered the way for what was to become the National Guard system, a scheme adopted from Eighteenth Century England for having an army without having professional soldiers.
Brother Poinsett w as a member of Solomon's Lodge, No. 1, Charleston; filled a succession of offices including Grand High Priest, and was elected Grand Master but could not serve because of his appointment as Secretary of War. It was as Minister to Mexico that he made a place for himself in Masonic history when he introduced Masonry into Mexico City; and could the Lodges there have resisted invasion by the Church from one side and politics from the other, the Mexican Craft would have developed into one of great strength along with the Craft in the United States and Canada.

*POINTED CUBICAL STONE

The Broached Thurnel, which see, mentioned by Doctor Oliver and others in the Tracing-Board of an Entered Apprentice, and known to the French Freemason as the pierre cubiquc, has an ax inserted in the apex. Brother William S. Rockwell considered this feature in the Tracing-Board remarkable and suggestive of curious reflections, and thus reasoned: The cubic stone pointed with an axe driven into it, is strikingly similar to a peculiar hieroglyphic of the Egyptians. The name of one of their gods is written with a determinative sign affixed to it, consisting of a smooth rectangular stone with a knife over it; but the most singular portion of the circumstance is, that this hieroglyphie, which is read by Egyptelogists, Seth, is the symbol of falsehood and error, in contradistinction to the rough, or brute, stone, which is the symbol of faith and truth. The symbol of error was the soft stone, which could be cut; the symbol of truth, the hard stone, on which no tool could be used.
Seth is the true Egyptian name of the god known afterward by the name of Typhon, at one time devoutly worshiped and profoundly venerated in the culminating
epoch of the Pharaonic empire, as the monuments of Parnac and Medinet-Abou testify.
But in time his worship was overthrown, his shrines desecrated, his name and titles chiseled from the monumental granite, and he himself, from being vene-

rated as the giver of life and blessings to the rulers of Egypt, degraded from his position, treated as a destroying demon, and shunned as the personification of evil. This was not long before the exode of the children of Israel. Seth was the father of Judaeus, and Palestinus is the god of the Semitic tribes who rested on the seventh day, and bears the swarthy complexion of the hated race. Seth is also known by other names in the hieroglyphic legends, among the most striking of which is Bar, that is Bal, known to us in sacred history as the fatal stumbling block of idolatry to the Jewish people (see Triangle and Square).

*POINTS

In the Old Constitutions known as the Halliwell or Regius Manuscript, there are fifteen regulations which are called points. The fifteen articles which precede are said to have been in existence before the meeting at York, and then only collected after search, while the fifteen points were then enacted. Thus we are told-

Fifteen artyculus they there sougton, bald fifteen poyntys there they wrogton.

The word sougton, means sought or Soured out; the word wrogton, wrought or enacted. The points referred to in the ritualistic phrase, arts, parts, and prints of the hidden mysteries of Masonry" are the rules and regulations of the Inntitution- Phillips's New World of Words (1706 edition) defines point as „a head or chief matter." It is in this sense that we speak of the points of Freemasonry.

A rather significant use of the word is where it means to correct and complete the openings left between the stones in a wall, a meaning applied by the operative craftsmen that is very old and still very apt.

*POINTS OF ENTRANCE, PERFECT

In the earliest lectures of the eighteenth century these were called Principal Points. The designation of them as Perfect Points of Entrance was of a later date. They are described both in the English and the American systems. Their specific names, and their allusion to the four cardinal virtues, are the same in both; but the verbal explanations differ, although not substantially. They are so called because they refer to four important points of the initiation. The Guttural refers to the entrance upon the penal responsibilities; the Pectoral, to the entrance into the Lodge; the Hanusl, to the entrance on the Covenant; and the Pedal, to the entrance on the instructions in the northeast.

*POINTS OF FELLOWSHIP, FIVE

There are duties owing by every Freemason to his Brethren, which, from their symbolic allusion to certain points of the body, and from the lesson of brotherly love which they teach, are called the Five Points of Fellowship. They are symbolically illustrated in the Third Degree, and have been summed up by Doctor Oliver as „assisting a Brother in his distress, supporting him in his virtuous undertakings, praying for his welfare, keeping inviolate his secrets, and vindicating his reputation as well in his absence as in his presence" (Landmarks i, page 185).

Cole, in the Freemasons Library (page 190) gives the same ideas in extended language, as follows:

When the necessities of a Brother call for my aid and support, I will be ever ready to lend him such assistance, to save him from sinking, as may not be detrimental to myself or connection, if I find him worthy thereof.

Indolence shall not cause my footsteps to halt nor wrath turn them aside- but forgetting every selfish consideration I will be ever swift of foot to serve, help, and execute benevolence to a fellow-creature in distress, and more particularly to a Brother Freemason.

When I offer up my ejaculations to almighty God, a Brother's welfare I will remember as my own; for as the voices of babes and sucklings ascend to the Throne of Grace, so most assuredly fill the breathings of a fervent heart arise to the mansions of bliss, as our prayers are certainly required of each other.

A Brother's secrets, delivered to me as such, I will keep as I would my own; as betraying that trust might be doing him the greatest injury he could sustain in this mortal life; nay, it would be like the villainy of an assassins who lurks in darkness to stab his adversary, when unarmed and least prepared to meet an enemy.

A Brother's character I will support in his absence as I would in his presence: I will not wrongfully revile him myself, nor will I suffer it to be done by others, if in my power to prevent it.

The enumeration of these Points by some other more recent authorities differs from Cole's, apparently, only in the order in which the Points are placed. The latter order is given by Doctor Mackey:

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

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

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

When adversity has visited our Brother, and his calamities call for our aid, we should cheerfully and liberally stretch forth the hand of kindness, to save him from sinking, and to relieve his necessities.

While with candor and kindness we should admonish a Brother of his faults, we should never revile his character behind his back, hut rather, when attacked by others, support and defend it.

The difference here is apparently only in the order of enumeration, but really there is an important difference in the symbols on which the instructions are founded. In the old system, the symbols are the hand, the foot, the knee, the breast, and the back. In the new system, the first symbol or the hand is omitted, and the mouth and the ear substituted. There is no doubt that this omission of the first and insertion of the last are innovations, which sprung up in 1843 at the Baltimore Convention, and the enumeration given by Cole is the old and genuine one, which was originally taught in England by Preston, and in the United States by Webb.

*POINTS, THE FIVE

See Chromatic Calendar

*POINTS, TWELVE GRAND

See Twelve Original Points of Masonry

*POINT WITHIN A CIRCLE

This is a symbol of great interest and importance, and brings us into close connection with the early symbolism of the solar orb and the universe, which was predominant in the ancient sun-worship. The lectures of Freemasonry give what modern Monitors have made an exoteric explanation of the symbol, in telling us that the point represents an individual Brother, the circle the boundary line of his duty to God and man, and the two
perpendicular parallel lines the patron saints of the Order
-Saint John the Baptist and Saint John the Evangelist. But that this was not always its symbolic signification, we may collect from the true history of its connection with the phallus of the Ancient Mysteries
The phallus was among the Egyptians the symbol of fecundity, expressed by the male generative principle. It was communicated from the Rites of Osiris to the religious festivals of Greece. Among the Asiatics the same emblem, under the name of Miriam, was, in connection with the female principle, worshiped as the symbols of the Great Father and Mother, or producing causes of the human race, after their destruction by the deluge.
On this subject, Captain Wilford (Asiatic Researches) remarks „that it was believed in India, that, at the general deluge, everything was involved in the common destruction except the male and female principles, or organs of generation, which were destined to produce a new race, and to repeople the earth when the waters had subsided from its surface. The female principle, symbolized by the moon, assumed the form of a lunette or crescent; while the male principle, symbolized by the sun, assuming the form of the lingam, placed himself erect in the center of the lunette, like the mast of a ship.
The two principles, in this united form, floated on the surface of the waters during the period of their prevalence on the earth; and thus became the progenitors of a new race of men." Here, then, was the first outline of the point within a circle, representing the principle of fecundity, and doubtless the symbol, connected with a different history, that, namely, of Osiris, was transmitted by the Indian philosophers to Egypt, and to the other nations, who derived, as is elsewhere shown, all their rites from the East.
It was in deference to this symbolism that, as Godfrey Higgins remarks (Anecalypsis ii, page 306), circular temples were in the very earliest ages universally erected in cyclar numbers to do honor to the Deity.
In India, stone circles, or rather their ruins, are everywhere found; among the oldest of which, according to Moore (Pancheon, page 242) is that of Dipaldiana, and whose execution will compete with that of the Greeks.
In the oldest monuments of the Druids we find, as at Stonehenge and Avebury, the circle of stones. In fact, all the temples of the Druids were circular, with a single stone erected in the center. A Druidical monument in Pembrokeshire, called Y Cromlech, is described as consisting of several rude stones pitched on end in a circular order, and in the midst of the circle a vast stone placed on several pillars. Near Keswick, in Cumberland, says Doctor Oliver (Signs and Symbols, page 174) is another specimen of this Druidical symbol. On a hill stands a circle of forty stones placed perpendicularly, Of about five feet and a half in height, and one stone in the center of greater altitude. Among the Scandinavians, the hall of Odin contained twelve seats, disposed in the form of a circlers for the principal gods, with an elevated seat in the center for Odin. Scandinavian monuments of this form are still to be found in Scania, Zealand, and Jutland. But it is useless to multiply examples of the prevalence of this symbol among the ancients. Now let us apply this knowledge to the Masonic symbol.
We have seen that the phallus and the point within a circle come from the same source, and must have been identical in signification. But the phallus was the symbol of fecundity, or the male generative principle, which by the ancients was supposed to be the sun, they looking to the creature and not to the Creator, because by the sun's heat and light the earth is made prolific, and its productions are brought to maturity. The point within the circle was then originally the symbol of the sun; and as the lingam of India stood in the center of the lunette, so it stands within the center of the Universe, typified by the circle, impregnating and vivifying it with its heat. And thus the astronomers have been led to adopt the same figure as their symbol of the sun.
Now it is admitted that the Lodge represents the world or the universe, and the Master and Wardens within it represent the sun in three positions. Thus we arrive at the true interpretation of the Masonic symbolism of the point within the circle. It is the same thing, but under a
different form, as the Master and Wardens of a Lodge. The Master and Wardens are symbols of the sun, the Lodge of the universe, or world, just as the point is the symbol of the same sun, and the surrounding circle of the universe.
To the above observations by Doctor Mackey, Brother Charles T. McClenachan adds these two paragraphs:
An addition to the above may be given, by referring to one of the oldest symbols among the Egyptians, and found upon their monuments, which was a circle centered by an A U M, supported by two erect parallel serpents; the circle being expressive of the collective people of the world, protected by the parallel attributes, the Power and Wisdom of the Creator. The Alpha and Omega, or the will representing the Egyptian omnipotent God, surrounded by His creation, having for a boundary no other limit than what may come within his boundless scope, his Wisdom and Power. At times this circle is represented by the Ananta (a Sanskrit word meaning eternity), a serpent with its tail in its mouth. The parallel serpents were of the cobra species.
It has been suggestively said that the Masonic symbol refers to the circuits or circumambulation of the initiate about the sacred Altar, which supports the three Great Lights as a central point, while the Brethren stand in two parallel lines.

*POINT WITHIN A CIRCLE

As knowledge of the customs of gilds, fraternities, churches, and of popular customs in the Middle Ages is increased it becomes ever more evident that the two Sts. John Days were in everybody's mind the two fixed points of the year, and that where we measure time in our minds from New Year's Day (St. John the Evangelist's Day was equivalent to it) they measured it from two extremes, one the shortest day in winter, the other the longest day in summer.
The early prominence of these two Days in Masonic

customs need not there fore mean that the days were chosen for their religious significance; it rather may mean that they were chosen for their convenience as a calendar. It is doubt ful if Masons ever thought of the Sts. John as their Patron Saints until a late period; from the records of the Mason Companies (as noted on another page in this Supplement), some of them took St. Thomas as their Patron.
The Monitorial Lectures make it plain that the two Parallel Lines represent the Sts. John Evangelist and Baptist, not in their theological significance but in their sense as a calendar; the days named after those, Saints, rather than the Saints themselves, are denoted. Since those days were the two extremes of the year, the sun is correctly represented as swinging in its circuit between them, for it cannot move south this side of the fixed point of the day named for the Evangelist nor go north beyond the fixed point of the day represented by the Baptist. The two days are the limits of its circle, therefore the circle is shone set between the lines. The Point Within the Circle represents the year, a year of work, a year out of a man's life; at least it does if the history of its use is a true guide to its symbolic meaning. To follow that guide is not to narrow the symbolism down to a mere fact in the calendar, but is to canalize it, and to hold it fast to its Masonic meaning, lest commentators wander off into regions that have no connection with Freemasonry.

*POLAND

Lodges were held in Poland quite early in the eighteenth century, but the Bull of pope Clement XII in 1739 stopped all activities. In 1742, however, a Lodge was again at work in Volhynien and others soon revived. The Three Brothers Lodge was opened at Warsaw in 1766 by Count Augustus Moszynski and on June 24, 1769, it was declared a Grand Lodge. In 1770 Brother Moszynski was recognized by England as Provincial Grand Master for Poland. In 1772 owing to political affairs Masonic doings
ceased. By 1780 however there were again three Lodges at work. The Good Shepherd Lodge reorganized as Catherine of the Polar Star, was in August, 1780, granted a Warrant as a Provincial Grand Lodge -' England with Count Hulsen as presiding officer. On March 4, 1784, it became an independent Grand Orient of Poland with Brother Andrew Mocranowski as Grand Master.
Activities again ceased in 1789 but were resumed in 1810. Eleven years later the Lodges were again closed by order of Czar Alexander. The freedom of action brought about in Masonic affairs during the World War encouraged the promotion of Lodges and a Grand Lodge was formed on October 1, 1921, independently of the Grand Lodge of Italy which had taken the preliminary steps at organization on September 11, 1920.
Brother Oliver Day Street, in his Report on Correspondence to the Grand Lodge of Alabama, 1922, days, „The Grand Lodge of Poland with seat at Warsaw, has been recently organized, but we possess little information concerning it. A brief item in the Fellowship Forum of March 17, 1922, says that it bids fair to become the center of a vigorous Masonic movement in Central Europe."
A Supreme Council of Poland, Ancient and Accepted Scottish Rite, was established in 1922 under the sponsorship of the Supreme Councils of Switzerland, Netherlands, and Italy.

*POLITICS

There is no charge more frequently made against Freemasonry than that of its tendency to revolution, and conspiracy, and to political organizations which may affect the peace of society or interfere with the rights of governments. It was the substance of all Barruel's and Robison's accusations, that the Jacobinism of France and Germany was nurtured in the Lodges of those countries; it was the theme of all the denunciations of the anti-Masons of America, that the Order was seeking a political ascendancy and an undue influence over the government; it has been the unjust accusation of every
enemy of the Institution in all times past, that its object and aim is the possession of power and control in the affairs of state. It is in vain that history records no instance of this unlawful connection between Freemasonry and politics; it is in vain that the libeler is directed to the Ancient Constitutions of the Order, which expressly forbid such connection; the libel is still written, and Freemasonry is again and again condemned as a political club.

*POLITICS AND MASONRY

The first Book of Constitutions of Freemasonry (1723) has as its second part The Charges of a Free-Mason, which begins on page 49. The second of these charges is „Of the Civil Magistrate Supreme and Subordinate." The paragraph consists of two long sentences, but both are nothing more than an elaboration of the opening clause of the first of the two: „A Mason is a peaceable Subject of the Civil Powers ...." The elaboration of this straightforward, unambiguous statement makes clear what the new Grand Lodge had in mind; there are Mayors, it said, with their council in towns and cities, Sheriffs with their staffs in the counties; each of these „magistrates" is charged to enforce the ordinances of the town or laws of the realm governing gilds, associations, assemblies of craftsmen; Masons do not rebel against these magistrates or make trouble for them; they keep the peace.
It did not occur to the Freemasons then, as it had never occurred to their Masonic forebears, that they were living under a „political system" that other political systems were possible; that a different political system might be better than the one they had; they did not discuss such questions, or debate them, or propagandize their members in support of one system as against another.
Such abstract and general political theories as democracy, monarchy, feudalism, republicanism, communism had never crossed their minds.
Throughout the Middle Ages theologians and philosophers might theorize about „the prince" or raise abstract questions. At a later time Coke, Bacon, Blackstone, Mr. Locke could discuss the merits of a constitutional system as against personal monarchy. But craftsmen knew nothing of such subjects, took their rulers and laws for granted, and raised no questions except on such matters of practical detail as their rights to hold assemblies, the carelessness of Royal Administrators, the scale of wages, etc.
Is Freemasonry democratic, republican, monarchic, etc.? Neither the words nor the ideas denoted by the words are found anywhere in the customs, rules and regulations, Constitutions, Landmarks, or the Ritual. The Craft has never interested itself in political philoso-

phies, creeds, crusades; and does not now, because, like theology, they lie outside its province. Don't make trouble for magistrates; don't indulge in street brawls; don't hold illegal assemblies; be peaceable and law-abiding, this was as far as the Masons went; they did not even include such non-partisan, universal words as patriotism and citizenship in their Ritual.

The Craft began in a period of unadulterated feudalism, when a Lord owned the land, or a portion of it, and the men, women, fields, animals, and everything on it.

To be free was an exceptional status which the lord granted, and almost always for a consideration, and this freedom was granted to a man, a town, a corporation, a body of men, a trade by means of a charter or dispensation.

Men not freed or manumitted were the private property of the lord, and could be bought and sold with the land.

Feudalism was never banished in toto (Hungary still has it), but broke up one portion at a time, here and then there, now and then, piecemeal. It was succeeded by a dynastic system of personal rulers. A country, or county, or estate, or principality, or „crown" belonged to its ruler; if he married a woman possessing the crown of another „country," perhaps across the sea, he became ruler of both. He could divide countries among his sons. In Italy and France cities belonged to lords, and a great center
like Venice, or Genoa, or Florence might belong to one „kingdom" today, another tomorrow because of a marriage.

This dynastic system gave way, piecemeal, to the national system; there came into existence countries with permanent boundaries, and in the process many lords and dynasties were swallowed up by one lord and he became king of a country: and his family was the only royal dynasty. The power of these personal dynastic rulers was eaten into by the ever-increasing powers, first, of their own counselors and under-lords, second, by the citizens at large represented by committees-of--the-whole called parliaments. The United States was the first country to adopt the last named exclusively, and to abandon the old barbaric notion that a man can „own" a country and a people, and the Medieval notion that any one man can rule and govern a people. The proof that Freemasonry is wholly non-political is furnished by the fact that it has perpetuated itself and preserved its own Landmarks unaltered in each and every one of these political systems; and the corollary fact that as a fraternity it has never taken part in overthrowing one system in favor of another. Its members can espouse any political theory or party they wish, can be monarchists, or communists, but they cannot act or speak in such matters in the name of Masonry or commit the Craft to any political dogma. The American Revolution was in reality two revolutions: the military revolution for political independence was brought successfully to an end with the surrender of Yorktown; the social revolution, by which the titles, classes, privileges, etc., of the old aristocracy were abolished, came to its final end in the administration of Andrew Jackson.

In the American way of life a man counts as one, never more or less than one; he is a citizen by virtue of birth (or naturalization), and no one man can be less or more of a citizen than another; each one is free to attend school, walk the streets, work, speak, think; his government deals with him solely as a man; it has never required that he belong to any given party, religion, or class. This is not a political system, but the absence of one, and
absent because none is needed. The country is not governed according to a theory; the names „democratic" or „republican," etc., and if properly defined, are mere verbal labels, and mean nothing. A man is an American; there is no requirement for him to be anything additional. But he is „American" only because he lives in the country called America. It is because a man himself, any man, and by virtue of his nature, must thus count as one man, be dealt with as a man and in no other capacity, that America has its way of life, and for no other reason; we did not at a people begin by adopting some particular political theory or program, and then set about putting it into practice. Men in any country can have the same way of life for and of themselves without thinking of it as borrowed from America, because it is not American but belongs to man as man.

Freemasonry fitted happily into this way of life, though it had, as an organization, nothing to do with making it (there were as many Masons on one side in the Revolution as on the other); the only point at which it chanced to correspond beforehand with the American way was its ancient Landmark of treating each candidate solely on his merits as a man, of compelling him to meet his fellows on the level, and of forcing him to leave his privileges, titles, etc., outside; but it did this not because it had adopted the theory called „democracy"-a word which, like socialism, may mean anything-but because its members were workers engaged in the same work together.

In the paragraphs on RELIGION ONLY FREEMASONRY elsewhere in this Supplement it is stated that Freemasonry never had a theology of its own because Masonry was the art of architecture, and that art, like the other arts and sciences, can never be altered by any theology, church, or religion but is self-same everywhere and always. The same fact is true of Masonry and politics. The principles, formulas, and tools of architecture were the same in feudal Europe as in „democratic" America. If Hitler and Stalin had any need to solve the Forty-seventh Proposition of Euclid they both had to solve it in the same way, because geometry is irrelevant to political regimes. So is astronomy, geology, farming, navigation, music, chemistry, physics, etc.; an
automobile cannot be fascist, communist, democratic any more than it can be Jewish, Christian, or Buddhist.

Politics are of highest importance inside their own province; outside it they have no say about anything. Freemasonry stands outside that province. Such Lodges in Europe, especially in Italy and under the Grand Orient of France, as went into politics went out of Masonry in the act of doing so; and the Grand Bodies of more than ninety per cent of the world's Masonry proclaimed the fact by withdrawing fraternal recognition. When the Duke of Wharton tried to bring the young Mother Grand Lodge over to his political crowd of Jacobites the Grand Lodge put him out. If the National Association of Mathematicians were told by one of their members that henceforth mathematics must be Republican, or Protestant, or Anti-Semitic, they would do the same thing and for the same reason. Even the form of organization of a Lodge, its rules of order, its order of business, its regulations, its offices, its etiquette, cannot be described by any one of the labels

used by politicians; it is uniquely Masonry's own; as the way of life in America can only be described as American, so with it; its way can only be described as Masonic.
Note. Apropos of what was said above about the second. or social, revolution, so many Americans refused to give up the usages of aristocracy that, under the name of United Empire Loyalists, 35,000 of them moved up to Nova Scotia. and 15,000 moved up into Ontario, most of them-and not always voluntarily!-in the years 1783-4; and still later so many moved up from Vermont that in the War of 1812 the majority of Vermonters refused to enlist in a war against Canada, because they had relatives there. Martha Washington herself was socially a Tory- to her a „ democrat „ meant very much what „ bolshevist „ was to mean a century and a half later. A Washington
D. C. daily newspaper referred to Mrs. Dolly Madisor; the President's wife, as „Her Majesty."

*POLKAL

A significant word in the advanced Degrees, which means altogether separated, in allusion to the disunited condition of the Masonic Order at the time, divided as it was into various and conflicting rites. The word is corrupted from palcol, and is derived from the Hebrew radical pal, which, as Gesenius says, everywhere implies separation, and the adverbial kol, meaning Wholly, altogether.

*POLYCHRONICON

Ranulf Higden, a monk of Chester, wrote, about 1350, under this title a Latin chronicle, which was translated into English in 1387 by John Trevisa, and published by William Caxton, in 1482, as The Polychronicot; „conteynyag the Berynges and Dedes of many Tymes." Another edition was published, though, perhaps, it was the pane book with a new title by Wynkyn de Woorde. in 1485, as Policronicon, in which booke ben comprysed bryefy many wonderful hystoryes, Englished by one Trevisa, vicarye of Barkley, etc., a copy of which sold in 1857 for £37. There was another translation in the same century by an unknown author. The two translations made the book familiar to the English public, with whom it was at one time a favorite work. It was much used by the compiler or compilers of the Old Constitutions now known as the Cooke Manuscripts Indeed, there is very little doubt that the writers of the old Masonic records borrowed from the Polychronicon many of their early legends of Freemasonry. In 1865 there was published at London, under the authority of the Master of the Rolls, an edition of the original Latin chronicle, with both the English translations, that of Trevisa and that of the unknown writer.

*POMEGRANATE

The pomegranate, as a symbol, was known to and highly esteemed by the nations of antiquity. In the description of the pillars which stood at the porch of the Temple (see First Kings via, 15), it is said that the artificer „made two
chapiters of molten brass to set upon the tops of the pillars." Now the Hebrew word caphtorim, which has been translated chapiters and for which, in Amos (ix, 1), the word lintel has been incorrectly substituted, though the marginal reading corrects the error, signifies an artifical large pomegranate or globe. The original meaning is not preserved in the Septuagint, which has nor in the Vulgate, which uses sphaerula, both meaning simply a round ball. But Josephus, in his Ardiquities, has kept to the literal Hebrew.
It was customary to place such ornaments upon the tops or heads of columns, and in other situations. The skirt of Aaron's robe was ordered to be decorated with golden bells and pomegranates, and they were among the ornaments fixed upon the golden candelabra. There seems, therefore, to have been attached to this fruit some mystic signification, to which it is indebted for the veneration thus paid to it. If so, this mystic meaning should be traced into Spurious Freemasonry; for there, after all, if there be any antiquity in our Order, we shall find the parallel of all its rites and ceremonies.
The Syrians at Damascus worshiped an idol which they called Rimmon. This was the same idol that was worshiped by Shaman before his conversion; as recorded in the Second Book of Kings. The learned have not been able to agree as to ,he nature of this idol, whether he was a representation of Helios or the Sun, the god of the Phenicians, or of Venus, or according to Grotius, in his Commentary on the passage in Kings, of Saturn, or what, according to Statius, Feems more probable, of Jupiter Cassius. But it is sufficient for the present purpose to know that Rimmon is the Hebrew and Syriac for pomegranate.
Cumberland, the learned Bishop of Peterborough (Origines gerLtium antiquissimae, or Attempts for discovering the Times of the First Planting of Nations, page 60), quotes Achilles Statius, a converted Pagan, and Bishop of Alexandria, as saying that on Mount Cassius, which Bochart places between Canaan and Egypt, there was a temple wherein Jupiter's image held a pomegranate in his hand, which Statius goes on to say, „had a mystical meaning." Sanconiathon thinks this
temple was built by the descendants of the Cabiri. Cumberland attempts to explain this mystery thus: „Agreeably hereunto I guess that the pomegranate in the hand of Jupiter or Juno, because, when it is opened, it discloses a great number of seeds, signified only, that those deities were, being long-lived, the parents of a great many children, and families that soon grew into nations, which they planted in large possessions, when the world was newly begun to be peopled, by giving them laws and other useful inventions to make their lives comfortable." Pausanias (Corinthiaca, page 59) says he saw, not far from the ruins of Mycenae, an image of Juno holding in one hand a scepter, and in the other a pomegranate; but he likewise declines assigning any explanation of the emblem, merely declaring that it was a Greek expression meaning a forbidden mystery. That is, one which was forbidden by the Cabiri to be divulged.
In the Festival of the Thesmophoria, observed in honor of the goddess Ceres, it was held unlawful for the celebrants who were women to eat the pomegranate. Clemens Alexandrinus assigns as a reason, that it was supposed that this fruit sprang from the blood of Bacchus.
Bryant (Analysis of Ancient Mythology in, page 237) says that the Ark was looked upon as the mother of mankind, and on this account it was figured under the semblance of a pomegranate; for as this fruit abounds with seeds, it was thought no improper emblem of the Ark, which contained the rudiments of the future world. In fact, few plants had among the ancients a more mythical history than the pomegranate.
From the Hebrews, who used it mystically at the

Temple, it passed over to the Freemasons, who adopted it as the symbol of plenty, for which it is well adapted by its swelling and seed-abounding fruit.

*POMMEL

A round knob; a term applied to the globes or balls on the top of the pillars which stood at the porch of Solomon's
Temple. It was introduced into the Masonic lectures from Scriptural language. The two pommels of the chapters is in Second Chronicles (iv, 13). It is, however, an architectural term, thus defined by Parker (Glossary of Architecture, page 365): ,'Pommel denotes generally any ornament of a globular form."

*POMME VERTE

This in French means the Green Apple. An androgynous (of both sexes) Order instituted in Germany in 1780, and afterwards introduced into France as we are told by Thory (Acta Latomorum i, page 333).

*PONTIFES FRERES

See Bridge Builders

*PONTIFEX

See Bridge Builders

*PONTIFF

In addition to what has been said of this word in the article on the Bridge Builders of the middle Ages, the following from Athanase Coquerel, in a recent essay entitled The Rise and Decline of the Romish Church, will be interesting.
What is the meaning of pontiff? Pontiff means bridge maker, bridge builder. Why are they called in that way? Here is the explanation of the fact:
In the very first year of the existence of Rome, at a time of which we have a very fabulous history and but few existing monuments, the little town of Rome, not built on seven hills, as is generally supposed-there are eleven of them now, then there were within the town less than seven even-that little town had a great deal to fear from
an enemy which should take one of the hills that were out of town-the Janiculum-because the Janiculum is higher than the others, and from that hill an enemy could very easily throw stones, fire, or any means of destruction into the town.
The Januculum was Heparated from the town by the Tiber. Then the first necessity for the defense of that little town of Rome was to have a bridge.
They had built a wooden bridge over the Tiber and a great point of interest to the town was, that this bridge should be kept always in good order, so that at any moment troops could pass over. Then, with the special genius of the Romans, of which we have other instances, they ordained, curiously enough, that the men who were a corporation, to take care of that bridge shouid be sacred; that their function. necessary to the defense of the town, should be considered holy; that thev should be priests, and the highest of them was called the High Bridge Maker. So it happened that there was in Rome a Corporation of Bridge Makers- pontifices-of whom the head was the most sacred of all Romans; because in those days his life and the life of his companions was deemed necessary to the safety of the town.
Thus it is that the title of Pontifex Maximus, assumed by the Pope of Rome, literally means the Grand Bridge Builder (see Bridge Builders of the Middle Ages).

*PONTIFF, GRAND

See Grand Pontiff

*POOR FELLOW SOLDIERS OF JESUS CHRIST

This title is in Latin Pauperes commilitones Jesu Christi. This was the title first assumed by the Knights Templar.

*POOROOSH

The spirit or essence of Brahma in the Indian religious system.

*POPE, ALEXANDER

Son of a Roman Catholic linen-dealer at London. Born May 21, 1688, died May 30, 1744. the body being buried in the parish church of Twickenham. Many of his satires took up the cause of this or that political question and Pope's associates and friends numbered among them men high in the public life of England at that period.
Deformed by disease in childhood, he was for life an invalid, yet a busy man of letters whose prose and verse, original and translated, were clever, keen, abiding.
Devoted to his mother, his quarrels elsewhere were equally earnest, lasting, thorough. Probably the venom of his literary attacks was in part due to great sensitiveness over his crippled, unhealthy condition. His verse is particularly smooth in flow, bright of allusion, phrases neatly framed, apt for quotation, as in the following familiar lines from his Essay on Man:
Know then thyself, presume no God to scan; The proper study of mankind is man.
An honest man s the noblest work of God Chaos of thought and passion, all confused; Still by himself abused and disabused Created half to rise, and half to fall Great lord of all things, yet a prey to all; Sole judge of truth, in endless error hurled The glory, jest and riddle of the world!
The same work is equally striking in what is said f woman:
Our grandsire, Adam, ere of Eve possesst Alone, and eten in Paradise unblest
With mournful looks the blissful scenes survev'd, And wander'd in the solitary shade.
The Maker saw, took pity, and bestow'd Woman, the last, the best reserv'd of God.
Several of his intimates were reputed to be members of the Craft. He is quoted as being a member of the same Masonic Lodge in London which enrolled on its books his
life-long friends, Dean Swift and John Arbuthnot, by Brother J. H. Edge in the Builder, May, 1924- One therefore hunts through his writings or some reference to the Fraternity or its instruction. Strange but true is it that the Four Cardinal Virtues, Fortitude, Temperance, Prudence, and Justice exactly as they are enumerated in the Monitors, are given in that order by Alexander Pope:
In clouded Majesty her dulness shone;
Four guardian Virtues round, support her throne Fears champion Fortitude, that knows no fears Of hisses blows, or want, or less of ease:
Calm Temperance, whose blessings these partake Who hunger, and who thirst for scribbling sake prudence,

whose glass presents the approaching jail Poetic Justice, with her lifted scale
Where. in nice balance, truth with gold she weighs And solid pudding against empty brays.
Brother W. Wonnacott, late Grand Librarian of England, personally assured us that in his belief it is the name of Alexander Pope that is in the 1730 list of the members of the Lodge held at the Goat, a Tavern at the foot of The Haymarket, London, and our good Brother called attention to the above lines as probably pointing to some knowledge on Pope's part of the moralization that is impressed by us on our only admitted Brethren. The Universal Prayer, oft quoted in Masonic instruction, was written by Pope in 1738 and is given below:
Father of all! In every age In every clime adored,
By saint, by savage, and by sage, Jehovah, Jove, or Lord!
Thou Great First Cause, least understood Who all my sense confined
To know but this, that Thou art good And that myself am blind.
Yet gave me, in this dark estate, To see the good from ill;
And. binding Nature fast in fate Left free the human will.
What conscience dictates to be done Or warns me not to do
This teach me more than Hell to shun,
That more than Heaven pursue. What blessings Thy free bounty gives Let me not east away
For God is paid when man receives: To enjoy is to obey.
Yet not to earth's contracted span Thy goodness let me bound
Or think Thee Lord alone of man, When thousand worlds are round. Let not this weak, unknowing hand Presume Thy bolts to throw,
And teach damnation round the land On eaeh I judge Thy foe.
If I am right, Thy grace impart Still in the right to stay
If r am wrong, oh, teach my heart To find that better way 1
Save me alike from foolish pride, Or impious discontent
At aught Thy wisdom has denied, Or aught that goodness lent.
Teach me to feel another's woe To right the fault I see
That mercy I to others show, That mercy show to me.
Mean though I am, not wholely so, Since quickened by Thy breath; Oh lead me nvheresoe'er I go Through this day's life or death.
This day be bread and peace my lot; All else beneath the sun
Thou know'st if best bestowed or not And let Thy will be done!
To Thee NVhose temple is of space,- Whose altar earth sea skies-
One chorus let all beings raise! All Nature s incense rise.

*POPE, FREEMASONS AUK HORIZED BY

See Freemasons authorized by Pope

*POPPY

In the Mysteries of the Ancients, the poppy was the symbol of regeneration. The somniferous qualities of the plant expressed the idea of quiescence; but the seeds of a new existence which it contained were thought to show that nature, though her powers were suspended, yet possessed the capability of being called into a renewed existence. Thus the poppy planted near a grave symbolized the idea of a resurrection. Hence, it conveyed the same symbolism as the evergreen or sprig of acacia does in the Masonic mysteries.

*PORCH OF THE TEMPLE

See Temple of Solomon

*PORTA, GAMBATTISTA

A physicist of Naples, who was born in 1545 and died in 1615. He was the founder of the Segreti, or Academy of Ancients, which see. He devoted himself to the study of the occult sciences, was the inventor of the camera obscura, and the author of several treatises on Magic, Physiognomy, and Secret Writing. De Feller (Universal Biography) classes him with Cornelius Agrippa, Cardan, Paracelsus, and other disciples of occult philosophy.

*PORTER, A. K., ON MEDIEVAL MASONRY

After a long and specialized training, Arthur E. Porter, Harvard University, devoted the whole of his career to Gothic Architecture, and for many years studied the still- existing buildings at first hand, and while doing so studied the history of the period in which the buildings were erected and existing documents connected with them.
His knowledge of Medieval architecture was encyclopedic. Near the end of his career he published in
two volumes his great Medieval Architecture, illustrated throughout not by pictures for sake of pictures but by photographs and drawings essentially a part of the text, and with exhaustive bibliographies. This work stands in contrast to other histories of the Gothic style on three fundamentals: it makes clear that the Gothic style was a single, organic formula, not a collection of separate elements, or a revision of previous styles; it sees in each building a document of its times, and therefore itself a chapter in history; more important still, and for the first time with any adequacy, it begins not with the buildings but with the builder, and finds in the building something thought out, designed, and constructed by them, and for their own purposes. Historians before Porter had written-though it is hard to believe-as if a Gothic cathedral had been built by a pale abstraction called the Gothic style; as if the masonry had built itself. Medieval Architecture is the most useful of books for students of Medieval Freemasonry. The early Gothic Freemasons emerge from it as living and breathing men, easily understandable, men who in character, mind, education, and skill towered unapproachably above other men in their period; and it is easy to see that it was they, and not the village stone masons, who found out for themselves and transmitted that set of truths which was carried on century after century and into Speculative Lodges. Porter's work and
G. Coulton's Art and the Reformation, if placed together, comprise the most encyclopedic and the clearest account of Medieval Freemasonry now in print. (Medieval Architecture: Its Origin and Development, by Arthur Kingsley Porter, Baker & Taylor; New York; 1909; two volumes.)

*PORTIFORIUM

A word used in England during the Middle Ages to mean a breviary, a book containing the daily offices or prayers for the canonical hours. Doctor Mackey also found the name had been applied to a banner like unto the gonfalon, used as an ensign in cathedrals, and borne at the head of religious processions.

*PORTRAIT PAINTER, GRAND

The Grand Lodge of England created this position in 1785 when the Rev William Peters was appointed, due to his painting and presenting to the Grand Lodge a portrait of I ord Petre Past Grand Masters Brother Peters w as the only holder of this office. The Provincial Grand Lodge of Sussex, England, 1801, created the office of Provincial Grand Portrait Painter.

*PORTUGAL

Claims that Freemasonry flourished in Portugal as early as 1727 may or may not be true but according to the Minutes of the Grand Lodge of England it is certain that a Dispensation was granted to Brethren at Lisbon on April 17, 1735.

Continuous opposition to the Craft culminated in 1743 in the issue of an edict of death against Freemasonry by Hing John V. The Craft revived in 1761 only to be crushed in 1776 by the Inquisition. Lodges were held in ships in the harbor amid the most unusual surroundings. These dangers it seems only made the Craft grow stronger for a Grand Lodge was actually organized during this period. This was closed by the Grand Master in 1807 to prevent its coming under the rule of the Grand Orient of France.

In the absence of any central control several small Jurisdictions sprang up and in 1849 five of them met to form a Grand Orient, but trouble arose and on January 31,1859, another Grand Orient was instituted.

These two Grand Orients, combined with some Lodges on the Irish list, formed ten years later the Grand Orient of Lusitania, comprising a Symbolic Grand Lodge, a Supreme Council, a Supreme Rose Croix Chapter for the French Rite and a Grand Chapter of Royal Arch Brethren. Therefore, as Brother Oliver Day Street says;

„It thus appears that Freemasonry of all Rites is united in one Supreme governing body."

*PORTUGUESE EAST AFRICA

Lodges chartered by the United Lusitanian Grand Orient of Portugal are located at Beira, Chai-chai, Ibo, Mozambique and Quilimane

*PORTUGUESE WEST AFRICA

In this district the Grand Orient of Portugal has chartered eleven Lodges, two at Loanda and one each at Bie, Cabinda, Landana, Luxares, Mossamedes, Quibanda, Liumbale, Qussol and San Antonio de Zairo.

*POSTULANT

The title given to the candidate in the Degree of Knight Radosh. From the Latin word postulans, meaning asking for, Wishing to have.

*POTIER, MELCHIOR

Published a history of the Lodge of Nine Sisters at Paris, 1839.

*POTOCKI

Polish family of nobility, the following members being Freemasons: Ignaz Potocki, Grand Master, 1781-3; Stanislas Felix Potocki, Grand Master, 1789, and Stanislas Kostka Potocki, Grand Master, 1812-23.

*POT OF INCENSE

As a symbol of the sacrifice which should be offered up to Deity, it has been adopted in the Third Degree (see Incense).

*POT OF MANNA

See Manna, Pot of

*POUND, ROSCOE

Roscoe Pound, born in 1870, Dean of the Law School of Harvard University, became famous for the variety as well as for the vastness of his learning; in legal erudition he had no superior in America and possibly no peer, but at the same time he was an extraordinary linguist (he learned his English and Latin together in childhood), an authority on field botany on which he wrote a text-book used in colleges, an authority on Medieval law and history, and also was one of the most learned of American Masons.

He published two works of permanent value on Masonry, Philosophy of Freemasonry, and Jurisprudence of Freemasonry, after the larger part of the two had first been published in The Builder. In A Bibliography of the Writings of Roscoe Pound; Harvard University Press; 1942; Franklyn C. Setars devotes Part III, Section 2, page 127, to a bibliography of his writings on Freemasonry.

Dean Pound was Past Master of Lancaster Lodge, No. 54, A. F. & A. M., Lincoln. Neb.; was a member of Belmont Lodge and also of Beaver Lodge, in Belmont, Mass., and of The Harvard Lodge, Cambridge, class, and Past Deputy Grand Master, Grand Lodge of Massachusetts- He was a member of the A. & A. S. R., at Lincoln, Neb.; was crowned 33 , Northern Jurisdictions September 16, 1913. His two works on Masonry are contributions to Masonic thought rather than to either history or practice; he was the first to interpret Krause to
the American Craft; he gave a newts fresh appraisal of the work of Preston (a welcome contrast to the harsh and misleading portrait painted by Gould in his History); and when in his Philosophy he devoted a chapter to a „pragmatic" philosophy of Freemasonry he established in American Masonic thought for the first time what in substance is the true distinction between „Instituted" and „Constituted" as applied to the Fraternity.

(It was a happy coincidence that Sir Frederick Pollock who occupied in legal scholarship in England a position corresponding to Pound's in the United States, also was an active Mason and a Masonic writer; author, among other things, of a memorable essay on Masonic ranks in The Builder. He was the Pollock of the published [Judge Oliver Wendell] Holmes-Pollock Correspondence.)

*POURSUIVANT

More correctly, Pursuivant, which see.

*PRACTICUS

The Third Degree of the German Rose Croix.

*PRAXOEANS

The followers of Praxeas in the second century, who proclaimed a unity in God, and that He had suffered upon the cross.

*PRAYER

Freemasonry is a religious institution, and hence its regulations inculcate the use of prayer „as a proper tribute of gratitude," to borrow the language of Preston, „to the beneficent Author of Life." Hence it is of indispensable obligation that a Lodge, a Chapter, or any other Masonic Body, should be both opened and closed
with prayer; and in the Lodges working in the English and American systems the obligation is strictly observed. The prayers used at opening and closing in the United States differ in language from the early formulas found in the second edition of Preston, and for the alterations we are probably indebted to Webb. The prayers used in the middle and perhaps the beginning of the eighteenth century are to be found in Peston (1775 edition) and are as follows:

At opening - May the favor of Heaven be upon this our happy meeting: may it begun , carried on, and ended in order , harmony, and brotherly love: Amen.

At Closing.-May the blessing of Heaven be with us and all regular Masons, to beautify and cement us title every moral and social virtue: Amen.

There is also a prayer at the initiation of a candidate, which has, at the present day, been very slightly varied from the original form. This prayer, but in a very different form, is much older than Preston, who changed and altered the much longer formula which had been used previous to his day. It was asserted by Dermott that the prayer at initiation was a ceremony only in use among the Ancient or Atholl Freemasons and that it was omitted by the Moderns. But this cannot be so, as is proved by the insertion of it in the earliest editions of Preston. We have moreover a form of prayer into be used at the admission of a brother, „ contained in the Pocket Companion, published in 1754, by John Scott, an adherent of the Moderns, which proves that they as well as the Ancient observed the usage of prayer at an initiation. There is a still more ancient formula of „Prayer to be used of Christian Masons at the appointing of a brother," said to have been used in the reign of Edward IV from 1461 to 1483, which is as follows:

The might of God, the Father of Heaven, with the wisdom of his glorious Son through the goodness of the Holy Ghost, that hath been three persons in one Godhead be with us at our beginning give us grace to govern in our living here, that we may only come to his bliss that shall never have an end.

The custom of commencing and ending labor with prayer was adopted at an early period by the Operative Freemasons of England. Findel says (History, page 78), that „their Lodges were opened at sunrise, the Master taking his station in the East and the Brethren forming a half circle around him. After prayer, each Craftsman had his daily work pointed out to him, and received his instructions. At sunset they again assembled after labor, prayer was offered, and their wages paid to them.

„ We cannot doubt that the German Stone Masons, who were even more religiously demonstrative than their English Brethren must have observed the same custom. As to the posture to be observed in Masonic prayer, it may be remarked that in the lower Degrees the usual posture is standing. At an initiation the candidate kneels, but the Brethren stand. In the higher Degrees the usual posture is to kneel on the right knee. These are at least the usages which are generally practiced in the United States.

We may add to the above comments by Doctor Mackey a few items of interest. Brother L. P. Newby (Sidelights on Templar Law, 1919, pages 96, 130) says: Who is responsible for having two different versions of the Lord's Prayer in our Services, I am unable to state. It is a mistaken assumption that the Committee on Revision of 1910 (Grand Encampment Knights Templar of the United States) prepared a Lurial Service containing the Lord's Prayer, in which the words „Tres pass and Trespasses"' were used. The committee did prepare and present a short form of Burial Service. but it was not acted upon by the Grand Encampment in 1910, the further consideration of it was postponed, and it has never been acted upon (see Proceedings, 1910, middle and perhaps the beginning of the eighteenth page 203).

The proper words to be used with the Lord's Prayer in the Asylum of the Commandery are debts and Debtors," and at Burial Services „Trespass and Trespasses (see Proceedings, 1916, pages 36-8 Brother Newby also says of the two expressions:

Our Savior upon two occasions instructed His people how to pray, first in His Sermon on the Mount, and second. about two years afterward; but in neither prayer did He use the words „Trespass and Trespasses" (see St. Matthew vi, 12; St. Luke xi, 1-13). In His Sermon on the Mount He did say to the people: „If ye forgive men their trespasses, your Heavenly Father wil also forgive you; but if ye forgive not men their trespasses neither will your Heavenly Father forgive your trespasses." These statements were made in a sermon and not in a prayer. As the form of the Lord's prayer used by the members of other Churches contains the words „debts and debtors," it is not for a layman to determine the question as to which form is correct, yet it is rather remarkable that those who prepared our Ceremonies did not agree upon the Lord's Prayer.

The Lord's Prayer should also be examined in the light of the translation by Professor Edgar J. Goodspeed, University of Chicago, whose English of the New Testament aims to reproduce the ease, boldness, and unpretending vigor of the original Greek, in the common language of everyday life during the era of one Savior.

The frequently observed expression „for Thine is the power and glory for ever," is a conclusion not to be found in any of the oldest manuscripts but in most of the later copies of Matthew only. It occurs the Didache, the teachings of the Apostles, a disvery at Constantinople in early Christian literature which a copy finished by the writer, Leo, on June 1, 1156, was found in the Library of the Jerusalem Jonastery.

Of the prayer itself several points have aroused discussion. Daily bread, for example, was given various interpretations by the old authorities. Hastings dictionary of the Bible (page 553) suggests for consideration the two aspects, „the word bread may be taken in an earthly or a heavenly sense. The fulness of Scriptural language justifies the widest application of the term, whatsoever is needed for the coming day, to be sought in daily morning prayer-"give us today" or whatsoever is needed for the coming days of life. The petition becomes a prayer for the presence of Him who has revealed Himself as „the Bread." The clause „as we forgive our debtors" is by some old authorities read „as we have forgiven our debtors." The conclusion of the prayer is usually
repeated as „deliver us from evil" but the Greek en-

ding is indefinite and Hastings says this may be read „the evil one," or „the evil," or „whatsoever is evil." However, as to these variations, they can be heeded in the spirit of the poet, Coleridge (Ancient Mariner, Part vii):
He prayeth best who loveth best All things, both great and small.
And as to forms we have Brother Kipling's Song of Kabir: My brother kneels, so saith Kabir
To stone and brass in heathen-wise, But in my brother's voice I hear
My own unanswered agonies. His God is as his fates assign
His prayer is all the world's-and mine.
Madame de Stael has in Corinne (Book x, chapter v) commented earnestly and with precision on the benefit of praying with one another.
To pray together in whatever tongue or ritual, is the most tender brotherhood of hope and sympathy that men can contract in this life.
An old prayer was given in the Printing Art, and was contributed by us to the American Freemason, June, 1910. Appearing in the Wolangerichtete Buchdruckerei of Ernesti it is a reminder of the pronounced religious fervor of craftsmen. The sentiment of loyalty and respect to the craft was so commonly observed that when a German traveling workman entered a town and found his way to the local place of his trade the usual salutation was „God bless the Art," Gott grus die kunst. Here is the prayer:
Oh Lord, Almighty God, printing is a glorious and a noble art-a blessing Thou hast reserved for mankind in these latter days, an art by which all conditions of men, and especially Thy Holy Church, are greatly nourished. And since, good Lord, Thou hast of Thy free grace given me an opportunity of exercising an Art and Craft so exalted, I pray Thee to guide me by Thy Holy Spirit in using the same to Thy honor. Thou knowest, dear Lord, the great diligence, continual care and accurate knowledge of the characters of many languages are needful in this Art, therefore I call to Thee for help; that I may be earnest
and careful, both in the setting up of types, and in printing the same. Preserve my soul in the constant love of Thy Holy Word and truth, and my body in sobriety and purity, that so, after a life here befitting a printer, I may hereafter, at the last coming of my most worthy Savior, Jesus Christ, be found a good workman in his sight, and wear the everlasting crown in His presence. Hear me, dearest God, for Thy honor and my welfare, Amen.
Another Masonic prayer, one used by the Worshipful Master, Henry Pears, Tyrian Lodge, No. 370, Cleveland, Ohio, is here submitted as when first heard there by us many years ago:
Almighty and Eternal God-there is no number of Thy days nor of Thy mercies. Thou has sent us into the world to serve Thee, but we wander from Thee in the paths of error. Our days are but a span in length, yet tedious because of calamities that surround us on every side.
The days of our pilgrimage are few and full of evil. our bodies are frail, our passions violent and distempered, our understanding weak and our will perverse. Look thou, Almighty Father, upon us with pity and with mercy. We adore Thy majesty, and trust like little children in Thy infinite goodness. Give us patience to live well; and firmness to resist evil. even as our departed Brother resisted. Give us faith and confidence in Thee, and enable us so to live that when we come to die, we may lie down in the grave like one who composes himself to sleep, and may we hereafter be worthy to be held in the memories of men. Bless us, O God, and bless our fraternity throughout the world. May we live and emulate the example of our departed Grand Master, and finally may we attain in this world a knowledge of Thy truth, and in the world to come life everlasting. Amen.
Heartiness of invocation is not necessarily any measure of the length of a prayer, an effectual prayer recorded by Saint Luke (xviu, 13) was „Lord, be merciful to me a sinner." At Royal Arch Chapter dinners in Europe we noted that the grace as given in our hearing on several occasions was even less lengthy than the one just mentioned and had but a couple of Latin words, „Benedictus, Bened at," meaning May the Blessed One bless. After the dinner there was an equally brief prayer,
also in Latin, „Benedicto Benedicatur," May the Blessed One be blessed.

*PREADAMITE

A Degree contained in the Archives of the Mother Lodge of the Philosophic Scottish Rite.

*PRECAUTION

In opening and closing the Lodge, in the admission of visitors in conversation with or in the presence of strangers, the Freemason is changed to use the necessary precaution, lest that should be communicated to the profane which should only be known to the initiated.

*PRECEDENCY DF LODGES

The precedency of Lodges is always derived from the date of their Warrants of Constitution, the oldest Lodge ranking as No. 1. As this precedency confers certain privileges, the number of the Lodge is always determined by the Grand Lodge, while the name is left to the selection of the members.

*PRECEPTOR

Grand Preceptor, or Grand Prior, or Preceptor, or Prior, was the title indifferently given by the Knights Templar to the officer who presided over a province or kingdom, as the Grand Prior or Grand Preeeptor of England, who was called in the East the Prior or Preceptor of England. The principal of these Grand Preceptors were those of Jerusalem, Tripolis, and Antioch.

*PRECEPTORY

The houses or residences of the Knights Templar were called Preceptories, and the superior of such a residence was called the Preceptor. Some of the residences were also called Comxnanderies. The latter name has been adopted by the Masonic Templars of America. An attempt was made in 1856, at the adoption of a new Constitution by the Grand Encampment of the United States, which met at Hartford, to abolish the title Comtnanderies, and adopt that of Preceptories, for the Templar organizations; a change which would undoubtedly have been more in aceordance with history, but unfortunately the effort to effect the change was not successful.

*PRECIOUS JEWELS

See Jewels, Precious

*PREFERMENT

In all the Old Constitutions we find a reference made to ability and skill as the only claims for preferment or promotion. Thus in one of them, the Lansdourne Manuscript, whose date is about 1560, it is said that Nimrod gave a charge to the Freemasons that „they should ordaine the most wise and cunning man to be Master of the King or Lord's worke that was amongst them, and neither for love, riches, nor favour, to sett another that had little cunninge to be Master of that worke, whereby the Lord should bee ill served, and the science ill defamed.

„And again, in another part of the same manuscript, it is ordered, „that noe Mason take on him noe Lord's worke nor other man's but if he know himselfe well able to performe the worke, so that the Craft have noe slander." Charges to the same effect, almost, indeed, in the same words, are to l)e found in all the Old Constitutions. So Anderson, when he compiled the Charyes of a Freemason, which he says were „extracted from the
ancient records," and which he published in 1723, in the first edition of the Book of Constitutions, lavs down the rule of preferment in the same spirit, and in these words: „All preferment among Masons is grounded upon real worth and personal merit only; that so the Lords may be well served, the Brethren not put to shame, nor the royal Craft despised; therefore no Master or Warden is chosen by seniority, but for his merit."

Then he goes on to show hovs the skilful and qualified Apprentice may in due time become a Fellow Craft, and, „when otherwise qualified, arrive to the Honour of being the Warden, and then the Master of the Lodge, the Grand Warden, and at length the Grand Master of all the Lodges, according to his merit" (Constitutions, 1723, page 51). This ought to be now, as it has always been, the true law of tree masonry; and when ambitious men are seen grasping for offices, and seeking for positions whose duties they are not qualified to discharge, one is inclined to regret that the Old Charges are not more strictly obeyed

*PRELATE

The fourth officer in a Commandery of Knights Templar and in a Council of Companions of the Red Cross. His duties are to conduct the religious ceremonies of the organization. His jewel is a triple triangle, the symbol of Deity, and within each of the triangles is suspended a cross, in allusion to the Christian character of the chivalric institution of which he is an officer. The corresponding officer in a Grand Commandery and in the Grand Encampment is called a Grand Prelate.

*PRELATE OF LEBANON

In French Prélat du Ixban. A mystical Degree in the collection of Pyron.

*PRENTICE

An archaism, or rather a vulgarism for Apprentice, constantly found in the Old Records. It is now never used except in connection with Prentice Pillar, which see.

*PRENTICE PILLAR

In the southeast part of the Chapel of Roslyn Castle, in Scotland, is the celebrated column which goes by this name, and with which a Masonic legend is connected. The pillar is a plain fluted shaft, having a floral garland twined around it, all carved out of the solid stone.

The legend is, that when the plans of the chapel were sent from Rome, the master builder did not clearly understand about this pillar, or, as another account states, had lost this particular portion of the plans, and, in consequence, had to go to Rome for further instructions or to procure a fresh copy.

During his absence, a clever apprentice, the only son of a widow, either from memory or from his own invention, carved and completed the beautiful pillar. When the master returned and found the work completed, furious with jealous rage, he killed the apprentice, by striking him a frightful blow on the forehead with a heavy setting maul. In testimony of the truth of the legend, the visitor is shown three heads in the west part of the chapel-the master's, the apprentice's, with the gash on his forehead, and the widows There can be but little doubt that this legend referred to that of the Third Degree, which is thus shown to have existed, at least substantially, at that early period.

*PREPARATION OF THE CANDIDATE

Great care was taken of the personal condition of every Israelite who entered the Temple for Divine worship. The Talmudic treatise entitled Baracoth, which contains instructions as to the ritual worship among the Jews, lays down the following rules for the preparation of all who
visit the Temple: „No man shall go into the Temple with his staff, nor with shoes on his feet, nor with his outer garment, nor with money tied up in his purse." There are certain ceremonial usages in Freemasonry which furnish what may be called at least very remarkable coincidences with this old Jewish custom.

The preparation of the candidate for initiation in Freemasonry is entirely symbolic. It varies in the different Degrees, and therefore the symbolism varies with it. Not being arbitrary and unmeaning, but, on the contrary, conventional and full of signification, it cannot be altered, abridged, or added to in any of its details without affecting its esoteric design. To it, in its fullest extent every Candidate must, without exception submit. The preparation of a candidate is one of the most delicate duties we have to perform and care should be taken in appointing the officer, who should bear in mind that „that which is not permissible among gentlemen should be impossible among Freemasons „

*PREPARING BROTHER

The Brother who prepares the candidate for initiation. In English, he has no distinctive title. In French Lodges he is called Frére terrible, and in German he is called Vorbereitender Bruder, or Fürchterlicher Bruder. His duties require him to have a competent knowledge of the ritual of reception, and therefore an experienced member of the Lodge is generally selected to discharge the functions of this office. In some Jurisdictions this is performed by the Master of Ceremonies

*PRESIDENT

The presiding officer in a Convenon of High Priests, according to the American System, is so called. The second officer is styled Vice-President. On September 6, 1871, the Grand Orient of France, in violation of the landmarks, abolished the office of Grand Master,

and conferred his powers on a Council of the Order. The
President of the Council is now the official representative of the Grand Orient and the Craft, and exercises several of the prerogatives hitherto administered by the Grand Master.

*PRESIDENTS, RELIGION OF THE

Of the first thirty-one Presidents of the United States nine have been Episcopalians: Washington, Madison, Monroe, W. H. Harrison, Tyler, Taylor, Pierce, Arthur, F.
Roosevelt; of the other twenty-two five have been Presbyterians, four Methodists, four Unitarians, two Reformed Dutch, and one each Baptist, Congregationalist, Quaker, Disciple of Christ; and three (Jefferson, Hayes, and Lincoln) members of no church.
Had Eighteenth Century Deists ever organized themselves as a Church Jefferson would have belonged to it (as would Benjamin Franklin). Lincoln was possibly the most genuinely religious rnan in the list; while he united with no church he described himself in private as a Universalist. Hayes probably considered himself in private to be a Unitarian. If the last three are added to the four confessed Unitarians it means that of the twenty-two one-third (minus a , small amount of the fraction) have been of the extremely non-ecclesiastical denomination; and the fact shows better than any argument how very small has been the role of ecclesiasticism in American public life.

*PRESIDING OFFICER

Whoever acts, although temporarily and pro hac vice, meaning in Latin for this occasion, as the presiding officer of a Masonic body, assumes for the time all the powers and functions of the officer whom he represents. Thus, in the absence of the Worshipful Master, the Senior Warden presides over the Lodge, and for the time is invested with all the prerogatives that pertain to the Master of a Lodge, and can, while he is in the chair,
perform sny aet that it would be competent for the Master to perform were he present.

*PRESS, MASONIC

The number of the Masonic press throughout the world is small, but the literary ability commands attention. In every nation Freemasonry has its advocate and neevsbearer, in the form of a weekly or semi-monthly chronicle of events, or the more sedate magazine or periodical, sustaining the literature of the Fraternity (see Publications, .Masonic and Magazine).

*PRICE, HENRY

Born about 1697 in London and came to New England about 1723, returning later to England. It is recorded in the Minutes of the Grand Lodge of England that in 1730 he was a member of Lodge No. 75, meeting at the Rainbow Coffee House in York Buildings, London. He is mentioned as being in a law-suit at Boston in 1733 and was in business there as a tailor. During 1733 Governor Jonathan w Belcher appointed him Cornet in his Troop of Guards with the rank of Major. The office was that of Standard Bearer. The executors of Price allude to him in 1792 as Major Price. He carried on business for some time at the Sign of the Brazen Head on Cornhill, near the present No. 36 Washington Street, about half way between Water Street and State Street in Boston. He adhered to the Church of England and attended Trinity Church.
He died on May 20, 1780. Brother W. S. Gardner (on page 307, Proceedings, Grand Lodge of Massachusetts, 1871) points out here the necessity for bearing in mind that until January 1, 1752, the year commenced on March 25. By act of Parliament of 1751, the succeeding years commenced on January 1. In these Proceedings of 1871 (pages 284-304), there are some particulars of decided interest regarding this prominent Freemason and his pioneer work. A portrait to which allusion is made is
described as follows: It represents him in the full vigor of manhood, dressed in the Id peculiar style of gentlemen of about the year 1740. w He wore a wig and queue, white neck-cloth and single breasted coat flowing away. His face betokened mildness and gentleness. The eyes are large and full, set wide apart, soft and expressive. The forehead was lighted up with animation and conveyed the idea of a gentleman.
April 30, 1733, the Right Honorable and Right Worshipful Anthony Lord Viscount Montague, Grand Master of England, issued a Deputation appointing Henry Price as Provincial Grand Master of New England. Price was authorized to appoint his Deputy Grand Master and Grand Wardens, and „to constitute the Brethren now Residing or who shall hereafter reside in those parts, into One or more Regular Lodge or Lodges, as he shall think fit, and as often as Occasion shall require."
On Monday of July 30, 1733, Henry Price convened at Boston the following Brethren: Andrew Belcher, Thomas Kennelly, John Quane, Henry Hope, Frederick Harnilton, John McNeall, Peter Hall, Matthew Young, John Waddell and Edward Ellis at the house of Edward Lutwyteh „at ye Sign of the Bunch of Grapes in King Street.
„ This celebrated inn was situated on what is now the corner of State and Kilby streets, and on the westerly side of the last named street. Brother Price produced his Deputation appointing him Provincial Grand Master of New England. By virtue of this Deputation he formed and opened a Provincial Grand Lodge, appointed Right Worshipful Brother Andrew Belcher as Deputy Grand Master and Worshipful Brothers Thomas Kennelly and John Quane as Grand Wardens pro tempore. Several Brothers were then made Freemasons. Then, „granting the prayer thereof, he then and there in the most solemn manner according to ancient Rt. and Custom and the form prescribed in our printed Book of Constitutions, constitute" the Brethren into a regular Lodge, in manner and form.
Henry Hope was chosen Master and he nominated Frederick Hamilton and James Gorder as Wardens. These being presented to Grand Master Price, he
„caused them to be duly examined, and being found duly qualified, approved and confirmed them in their respective stations by investing them with the implements of their office, giving each his proper charge, and admonishing the Brethren of the Lodge to do obedience and submission, according to our printed Book of Constitutions, Charges and Regulations, and so forth. Thus was Masonry founded in New England."
In 1734 Brother Price's Commission was extended over all North America. On November 28, 1734, Benjamin Franklin, who was a close friend of Price and who at that time was Grand Master of the Grand Lodge of Pennsylvania, wrote Price the following letter in behalf of the Grand Lodge of Pennsylvania, evidently with the purpose of arranging a mutually agreeable

status under the new conditions:
Right Worshipful Grand Master and Most Worthy and Dear Brethren:- We acknowledge your favor of the 23rd of October past, and rejoiee that the Grand Master whom God bless, hath 80 happily recovered from his late indisposition: and we now, glass in hand, drink to the establishment of his health, and the prosperity of your whole Lodge.
We have seen in the Boston prints an article of news from London, importing that at a Grand Lodge held there in August last, Mr. Price's deputation and power extended over all America, which advice we hope is true, and we heartily congratulate him thereupon and though this has not been as yet regularly signified to us by you, vet, giving credit thereto, we think it our duty to lay before your Lodge what we apprehend needful to be done for us, in order to promote and strengthen the interest of Masonry in this Province, which seems to want the sanction of some authority derived from home, to give the proceedings and determinations of our Lodge their due weight, to wit, a Deputation or charter granted by the Right Worshipful Mr. Price, by virtue of his Commission from Britain, confirming the Brethren of Pennsylvania in the privileges they at present enjoy of holding annually their Grand Lodge, choosing their Grand Master, Wardens and other officers, who may manage all affairs relating to the Brethren here with full Dower and
authority, according to the - customs and usages of Masons, the said Grand Master of Pennsylvania only yielding his chair, when the Grand Master of all America shall be in place. This, if it seems good and reasonable to you to grant, will not only be extremely agreeable to us, but mill also, we are confident conduce much to the welfare, establishment and reputation of Masonry in these parts. We therefore submit it for your consideration, and, as we hope our request will be complied with, we desire that it may be done as soon as possible and also accompanied with a copy of the R. W. Grand Master s first Deputation, and of the instrument by which it appears to be enlarged as above-mentioned, witnessed by your it ardent and signed by the Secretary; for which favors this Lodge doubt not of being able to behave as not to be thought ungrateful.
We are Right Worshipful Grand Master and Most Worthy Brethren, Your Affectionate Brethren and obliged humble Servants, Signed at the request of the Lodge, B. Franklin, G. M. Philadelphia, Nov. 25, 1734.
On the same day that Franklin Sent the above letter as an official communication from the Grand Lodge of Pennsylvania, he also wrote a personal letter to Price which is quoted below:
Dear Brother Price:-I am glad to hear of your recovery. I hoped to have seen you here this Fall, agreeable to the expectation you were so good as to give me, but since sickness has prevented your coming while the weather was moderate, I have no room to flatter myself with a visit from you before the Spring, when a deputation of the Brethren here will have an opportunity of showing how much they esteem vou.
I beg leave to recommend their request to you, and to inform you, that some false and rebel Brethren, who are foreigners, being about to set up a distinct Lodge in opposition to the old and true Brethren here, pretending to make Masons for a bowl of punch, and the Craft is like to come into disesteem among us unless the true Brethren are countenanced and distinguished by some special authority as herein desired. I entreat therefore ,
that whatever you shall think proper to do therein may be sent by the next post , if possible , or the next following.
I am, Your Affectionate Brother & humb Servt
B. Franklin, G M.,
Philadelphia, Nov. 28 1734. Pennsylvania.
P. S.-If more of the Constitutions are wanted among you, please hint it to me.
To Mr. Henry Price, At the Brazen Bead Boston,
The originals of the two letters quoted above were destroyed at the burnings of the Masonic Temple in Boston, April S6, 1864, prior to which time the official letter hung in a frame in the Temple.
For much information concerning Brother Price, see The Beginnings of Freemasonry in America, first delivered as an address to the Grand Lodge on September 13, 1916, and published in the Proceedings of that year, afterwards reprinted in book form, by Past Grand Master Melvin M. Johnson of Massachusetts; also Doctor Mackey's History of Free masonry, pages 1565-6, 1604-5.
A Henry Price Medal is awarded as occasion war rants by the Grand Lodge of Massachusetts to Brethren who have rendered distinguished service to the Order, a practice begun by Brother Melvin M Johnson during his term of office as Grand Master; 1914-6.

*PRICHARD, SAMUEL

„An unprincipled and needy Brother," as Doctor Oliver calls him, who published at London, in 1730, a book with the following title: Masonry Dissected; being a Universal and Genuine Description of aU its Branches, from the Original to this Present Time: as it is delivered in the constituted, regular Lodges, both in City and Country according to the several Degrees of Admission, giving an impartial account of their regular Proceedings in initiating their New Members in the whole Three Degrees of Masonry, viz., I. Entered Prentice; II. Fellow Craft; III.
Master. To which is added, The Author's Vindication of Himself, by Samuel Prichard, Late Member of a constituted Lodge.
This work, which contained a great deal of plausible matter, mingled with some truth as well as falsehood, passed through a great many editions, was translated into the French, German, and Dutch languages, and became the basis or model on which all the subsequent so-called expositions, such as Tubal-Kain, Jachin and Boaz, etc., were framed. In the same year of the appearance of Prichard's book, a Defence of Masonry, as a reply to the Masonry Dissected was anonymously published, and has often been erroneously attributed to Doctor Anderson, but it has been discovered that its author was Brother Martin Clare (see Clare Martin). No copy is now known to exist of this Defence, but it will be found at the end of the 1738 edition of the Constitutions.
It is not, however, a reply to Prichard, but rather an attempt to interpret the ceremonies which are described in the Masonry Dissected in their symbolic import, and this it is that gives to the Defence a value which ought to have made it a more popular work among the Fraternity than it is. Prichard died in obscurity; but the Abbe Larudan, in his Franc-Maçons écrasés, Freemasons Crushed (page 135), has manufactured a wild tale about his death; as herein desired. I entreat, therefore, that whatever stating that he was carried by force at night into the Grand

Lodge at London, put to death, his body burned to ashes, and all the Lodges in the world in formed of the execution. The Abbe is satisfied of the truth of this wondrous narrative because he had heard it told m Holland and in Germany, all of which only proves that the French calumniator of Freemasonry abounded either in an inventive faculty or in a trusting faith.

*PRIEST

In the primitive ages of the world every father was the Priest of his family, and offered prayer and sacrifice for his household. So, too, the Patriarchs exercised the same function. Melchizedek is called the Priest of the
Most High God; and every where in Scripture we find the Patriarchs performing the duties of prayer and sacrifice. But when political society was organized, a necessity was found, in the religious wants of the people, for a separate class, who should become, as they have been described the mediators between men and God, and the interpreters of the will of the gods to men. Hence arose the sacerdotal classwthe cohens among the Hebrews, the Stereos among the Greeks, and the sacerdos among the Romans. Thereafter prayer and sacrifice were entrusted to these, and the people paid them reverence for the sake of the deities whom they served. EAver since, in all countries, the distinction has existed between the priest and the layman, as representatives of two distinct classes.
But Freemasonry has preserved in its religious ceremonies as in many of its other usages, the patriarchal spirit. Hence the Master of the Lodge, like the father of a primitive family, on all occasions offers up prayer and serves at the altar. A Chaplain is sometimes through courtesy, invited to perform the former duty, but the Master is really the Priest of the Lodge.
Having then such solemn duties to discharge, and sometimes as on funereal occasions, in public, it becomes every Master so to conduct his life and conversation as not, by contrast, to make his ministration of a sacred office repulsive to those who see and hear him, and especially to profanes.
It is not absolutely required that he should be a religious man, resembling the clergyman in seriousness of deportment; but in his behavior he should be an example of respect for religion. He who at one time drinks to intoxication, or indulges in profane swearing, or obscene and vulgar language, is unfit at any other time to conduct the religious services of a society. Such a Master could inspire the members of his Lodge with no respect for the ceremonies he was conducting; and if the occasion was a public one, as at the burial of a Brother, the circumstance would subject the Order which could tolerate such an incongruous exhibition to contempt and ridicule.

*PRIEST, GRAND HIGH

See Grand High Priest

*PRIEST, HIGH

See High Priest

*PRIESTHOOD, ORDER OF HIGH

See High Priesthood, Order of

*PRIESTLY ORDER

A Rite which Brother John Yarker, of Manchester, says, Mysteries of Antiquity, page 126, was formerly practiced in Ireland, and formed the system of the York Grand Lodge. It consisted of seven Degrees, as follows: 1. 2. 3. Symbolic Degrees; 4. Past Master;
Royal Arch;
Knight Templar;
Knight Templar Priest, or Holy Wisdom.
The last Degree was conferred in a Tabernacle, and was governed by seven officers known as Pillars. Brother Hughan, History of Freemasonry in York, page 32, doubts the York origin of the Priestly Order, as well as the claim it made to have been reeved in 1786. The Kent Tabernacle conferring the Degree of Knight Templar Priest at Newcastle, England, is of Time Immemorial standing in the Fraternity and has continued in the control and practice of this and many other old ceremonies.

*PRIESTLY VESTMENTS

The High Priest ministered in eight vestments, and the ordinary priest in four-the tunic, drawers, bonnet, and girdle. To these the High Priest added the breastplate, ephod, robe and golden plate, and when occasion required the Urim and Thummim, the curious Objects mentioned in the Old Testament (Exodus xxviii, 30) in connection with the breastplate.

*PRIEST, ROYAL

The Fifth Degree of the Initiated Brothers of Asia

*PRIEST THEOSOPHIST

Thory says that it is the Sixth Degree of the Cabalistic Rite

*PRESTON, WILLIAM

This distinguished Freemason was born at Edinburgh on July 28, 1742, Old Style, and Brother C. C. Hunt, of Iowa, points out that the date sometimes given as August 7, New Style, should be August 8, as the calendar error which was ten clays in 1582 had become eleven in the eighteenth century when the change was made in English-speaking countries He was the son of William Preston, Esq., Writer to the Signet, a Scottish legal term meaning an agent or attorney in causes in the Court of Sessions, and Helena Cumming. The elder Preston was a man of much intellectual culture and ability, and in easy circumstances, and took, therefore, pains to bestow upon his son an adequate education. He was sent to school at a very early age, and having completed his preliminary education in English under the tuition of Stirling, a celebrated teacher in Edinburgh, he entered the High School before he was six years old, and made considerable progress in the Latin tongue.
From the High School he went to college, where he acquired a knowledge of the rudiments of Greek. After the death of his father he retired from college, and became the amanuensis of that celebrated linguist, Thomas Ruddiman, to whose friendship his father had consigned him. Ruddiman having greatly impaired and finally lost his sight by his intense application to his classical studies, Preston remained with him as his secretary until his decease. His patron had, however, previously bound young Preston to his brother, Walter Ruddiman, a printer, but on the increasing failure of his sight, Thomas Ruddiman withdrew Preston from the printing-office, and occupied him in reading to him and translating such of his works as were not completed, and ia correcting the proofs of those that were in the press.
Subsequently Preston compiled a catalogue of Ruddi-

man's books, under the title of Bibliotheca Ruddimana, which is said to have exhibited much literary ability. After the death of Ruddiman, Preston returned to the printing-office where he remained for about a year; but his inclinations leading him to literary pursuits, he, with the consent of his master, repaired to London in 1760, having been furnished with several letters of introduction by his friends in Scotland. Among them was one to William Strahan, the Kings Printer, in whose service, and that of his son and successor, he remained for the best years of his life as a corrector of the press, devoting himself, at the same time, to other literary vocations, editing for many years the London Chronicle, and furnishing materials for various periodical publications.

Preston's critical skill as a corrector of the press led the literary men of that day to submit to his suggestions as to style and language; and many of the most distinguished authors who were contemporary with him honored him with their friendship. As an evidence of this, there were found in his library, at his death, presentation copies of their works, with their autographs, from Gibbon, Hume, Robertson, Blair, and many others.

It is, however, as a distinguished instructor of the Masonic Ritual and as the founder of a system of lectures which still retain their influence, that William Preston the more especially claims our attention.

Stephen Jones, the disciple and intimate friend of Preston, published in 1795, and in the Freemasons Magazine, a sketch of Preston's life and labors; and as there can be no doubt, from the relations of the author and the subject, of the authenticity of the facts related,

we shall not hesitate to use the language of this contemporary sketch, interpolating such explanatory remarks as we may deem necessary.

Soon after Preston's arrival in London, a number of Brethren from Edinburgh resolved to institute a Freemasons' Lodge in that city, under the sanction of a Constitution from Scotland; but not having succeeded in their application, they were recommended by the Grand Lodge of Scotland to the Ancient Lodge in London, which immediately granted them a Dispensation to form a Lodge and to make Freemasons. They accordingly met at the White Hart in the Strand, and Preston was the second person initiated under that Dispensation. This was in 1762. Lawrie records the application as having been in that year to the Grand Lodge of Scotland. It thus appears that Preston was made a Freemason under the Dermott system. It will be seen, however, that he subsequently went over to the older Grand Lodge.

The Lodge was soon after regularly constituted by the officers of the Ancient Grand Lodge in person. Having increased considerably in numbers, it was found necessary to remove to the Horn Tavern in Fleet Street, where it continued some time, till, that house being unable to furnish proper accommodations, it was removed to Scots Hall, Blackfriars.

Here it continued to flourish about two years, when the decayed state of that building obliged it to remove to the Half Moon Tavern, Cheapside, where it continued to meet for a considerable time. At length Preston and some others of the members having joined the Lodge, under the older English Constitution, at the Talbot Inn, in the Strand, they prevailed on the rest of the Lodge at the Half Moon Tavern to petition for a Constitution. Lord Blaney at that time Grand Master, readily acquiesced with the desire of the Brethren, and the Lodge was soon after constituted a second time, in ample form, by the name of the Caledonian Lodge, then No. 325, but now 134. The ceremonies observed, and the numerous assembly of respectable Brethren who attended the Grand Officers on that occasion, were long remembered to the honor of the Lodge.

This circumstance, added to the absence of a very skillful Freemason, to whom Preston was attached and who had departed for Scotland on account of his health, induced him to turn his attention to the Masonic lectures; and to arrive at the depths of the science, short of which he did not mean to stop, he spared neither pains nor expense.

Preston's own remarks on this subject, in the introduction to his Illustrations of Masonry, are well worth the perusal of every Brother who intends to take office.. „When," says he, „I first had the honor to be elected Master of a Lodge, I thought it proper to inform myself fully of the general rules of the society, that I might be able to fulfil my own duty, and officially enforce obedience in others. The methods which I adopted, with this view, excited in some of superficial knowledge an absolute dislike of what they considered as innovations; and in others, who were better informed, a jealousy of pre-eminence, which the principles of Masonry ought to have checked.

Notwithstanding; these discouragements, however, I persevered in my intention of supporting the dignity of the society, and of discharging with fidelity the trust reposed in me." Freemasonry has not changed. We still too often find the same mistaking of research for innovation, and the same ungenerous jealousy of pre-eminence of which Preston complains.

Wherever instruction could be acquired, thither Preston directed his course; and with the advantage of a retentive memory, and an extensive Masonic connection, added to a diligent literary research, he so far succeeded in his purpose as to become a competent master of the subject. To increase the knowledge he had acquired, he solicited the company and conversation of the most experienced Freemasons from foreign countries; and, in the course of a literary correspondence with the Fraternity at home and abroad, made such progress in the mysteries of the art as to become very useful in the connections he had formed. He was frequently heard to say, that in the ardor of his inquiries he had explored the abodes of poverty and wretchedness, and, where it might have been least expected, acquired very valuable scraps of information. The poor Brother in return, we are assured, had no cause to think his time or talents ill bestowed. He was also accustomed to convene his

friends once or twice a week, in order to illustrate the lectures; on which occasion objections were started, and explanations given, for the purpose of mutual improvement. At last, with the assistance of some zealous friends, he was enabled to arrange and digest the whole of the first lecture.

To establish its validity he resolved to submit to the society at large the progress he had made; and for that purpose he instituted, at a very considerable expense, a grand gala at the Crown and Anchor Tavern, in the Strand, on Thursday, May 21, 1779, which was honored with the presence of the then Grand Officers, and many other eminent and respectable Brethren. On this occasion he delivered an oration on the Institution, which, having met with general approbation, was after-

ward printed in the first edition of the Illustrations of Masonry, published by him the same year.

Having thus far succeeded in his design, Preston determined to prosecute the plan he had formed, and to complete the lectures. He employed, therefore, a number of skillful Brethren, at his own expense, to visit different town and country Lodges, for the purpose of gaining information; and these Brethren communicated the result of their visits at a weekly meeting. When by study and application he had arranged his system, he issued proposals for a regular course of lectures on all the Degrees of Freemasonry, and these were publicly delivered by him at the Miter Tavern, in Fleet Street, in 1774.

For some years afterward, Preston indulged his friends by attending several schools of instruction, and other stated meetings, to propagate the knowledge of the science, which had spread far beyond his expectations, and considerably enhanced the reputation of the society. Having obtained the sanction of the Grand Lodge, he continued to be a zealous encourager and supporter of all the measures of that assembly which tended to add dignity to the Craft, and in all the Lodges in which his name was enrolled, which were very numerous, he enforced a due obedience to the laws and regulations of that Body.

By these means the subscriptions to the charity became much more considerable; and daily acquisitions to the society were made of some of the most eminent and distinguished characters. At last he was invited by his friends to visit the Lodge of Antiquity, No. 1, then held at the Miter Tavern, in Fleet Street, when on June 15, 1774, the Brethren of that Lodge were pleased to admit him a member, and, what was very unusual, elected him Master at the same meeting.

He had been Master of the Philanthropic Lodge at the Queen's Head, Gray's-inn-gate, Holborn, for over six years, and of several other Lodges before that time. But he was now taught to consider the importance of the first Master under the English Constitution; and he seemed so regret that some eminent character in the walks of life had not been selected to support so distinguished a station. Indeed, this too small consideration of his own importance pervaded his conduct on all occasions; and he was frequently seen voluntarily to assume the subordinate offices of an assembly, over which he had long presided, on occasions where, from the absence of the proper persons, he had conceived that his services would promote the purposes of the meeting. To the Lodge of antiquity he now began chiefly to confine his attention, and during his Mastership, which continued for some years, the Lodge increased in numbers and improved in its finances. That he might obtain a complete knowledge of the state of the society under the English Constitution, he became an active member of the Grand Lodge, was admitted a member of the Hall Committee, and during the secretaryship of Thomas French, under the auspices of the Duke of Beaufort, then Grand Master, had become a useful assistant in arranging the general regulations of the society, and reviving the foreign and country correspondence. Having been appointed to the office of Deputy Grand Secretary under James Heseltine, he compiled, for the benefit of the charity, the History of filemarkable Occurrences, inserted in the first two publications of the Freemasons' Calendar: prepared for the press an Appendia; to the Book of Constitutions, and attended so much to the correspondence with the different Lodges as to merit the approbation of his patron. This enabled him, from the various memoranda he had

made, to form the history of Freemasonry, which was afterward printed in his Illustrations. The office of Deputy Grand Secretary he afterward resigned.

An unfortunate dispute having arisen in the Society in 1777, between the Grand Lodge and the Lodge of Antiquity, in which Preston took the part of the Lodge and of his private friends, his name was ordered to be erased from the Hall Committee; and he was afterward, with a number of gentlemen, members of that Lodge, expelled. The treatment he and his friends received at that time was circumstantially narrated in a well-written pamphlet, printed by Preston at his own expense, and circulated among his friends, but never published, and the leading circumstances were recorded in some of the later editions of the Illustrations of Masonry. Ten years afterward, however, on a reinvestigation of the subject in dispute, the Grand Lodge was pleased to reinstate Preston, with all the other members of the Lodge of Antiquity, and that in the most handsome manner, at the Grand Feast in 1790, to the general satisfaction of the Fraternity.

During Preston's exclusion, he seldom or ever attended any of the Lodges, though he was actually an enrolled member of a great many Lodges at home and abroad, all of which he politely resigned at the time of his suspension, and directed his attention to his other literary pursuits, which may fairly be supposed to have contributed more to the advantage of his fortune.

So much of the life of Preston we get from the interesting sketch of Stephen Jones. To other sources we must look for a further elucidation of some of the circumstances which he has so concisely related. The expulsion from the Order of such a man as Preston was a disgrace to the Grand Lodge which inflicted it. It was, to use the language of Doctor Oliver, who himself, in after times, had undergone a similar act of injustice, „a very ungrateful and inadequate return for his services."

The story was briefly this: It had been determined by the Brethren of the Lodge of Antiquity, held on December 17, 1777, that at the Annual Festival on Saint John's day, a procession should be formed to Saint Dunstan's Church, a few steps only from the tavern where the Lodge was

held; a protest of a few of the members was entered against it on the day of the festival. In consequence of this only ten members attended, who, having clothed themselves as Freemasons in the vestry room, sat in the same pew and heard a sermon, after which they crossed the street in their gloves and aprons to return to the Lodge-room.

At the next meeting of the Lodge, a motion was made to repudiate this act; and while speaking against it, Preston asserted the inherent privileges of the Lodge of Antiquity, which, not working under a Warrant of the Grand Lodge, was, in his opinion, not subject in the matter of processions to the regulations of the Grand Lodge. It as for Maintaining this opinion, which whether right or wrong,- was after all only an opinion, Preston u as, under circumstances which exhibited neither magnanimity nor dignity on the part of the Grand Lodge, expelled from the Order. One first unhappy result of this act of oppression was that the Lodge of Antiquity severed itself from the Grand Lodge, and formed a rival Body under the style of the Grand Lodge of England South of the River Treatt, acting under authority from the Lodge of All

England at York.
But ten years afterward, in 1787, the Grand Lodge saw the error it had committed, and Preston was restored with all his honors and dignities and the new Grand Lodge collapsed. And non, while the name of Preston is known and revered by all who value Masonic learning, the names of all his bitter enemies, with the exception of Noorthouch, have sunk into a well-deserved oblivion.
Preston had no sooner been restored to his Masonic rights than he resumed his labors for the advancement of the Order. In 1787 he organized the Order of Harodim, which see, a society in which it was intended to thoroughly teach the lectures which he had prepared. Of this Order some of the most distinguished Freemasons of the day became members, and it is said to have produced great benefits by its well-devised Plan of Masonic instruction.
But William Preston is best known to us by his invaluable work entitled I Illustrations of Masonry. The first edition of this work was published in 1772. Although it is spoken of
in some resolutions of a Lodge, published in the second edition, as „a very ingenious and elegant pamphlet," it was really a work of some size, consisting, in its introduction and text, of 288 pages. It contained an account of the Grand Gala, or banquet, given by the author to the Fraternity in May, 177 , when he first proposed his system of lectures. This account was omitted in the second and all subsequent editions „to make room for more useful matter." The second edition, enlarged to 324 pages, was published in 1775, and this was followed by others in 1776, 1781, 1788, 1792, 1799,
1801, and 1812.
There were other editions, for Wilkie calls his 1801 edition the tenth, and the edition of 1819, the last published by the author, is called the twelfth. The thirteenth and fourteenth editions were published of ter the author's death, with additions-the former by Stephen Jones in 1891, and the latter by Doctor Oliver in 1829. Other English editions have been subsequently published, one edited by Doctor Oliver in 1829. The work was translated into German. and two editions published, one in 1776 and the other in 1780. In America, two editions were published in 1804, one at Alexandria, in Virginia, and the other, with numerous important additions, by George Richards, at Portsmouth, New Hampshire. Both claim, on the title-page, to be the „first American edition"; and it is probable that both works were published by their respective editors about the same time, and while neither had any knowledge of the existence of a rival copy.
Preston died, after a long illness, in Dean Street. Fetter Lane, London, on April 1, 1818, at the age of seventy-six, and was buried in Saint Paul's Cathedral In the latter years of his life he seems to have taken no active public part in Freemasonry, for in the very full account of the proceedings at the Union in 1813 of the two Grand Lodges, his name does not appear as one of the actors, and his system was then ruthlessly surrendered to the newer but not better one of Doctor Hemming. But he had not lost his interest in the Institution which he had served 80 well and so long, and by which he had been so well requited.
For he bequeathed at his death £300 in Consols, a contraction for consolidated annuities, a British government security, the interest of which was to provide for the annual delivery of a lecture according to his system. He also left £500 to the Royal Freemasons Charity, for female children, and a like sum to the General Charity Fund of the Grand Lodge. He had a wife and grandchildren and left behind him his name as 3 great Masonic teacher and the memory of his services to the Craft. Jones's edition of his Illustrations contains an excellently engraved likeness of him by Ridley, from an original portrait said to be by S. Drummond, Royal Academician. There is an earlier engraved likeness of him in the Freemasons Magazine for 1795, from a painting known to be by Drummond, and taken in 1794. They present the differences of features which may be ascribed to a lapse of twenty--six years. The latter print was said, by acquaintances, to be an excellent likeness.
The Records of Tile Lodge of Antiquity, No. 2, have been published in two volumes bearing that title, the first in 1911 edited by Brother W. Harry Rylands and the second in 1926 by Brother C. W. Firebrace who has also supervised the publication in 1928 of a second edition of the first volume. These splendid works contain much valuable information about William Preston whose Masonic career was so intimately associated with this famous Lodge.

*PRESTON, WILLIAM

Since the majority of Grand Jurisdictions in the United States use the Webb-Preston Work, and since Thomas Smith Webb, whom Mackey described as the „father of American Freemasonry, founded his own teachings on those of Preston, and since Preston's Illustrations of Masonry has, next to Mackey's own, been the most widely-read book in American Masonry for a century and a half, American Seasons have a larger interest in Preston than in any other Masonic leader of the past 150 years, excepting only the names of Webb himself, of Mackey, and of Pike. Preston was British (see page 795)
but even in his home-land he has never had the importance he has had here.
It happens that until recent years almost the only source of information about Preston as a man was in Gould's History of Freemasonry and in his Concise History of Freemasonry; it also happens that in both of these books Gould pronounces a judgment that not only is harsh but is so phrased (doubtless unintentionally) as to leave the impression that Preston was not mentally responsible.
Scholars have long since known that Gould's judgment is not just, but Gould is read widely and they are not, hence it is of service to American Masons to give a truer portrait, and to ease American Masons of the paradox of having everywhere the Preston Work, and at the same time of having two books so widely read which picture Preston in a sense so opposite to his American reputation. To do so will not discredit Gould; a great mass of facts remains in Gould's books after a few fallacies are removed. On page 115, Vol. I (of the Dudley Wright edition of Gould's History of Freemasonry), Preston is quoted to the effect that York had for centuries been looked up to as the cradle of Freemasonry; Gould's criticism makes this appear as if Preston had been writing about the Grand Lodge of All England, at York. In a comment on the editions of Preston's Illustrations of Freemasonry (page 291; Vol. I), Gould writes:
„One can believe that his information was acquired, as he interprets it, piecemeal, or, like Mahomet and Joseph Smith, each effort was preceded by a special

revelation." (This sneer is effected by ignoring the circumstances under which Preston had to collect his data; a Grand Lodge censorship had left the Craft illiterate, and had compelled students like Preston to seek data at large, often from the memories of the oldest Masons. The then Grand Secretary of the Grand Lodge was not helpful.) On page 297, Vol. I, Gould writes that „the veracity and accuracy of Preston," „counts for very little"; on the same page he accuses Preston of writing „mythical history" about Wren. On page 337 of the Concise History (London; 1903) is a contemptuously written paragraph on Preston and Dermott, the former of whom he describes as „a journeyman printer"; the latter as „a journeyman painter." (The Dukes of Athol, less
snobbish than Gould, did not disdain to associate for years with the „journeyman painter"-especially since they were working in a Fraternity founded by journeymen Masons.)

On page 338 Gould becomes openly insulting: „ Preston, however, was by a long way the greater romancer of the two, or perhaps it will be better to describe him as a Masonic visionary who untrammeled by any laws of evidence-wrote a large amount of enthusiastic rubbish wherein are displayed a capacity of belief and capability of assertion, which are hardly paralleled at the present day by the utterances of the company promoter or even of the mining engineer."

It is a curious fact that much of what Gould calls „enthusiastic rubbish" was taken by Preston straight from the Book of Constitutions which the Grand Lodge itself had published in one edition after another, and as an official book. It is true that much of the historical portion of Preston's Illustrations has become discredited by later knowledge, but it was published in 1772 when any kind of Masonic knowledge was difficult to find; Gould's own two histories also have suffered the same fate, and by a strange irony he is nowhere more in need of revision than in what he said about Preston; and in at least two of his quarrels with Preston it turns out that it was Gould who was mistaken; but errors about data and mistakenness in historical hypotheses do not show that Preston was a liar er a visionary any more than they show that Gould was one. By another strange irony, Preston suffers more at the hands of Wright's revised Gould's History than he did in the first edition, because in it Preston is victimized by blunders of fact in addition to having no atonement made for the original injustice. One of these blunders is too long to quote. On page 306, Vol. VI, it is stated that Preston's had been „the Standard of Masonic Work in England for nearly twenty years." Preston was in the Modern Grand Lodge; his „Work" was not therefore used in the Ancient Grand Lodge; it was never a Standard Work in England, and has never been since, because England has never had a Standard Bork. It also states that an unknown „English Brother" brought Preston s „Work" to Webb in 1800; Webb had already published his book in 1797. Webb is called Thomas G.;
his name was Thomas Smith; etc.

Preston was born into a distinguished family in Edinburgh (1742), and would have inherited a fortune had it not been very largely lost in the rebellion of 1745. His father was a distinguished and highly talented man. Preston himself graduated from the Edinburgh High School and then passed through the University. He then became amanuensis and secretary to Thomas Ruddiman, a scholar of large erudition who was famous as an editor of learned texts, and under whom Preston was thoroughly drilled in the minutiae and strict rules of language and of editing.

At that time the first publishing house in England, and with only one or two exceptions the first publishing house in the world, was Strahan's at London, the King's Printer. In 1760, and with letters of introduction from men of influence in Edinburgh, Preston entered Strahan's, beginning as a compositor in order to learn the publishing business from the ground up. From compositor he became a proof-reader, and in time head proof-reader, and then became general superintendent of the firm. On his death in 1785 Strahan left him an annuity, but Preston remained on under the younger Strahan, and id 1804 became a partner. Strahan was publisher of the works of Samuel Johnson, Adam Smith, Edward Gibbon, Professor Robertson, Blackstone, David flume, Dr. Blair, etc., and with these men and men like them Preston had friendships and acquaintanceships over a long period of years.

The same learning, thoroughness and great ability which brought him to a headship in a famous firm, he carried into his Masonic work. The old Lodge of Antiquity was in the doldrums when he entered it and likely to perish; he built it up to about one hundred members, among them a number of members of Parliament.

When the Grand Lodge decided to prepare a new edition of the Book of Constitutions they asked him to edit it, and to give him free access to Grand Lodge archives appointed him an assistant to the Grand Secretary, James Heseltine, and under the agreement that Preston's name should appear on the title-page as editor. When the work was nearing completion, the jealous and
petty-minded Heseltine proposed that John Northouck's name should also appear alongside of Preston's though Northouck had done none of the work. Preston resigned rather than suffer Heseltine's indignities, and it was this which was the real beginning of the disagreement which split the Lodge of Antiquity. When the troubles which then ensued came upon hire, Preston proved himself a man as great in dignity and self--respect as in ability; the abuses leveled at him by a Grand Lodge Officer did not make him bend, nor did he ever falter in his great confidence in Freemasonry or in the Grand Lodge itself; he was completely vindicated in due time, was received again with honor, and in his will left large sums to the Grand Lodge benevolence. In the whole of England there was no man less like the romancer, the untruthful historian, the visionary, the fabricator in the caricature which Gould painted; nor could any writer have been guilty of a more vulgar lapse of taste than to bracket Preston with sellers of worthless stock or with such a half-mad man as the Mormon Joseph Smith. (The authentic account of Preston is the history of the Lodge of Antiquity, No. 2, by Rylands and Firebrace. The above discussion of the single question of his character and reputation pro supposes that the reader has already read the biographical article at page 795.)

*PRESTONIAN LECTURER

In 1818, Brother Preston, the author of the Illustrations of Masonry, bequeathed £300 in Consols, the interest of which was to provide for the annual delivery of a lecture according to the system which he had elaborated. The appointment of the Lecturer was left to the Grand Master for the time being. Stephen Jones, a

Past Master of the Lodge of Antiquity, and an intimate friend of Preston, received the first appointment; and it was subsequently given to Brother Laurence Thompson, the only surviving pupil of Preston.
He held it until his death, after which no appointment of a Lecturer was made until 1857, when the Worshipful Master of the Royal Stork Lodge, was requested by Lord Zetland, Grand Master, to deliver the lecture, which he
did in January, 1858; twice again in the same year the lecture was delivered, by the Worshipful Master of the Grand Stewards Lodge and by Brother Thiselton, Secretary of the Lodge of Antiquity, and again, by Brother Hewlett and then Brother Henry Warren in subsequent years until 1862, since which time the lecture seems to have been abandoned until 1924 when Captain
W Firebrace, a Past Master of Preston's old Lodge, the Lodge of Antiquity, was appointed the Prestonian Lecturer for the year, and was followed by Brother Lionel Vibert, in 1925, a Past Master of Quatuor Coronati Lodge.

*PRESTONIAN LECTURES

About the year 1772, Preston submitted his course of lectures on the first three Degrees to the Craft of England. These lectures were a revision of those which had been practiced, with various modifications, since the revival of 1717, and were intended to confer a higher literary character on the Masonic Ritual. Preston had devoted much time and labor to the compilation of these lectures, a syllabus of which will be found in his Illustrations They were adopted eagerly by the English Fraternity, and continued to be the authoritative system of the Grand Lodge of England until the Union in 1813, when, for the sake of securing uniformity, the new system of Doctor Hemming was adopted. But the Prestonian lectures and ritual are still used by many Lodges in England. In the United States they were greatly altered by Webb.

*PRETENDER

The word Pretender has occasionally been misunderstood by commentators. As a French term it means Claimant and should not convey the impression of him who makes a mere pretense. This latter meaning would never have been used by Shone who permitted the word Pretender to signify his Opposition. James Stuart, the son of James II, who abdicated the throne of Great Britain, and Charles Edward, his son, are known in history as the Old and the Young Pretender. Their intrigues with Freemasonry, which they are accused of attempting to use as an instrument to aid in a restoration to the throne, constitute a very interesting episode in the history of the Order (see Stuart Freemasonry).

*PREVIOUS QUESTION

A parliamentary motion intended to suppress debate. It is utterly unknown in the parliamentary law of Freemasonry, and it would be always out of order to move it in a Masonic Body.

*PRIMITIVE FREEMASONRY

The Primitive Freemasonry of the antediluvians, or people of before the Flood times, is a term for which we are indebted to Doctor Oliver, although the theory was broached by earlier writers, and among them by the Chevalier Ramsay. The theory is, that the principles and doctrines of Freemasonry existed in the earliest ages of the world, and were believed and practiced by a primitive people, or priesthood, under the name of Pure or Primitive Freemasonry; and that this Freemasonry, that is to say, the religious doctrine inculcated by it, was, after the flood, corrupted by the Pagan philosophers and priests, and, receiving the title of Spurious Freemasonry, was exhibited in the Ancient Mysteries. The Noachidae, however, preserved the principles of the Primitive Freemasonry, and transmitted them to succeeding ages, when at length they assumed the name of Speculative Freemasonry. The Primitive Freemasonry was probably without ritual or symbolism, and consisted only of a series of abstract propositions derived from antediluvian traditions. Its dogmas were the unity of God and the immortality of the soul.
Doctor Oliver, who gave this system its name, describes it (Historical Landmarks I, page 61) in the following language: „It included a code of simple morals. It assured
men that they who did well would be approved of God; and if they followed evil courses, sin would be imputed to them, and they would thus become subject to punishment. It detailed the reasons why the seventh day was consecrated and set apart as a Sabbath, or day of rest; and showed why the bitter consequences of sin were visited upon our first parents, as a practical lesson that it ought to be avoided. But the great object of this Primitive Freemasonry was to preserve and cherish the promise of a Redeemer, who should provide a remedy for the evil that their transgressions had introduced into the world, when the appointed time should come."
In his History of Initiation Doctor Oliver makes the supposition that the ceremonies of this Primitive Freemasonry would be few and unostentatious, and consist, perhaps, like that of admission into Christianity, of a simple lustration, conferred alike on all, in the hope that they would practice the social duties of benevolence and good-will to man, and unsophisticated devotion to God.
He does not, however, admit that the system of Primitive Freemasonry consisted only of those tenets which are to be found in the first chapters of Genesis or that he intends, in his definition of this science, to embrace so general and indefinite a scope of all the principles of truth and light, as Preston has done in his declaration, that „from the commencement of the world, we may trace the foundation of Freemasonry."
On the contrary, Doctor Oliver supposes that this Primitive Freemasonry included a particular and definite system, made up of legends and symbols, and confined to those who were initiated into its mysteries. The knowledge of these mysteries was of course communicated by God himself to Adam, and from him received by his descendants.
This view of Doctor Oliver is substantiated by the remarks of Rosenberg, a learned French Freemason, in an article in the Freemasons Quarterly Review, on the Book of Raziel, an ancient Cabalistic work, whose subject is these Divine mysteries. „This book," says Rosenberg, „informs us that Adam was the first to receive these mysteries. Afterward, when driven out of Paradise, he communicated them to his son Seth; Seth communicated them to Enoch; Enoch to Methuselah; Methuselah 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 Wise Men; and then from one to another down to Solomon."

Such, then, was the Pure or Primitive Freemasonry, the first System of mysteries which, according to modern Masonic writers of the school of Oliver, has descended, of course with various modifications, from age to age, in a direct and uninterrupted line, to the Freemasons of the present day. The theory is an attractive one, and may be qualifiedly adopted, if we may accept what appears to have been the doctrine of Anderson, of Hutchinson, of Preston, and of Oliver, that the purer theosophic tenets of „the chosen people of Clod" were similar to those subsequently inculcated in Freemasonry, and distinguished from the corrupted teaching of the Pagan religions as developed in the Mysteries. But if we attempt to contend that there was among the Patriarchs any esoteric organization at all resembling the modern system of Freemasonry, we shall find no historical data on which we may rely for support.

*PRIMITIVE RITE

This Rite was founded at Narbonne, in France, on April 19, 1780, by the pretended „Superiors of the Order of Free and Accepted Masons." It was attached to the Lodge of the Philadelphus, under the title of the „First Lodge of Saint John united to the Primitive Rite for the Country of France." Hence it is sometimes called the Primitive Rite of Narbonne, and sometimes the Rite of the Philadelphus. It was divided into three classes, which comprised ten Degrees of instruction. These were not, in the usual sense. Degrees but rather collections of grades, out of which it was sought to develop all the instructions of which they were capable. These classes and Degrees were as follows:

First Class.
Apprentice.
Fellow Craft.
Master Mason.

These were conformable to the same Degrees in all the other Rites.

Second Class.

Fourth Degree, comprising Perfect Masters Elu, and Architect. Fifth Degree, comprising the Sublime Ecossais.

Sixth Degree, comprising the Enight of the Sword, Knight of the East, and Prince of Jerusalem.

Third Class.

The First Chapter of Rose Croix, comprising ritualistic instructions.

The Second Chapter of Rose Croix. It is the depository of historical documents of rare value.

The Third Chapter of Rose Croix, comprising physical and philosophical instructions.

The Fourth and last Chapter of Rose Croix, or Rose Croix Brethren of the Grand Rosary, engaged in researches into the occult sciences, the object being the rehabilitation of man in his primitive rank and prerogatives.

The Primitive Rite was united to the Grand Orient in 1786, although some of its Lodges, objecting to the union, maintained their independence It secured at one time, a high consideration among French Freemasons, not only on account of the objects in which it was engaged, but on account also of the talents and position of many of its members.

*PRIMITIVE SCOTTISH RITE

This Rite claims to have been established in 1770, at Namur, in Belgium, by a body called the Metropolitan Grand Lodge of Edinburgh. But the truth, according to Clavel (Histoire Pittoresque, page 220) is that it was the invention of one Marchot, an advocate of Nivelles, who organized it in 1818, at Namur, beyond which city, and
the Lodge of Bonne Amitie, it scarcely ever extended. It consists of thirty-three Degrees, as follows:

Apprentice;
Fellow Craft;
Master;
Perfect Master;
Irish Master;
Elect of Nine;
Elect of the Unknown;
Elect of Fifteen;
Illustrious Master;
Perfect Elect;
Minor Architect;
Grand Architect;
Sublime Architect;
Master in Perfect Architecture;
Royal Arch;
Prussian Knight;
Knight of the East;
Prince of Jerusalem;
Master of All Lodges;
Knight of the West;
Knight of Palestine;
Sovereign Prince of Rose Croix;
Sublime Scottish Freemason;
Knight of the Sun;
Grand Scottish Freemason of Saint Andrea;
Master of the Secret;
Knight of the Black Eagle;
Knight of K H;
Grand Elect of Truth; 30 novice of the Interior;
Knight of the Interior;
Prefect of the Interior;
Commander of the Interior.

The Primitive Scottish Rite appears to have been founded upon the Rite of Perfection, with an intermixture of the Strict Observance of Hund, the Adonhiramite, and some other Rites.

*PRIMITIVE SYMBOLISM

Fig. 1. Vishnu. a Hindu god.
Fig. 2. Brahama, chief Hindu god
Fig. 3. Venus and Hymen, vitality powers Fig. 4. Sun and Moon gods
Fig. 5. Car of Cupid
Fig. 6. Mercury rooster and corn.
Fig. 7. Catalathus maidenhood symbol, on winged bearer
Fig. 8. Neptune, the sea god
Fig. 9. Goddess of the City Sidon.
Fig. 10. Oriental myth of mankind from fish. Fig. 11. Venus raised from sea by Titans.
Fig. 12. Serpent rampled by Hindu god. Fig. 13. Ashtaroth as goddess of night. Fig. 14. Lotus and destructive emblems. Fig. 15. Moon god.
Fig. 16. Tentyra Venus with dove. Fig. 17. Four-horned goat from Spain. Fig. 18. Mermaid myth.
Fig. 19. Horned head of the god Baal.
Fig. 20. Vine leaves and apples denoting fertility.

*PRINCE

The fiord Prince is not attached as a title to any Masonic office, but is prefixed as a part of the name to several Degrees, as Prince of the Royal Secret, Prince of Rose Croix, and Prince of Jerusalem. In all of these instances it seems to convey some idea of sovereignty inherent in the character of the Degree. Thus the Prince of the Royal Secret was the ultimate. and, of course, controlling Degree of the Rite of Perfection, whence, shorn, however, of its sovereignty it has been transferred to the Ancient and Accepted Scottish Rite. The Prince of Rose Croix, although holding in some Rites a subordinate position, was originally an independent Degree, and the representative of Rosicrucian Freemasonry. It is still at the head of the French Rite.

The Princes of Jerusalem, according to the Old Constitutions of the Rite of Perfection, were invested with power of jurisdiction over all Degrees below the Sixteenth, a prerogative which they exercised long after the promulgation of the Constitutions of 1786; and even now they are called, in the Ritual of the Ancient and Accepted Scottish Rite, Chiefs in Masonry, a term borrowed from the Constitutions of 1762. But there are several other Prince Degrees which do not seem, at least now to claim any character of sovereignty-such are the Prince of Lebanon, Prince of the Tabernacle and Prince of Mercy, all of which are now subordinate Degrees in the Ancient and Accepted Scottish Rite.

*PRIMITIVE SECRET SOCIETIES

In Andaman Island villages there is a triple arrangement of houses, one set for married couples, one for bachelors, one for spinsters. Boys (at about twelve) can leave the care of women and enter the ranks of men only after severe initiation ordeals (not kept secret from women) designed to test self-control.

Among Australian Aborigines („Abos") initiation ceremonies are performed at puberty, the purpose being to give males ascendancy over women; the rites are very severe, and sometimes fatal. Just as farmers in an agricultural country, and as owners and employees in an industrial country organize in every possible way to protect their crops or their production, so among tribes which must depend on the number of men in it everything is done to safe-guard marriage and child bearing; it is because of this, and not because they are „lustful," or „shameless," less still because they believe in any nonsense about „phallicism," that many non-civilized tribes and peoples punish unchastity by death, wall off women by taboos, isolate boys in „men's houses," and practice so-called „fertility rites."

Among the Mosai every male is initiated and circumcised (this latter was almost universal in the ancient world and never was peculiar to the Hebrews); the mans are divided into three grades: boys, warriors, elders.

The men in the Banks Islands comprise a secret society, but instead of entrance being by initiation it is gained by paying a fee-; the „men society" is really a gild. They
live in „men's houses"; they live and work for sake of prestige and wealth; are divided into grades. There are secret clubs, called „ghost associations," with quarters in hidden places, and with entrance by initiation and payment of a fee.

In American Indian tribes and peoples (the Sioux, Pueblos, Navajo, Apaches, etc., are peoples) are and ever have been numberless clubs, fraternities, societies, with a lavish use of ceremonies of initiation, much symbolism, secret words and passwords. There are countless social clubs, both male and female, many charging fees. In the Crow Tobacco Society women are admitted on a par with the men-androgynous societies are very common among them today. There are many secret cults devoted to purposes analogous to religion. There are exceptions, however; a few Indian peoples, the Shoshones of the Great Basin being one of them, who have never had secret societies of any type.

Africa also is full of secret societies, and on the West Coast are many societies of women, of every sort. one of their commonest purposes is to enable a tribe to mislead other tribes about itself, and this applies to white men: the first generations of explorers and missionaries were lied to, and in consequence sent back fantastic reports which misled anthropologists for two generations-half the clippings and notes which Herbert Spencer so laboriously collected in his files were these „lie misleaders" and for the same reason a large number of the early, and once popular, books on anthropology are now half worthless. There never was such a thing as „primitive man," or a „primitive culture" (Frazer and Levy- Bruhl to the contrary notwithstanding); men ten thousand years ago were what men are now but did different things, or the same things differently, because they did not have the same inventions, discoveries, machines that we have; nor were they any more „savage," or „warlike"-the Indian chiefs put on „war dances" not because their young men desired to fight but because they desired not to. Many tribes and peoples have borrowed secret cults and ceremonies from each other. Sometimes the founder of a
cult was a visionary, and received a revelation in the form of a vision, like saint-worshiping cults in the Middle Ages.

Secret societies differ fundamentally; after comparing those of the Melanesians with the American Pueblo Indians, Lowie wrote that „there is no analogy whatever either in constitution, function, or anything else but the exclusion of non-members." Nor w ere secret societies universal even in so-called „primitive times." The Dravidi3ns of India had them, but there were none in large parts of Asia. For 2000 years China had secret societies by the hundreds (as did, and do, the Japanese) but they were political organizations, not initiation societies.

In Mexico and Central America the „men's house" system is still in use among the more remote Indian tribes, but differ much among themselves. It survives also among the Eskimos. Webster collected a long and gruesome catalog of the „ordeals" or „markings" used; in Australia alone he lists pulling out of hair, biting of head, pulling or filing of teeth, sprinkling with blood, immersion in dust or filth, floggings, scarification, painful tattooing, smoking, burning, subincision, circumcision, burials and raisings, burials in snow, immersion in water, handling serpents- he states that circumcision is the most nearly universal.

After initiation the youth enters a new life, forgets the old, has a new name, a new language, and new privileges.

Frazer saw in almost every form of initiation ceremonies a dramatization of dying and rising again. Levy Bruhl saw in them evidences of a „pre-logical" culture-one of men not yet possessed of any mind. Both theories are become impossible. A man who has lived among „primitive" people long enough to know them finds that they have the same minds as ourselves.

Russians have proved that so-called „primitives" are capable of becoming educated men, and even scientists, in one generation; the French proved the same in their African Colonies, and the Dutch in Java and Sumatra. The „primitive man" of Herbert Spencer and Lord Lubbock turned out to be a myth.
It is dangerous to generalize about ceremonies, rites, symbols, etc., of so-called „primitive rites," and impossible to argue that identical rites presuppose the same origin. The same sign which among Bushnegroes means „go," would among Zuni Indians mean „come." A „burial and resurrection" rite in an African tribe may mean „you will die"; among the Polynesians it may mean „you will not die."
At the beginning of the century American colleges and universities began everywhere to install departments of anthropology; the literature which a half century before had begun with a few simple books by Herbert Spencer (not an anthropologist) and Lord Avebury began so rapidly to increase that it now defies a life-time of reading, and a number of its titles have rivaled best- sellers in popularity. The following are recommended only as an introduction to a bibliography too large to enumerate:
Primitive Society, by Robert H. Lowie. Primitive Secret Societies, by Hutton Webster- Maemillan- New York- 1908
The Mind of Primitive lIan, by Franz Boas- Macmillan New York- 1911.
The Golden Bough, by J. G. Frazer.
Source Books for Social Origins, by Wm. I. Thomas University of Chicago Press- Chicago, 1909.
Myth. Ritual and Religion, by Andrew Lang; London; 1887.
Coming of Age in Samoa, by Margaret Mead. (This exploded G. Stanley Hall's famous theory of adolescence
)
Hastings Encyclopedia of Religion and Ethies, the articles are dry and not fertile with thought, but they are often valuable for their bibliographies.
Initiation Introduction and Primitive, by Goblet d'A-Iviella. (Schure's popular books on the same subject are worthless.)
Oriantal Religions in Roman Paganism, by Franz Cumont; Chicago; 1911.
Region of the Semites, by Robertson Smith- London 1894. (This famous book raised a theological storm in Scotland. Though out of date factually it is a courageous massive, illumunating work.)
Books published in the past few years have been highly technicalized special studies; preference to older works
was given above because theirs is a more general treatment. For a fictionalized treatment of primitive secret cults see The Delight Makers, by Adolph Bandelier; and The Man Tho Would be King, by Rudyard Kipling. Sir Samuel Dill's From Nero to Marcus Aurelius is not fiction, but reads as easily, and though it deals with the subject at one remove, illuminates it brightly; the same can be said of Ancient Arch and Ritual, by Jane Ellen Harrison.

*PRINCE ADEPT

See Adept. Prince

*PRINCE DEPOSITOR, GRAND

in French the title is Grand Prince Depository. A Degree in the collection of Pyron.

*PRINCE EDWARD ISLAND

On October 9, 1797, Saint John's Lodge was warranted at Charlottetown by the Grand Lodge of England. The island was then St. John's Island and continued to be so called until 1798. Seven Lodges, namely, Saint John's, Victoria, King Hiram, Saint George, Alexandra, Mount Lebanon, and True Brothers met on June 23, 1875 end formed the Grand Lodge of Prince Edward Island . The Hon. John Yeo was elected Grand Master and was duly installed the following day by the Grand Master of New Brunswich.

*PRINCE MASON

A term applied in the old Scottish Rite Constitutions to the possessors of the advanced Degrees above the Fourteenth. It was first assumed by the Council of the Emperors of the East and West. Rose Croix Freemasons in Ireland are still known by this name.

*PRINCE MASONS OF IRELAND

Brother Gerald Fitzgibbon, President of the Grand Chapter of Prince Masons of Ireland and Sovereign Grand Commander of the Thirty-third Degree, presided at the Triennial Convocation of the Grand Chapter of the Prince Masons of Ireland held on May 19, 1909. Brother Fitzgibbon submitted at that time some historical notes regarding the several developments of the organization over which he presided.
He pointed out that the course of Freemasonry in Ireland is distinguished and has been peculiarly affected by two incidents. The first was its complete exemption from the differences of the Ancient and Moderns which divided Great Britain for more than sixty years and was happily closed on Saint John's Day, 1813, by the establishment of the United Grand Lodge of England. Irish Freemasonry owes much to this exemption and especially the primitive simplicity of its constitution, rites and workings. The other incident was personal and was the unexampled reign and influence of Augustus Frederick, Duke of Leinster, Ireland's only Duke, as he was then. For more than sixty years, 1813-74, he was the Grand Master of the Craft. He obtained and worked every Degree and became the head of every governing Body in the Order. He was installed in 1817 as Sovereign Commander of the Metropolitan College of Heredom which then ruled the Rite of Perfection. As Sovereign Grand Commander he was named in 1824 in the Warrant which constituted the Irish Supreme Council of the Thirty-third Degree. First principal in 1829 of the Grand Royal Arch Chapter, in 1836 he headed the Supreme Grand Encampment of Knights Templar. He presided over the Grand Council of Rites from 1838 until it merged into the Grand Chapter of Prince Masons, of which he was the first President. It is literally true that he left his mark upon every part of the Irish Masonic system. He was ever jealous of innovation. He disliked histrionic display. To him Irish Freemasonry owes the simple dignity of its ceremonies (see Ireland).
Brother Fitzgibbon also says
As to the History of Craft Freemasonry, I do not sympathize with those prosaic Annalists who deny, or who refuse to accept, anything of which it is impossible to produce better evidence than tradition or probability.
On the other hand, I cannot go with the opposite school of historians who invest Freemasonry with every attribute which imagination can supply. Our Irish tenacity of the principle that Masonic knowledge

should be communicated by oral tradition only, makes it especially difficult for us to produce such ancient documentary evidence; but I am convinced that long before the transition from Operative to Speculative Freemasonry probably for centuries, possibly even before the days of Solomon, the Craft existed as an organized Society or Guild. Personally I believe the genuine Freemasons were made in Germany, and in England too, throughout the Middle Ages.

The change took place during the close of the seventeenth and the opening of the eighteenth century. Evidence is accumulating that it was gradual and not simultaneous in different countries. Ireland was very early in the field. Recent research among the manuscripts of Trinity College has brought proof to light that Freemasonry of the speculative type was known within the precincts of Dublin University before the Revolution of 1688. The German historian Kloss, quotes an official list issued in 1788 by the Grand Orient in France in which a Lodge in Walsh's Irish Regiment, then in the French service, is stated to have been constituted in 1688.

When the Grand Lodge of Ireland, for the first time in the history of Grand Lodges, issued numbered Warrants to subordinate Lodges, Lodge No. 1, Cork, on submitting to its Jurisdiction, claimed, and got. the first place upon the Roll, by right of its previous existence as an autonomous Body-in effect as a Grand Lodge in Munster. The independent authority of the Master of a Munster Lodge, as early as 1713, rendered the initiation at sight of the Lady Freemason as an Entered Apprentice not merely possible, but, in a sense, regular. Before 1743-how long we know not-the Royal Arch existed here, It is believed to have been an early development of the Chair Degree
of the Ancient Craft. It differs in Epoch, in Legend, and in Status, from the Royal Arch as known elsewhere. So long as the Mark Degree has been worked in Ireland it has always been subordinate to the Royal Arch, and a necessary qualification for admission to it.

One of the most significant circumstances in the whole history of Irish Freemasonry is recorded by Frederick Dalcho, the chief promulgator of the Rite of Thirty-three Degrees. On February 20, 1788, a Royal Arch Chapter working in Charleston under 3 Dublin Warrant, formed a junction with „the Sublime Grand Lodge of South Carolina," and its members were received, free of expense, into the high Degrees worked by that Lodge, and were acknowledged as high as the thirteenth Degree inclusive" (see Daleho's Masonic Orations, page 64).

That Sublime Grand Lodge was then working the Rite of Perfection of Twenty-five Degrees, and in 1801 it constituted itself as the first Supreme Council for the United States of America of the „Ancient and Accepted Scottish Rite" of Thirty-three Degrees.

Why Scottish is a question, That Rite was promulgated on December 4 1802, and every Regular Supreme Council of the World now, directly and indirectly, holds a Warrant in which the Charleston Council is styled the Mother Supreme Council of the World, The acknowledgment by this indisputable authority of the Irish Royal Arch as the Thirteenth Degree established conclusively that our working up to that Degree is equivalent to, and dispenses with, all or any of the lower Degrees worked elsewhere.

The Grand Lodge of Ireland, and the Supreme Council of the Thirty-third Degree for Ireland, have never recognized any Side Degrees or By Degrees whatever. Every Degree worked in Ireland is a Regular Degree, and when lawfully conferred, it confers all Degrees below it, as a qualification for advancement in the Ancient and Accepted Rite. Among the degrees of which the Sovereign Grand Inspectors General of the Thirty-third Degree for the United States were in possession in 1801 Dalcho mentions „ the Royal Arch as given under the Constitution of Dublin" (see Dalcho's Masonic Orations
page 69). No similar recognition was accorded to the Royal Arch of any other Constitution.

Chivalric or Templar Degrees have, at all time since their introduction in Ireland, been included with but above the Royal Arch, and with but below the Rose Croix, as essential qualifications for the higher Degrees of the Ancient and Accepted Rite. It is an interesting question, too difficult and too obscure for me, how far these Templar Degrees owed their introduction into Ireland, and soon afterwards from Ireland into Great Britain wand the American Colonies to the Jacobites. The Wild Geese flew far and wide, and Irishmen were on both sides in most of the fighting, during that stirring time.

Craft Masons, whether Irish, French or German, when they came here from the Continent, seem to have communicated any Degrees which they had obtained abroad to those whom they deemed qualified to receive them at home. The first Templar Degrees of which we have authentic record, were conferred in Craft Lodges; but probably before 1769, and certainly from 1774, Chivalric Degrees have been continuously worked in Ireland and none but Royal Arch Freemasons have ever been admitted to them. The Degrees which are now governed by the Great Priory in succession to the Early Grand Encampment and the supreme Grand Encampment of Ireland, have, since the Convent General Contention of 1895, been recognized by our Supreme Council as covering the Regular Degrees from the Fourteenth to and including the Seventeenth.

I now come to the Rose Croix. We believe Ireland to have been the first English-speaking country to receive the Eighteenth Degree. The Irish Templars first obtained it from France at the hands of Pierre Laurent and Emmanuel Zimmermann, on January 20, 1782, and it has ever since been rigorously reserved for Templar Masons. The „ Kilwinning „ and „Original „ Chapters, which still exist, date from that day, and they constituted a Governing Body for Prince Masonry; of which, through the Council of Rites, our own Grand Chapter is the lineal successor. This Chapter remained the independent and autonomous Governing Body of the Rose Croix until it came under the Supreme Council of the Thirty-third Degree in 1905. We had an Irish Rose Croix Chapter
working in Lisbon until 1872, and we have reason to believe that our Original and Kilwinning Chapters are both older than the Bristol Chapter, which derived its knowledge of the Degree from Ireland.

On February 17, 1796, a Grand Sublime Council was opened in Dublin by the Rose Croix Freemasons, for working still higher Degrees; and on June 1, 1802, under a French Constitutional Warrant, the „ Metropolitan College of Heredom of Ireland" was opened in Dublin under the authority of Emmanuel Zimmermann, with John Fowler for its first Grand Commander, as the Governing Body of the „Order of Philosophical Freemasonry in all its Blanches." This College continued to confer and to govern the higher Degrees of the Rite of Perfection until 1824. These

included the Degrees now known as the Twenty-eighth and Thirtieth Degrees, and the Highest or Sublime Degree, the Twenty-fifth in number, which is described in the Minutes of the College as the Ne plus ultra of the Science of Freemasonry this Kingdom.

This is the very phrase by which Dalcho described the Thirty-third and last Degree of the Ancient and Accepted Rite. It was not known in Ireland by that number before 1824, because the „Rite of Perfection" consisted of Twenty-five Degrees only, and continued to be worked until 1824, but it is capable of indisputable proof from existing documents that this „Sublime Degree" combined in itself the essentials of both the Thirty-second and the Thirty-third Degrees as now known to us.

In an extant O.B. „ratified in Saint Patrick's Cathedral, Dublin, on May 26th. 1811," again „verified on June 25th, 1825," and attested under the hands of John Fowler and the Duke of Leinster, who were the first and second Grand Commanders of the Metropolitan College of Heredom, we find that those who were admitted to the Sublime Degree of the Rite of Perception bound them selves to acknowledge no higher Degree, and undertook to discharge the Duties of Inspectors General. Thus, step by step and without a break, we can trace all the Degrees at any time worked in Ireland from the First or Entered Apprentice Degree, to the Highest Degree of Inspector General, as forming one continuous series, in
which each Degree is required to qualify its possessor for further advancement.

It remains to explain the occasion and the manner of the Institution of the Rite of Thirty-three Degrees. Soon after the establishment of speculative Freemasonry and throughout the eighteenth century, there arose in Europe and in America, new and fanciful „Degrees," to be reckoned by hundreds, some say by thousands, and fantastic „Rites," all purporting to be Masonic, were invented in divers countries. All „the wisdom of the Egyptians" the Magi and the Mystics, Hermetie and Cabalistic conceits, and Occult Science falsely so-called were engrafted upon the primitive Masonic stock, obscuring the Symbolism and debasing the teaching of the Ancient Craft. The career and the fate of Cagliostro are enough to indicate the danger which threatened the reputation of Freemasonry in the end of the eighteenth century. We owe the formulation of the Ancient and Accepted Rite to the original Supreme Council of the United States, now of the Southern Jurisdiction. Its object was to identify genuine Freemasonry, to check further innovation, and to procure acceptance for a rational Standard of Uniformity. The framers of the new Rite took the appropriate motto Ordo ab Chao (Order from Disorder). In 1801 the Sublime Grand Lodge of South Carolina constituted itself the Supreme Council of the Thirty-third Degree for the United States; and on December 4, 1802, it addressed a Manifesto to the „ Free and Accepted Masons of all Degrees, Ancient and Modern, over the Two Hemispheres," with the object of inducing them to join „one Band of the Brotherhood to dwell together in Unity," holding the same principles, and, so far as possible, adopting the same ceremonies.

This action has been justified, and it has been rewarded, by the general adoption of the Ancient and Accepted Rite. The Manivesto bears the names of Colonel John Mitchell as the Grand Commander. and Dr. Frederick Dalcho as the Lieutenant Grand Commander, of the United States of America, each styling himself a „Sovereign Grand Inspector of the Thirty--third Degree." It embodied a Report signed by Daleho, stating the
principles on which the Rite had been framed, and these were elucidated by certain Orations in which he advocated its adoption, and which have since been regarded as Masonic classier

The Rite retained all the essentials of the Rite of Perfection. Though the number of Degrees was raised from Twenty-five to Thirty-three, the Highest Degree of the older Rite retained its pre-eminence, though it was divided into the Thirty-second and Thirty-third Degrees. This division was justified by attributing the status of a distinct Degree to the appointment by Frederick the Great of a Council of Nine as the Supreme Executive of the Rite of Perfection. The full number of Degrees was made up by recognizing seven selected Degrees of lower grades. Considerable liberty was exercised by each Jurisdiction which adopted the new Rite, as well as its Ceremonial, as in the choice of the Degrees which should be worked, thus it was that in Ireland much of the ancient working of the simpler Rite of Perception has been retained, and Side Degrees have been omitted.

Ireland's connection with the change was intimate and remarkable. Our Metropolitan College continued to work the Rite of Perfection until 1824, but in and after 1802 it was in direct fraternal communication with the Supreme Council of the United States-just as the Irish Royal Arch had been with the Sublime Grand Lodge of Charleston in 1788. Colonel John Mitchell is believed to have been initiated in an Ulster Lodge before he went to America.

Frederick Oaleho is believed to have been initiated in Saint Patrick's Lodge, No. 656, under the Irish Constitution, at Baltimore in Maryland. Hence their intimate knowledge of Irish Degrees, and of Irish working. That Dalcho was a „friend" of John Fowler, the Commander and an Inspector-General of the Metropolitan College of Heredom from 1801 to 1817 appears in the Minutes of our own Supreme Council of the correspondence between them, which began before 1802 and continued until it w as ended by the Bar of 1812. This correspondence ultimately but not until 1824, led to the acceptance of the Warrant which constituted our Supreme Council of the Thirty-third Degree under the Duke of Leinster as the first Sovereign Grand Commander for Ireland.

I close by mentioning an earlier but most interesting incident, of which you can see the significance for yourselves. Soon after the promulgation of the Ancient and Accepted Rite, John Fowler, on behalf of the Original Chapter of Prince Masons and of the Metropolitan College of Heredom for Ireland, of which he was the Commander, asked his friend Daleho for permission to print in Dublin the documents relating to the New Rite.

The request was regarded as an honor, and was at once granted.

Here is a copy of the Book! (See Doctor Dalcho-'s Masonic Orations, Dublin, printed by John King, Westmoreland Street, 1808.) It is headed by a copperplate w engraving of the Arms of the Metropolitan College of Eleredom of Ireland. In these Arms the initiated can trace insignia of every Degree worked in Ireland, from the Rose Croix to the Inspector-General s Degree. These include the Standards of the Thirty- second Degree and the Eagle of the Thirty-third Degree the Austrian and Russian Imperial Eagle in-

troduced into Masonry by the Emperors of the East and West, which recent archaeology has identified with the Totem of the Accadian City of Lagash dating back two thousand years before the Christian Era, and brought into Europe by the first Crusaders. The Dublin edition of Dalcho's book was printed seventeen years before the Thirty-third Degree was known or authorised to be conferred by that number in Ireland. Ireland in 1824, England in 1845, and Scotland in 1846, for the first time accepted patents or constitutions tor Supreme Councils of the Thirty-third Degree. In 1811 a copy of this book was presented by the Metros politician College to the Duke of Kent as the Illustnous Commander of the Governing Body of the Sublime Degrees in England and it was acknowledged by a gracious letter from Kensillgton Palace, expressing the gratification with which that introduction to the Ancient and Accepted Rite had been received.

I trust that the dates and incidents which I have mentioned will incline you to be faithful to the traditions of Irish Masonry, and will increase your respect and affection for the simple but solemn ceremonials to which

we have been here so long accustomed. I have tried to show that the impressive Formulanes of the old Rite of Perfection still survive among us under the rule of the more modern Council to which you now bear allegiance; and also to give you grounds for believing that for more than two hundred years Ireland has held a forward place in the ranks and progress of Freemasonry.

*PRINCE OF JERUSALEM

In French, Prince de Jerusalem. This was the Sixteenth Degree of the Rite of Perfection, whence it was transferred to the Ancient and Accepted Scottish Rite, where it occupies the same numerical position. Its legend is founded on certain incidents which took place during the rebuilding of the second Temple, when the Jems were so much incommoded by the attacks of the Samaritans and other neighboring nations, that an Embassy was sent to King Darius to implore his favor and protection, which was accordingly obtained. This legend, as developed in the Degree, is contained neither in Ezra nor in the apocryphal books of Esdras. It is found only in the Antiquities of Josephus (Book 5I, chapter iv, section 9), and thence there is the strongest internal evidence to show that it was derived by the inventor of the Degree. Who that inventor was we can only conjecture. But as we have the statements of both Ragon and Kloss that the Baron de Tschoudy composed the Degree of Knight of the East, and as that Degree is the first section of the system of which the Prince of Jerusalem is the second, we may reasonably suppose that the latter was also composed by him.

The Degree being one of those adopted by the Emperors of the East and West in their system, which Stephen Morin was authorized to propagate in America, it was introduced into America long before the establishment of the Supreme Council of the Ancient and Accepted Scottish Rite. A Council was established by Henry A. Francken, about 1767, at Albany, in the State of New York, and a Grand Council organized by Myers, in 1788, in Charleston, South Carolina. This body exercised

sovereign powers even after the establishment of the Supreme Council May 31, 1801, for, in 1802, it granted a Warrant for the establishment of a Mark Lodge in Charleston, and another in the same year, for a Lodge of Perfection, in Savannah, Georgia

But under the present regulations of the Ancient and Accepted Scottish Rite, this prerogative has been abolished, and Grand Councils of Princes of Jerusalem no longer exist. The old regulation, that the Master of a Lodge of Perfection must be at least a Prince of Jerusalem, which was contained in the Constitution of the Grand Council, has also been repealed, together with most of the privileges which formerly appertained to the Degree. A decision of the Supreme Council, in 1870, even obliterated Councils of the Princes of Jerusalem as a separate organization, authorized to confer the preliminary Degree of Knights of the East, and placed such Councils within the bosom of Rose Croix Chapters, a provision which, as a manifest innovation on the ancient system, the expediency, or at least the propriety, may be greatly doubted.

Bodies of this Degree are called Councils. According to the old rituals, the officers were a Most Equitable, a Senior and Junior Most Enlightened, a Grand Treasurer, and Grand Secretary. The more recent instructions of the Southern Jurisdiction of the United States has substituted for these a Most Illustrious Tarshatha, a Most Venerable High Priest, a Most Excellent Scribe, two Most Enlightened Wardens, and other officers. Yellow is the symbolic color of the Degree, and the apron is crimson, formerly white, lined and bordered with yellow. The jewel is a medal of gold, on one side of which is inscribed a hand holding an equally poised balance, and on the other a double-edged, cross-hilted sword erect, between three stars around the point, and the letters D and Z on each side.

The Prince of Jerusalem is also the Fifty-third Degree of the Metropolitan Chapter of France, and the Forty-fifth of the Rite of Mizraim.

*PRINCE OF JERUSALEM, JEWEL OF

Should be a gold incrustation on a lozenge-shaped piece of mother-of-pearl. Equipoise scales held by hand, sword, five stars, one larger than the other four, and the letters D and Z in Hebrew, one on either side of the scales. The five-pointed crown, within a triangle of gold, has also been a jewel of this Sixteenth Degree.

*PRINCE OF LEBANON

See Knight of the Royal Ax

*PRINCE OF LIBANUS

Another title for the Prince of Lebanon

*PRINCE OF MERCY

The title in French is Prince de Merci. The Twenty--sixth Degree of the Ancient and Accepted Scottish Rite, called also Scottish Trinitarian or Ecossais Trinitaire. It is one of the eight Degrees which were added on the organization of the Scottish Rite to the original twenty-five of the Rite of Perfection.

It is a Christian Degree in its construction, and treats of the triple covenant of mercy which God made with man; first with Abraham by circumcision; next, with the Israelites in the wilderness, by the intermediation of Moses; and lastly, with all mankind, by the death and sufferings of Jesus Christ. It is in allusion to these three acts of mercy, that the Degree derives its two names of Scottish Trinitarian and Prince of Mercy, and not, as Ragon supposes, from any reference to the Fathers of Mercy, a religious society formerly engaged in the ransoming of Christian captives at

Algiers. Chemin Dupontes (Memoire Sur l'Ecossisime, page 373) says that the Scottish Rituals of the Degree are too full of the Hermetic philosophy, an error from which the French Cahiers are exempt; and he condemns much of its
doctrines as „hyperbolique plaisanteric. „ But the modern rituals as now practiced are obnoxious to no such objection. The symbolic development of the number three of course constitutes a large part of its lecture; but the real dogma of the Degree is the importance of Truth, and to this all its ceremonies are directed. Bodies of the Degree are called Chapters. The presiding officer is called Most Excellent Chief Prince, the Wardens are styled Excellent. In the old rituals these officers represented Moses, Aaron, and Eleazar; but the abandonment of these personations in the modern rituals was in the opinion of Doctor Mackey an improvement.
The apron is red bordered with white, and the jewel is an equilateral triangle, within which is a heart. This was formerly inscribed with the Hebrew letter tau, now with the letters I.H.S.; and, to add to the Christianization which these letters give to the Degree, the American Councils have adopted a tessera in the form of a small fish of ivory or mother-of-pearl, in allusion to the well- known usage practices of the primitive Christians (see Tessera Hospitalis, and Mark).

*PRINCE OF ROSE CROIX

See Rose Croiz, Prince of

*PRINCE OF THE CAPTIVITY

According to the Talmudists, the Jews, while in captivity at Babylon, kept a genealogical table of the line of their kings, and he who was the rightful heir of the throne of Israel was called the Head or Prince of the Captivity. At the time of the restoration, Zerubbabel, being the lineal descendant of Solomon, was the Prince of the Captivity.

*PRINCE OF THE EAST, GRAND.

In French, Grand Prince d'Orient. A Degree in the collection of Le Page.

*PRINCE OF THE LEVITES

The French title is Prince des Lévites. A degree in the collection of the Lodge of Saint Louis des Amis Reunis at Calais.

*PRINCE OF THE ROYAL SECRET

See Sublime Prince of the Royal Secret.

*PRINCE OF THE SEVEN PLANETS, ILLUSTRIOUS GRAND

In French, Illustre Grand Prince des sept Ptanetes. A Degree in the manuscript collection of Peuvret.

*PRINCE OF THE TABERNACLE

The French title is Prince du Tabernacle. The Twenty- fourth Degree of the Ancient and Accepted Scottish Rite. In the old rituals the Degree was intended to illustrate the directions given for the building of the tabernacle, the particulars of which are recorded in the twenty-fifth chapter of Exodus. The Lodge is called a Hierarchy, and its officers are a Most Powerful Chief Prince, representing Moses, and three Wardens, whose style is Powerful, and who respectively represent Aaron, Bezaleel, and Aholiab. In the modern instructions of the United States, the three principal officers are called the Leader, the High Priest, and the Priest, and respectively represent Moses, Aaron, and Ithamar, his son. The ritual is greatly enlarged; and while the main idea of the Degree is retained, the ceremonies represent the initiation into the mysteries of the Mosaic tabernacle. The jewel is the letter A, in gold, suspended from a broad crimson ribbon. The apron is white, lined with scarlet and
bordered with green. The hap is sky blue. On the apron is depicted a representation of the Tabernacle. This Degree appears to be peculiar to the Scottish Rite and its modifications. Doctor Mackey had not met with it in any of the other Rites.

*PRINCE OF WALES

See Wales, Princes of

*PRINCE OF WALES GRAND LODGE

About the time of the reconciliation of the two contending Grand Lodges in England, in 1813, they were called, by way of distinction, after their Grand Masters. That of the Moderns was called the Prince of Wales Grated Lodge, and that of the Ancient the Duke of Kent's Grand Lodge. The titles were used colloquially, and not officially.

*PRINCE OF WALES LODGE

A Red Apron Lodge, No. 259, constituted August 20, 1787, by Warrant from the Duke of Cumberland, Most Worshipful Grand Master, under the patronage and personal protection of the Prince of Wales who subsequently became George IV of England. George, Prince of Wales, was Worshipful Master 1787-1820, having at one time had as Wardens the Dukes of York and Clarence. The Duke of York was Worshipful Master 1820-7 and the latter having been Worshipful Master 1827-30. The Duke of Sussex, Most Worshipful Grand Master, was Worshipful Master 1830-43. Albert Edward, Prince of Wales, was Worshipful Master in 1874. The membership consisted entirely of those who had been honored with appointments under its patron or men firmly attached to His Royal Highness's person and interests.
This Lodge has the privilege of electing Grand Steward annually and also its members may wear „a royal medal, having the Prince of Wales' plume and motto within a garter, surmounted by the coronet," etc., for the purpose
of being „worn by the members out as well as in the Lodge, as a public token of their sincere and devoted attachment to H. R. H.'s person and interests." At the time of King William IV's accession to the English throne in 1830 he was actual Master of the Prince of Wales Lodge and due to this distinction the other members of the Lodge were given the honor of having their aprons decorated with a narrow internal border of garter-blue (see the history of the Lodge as written by Brother Thomas Fenn)

*PRINCESS OF THE CROWN

The French title is Princesse de la Couronne. The Tenth and last Degree of the Freemasonry of Adoption according to the French regime. The Degree, which is said to have been composed in Saxony, in 1770, represents the reception of the Queen of Sheba by King Solomon. The Grand Master and Grand Mistress personate Solomon and his wife, which one, the Cahier does not say, and the recipiendary or candidate

plays the part of the Queen of Sheba. The Degree, says Ragon (Tuileur General, page 78) is not initiatory, but simply honorary.

*PRINCIPAL OFFICERS

The number three, as a sacred number in the Masonic system, is, among many other ways, developed in the fact that in all Masonic bodies there are three principal officers.

*PRINCIPAL POINTS

See Points of Entrance, Perfect

*PRINCIPALS

The three presiding officers in a Chapter of Royal Arch Masons, according to the system practised in England, are called the Three Principals, or King, Prophet, and Priest, and, under the titles of Z. X, and J. represent Zerubbabel, Haggai, and Joshua. No person is eligible to the First Principal's chair unless he has served twelve months in each of the others; and he must also be the Master or Past Master of a Lodge, and have served in the Chapter the office of Scribe, Sojourner, or Assistant Sojourner. At his installation, each of the Principals receives an installing Degree like that of the Master of a Blue Lodge. There is, however, no resemblance between any of these Degrees and the Order of High Priesthood which is conferred in Royal Arch ceremonies in the United States. The presiding officers of the Grand Chapter are called Grand Principals, and represent the same personages. The official jewel of Z. is a Crown; of
an All-seeing Eye; and of J. a Book, each surrounded by a nimbus, or rays of glory, and placed within an equilateral triangle.

*PRINCIPAL SOJOURNER

The Hebrew word an, ger, which we translate a sojourner, signifies a man living out of his own country, and is used in this sense throughout the Old Testament. The children of Israel were, therefore, during the captaincy, sojourners in Babylon, and the person who is represented by this officer, performed, as the incidents of the Degree relate, an important part in the restoration of the Israelites to Jerusalem. He was the spokesman and leader of a party of three sojourners, and is, therefore emphatically called the chief, or Principal Sojourner. In the English Royal Arch system there are three officers called Sojourners. But in the American system the three Historical Sojourners are represented by the candidates, while only the supposed chief of them is represented by an officer called the Principal Sojourner. His duties are those of a Conductor, and resembles in some respects, those of a Senior Deacon in a Symbolic Lodge; which office, indeed, he occupies when the Chapter is open on any of the preliminary Degrees.

*PRINTED PROCEEDINGS

In 1741, the Grand Lodge of England adopted a regulation which Entiek (Constitutions, 1756, page 236) is careful to tell us, „was unanimously agreed to," forbidding any Brother „to print, or cause to be printed, the proceedings of any Lodge or any part thereof, or the names of the persons present at such Lodge, but by the direction of the Grand Master or his deputy, under pain of being disowned for a Brother, and not to be admitted into any Quarterly Communication or Grand Lodge, or any Lodge whatsoever, and of being rendered incapable of bearing any office in the Craft." The law has never been repealed, but the Grand Lodge of England issues reports of its meetings, as also do most of the Grand Lodges of the world. Bulletins are published at stated intervals by the Grand Orients of France, Italy, and Portugal, and by nearly all those of South America. In the Unite 1 States, every Grand Lodge publishes annually the journal of its proceedings, and many subordinate Lodges print the account of any special meeting held on an important or interesting occasion.

*PRINTER GILDS

After years of argument and discussion historians of the great art of printing tend to agree that the honor of inventing the printing press goes to the Dutchman Laurens Coster, who was born about 1370 A.D. and died in 1440 A.D. Johann Gutenberg (1397-1468) will continue to be the most famous of the earliest printers because of his edition of the Bible, a single copy of which has sold for almost one million dollars.
But it was Aldus Manutius (1495 1597) and his family in Venice who established the first great publishing house, and who made printing a world force for kings and popes to reckon with. Without printing there would have been no Renaissance, and without a Renaissance there would have been neither Humanism now the Reformation.
Immediately this new power appeared, the Vatican moved in to chain it up, lest the common people in Europe should learn a number of inconvenient facts. How the printers themselves circumvented the Vatican, and a number of kings beside, is explained in Vol. II of Books and Their Makers During the Middle Ages, by George Haven Putnam, a companion piece to the same author's work on the Roman censorship of books (that censorship continues to be enforced wherever the Vatican has the power to enforce it, even in America); G. P. Putnam's Sons; New York; 1897.
To a Mason who remembers what the gild system meant to Masonry, the most interesting chapter in Putnam's history is the one on the printer gilds; it shows how the printers and publishers themselves, and oftentimes against the State as well as against the Church, defended and maintained and expanded their epoch- making art, until it was at last beyond and above control by any Church or State in the world.
(NOTE. It was not printing that Coster invented but the use of movable type; printing of books from engraved wood blocks, each block being as large as a page, had been done centuries before. In 1908 Sir Aurel Stein discovered in Buddhist eaves in the Gobi Desert near Funhwang a number of very old printed books. „One large black printed roll which bore a date corresponding to A.D. 868 was the oldest specimen of a printed book so far known...." Altogether Sir Aurel discovered in one series of eaves preserved by the drynessl over 9,000 printed books and ms. rolls. See page 47 in The Gobi Desert, by Mildred Cable with Francesca French; the Macmillan Company; New York; 1944).

*PRIOR

This word has in its uses several applications.
The Superiors of the different nations or Provinces into which the Order of the Templar was divided, were at first called Priors or Grand Priors, and afterwards Preceptors or Grand Preceptors.
Each of the languages of the Order of Malta was di-

vided into Grand Priories, of which there were twenty-six, and over each of them a Grand Prior presided. Under him were several Commanderies.
The second officer in a Council of Kadosh, under the Supreme Council of the ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States.
The Grand Prior is the third officer in the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States.

*PRIOR, GRANDSEE GRAND PRIOR

*PRIORY
The jurisdiction of a Grand Prior in the Order of Malta or
Saint John of Jerusalem.

*PRIORY, GREAT
See Great Priory

*PRISEURS, ORDER OF THE
See Nicotiates, Order of

*PRISON
A Lodge having been held in 1782, in the King's Bench Prison, London, the Grand Lodge of England passed a resolution declaring that „it is inconsistent with the principles of Masonry for any Freemason's Lodge to be held for the purposes of making, passing, or raising Masons in any prison or place of
confinement" (Constitutions, 1784, page 349).
The resolution is founded on the principle that there must be perfect freedom of action in everything that relates to the admission of candidates, and such freedom is not consistent with the necessary restraints of a prison.

*PRIVATE COMMITTEE
See Committee, Private

*PRIVILEGED QUESTIONS
In parliamentary law, privileged questions are defined to be those to which precedence is given over all other questions. They are of four kinds:
Those which relate to the rights and privileges of the assembly or any of its members.
Motions for adjournment.
Motions for reconsideration.
Special orders of the day.The first, third, and fourth only of these are applicable to Masonic parliamentary law.

*PRIVILEGE, QUESTIONS OF
In all parliamentary or legislative bodies, there occur certain questions which relate to matters affecting the dignity of the assembly or the rights and privileges of some of its members, and these are hence called Questions of Privilege; such, for instance, are motions arising out of or having relation to a quarrel between two of the members, an assault upon any member, charges affecting the integrity of the assembly or any of its members, or any other matters of a similar character.
Questions referring to any of these matters take precedence of all other business, and hence are always in order. These questions of privilege are not to be confounded with privileged questions; for, although all questions of privilege are privileged questions, all privileged questions are not questions of privilege.
Strictly speaking, questions of privilege relate to the house or its members, and privileged questions relate to matters of business (see Doctor Mackey's revised Jurisprudence of Freemasonry).

*PROBATION
The interval between the reception of one Degree and the succeeding one is called the probation of the candidate, because it is during this period that he is to prove his qualification for advancement. In England and in the United States the time of probation between the reception of Degrees is four weeks, to which is generally added the further safeguard of an open examination in the preceding Degree. In France and Germany the probation is extended to one year. The time is greatly extended in the Ancient and Accepted Scottish Rite. The Statutes of the Southern Supreme Council require an interval of two years to be passed between the reception of the Fourteenth and the Thirty-second Degrees. An extraordinary rule prevailed in the Constitutions of 1762, by which the Rite of Perception was governed. According to this rule, a candidate was required to pass a probation, from the time of his application as an Entered Apprentice until his reception of the Twenty-fifth or ultimate Degree of the Rite, of no less than six years and nine months. But as all the separate times of probation depended on symbolic numbers, it is not to be presumed that this regulation was ever practically enforced.

*PROBLEM, FORTY-SEVENTH
See Forty Seventh Problem

*PROCESSIONS
Public processions of the Order, although not as popular as they were some years ago, still have the warrant of early and long usage. The first procession, after the revival, of which we have a record, took place June 24, 1721, when, as Anderson tells us (Constitutions, 1738, page 112), „Payne, Grand Master, with his Wardens, the former Grand officers, and the Masters and Wardens of twelve Lodges, met the Grand Master elect in a Grand Lodge at the King's Arms Tavern, Saint Paul's Churchyard, in the morning, . . . and from thence they marched on foot to the Hall in proper clothing and due
form" (see Clothing and Regalia). Anderson and Entick continue to record the annual processions of the Grand Lodge and the Craft on the Feast Day, with a few exceptions, for the next twenty five years; but after this first pedestrian procession all the subsequent ones were made in carriages, the record being, „the procession of March was made in coaches and chariots" (Constitutions, 1756, page 227).
But ridicule being thrown by the enemies of the Order upon these processions, by a mock one in 1741 (see Scald Miserables), and in subsequent years, in 1747 the Grand Lodge unanimously resolved to discontinue them, nor have they since been renewed (Constitutions, 1756, page 248). on the subject of these mock processions, see an article by Dr. W. J. Chetwode Crawley (Transactions, Quatuor Coronati Lodge, volume xviu).
Public processions of the Craft were some years ago very common in America, nor have they vet been altogether abandoned; although now practiced with greater discretion and less frequently, being in general restricted to special occasions of importance, such as funerals, the laying of corner-stones, etc.

The question has been often mooted, whether public processions, with the open exhibition of its regalia and furniture, are or are not of advantage to the Order. In 1747 it was thought not to be so, at least in London, but the custom was continued, to a great extent, in the provinces. Doctor Oliver (Symbol of Glory) was in favor of what he calls „the good old custom, so strongly recommended and assiduously practiced by the Masonic worthies of the eighteenth century, and imitated by many other public bodies of men, of assembling the Brethren of a Provence annually under their own banner, and marching in solemn procession to the house of God, to offer up their thanksgiving in the public congregation for the blessings of the preceding year; to pray for mercies in prospect, and to hear from the pulpit a disquisition on the moral and religious purposes of the Order."

Processions are not peculiar to the Masonic Fraternity. The custom comes to us from remote antiquity. In the initiations at Eleusis, the celebration of the Mysteries was

accompanied each day by a solemn procession of the initiates from Athens to the temple of initiation. Apuleius describes the same custom as prevailing in the celebration of the Mysteries of Isis.

Among the early Romans, it was the custom, in times of public triumph or distress, to have solemn processions to the temples, either to thank the gods for their favor or to invoke their protection. The Jews also went in procession to the Temple to offer up their prayers. So, too, the primitive Christians walked in procession to the tombs of the martyrs Ecclesiastical processions were first introduced in the fourth century. They are now used in the Roman Church on various occasions, and the Pontificate Romanum supplies the necessary ritual for their observance. In the Middle Ages these processions were often carried to an absurd extent Polydore describes them as consisting of ,'ridiculous contrivances, of a figure with a great gaping mouth, and other pieces of merriment." But these displays were abandoned with the increasing refinement of the age. At this day, processions are common in all countries, not only of religious confraternities, but of political and social societies. There are processions also in Freemasonry which are confined to the internal concerns of the Order, and are not therefore of a public nature. The procession „around the Hall," at the installation of the Grand Masters is first mentioned in 1791. Previous to that year there is no allusion to any such ceremony. From 1W17-20 we are simply told that the new Grand Master „was saluted," and that he was „homaged" or that „his health was drunk in due form." But in 1721 a processional ceremony seems to have been composed, for in that year we are informed (Constitutions, 1735, page 113), that „Brother Payne. the old Grand Master, made the first procession round the Hall, and when returned, he proclaimed aloud the most noble Prince and our Brother." This procession was not abolished with the public processions in 1747, but continued for many years afterward.

In the United States it gave rise to the procession at the installation of Masters, which, although pronded for by the ritual, and practiced by Lodges, has been too often neglected by many. The form of the I procession, as adopted in 1724, is given by Anderson (Constitutions,

1738, page 117), and is almost precisely the same as that used in all Masonic processions at the present day, except funeral ones. The rule was then adopted, which has ever since prevailed, that in all processions the juniors in Degree and in office shall go first, so that the place of honor shall be the rear.

An early Masonic procession is reported in Read's Weekly Journal or British Gazeteer, No. 606, April 13, 1736, as quoted in the Freemasons Magazine and Masonic Mirror, September 19, 1863 (page 223) as follows: Friday, about 2 o'clock, the Grand Cavalcade of the Most Ancient and Honorable Society of Free and Accepted Masons, set forward from the Earl of London's house in Privy-garden to Fishmonger's hall in Thames street.

The procession was as follows: A pair of kettledrums, 2 trumpets, 2 French horns, 4 haut-boys, 2 bassoons, the 12 present stewards in 12 chariots, the Master and warden of the Stewards Lodge in one coach, the Brethren in their respective coaches, the noblemen and gentlemen who have served in the Grand Offices. the two Grand Wardens in one coach the Deputy Grand Master alone the Secretary and Sword Bearer in one coach, the Rt. Hon., the Lord Viscount Weymouth, the present Grand Master. and the Rt. Hon. Earl of London, the Grand Master elect, together in the Lord Weymouth's coach, the Earl of London's coach and six horses, empty, closed the procession. The cavalcade proceeded through the Strand Fleet street, Cheapside, Cornhill and Gracechurch-street to Fishmonger s Hall, where a very elegant entertainment was provided by the Stewards. In the evening there was a grand ball for the ladies, and the whole was concluded with the usual magnificence and grandeur

*PROCESSIONS, PAGEANTS, ASSEMBLIES

With the subject of processions, discussed on page 808, may be connected pageants and assemblies, because at some three or four periods in the history of Freemasonry

the three had the same importance for both the public and Craftsmen. In the earliest period of the Operative Craft assemblies were in general forbidden by the King, whether public or private-if public they were generally called assemblies or congregations, if private they were often called covines; it was feared lest large numbers of peoples met together might plan united action against their temporal or their religious rulers. An assembly could, however, be held on written permission, or patent, from some lord, prince, or king; and the author of the original version of the Old Charges made much of the fact that when it had held its General Assembly in York to receive a charter, the Fraternity held it by royal permission, which proved that it had not been an unlawful congregation or covine. Even after they had formed a new and permanent General Assembly, or Grand Lodge, in 1717, the Lodges did not feel easy in their minds until they had secured patronage from a member of the nobility, the Duke of Montague, and, as the events proved, they were wise, because when in 1799 the Parliament forbade secret societies („covines") the Noble Patrons of the two Grand Lodges went in person and obtained exemption for the Fraternity by name.

In the heyday of the gild system pageants were a prominent, established, constituted municipal event, provided for in the law, supervised by the Mayor and Aldermen, and belonging to the customs or rules of the gilds themselves.

These pageants consisted of floats, each mounted on a wagon, each boat having some general significance, or else was one act in a connected series of acts. They

were so elaborately and richly costumed, the „machinery" used was so ingenious, and the arrangements to be made were so extensive, that a pageant like the famous Corpus Christi at Chester might cost many thousands of dollars; and records of the gild and City Companies, each of which participated, show that there was often much complaint about costs. The custom was for each gild to contribute one float, or „waggon." It does not appear that Freemasons were very often in these pageants; where they had local gilds or companies they usually were
small; where many Masons worked on a cathedral they had not a gild but a Lodge.
The Church and the State between them exercised a rigid control of these pageants, censored the words spoken, and the actions, costumes, and machinery.
This fact explains the early fear Masons had of Masonic pageants; it explains also why Freemasons enacted their own ceremonies in secret; they knew, oftentimes, that the Church would condemn them for heresy, or at least would frown upon them as novelties or innovations; in a time when the people had no books, and priests preached few sermons, pageants became a book, and the Church made sure to see that it was an orthodox book.
The ceremonies used by the Freemasons then would, if we could now see them, be innocuous and innocent in our eyes, and with no theological significance; but our own familiar and innocuous ceremonies, were we by miracle to enact them in the year 1200 A.D., would condemn us to burning at the stake; the Tiler at the door of the Medieval Lodge and the guard against eavesdroppers were of more than ceremonial importance; certainly no Freemason would wish to see his own emblems and ceremonies exhibited in a pageant.
By the Eighteenth Century the pageant had become a procession, but even as processions they had their dangers, as Dr. Desaguliers and his Brethren discovered in the early years of Grand Lodge. Streets were narrow; a procession stopped traffic and interfered with stores and shops (the typical Medieval village or town had no stores); street arabs were inspired to rowdyism; the more solemn the procession the more likely it was to be parodied by a mock procession-an acted-out cartoon.
Moreover, processions often were used for political propaganda, or as public protests, or as threats to gentlemen in power, or as invitations to popular revolt, or as a challenge to some rival party, etc. The Grand Lodge forbade Masonic processions, even the old custom of the ceremonial conducting of a new Grand Master from his home to be installed in the Grand Lodge room. When
Preston and his fellow officers from the Lodge of Antiquity met at church, they walked together only a few feet, and wore no regalia except white gloves, yet they were expelled by the Grand Lodge.
What a procession might mean in the terms of pubs lie order, and at times of political crisis, is best seen in the history of the troubles in Ireland which led to the foundation or the Orange Society; and in the history of Cambridge and of Oxford Universities when in the battles between Town and Gown what began as a procession would up as a riot. At the present time what we Americans call „Masonic processions" are not processions as Eighteenth Century Masons would have understood the word because they do not enact anything or signify anything; they are nothing but a walking together," not for the purpose of putting Masonic emblems or regalia on public view but in order that when the members of a Lodge attend a church or a funeral or go to lay a corner-stone they go together. The difficulties Grand Lodges and Grand Masters have of deciding whether to permit them or not may be owing to their confusing a present day „marching together" with the very different processions of the days when the first rules were made.
(See Historical Reminiscence of the City of London and its Livery Companies, by Thomas Arundell; Bentley; London; 1869; it is very rich in materials OF gild processions, pageants, etc.; see Chapters XXIV and XX˜Y, and consult Index.)

*PROCLAMATION

At the installation of the officers of a Lodge, or any other Masonic Body, and especially a Grand Lodge or Grand Chapter, proclamation is made in a Lodge or Chapter by the installing officer, and in a Grand Lodge or Grand Chapter by the Grand Marshal. Proclamation is also made on some other occasions, and on such occasions the Grand Marshal performs the duty.

*PROCLAMATION OF CYRUS

A ceremony in the American Royal Arch. We learn from Scripture , that in the first year of Cyrus, the Eing of Persia, the captivity of the Jews was terminated. Cyrus, from his conversations with Daniel and the other Jewish captives of learning and piety, as well as from his perusal of their sacred books, more especially the prophecies of Isaiah, had become imbued with a knowledge of true religion, and hence had even publicly announced to his subjects his belief in the God „which the nation of the Israelites worshiped." He was consequently impressed with an earnest desire to fulfil the prophetic declarations of which he was the subject, and to rebuild the Temple of Jerusalem. Accordingly, he issued a proclamation, which we find in Ezra (I, 2 and 3) as follows:
Thus saith Cyrus, Ring of Persia, The Lord God of heaven, hath given me all the kingdoms of the earth and he hath charged me to build him a house at Jerusalem, which is in Judea. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judea, and build the house of the Lord God of Israel, he is the God, which is in Jerusalem.
With the publication of this proclamation of Cyrus commences what may be called the second part of the Royal Arch Degree.

*PROCLUS

Known as the successor of Syrianus as the head of the Athenian school. Born in Constantinople, 412, died at Athens, 485. Proclus was a Neo-Platonist, and waged war against the new religion of Christianity, which caused him to be banished from the city; but was subsequently readmitted. His works were chiefly mystical, such as devoting hymns to the sun, Venus, or the poetic muses, and so far were harmless.

*PROFANE

There is no word whose technical and proper meaning differs more than this. In its ordinary use profane signifies one who is irreligious and irreverent, but in its technical adaptation it is applied to one who is ignorant of sacred rites. The word is compounded of the two Latin words pro and canum, and literally means before or outside of the temple; and hence, a

profanes among the ancients was one who was not allowed to enter the temple and behold the mysteries. „Those," says Vossius, „were called profane who were not initiated in the sacred rites, but to whom it was allowed only to stand before the temple- profane-not to enter it and take part in the solemnities." The Greek equivalent, had a similar reference; for its root is found in a threshold, as if it denoted one who was not permitted to pass the threshold of the temple. In the celebrated hymn of Orpheus, which it is said was sung at the Mysteries of Eleusis, we meet with this phrase, meaning I speak to those to whom it is lawful, but close the doors against the profane. When the mysteries were about to begin, the Greeks used the solemn formula, and the Romans, Procul, O procul este, profani, both meaning, Far hence, O far hence, be ye, ye outsiders! (see Vergil, Aeneid, book vi, line 258). Hence the original and inoffensive signification of profane is that of being uninitiated; and it is in this sense that it is used in Freemasonry, simply to designate one who has not been˜initiated as a Freemason. The word profane is not recognized as a noun substantive in the general usage of the language, but it has been adopted as a technical term in the dialect of Freemasonry, in the same relative sense in which the word layman is used in the professions of law and divinity. Accepted as the word is for general use among Freemasons, its ancient meaning „outside the Temple, an outsider," may be misunderstood. A peculiar instance of this sort came up for consideration in 1926 at the Grand Lodge of the Philippine Islands. One of the Lodges objected to the use of the word profane, in either English or Spanish, when reference is made to persons not Freemasons, because it „has no proper place in
modern Masonry." Accordingly the Grand Lodge adopted this resolution:
That the use of the word profane when reference is made to persons not Masons be avoided wherever possible ban the use of some other word or expression in its stead, such as uninitaited and non-Mason.

*PROFICIENCY

The necessity that anyone who devotes himself to the acquisition of a science should become a proficient in its elementary instructions before he can expect to grasp and comprehend its higher branches, is so almost self- evident as to need no argument. But as Speculative Freemasonry is a science, it is equally necessary that a requisite qualification for admission to a higher Degree should be a suitable proficiency in the preceding one. It is true, that we do not find in express words in the Old Constitutions any regulations requiring proficiency as prey liminary to advancement, but their whole spirit is evidently to that effect; and hence we find it prescribed in the Old Constitutions, that no Master shall take an apprentice for less than seven years, because it was expected that he should acquire a competent knowledge of the mystery before he could be admitted as a Fellow.
The modern Constitution of the Grand Lodge of England provides that no Lodge shall confer a higher Degree on any Brother until he has passed an examination in open Lodge on the preceding Degrees (Rule 195) and many, perhaps most, of the Grand Lodges of the United States have adopted a similar regulation. The instructions of all the Symbolic Degrees, and, indeed, of the higher Degrees, and that too, in all rites, makes the imperative demand of every candidate whether he has made suitable proficiency in the preceding Degree, an affirmative answer to which is required before the rites of initiation can be continued. This answer is, according to the instructions, that „he has." But some Freemasons have sought to evade the consequence of an acknowledgment of ignorance and want of proficiency by a change of the language of the instructions into „such as
time and circumstances would permit." But this is an innovation, unsanctioned by any authority, and should be repudiated. If the candidate has not made proper proficiency, the ritual, outside of all statutory regulations, refuses him advancement.
Anderson, in the second edition of his Constitutions (page 71), cites what he calls „an old record," which says that in the reign of Edward III of England it was ordained „that Master Masons, or Masters of work, shall be examined whether they be able of cunning to serve their respective Lords, as well the Highest as the Lowest, to the Honour and Worship of the aforesaid Art, and to the Profit of their Lords." Here, then, we may see the origin of that usage, w hich is still practised in every well-governed Lodge, not only of demanding a proper degree of proficiency in the candidate, but also of testing that proficiency by an examination. This cautious and honest fear of the Fraternity lest any Brother should assume the duties of a posi. tion which he could not faithfully discharge, and which is, in our time, tantamount to a eandidate˜s advancing to a Degree for which he is not prepared, in again exhibited in all the Old Constitutions.
Thus in the Lansdowrzc Manuscript, whose date is referred to the middle of the sixteenth century it is charged „that no Mason take on him no Lord's world nor other man's, but if he know himself well able to perform the work, so that the Craft have no slander." The same regulation, and almost in the same language, is to be found in all the subsequent manuscripts.
In the Charges of 1729, it is directed that „a younger Brother shall be instructed in working, to prevent spoiling the materials for want of judgment, and for enereasing and continuing of brotherly love" (Contstitutions, 1723, page 53).
It was, with the same view, that all of the Old Constitutions made it imperative that no Master should take an apprentice for less than seven years, beeause it was expected that he should acquire a eompetent knowledge of the mystery of the Craft before he could be admitted as a Fellow. Notwithstanding these charges had a more particular reference to the operative part of the art, they clearly shou the great stress that was placed b)
our ancient Brethren upon the necessity of skill and proficiency; and they have furnished the precedents upon which are based all similar regulations subsequently applied to Speculative Freemasonry.

*PRO GRAND MASTER

The Latin word pro to be translated for, or instep of, or on behalf of the Grand Master. An officer known only to the English system, and the title adopted for the first time in 1782, when, on the election of the Duke of Cambridge to the office of Grand Master, a regulation was adopted by the Grand Lodge of England, that whenever a Prince of the Blood accepted the office of Grand Master, he should be at liberty to nominate any peer of the realm to be the Acting Grand Master, and to this officer is now given the title of Pro Grantl Master. His collar, jewel, and au-

thority are the same as those of a Grand Master, and in the case of a vacancy he actually assumes the office until the next annual election. The following Brethren have been Pro Grand Masters:
1782-1789 Earl of Effingham. 1790-1813 Earl of Moira 1834-1838 Lord Dundas. 1839-1840 Earl of Durham. 1841-1843 Earl of Zetlarld. 1874-1890 Earl of Carnarvon. 1891-1898 Earl of Lathom.
1898-1908 Earl Amherst.
1908 Lord Ampthill.

*PROGRESSIVE FREEMASONRY

Our Freemasonry is undoubtedly a progressive science, and yet the fundamental principles of Freemasonry are the same now as they were at the very beginning of the Institution. Its landmarks are unchangeableIn these there can be no alteration, no diminution no addition. When, therefore, we say that Freemasonry is progressive in its character, vie of course do not mean to allude to this
unalterable part of its nstitution- But there is 3 progress which every science must undergo, and which many of them have already undergone, to which the science of Freemasonry is subject.
Thus we say of chemistry that it is a progressive science.
Two hundred sears ago, all its principles, so far as they were known, were directed to such futile inquiries as the philosopher's stone and the elixir of immortality Now these principles have become more thoroughly understood, and more definitely established and the object of their application is more noble at philosophic. The writings of the chemists of the former and the present period suffieiently indicate this progress of the science. Yet the elementary principles of chemistry are unchangeable Its truths were the same then as they are now. Some of them were at that time unknown, because no mind of sufficient research had discovered them; but they existed as truths, from the verv creation of matter; and now they have only been developed, not invented.
So it is with Freemasonry. It too has had its progress. Freemasons are now expected to be more learned than formerly in all that relates to the science of the Order. Its origin, its history, its objects, are now considered worthy of the attentive consideration of its disciples. The rational explanation of its ceremonies and symbols, and their connection with ancient systems of religion and philosophy, are now considered as necessary topics of inquiry for all who desire to distinguish themselves as proficients in Masonic science. In all these things we see a great difference between the Freemasons of the present and of former ciays. In Europe, a century ago, such inquiries were eonsidered as legitimate subjects of Masonic study. Hutchinson published in 1760, in England, his admirable worlk entitled the Spirit of freemasonry, in which the deep philosophy of the Institution was fairly developed with much learning and ingenuity. Preston's Illustrations of Masonry, printed at a not Much later period, also exhibits the system treated, c in many places, in a philosophical manner. Lawrie's History of Freemasonry, published in
Scotland in 1804, is a work containing much profound historical and antiquarian research.
And in the last century, the works of Doctor Oliver alone would be sufficient to demonstrate to the most cursory observer that Freemasonrv has a claim to be ranked among the learned institutions of the day. In Germany and France, the press has been borne down with the weight of abstruse vorks on our Order, written by men of the highest literary pretensions. In the United States, notwithstanding the really excellent work of Salem Town on Speculatieve Masonry, published in 1818, and the learned Discourses of Dr. T. M. Harris, published in 1801, it is only within much more recent years that Freemasonry has begun to assume the exalted position of a literary institution.

*PROMISE

In entering into the Covenant of Freemasonry, the candidate makes a promise to the Order; for his covenant is simply a promise where he voluntarily places himself under a moral obligation to act within certain conditions in a particular way.
The law of promise is, therefore, strictly applicabie to this covenant, and by that law the validity and obligation of the promises of every candidate must be determined. In every promise there are these two things to be considered: the intention and the obligation.
As to the intention: of all casuists, the Jesuits alone have contended that the intention may be concealed within the bosom of the promiser. All Christian and Pagan writers agree on the principle that the words expressed must convev their ordinary meaning to the promisee. If we promise to do a certain thing to-morrow, we cannot, when the morrow comes, refuse to do it on the ground that we onlv promised to do it if it suited us when the time of performance had arrived. The obligation of every promiser is, then, to fulfil the promise that he has made not in any way that he may have secretly intended, but in the way in which he supposes that the one to whom he
made it, understood it at the time that it was made. Hence all Masonic promises are accompanied by the declaration that they are given without equivocation or mental reservation of any kind whatsoever.
All voluntary promises are binding, unless there be some paramount consideration which will release the obligation of perforrnance. It is worth-while, then, to inquire if there be any such considerations which can impair the validity of Masonic promises. Doctor Wayland (Elements of Moral Science, page 285) lays down five conditions in which promises are not binding:
1. Where the performance is impossible2. Where the promise is unlawful.
Where no expectation is voluntarily excited by the promuser.
Where they proceed upon a condition which the promiser subsequently finds does not exist.
Where either of the parties is not a moral agent.
It is evident that no one of these conditions will apply to Masonic prornises, for,
Every promise made at the altar of Masonry is possible to be performed.
No promise is exacted that is unlawful in its nature; for the candidate is expressly told that no promise exacted from him will interfere with the duty which he owes to God and to his country.
An expectation is v oluntarily excited bv the promiser, and that expectation is that he will faithfully fulfil his part of the covenant.
No false condition of things is placed before the candidate, either as to the character of the Institution or the nature of the duties which would be required of him.
Both parties to the promise, the candidate who malies it and the Craft to whom it is made, are moral agents,

fully capable of entering into a contract or covenant. This, then, is the proper answer to those adversaries of Freemasonry who contend for the invalidity of Masonic promises on the very grounds of Wayland and other moralists. Their conclusions would be correct, were it not that every one of their premises is false.

*PROMOTER, FATHER AND

See Father and Promoter

*PROMOTION

Promotion in Freemasonry should not be governed, as in other societies, by succession of office. The fact that one has filled a longer office gives him no claim to a higher, unless he is fitted, by skill and capacity, to discharge its duties faithfully. This alone should be the true basis of promotion (see Preferment).

*PROMULGATION, LODGE OF

A Lodge of instruction which paved the way for the Union of 1813 of the Antient and Modern Grand Lodges. In 1809 the Grand Lodge of the Moderns resolved, on April 12, that, „This Grand Lodge do agree in opinion with the Committee of Charity that it is not necessary any longer to continue in force those measures which were resorted to, in or about the year 1739, respecting irregular Masons, and do therefore enjoin the several Lodges to revert to the Ancient Landmarks of the Society." A Warrant was issued, October 26, 1809, permitting certain Brethren to hold a Special Lodge with the purpose of „Ascertaining and promulgating the Ancient Land-Marks of the Craft." Meetings were held weekly at Freemasons Hall, beginning November 21, 1809. When the members agreed as to the exact form and manner of every ceremony they invited the Masters of the London Lodges to attend a rehearsal. Then they went through the Three Degrees and the ceremony of Installation, specified as „One of the two Land-Marks of the Craft." This word two is probably mistaken for true. After doing much good work in the way of bringing together factions and in the teaching of the accepted forms of ritual and ceremony, the Brethren disbanded in March, 1811.

*PROOFS

What the German Freemasons call proben und prufungen, meaning trials and proofs, and the French, dpreuves Maconniques, or Masonic proofs, are defined by Bazot (Manuel, page 141) to be „mvsterious methods of discovering the character and disposition of a recipiendary." They are, in fact, those ritualistic ceremonies of initiation which are intended to test the fortitude and fidelity of the candidate. They seem to be confined to Continental Freemasonry, for they are not known to any extent in the English or American systems, where all the ceremonies are purely symbolic. Krause
(Kunsturkunden, Book I, clii, 37) admits that no trace of them, at least in the perilous and fearful forms which they assume in the Continental Rituals, are to be found in the oldest English catechisms. He admits that, as appealing to the sentiments of fear and hope, and adopting a dramatic form, they are contrary to the spirit of Freemasonry, and greatly interfere with its symbolism and with the pure and peaceful sentiments which it is intended to impress upon the mind of the neophyte.

*PROPERTY OF A LODGE

As a Lodge owes its existence, and all the rights and prerogatives that it exercises, to the Grand Lodge from which it derives its Charter or Warrant of Constitution, it has been decided, as a principle of Masonic law, that when such Lodge ceases to exist, either by a withdrawal or a surrender of its Warrant, all the property which it possessed at the time of its dissolution reverts to the Grand Lodge. But should the Lodge be restored by a revival of its Warrant, its propertv should be restored, because the Grand Lodge held it only as the general trustee or guardian of the Craft.

*PROPHET

Haggai, who in the American system of the Royal Arch is called the Scnbe. in the English system receives the title of Prophet, and hence in the order of precedence he is placed above the High Priest.

*PROPHETS, SCHOOLS OF THE

Bee Schools of the Prophets.

*PROPONENDA

The matters contained in the Notices of Motions, which are required by the Grand Lodge of England to be submitted to the members previous to the Quarterly Communication when they are to be discussed, are sometimes called the proponenda, or subjects to be proposed.

*PROPOSING CANDIDATES

The only method recognized in the United States of proposing candidates for initiation or membership is by the written petition of the applicant, who must at the same time be recommended by two members of the Lodge. In England, the applicant for initiation must previously sign the declaration, which in the United States is only made after his election. He is then proposed by one Brother, and, the proposition being seconded by another, he is balloted for at the next regular Lodges Applicants for membership are also proposed without petition, but the Certificate of the former Lodge must be produced, as in the United States the dimit is required. Nor can any candidate for affiliation be balloted for unless previous notice of the application be given to all the members of the Lodge.

*PROPYLAEUM

This word is also written Propylaeon. The court or vestibule in front of an edifice. The Propylaed is the celebrated entrance to the Parthenon, the Greek Doric temple at Athens, built by Pericles in honor of Minerva or Athena.

*PROSCRIPTION

The German Freemasons employ this word in the same sense in which we do expulsion, as the highest Masonic punishment that can be inflicted. They also use the word uerbannung, meaning banishrnent, for the same purpose.

*PROSELYTE OF JERUSALEM

In French, Prosdlyte de Jerusalem. The Sixty-eighth Degree of the Metropolitan Chapter of France.

*PROSELYTISM

Making converts, to win over from one faith to another by argument or other means of persuasion. Brah-

manism is, perhaps, the only religion which is opposed to proselytism. The Brahman seeks no convert to his faith, but is content with that extension of his worship which is derived from the natural increase only of its members.

The Jewish Church, perhaps one of the most exclusive, and which has alwavs seemed indifferent to progress, yet provided a special form of baptism for the initiation of its proselytes into the Mosaic rites. Buddhism, the great religion of the Eastern world, which, notwithstanding the opposition of the leading Brahmans, spread with amazing rapidity over the Oriental nations, so that now it seems the most popular religion of the world, owes its extraordinary growth to the energetic propagandism of Sakya muni, its founder, and to the same proselyting spirit which he inculcated upon his disciples. The Christian church, mindful of the precept of its Divine founder, „Go ye into all the world, and preach the Gospel to every creature," has always considered the work of missions as one of the most important duties of the Church, and owes its rapid increasers in its earlier years, to the proselyting spirit of Paula and Thomas, and the other apostles.

Mohammedanism springing up and lingering for a long time in a single family, at length acquired rapid growth among the Oriental nations, through the energetic proselytism of the Prophet and his adherents. But the proselytism of the religion of the New Testament and that of the Koran differed much in character. The Christian made his converts by persuasive accents and eloquent appeals; the Mussulman converted his penitents by the sharp power of the sword. Christianity was a religion of peace, Mohammedanism of war; yet each, though pursuing a different method, was equally energetic in securing converts.

In respect to this doctrine of proselytism, Freemasonry resembles more the exclusive faith of Brahms than the inviting one of Moses, of Buddha, of Christ, or of Mohammed. In plain words, FreemasonrY is rigorously opposed to all proselytism. While its members do not hesitate, at all proper times and on all fitting occasions, to defend the Institution from all attacks of its enemies, it never seeks, by voluntary laudation of its virtues, to make b new accessions of friends, or to add to the number of its disciples.

Nay, it boasts, as a peculiar beauty of its system, that it is a voluntary Institution. Not only does it forbid its members to use any efforts to obtain initiates, but actually requires every candidate for admission into its sacred rites to seriously declare, as a preparatory step, that in this voluntary offer of himself he has been unbiased by the improper solicitations of friends. Without this declaration, the candidate would be unsuccessful in his application.

Although it is required that he should be prompted to solicit the privilege by the favorable opinion which he had conceived of the Institution, yet no provision is made by which that opinion can be inculcated in the minds of the profane; for were a Freemason, by any praises of the Order, or any exhibitions of its advantages, to induce anyone under such representations to seek admission, he would not only himself commit a grievous fault, but would subject the candidate to serious embarrassment at the very entrance of the Lodge.

This Brahmanical spirit of anti-proselytism, in which Freemasonry differs from every other association, has imprinted upon the Institution certain peculiar features. In the first place, Freemasonry thus becomes, in the most positive form, a voluntary association. Whoever comes within its mystic circle, comes there of his „own free will and accord, and unbiased by the influence of friends." These are the terms on which he is received, and to all the legitimate consequences of this voluntary connection he must submit. Hence comes the axiom, „Once a freemasons always a Freemason" that is to say, no manse having once been initiated into its sacred rites, can, at his own pleasure or caprice, divest himself of these obligations and duties which, 19 a Freemason, be has assumed. Coming to us freely and willingly, he can urge no claim for retirement on the plea that he leas unduly persuaded, or that the character of our Institution had been falsely represented. To do so would be to convict himself of fraud and falsehood, in the declarations made by him preliminary to his admission.

If these declarations were indeed false, he at least cannot, under the legal maxim, take advantage of his own wrong. The knot which binds him to the Fraternity has been tied by himself, and is indissoluble. The renouncing Freemason may, indeed, withdraw from his connection vith a Lodge, but he cannot release himself from his obligations to the regulation, which requires every Freemason to be a member of one. He may abstain from all communication with his Brethren, and cease to take any interest in the concerns of the Fraternity; but he is not thus absolved from the performance of any of the duties imposed upon him by his original admission into the brotherhood. A proselyte, persuaded against his will might claim his right to withdraw; but the voluntary seeker must take and hold what he finds.

Another result of this anti-proselyting spirit of the Institution is, to relieve its members from all undue anxiety to increase its membership. It is not to be supposed that Freemasons have not the very natural desire to see the growth of their Order. Toward this end, they are ever ready to defend its character when attacked, to extol its virtues, and to maintain its claims to the confidence and approval of the wise and good. But the growth they wish is not that abnormal one, derived

from sudden revivals or ephemeral enthusiasm, where passion too often takes the place of judgment; but that slow and steady, and therefore healthy, growth which comes from the adhesion of wise and virtuous and thoughtful men, who are willing to join the brotherhood, that they may the better labor for the good of their fellow- men.

Thus it is that we find the addresses of our Grand Masters, the reports of our Committee on Foreign Correspondence, and the speeches of our anniversary orators, annually denouncing the too rapid increase of the Order, as something calculated to affect its stability and usefulness. Hence, too, the Black Ball, that antagonist of proselytism, has been long and familiarly called the Bulwark of Freemasonry. Its faithful use is ever being inculcated by the fathers of the Order upon its younger members; and the unanimous ballot is universally admitted to be the most effectual means of preserving the purity of the Institution. And so, this spirit of anti-proselytism, impressed upon every Freemason from his earliest initiation although not itself a landmark, has come to be invested with all the sacredness of such a law, and Freemasonry stands out alone, distinct from every other human association, and proudly proclaims, „Our portals are open to all the good and true, but we ask no man to enter."

*PROTECTOR OF ENGLISH FREEMASONS

This is a title accepted by King Edward VII of England on his accession to the throne in 1901. King Christian IX of Denmark became the Protector of the Craft in that country in 1885 when the Crown Prince Frederick Wilhelm Karl was Grand Master (see Patron).

*PROTECTOR OF INNOCENCE

The French title is ProtecSur de Z'lnnoeence. A Degree in the nomenclature of Fustier, cited by him from the collection of Viany.

*PROTECTRESS

A title assumed by Catherine II of Russia (see Russia).

*PROTOCOL

In French, the formulae or technical words of legal instruments; in Germany, the rough draft of an instrument or transaction; in diplomacy, the original copy of a treaty. Gadicke says that, in Masonicslanguage, the protocol is the rough Minutes of a Lodge. The word is used in this sense in Germany only.

*PROTOTYPE

The same as Archetype, which see

*PROVINCIAL GRAND LODGE

In each of the Counties of England is a Grand Lodge composed of the various Lodges within that district, with the Provincial Grand Master at their head, and this Body is called a Protnrmal Grand Lodge. It derives its existence, not from a Warrant, but from the Patent granted to the Provincial Grand Master by the Grand Master, and at his death, resignation, or removal, it becomes extinct, unless the Provincial Grand registrar keeps up its existence by presiding over the province until the appointment of another Provincial Grand Master. Its authority is confined to the framing of by-laws, malting regulations, hearing disputes, etc., but no absolute sentence can be promulgated by its authority without a reference to the Grand Lodge. Hence Doctor Oliver (Junspruderunc, page 272) says that a Provincial Grand Lodge „has a shadow of power, but very little substance. It may tally but it cannot act." The system does not exist in the United States. In England and Ireland the Provincial Grand Master is appointed by the Grand
Master, but in Scotland his Commission emanates from the Grand Lodge.

*PROVINCIAL GRAND MASTER

The presiding officer of a Provincial Grand Lodge. He is appointed by the Grand Master, during whose pleasure he holds his office. An appeal lies from his decisions to the Grand Lodge.

*PROVINCIAL GRAND OFFICERS

The officers of a Provincial Grand Lodge correspond in title to those of the Grand Lodge. The Provincial Grand Treasurer is elected, but the other officers are nominated by the Provincial Grand Master. They are not by such appointment members of the Grand Lodge, nor do they take any rank out of their Province. They must all be residents of the Province and subscribing members to some Lodge therein. Provincial Grand Wardens must be Masters or Past Masters of a Lodge, and Provincial Grand Deacons, Wardens, or Past Wardens.

*PROVINCIAL MASTER OF THE RED CROSS

The Sixth Degree of the Rite of Clerks of Strict Observance

*PROVOST AND JUDGE

The French title is Prevot et Juve. The Seventh Degree of the Ancient and Accepted Scottish Rite. The history of the Degree relates that it was founded by Solomon, King of Israel, for the purpose of strengthening his means of preserving order among the vast number of Crafts men engaged in the construction of the Temple. Tito, Prince Harodim, Adoniram, and Abda his father, were first created Provosts and Judges, who were afterward
directed bv Solomon to initiate his favorite and intimate secretary, Joabert, and to give him the keys of all the building.
In the oid instructions, the Master of a Lodge of Provosts and Judges represents Tito, Prince Harodim, the first Grand Warden and Inspector of the three hundred architects. The number of lights is six, and the symbolic color i8 red. In the more recent instructions of the Southern Jurisdietion of the United States there has been a slight change The legend is substantially preserved, but the presiding officer represents Azarias, the son of Nathan The jewel is a golden key, having the letter A within a triangle engraved on the ward. The collar is red The apron is white, lined with red, and is furnished with a pocket. This has been claimed as one of Ramsay's Degrees, and in French was originally called Mattre Irlandais, meaning Irish Master.

*PROXY INSTALLATION

The Regulations of 1721 provide that, if the new Grand Master be absent from the Grand Feast, he may be proclaimed if proper assurance be given that he will serve, in which case the old Grand Master shall act as his proxy and receive the usual homage. This has led to a custom, once very common in the United States, but later on getting into disuse, of installing an absent officer by proxy. Such installations are called Prozy Installations. Their propriety is truly very questionable.

*PROXY MASTER

In the Grand Lodge of Scotland, a Lodge is permitted to elect any Master Mason who holds a Diploma of the Grand Lodge, although he may not be a member of the Lodge, as its Proxy Master. He nominates two Proxy Wardens, and the three then become members of the Grand Lodge and representatives of the Lodge. Great opposition has recently been made to this system, because by it a Lodge is often represented by Brethren
who are in no way connected with it, who never were present at any of its meetings, and who are personally unknown to any of its members. A similar system prevailed in the Grand Lodge of South Carolina, but was, after a hard struggle, abolished in 1860, at the adoption of a new Constitution.

*PRUDENCE

This is one of the four cardinal virtues, the praetise of which is inculcated upon the Entered Apprentice. Preston first introduced it into the Degree as referring to what was then, and long before had been called the Four Principal Signs, but which are now

known as the Perfect Points of Entrance. Preston's eulogium on prudence differs from that used in the lectures of the United States of America, which was composed by Webb. It is in these words: „Prudence is the true guide to human understanding, and consists in judging and determining with propriety what is to be said or done upon all our occasions, what dangers we should endeavor to avoid, and how to act in all our difficulties." Webb's definition, which is much better, may be found in all the Monitors. The Masonic reference of prudence to the manual point reminds us of the classic method of representing her in statues with a rule or measure in her hand.

*PRUSSIA

Frederick William I of Prussia was so great an enemy of the Masonic Institution, that until his death it was scarcely known in his de minions, and the initiation, in 1738, of his son. the Crown Prince, was necessarily kept a secret from his father. But in 1740 Frederick II ascended the throne and Masonry soon felt the advantages of a royal patron. The Baron de Bielefeld says (Letters i, page 157) that in that year the king himself opened a Lodge at Charlottenburg, and initiated his brother, Prince William, the hIargrave of Brandenburg, and the Duke of Holstein- Beck. Bielefeld and the Counselor Jordan, in 1740, established the Lodge of the Three Globes at Berlin,
which soon afterward assumed the rank of a Grand Lodge. There are now in Prussia three Grand Lodges, the seats of all of them being at Berlin.
These are the Grand Lodge of the Three Globes, established in 1740, the Grand Lodge Royal York of Friendship, established in 1760, and the National Grand Lodge of Germany, established in 1770.
There is no country in the world where Freemasonry is more profoundly studied as a science than in Prussia, and much of the abstruse learning of the Order, for which Germany has been distinguished, is to be found among the members of the Prussian Lodges. Unfortunately, they have, for a long time, been marked with an intolerant spirit toward the Jevs, whose initiation was strictly forbidden until comparatively recently, when that stain was removed, and the tolerant principles of the Order were recognized by the abrogation of the offensive laws.

*PRUSSIAN KNIGHT

See Noachite

*PSATERIANS

A sect of Arians who maintained at the Council of Antioch, 360 A.D., that the Son was dissimilar to the Father in will; that He was made from nothing; and that in God, creation and generation were synonymous terms.

*PSEUDONYM

A false or fictitious name. Continental writers on Freemasonry in the eighteenth century often assumed fictitious names, sometimes from affectation, and sometimes because the subjects they treated were unpopular with the government or the church. Thus, Carl Rössler wrote under the pseudonym of Acerrellas, Arthuseus under that of Irenaeus, Agnostus, Guillemain
de Saint Victor under that of De Gaminville or Querard, Louis Travenol under that of Leonard Gabanon, etc.
The Illuminati also introduced the custom of giving pseudonyms to the kingdoms and cities of Europe; thus, with them, Austria was Achaia; Munich, Athens; Vienna, Rome; Ingolstadt. Eleusis, etc. But this practice was not confined to the Illuminati, for we find many books published at Paris, Berlin, etc., with the fictitious imprint of Jerusalem, Cosmopolis, Latomopolis, Philadelphia, Edessa, etc. This practice has long since been abandoned.

*PUBLICATIONS, MASONIC

The fact that, within the past few years, Freemasonry has taken its place and an imposing one. too-in the literature of the times; that men of genius and learning have devoted themselves to its investigation; that its principles and its system have become matters of study and research; and that the results of this labor of inquiry have been given, and still continue to be given, to the world at large, in the form of treatises on Masonic science, have at length introduced the new question among the Fraternity, whether Masonic books are of good or of evil tendency to the Institution.
Many well-meaning but timid members of the Paternity object to the freedom with which Masonic topics are discussed in printed works. They think that the veil is too much withdrawn by modern Masonic writers, and that all doctrine and instruction should be confined to oral teaching, within the limits of the Lodge-room. Hence, to them, the art of printing becomes useless for the diffusion of Masonic knowledge; and thus, whatever may be the attainments of a Masonic scholar, the fruits of his study and experience would be confined to the narrow limits of his personal presence. Such objectors draw no distinction between the Ritual and the Philosophy of Freemasonry. Like the old priests of Egypt, they would have everything concealed under hieroglyphics, and would as soon think of opening a Lodge in public as they
would of discussing, in a printed book, the principles and design of the Institution.
The Grand Lodge of England, some 5 years ago, adopted a regulation which declared it penal to print or publish any part of the proceedings of a Lodge, or the names of the persons present at such a Lodge, without the permission of the Grand Master. The rule, however, evidently referred to local proceedings only, and had no relation whatever to the publication of Masonic authors and editors; for the English Masonic press, since the days of Hutchinson, in the middle of the eighteenth century, has been distinguished for the freedom, as well as learning, with which the most abstruse principles of our Order have been discussed.
Many years ago the Committee of Foreign Correspondence of a prominent Grand Lodge affirmed that Masonic literature was doing more „harm than good to the Institution." About the same time the Committee of another equally prominent Grand Lodge was not ashamed to express its regret that so much prominence of notice is, „in several Grand Lodge proceedings, given to Masonic publications. Masonry existed and flourished, was harmonious and happy, in their absence."
When one reads such diatribes against Masonic literature and Masonic progress-such blind efforts to hide under the bushel the light that should be on the hill- top-he is incontinently reminded of a similar iconoclast, who, more than tour centuries ago, made a like onslaught on the pernicious effects of learning. The immortal Jack Cade, in condemning Lord Say to death as a patron of learning, gave vent to words of which the language of these enemies of Masonic

literature seems to be but the echo:
Thou hast most traitorously corrupted the youth of the realm, in erecting 3 grammar-school; and whereas, before, our forefathers had no other books but the score and the tally thou hast caused printing to be used and contrary to tie king, his crown, and dignity, thou hast built a paper-mill. It will he proved to thy face that thou hast men about thee that usually talk of a noun and a verb,
and such abominable words as no Christian ear can endure to hear.
We belong to no such school. On the contrary, we believe that too much cannot be written and printed and read about the philosophy and history, the science and symbolism of Freemasonry; prodded always the writing is confided to those who rightly understand their art. In Freemasonry, as in astronomy, in geology, or in any other of the arts and sciences, a new book by all expert must always be esteemed a valuable contribution. The production of silly and untutored minds will fall of themselves into oblivion without the aid of official persecution; but that which is really valuable-which presents new facts, or furnishes suggestive thoughts- will, in spite of the denunciations of the Jack Cades of Freemasonry, live to instruct the Brethren, and to elevate the tone and standing of the Institution. Doctor Oliver, who has written more on Freemasonry than any other author, says on this subject:
I conceive it to be an error in judgment to discountenance the publication of philosophical disquisitions on the subject of Freemasonry, because such a proceeding would not only induce the world to think that our pretensions are incapable of enduring the test of inquiry, but would also have a tendency to restore the dark ages of superstition, when even the sacred writings were prohibited, under an apprehension that their contents might be misunderstood or perverted to the propagation of unsound doctrines and pernicious practices, and thus would ignorance be transmitted, aa a legacy, from one generation to another.
Still further pursuing this theme, and passing from the unfavorable influence which must be exerted upon the world by our silence, to the injury that must accrue to the Craft, the same learned writer goes on to say, that „no hypotheses can be more untenable than that which forebodes evil to the Masonic Institution from the publication of Masonic treatises illustrative of its philosophical and moral tendency." And in view of the meager and unsatisfactory nature of the lectures, in the form in which they are delivered in the Lodges, he wisely suggests that „if strictures on the science and philosophy
of the Order were placed within every Brother's reach, a system of examination and research would soon be substituted for the dull and uninteresting routine which, in so many instances, characterizes our private meetings.
The Brethren would become excited by the inquiry, and a rich series of new beauties and excellences would be their reward."
Of such a result there is no doubt. In consequence of the increase of Masonic publications in this country, Freemasonry has already been elevated to a high position. If there be any who still deem it a merely social institution, without a philosophy or literature; if there be any who speak of it with less admiration than it justly deserves, we may be assured that such men have read as little as they have thought on the subject of its science and its history. A few moments of conversation with a Freemason will show whether he is one of those contracted craftsmen who suppose that Masonic brightness consists merely in a knowledge of the correct mode of working one's way into a Lodge, or whether he is one who has read and properly appreciated the various treatises on the „Royal Art," in which men of genius and learning have developed the true spirit and design of the Order.
Such is the effect of Masonic publications upon the Fraternity; and the result of all my experience is, that enough has Clot been published. Books on all Masonic subjects, easily accessible to the masses of the Order, are necessaries essential to the elevation and extension of the Institution. Too many of them confine their acquirements to a knowledge of the signs and the ceremonies of initiation. There they cease their researches. They- make no study of the philosophy and the antiquities of the Order. They do not seem to know that the modes of recognition are simply intended as means of security against imposition, and that the ceremonial rites are worth nothing without the symbolism of which they are only the external exponents. Freemasonry for them is nerveless-senseless-lifeless; it is an empty voice without meaning-a tree of splendid foliage, but without a single fruit.
The monopteral instructions of the Order, as they are technically called, contain many things which probably, at one time, it would have been deemed improper to print; and there are some Freemasons, even at this day, who think that Webb and Cross were too free in their publications. And yet we have never heard of any evil effects arising from the reading of our Monitors, even upon those who have not been initiated. On the contrary, meager as are the explanations given in those works, and unsatisfactory as they must be to one seeking for the full light of Freemasonry, they have been the means, in many instances, of inducing the profane, who have read them, to admire our Institution, and to knock at the door of Freemasonry for admission-while we regret to say that they sometimes comprise the whole instruction that a candidate gets from an ignorant Master. Without these published Monitors, even that little beam of light would be wanting to illuminate his path.
But if the publication and general diffusion of our elementary text-books have been of acknowledged advantage to the character of the Institution, and have, by the information, little as it is, which they communicate, been of essential benefit to the Fraternity, we cannot see why a more extensive system of instruction on the legends, traditions, and Symbols of the Order should not be productive of still greater good. Years ago, Doctor Mackey, as in the foregoing paragraphs, uttered on this subject sentiments which we now take occasion to repeat:
Without an adequate course of reading, no Freemason can now take a position of any distinction in the ranks of the Fraternity. Without extending his studies beyond what is taught in the brief lectures of the Lodge, he can never properly appreciate the end and nature of Freemasonry as a speculative science. The lectures constitute but the skeleton of Masonic science. The muscles and nerves and blood-vessels, which are to give vitality, and beauty, and health, and vigor to that lifeless skeleton, must be found in the commentaries on them which the learning and research of Masonic writers have given to the Masonic student.
The objections to treatises and disquisitions on Ma-

sonic subjects, that there is danger, through them, of giving too much light to the world without, has not the slightest support from experience. In England, in France, and in Germany, scarcely any restriction has been observed by Masonic writers, except as to what is emphatically esoteric; and yet we do not believe that the profane world is wiser in those countries than in our own in respect to the secrets of Freemasonry. In the face of these publications, the world without has remained as ignorant of the aporrheta or mysteries of our art, as if no work had ever been written on the subject; while the world within- the Craft themselves- have been enlightened and instructed, and their views of Freemasonry-not as a social or charitable society, but as a philosophy, a science, a religion-have been elevated and enlarged

The truth is, that men who are not Freemasons never read authentic Masonic works. They have no interest in the topics discussed, and could not understand them, from a want of the preparatory education which the Lodge alone can supply. Therefore, were a writer even to trench a little on what may be considered as being really the arcana or inner secrets of Freemasonry there is no danger of his thus making an improper revelation to improper persons.

*PUBLIC CEREMONIES

Most of the ceremonies of Freemasonry are strictly private, and can be conducted only in the presence of the initiated. But some of them, from their nature, are necessarily performed in public. Such are the burials of deceased brethren, the laying of corner-stones of public edifices, and the dedications of Masonic halls. The installation of the officers of a Lodge, or Grand Lodge, are also sometimes conducted in public in the United States. But the ceremonies in this case differ slightly from those of a private installation in the Lodge room, portions of the ceremony having to be omitted.

The reputation of the Order requires that these ceremonies should be conducted with the utmost

propriety, and the Manuals and Monitors furnish the fullest details of the order of exercises Preston, in his Illustrations, was the first writer who gave a printed account of the mode of conducting the public ceremonies, and to him we are most probably indebted for their ritual. Anderson, however, gave in the first edition of the Constitutions the prescribed form for constituting new Lodges, and installing their officers, which is the model upon which Preston, and other writers, have subsequently framed their more enlarged formulas.

*PUBLIC SCHOOLS

Brother DeWitt Clinton founded the New York Free School Society, which later became the Public School Society of New York, generously heading the subscription list and promising $200 a year for the support of the organization. He was Chairman of the Board of Trustees and very active until his death in 1898. In Cubberley's History of Education (page 661) there is a description of the Society promoted by Brother DeWitt Clinton:

This Society was chartered by the Legislature „ to provide schooling for all children who are the proper objects of a gratuitous education." It organized free public education in the city, secured funds, built schoolhouses, provided and trained teachers, and ably supplemented the work of the private and church schools. By its energy and its persistence it secured for itself 3 large share of public confidences and aroused a constantly increasing interest in the cause of popular education. In 1853, after it had educated over 600.000 children and trained over 1200 teachers, this Society, its work done. surrendered its charter and turned over its buildings and equipment to the public school department of the city, which had been created by the Legislature in 1842.

The New York Mercury, December 31, 1753, refers to a meeting of the Grand Lodge on the previous Thursday, the Festival of Saint John the Evangelist. The report goes on to say that the Brethren donated fifteen pounds to be

spent in clothing for the poor children belonging to the Charity School and that a contribution was also made for the relief of indigent prisoners. This interest in the schools is characteristic of Freemasons and at a quarterly meeting of the Grand Lodge of New York, December 7, 1508, a Committee was appointed to „devise and report to this Grand Lodge a plan for the education of children Of poor Masons." This Committee reported in 1809. recommending that a fund be raised „sufficient to defray the expense of an establishment to consist of fifty children."

The Committee had several conferences with the Trustees of the Free School in order to ascertain the probable expense of tuition, including all books and supplies necessary for the purpose. We are told that the Trustees „agreed to educate in their seminary fifty children constantly for $300 annually, which is more than one-half less than would be required for their education in a separate school." The Grand Lodge vas accordingly asked to contribute $80 a year to make up the 3300 required to carry the plan into effect. Each of the Lodges contributing to the Fund vas given the right of „naming two children to receive the benefit of this charity." Six places were assigned to the Grand Lodge School Committee, which was also given authority to fill „all vacancies as they occur from the individual Lodge declining or neglecting to recommend as aforesaid."

In that year, 1809, the first school building was opened and Brother DeWitt Clinton delivered an address at the time. He was instrumental in establishing the educational system of the State and served the Grand Lodge from 1806 to 1820 as Grand Master and was for eight years Governor of New York State.

The Masonic School Committee on June 3, 1812, suggested for the consideration of the Grand Lodge the propriety of establishing a school to be under the entire management of the Grand Lodge, but this suggestion was not adopted. We find that the number of children that the Brethren had decided to educate amounted to fifty and that they were provided with comfortable clothing.

From time to time the School Committee provided for purchases of shoes and stockings, overcoats and hats for the children.

The Free School was from the start supported by voluntary donations, but as the legislature began to recognize the value of the work that was accomplished, sums of money were granted. About the end of 1817 the Free School was formally established under the supervision of the State and further support from the Masonic Fraternity was no longer required. For an account of the relations between the Public School project and the Grand Lodge see a chapter in the History of Freemasonry in the State of New York

by Brother Ossian Lang (pages 91-5) to which we are indebted for information.
Education generally, as it has been fostered by Freemasons everywhere, is not confined to the promotion of Public Schools and therefore requires no extended mention here. But note should be taken of the active interest in common-school education by the Brethren, the Freemasons in Latin lands being especially worthy of remembrance in this connection. There is also the promotion by the Supreme Council, Southern Jurisdiction, United States of America, Ancient and Accepted Scottish Rite, which in 1920 openly declared itself in favor of the creation of a Department of Education with a Secretary in the President's Cabinet, and the passage of what was then known as the Smith- Towner Educational Bill embodying the principle of Federal Aid to the Public Schools in order to provide funds for the equalization of educational opportunities to the children of the nation.
The Brethren declared their belief in the compulsory attendance of ad children upon the Public Schools and that it was the duty of all parents to see that school facilities are both adequate and efficient, „to strengthen the Public Schools by promoting their efficiency, so that their superiority over all other schools shall be so obvious that every parent will have to send his children to them if they are to progress and keep step with the Public School students in life's race" (see Transactions, 19285, pages 218-9, Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite).
The former Grand Secretary of Scotland, Brother William
Laurie (bristly of Free Masonry, 1849, page 70) gives briefly several interesting instances:
In Germany, Denmark, and Sweden, charity-schools were erected by the Lodges for educating the children of Free Masons whose poverty debarred them from this advantage. In that which was formed at Brunswick they were instructed in classical learning and various Blanches of mathematics, and were regularly examined by the Duke of Brunswick who rewarded the most deserving with suitable premiums. At Eisenach, several seminaries of this hind were established, the teachers were endowed with fixed salaries, and in a short time after their institution these sent into the world 700 children instructed in the principles of science and the doctrines of Christianity. In 1771 an establishment of a similar kind was formed at Cassel in which the children were maintained and educated till they could provide for themselves. In 1773 the united Lodges of Dresden, Leipsic, and Gorlitz, erected at Frederickstadt a seminars for children of every denomination in the Electorate of Saxony, the Masonic subscriptions were so numerous that the funds of the institution were sufficient for its maintenance and in the space of five years, above 1100 children received a liberal education.
In the same year an extensive workhouse was erected at Prague. in which the children were not only instructed in the rudimentary principles of education but in those branches also of the useful and fine arts which might qualify them for commercial and agricultural situations. It deserves to be remarked that the founders of these institutions, amid their anxiety for the public prosperity, never neglected the spiritual interests of the children; they saw that early piety is the foundation of all that is useful and Honorable in life, and that without this, speculative knowledge and practical skill are of little avail.
Fully in line with the subject under discussion is another item also mentioned in the above work (page 193), „At the Quarterly Communication on 4th February, 1820, a letter was read from Leonard Corner, Esquire, Secretary to the Edinburgh School of Arts, thanking the Grand
Lodge for the very liberal manner in which they had granted the use of the Hall for the accommodation of that Institution, thereby enabling it to extend its usefulness to a degree that would not have been practicable without this cordial co-operation." Brother Lauriesac's „This was the first School of arts instituted in Scotland, if not in Great Britain, and the parents of the numerous Mechanics' Institutes since established" (see also Sunday Schools).

*PUERILITY OF FREEMASONRY

„The absurdities and puerilities of Freemasonry are fit only for children, and are unworthy of the time or attention of wise men." Such is the language of its adversaries, and the apothegm is delivered with all that self-sufficiency which shows that the speaker is well satisfied with bus o an wisdom, and is very ready to place himself in the category of those wise men whose opinion he invokes. This charge of a puerility of design and object of Freemasonry is worth examination. Is it then possible, that those scholars of unquestioned strength of intellect and depth of science, who have devoted themselves to the study of Freemasonry and who have in thousands of volumes given the result of their researches, have been altogether mistaken in the direction of their labors, and have been seeking to develop, not the principles of a philosophy, but the mechanism of a toy? Or is the assertion that such is the fact a mere sophism, such as ignorance is every day uttering, and a conclusion to which men are most likely to arrive when they talk of that of which they know nothing, like the critic who reviews a book that he has never read, or the skeptic who attacks a creed that he does not comprehend?
Such claims to an inspired infallibility are not uncommon among men of unsound judgment. Thus, when Gall and Spurzheim first gave to the world their wonderful discoveries in reference to the organization and the functions of the brain discoveries which have since wrought a marked revolution in the sciences of anatomy, physiology, and ethics-the Edinburgh reviewers attempted to demolish these philosophers and their new system, but succeeded only in exposing their own ignorance of the Science they were discussing. Time, which is continually evolving truth out of every intellectual conflict, has long since shown that the German philosophers were right and that their Scottish critics were wrong.
How common is it, even at this day, to hear men deriding Alchemy as a system of folly and imposture, cultivated only by madmen and knaves, when the researches of those who have investigated the subject without prejudice, but with patient learning, have shown, without any possibility of doubt, that these old Alchemists, so long the objects of derision to the ignorant, were religious philosophers, and that their science had really nothing to do with the discovery of an elixir of life or the transmutation of the baser metals into gold, but that they, like the Freemasons, with whom they have a strong affinity, concealed under profound symbols, intelligible only to themselves, the search after Divine Truth and the doctrine of immortal life

Truth was the gold which they eliminated from all mundane things, and the immortality of the soul was the elixir of everlasting life which perpetually renewed youth, and took away the power of death. So it is with Freemasonry. Those who abuse it know nothing of its inner spirit, of its profound philosophy, of the pure religious life that it inculcates.

To one who is at all acquainted with its organization, Freemasonry presents itself under two different aspects:

First, as a Secret society distinguished by a peculiar ritual. Second, as a society having a philosophy on which it is founded and which it proposes to teach to its disciples.

These by way of distinction may be called the ritualistic and the philosophical elements of Freemasonry. The ritualistic element of Freemasonry is that which relates to the due performance of the rites and ceremonies of the Order. Like the rubrics of the church, which indicate when the priest and congregation shall kneel and when they shall stand, it refers to questions such as these: What words shall be used to such a place, and what

ceremony shall be observed such an occasion? It belongs entirely to the inner organization of the Institution, or to the manner in which its Services shall be conducted, and is interesting or important only to its own members. The language of its ritual or the form of its ceremonies has nothing more to do with the philosophic designs of Freemasonry than the rubrics of a church have to do with the religious creed professed by that church. It might at any time be changed in its most material points, without in the slightest degree affecting the essential character of the Institution. Of course, this ritualistic element is in one sense portent to the members of the Society, because, by a due observance of the ritual, a general uniformity is preserved. But beyond this, the Masonic Ritual makes no claim to the consideration of scholars, and never has been made, and, indeed, from the very nature of its secret character, never can be made, a topic of discussion with those who are outside of the Fraternity.

But the other, the philosophical element of Freemasonry is one of much importance. For it, and through it, we do make the plea that the Institution is entitled to the respect, and even veneration, of all good men, and is well worth the careful consideration of scholars. A great many theories have been advanced by Masonic writers as to the real origin of the Institution, as to the time when and the place where it first had its birth. It has been traced to the Mysteries of the ancient Pagan world, to the Temple of King Solomon, to the Roman Colleges of Artificers, to the Crusades for the recovery of the Holy Land, to the Gilds of the Middle Ages, to the Stone- Masons of Strasburg and Cologne, and even to the revolutionary struggle in England in the time of the Commonwealth, and to the secret efforts of the adherents of the House of Stuart to recover the throne.

But whatever theory may be selected, and wheresoever and whensoever it may be supposed to have received its birth one thing is certain, namely, that for generations past, and yet within the records of history it has, unlike other mundane things, presented to the world an unchanged organization.

Take, for instance, the theory which traces it back to one of the most recent periods, that, namely, which places the organization of the Order of Freemasons at the building of the Cathedral of Strasburg, in the year 1975. During all the time that has since elapsed, full six hundred years, how has Freemasonry presented itself? Why, as a Brotherhood organized and controlled by a secret discipline, engaged in important architectural labors, and combining with its operative tasks speculations of great religious import If we see any change, it is simply this, that when the necessity no longer existed, the operative element was laid aside, and the speculative only was retained but with a scrupulous preservation-as if it were for purposes of identification- of the technical languages the rules and regulations, the working tools, and the discipline of the Operative Art. The material only on which they wrought was changed.

The disciples and followers of Erwin of Steinbach, Master Builder of Strasburg, were engaged, under the active influence of a profoundly religious sentiment, in the construction of a material edifice to the glory of God. The more modern workers in Freemasonry are under the same religious influence, engaged in the construction of a spiritual temple. Does not this long continuance of a Brotherhood employed in the same pursuit, or changing it only from a material to a spiritual character, but retaining its identity of organization, demand for itself some respect, and, if for nothing else, at least for its antiquity, some share of veneration? But this is not all. This Society or Brotherhood, or Confraternity as it might more appropriately be called, is distinguished from all other associations by the possession of certain symbols, myths, and, above all else, a Golden Legend, all of which are directed to the purification of the heart, to the elevation of the mind, to the development of the great doctrine of immortality.

Now the question where and when these symbols, myths, and legends arose is one that is well worth the investigation of scholars, because it is intimately connected with the history of the human intellect. Did the Stone-Masons and Building Corporations of the Middle Ages invent them? Certainly not, for they are found in organizations that existed ages previously. The Greeks

at Eleusis taught the same dogma of immortal life in the same symbolic mode, and their legend, if it differed from the Masonic in its accidents, was precisely identical in its substance.

For Hiram there was Dionysus, for the Acacia the Myrtle, but there were the same mourning, the same discovery, the same rejoicing, because what had been lost was found, and then the same ineffable light, and the same sacred teaching of the name of God and the soul's immortality. So an ancient orator, who had passed through one of these old Greek Lodges-for such, without much violence of language, they may well be called-declared that those who have endured the initiation into the Mysteries entertain better hopes both of the end of life and of the eternal future. Is not this the very object and design of the legend of the Master's Degree? And this same peculiar form of symbolic initiation is to be found among the old Egyptians and in the island of Samothracia, thousands of years before the light of Christianity dawned upon the world to give the seal of its Master and Founder to the Divine Truth of the Resurrection.

This will not, it is true, prove the descent of Freemasonry, as now organized, from the religious histories of antiquity; although this is one of the theories of its origin entertained and defended by scholars of no mean pretension.

But it will prove an identity of design in the moral and intellectual organization of all these institutions, and it will give the Masonic student subjects for profound study when he asks the interesting questions- Whence came these symbols, myths and legends? Who invented them? How and why have they been preserved? Looking back into the remotest days of recorded history, we find a priesthood in an island of Greece and another on the banks of the Nile, teaching the existence of a future life by symbols and legends, which convey the lesson in a peculiar mode. Now, after thousands of years have elapsed, we find the same symbolic and legendary method of instruction, for the same purpose, preserved in the depository of what is
comparatively a modern institution. Between these two extremes of the long past and the present now, we find the intervening period occupied by similar associations, succeeding each other from time to time, and spreading over different countries, but all engaged in the same symbolic instruction, with substantially the same symbols and the same mythical history
Does not all this present a problem in moral and intellectual philosophy, and in the archeology of ethics, which is well worthy of an attempted solutions How unutterably puerile seem the objections and the objurgations of a few contracted minds, guided only by prejudice, when we consider the vast questions of deep interest that are connected with Freemasonry as a part of those great Brotherhoods that have filled the world for so many ages. So far back, indeed, that some philosophic historians have supposed that they must have derived their knowledge of the doctrines which they taught in their mystic assemblies from direct revelation through an ancient priesthood that gives no other evidence of its former existence but the results which it produced. Man needs something more than the gratification of his animal wants. The mind requires food as well as the body, and nothing can better give that mental nutriment than the investigation of subjects which relate to the progress of the intellect and the growth of the religious sentiment.
Again, man was not made for himself alone. The old Stoic lived only for and within himself. But modern philosophy and modern religion teach no such selfish doctrine. Man is but part of the great brotherhood of man, and each one must be ready to exclaim with the old poet, Homo sum humani nihil a me alienum puto. This means in the Latin I am a man, and I deem nothing relating to mankind to be foreign to my feelings.
Men study ancient history simply that they may learn what their Brother men have done in former times, and they read the philosophers and poets of Greece and Rome that they may know what were the speculations of those old thinkers. They strive to measure the intellect of man as it was then and as it is now, because the study of the growth of intellectual philosophy and the investigation of the mental and moral powers come home to us all as
subjects of common interest. Looking then, upon Freemasonry as one of those associations which furnish the evidence and the example of the progress of man in intellectual, moral, and religious development, Doctor Mackey concludes by saying we may well claim for it that its design, its history, and its philosophy, so far from being puerile, are well entitled to the respect of the world, and are worth the careful research of scholars.

*PUISSANT

A title given to the presiding officer in several of the advanced Degrees.

*PUISSANT IRISH MASTER

The Eighth Degree of what has been claimed as Ramsay's Irish Colleges

*PULLEN, WILLIAM HYDE

An eminent and accomplished Craftsman of England, who divas renowned among English and American Workmen for his excellence in the conduct of the forms and varied ceremonies of Freemasonry.

*PULPIT

From the Latin word Pulpitum, meaning a stage or scaffold, applied originally to the space where the actors played their parts in the Roman theater.

*PULSANTI OPERIETUR

Latin, meaning to him undo knocks it shall be opened . An inscription sometimes placed over the front door of Masonic temples or Lodge-rooms.

*PUNISHMENTS, MASONIC

Punishment in Freemasonry is inflicted that the character of the Institution may remain unsullied, and that the unpunished crimes of its members may not injuriously reflect upon the reputation of the whole society. The nature of the punishment to be inflicted is restricted by the peculiar character of the Institution, which is averse to some forms of penalty, and by the laws of the land, which do not give to private corporations the right to impose certain species of punishment.
The infliction of fines or pecuniary penalties has, in modern times at least, been considered as contrary to the genius of Freemasonry, because the sanctions of Masonic law are of a higher nature than any that could be furnished by a pecuniary penalty.
Imprisonment and corporal punishment are equally adverse to the spirit of the Institution, and are also prohibited by the laws of the land, which reserve the infliction of such penalties for their own tribunals.
Masonic punishments are therefore restricted to an expression of disapprobation or the deprivation of Masonic rights, and they are:
Censure
Reprimand
Exclusion
Suspension, Definite or Indefinite; and
Expulsion
all of which see under their respective titles.

*PUNJAUB

Freemasonry was founded in Punjaub, India, in 1872, by an ardent Freemason, Worshipful Brother Major Henry Basevi, whose failing health caused him to forsake his
post shortly thereafter, leading as his successor Major M. Ramsay, who became R. W. Deputy Grand Master. Many years ago, the Institution began the maintenance, the clothing, and education of the young, in 1879 having twenty-one children in its care.

*PURANAS

A Hindu word meaning knowledge. The text-books of the worshipers of Vishnu and of Siva, forming, with the Tantras, the basis of the popular creed of

the Brahmanical Hindus. There are about eighteen Puranas, and as many more minor works, called Upapuranas, all written in Sanskrit, and founded to some extent upon the Mahabharata and the Ramayana. Otherwise, their date is very uncertain.

*PURCHASE

In the Cooke Manuscript (line 630) it is said that the son of Athelstan „purchased a free Patent of the king that they-the Freemasons- should make assembly." This does not mean that he bought the Patent, but that he obtained or procured it. Such was the use of purchase in old English. The booty of a thief was called his purchase, because he had acquired it. Colloquially, the word is still used to designate the getting of a hold on anything.

*PURE FREEMASONRY

See Primitive Freemasonry

*PURGING THE LODGE

An old expression for the ceremony of ascertaining the Masonic right to be present when a Lodge is opened (see also Fencing the Lodge).

*PURIFICATION

As the Aspirant in the Ancient Mysteries was not permitted to pass through any of the forms of initiation, or to enter the sacred vestibule of the Temple, until, by water or fire, he had been symbolically purified from the corruptions of the world which he was about to leave behind, so in Freemasonry there is in the First Degree a symbolical purification by the presentation to the candidate of the common gavel, an implement whose emblematic use teaches a purification -of the heart (see Lustration).

*PURITY

In the Ancient Mysteries purity of heart and life was an essential prerequisite to initiation, because by initiation the aspirant was brought to a knowledge of God, to know whom was not permitted to the impure. For, says Origen (Against Celsus vi), „a defiled heart cannot see God, but he must be pure who desires to obtain a proper view of a pure Being." In the same spirit the Divine Master says: „Blessed are the pure in heart, for they shall see God." But „to see God" is a Hebraism, signifying to possess Him, to be spiritually in communion with Him, to know His true character. Now to acquire this knowledge of God, symbolized by the knowledge of His Name, is the great object of Masonic, as it was of all ancient initiation; and hence the candidate in Freemasonry is required to be pure, for „he only can stand in the holy place who hath clean hands and a pure heart" (see White).

*PURITY, BROTHERS OF

An association of Arabic philosophers, founded at Bosra, in Syria, in the tenth century. Many of their writings, which were much studied by the Jews of Spain in the twelfth century, were very mystical. Steinschneider (Jewish Literature, 174, 295) calls them the Freemasons of Bosra, and says that they were „a celebrated Society of a kind of Freemasons."

*PURPLE

Purple is the appropriate color of those Degrees which, in the American Rite, have been interpolated between the Royal Arch and Ancient Craft Masonry, namely, the Mark, Past, and Most Excellent Masters.

It is in Freemasonry a symbol of fraternal union, because, being compounded of blue, the color of the Ancient Craft, and red, which is that of the Royal Arch, it is intended to signify the close connection and harmony which should ever exist between those two portions of the Masonic system. It may be observed that this allusion to the union and harmony between blue and red Masonry is singularly carried out in the Hebrew word which signifies purple.

This word, which is argamun, is derived from ragam or rehem, one of whose significations is „a friend." But Portal (Comparison of Egyptian Symbols with Those of the Hebrews) says that purple, in the profane language of colors, signifies constancy in spiritual combats, because blue denotes fidelity, and red, war.

In the religious services of the Jews we find purple employed on various occasions. It was one of the colors of the curtains of the Tabernacle, where, Josephus says, it was symbolic of the element of water, of the veils, and of the curtain over the great entrance; it was also used in the construction of the ephod and girdle of the Heigh Priest, and the cloths for Divine Service. Among the Gentile nations of antiquity purple was considered rather as a color of dignity than of veneration, and was deemed an emblem of exalted office Hence Homer mentions it as peculiarly appropriated to royalty, and Vergil speaks of purpura regum, or the purple of Kings. Pliny says it was the color of the vestments worn by the early kings of Rome; and it has ever since, even to the present time, been con ridered as the becoming insignia of regal or supreme authority.

In American Freemasonry, the purple color seerns to be confined to the intermediate Degrees between the Master and the Royal Arch, except that it is sometimes employed in the vestments of officers representing either kings or men of eminent authority -such, for instance, as the Scribe in a Chapter of Royal Arch Masons.

In the Grand Lodge of England, Grated Officers and Provincial Grand Officers wear purple collars anal aprons. As the symbolic color of the Past Master's Degree, to which all Grand Officers should have attained, it is also considered in the United States as the appropriate color for the collars of officers of a Grand Lodge.

*PURPLE BRETHREN

In English Freemasonry, the Grand Officers of the Grand Lodge and the Past Grand and Deputy Grand Masters and Past and Present Provincial Grand Masters are called purple brethren, because of the color of their decorations, and at meetings of the Grand Lodge are privileged to sit on the dais.

*PURPLE LODGES

Grand and Provincial Grand Lodges are thus designated by Doctor Oliver in his Institutes of Masonic Jurisprudence. The term is not used in the United States.

*PURRAH

A society of Sussu negroes exercising similar powers to, and for a somewhat similar purpose as, the Vehmgerichte. The Vehmgerichte were Tribunals once flourishing in Germany, and particularly in Westphalia, during the Middle Ages. Their privileges were curtailed in the sixteenth century and the institution

came to an end about 1811. These were courts receiving from the Emperor power over life and death. Their proceedings were in the hands of a society to which freemen were eligible and their jurisdiction was administered much as in an ordinary court. There was a process of initiation,
with secret signs and pass-words suggestive of Freemasonry and a certain Degree in the Ancient and Accepted Scottish Rite utilizes a court proceeding of this kind very effectively. The Vehmgerichte had a secret system of investigation and its methods were of an autocratic character.

*PURSUIVANT

The third and lowest order of heraldic officers. In Freemasonry the lowest officer in rank except the Tiler, if he may be termed an officer.

*PUTNAM, GENERAL ISRAEL

A hero of the American Revolutionary War. Born at Salem. Massachusetts, January 7, 1718; died May 29, 1790. A member of Hiram Lodge No. 1, New Haven, Connecticut, according to the New Age, January, 1924, but his name is not listed among the members of that Lodge (see Niram Lodge No. 1, Ancient Free and Accepted Masons, 175S1916). It has also been stated that he was Raised in a Military Lodge at Crown Point while in the British Army (Masonry in the Formation of Our Government, Philip A. Roth, 1927. pages 354). Brother McClenachan records the following anecdote: „In 1758 Putnam was captured by the Indians near Crown Point. While he was being tied to an oak tree to be burned, Putnam, as a last resort, gave the Masonic sign of distress, which was observed by a French officer named Molang, who immediately, at his own risk, ordered Putnam released- This tree was called Putnam's Oak, and grew near Putts Creek, Indian Ridge" (History of Freemasonry New York, C. T. McClenachan, page 004; see further mention of him in History of Freemasonry in the State of New York, Ossian Lang, 1922, page 52).

*PUTNAM, GENERAL RUFUS

A general in the American Revolutionary War. Born at Sutton, Massachusetts, April 9, 1738; died May 1, 1824, at Marietta, Ohio (see New Age, April, 1925). Raised a Freemason in American Union Lodge No. 3, at Philadelphia April 13, 1779. When the Grand Lodge of Ohio was organized in 1808 he was unanimously chosen Grand Master, although by that time he deemed himself too aged for active service and felt forced to decline.

*PYRON, JEAN BAPTISTE PIERRE JULIEN

A distinguished French Freemason of the latter part of the eighteenth and beginning of the last century, who died at Paris in September, 1821. He was the author of many Masonic discourses, but his most important work was a profound and exhaustive History of the Organization of the Ancient and Accepted Rite in France, published in 1814. He was one of the founders of the Grand Orient, and having received the Thirty-third Degree from the Count de Grasse Tilly, he afterward assisted in the organization of the Supreme Council of Italy, at Milan, and the Supreme Council of France.
In 1805, his name was struck from the register of the Grand Orient in consequence of his opposition to that Body, but he remained the Secretary-General of the Supreme Council until his death. Ragon calls him an intriguer and bold innovator, but Thory speaks more highly of his Masonic character. He was undoubtedly a man of talent, learning, and Masonic research. He made a manuscript collection of many curious Degrees, which Thory has liberally used in his Nomenclature of Rites and Degrees.

*PYTHAGORAS

One of the most celebrated of the Grecian philosophers, and the founder of what has been called the Italic School, was born at Samos in the period of 586-69 B.C., the year
582 being favored as the probable one of his birth. Educated as an athlete, he subsequently abandoned that profession and devoted himself to the study of philosophy. He traveled through Egypt, Chaldea, and Asia Minor, and is said to have submitted to the initiations in those countries for the purpose of acquiring knowledge.
On his return to Europe, he established his celebrated school at Crotona, a Dorian Colony in the south of Italy, about 529 B.C., much resembling that subsequently adopted by the Freemasons. His school soon acquired such a reputation that disciples flocked to him from all parts of Greece and Italy. Pythagoras taught as the principal dogma of his philosophy the system of metempsychosis, or the transmigration of souls. He taught the mystical power of numbers, and much of the symbolism on that subject which we now passes is derived from what has been left to us by his disciples, for of his own writings there is nothing extant. He was also a geometrician, and is regarded as having been the inventor of several problems, the most important of which is that now known as the forty-seventh problem of Euclid. He was also a proficient in music, and is said to have demonstrated the mathematical relations of musical intervals, and to have invented a number of musical instruments.
Disdaining the vanity and dogmatism of the ancient sages, he contented himself with proclaiming that he was simply a seeker after knowledge, not its possessor, and to him is attributed the introduction of the word philosopher, or lover of wisdom, as the only title which he would assume. After the lawless destruction of his school at Crotona, he fled to the Locrians, who refused to receive him, when he repaired to Metapontum, and sought an asylum from his enemies in the temple of the Muses, where tradition says that he died of starvation at near the end of the sixth or the beginning of the fifth century. Some claim the date to be 506 B.C., when he was about seventy-six years old.

*PYTHAGORAS, SCHOOL OF

The schools established by Pythagoras at Crotona and other cities, have been considered by many writers as the models after which Masonic Lodges were subsequently constructed. They undoubtedly served the Christian ascetics of the first century as a pattern for their monastic institutions, with which institutions the Freemasonry of the Middle Ages, in its operative character, was intimately connected. A brief description of the school of Crotona will not therefore be inappropriate.
The disciples of this school wore the simplest kind of clothing, and having on their entrance surrendered all their property to the common fund. they then submitted for three years to voluntary poverty, during which time they were also compelled to a rigorous silence.

The doctrines of Pythagoras were always delivered as infallible propositions which admitted of no argument, and hence the Greek expression he said it, was considered as a sufficient answer to anyone who demanded a reason. Aristotle, by the way, in his accounts of Pythagorean doctrines, refers with what appears to be a studied and cautious vagueness to the Pythagoreans, not to Pythagoras. The teaching was probably, according to recent investigation, as a rule credited to the founder.

The scholars were divided into Esoterics and Exsoterics. This distinction was borrowed by Pythagoras from the Egyptian priests, who practiced a similar mode of instruction. The exoteric scholars were those who attended the public assemblies, where general ethical instructions were delivered by the sage. But only the esoterics constituted the true school, and these alone Pythagoras called, says Jamblichus, his companions and friends. Before admission to the privileges of this school, the previous life and character of the candidate were rigidly scrutinized, and in the preparatory initiation secrecy was enjoined by an oath, and he was made to submit to the severest trials of his fortitude and self- command. He who after his admission was alarmed at the obstacles he had to encounter, was permitted to return to the world, and the disciples, considering him as dead, performed his funeral obsequies, and erected a monument to his memory.

The mode of living in the school of Crotona was like that of the modern Communists. The Brethren, about six hundred in number, with their wives and children, resided in one large building. Every morning the business and duties of the day were arranged, and at night an account was rendered of the day's transactions. They arose before day to pay their devotions to the sun, and recited verses from Homer, Hesiod, or some other poet. Several hours were spent in study, after which there was an interval before dinner, which was occupied in walking and in gymnastic exercises.

The meals consisted principally of bread, honey, and water, for though the table was often covered with delicacies, no one was permitted to partake of them. It was in this secret school that Pythagoras gave his instructions on his interior doctrine, and explained the hidden meaning of his symbols. There were three Degrees: the first or Mathematic, being engaged in the study of the exact sciences; and the second, or Theoretic, in the knowledge of God and the future state of man; but the third, or highest Degree, was communicated only to a few whose intellects were capable of grasping the full fruition of the Pythagorean philosophy.

This school, after existing for thirty years, was finally dissolved through the machinations of Sylo, a wealthy inhabitant of Crotona, who, having been refused admission, in revenge excited the citizens against it, when a lawless mob attacked the scholars while assembled in the house of Milo, set fire to the building and dispersed the disciples, forty of them being burned to death. The school was never resumed, but after the death of the philosopher, summaries of his doctrines were made by some of his disciples. Still many of his symbols and his esoteric teachings have to this day remained uninterpreted and unexplained.

After this account of the Pythagorean school, the Freemason will find no difficulty in understanding that part of the so called Lowland Manuscript which is said to have so much puzzled the great metaphysician John Locke. This manuscript-the question of its authenticity is not here entered upon-has the following inter esting paragraphs:

How comede ytt-Fremasonryn Engellonde? Peter Gower, a Grecian, journeyeded for kunnynge ye 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 yn 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 arte passed yn Engelonde.

Locke confesses that he was at first puzzled with those strange names, Peter Gower, Groton, and the Venetians; but a little thinking taught him that they were only corruptions of Pythagoras, Crotona, and the Phenicians. It is not singular that the old Freemasons should have called Pythagoras their „ancient friend and Brother," and should have dedicated to him one of their geometrical symbols, the forty-seventh problem of Euclid; an epithet and a custom that have, by the force of habit, been retained in all the modern instructions of the Craft.

Recent conclusions ascribe to Pythagoras and his followers equal esteem to that accorded them by the old Freemasons. In their mathematical work the leading characteristic was a combination of arithmetic and geometry. The studies containing the germ of algebra were developed in the Pythagorean School into a true scientific method in its theory of proportion and in fact Pythagoras has been not only credited with a method common in value to all branches of mathematics but to be personally comparable himself with Descartes who decisively combined geometry and algebra.

*Q

The Hebrew letter p, Q or K, pronounced Koph. The seventeenth letter in the English and modern Latin alphabets. In the Phenician or Ancient Hebrew its form was one circle within another. Its numerical value is 100. The Canaanite signification is ear.

*QUADRIVIUM

In classical Latin the word quadrivium meant a place where four roads met, and trivium, a place where three roads met. The scholastics of the Middle Ages, looking to the metaphorical meaning of the phrase the Paths of Learning, divided what were called the Seven Liberal Arts and Sciences, but which comprised the whole cycle of instruction in those days, into two classes, calling grammar, rhetoric, and logic the trivium, and arithmetic, geometry, music, and astronomy the quadnvium. These two roads to the Temple of Wisdom, including seven distinct sciences, were, in the Middle Ages, supposed to include universal knowledge (see Liberal Arts and Sciences).

*QUADRIVIUM AND TRIVIUM

The seven liberal arts and sciences. The Quadrivium, in the language of the schools, were the four lesser arts, arithmetic, music geometry, and astronomy; while the Trivium wore the trifle were the triple way to eloquence by the study of grammar, logic, and rhetoric.

*QUAKERS

The question of the admissibility of a Quaker's affirmation in Freemasonry is discussed under the word

Affirmation, which see.

*QUALIFICATIONS

In the Cooke MS. which is dated at not later than 1450
A.D. and more probably was written as early as 1410 A.D. are what is believed to be the oldest existing set of rules and regulations left on record by the Medieval Freemasons, and it is obvious from internal evidence that they represent rules which had been already in force for many years, possibly as far back as 1200 A.D. at least. A principal purpose of these Rules and Regulations (or Points) was to set down officially the qualifications demanded of any youth before he might be accepted as an Apprentice. These qualifications are not separately listed, and in a few instances are only implied; roughly, the list was as follows:
The youth must be willing to work as an apprentice without pay for seven years.
A bondman was not eligible-that is, a youth owned by some Lord, not because it was disgraceful to be a bondman but because his owner might claim him, and so make fruitless his years of training.
He must be whole of limb. The criterion was the work he would be required to do; a youth without a toe could do a Mason's work, but not one without a hand. This qualification had no reference to any mystical or religious perfect youth" doctrine.
The youth must not be a thief or a robber. (This would, at that date, include „sturdy vagabonds.)
The youth would be required to obey the Craft rules about hours, wages, etc.; for example, he could never work at night.
He is not to be critical. captious abusive.
He must submit to be instructed by his master.
He must swear to love God and church, the saints, masters and fellows.
He must swear himself to secrecy.
He must swear not to be untrue to the Craft.
He shall be chaste.
(See P. 176 ff. of The Two Earliest Masonic SWISS., by Knoop, Jones, and Hamer.) It is obvious that these requirements, along with the prospective qualifications of mastership in the future, are dictated throughout by the nature of the organization and the requirements of the
work to be done, and not for any abstract or ideal considerations. If a Speculative Lodge applies the same criterion its qualifications will differ in detail but if designed to neet the requirements of a modern Speculative Lodge they will agree in principle. No set of qualifications could be designed for use by a Speculative Lodge which would duplicate those of Operative Lodges
for example, no Speculative Apprentice could meet the first of the Operative tests of being willing to serve a full-time apprenticeship of seven years. Also it is obvious that the qualifications are not designed merely to bring the Petitioner to the point of admittance but are to apply to him thereafter, and throughout the future; nothing is demanded of a Petitioner that is not demanded of a Master.
When in 1723 the new Grand Lodge of Speculative Freemasonry made new Constitutions it entitled the second part of the document, „The Charges of a FreeMason extracted from The Ancient RECORDS of Lodges beyond the Sea, and of those in England, Scotland, and Ireland, for the Use of the Lodges in London," etc. Under Head IV it reads, inter alia: „that no Master should take an Apprentice, unless he has sufficient Imployment for him, and unless he be a perfect Youth, having no Maim or Defect in his Body, that may render him uncapable of learning the Art, or serving his Master's LORD," etc.
Here at one stroke ore exposed the horns of the dilemma upon which the Mother Grand Lodge nas tossed during its formative period, when it was groping for a way to conduct the Fraternity from a set of traditional rules which had been designed for Operative Masons to a new set suitable for speculative Masons. Confusion inevitable resulted, and the above sentence is a specimen of it; for no Speculative Mason was to be an Apprentice to any selected Master but merely to rank in the grade of Apprentices in a Lodge. No question of Masonic employment could arise. Odor did the Master serve a „Lord." This impossibility of adjusting Operative regulations tc Speculative needs forced the Grand Lodge to amend or to revise the Constitutions stage by stage.
The doctrine of „no Maim or Defeet" was imbedded in that confusion; if it were needed to retain that Operative
requirements the other Operative requirements would have to be retained with it, because they alone justify it or give it meaning.
In 1721 the Grand Lodge ruled that a Petitioner must be twenty-five years of age. This was changed to eighteen. Later it was changed to twenty-one. In some countries it still is eighteen; or may even be twenty-five. The consensus of opinion among Ameriean Grand Lodges is that a Petitioner should be of the lawful age of whe country in which he resides; in U. S. A. this is twenty-one (George Washington was twenty when initiated).
In the 1738 Book of Constitutions the regulations were altered to read: „The men who are made Masons must be freeborn, no bondsmen Slavery was still lawful in England], of mature age, and of good report, hale and sound, not deformed, or dismembered at the time of their making. No woman; no eunuch." By this date the Grand Lodge was having difficulty with „irregular makings"-this may have been the reason for a new edition of the Book of Constitutions-and it tried to be stricter. The physical qualifications w ere a step in return to the old Operative requirements; yet on the score of religion the 1738 edition continued to move away from the Operative requirement that a „Petitioner must love God and the Church, reverence the saints, ete.," by continuing the paragraph on religion which only required that he be not „a stupid ATHEIST, nor an irreligious LIBERTINE." Petitioners are only to be obliged (obligated) „to that Religion in which all hIen agree. „
The Rev. George Oliver was a great believer in ancient traditions and usages 5 et he w rote: „It would indeed be a soleeisln in terms to contend that a loss or partial deprivation of a physical organ of the body could, by any possibility, disqualify a man from studying the sciences, or being made a Mason in our times, while in possession of sound judgment and the healthy exercise of his intellectual powers."
On the point about intelligence Grand Lodge practice agrees with Dr. Oliver; it debars a Petitioner in his nonage or in his dotage; also, actually if not formally, one who cannot read and write and who has not enough
intelligence to pass the proficiency tests. Another „silent" requirement is that a Petitioner shall not have

been solicited (for an unknown reason Petitioners who accept solicitation are penalized but the solicitors are not)! In the middle of the Eighteenth Century solicitation was openly practiced-Preston, Dunckerley, and Columbine Daniels were famous for it.

The Lansdowne MS. required that the „prentice be of able birth, that is free born." „Free born" was later changed to „free." In American Grand Jurisdictions this requirement has taken on an expanded meaning, at least in discussion, and includes such questions as: Shall it not also mean, „free in mind"; „without reservations"? „What if a Petitioner is a Quaker, Mormon, Roman Catholic? would he not have mental reservations? would he be completely free in his will?"

In 1875 (forty-two years after the Union of the Artiest and Modern Grand Lodges) the Board of General Purposes of the Grand Lodge of England stated in an official circular: „I am directed to say that the general rule in this country is to consider a Candidate eligible for election [to the Degrees] who although not perfect in his limbs is sufficiently so to go through the various ceremonies required in the different degrees. „ This pronouncement brings to light one of the most curious facts about the twohundred-year-old discussion of Physical Qualifications: If a man with one finger missing is disqualified, what about a man with one lung missing, or one kidney? Why confine the doctrine to limbs? Why is not chronic ill health (from, say, syphilis) also a disqualification? (And what about being „disguised in liquor?") A Petitioner must have a degree of financial ability, enough to pay fees and dues, with „a visible means of support."

The Grand Lodge of Iowa during one period gave much attention to the question of qualifications; and it also took action to revise its laws at the end of World War I, when it gave as a list of required qualifications: „I aith in God, hope in immortality, charity, 21 years old, free-born, under the tongue of good report." (What is the meaning of „free-born" in America?) Theodore Sutton Parvin, the famous Grand Secretary and savant of that Grand
Lodge, wrote: „It is the sole right of each and every Lodge to act upon those ph! cat qualifications, as it is universally conceded that thev are the sole judges of the smoral' qualifications of all candidates."

This argument that if a Lodge can be trusted to judge a Petitioner's character it should be trusted to judge a man's body was discussed throughout the Craft, and while Parvin's point was considered to be well taken a number of Grand Lodges could see no way toward carrying out the prescription; that general discussion, on record m a score or so of Grand Lodge Proceedings, laid bare the root of the difficulty of the whole question of physical qualification: that while a Petitioner's character is adjudged according to moral standards which are always the same, normal and reasonable, there has always been since the transition from Operative to Speculative an arbitrariness in the physical qualifications, and therefore a Lodge must follow rules blindly. According to reason and common sense a Petitioner with his left hand missing could, as Dr. Oliver said, perform the duties of a Mason (and as the Board of General Purposes said) but the physical qualifications ever since 1723 have never rested on reason or common sense but on a set of rules arbi. trarily chosen at that time.

One of the chief, though uncodified qualifications, is that a Petitioner shall be personally acceptable to each and every member of the Lodge, and it is the most difficult of any to satisfy, for which reason the ballot is described as an „ordeal," since by means of it any one member can disqualify a Petitioner because he would not find his company congenial. A number of Grand Lodges in Europe have always required a Petitioner to have a sponsor-a godfather. In America he has in actuality three, for a committee becomes his sponsor when it reports favorably upon him; but, and the fact is extraordinarily interesting, once a Petitioner has passed the ballot and become a Candidate it is the Master w ho thereafter is his sponsor, and the Petitioner is until elected to membership under the hIaster's personal care and responsibility.

As stated in a paragraph in the beginning, the Book of Constitutions of 1723 had in it one part, called the Old
Charges, in which it endeavored to perpetuate ancient Operative (or semi-Operative) practices in order to satisfy a large number of Operative members then in its own Lodges; and a second part, written by George Payne when he was Grand Masters entitled Rules and Regulations, in which he laid out a number of rules for the management of a Grand Lodge and Lodges w holly Speeulative (it is possible that George Payne had a larger part in establishing Speeulative practice than any other man); from this conjunction that could not quite conjoin, the set of qualifications became broken and inwardly inconsistent; and in consequence, as also already stated, the physical qualifications in particular became arbitrary in principle because of the attempt to preserve Operative qualifications in Speculative Lodges.

It is this arbitrariness and inward self-contradiction thus planted at the heart of the doctrine of physical qualifications which explains why that doctrine has been continually discussed and debated by American Grand Lodges for 200 years. In two or three of our Masonic libraries the several hundred volumes of American Grand Lodge Proceedings have been indexed in one all- inclusive xrulez rerum; if with the use of such an index a student tracks the question of physical qualifications back through one set of Proceedings after another he will find that American Grand Lodges have been gradually settling down to three general (though not generally formulated) conclusions: first, that if physical qualifications are dictated by the needs of Speculative Lodges their members are doing what the Operatives did, and hence the underlying principle has never been altered; second, that it is unjust as well as anachronistic to require of a Speculative Petitioner the same physical qualifications that were demanded of an Operative; and, third, that the Ritual itself shows clearly what physical defects should debar and what ones need not, so that it is the Ritual, not history, that is the criterion to be used.

*QUALIFICATIONS OF CANDIDATES

Every candidate for initiation into the mysteries of Freemasonry must be qualified by certain essential conditions. These qualifications are of two kinds, Internal and External. The internal qualifications are those which lie within his own bosom, the external are those which refer to his outward and apparent fitness. The external qualifications are again divided into goral, Relitous, Physical, Mental, and Political.

First. The Internal Qualifications are:

The applicant must come of his own free will and Accord. His application must be purely voluntary, to which he has not been induced by persuasion of

friends.
He must not be influenced by mercenary motives.
He must be prompted to make the application in Consequence of a favorable opinion that he entertains of the Institutions
He must be resolved to conform with cheerfulness to the established usages and customs of the Fraternity.
Second- The External Qualifications are, as has already been said, divided into five kinds: 1 Moral. That candidate only is qualified for initiation who faithfully observes the precepts of the moral law, and leads a virtuous life, so eonductmg him6elf as to receive the reward of his own conscience as well as the respect and approbation of the world.
Religious. Freemasonry is exceedingly tolerant in respect to creeds, but it does require that every candidate for initiation shall believe in the existence of God as a superintending and protecting power, and in a future life. No inquiry will be made into modifications of religious belief, provided it includes these two tenets.
Physicals These refer to sex, age, and bodily conformation. The candidate must be a man, not a woman; of mature age, that is, having arrived at his majority, and not so old as to have sunk into dotage; and he must be in possession of all his limbs, not maimed or dismembered, but, to use the language of one of the old Charges, „have his right limbs as a man ought to have."
Mental. This division excludes all men who are not intellectually qualified to comprehend the character of the Institution, and to partake of its responsibilities. Hence fools or idiots and madmen are excluded. Although the landmarks do not make illiteracy a disqualification, and although it is undeniable that a large portion of the Craft in olden times was uneducated, yet there seems to be a
general opinion that an incapacity to read and write will, in this day, disqualify a candidate.
Political. These relate to the condition of the candidate in society. The old rule required that none but those who were free born could be initiated, which, of course, excluded slaves and those born in servitude; and although the Grand Lodge of England substituted free man for free born, it is undeniable that that action was the change of a landmark- and the old rule still exists at least in the United States.

*QUARRELS

Contention or quarreling in the Lodge, as well as without, is discountenanced by the spirit of all the Old Constitutions of Freemasonry. In the Charges compiled from them, approved by the Grand Lodge of England in 1722, and published by Doctor Anderson, it is said, „No private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about religion, or nations, or State policy" (Constitutions, 1723, page 54).

*QUARRIES

It is an error to speak, as Doctor Oliver does, misguided by some Masonic traditions, of the quarries of Tyre in connection with the Temple of Solomon. Modern researches have shown without question that the stones used in the construction of the Temple were taken out of quarries in the immediate vicinity; and the best traditions, as well as Seripture, claim only that the wood from the forests of Lebanon was supplied by King Hiram. The great quarries of Jerusalem are situated in the northeast portion of the city, near the Damascus gate. The entrance to them was firstt discovered by Barclay. A writer, quoted by Barclay, thus describes them, City of the Great Rinks (page 466):
Here were blocks of stones but half quarried, and still attached by one side to the rock. The work of quarrying was apparently effected by an instrument resembling a
pickaxes with a broad chisel-shaped end, as the spaces between the blocks were not more than four inches wide, in which it would be impossible for a man to work with a chisel and mallet. The spaces were, many of them four feet deep and ten feet in height, and the distance between them was about four feet. After being eut away at each side and at the bottom, a lever was inserted and the combined foree of three or four men could easily pry the block away from the rock behind. The stone was extremely soft and friable, nearly white, and very easily worked, but. like the stone of Malta and Paris, hardening by exposure. The marks of the cutting instrument were as plain and well-defined as if the workman had just ceased from his labor. The heaps of chippings which were found in these quarries showed that the stone had been dressed there, and confirm the Bible statement that the stone of which the Temple was built was made ready before it was brought thither.
Barclay remarks (City of the Great Ring, page 118) that. Those extra cyclopean stones in the southeast and south-west corners of the Temple wall were doubtless taken from this great quarry-and carried to their present position down the gently inclined plain on rollers-a conjecture which at once solves the mystery that has greatly puzzled travellers in relation to the difficulty of transporting and handling such immense masses of rock, and enables us to understand why they were called „stones of rolling" by Ezra.
Prime also visited these quarries, and in his Ten! Life in the HolyLarad (pane 114) speaks of them thus:
One thing to me is very manifest: there has been solid stone taken from the excavation sufficient to build the walls of Jerusalem and the Temple of Solomon. The size of many of the stones taken from here appears to be very great. I know of no place to which the stone ean have been carried but to these works, and I know no other quarries in the neighborhood from which the great stone of the walls would seem to have come. These two eonneeted ideas compelled me strongly toward the belief that this was the ancient quarry whence the city was built, and when the magnitude of the excavation between the two opposing hills and of this cavern is considered, it
is, to say the least of it, a difficult question to answer what has become of the stone once here, on any other theory than that I have suggested. Who can say that the cavern which we explored was not the place where the hammers rang on the stone which were forbidden to sound in the silent growth of the great Temple of Solomon?
The researches of subsequent travelers, and especially the labors of the Palestine Exploration Fund, have substantiated these statements, and confirmed the fact that the quarries where the workmen labored at the building of the Solomonic Temple were not in the dominions of the King of Tyre, but in the immediate vicinity of the Temple. In 1868, Rob Morris held what he called a afoot Lodge in these quarries, which event he describes in his Freemasonry in the Holy Land, a

work of great interest to all Masonic scholars.

*QUARTERLY COMMUNICATION

The Old Records of the Institution state that the Fraternity met annually in their General Assembly. The Hallfwell or Regius Manuscript (line 475) says it is true that the Assembly may be held triennially, „Ech year or third year it should be hold" but wherever spoken of in subsequent records, it is always as an Annual Meeting. It is not until 1717 that we find anything said of Quarterly Communications; and the firstt allusion to these subordinate meetings in any printed work to which we now have access is in 1738, in the edition of the Constitutions published in that year. The expression there used is that the Quarterly Comunications were „forthwith revived." This of course implies that they had previously existed; but as no mention is made of them in the Regulations of 1663, which speak only of an „Annual General Assembly," we infer that quarterly communications were first introduced into the Masonic system after the middle of the seventeenth century. They are still retained by the Grand Lodges of England, Scotland, and Ireland, but in the United States only by those of Massachusetts and Pennsylvania.

*QUATERNION

From the Latin quatuor, the number Four, which see. Doctor Oliver calls it the quaternary, but quaternion is the better usage.

*QUATUOR CORONATI

See Four Crowned Martyrs

*QUATUOR CORONATI, THE

The fame of the Quatuor Coronati Lodge of Research has made many Masons familiar with the old legend of the Four Crowned Ones who would never have encountered it through the very limited public which reads the Regius MS. (or Poem)-about which see sundry articles and paragraphs as listed in the Index. The long and excellent article by Bro. Robert I. Clegg which begins on page 365 can now be carried farther by a number of special treatises and books published since, of which 3 number are in Ars Quatuor Coronatorum, Transactions of the Quatuor Coronati Lodge of Research. Bros. Knoop, Jones, and Hamer have given a bibliography of those studies beginning on page 44 of their The Two Earless Masonic MSS. (Manchester University Press; 1938.), and at the same time have condensed the findings (including their own) into a six- page digest.

Their conclusion is given at the end of the section: „It thus appears probable that such recognition as was accorded to the Quatuor Coronati by English Masons commenced only in the Fifteenth Century, and the existing evidence hardly justifies us in saying that at any period in England were they venerated as the patron saints of the Masons." Readers must take this to mean that they were never venerated as the Patron Saints; if so, the point is not of much importance because in the Operative periods a number of Saints were venerated;

the Craft did not settle down to the selection of the two Sts. John until after the Speculative Period had begun. The Quatuor Ceronati received some veneration because as the authors themselves show Masons kept their day as a holiday in a few instances; furthermore the Regius MS proves that they were venerated because it venerates them itself. (Ars Quatuor Coronatorum is used as a name of the Craft of Masons in the Regtus MS.; see lines 497-534.)

*QUATUOR CORONATI LODGE

This Lodge, No. 2076 on the Roll of the Grand Lodge of England, was established in 1886, for the purpose of studying the History, Symbols, and Legends of Freemasonry, and it is in fact a Masonic Literary and Archeological Society, meeting as a tiled Lodge. Attached to the Lodge proper, which is limited to forty full members, is a Correspondence Circle established in 1887, and later numbering several thousand members drawn from all parts of the world. The transactions of the Lodge are published under the title of Ars Quatuor Coronatorum. The Lodge is named after the Four Crowned Martyrs, which see elsewhere in this work.

All Master Masons in good standing are eligible to membership in the Correspondence Circle. The dues are

$3.00 a year, for which the valuable Transactions of the Lodge are sent to each member.

*QUATUOR CORONATI LODGE

With the more than half a hundred published volumes of its treatises, notes, and discussions, minutes, and illustrations entitled Ars Quatuor Coronatorum, Quatuor Coronati Lodge of Research, No. 2076, London, England, has long since become the supreme court of learning and authority in Masonic scholarship throughout the world. In the years immediately preceding the Second World War it even became unofficially, and after the ancient way of scholarship, a world power; for it

armed Masonic leaders in countries where Fascism and Roman.

Catholicism combined to attempt to destroy the Fraternity with knowledge whereby Masons were enabled to lay down a solid foundation for immediate and temporary defense, and as the ground on which to rebuild the European Fraternity after the war. Where the Ars Quatuor Corednatorum come, obscurantism among both the friends and the foes of Masonry must go. It has carried out more successfully the command, „Let there be light" than any other single agency thus far manned by Craftsmen. Furthermore, its work is being multiplied by the organizing of other Research Lodges, and ir. recent years even m America, where, after the way had been opened up by the Grand Lodges of North Carolina and New York, Grand Lodges are chartering them in increasing numbers. A copy of the Petition to form the Lodge was published as page 1, Vol. I, of Ars Quatuor Coronatomm. In it Bro. Sir Charles Warren was named as proposed Worshipful Master.

It was signed by nine Masons already eminent for scholarship, among them Gould, Hughan, and Speth. A succinct biography of each founder is included. The Warrant issued by Grand Lodge, dated November 28, 1884, was signed by the Grand Master, Albert Edward, Prince of Wales, afterwards King Edward VII. At the consecration of the Lodge, January 12, 1886, the Grand Secretary, Shadwell H. Clerke, opened in the Third Degree. A. F. A. Woodford, one of the founders, delivered the Oration. After the Consecration the Lodge adjourned to the Holborn Restaurant. At the first Communication, April 7, 1886, six were admitted members, and By-laws were adopted which limited

the membership to forty; and, at least by implication, adopted the ancient custom of the „masters' piece" to require of each petitioner for the Degrees or for membership that he first have an already-established position in scholarship.
The Initiation fee was fixed at 20 guineas; Passing and Raising, 5 guineas each. The Lodge was to meet in December, March, June, September. Geo. W. Speth was elected Secretary and as such became editor of the Ars.
It was on his recommendation that at its Communication on March 3, 1887. the Lodge adopted the plan of a Correspondence Circle and issued a Circular to that effect.
In their subject matter, papers in Ars range from ancient times to modern, cover Britain, Europe, and Asia, and each and every Rite, even including a long and detailed history of the Carbonari, a non-Masonic Italian secret society; but thus far only two or three long papers have been published about Freemasonry in the United States. Since the first American Lodges appeared in the 1720's, Speculative Freemasonry here is within a decade as old as Grand Lodge Speculative Masonry in England; until four to six years after the Revolutionary War American Freemasonry was an integral part of British; at the present time the membership of American Lodges is more than 90% of world membership; each State has a Grand Body in each of Five Rites; its should be obvious that no history or account of the world Fraternity which omits American Masonry can be complete. The omission of American materials is the one fault American Masonic students find with the Ars; nevertheless a Research Lodge must be appreciated for what it does; it is impossible to find fault with it for not doing everything.
American students of Masonry make continuous use of Ars; when they combine it with bound volumes of The Builder they have a complete encyclopedia. Research in American subjects will be carried on by American Research Lodges.

*QUEBEC

Although tradition states that a Lodge existed as early as 1755 in Quebec, Freemasonry was probably first introduced by regiments taking part in the capture of the city in September, 1759. Seven of these had Traveling Warrants, of which the oldest, that of an Irish Lodge, No. 35, attached to the Twenty-eighth Regiment, was dated 1734. In 1759, according to a document possessed by the Grand Lodge Library of England, the Masters and Wardens of the Regimental Lodges in Quebec chose an acting Grand Master to form a Grand Lodge. June 24,
1760, Brother Simon Fraser, Colonel of the Highland Regiment, was elected and installed Grand Master. This Provincial Grand Lodge existed for 32 years. In 1751 arrival Grand Lodge of Irish Brethren was established.
Other Provincial Grand Bodies were at work during the next few years, and not until October, 1855, did the Grand Lodge of Canada, governing Canada East and West, that is, Ontario and Quebec, emerge from the confusion. When the Dominion was established it was decided to form the Grand Lodge of Quebec on October 20, 1869, and Brother John Hamilton Graham was chosen Grand Master.

*QUEENSLANDER

The northeastern state of the Commonwealth of Australia. The Grand Lodge of England warranted North Australian Lodge at Brisbane in 1859. Constituted, August 17, but Warrant dated July 13.
In 1885 England, Ireland, and Scotland had each established a Provincial or District Grand Lodge. In 1903, however, the question arose of separation from the Mother Grand Lodges and in the same year the Grand Lodge of Queensland was established.

*QUESTIONS OF HENRY VI

Questions said to have been proposed by King Henry VI of England to the Freemasons of the kingdom, which, with their answers, are in the Leland Manuscript, which see.

*QUETZIALCOATL

The Mexican idea of the Deity of Enlightenment. The spirit-man from whom they received their civilization, and for whose second coming they wait. Him for whom they mistook Cortez, and therefore welcomed him with joy.

*QUORUM

The parliamentary law provides that a deliberative Body shall not proceed to business until a quorum of its members is present. This law is applicable to Freemasonry, except that, in constituting a quorum for opening and working a Lodge, it is not necessary that the quorum shall be made up of actual members of the Lodge; for the proper officers of the Lodge being present, the quorum may be completed by any Brethren of the Craft. As to the number of Brethren necessary to make a quorum for the transaction of business, the Old Constitutions and Regulations are silent, and the authorities consequently differ. In reply to an inquirv directed to him in 1857, the editor of the London Freemasons Magazine affirmed that Jive Freemasons are sufficient to open a Lodge and carry on business other than initiation; for which latter purpose seven are necessary. This opinion appears to be the general English one, and is acquiesced in by Doctor Oliver; but there is no authority of law for it. When, in the year 1818, the suggestion was made that some regulation was necessary relative to the number of Brethren requisite to constitute a legal Lodge, with competent powers to perform the rite of initiation, and transact all other business, the Board of General Purposes of the Grand Lodge of England, to whom the suggestion had been referred, replied, with something like Dogberrian astuteness, „that it is a matter of so much delicacy and difficulty, that it is thought advisable not to depart from the silence on the subject which had been observed in all the Books of Constitutions."
In the absence, then, of all written laws upon the subject, and without any constitutional provision to guide us, we are compelled to recur to the ritual for authority. There the answer to the question in each Degree,"How many compose a Lodge? that will supply us with the rule by which we are to establish the quorum in that Degree.
Forwhatever number composes a Lodge, that is the number which will authorize the Lodge to proceed to business. The ritual has thus established the number which constitutes a „perfect Lodge," and without which number a Lodge could not be legally opened, and therefore, necessarily, could not proceed to work or business; for there is no distinction, in respect to a quorum, between a Lodge when at work or when engaged in business.

According to the ritualistic rule referred to, seven constitute a quorum, for work or business, in an Entered Apprentice's Lodge, five in a Fellow Craft's, and three in a Master Mason's. Without this requisite number no Lodge can be opened in either of these Degrees. In a Chapter of Royal Arch Masons nine Companions constitute a quorum, and in a Commandery of Knights Templar eleven Knights; but. under certain circumstances, three Knights are competent to transact business.

*R

The Hebrew letter is 7, pronounced Resh. The eighteenth letter in the English and other Western alphabets- The word Resh signifies forehead and in the Phenician and hieroglyphic character is presented as in the illustration. Compare this with the Hebrew letter. Its numerical value is 900, and the equivalent as a name of God is Rahum, signifying clemency.

*RABBANAIM

The word off, is Rabbinical Hebrew, and signifies the Chief of the Architects. A significant word in the advanced Degrees.

*RABBINISM

The system of philosophy taught by the Jewish Rabbis subsequent to the dispersion, which is engaged in mystical explanations of the oral law. With the reveries of
the Jewish teachers was mingled the Egyptian, the Arabic, and the Grecian doctrines. From the Egyptians, especially, Rabbinism derived its allegorical and symbolic mode of instruction. Out of it sprang the Therapeutists and the Esseniang; and it gave rise to the composition of the Talmud, many of whose legends have been incorporated into the mythical philosophy of Speculative Freemasonry. This it is that makes Rabbinism an interesting subject of research to the Masonic student.

*RABBONI

Literally, My Master, equivalent to the pure Hebrew, Adoni. As a significant word in the advanced Degrees, it has been translated a most Excellent Master, and its usage by the later Jews will justify that interpretation.
Buxtorf (Talt mudic Lexicon) tells us that about the time of Christ this title arose in the School of Hillel, and was given to only seven of their wise men who were preeminent for their learning.
Jahn (Biblical Archeology, page 106) says that Gamaliel, the preceptor of Saint Paul, was one of these. They styled themselves the children of wisdom, which is an expression very nearly corresponding to the Greek. The word occurs once, as applied to Christ, in the New Testament (John xx, 16), „Jesus said unto her, Mary.
She turned herself, and saith unto him, Rabboni, which is to say, Master." The Masonie myth in the Most Excellent Master's Degree, that it was the title addressed by the Queen of Sheba to King Solomon on beholding the magnificence and splendor of the Temple, lacks the element of plausibility, inasmuch as the word was not in use in the time of Solomon.

*RAGON, J. M.

One of the most distinguished Masonic writers of France. His contemporaries did not hesitate to call him „the most learned Freemason of the nineteenth century." He was born in the last quarter of the eighteenth century, most
probably at Bruges, in Belgium, where in 1803 he was initiated in the Lodge Réunion des Amis du Nord, and subsequently assisted in the foundation of the Lodge and Chapter of Vrais Amis in the same city. On his removal to Paris he continued his devotion to Freemasonry and was the founder in 1805 of the celebrated Lodge of Les Trinosophes. In that Lodge he delivered, in 1818, a course of lectures on ancient and modern initiations, which twenty years afterward were repeated at the request of the Lodge, and published in 1841, under the title of Cours Philosophique et Interpratif ales Initiations Anciennes et Moderns.
This work was printed with the express permission of the Grand Orient of France, but three years after that body denounced its second edition for containing some additional matter Rebold charges this act to the petty passions of the day, and twenty-five years after the Grand Orient made ample reparation in the honor that it paid to the memory of Ragon. In 1818 and 1819, he was editor-in-chief of the periodical published during those years under the title of Hermes, on Archives Maçonniques. In 1853, he published Orthodoxie Maçonnique, a work abounding in historical information, although some of his statements are inaccurate. In 1861, he published the Tuileur Général de la Franc- Maçonnerie, ou Manuel de l'Initié: a book not merely confined to the details of Degrees, but which is enriched with many valuable and interesting notes. Ragon died at Paris about the year 1866.
In the preface to his Orthodoxie, he had announced his intention to crown his Masonic labors by writing a work to be entitled Les Fastes Initiatiques, in which he proposed to give an exhaustive view of the Ancient Mysteries, of the Roman Colleges of Architects and their successors, the building corporations of the Middle Ages, and of the institution of Modern or Philosophic Freemasonry at the beginning of the eighteenth century. This was to constitute the first volume. The three following volumes were to embrace a history of the Order and of all its Rites in every country. The fifth Volume was to be appropriated to the investigation of other secret associations, more or less connected with
Freemasonry; and the sixth and last volume was to contain 3 General Tiler or Manual of all the known rites and Degrees. Such a work would have been an inestimable boon to the Masonic student, but Ragon unfortunately began it too late in life. He did not live to complete it, and in 1868 the unfinished manuscript was purchased, by the Grand Orient of Franee, from his heirs for a thousand francs.
It was destined to be quietly deposited in the archives of that Body, because, as it was confessed, no Freemason could be found in France who had ability enough to supply its lacunae or missing material and prepare it for the press. Ragon's theory of the origin of Freemasonry was that its primitive idea is to be found in the initiations of the Ancient Mysteries, but that for its present form it is indebted to Elias Ashrnole, who fabricated it in the seventeenth century.

*RAGOTZKY, CARL AUGUST

A German who was distinguished for his labors in Freemasonry, and for the production of several works of high character, the principal of which were Der Freidenker in der Maurerei oder Freimüthige Brie-

fe über wichtige Gegenstände in der Frei-Maurerei, that is, The Free-thinker in Freemasonry, or Candid Letters on important subjects in Freemasonry, published at Berlin, in 1793, in an octavo volume of three hundred and eleven pages, of which a second edition appeared in 1811; and a smaller work entitled Ueber Maurerische Fresher fur eingeweihte und uneingeweihte, that is, An Essay on Masonic Liberty, for Initiated and Uninitiated Readers, published in 1792. He died on January, 1823.

*RAINBOW FOR GIRLS, ORDER OF

A organization planned to sow the seeds of love, law, religion, patriotism, and service in the hearts of the girlhood of America for harvest in the coming years. These sentiments prompted a Brother, the Rev. William
Mark Sexson, McAlester, Oklahoma, then the Grand Chaplain of his State, to write the ritual and lay the foundations of the Order of the Rainbow for Girls.
The first exemplification of the ritual wee on April 6, 1922, when a class of more than seventy-five girls was initiated. In the four following years the Order was extended to thirty-one States of the Union and grew to a membership of forty thousand The Order of the Rainbow is not Freemasonry nor is it Eastern Star, but it is very dear to each one off these fraternities. Local Lodges or Bodies are called Assemblies, and before an Assembly can be instituted it must be sponsored by a Masonic or an Eastern Star organization that will promise to look after its welfare. Its members, girls from 13 to 18, must be children of Masonic or Eastern Star families, or the friends and chums of such children. This is the only relationship it has to Freemasonry though it has no secrets from Freemasons or Stars and they are free to attend the meetings of any Assembly.

*RAINBOW, THE MOST ANCIENT ORDER OF THE

A secret association existing in Moorfields in 1760

*RAINS

It was a custom among the English Freemasons of the middle of the eighteenth century, when conversing together on Freemasonry, to announce the appearance of a profane by the warning expression It rains. The custom was adopted by the German and French Freemasons, with the equivalent expression, Es regnet and II pluie. Baron Tschoudy, who condemns the usage, says that the latter refined upon it by designating the approach of a female by II neige, the French for It snows. Doctor Oliver says (Revelations of a Square, page 142) that the phrase It rains, to indicate that a Cowan is present and the proceedings must be suspended, is derived from the ancient punishment of an eavesdropper, which was to place him under the eaves of a house in
rainy weather, and to retain him there till the droppings of water ran in at the collar of his coat and out at his shoes.

*RAISED

When a candidate has received the Third Degree, he is said to have been raised to the sublime Degree of a Master Mason. The expression refers, materially, to a portion of the ceremony of initiation, but symbolically, to the resurrection, which it is the object of the Degree to exemplify.
A curious sidelight upon the use of the expression is that obtained by considering the word as also meaning the acceptance or adoption of the candidate officially by the Fraternity. There is an ancient and striking parallel for this understanding. Among the Roman customs connected with the birth of children that was the most remarkable which left it to the arbitrary will of the father whether his new-born child should be preserved or left to perish. The midwife always placed the child on the ground. If the father wished to preserve its life he raised it from the ground and this was said to be tollere infantem, the raising of the child. This was an intimation of his purpose to acknowledge and educate it as his own If the father did not choose to do this, he left the child on the ground, and thus expressed his wish to expose or abandon it, exponere. This exposing of a newborn child was an unnatural custom borrowed from the Greeks by which children were left in the streets and abandoned to their fate (see Fiske's Classical Antiquities, page 287).
Some highly significant pictorial instances of resurrection are found in old churches. The altar picture from Holyrood at Edinburgh, Scotland (see illustration), is a good example. Here the First Person of the Trinity supports or raises the Son. Usually the Third Person of the Trinity, the Holy Ghost, is also represented symbolically in such cases, the dove being as a rule selected to indicate the complete threefold unity of the Godhead. The altar symbolism from Holyrood is therefore a typical specimen of the Trinity portrayal and of the resurrection occurrence.
Brother J. E. Barton discusses the symbolism of the other illustration, the Trinity Boss in the West Porch of Peterborough Cathedral in England. This porch is from architectural details dated about 1375. Old writers would call the porch a „Galilee," a ritualistic provision for such occasions as Palm Sunday, and for processions generally on the Sabbath. The promise to the disciples, that the risen Christ should go before them into Galilee, is no doubt the origin of the name; for the chief ecclesiastical dignitary, who brought up the rear of the procession, here went first, and entered the porch through the ranks of his subordinates, as a Master in taking his seat in the Lodge.
Three probabilities are to be taken into account in considering this boss. It is the central ornament of a porch having special reference to the feast of the Resurrection. It was designed by a Gild-itself probably dedicated to the Holy Trinity, as at the Newark Parish Church, which would naturally wish the porch dedicated to the Holy Trinity. Its designers were inspired by a desire to connect, in a manner not unnatural to Freemasons with their own grades and ritual, the two ideas of the Holy Trinity and of the Resurrection.
Presumably the Masonic Gild, perhaps the chief Gild in Peterborough, was about to vault the porch it had given, and looked about for a suitable composition for its main boss. The first and inevitable suggestion was a Trinity subject, so common in sculptures stained glass, and on monumental brasses The usual Trinity is a design of God the Father sups porting the Son upon the Cross, with the Holy Spirit added in the form of a Dove. Next it was suggested that the Trinity should here be modified in form, so as to deplete a Risen, not a Crucified Lord, as being suitable to a Galilee Porch.
Last came the unifying suggestion that by the use Of

a Masonic symbol the Resurrection of Christ, in the Trinity subject, should be marked at the point where Our Lord is about to be raised to Heaven by the hands of the Father; one hand gripping, and the other blessing. Hence the Second Person in the Trinity, who has already passed from the earthly Incarnation, is here at a singular position. His pierced hands show Him already crucified
and rising from the grave, with the attitude common to medieval paintings of the Resurrection and the loin cloths still about Him. He is about to be raised to the sublime Degree, and God the Father, in order more expressly to note the Masonic idea, is figured like the Sun at its meridian.
What more appropriate than two figures typical of the Elect, redeemed by Christ, and raised and crowned with Him? Hence the two crowned figures, one apparently an ecclesiastic with an amice, whose diadems have the Trinity symbol of the trefoil, like the Father's crown in the Chester boss. In this Peterborough boss, indeed, each foil of the trefoil is itself trefoiled, as if to insist on the threefold notion.

*RANDOLPH, PEYTON

First president of the Continental Congress and a signer of the Declaration of Independence, Born 1721; died October 2, 1775. He received a Warrant from Lord Petrie, Grand Master of England, on November 6, 1773, constituting him Master of Williamsburg Lodge No. 6, Williamsburg Virginia. Provincial Grand Master of Virginia in 1774 and until his death (see Washington zhe Man and the Mason, Charles H. Callahan, page 054, etc.; New Age, November, 1924; Masonry in the Formation of our Government-1761-1,99, Philip A. Roth, page 31).

*RAPHAEL

The Hebrew interpretation is the Sealing of God. The title of an officer in a Rose Croix Chapter- The name of the angel, under the Cabalistieal system, that governed the Planet Mercury. A messinger.

*RATISBON

A city of Bavaria, in which two Masonic Congresses have been held. The first was convoked in 1459, by Jost Dotzinger, the Master of the Works of the Strasburg cathedral. It established some new laws for the government of the Fraternity in Germany. The second was ealled in 1464, by the Grand Lodge of Strasburg, principally to define the relative rights of, and to settle existing difficulties between, the Grand Lodges of Strasburg, Cologne, Vienna, and Bera (see Stone Masons of the Middle Ages).

*RAWLINSON MANUSCRIPT

In 1855, the Rev. J. S. Sidebotham, of New College, Oxford, published in the Freemasons Monthly Magazine a series of interesting extracts from a manuscript volume which he stated was in the Bodleian Library, and which he described as seeming „to be a kind of Masonic album, or commonplace book, belonging to Brother Richard Rawlinson, LL.D. and F.R.S., of the following Lodges: Sash and Cocoa-tree, Moorfields, 37; Saint Paul's Head, Ludgate Street, 40; Rose Tavern, Cheapside, and Oxford Arms, Ludgate Street, 94; in which he inserted anything that struck him either as useful or particularly amusing. It is partly in manuscript, partly in print, and comprises some ancient Masonic Charges, Constitutions, forms of summons, a list of all the Lodges of his time under the Grand Lodge of England, whether in London, the country, or abroad; together with some extracts from the Grub street Journal, the General Evening Post, and other journals of the day. The dates range from 1724 to 1740" (Freemasons Monthly Magazine, 1855, page 81). A later inquiry as to his membership disclosed that Richard Rawliason was a member of four Lodges, the one held at Sash and Cocoa-tree, the one at Saint Paul's Head, the Barbican, and the Oxford University Arms˜ He served as Grand Steward in 1734.
Among the materials thus collected is one which bears the following title: The Freemasons Constitution, Copied from an Old Manuscript in the possession of Doctor Rawlinson. This copy of the Old Constitutions does not differ materially in its contents from the other old
manuscripts, but its more modern spelling and phraseology would seem to give it a later date, which may be from 172S50. In a note to the statement that King Athelstan „caused a roll or book to be made, which declared how this science was first invented, afterwards preserved and augmented, with the utility and true intent thereof, which roll or book he commanded to be read and plainly recited when a man was to be made a Freemason," Doctor Rawlinson says: „One of these rolls I have seen in the possession of Mr. Baker, a carpenter in Moorfields." The title of the manuscript in the scrap- book of Rawlinson is The Freemasons' Constitution, Copied from an Old Manuscript in the possession of Doctor Rawlinson. The original manuscript has not yet been traced, but possibly if found would be of about the end of the seventeenth century. Richard Rawlinson, LL.D., was a celebrated antiquary, who was born in London about 1689, and died April 6, 1755. He was the author of a Life of Anthony Wood, published in 1711, and of The English Topographer, published in 1720. Doctor Rawlinson was consecrated a Bishop of the conjuring communion of the Church of England, March 25, 1728. He was an assiduous collector of old manuscripts, invariably purchasing, sometimes at high prices, all that were offered him for sale. In his will, dated June 2, 1752, he bequeathed the whole collection to the University of Oxford. The manuscripts were placed in the Bodleian Library, and still remain there. In 1898, Dr. W. J. Chetwode Crawley published in the Transactions, Quatuor Coronati Lodge (volume xi), a full account of the Rawlinson manuscripts, in which he shows (page 15) that the collection was not reallv made by Doctor Rawlinson, but by one Thomas Towl.

*RAWLINSON, RICHARD

An English scholar, Doctor of Civil Law and Fellow of the Royal Society, noted for his large and valuable collections of old manuscripts anal books on Freemasonry and other subjects. Born at London in 1689, initiated about 1726 his name appearing in rosters of four London Lodges. Grand Steward in 1734. He was nonjuring bishop of the Church of England, consecrated March 95, 1728. His Masonic literature is now deposited in the Bodleian Library, Oxford, many interesting old documents being included, one Copy of the Old Constitutions said to be as old as 1700 and the original of which has never been found. Brother Rawlinson died April 6, 1755. There is an interesting letter from Doctor Rawlinson to Mr. Thomas Towl at AGr. Heath's near the Black Dog in Shoreditch. The letter is as follows:

Dear Sir: As you preserve all relating to the Subjeet of Masonry I send you this from Mr. Whitfields Continuation of his Journal, London. 1739, October, page 6. Saavannah in Georgia Friday 24th June, 1738
To the great surprise of myself and people was enabled to read Prayers and preach with power before the Free Masons, with whom I afterwards dined, and was used with the utmost Civility. May God make therm Sertants of Christ, and then, and rzot tic then wig thev be free indeed What notions this Gent has of the craft you may guess by his surprise and wish. I am, sir, yours to command, 13 January, 1738/9. R. R. Brother W. Wonnacott, late Grand Librarian of United Grand Lodge of England, has called our attention to the two dates given in this letter from Doctor Rawlinson to his Vriend. They do not harmonize and evidently some mistake has been made in the figures. Another error as to the actual day is commented upon by Brother Crawley: Opportunity may here be taken to draw attention to the singular error in Dr. Richard Rawlinson's letter to Towle. in which the Freemasons' hospitality is quoted from George Whitfield's Dxarv; the 24th June, 1738, did not fall on a Friday but on a Saturday. The misdating Of the entry is probably due to a clerical exTor, for there is not wanting contemporary evidence that the incident occurred on Saturday, June 24th, 1738. (See foot-note, Brother W. J. Chetwode Crawley's article on Reverend John Wesley and the Lodge at Downpatrick, in the Transactions, Quatuor Coronati Lodge, volume xv, page 105.)

*RAYMOND, EDWARD ASA

Born February 6, 1791, in Golden, Massachusetts, and died in Brookline, Massachusetts, on August 4, 1864. For more than forty years Brother Ravmond was an active member of the Masonic Order, having become a Freemason January 15, 1816, in Amicable Lodge, Cambridge and being admitted a member of Saint Johns Lodge, Boston, April 2, 1836. He affiliated with the Massachusetts Lodge in 1843 on November 24. In the course of his Masonic career, Brother Raymond, who was the possessor of a large fortune, acted as Grand High Priest of the Grand Chapter, Grand Master of the Grand Encampment of Massachusetts, and Grand Commander of the Supreme Council for the Northern Jurisdiction of the United States. The period during which he served as Grand Master of Massachusetts dated from December 27, 1848, and ended December 30, 1851. The Memorial Volume of the 125th Anniversary of the Massachusetts Lodge is dedicated in honor of Brother Raymond.

*RECEIVED AND ACKNOWLEDGED

A term applied to the initiation of a candidate into the Sixth or Most Excellent Master's Degree of the American Rite (see Acknowledged).

*RECEPTION

The ceremony of initiation into a Degree of Freemasonry is called a reception.

*RECIPIENT

The French call the candidate in any Degree the Racipiendaire, or Recipient.

*RECOGNITION, MODES OF

Smith says Use and Abuse of Masonry, page 46) that at the institution of the Order, to each of the Degrees „a particular distinguished test was adapted, which test, together with the explication, was accordingly settled and communicated to the Fraternity previous to their dispersion, under a necessary and solemn injunction to secrecy; and they have been most cautiously preserved and transmitted down to posterity by faithful Brethren ever since their emigration." Hence, of all the landmarks, the modes of recognition are the most legitimate and unquestioned. They should admit of no variation, for in their universality consist their excellence and advantage.
Yet such variations have unfortunately been admitted, the principal of which originated about the middle of the eighteenth century, and were intimately connected with the division of the Fraternity in England into the t vo conflicting societies of the Ancient and the Moderns; and although by the reconciliation in 1813 uniformity was restored in the United Grand Lodge which was then formed, that uniformity did not extend to the subordinate Bodies in other countries which had derived their existence and their different modes of recognition from the two separated Grand Lodges; and this was, of course, equally applicable to the higher degrees which sprang out of them.
Thus, while the modes of recognition in the York and Scottish Rites are substantially the same, those of the French or Modern Rite differ in almost everything. In this there is a Password in the First Degree unrecognized by the two other Rites, and all afterwards are different.
Again, there are important differences in the York and American Rites, although there is sufficient similarity to relieve American and English Freemasons from any embarrassment in mutual recognition. Although nearly all the Lodges in the United States, before the Revolution of 1776, derived their existence from the Grand Lodges of England, the American Freemasons do not use the multitude of signs that prevail in the English system, while they have introduced, in the opinion of Brother Mackey, through the teachings of Webb, the Due Guard,
which is totally unknown to English Freemasonry. Looking to these differences, the Masonic Congress of Paris, held in 1856, recommended, in the seventh proposition, that „Masters of Lodges, in conferring the degree of Master Mason, should invest the candidate with the words, signs, and grips of the Scottish and Modern Rites." This proposition, if it had been adopted, would have mitigated, if it did not abolish, the evil; but, unfortunately, it did not receive the general concurrence of the Craft.
As to the antiquity of modes of recognition in general, it may be said that, from the very nature of things, there was always a necessity for the members of every secret society to have some means for recognizing a Brother that should escape the detection of the uninitiated. We find evidence in several of the classic writings showing that such a custom prevailed among the initiated in the pagan mysteries. Livy tells us (xxxi, 14) of two Acarnanian youths who accidentally entered the temple of Ceres during the celebration of the mysteries, and, not having been initiated, were speedily detected as intruders, and put to death by the managers of the temple. They must, of course, have owed their detection to the fact that they were not in possession of those modes of recognition which were known only to the initiated.
That they existed in the Dionysiac rites of Bacchus we learn from Plautus, who, in his Miles Gloriosus (act iv, scene ii), makes Misphidippa say to Pyrgopolonices,

Cedo signum si harunc Baccharum es, that is, Give the sign, if you are one of these Bacchae.
Jamblichus (On the Pythagorean Life) tells the story of a disciple of Pythagoras, who, having been taken sick, on a long journey, at an inn, and having exhausted his funds, gave, before he died, to the landlord, who had been very kind to him, a paper, on which he had written the account of his distress, and signed it with a symbol of Pythagoras. This the landlord affixed to the gate of a neighboring temple. Months afterward another Pythagorean, passing that way, recognized the secret symbol, and, inquiring into the tale, reimbursed the landlord for all his trouble and expense.
Apuleius, who was initiated into the Osirian and Isiac Mysteries, says, in his Defenno, „if any one is present who has been initiated into the same secret rites as myself, if he will give me the sign, he shall then be at liberty to hear what it is that I keep with such care." But in another place he is less cautious, and even gives an inkling of what was one of the signs of the Osirian Initiation. For in his Golden Ass (book xi) he says that in a dream he beheld one of the disciples of Osiris, „who walked gently, with a hesitating step, the ankle of his left foot being slightly bent, in order, no doubt, that he might afford me some sign by which I could recognize him." The Osirian Initiates had then, it seems, like the Freemasons, mystical steps.
That the Gnostics had modes of recognition we learn from Saint Epiphanius, himself at one time in early life a Gnostic, who says in his Pananum, written against the Gnostics and other heretics, that „on the arrival of any stranger belonging to the same belief, they have a sign given by one to another. In holding out the hand, under pretense of saluting each other, they feel and tickle it in a peculiar manner underneath the palm, and so discover if the newcomer belongs to the same sect. Thereupon, however poor they may be, they serve up to him a sumptuous feast, with abundance of meats and wine."
We do not refer to the fanciful theories of Doctor Oliver- the first one is most probably a joke, and therefore out of place in his Symbolical Dictionary founded on passages of Homer and Quintus Curtius, that Achilles and Alexander of Macedon recognized the one Priam and the other the High Priest by a sign. But there are abundant evidences of an authentic nature that a system of recognition by signs, and words, and grips has existed in the earliest times, and, therefore, that they were not invented by the Freemasons, who borrowed them, as they did much more of their mystical system, from antiquity.

*RECOMMENDATION

The petition of a candidate for initiation must be recommended by at least two members of the Lodge. Preston requires the signature to be witnessed by one person; he does not say whether the witness must be a member of the Lodge or not, and that the candidate must be proposed in open Lodge by a member.
Webb says that „the candidate must be proposed in form, by a member of the Lodge, and the proposition seconded by another member." Cross says that the recommendation glib to be signed by two members of the Lodge," and he dispenses with the formal proposition.
These gradual changes, none of them, however, substantially affecting the principle, have at last resulted in the present simpler usage, which is, for two members of the Lodge to affix their names to the petition, as recommenders of the applicant.
The petition for a Dispensation for a new Lodge, as preliminary to the application for a Warrant of Constitution, must be recommended by the nearest Lodge. Preston says that it must be recommended „by the Masters of three regular Lodges adjacent to the place where the new Lodge is to be held." This is also the language of the Constitution of the Grand Lodge of Ireland. The Grand Lodge of Scotland requires the recommendation to be signed „by the Masters and officers of two of the nearest Lodges." The modern Constitution of the Grand Lodge of England requires a recommendation „by the officers of some regular Lodge," without saying anything of its vicinity to the new Lodge.
The rule now universally adopted is, that it must be recommenced by the nearest Lodge (see Doctor Mackey's revised Jurisprudence of Freemasonry).

*RECONCILIATION, LODGE OF

When the two contending Grand Lodges of England, known as the Ancient and the Moderns, resolved, in 1813 under the respective Grand Mastership of the Dukes of Rent and Sussex, to put an end to all differences and to form a United Grand Lodge, it was provided in the fifth Article of Union, that each of the two Grand Masters should appoint nine Master Masons to meet at some convenient place; and each party having opened a just and perfect Lodge in a separate apartment, they should give and receive mutually and reciprocally the obligations of both Fraternities and being thus duly and equally enlightened in both forms, they should be empowered and directed to hold a Lodge, under the Warrant or Dispensation to be entrusted to them, and to be entitled the Lodge of Reconciliation.
The duty of this Lodge was to visit the several Lodges under both Grand Lodges, and to instruct the officers and members of the same in the forms of initiation, obligation, etc., in both, so that uniformity of working might be established. The Lodge of Reconciliation was constituted on the 27th of December, 1813, the day on which the Union was perfected. This Lodge was only a temporary one, and the duties for which it had been organized having been performed, it ceased to exist by its own limitation in 1816. (For a full account of this Lodge and its work see Transactions, Quatuor Coronati Lodge, volume xxiii, 1910.)

*RECONSIDERATIONS MOTION FOR

A motion for reconsideration can only be made in a Grand Lodge, Grand Chapter, or other Grand Body, on the same day or the day after the adoption of the motion which it is proposed to reconsider. In a Lodge or other subordinate body, it can only be made at the same meeting. It cannot be moved by one who has voted in the minority.
It cannot be made when the matter to be reconsidered has passed out of the control of the body, as when the original motion was for an appropriation which has been expended since the motion for it was passed. A motion for reconsideration is not debatable if the question proposed to be reconsidered is not. It cannot always be adopted by a simple majority vote. It may be postponed or laid upon the table.
If postponed to a time definite, and when that time arrives is not acted upon, it cannot be renewed. If laid upon the table, it cannot be taken up out of its order and now second motion for reconsideration can

be offered while it lies upon the table, hence to lay a motion for reconsideration on the table is considered as equivalent to rejecting it. When a motion for reconsideration is adopted, the original motion comes up immediately for consideration, as if it had been for the first time brought before the body, in the form which it presented when it was adopted.

*RECONSIDERATION OF THE BALLOT

When the petition of a candidate for initiation has been rejected, it is not permissible for any member to move for a reconsideration of the ballot. The follo-Wing four principles set forth in a summary way the doctrine of Masonic parliamentary law on this subject:

*REFORMED MASONIC ORDER OF MEMP-TIIS, OR RITE OF THE GRAND LODGE OF PHILADELPHES

See Memphis, Rite of

*REFORMED RITE

This Rite was established in 1872, by a Congress of Freemasons assembled at Wilhelmsbad, in Germany, over whose deliberations Ferdinand, Duke of Brunswick, presided as Grand Master. It was at this Convention that the Reformed Rite was first established, its members assuming the title of the Beneficent Knights of the Holy City because they derived their system from the French Rite of that name. It was called the Reformed Rite, because it professed to be a reformation of a Rite which had been established in Germany about a quarter of a century before under the name of the Rite of Strict Observance. This latter Rite had advanced a theory in relation to the connection between Freemasonry and the
Order of Knights Templar, and traced the origin of our institution to those Knights at the Crusades This hypothesis the Convention at Wilhelmsbad rejected as unfounded in history or correct tradition. By the adoption of this Rite, the Congress gave a death-blow to the Rite of Strict Observance.
The Reformed Rite is exceedingly simple in its organization, consisting only of five Degrees, namely:
Entered Apprentice;
Fellow Craft;
Master Mason;
Scottish Master;
Knight of the Holy City.
The last Degree is, however, divided into three sections, those of Novice, Professed Brother, and Knight, which really gives seven Degrees to the Rite.

*REFRESHMENT

In Masonic language, refreshment is opposed in a peculiar sense to labor. While a Lodge is in activity it must be either at labor or at refreshment. If a Lodge is permanently closed until its next eommunication, the intervening period is one of abeyance, its activity for Masonic duty having for the time been suspended; although its powers and privileges as a Lodge still exist, and may be at any time resumed. But where it is only temporarily closed, with the intention of soon again resuming labor, the intermediate period is called a time of refreshment, and the Lodge is said not to be closed, but to be called from labor to refreshment. The phrase is an old one, and is found in the early rituals of the eighteenth Century. Callingfrom labor to refreshment differs from closing in this, that the ceremony is a very brief one, and that the Junior Warden then assumet the eo trol of the draft, in token of which he erects his column on his stand or pedestal, while the Senior Warden lays his down. This is reversed in caging on, in which the ceremony is equally brief.
The word refreshment no longer bears the meaning among Freemasons that it formerly did. It signifies not
necessarily eating and drinking, but simply cessation from labor. A Lodge at refreshment may thus be compared to any other society when in a recess During the whole of the eighteenth century, and part of the next, a different meaning was given to the word arising from a now obsolete usage, which Doctor Oliver (Masonic Jurisprudence, page 210) thus describes:
The Lodges in ancient times were not arranged according to the praetise in use amongst ourselves at the present day. The Worshipful Master, indeed, stood in t he East, but both the Wardens were plaeed in the West the South was occupied by the senior Entered Apprentiee, whose business it was to obey the instructions of the Master, and to welcome the visiting Brethren, after has ing duly ascertained that they were Freemasons. The junior Entered Apprentice was placed in the north to present the intrusion of cowans and eavesdroppers; and a long table, and sometimes two, where the Lodge was numerous, were extended in paraUel lines from the pedestal to the place where the Wardens sat, on which appeared not only the emblems of Freemasonry, but also materials for refreshments-for in those days every section of the lecture had its peculiar toast or sentiment and at its conclusion the Lodge was called from labour to refreshment by certain ceremonies, and a toast, teellnieallv called „the Charge," was drunk in a bumper xvitll the bonours, and not unfrequently aceonlpanied ivy an appropriate song. After which the Lodge M as caned from refreshment to labour, and another section was delivered with the like result. At the present day, the banquets of Lodges, When they talie place, are alxvays held after the Lodge is closed; although they are still supposed to be under the charge of the Junior Warden.
When modern Lodges are called to refreshment, it is either as a part of the ceremony of the Third Degree, or for a brief period; sometimes extending to more than a day when labor, which had not been finished, is to be resumed and concluded.
The mythical history of Freemasonry says that high twelve or noon was the hour at Solomon's Temple when the Craft were permitted to suspend their labor, which was resumed an hour after. In reference to this myth, a Lodge is at all times supposed to be called from labor to
refreshment at „high twelve," and to be called on again „one hour after high twelve."

*REGALIA

Strictly speaking the word regalia from the Latin, regalia, meaning royal things, signifies the ornaments of a king or queen, and is applied to the apparatus used at a coronation, such as the crown, scepter, cross, mound, etc. But it has in modern times been loosely employed to signify almost any kind of ornaments. Hence the collar and jewel, and sometimes even the apron, are called by many Freemasons the regalia. The word has the early authority of Preston. In the second edition of his Illustrations (1775), when on the

subject of funerals, he uses the expression, „the body, with the regalia placed thereon, and two swords crossed." And at the end of the service he directs that „the regalia and ornaments of the deceased, if an officer of a Lodge, are returned to the Master in due form, and with the usual ceremonies." Regalia cannot here mean the Bible and Book of Constitutions, for there is a place in another part of the procession appropriated to them.
It might have been supposed that, by regalia, Preston referred to some particular decorations of the Lodge, had not his subsequent editors, Jones and Oliver, both interpolated the word „other" before ornaments, so as to make the sentence read „regalia and other ornaments," thus clearly indicating that they deemed the regalia a part of the ornaments of the deceased. The word is thus used in one of the headings of the modern Constitutions of the Grand Lodge of England. But in the text the more correct words „clothing and insignia" (Rule 282) are employed.
There is, however, so great an error in the use of the word regalia to denote Masonic clothing, that it would be better to avoid it.

*REGENERATION

In the Ancient Mysteries the doctrine of regeneration was taught by symbols: not the theological dogma of regeneration peculiar to the Christian church, but the philosophical dogma, as a change from death to life-a new birth to immortal existence. Hence the last day of the Eleusinian Mysteries, when the initiation was completed, was called, says Court de Gebelin (Monde Primitive analyst et compare avec be Monde Moderne, the Primitive World anslysed and compared with the Modern World iv, page 322) the day of regeneration. This is the doctrine in the Masonic mysteries, and more especially in the symbolism of the Third Degree. We must not say that the Freemason is regenerated when he is initiated, but that he has been indoctrinated into the philosophy of the regeneration, or the new birth of all things-of light out of darkness, or life out of deathof eternal life out of temporal death.

*REGENT

The Fourth Degree of the Lesser Mys eries of the lIluminati.

*REGHELLINI, M.

A learned Masonic writer, who was born of Venetian parents on the Island of Scio, whence he was usually styled Reghellini de Scio. the date of 1750, at which his birth has been placed, is certainly an error. Michaud supposes that it is twenty or thirty years too soon. The date of the publication of his earliest works would indicate that he could not have been born much before 1780. After receiving a good education, and becoming especially proficient in mathematics and chemistry, he settled at Brussels, where he appears to have spent the remaining years of his life, and wrote various works, which indicate extensive research and a lively and, perhaps, a rather ill-directed imagination. In 1834 he published a work entitled Examen du Mosaisme et du Christianisme, Examination of Mosaicism and of Christianity, whose bold opinions were not considered as very orthodox. He had previously become attached to the study of Masonic antiquities, old and in 1826 published a
work in one volume, entitled esprit du dogne de la Franc- Maçonnerie. recherches sur son origine et celle de ses différents rites, Spirit of the Dogma of Freemasonry, Studies on its origin and theses of its various Rites.
He subsequently still further developed his ideas on this Subject, and published at Paris, in 1833, a much larger work, in three volumes, entitled, La Maçonnerie, considérée comme le résultat des Religions Egyptienne, Juive et Chrétienne, Freemasonry considered as the result of Egyptian, Jewish, and Christian Religions. In this work he seeks to trace both Freemasonry and the Mosaic religion to the worship that was practised on the banks of the Nile in the time of the Pharaohs. Whatever may be thought of his theory, it must be confessed that he has collected a mass of learned and interesting facts that must be attractive to the Masonic scholar.
From 1822 to 1829 Reghellini devoted his labors to editing the Annales Chronologiques, Litteraires et Historiques de la Maçonnerie des Pays-Bas, Literary and Historical Chronological Record of Freemasonry in the Low Countries, a work that contains much valuable information. However, Brother Woodford was not as assured as was Doctor Mackey that this work may as certainly be accredited to Reghellini, the evidence as to his editorship being less positive than the other particulars here cited.
Outside of Freemasonry, the life of Reghellini is not well known. It is said that in 1848 he became implicated with the political troubles which broke out that year in Vienna, and, in consequence, experienced some trouble. His great age at the time precluded the Likelihood that the statement is true. In his later days he was reduced to great penury, and in August,1855, was compelled to take refuge in the House of Mendicity at BrusseLs, where he shortly afterward died.

*REGIMENTAL LODGE

An expression used by Doctor Oliverin his Jurisprudence, to designate a Lodge attached to a regiment in the British
Army. The title is not recognized in the English Constitutions, where such a Lodge is always styled a Military Lodge, which see

*REGISTER

A list of the officers and members of a Grand or Subordinate Lodge. The registers of Grand Lodges are generally published in this country annually, attached to their Proceedings. The custom of publishing annual registers of subordinate Lodges is almost exclusively confined to the Freemasonry of the Continent of Europe. Sometimes it is called a Registry.

*REGISTRAR, GRAND

The term has two meanings:
An officer of the Grand Lodge of England, whose principal duty it is to take charge of the seal, and attach it, or cause it to be attached by the Grand Secretary, to documents issued by the Grand Lodge or Grand Master. He also superintends the records of the Grand Lodge, and to take care that the several documents issued be in due form (Constitutions, Rules 31-2).
An officer in a Grand Consistory of the Aneient and Accepted Scottish Rite, whose duties are those of Grand Secretary.

*REGISTRATION

The modern Constitutions of the Grand Lodge of En-

gland require that every Lodge must be particularly careful in registering the names of the Brethren initiated therein, and also in making the returns of its members; as no person is entitled to partake of the general charity, unless his name be duly registered, and he shall have been at least five years a contributing member of a Lodge, except
in the following cases, to which the limitation of five years is not meant to extend, namely, shipwreck, or capture at sea, loss by fire, or blindness or serious accident fully attested and proved (see Rule 234).
To prevent injury to individuals, by their being excluded the privileges of Freemasonry through the neglect of their Lodges in not registering their names any Brother so circunwstanced, on producing sufficient proof that he has paid the full fees to his Lodge, including the register fee, shall be capable of enjoying the privileges of the Craft.
But the offending Lodge shall be reported to the Board of General Purposes, and rigorously proceeded against for withholding moneys which are the property of the Grand Lodge (see Rule 237). An unregistered member in England is therefore equivalent, so far as the exercise of his rights is concerned, to an unaffiliated Freemason. In the United States of Ameriea the same rule exists of registration in the Lodge books and an annual return of the same to the Grand Lodge, but the penalties for neglect or disobedience are neither so severe nor so well defined.

*REGISTRY

The Roll or list of Lodges and their members under the obedience of a Grand Lodge. Such registries are in some cases published annually by the Grand Lodges of the United States at the end of their printed Proceedings.

*REGIUS MANUSCRIPT

See Halliwell Manuscript

*REGULAR

A Lodge working under the legal authority of a Warrant of Constitution is said to be regular. The word was first used in 1723 in the first edition of Anderson's Constitutions. In the eighth General Regulation published in that work it is
said: „If any set or number of Freemasons shall take Upon themselves to form a Lodge without the Grand Master's Warrant, the regular Lodges are not to countenance them." Ragon says (Orthodoxie Maçonnique, page 72) that the word was first heard of in French Freemasonry in 1773, when an Edict of the Grand Orient thus defined it: „A regular Lodge is a Lodge attached to the Grand Orient, and a regular Freemason is a member of a regular Lodge."

*REGULATIONS

See Old Regulations.

*REHUM

Called by Ezra the Chancellor. He was probably a Lieutenant-Governor of the Province of Judea, who, with Shimshai the Scribe, wrote to Artaxerxes to prevail upon him to stop the building of the second Temple. His name is introduced into some of the advanced Degrees that are connected in their instructions with the seemed Temple.

*REINHOLD, KARL LEONHARD

A German philosopher, who was born at Vienna in 1758, and died in 1823. He was associated with Wieland, whose daughter he married, in the editorship of the Deutschen Merkur, German Mercury. He afterward became a professor of philosophy at Kiel, and published Letters on the Philosophy of Kant. He was much interested in the study of Freemasonry, and published, under the pseudonym of Decius, at Leipsic, in 1788, two lectures entitled Die Hebräischen Mysterien oder die älteste religiöse Freimaurerei, that is, The Hebrew Mysteries, or the Oldest Religious Freemasonry. The fundamental idea of this work is, that Moses derived his system from the Egyptian Priesthood. Eichhorn attacked his theory in his Universal Repository of Biblical Literature. Reinhold delivered and published, in 1809, An
Address on the Design of Freemasonry, and another in 1820, on the occasion of the reopening of a Lodge at Kiel. This was probably his last Masonic labor, as he died in 1823, at the age of sixty-five years. In 1828, a Life of him was published by his son, a Professor of Philosophy at Jena.

*REINSTATEMENT

See Restoration

*REJECTION

Under the English Constitutions (Rule 190) three black balls must exclude a candidate; but the by-laws of a Lodge may enact that one or two shall do so. In the United States of America one black ball will reject a candidate for initiation. If a candidate be rejected, he can apply in no other Lodge for admission. If admitted at all, it must be in the Lodge where he first applied. But the time when a new application may be made never having been determined by the general or Common Law of Freemasonry, the rule has been left to the Special enactment of Grand Lodges, some of which have placed it at six months, and some at from one to two years.
Where the Constitution of a Grand Lodge is silent on the subject, it is held that a new application has never been specified, so that it is held that a rejected candidate may apply for a reconsideration of his ease at any time. The unfavorable report of the Committee to whom the letter was referred, or a withdrawal of the letter by the candidate or his friends, is considered equivalent to a rejection (see Unanimous Consent).

*REJOICING

The initiation of the Ancient Mysteries, like that of the Third Degree of Freemasonry, began in sorrow and
terminated in rejoicing. The sorrow was for the death of the hero-god, which was represented in the sacred rites, and the rejoicing was for his resuscitation to eternal life. „Thrice happy," says Sophocles, „are those who descend to the shades below when they have beheld these rites of initiation." „The lesson there taught was," says Pindar, ,the Divine origin of life, and hence the rejoicing at the discovery of this eternal truth."

*RELIEF

One of the three principal tenets of a Freemason's profession, and thus defined in the lecture of the First Degree:
To relieve the distressed is a duty incumbent on all men, but particularly on Freemasons, who are linked together by an indissoluble chain of sincere affection.

To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections.

Of the three tenets of a Freemason's profession, which are Brotherly Love, Relief, and Truth, it may be said that Truth is the Column of Wisdom, whose rays penetrate and enlighten the inmost recesses of our Lodge; Brotherly Love, the Column of Strength, which binds us as one family in the indissoluble bond of fraternal affection; and Relief, the Column of Beauty, whose ornaments, more precious than the lilies and pomegranates that adorned the pillars of the porch, are the widow's tear of joy and the orphan's prayer of gratitude.

*RELIEF ASSOCIATION OF THE UNITED STATES AND CANADA, MASONIC

See Masonic Relief Association of the United States and Canada.

*RELIEF, BOARD OF

The liability to imposition on the charity of the Order, by the application of imposters, has led to the establishment in the larger cities of the United States of America of Boards of Relief. These consist of representatives of all the Lodges, to whom all applications for temporary relief are referred. The members of the Board, by frequent consultations, are better enabled to distinguish the worthy from the unworthy, and to detect attempts at imposition. A similar organization, but under a different name, was long ago established by the Grand Lodge of England, for the distribution of the Fund of Benevolence (see Fund of Benevolence). In New Orleans, Louisiana, the Board of Relief, after twentyfive years of successful operation, was chartered in July, 1854, by the Grand Lodge as Relief Lodge, No. 1, to be composed of the Masters and Wardens of all the Lodges who were united in the objects of the Board (see Masonic Relief Association of the United States and Canada).

*RELIGION OF FREEMASONRY

There has been a needless expenditure of ingenuity and talent, by a large number of Masonic orators and essayists, in the endeavor to prove that Freemasonry is not a religion. This has usually arisen from a well-intended but erroneous view that has been assumed of the connection between religion and Freemasonry, and from a fear that if the complete disseverance of the two was not made manifest, the opponents of Freemasonry would be enabled successfully to establish a theory which they have been fond of advancing, that the Freemasons were disposed to substitute the teachings of their Order for the truths of Christianity. Now we have never for a moment believed that any such unwarrantable assumption, as that Freemasonry is intended to be a substitute for Christianity, could ever obtain admission into any well-regulated mind, and, therefore, us are not disposed to yield on the subject of the religious character of FreemasonrY, quite so much as has been yielded by more timid Brethren. On the contrary, we contend, without any sort of hesitation, that Freemasonry is, in every sense of the word, except one, and that its least philosophical, an eminently religious institution-that it is indebted solely to the religious element it contains for its origin as well as its continued existence, and that without this religious element it would scarcely be worthy of cultivate on by the wise and good. But, that we may be truly understood, it will be well first to agree upon the true definition of religion. There is nothing more illogical than to reason upon undefined terms.

Webster has given four distinct definitions of religion: Religion, in a comprehensive sense, includes, he says a belief in the being and perfections of God-in the revelation of His will to man-in man's obligation to obey His commands-in a state of reward and punishment, and in man's accountableness to God; and also true godliness or piety of life, with the practise of all moral duties.

His second definition is, that religion, as distinct from theology, is godliness or real piety in practise, consisting in the performance of all known duties to God and our fellow-men, in obedience to divine command, or from love to food and His law.

Again, he says that religion, as distinct from virtue or morality, consists in the performance of the duties we owe directly to God, from a principle of obedience to His will.

Lastly, he defines religion to be any system of faith or worship and in this sense, he says, religion comprehends the belief and worship of Pagans and Mohammedans as well as of Christians-any religion consisting in the belief of a superior power, or powers, governing the world, and in the worship of such power or powers. It is in this sense that we speak of the Turkish religion, or the Jewish religion, as well as of the Christian.

Now, it is plain that, in either of the first three senses in which we may take the word religion, and they do not very materially differ from each other, Freemasonry may rightfully claim to be called a religious institution. Closely and accurately examined, it will be found to answer to any one of the requirements of either of these three definitions. So much does it „include a belief in the being and perfections of God," that the public profession of such a faith is essentially necessary to gain admission into the Order. No disbeliever in the existence of a God can be made a Freemason. The „revelation of his call to man" is technically called the „spiritual, moral, and Masonic Trestle-Board" of every Freemason, according to the rules and designs of which he is to erect the spiritual edifice of his eternal life.

A „state of reward and punishment" is necessarily included in the very idea of an obligation, which, without the belief in such a state, could be of no binding force or efficacy. And „true godliness or piety of life" is inculcated as the invariable duty of every Freemason, from the inception of the first to the end of the very last Degree that he takes. So, again, in reference to the second and third definitions, all this practical piety and performance of the duties we owe to God and to our fellow men arise from and are founded on a principle of obedience to the divine will. Else whence, or from what other will, could they have arisen?

It is the voice of the G. A. O. T. U. symbolized to us in every ceremony of our ritual and from every portion of the furniture of our Lodge, that speaks to the true Freemason, commanding him to fear God and to love the Brethren. It is idle to say that the Freemason does good simply in obedience to the Statutes of the Order. These very Statutes owe their Sanction to the Masonic idea of the nature and perfections of God, a belief that has come down to us from the ear-

liest history of the Institution, and the promulgation of which idea was the very object and design of its origin.

But it must be confessed that the fourth definition does not appear to be strictly applicable to Freemasonry. It has no pretension to assume a place among the religions of the world as a sectarian „system of faith and worship,"

in the sense in which we distinguish Christianity from Judaism, or Judaism from Mohammedanism. In this meaning of the word we do not and can not speak of the Masonic religion, nor say of a man that he is not a Christian, but a Freemason. Here it is that the opponents of Freemasonry have assumed mistaken ground in confounding the idea of a religious Institution with that of the Christian religion as a peculiar form of worship, and in supposing, because Freemasonry teaches religious truth, that it is offered as a substitute for Christian truth and Christian obligation. Its warmest and most enlightened friends have never advanced nor supported such a claim. Freemasonry is not Christianity, nor a substitute for it. It is not intended to supersede it nor any other form of worship or system of faith. It does not meddle with sectarian creeds or doctrines, but teaches fundamental religious truth- not enough to do away with the necessity of the Christian scheme of salvation, but more than enough to show, to demonstrate, that it is, in every philosophical sense of the word, a religious Institution, and one, too, in which the true Christian Freemason will find if he earnestly seeks for them, abundant types and shadows of his own exalted and divinely inspired faith. The tendency of all true Freemasonry is toward religion. If it make any progress, its progress is to that holy end. Look at its ancient landmarks, its sublime ceremonies, its profound symbols and alle gories-all inculcating religious doctrine, commanding religious observance, and teaching religious truth, and who can deny that it is eminently a religious Institution? But, besides, Freemasonry is, in all its forms, thoroughly tinctured with a true devotional spirit. We open and close our Lodges with prayer; we invoke the blessing of the Most High upon all our labors; we demand of our neophytes a profession of trusting belief in the existence and the superintending eare of God; and we teach them to bow with humility and reverence at His awful name, while His Holy Law is widely opened upon our altars. Freemasonry is thus identified with religion; and although a man may be eminently religious without being a Freemason, it is impossible that a Freemason can be „true and trusty" to

his Order unless he is a respecter of religion and an observer of religious principle.

But the religion of Freemasonry is not sectarian It admits men of every creed within its hospitable bosom, rejecting none and approving none for his peculiar faith. It is not Judaism, though there is nothing in it to offend a Jew; it is not Christianity, but there is nothing in it repugnant to the faith of a Christian. Its religion is that general one of nature and primitive revelation-handed down to us from some ancient and Patriarchal Priesthood-in which all men may agree and in which no men can differ. It inculcates the practise of virtue, but it supplies no scheme of redemption for sin. It points its disciples to the path of righteousness, but it does not claim to be „the way, the truth, and the life." In so far, therefore, it cannot become a substitute for Christianity, but its tendency is thitherward; and, as the handmaid of religion, it may, and often does, act as the porch that introduces its votaries into the temple of divine truth. Freemasonry, then, is indeed a religious institution; and on this ground mainly, if not alone, should the religious Freemason defend it.

To the above observations by Doctor Mackey we may add that the religion of Freemasonry was examined at. some length in a book bearing that title by Brother Josiah Whymper, Past Deputy District Grand Master, Punjab, India. Brother Whymper's purpose was to draw the attention of Freemasons to the circumstance that the original religious principles of Freemasonry were based on Christian Catholicity. He believed that in a well-meant but, in his judgment, mistaken effort to let Freemasonry be all things to all men this principle had been forgotten. In fact, he had found that some Freemasons denied it altogether, asserting that all distinct profession of Christianity was abandoned in 1717 when the Grand Lodge was founded. Colonel J. J. Boswell raised a question in the Masonic Record of India, 1878, under what authority the Koran was used in Lodges working under the English Constitution. Soon thereafter Brother J.

J. Davies, the Worshipful Master of Lodge Ravee at Lahore, in the Punjab, addressed the following letter (see Religion of Freemasonry, page 1) to the Grand Secretary of that District: Allow me to invite your attention to a correspondence which very lately appeared in a Masonic

Journal, the Record of Western India, regarding the alleged practice in some Lodges of obligating persons on other than the Sacred Seriptures of the Christian Dispensation. From the correspondence you may observe that opinion on the subject is divided: one Brother who signs himself „P. M. 1215" alleging that the practise is in accordance with the spirit of Masonic law, whilst another Brother, a „W. M." on the contrary, considers that it is in direct violation of Masonic law: in letter, in spirit, and the practice of antiquity. As it has hitherto been the practise of Lodge Ravee 1215, English Constitution, to obligate Mohammedan and Hindu candidates respectively on the „ Koran" and „ Shastrass," and Christians on the „ Bible," I beg to refer the question and should feel greatly obliged if you would kindly obtain the opinion of the Right Worshipful the District Grand Master, whether, or not, in this respect the conduct of Lodge Ravee is consistent with Masonic principles and Masonic law. In intuiting your attention to the subject, I would respectfully mention that in my opinion the meaning of the words, „Volume of the Saered Law," is not confined to the Saered Law of the Christian Dispensation; but have a bearing fuller and deeper: a meaning as broad as Masonry itself.

As Masonry is universal, and combines persons of every clime and creed, the „Volume of the Sacred Law" should be adapted to the different nations, and be the law held sacred by them, subject to the ancient landmarks of the Order: a belief in the G. A. O. T. U.- otherwise the binding influence of the oath would appear to be nil. I beg the favour of an early reply, as at our next meeting on the 21st current, it is intended to raise a Mohammedan Brother to the High and Sublime Degree of Master Maçon, and it is very desirable that the obligation be administered in proper order, on the volume sanctioned by Masonic law. I may add, that in the 1st and 2nd degrees, this Mohammedan Brother was obligated on the Koran: the Sacred Scriptures of the Christain Dispensation lying

open the whole time on the pedestal.
District Grand Secretary, George Davies, in answer to the above inquiry sent the following decision:
I beg to acknowledge the receipt of your letter dated 7th
instant, requesting a ruling from the Right Worship ful District Grand Master on the following points:
Whether it is correct for a Worshipful Master to obligate a Mohammedan candidate on the Christian Bible or on the „Volume of the Saered Law" as accepted by him, namely, the Koran.
In the case of a Hindu or other Theïst, what should be considered the Sacred Law in their respective cases?
Your queries have been duly laid before the Right Worshipful District Grand Master, and I am directed to reply as follows:
Masonry being universal, men of every creed are eligible for membership, so long as they accept the Fatherhood of God and the Brotherhood of Man.
As all candidates for Masonry are obligated, to render that engagement a solemn and binding one, the candidate should be obligated on the „Volume of the Sacred Law" which he accepts as such, in the case of a Mohammedan gentleman, the Koran, in the case of a Hindu the Shastras, a Parsee the Zoroastrian code; in other words, it is the duty of the Worshipful Master to ascertain before obligating the candidate which Revels tion from God to Man he accepts as that most binding upon his eonscienee, and the obligation should be given accordingly.
In the case of lodges working under the English Constitution, and of which Europeans are members, the English Bible must remain open, and be used in the Lodge; the other books being used for the obligations of the candidates only.
To summarize the matter:-In the case of your Lodge, a Mohammedan gentleman being a candidate, your procedure should be as follows: The English Bible will remain open, being removed for convenience sake to the Eastern part of the Lodge the Koran will then be placed on the Altar and the candidate obligated, after which it will be removed and the Bible replaced. As however the matter is of great importance, a reference on the subject will be made to England. Pending a reply the above must be accepted as the law on the subject.
District Grand Master, Major M. Ramsay in December of that year obtained the following comment from Grand Secretary John Hervey at the headquarters in London: I am in receipt of your favor of the 9th Oetober, with copies of correspondence with the Worshipful Master of the Lodge Ravee, No. 1215, on the subject of obligating candidates not professing the Christian faith, and beg to say that I fully coincide in your answers, which I do not think could have been better expressed.
Lodges in India working under the Grand Lodge of Scotland have recognized the Zendavesta, the Koran, and the Shastras by appointing official bearers of these volumes. brother George W. Speth, who edited the book by Brother Whymper, received a letter from D. Murray Lyon, dated at Freemasons Hall, Edinburgh, December 21, 1887, in which he says: The statement to which you refer is correct. I cannot say when the arrangement was originally authorized, but the By-laws of the District Grand Lodge of India, in which the duties of Bible Bearer, Zend Avesta Bearers and Koran Bearer are given, were sanctioned and confirmed by Grand Committee in August, 1885, as per Certificate of Grand Secretary of date.
Brother Whymper favored separate Jewish, Parsee, Hindu, and Mohammedan Lodges. He says, „It is impossible for any man, no matter what his former religion may have been, to become a Fellow Craft Mason in English Masonry and refuse to accept both the Old and New Testaments."
But in Brother William James Hughan's Introduction to the Religion of Freemasonry (pages v to vii) he replies:
How then would these distinctive combinations provide of such a contingency? If we cannot do with these religionists in our Lodges, I do not see how we can do without them-that is, in separate Lodges. We meet on the Level or not at all, and therefore, if we cannot as votaries of various Faiths become members together in Lodge, and thus illustrate the „Brotherhood of Man," better far to refrain from all attempts at Universality, and revert to an exclusively Christian Constitution, as in the olden time.
I am anxious to look at the question ill all its aspects, and do not mention difficulties because of any fondness of them, but simply to suggest that if a return to the old system is to be recommended, and primarily because it prevailed prior to the inauguration of Grand Lodges, it is well we should understand what is involved in such a course. At all events, it seems to me that we are at the present time observing the old rule of 1723, in promoting the „ Relwfon in which all men agree, leaving their particular opinions to themselves," as well as respecting some of the usages and customs of our Grand Lodge.
Besides which, by thus extending the scope of our Ancient and Honorable Society, we are adding immensely to its beneficial influence and practical usefulness, especially abroad.
Holding this view, and bearing in mind the esteemed brethren who hold and advocate otherwise, I am prepared to accept the opinion and advice of the revered brother, the Reverend A. F. A. Woodford, M. A., Past Grand Chaplain, who maintained that „ the Christian School and the Universal School can co-exist in Freemasonry. Though their views are necessarily antagonistic, yet they need not be made the subject of contention they can be held in peace and consideration, and all fraternal goodwill.
Indeed, we think, upon the whole, that Freemasonry has, curiously enough, a twofold teaching in this respect." According to Brother Whymper's convictions, the spread of the Craft in India amongst Parsees, Hindoos, and Mohammedans calls for serious consideration, and increasingly so when Brethren of each of those Faiths become sufficiently numerous to support Lodges composed mainly of members of their own persuasion.
Should difficulties arise in consequence, we may yet have to try the ingenious suggestion of chartering Lodges for each particular Faith, subject to the rights of mutual visitation, but I confess to the feeling that, should ever such be deemed requisite, an element religious distinction and classification will be of necessity introduced, which will considerably modify or Weaken the unsectarian character of the Institute.
The subject is also discussed by Brother Roscoe Pound, Proceedings, Grand Lodge of Massachusetts, 916 (pages 821-3) and his Masonic Jurisprudence, 920 (page 35), and in Doctor Mackey's revised jurisprudence of Freemasonry, 1927.

*RELIGIOUS QUALIFICATIONS

See Qualifications

*REMOVAL OF LODGES

On January 25, 1738, the Grand Lodge of England adopted a regulation providing that no Lodge should be removed without the Master's knowledge; that no motion for removing it should be made in his absence; and that if he was opposed to the removal, it should not be removed unless two-thirds of the members present voted in the affirmative (Constitutions, 1738, page 157). But as this rule was adopted subsequent to the General regulations of 1722, it is not obligatory as a law of freemasonry at present. The Grand Lodges of England and of New York have substantially the same rule.

But unless there be a local regulation in the Constitution of any particular Grand Lodge to that effect, there would seem to be no principle of Masonic law set forth in the Ancient Landmarks or Regulations which forbids a Lodge, upon the mere vote of the majority, from removing from one house to another in the same town or city; and unless the Grand Lodge of any particular Jurisdiction has adopted a regulation forbidding the removal of a Lodge from one house to another without its consent, there is no law in Freemasonry of universal force which would prohibit such a removal at the mere option of the Lodge. This refers, of course, only to the removal from one house to another; but as the town or village in which the Lodge is situated is designated in its Warrant of Constitution, no such removal can be made except with the consent of the Grand Lodge, or, during the recess of that Body, by the Dispensation of the Grand Master, to be subsequently confirmed by the Grand Lodge.

*RENOUNCING FREEMASONS

During the anti-Masonic excitement in the United States, which began in 1828, and lasted for a few years, many Freemason left the Order, actuated by various motives, seldom good ones, and attached themselves to the Anti- Masonic Party. It is not singular that these deserters, who called themselves Renouncing Freemasons, were the bitterest in their hatred and the loudest in their vituperations of the Order. But, as may be seen in the article Indelibility, a renunciation of the name cannot absolve anyone from the obligations of a Freemason.

*REPEAL

As a Lodge cannot enact a new by-law without the consent of the Grand Lodge, neither can it repeal an old one without the same consent; nor can anything done at a stated meeting be repealed at a subsequent extra or emergent one.

*REPORT OF A COMMITTEE

When a Committee, to which a subject had been referred, has completed its investigation and come to an opinion, it directs its Chairman, or some other member, to prepare an expression of its views, to be submitted to the Lodge. The paper containing this expression of views is called its Report, which may be framed in three different forms: It may contain only an expression of opinion on the subject which had been referred; or it may contain, in addition to this, an express resolution or series of resolutions, the adoption of which by the assembly is recommended; or, lastly, it may contain one or more resolutions, Without any preliminary expression of opinion. The Report, when prepared, is read to the members of the Committee, and, if it meets with their final Sanction, the Chairman, or one of the members, is directed to present it to the Lodge. The reading of the Report is its reception, and the next question will be on its adoption. If it contains a recommendation of resolutions, the adoption of the Report will be equivalent to an adoption of the resolutions, but the Report may, on the question of adoption, be otherwise disposed of by being laid on the table, postponed, or recommitted.

*REPORTORIAL CORPS

A name recently given in the United States to that useful and intelligent body of Freemasons who write, in their respective Grand Lodges, the reports on Foreign Correspondence. Through the exertions of Doctor Corson, the Chairman of the Committee on Foreign Correspondence of New Jersey, a convention of this Body was held at Baltimore in 1871, during the session of the General Grand Chapter, and measures were then taken to establish a Triennial Convention. Such a Convention would assume no legislative powers, but would simply meet for the intercommunication of ideas and the interchange of fraternal greetings.

*REPRESENTATIVE OF A GRAND LODGE

A Brother appointed by one Grand Lodge to represent its interest in another. The Representative is generally, although not necessarily, a member of the Grand Lodge to whom he is accredited, and receives his appointment on its nomination, but he is permitted to wear the clothing of the Grand Lodge which he represents. He is required to attend the meetings of the Grand Lodge to which he is accredited, and to communicate to his constituents an abstract of the proceedings, and other matters of Masonic interest. But it is doubtful whether these duties are generally performed. The office of Representative appears to be rather one of honor than of service. In the French system, a Representative is called a gage d'amitié, a pledge of friendship.

*REPRESENTATIVES OF LODGES

In the General Regulations of 1721 it was enacted that „The Grand Lodge consists of and is formed by the Masters and Wardens of all the regular particular Lodges upon record"; and also that „The majority of every particular Lodge, when congregated, shall have the privilege of giving instructions to their Master and Wardens before the assembling of the Grand Chapter or Lodge, at the three quarterly communications hereafter mentioned and of the Annual Grand Lodge too; because their Master and Wardens are their Representatives and are supposed to speak their mind" (Constitutions, 1723, page 61). A few modern Grand Lodges have disfranchised the Wardens also, and confined the representation to the Masters only. But Brother Hawkins asserts further that this is evidently an innovation, having no color of authority in the Old Regulations.

*REPRESENTATIVE SYSTEM

The system of appointing Representatives of Grand Lodges originated years ago with the Grand Lodge of New York. It at first met with much opposition, but has gradually gained favor. Although the original

plan intended by the founders of the system does not appear to have been effectually carried out in all its details, it has at least been successful as a means of more closely cementing the bonds of union between the Bodies mutually represented.

*REPRIMAND

A reproof formally communicated to the offender for some fault committed, and the lowest grade, above censure, of Masonic punishment. It can be inflicted only on charges made, and by a majority vote of the Lodge. It may be private or public. Private reprimand is generally communicated to the offender by a letter from the
Master. Public reprimand is given orally in the Lodge and in the presence of the Brethren. A reprimand does not sheet the Masonic standing of the person reprimanded.

*REPUTATION

In the technical language of Freemasonry, a man of good reputation is said to be one who is „under the tongue of good report"; and this constitutes one of the indispensable qualifications of a candidate for initiation.

*RESIDENCE

It is the general usage in the United States of America, and may be considered as the Masonic law of custom, that the application of a candidate for initiation must be made to the Lodge nearest his place of residence. There is, however, no express law upon this subject either in the ancient landmarks or the Old Constitutions, and its positive sanction as a law in any Jurisdiction must be found in the local enactments of the Grand Lodge of that Jurisdiction. Still there can be no doubt that expediency and justice to the Order make such a regulation necessary, and accordingly many Grand Lodges have incorporated such a regulation in their Constitutions; and of course, whenever this has been done, it becomes a positive law in that Jurisdiction.
It has also been contended by some American Masonic jurists that a nonresident of a State is not entitled, on a temporary visit to that State, to apply for initiation. There is, however, no landmark nor written law in the ancient Constitutions which forbids the initiation of nonresidents. Still, as there can be no question that the conferring of the Degrees of Freemasonry on a stranger is always inexpedient, and frequently productive of injury and injustice, by foisting on the Lodges near the candidate's residence unworthy and unacceptable persons, there has been a very general disposition among the Grand Lodges of the United States to discountenance the initiation of nonresidents. Many of them have adopted a
specific regulation to this effect, and in all Jurisdictions where this has been done, the law becomes imperative; for, as the landmarks are entirely silent on the subject, the local regulation is left to the discretion of each Jurisdiction. But no such rule has ever existed among European Lodges.

*RESIGNATION OF MEMBERSHIP

The spirit of the law of Freemasonry doers not recognize the right of any member of a Lodge to resign his membership, unless it be for the purpose of uniting with another Lodge. This mode of resignation is called a dimission (see Dimit).

*RESIGNATION OF OFFICE

Every officer of a Lodge, or rather Masonic organization, being required at the time of his installation into office to enter into an obligation that he will perform the duties of that office for a specified time and until his successor is installed, it has been repeatedly held by the Masonic jurists of this country that an officer once elected and installed cannot resign his office; and this may be considered as a well-established law of American Freemasonry.

*RESOLUTION

In parliamentary law, a proposition, when first presented, is called a motion; if adopted, it becomes a resolution.
Many Grand Lodges adopt, from time to time, in addition to the provisions of their Constitution, certain resolutions on important subjects, which, giving them an apparently greater weight of authority than ordinary enactments, are frequently appended to their Constitution, or their transaction, under the imposing title of Standing Regulations. But this weight of authority is only apparent. These standing resolutions having been adopted, like all
other resolutions, by a mere majority vote, are subject, like them, to be repealed or rescinded by the same vote.
Even a steadfast resolution, expressive as the term may sound, may not mean exactly the same thing to everybody. .A quaint example is recorded in the Transactions, Quatuor Coronati Lodge (volume xi, page 85). A Lodge at Dublin, Ireland, had passed a resolution that only one jug of punch should be placed on the table after supper as some of the brothers had not observed due moderation. Brother Richard Bayly, the Worshipful Master, did not approve of this proceeding and yet he wished to observe the law as strictly as he could and still not show it to interfere with his desires. He had a gigantic pitcher made, a Masonic jug holding eighteen quarts, and presented this to the Lodge in his term of office in 1797.

*RESPECTABLE

A title given by the French, as worshipful is by the English, to a Lodge or Brother. Thus, La Respectable Loge de la Candeur is equivalent to The Worshipful Lodge of Candor. It is generally abbreviated as R.-. L.-. or R.-.(square)

*RESPONSE

In the liturgical services of the Church an answer made by the people speaking alternately with the clergyman. In the ceremonial observances of Freemasonry there are many responses, the Master and the Brethren taking alternate parts, especially in the funeral service as laid down first by Preston, and now very generally adopted.
In all Masonic prayers the proper response, never to be omitted, is, „So mote it be."

*RESTORATION

The restoration, or, as it is also called, the reinstatement of a Freemason who lad been excluded, suspended, or expelled, may be the voluntary act of the Lodge, or that of the Grand Lodge on appeal, when the sentence of the Lodge has been reversed on account of illegality in the trial, or injustice, or undue severity in the sentence. It may also, as in the instance of definite suspension, be the result of the termination of

the period of suspension, when the suspended member is, ipso facto, by the fact itself, restored without any further action of the Lodge.
The restoration from indefinite suspension must be equivalent to a reinstatement in membership, because the suspension being removed, the offender is at once invested with the rights and privileges of which he had never been divested, but only temporarily deprived. But restoration from expulsion may be either to membership in the Lodge or simply to the privileges of the Order.
It may also be ex gratia, or an act of mercy, the past offense being condoned; or ex debit justitia, through faulty justice, by a reversal of the sentence for illegality of trial or injustice in the verdict.
The restoration ex gratia, or mercifully, may be either by the Lodge or the Grand Lodge on appeal. If by the Lodge, it may be to membership, or only to good standing in the Order. But if by the Grand lodge, the restoration can only be to the rights and privileges of the Order. The Freemason having been justly and legally expelled from the Lodge, the Grand lodge possesses no prerogative by which it could enforce a Lodge to admit one legally expelled any more than it could a profane who had never been initiated.
But if the restoration be ex debit justitia, as an act of justice, because the trial or verdict had been illegal, then the Brother, never having been lawfully expelled from the Lodge or the Order, but being at the very time of his appeal a member of the Lodge, unjustly or illegally deprived of his rights, the restoration in this case by the Grand Lodge must be to membership in the Lodge. Any other course, such as to restore him to the Order but not to membership, would be manifestly unjust. The Grand Lodge having reversed the trial and sentence of the subordinate Lodge, that trial and sentence become null
and void, and the Freemason who had been unjustly expelled is at once restored to his original status (see this subject fully discussed in Doctor Maekey's revised Jurisprudence of Freemasonry, 1927).

*RESURRECTION

The doctrine of a resurrection to a future and eternal life constitutes an indispensable portion of the religious faith of Freemasonry. It is not authoritatively inculcated as a point of dogmatic creed, but is impressively taught by the symbolism of the Third Degree. This dogma has existed among almost all nations from a very early period. The Egyptians, in their mysteries, taught a final resurrection of the soul. Although the Jews, in escaping from their Egyptian thraldom, did not carry this doctrine with them into the desert-for it formed no part of the Mosaic theology-yet they subsequently, after the captivity, borrowed it from the Zoroastrians.
The Brahmans and Buddhists of the East, the Etruseans of the South, and the Druids and the Scandinavian Skalds of the West, nursed the faith of a resurrection to future life. The Greeks and the Romans subscribed to it; and it was one of the great objects of their mysteries to teach it. It is, as we all know, an essential part of the Christian faith, and was exemplified, in His own resurrection, by Christ to His followers. In Freemasonry, a particular Degree, the Master's, has been appropriated to teach it by an impressive symbolism. „Thus, „ says Hutchinson (Spirit of Masonry, page 164), „our Order is a positive contradiction to Judaic blindness and infidelity, and testifies our faith concerning the resurrection of the body."
We may deny that there has been a regular descent of Freemasonry, as a secret organization, from the mystical association of the Eleusinians, the Samothracians, or the Dionysians. No one, however, who carefully examines the mode in which the resurrection or restoration to life was taught by a symbol and a ceremony in the Ancient Mysteries, and how the same dogma is now taught in the Masonic initiation, can, without absolutely rejecting the
evident concatenation of circumstances which lies patent before him, refuse his assent to the proposition that the latter was derived from the former.
The resemblance between the Dionysiac Legend, for instance, and the Hiramic cannot have been purely accidental. The chain that connects them is easily found in the fact that the Pagan Mysteries lasted until the fourth century of the Christian era, and, as the Fathers of the Church lamented, exercised an influence over the secret societies of the Middle Ages.

*RETURNS OF LODGES

Every subordinate Lodge is required to malice annually to the Grand Lodge a statement of the names of its members, and the number of admissions, demissions, and expulsions or rejections that have taken place within the year. This statement is called a return. A neglect to make the annual return causes a forfeiture of the right of representation in the Grand Lodge. The sum due by the Lodge is based on the return, as a tax is levied for each member and each initiation. The Grand Lodge is also, by this means, made acquainted with the state of its subordinates and the condition of the Order in its Jurisdiction.

*REUBEN

The eldest son of Jacob. Among the Royal Arch banners, that of Reuben is purple, and bears a man as the device. It is appropriated to the Grand Master of the Second Veil.

*REUNION ISLAND

Formerly Ile de Bourbon, or Bourbon's Island, and is in the Indian Ocean, east of the Island of Madagascar. There is one Lodge here under the Grand Orient of France. It was established at St. Denis, the capital.

*REVELATION

The following is an extract from Mackenzie's Royal Masonic Cyclopaedia upon this subject: With infinite learning and patience the author of The Book of God, who preserves strict anonymity, has endeavored to show that the work, Apocalypse, was originally revealed to a primaeval John, otherwise Cannes 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 years. Thus:
1, Adam, 3000 A. M.
2, Enoch, 3600 A.M.
3, Fohi, 4200 A. M.
4, Brigoo, 4800 A. M.5, Zaratusht 5400 A. M.
6, Thoth, 6000 is A. M.
7, Amosis or Moses 6600 A. M. 8, Laotseu, 7200 A. M.
9, Jesus, 7800 A..M.
10, Mohammed, 8400 A. M.
l l, Chengiz-Khan A.9000 A. M., and
12, the twelfth messenger yet to be revealed, 9600 A. M.

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.

*REVELATIONS OF FREEMASONRY

Expositions

*REVELS, MASTER OF THE

An officer attached to the royal or other eminent household, whose function it was to preside when the members and guests were at refreshment, physical and intellectual, to have charge of the amusement of the court or of the nobleman to whose house he was attached during the twelve Christmas holidays. In Masonic language, the Junior Warden.

*REVEREND

A title sometimes given to the Chaplain of a Masonic Body.

*REVERENTIAL SIGN

The second sign in the English Royal Arch system, and thus explained: We are taught by the Reverential Sign to bend with submission and resignation beneath the chasting hand of the Almighty, and at the same time to engraft His law in our hearts. This expressive form, in which the Father of the human race first presented himself before the face of the Most High, to receive the denunciation and terrible judgment, was adopted by our Grand Master Moses, who, when the Lord appeared to him in the burning bush on Mount Horeb, covered his face from the brightness of the divine presence.

*REVERE, PAUL

American patriot, noted for several daring exploits during the Revolutionary War, an engraver, and Grand Master of the Grand Lodge of Massachusetts, from December 12, 1794, to December 27, 1797. Revere, or Rivoire, as his ancestors wrote the name, born in Boston, January 1, 1735, became a goldsmith and silversmith in his father's shop and here developed his natural talents by designing and executing all sorts of engraving. In 1756 he took part in the expedition against Crown Point, his rank being Second Lieutenant of Artillery. Initiated in Saint Andrews
Lodge, September 4, 1760. He was Raised January 27, 1761; elected Senior Warden in November, 1764, and Master, November 30, 1770.
During this time he conducted a copper-plate engraving shop, and, while a member of a club of young men formed to watch the movements of the British troops in Boston, engraved several anti-British caricatures. He was one of the grand jurors who refused to serve in Boston in 1774 because the justices had been made independent of the people by Parliament-
He was a leader of the Boston Tea Partly and in 1774 went to Portsmouth, New Hampshire, to urge that military stores there be seized by the Colonists, whom he encouraged in their attack and capture of Fort William and Mary, one of the first military acts of the Revolutionary War. Paul Revere, as the man whose midnight ride from Charlestown to Lexington, April 18-9, 1775, gave warning to the Colonists of the approach of the Writ troops from Boston, was immortalized by Longfellow's poem, the Midnight Ride of Paul Revere.
He set up a powder mill at Canton which he operated successfully for the Colonists, although the only previous knowledge was when he was sent in 1775 by the Massachusetts Provincial Congress to Philadelphia to study the one powder mill in the Colonies and through it he was permitted to pass but once, but the information thus snatched proved invaluable. He was commissioned a Major of Infantry, April, 1776; and in November, same year, promoted as Lieutenant Colonel of Artillery, stationed at Castle William to defend Boston Harbor and finally given command there. Served the Grand Lodge of Massachusetts as Junior Grand Warden from 1777 until 1779; from 1780 to 1783 as Senior Grand Warden; from 1784 to 1791 as Deputy Grand Master.
After the war he engaged in the manufacture of gold and silver ware; successfully erected and operated an air- furnace in which he cast bells and brass cannon; was a pioneer in America in making copper plate and did much to promote this industry. He was the first President of the Massachusetts Charitable Mechanics Association, founded in 1795. In this year he, as Grand Master, laid the cornerstone of the State House at Boston.
He was a Royal Arch Mason. Paul Revere's name appears on the records of Saint Andrew's Royal Arch Chapter at Boston, Massachusetts, on January 9, 1770. There is no doubt he was a member at this early period, for he was Junior Warden of the „Royal Arch Lodge" in the year 1770. He was Senior Grand Warden of the Grand Lodge of Massachusetts in 1782, and Grand Master in 1795, 1796 and 1797 (see Bylaws of Saint Andrews Royal Arch Chapter, Boston, 1866, page 82). Proceedings, Grand Lodge, Massachusetts, 1916, page 216, has sketch of career, and page 218 contains references; first volume, Proceedings, has many references. Brother Paul Revere died at Boston, May 10, 1818.
Grand Master Paul Revere inspected a Lodge in his time with a care well worthy of our admiration. His record here given is taken from the rough notes lade by Brother Paul Revere and an effort has been made to reproduce with precision the verbal peculiarities of the original handwriting preserved by the Grand Lodge of Massachusetts. The reader will please not overlook the probabilities that this document was never intended for print. Copies of addresses made by Paul Revere to his Brethren show that while, as has often been said, „New occasions teach new duties," the problems confronting the draftsmen of the past were like unto those of the present day. This address was made at a formal visit by Grand Master Paul Revere to Washington Lodge. The inspection was in the fall of 1797 or in 1797. The Grand Secretary of Massachusetts, brother Frederick W. Hamilton, kindly verified the sates for us. Washington Lodge was chartered on March 17, 1796, and Brother Paul Revere went out of office at the end of 1797.
The formal salutation at the commencement of the address deserves critical attention. The famous Diary of Samuel Pepys furnishes a similar instance under date of August 4, 1661. A clergyman in Pepys presence addressed his congregation as „Right Worshipful

and dearly beloved." This was in the Parish of „My cousin Roger," Member of Parliament for The town of Cambridge. The presence , these persons of distinction doubtless led to the adoption of the peculiar form of salutation. Notice rill be taken of the method of addressing the Wardens. But the whole address is well worth careful Leading.

Right Worshipful Master, Worshipful Wardens, & Respected Brethren. The Grand Lodge ever Anxious for the prosperity of all the Lodges under the Jurisdiction, have set apart this Evening to Visit Washington Lodge.- You will permit us the favor of perusing your Bye Laws & Records, after which we will thank the Right Worshipful Masters or some Brethren by his appointment, to go through the usual lectures.

Respected Brethren I am happy to find your Bye Laws so well digested. Your Records so well preserved the Order & decorum of Your Lodge so well directed. You will permit me Brethren to impress on your minds the necessity of a strict and careful examination of the Characters, of every person who offer themselves Candidates to be initiated into our Society; You ought carefully to examine whether they have ever been rejected in other Lodges; and if they have, what were the cause: For nothing is more discouraging to our laudable motives nor is any thing more destructive of Harmony and brotherly Love than our being imposed upon by wicked and unfaithful Brothers.

The Worshipful Master will permit me to remind him that this Lodge is placed under his immediate Care and under the direction of Him, & his Officers, where we have every reason to expect, that the true principles of Free Masonry, will be cultivated, & cherished; and that in due time we shall gather Laurels of Virtue, & Benevolence.

The wardens, & Brethren, will be careful to remember that the Honor, & reputation of the Craft, in a great measure depends on a Strict conformity to the Bye Laws and regulations, and that it is highly necessary that an early and punctual attendance is paid to the duties, & business of the Lodge, that the Master may be enabled to Call the Laborers from their work to refreshment in due time,-that He may direct the paying them their wages, and Closing the Lodge at an early Hour.

The Master & wardens will permit me to remind them that a Constant, & punctual attendance. on the quarterly

Communications is absolutely necessary, they being the only legal representatives their absence cannot be dispensed with.

The Secretary will be careful to remember that it is his duty, to transmit to the Grand Lodge annually, a list of the officers; and quarterly, a list of the new initiated Brothers, that their names may be recorded in the Grand Lodge Books.

The following excellent Installation Charge was also the work of Most Worshipful Paul Revere, 1795, when Grand Master of the Grand Lodge of Massachusetts:

Worshipful Master,-This Worshipful Lodge having chosen you for their Master and Representative, it is now incumbent upon you, diligently and upon every proper occasion, to inquire into the knowledge of your fellows, and find them daily employment, that the Art which they profess may not be forgotten or neglected. You must avoid partiality, giving praise where it is due and employing those in the most honorable part of the work who have made the greatest advancement of the Art.

You must preserve union, and judge in all cases amenably and mildly, preferring peace.

That the Society may prosper, you must preserve the dignity of your office, requiring submission from the perverse and refractory-always acting and being guided by the principles on which your authority is folded. You must, to the extent of your power, pay a constant attendance on your Lodge, that you may see how your work flourishes and your instructions are obeyed. You must take care that neither your words nor actions shall render your authority to be less regarded, but that your prudent and careful behavior may set an example and give a sanction to your power. And as Brotherly Love is the cement of cur Society, so cherish and encourage it that the Brethren may be more willing to obey the dictates of Masons than you have occasion to command.

And you, the officers of this Worshipful Lodge, must carefully assist the Master in the discharge and execution of his office-diffusing light and imparting knowledge to

all the fellows under your care, keeping the Brethren in just order and decorum, that nothing may disturb the peaceable serenity, or obstruct the glorious effects of harmony and concord. And that this may be the better preserved, you must carefully inquire into the character of all candidates to this Honorable Society, and recommend none to the Master who, in your opinion, are unworthy of the privileges and advantages of Masonry - keeping the CYNlC far from the Ancient Fraternity where harmony is obstructed by the superstitious and morose. You must discharge the Lodge quietly, encouraging the Brethren assembled to work cheerfully that none, when dismissed, may go away dissatisfied.

And you, Brethren of this Worshipful Lodge, learn to follow the advice and instructions of your officers, submitting cheerfully to their amicable decisions, throwing by all resentments and prejudices toward each other. Let your chief care be to the advancement of the Society you have the honor to be members of. Let there be a modest and friendly emulation among you in doing good to each other. Let complacency and benevolence flourish among you. Let your actions be squared by the rules of Masonry. Let friendship be cherished, and all advantages of that title by which we distinguish each other, that we may be Brothers not only in name, but in the full import, extent, and latitude of so glorious an appellation.

Finally, my Brethren, as this association has been carried on with so much unanimity and concord (in which we greatly rejoice), so may it entitle to the latest ages. May your love be reciprocal and harmonious. While these principles are uniformly supported, this Lodge will be an honor to Masonry, an example to the world, and, therefore, a blessing to mankind. From this happy prospect I rest assured of your steady perseverance, and conclude with wishing you all, my Brethren, joy of your Master, Wardens, and other officers, and of your Constitutional union as Brethren.

*REGIUS MS. ON GOOD MANNERS

Since it is the oldest of known manuscript versions of the Old Charges (or Old MSS., or Old Constitutions), written about 1390 A.D., or possibly 1400 A.D., the Regius MS. would be everywhere known among Freemasons were it not written in an English so nearly obsolete that it may almost as well be a foreign tongue. Bro. Roderiek H. Baxter, a Past Master of

Quatuor Coronati Lodge, has put Masons in his debt, and American Masons especially so-for they are farther from the Middle Ages than are their Brethren in England-by making a careful transliteration of it into modern English, beautifully done, and as close to the original as any transliteration can be. It is in a brochure entitled The Masonic Poem of l.q90, Circa (a poem because the original is in rhymed verse; Wallasey; Wallasey Printers Ltd.; 1927.)

But to American Masons a further difficulty in understanding the Regius MS. is the last section of it, because the contents of that section, or any mention of it, are never heard in a Masonic Lodge, and appear to have only a remote connection with Speculative Freemasonry. It is a disquisition on the theme, „Good manners make the man." In Bro. Baxter's transliteration it begins with line 694: „When thou comest before a lord," etc. This section was lifted bodily from an anonymous poem written about 1460 which usually is entitled Urbanitatis, but which Professor F. J. Furnivall edited for the Early English Text Society as Reprint: The Babees Book. The whole section is a set of instructions issued to a young man on how to behave with manners and grace when at table, when in a fine house, when meeting persons of quality, etc. According to tables and statistics included here and there in a number of works on Medieval population, on population in country, villages, towns, etc., and as applied to the Mason Craft, the supposition is that some ninety per cent of the boys of twelve to fourteen who came as Masonic apprentices were from the country, many of them from peasants' homes.

Such boys had never been in fine houses, had never associated with persons of quality, possessed no etiquette or table manners, had handled no silver, or ever sat in hall or bower. But the Freemasons who worked for

years on cathedrals, abbeys, priories, etc. were associated with persons of the highest rank, with barons and prelates and clerics, and at the same time had to work in a brotherhood with other workmen of education, often of eminence, and perhaps famous, and who would not tolerate uncouthness, vulgarity, gaucheries, and profanity from those about them. Therefore along with being taught his art the boy had to be taught and polished in speech, clothing, manners, and etiquette. In effect, the last section of the Regius was a stern injunction to such apprentices and a warning to them that the severe rules of the Craft which governed the etiquette of Masons would be enforced upon them.

NOTE. As bearing on a question concerning Degrees and ceremonies in Operative Lodges the inclusion of these admonitions would suggest that the Old Charges in part were read, or at least addressed to the apprentices. On the other hand, other Rules, Regulations, Points are evidently addressed to Master Masons. If the oath or pledge was taken „on" the Old Charges perhaps the Lodge's copy was used twice over, once for Apprenticed once at the end of apprenticeship, seven, or so, years afterwards.

The Remus .MS. and the Cooke M S. are printed together, compared, and annotated in The Two Earliest Masonic MSS., by Douglas Knoop, G. P. Jones, and Douglas Hamer, Manchester University Press; 1938; cloth; index; glossary; 216 pages.

*REGULATIONS

The Old Charges contain a set of regulations by which Freemasons were governed when at work, and when outside the Lodge. Although the oldest existing copy was written about 1390 A.D. to 1400 A.D. it is certain that the regulations had been in force long before; at least regulations of a similar kind. It is also certain that though these regulations belonged to the Craft, they were accepted by non-Masonic, civil authorities as having a legal status.

Thus, in a Fabric Roll of St. Peter's at York, dated 1355, a written contract between the Freemasons and the building administration agrees that the latter shall respect „the ancient customs [regulations] which the Masons use," etc.; a similar entry is found in a Roll dated in 1370. The regulations as now in use by the Speculative Fraternity are altered out of recognition, many of them, in form and language; but in substance and principle are the same as those in use according to the ancient „customs." (On York regulations see: History of the Metropolitan Church of St. Peter, Yor. tc, by John Browne; Longuans & Co.; London; 1847.)

*RELIGION AND FREEMASONRY

During its earliest period Christianity devoted itself to establishing its centers in southern Europe. There it found itself among a large number of religions, some of which had spread northward from Egypt, or had worked down out of Mesopotamia countries through Greece into Italy, or were powerful nature cults which had infiltrated from the mountain and forest lands of the north-there was nowhere a single organized religion called paganism. One of these religions, Mithraism, w as especially powerful because it u as the cult of the Imperial army, and for generations m-as virtually the state religion.

The religions which came out of Greece were even more difficult to oppose because like everything else of Greek origin they were highly intelligent, were saturated with the Greek feeling for culture, especially of the plastic arts, and were supported by the philosophers and scientists who for centuries were the acknowledged teachers of the Romans. Beyond the frontier, in Russia and the far north and among powerful Teutonic tribes, were other religions which would be encountered afterwards. Throughout the period as a u hole, the religion of Judaism also was in southern Europe, and like Christianity possessed within itself a powerful missionary enthusiasm.

For a period, each small Christian settlement had a leader. This leader came in due course to give his full time to his office, and was called a pastor (he was not transformed into a priest for centuries afterwards). To give the movement unity, the pastors of a region were brought under the leadership of an over-pastor, or, as later called, bishop (episcopos). Just as the religion grew more rapidly in some areas than in others, so did a few bishops come to be more powerful than others; the paramount bishoprics were at Alexandria, Jerusalem, Antioch, Corinth, Athens and Rome.

After the Christian religion had become the official state religion it reorganized itself on the pattern of the Roman political government (into parishes, etc.); and because Rome was the Capital of the Empire, the Bishop of Rome grew to be the most influential bishop; but he did not become a Pope, or bishop of bishops, until about the time of Charlemagne, did not become the chief authority in all matters until after the Tenth Century, and was not declared infallible until 1870. It had always been held that a General Council had in matters of doctrine and discipline authority superior to a Pope; in 1870 this was reversed,

and the Pope usurped the final authority which for centuries had belonged to the Councils.
By the beginning of the Fourth Century the Roman Empire developed two great lines of expansion; one eastward through Greece, up through the Balkans, and into Russia; one westward, toward Paris, and northward toward Germany, which was then a generic name for the northern half of Europe. Under this centrifugal pressure the Empire divided into two empires, the Western with its capital at Rome (though often the real capital was Paris, for Rome at one time was but a small village); the Eastern with its capital at Constantinople. The word „catholic" meant nothing more than the general religion; it was a synonym for Christianity, and „Roman Catholicism was Christianity in the Western Empire. Greek (or Eastern, or Orthodox) Catholicism, headed by the Patriarch (or chief bishop, or pope) of Constantinople, w as the Christianity of the Eastern Empire.
If the division of the one Empire into two Empires broke Christianity's territorial jurisdiction into two jurisdictions, the Barbarian invasions from the north and from the east, cut its history in two. The religion which emerged from the Dark Ages was scarcely recognizable as the religion
it had been before. Early Christianity had been spiritual, full of moral passion, humane, apostolic, a New Testament faith; the religion which took its place after the Dark Ages was a system of sacerdotalism, with a liturgy in place of a pulpit, and professionalized, celibate priests in place of pastors; saint worshiping, relic worshiping, full of superstitions, an advocate of poverty and illiteracy, and openly in league with political powers. But though this new sacerdotal Roman Catholicism was one side of the shield of the Carlovingian political system, and therefore had a formal, external unity protected by law, inwardly, in men's genuine religious faith or lack of it, it was divided into as many denominations and sects as it is now. There never was „an age of faith" or an era of unity. Any religion, even a religion as monopolistic, unchallenged, absolutistic, possessive as Thibetan Lamaism, can control the world up to a certain point only. No religion can control the weather, the seasons, the 8oil, the ocean or the streams, rock or sand, animals, or plants; nor can it alter the skilled crafts and trades, or the Arts and Sciences. Under a Medici Pope in the Vatican these were the same as when Aristotle had taught zoology more than 2000 years before. Black smithing, pottery, carpentry, stone-masonry, war, the art of medicine, navigation, astronomy, mathematics, agriculture, engineering, painting, sculpture, physics, chemistry, these are the same in Boston as in Peking, and are not subject to theological jurisdictions. So it was under the Roman Catholic Church from Charlemagne to the Reformation. Its General Councils could not alter the theorems of Euclid; they could destroy a geometrician, they could not destroy geometry. They had no authority over the Arts and Sciences.
Architecture, out of the midst of which Freemasonry arose, mas one of these non-theological arts which everlastingly lie beyond religious control. It had nothing to say about theology, for it, or against it; nor did theology have anything to say to it, because the principles and skills of building are non-responsible to theology, and theology is irrelevant to them-as well talk about a Roman Catholic or a Protestant mathematics !
Freemasons themselves could believe personally in what
religion they chose, Orthodox Catholicism in Athens, Mohammedanism in Belgrade; could be Waldensians, or Huguenots, or Anabaptists, or Gallicans, or Anglicans, or Copts; but the Craft's art, its customs and leans of organization, its skills and sciences, its formulas and principles, its standards and Landmarks and purposes, were neither for nor against, nor in nor out, of any one of these creeds, because it stood apart from them, and has done so ever since.
The Medieval Freemasons in England from whom modern Freemasonry descended were, as men, in the English Catholic Church, but as Masons it mattered nothing to them whether they were building a cathedral or a castle, a monastery or a fortress, a chapel or a wall, or a bridge. After England severed itself from the Papacy under Henry VIII, Masons, as men, became English Catholics; after the denominations began to multiply in the Eighteenth Century they might be Methodists, Presbyterians, Puritans, Quakers, or Anglicans. Today Masons carry on the work of their Lodges with men belonging to almost every religion or denomination in the world-taking it that atheism is not a religion. Belief in God, the future life, the brotherhood of man, and morality belong to no one religion; but to man at large. The historical changes never involved a break of continuity in Freemasonry, no ‚change of faith" and no compromise; the Fraternity has never been a religion or an arm of a church, but like medicine, engineering, and mathematics has always been an art; and like them, and like the soil, seasons, plants, animals, and the oceans, has been universal, and for the same reasons.
NOTE. See page 846 ff. The ancient Landmarks and the Ritual are on this subject both the first authority and the final court of appeal. See also the section under „- Old Charges „ in the 1723 Book of Constitutions. The Obligations which are the sanction for private discipline and law in Masonry, contain no theological commitments or tests.

*RENAUD, THE TALE OF

In his Inaugural Address as Worshipful Master of Quatuor Coronati Lodge, No. 2076, on November 8, 1941, W.. Bro. Lewis Edwards led Masonic research a step forward by incorporating in an illuminating account of early Operative Freemasonry in France 3 summary of two of the old Masonic romances which in that period (Thirteenth and Fourteenth Centuries) were circulated orally among Craftsmen everywhere. Those romances, of which there may have been a hundred, have never been searched out and collected; they ought to be, because the first form of the story of HA. . is more likely to have been among them than elsewhere.
The materials are present, and to a large extent are indexed, in the Iowa and other large Masonic Libraries; it only requires that some student shall collect them into a book, along with their settings in the history and customs of the Fraternity-who does so (as who can tell!) may win for himself that chiefest crown of research which still awaits the clearing up of the origin of the central rite in the Third Degree. (Bro. Dudley Wright collected some of these old romances, but only a few. The story of the ‚Prentice Column and of Solomon and the Blacksmith are two of them.) One of the old tales to which Bro. Edwards adverts is the romance of Renaud, one of the Four Sons of Aymon. (Was Aymon the same as Aynon? possibly;

see page
113. Or the word may originally have meant „a man"; or the tale may be a remote form, or echo, of the legend of the Four Crowned Martyrs.) Renaud went to the church building of St. Peter at Colognes and found work. Because he was holy, and therefore possessed miraculous powers, he did the work of ten men; and at the end of the day after the Master had given each Craftsman five pence, he offered to pay Renaud any sum he asked, but that hero refused to accept more than a penny.
His fellow laborers were so filled with envy of this workman's great power and honors that (in characteristically Medieval fashion) they conspired against him, and while Renaud lay asleep in a crypt, they took „a great Mason's hammer," or maul, and drove it „deep into his brain." They put his body in a sack and threw it into the Rhine, but by another miracle of the fishes, the carp and the trout bore up his body until it was found, and placed in a cart, whereupon the cart moved of itself out to the tomb the archbishop had prepared for the body.

*RESEARCH, SOURCES FOR MASONIC

Professional, full-time Masonic Research on an adequate and permanent basis has not thus far been undertaken by American Grand Lodges, individually or collectively.
Out of professional research Grand Lodges can find clear directives for their future policies, solid grounds for their Jurisprudence which at some points is now in confusion, and a means to protect the Craft against the pressure of Anti-Masonic activity, covert or overt, which pressure is sure to be increased during the latter half of the century; and Masons can obtain a reliable, unambiguous knowledge of Freemasonry and an understanding of the Craft's activities and purposes. Grand Lodges thus far have kept their attentions focused within and upon themselves, neglecting the Ancient Landmark whereby they are the Stewards of the whole Fraternity and propagators and guardians of it throughout the world; in consequence of World War II a new, and farther-seeing statesmanship is likely to be developed, not looking toward international Masonic organizations, which are never desirable, but rather looking toward the planting and care of Lodges over the earth, for the doing of which it is as much their duty and function as is the administration of a home Jurisdiction.
English-speaking Masons, with many thousands of American Masons among them, will live permanently in scores of remote outposts; they will ask for Charters, as they have an inherent right to do, and from their Lodges will come local Provincial or District Bodies, out of which may in turn develop, in some countries (as in great China), a vigorous native Freemasonry. To carry on that far flung statesmanship Grand Lodges will require far more data, knowledge, information, and literature than a few amateur students, each one at his own time and expense, can ever give them, and it needs to be of a professional reliability and completeness.
Any Grand Lodge can establish such a foundation for itself for less money than it costs to build one new temple. The means to do so already are in use abroad, and are therefore not visionary or experimental. For funds, a Grand Lodge itself may set up an endowment, or a foundation may be financed by wealthy Brethren so many of whom would respond if Grand Lodges led the way, or endowments may be established jointly by both Grand Lodges and private Brothers-after the manner by which the Washington Memorial was financed.
A separate, endowed Foundation may be set up, expressly for their purpose; or a Grand Lodge may endow a full-time Lodge of Research, with a salaried staff; or a Grand Lodge Department within itself.
Universities are graduating hundreds of men specially trained in historical, legal, and literary research: from the many Masons among these posts graduate scholars it would not be difficult to draw a salaried staff of two or three professional specialists. Such a Foundation could publish its own findings; or could print them in Grand Lodge publications; and it could work according to directives laid down by the Grand Lodge or by the governing Board of the Foundation. Such specialists, with their professional standards, would not fritter away their time loafing in the by-ways of Masonic curios, as so many amateurs do, but would serve the Grand Lodge in a capacity similar to that of the Civil Service in a government.
All Masonic research must be grounded in the history of the Craft or it ends in guesswork. Even now, the sources of knowledge of American Masonic history have not been tapped, even those which lie closest at hand. In general these sources are in America, to a lesser extent in Canada, to a large extent, in England, Scotland, and Ireland, and for the High Grades are in France.
Professional men in research would do work abroad.
In America are many such sources: Genealogical Societies, with their archives. Special libraries of genealogy. Genealogical departments of the large Public Libraries (enough data on early New York Masonry lies buried in the New York Public Library to fill a large volume). Transactions and archives of the oldest Patriotic societies such as G. A. R. and D. A. R. Libraries of Universities specializing in early Americana. Files of the earliest newspapers. Historical Societies, State by State, such as the Massachusetts Historical Society, founded in 1781; and the New York Historical Society which began publications of its collections in 1811. Many State Societies are financed from general taxes. The Literary and Historical Society of Quebec has been publishing its Transactions since 1829. Many military Lodges came into America and Canada in the French-Indian War; with genealogical clues to guide him a researcher could uncover many Masonic facts in the Jesuit Relations.
More valuable still are the archives of civil documents kept by each of the States, and the extraordinarily huge (five and one-half million cubic feet) Federal Archives building at Washington-Bro. MacGregor made his Coxe discoveries among civil archives in New Jersey. The Congressional Library, destined to rival Moscow and Paris in size, is in part an inexhaustible collection of archives. In England are unrivaled Imperial Archives, the British Museum, scores of very old private Societies, and special archives in the Universities in which lie unstudied no man can guess how many documents about Colonial America. If a genealogist working there, and assisted by a skilled archivist, were to track down only a few of the old Masonic families, the Oglethorpes, Wesleys, etc., he would find their trails leading to America.
It is known that private collectors here in America have rare Masonic material (oftentimes without their recognizing it) which thus far remains unexamined, as

in the Huntington Library, San Marino, Calif., and the Morgan Library in New York City. Even the Masonic Libraries in America, the larger of them, have never been run through the researchers' sieve; it is safe to estimate that in the Iowa Grand Lodge Library alone lie a hundred or more „discoveries (For a survey, guide, and hand- book on historical research see (with its bibliographies) The Gateway to History, by Allan Nevins; D. Appleton; New York 1938; Chapter 3 in especial.)

Nothing in this disparages amateur research, or is to discourage amateur researchers, they w ho „for the love a Mason have to ye Craft" spend themselves and their money at Masonic study, for the place reserved for them in the Grand Lodge Above is inalienable and will ever shine with a more than professional brightness.

If by chance such an amateur is looking for a specialty ideally suited for amateur erudition one not already threshed to death, sufficiently remote to possess the necessary lure, and yet loaded with enough of the authentic ore, he is recommended to spend his next ten years of avocation on one of these books: Polychronycon (eight books), by Ranulf Higden (See under HIGDEN elsewhere in this Supplement Anacalypsis (that extraordinary book!), by Godfrey Higgins (a member of Prince of Wales Lodge). Gierke's History of Mediaeval Law, translated and edited by Maitland. Better still: the canon of writings written and published in Alexandria, Egypt, published as a book entitled Hertnes Trtsmegistus (on which see Literary Remains of Emanuel Deutsch). To architects are recommended the writings of Palladio, Inigo Jones and Bro. Christopher Wren.

Contributors to Ars Qustuor Coronotarum have for more than half a century specialized in minute examinations of old texts, manuscripts, documents, records, archives, belonging in one way or another to architecture, of which there are so many in England and so few in America. In their Harulbook of Masonic Documents, Brothers Knoop & Jones (56 pages) give a descriptive list of such sources:

Masons' Contracts.
Orders and Commissions to Impress Masons.
Fabric Rolls and Building Accounts.
State Regulations of Labor.
Masonic Regulations Imposed by the Craft.
Masons' Companies Records.
Lodge Records.
The MS. Constitutions.
The MS. Catechisms.
Lists of Lodges.
Miscellaneous.

*RESEARCH LODGES AND ASSOCIATIONS

Among Lodges and Associations for Masonic re search are:

Quatuor Coronati Lodge of Research, No. 2076, London, England.
Dorset Masters Lodge, No. 3366, Poole, England Manchester Association for Masonic Research, Bury England
Merseyside Association for Masonic Research, Birkenhead, England.
The Lodge of Reaearch, Leiceater, North Leiceater, England.
Somerset Masters Lodge, No. 3746, Shenstone, England Installed Masters' Association, Leeds, England.
Lodge of Research, No. 200, Dublin, Ireland. Norfolk Installed Mastery Lodge, No. 3905, Norwich England.
Installed Masters Lodge, No. 2494 Hull England
Authors' Lodge, No. 3456, London Engiand. (Confined to members of Authors' Club.)
The North Carolina Lodge of Research, No. 666, Monroe
N. Carolina. Constituted in February. 1931.
American Lodge of Researeh, Masonie Hall, New York
N. Y. Constituted May 7, 1931
Oregon I,odge of Researeh, Portland, Oregon. Constituted in 1931.
Toronto Society for Masonic Study and Research, Toronto, Canada.Missouri Lodge of Research, Masonic Temple, St. Louis,
Mo. It received its Dispensation on May 1, 1941 from Harry S. Truman, Grand Master, Grand Lodge of Missouri.
Research Lodge, No. 281, F.& A. M. of Washington, Seattle, Washington.

(Corrigenda-In Masonic Papers, published by Research Lodge, No. 281, the late Bro. Jacob Hugo Tatsch writes on page 69 of Vol. I that this Encyclopedia „is sadly in need of augmentation, revision, and corrections in places."

It is, it ever has been, it ever will be. Before the first book of the first edition of 1844 was off the presses, Dr. Albert
G. Mackey began augmenting and correcting and revising it, and continued to do so until his death, after which Robert Macon, William James Hughan, Edward L. Eawkins, and Robert I. Clegg continued to augment and revise it; it is here and now being augmented and revised, and in another twenty-five years another encyclopedist will be augmenting and revising it again. On page 70 the same writer says that The Builder in its years of existence from 1915 to 1930+ „aided in promoting educational work in the Masonic Service Association of the United States"; there was no connection „between the M.S.A. and the National Masonic Research Society, publisher of The Builder, at any time; the M.S.A. published for a few years a magazine of its own called The Master Mason, edited by Joseph Fort Newton.

(The geography of the State of Washington being what it is, the facilities for state-wide Grand Lodge work, including educational work, have never been easy. In one of his Foreign Correspondence Reports of about 1927 or 1928 Bro. J. Edward Allen, of North Carolina, reviewing Washington, made a disparaging statement about the Educational Committee of that Grand Lodge, which was in error; in the same paragraph he stated that the editor of this Supplement had been employed by that Committee, which was not true. Complete credit for the pioneering of the Masonic educational work in Washington early in the 1920's, of which one of the fruits or end-results is the Research Lodge, goes to Bro.
Colonel Howard A. Hanson,.M.-.W.-.Walter F. Meier, andt heir colleagues.)

*REVESTIARY

The wardrobe, or the place for keeping sacred vestments. Distinctive costumes in public worship formed a part not only of the Jewish, but of almost all the ancient religions. The revestiary was common to them all. The Master of the Wardrobe became a necessity.

*REVIVAL

The occurrences which took place in the City of London, in the year 1717, when that important Body, which has since been known as the Grand Lodge of England, was organized, have been always known in Masonuc history as the Revival of Freeenasonroy. AndersoD, in the first edition of the Constitutions, published in 1723 (page 47), speaks of the freeborn Blitish nations having revived the drooping Lodges of London; but he makes no other reference to the transaction. In his second edition, published in 1738, he is more diffuse, and the account there given is the only authority we possess of the organuzation made in 1717: Preston and all subsequent writers have of course derived their authority from Anderson. The transactions are thus detailed by Preston (Illustrations, 1792, page 246), whose amount is preferred, as contain ng in a more sueeinet form all that Anderson has more profusely detailed.

On the accession of George I, the Masons in London and its environs, finding themselves deprived of Sir Christopher Wren and their annual meetings discontinued, resolved to cement themselves under a new Grand Master, and to revive the eommunications and annual festivals of the Society.

With this view, the Lodges at the Goose and Gridiron, in Saint Paul's Church-Yard; the Crown, in Parker's Lane, near Drury Lane; the Apple-Tree Tavern, in Charles Street, Covent Garden; and the Rummer and Grapes Tavern, in Channel Row, Westminster, the only four Lodges in being in the South of England at that time, with some other old brethren met at the AppleTree Tavern, above mentioned, in Februar" 1717; and, having voted the oldest Master Mason then present into the chair, constituted themselves a Grand Lodge, pro tempore, in due form. At this meeting it was resolved to revive the Quarterly Communications of the Fraternity, and to hold the next annual assembly and feast on the 24th of June at the Goose and Gridiron, in Saint Paul's Chureh-Yard, in compliment to the oldest Lodge, which then met there, for the purpose of electing a Grand Master among
themselves, till they should have the honor of a noble brother at their head.

Accordingly on Saint John the Baptist's day, 1717, in the third year of the reign of King George I, the Assembly and Feast were held at the said house- when the oldest Master Mason and the Master of a Lodge having taken the chair, a list of proper candidates for the office of Grand Master svas produced; and the names being separately proposed, the Brethren, by a great majority of hands, elected Mr. Anthony Sayer Grand Master of Masons for the ensuing year- who was forthwith invested by the said oldest Master, installed by the Master of the oldest Lodge, and duly congratulated by the assembly, who paid him homage. The Grand Master then entered on the duties of his office, appointed his Wardens, and commanded the Brethren of the four Lodges to meet him and his Wardens quarterly in Communication; enjoining them at the sasne time to recommend to all the Fraternity a punctual attendance on the next annual Assembly and Feact.

This claim, that P'reemasonry was not for the first time orgariized, but only revived in 1717, has been attacked by some of those modern iconoclasts who refuse credence to anything traditional, or even to any record which is not supported hy other eontemporary authority. Chief among these is Brother W. P. Buchan, of England, who, in his numerous articles in the London Freemason (1871-2), has attacked the antiquity of Freemasonry, and refuses to give it an existence anterior to the year 1717.

His exact theory is that „our system of degrees, words, grips, signs, ete., was not in existence until about 1717 A.D." He admits, however, that certain of the „elements or groundwork" of the Degrees existed before that year, but not confined to the Freemasons being common to all the Gilds. He thinks that the present system was indebted to the inventive genius of Anderson and Desaguliers. And he supposes that it was simply „a reconstruction of an ancient society, namely, of some form of old Pagan philosophy. „ Henee, he contends that it was not a revival, but only a renaissance, and he explains his meaning in the following language:

before the eighteenth century we had a renaissance of Pagan architecture; then, to follow suit, in the eighteenthcentury we had a renaissance in a new dress of Pagan mysticism, but for neither are we indebted to the Operative Masons, although the Operative Masons were made use of in both cases (London Freemason, September 23, 1871).

Buchan's theory has been attacked by Brothers William
Hughan and Chalmers I. Paton. That he is right in his theory, that the three Degrees of Master, Fellow Craft, and Apprentice were unknown to the Freemasons of the seventeenth century, and that these classes existed only as gradations of rank, will be very generally admitted.

But there is unquestionable evidence that the modes of recognition, the method of government, the legends, and much of our ceremonial of initiation, were in existence among the Operative Masons of the Middle Ages, and were transmitted to the Speculative Freemasons of the eighteenth century. The work of Anderson, of Desaguliers, and their contemporaries, was to improve and to enlarge, but not to invent. The Masonic system of the present day has been the result of a slow but steady growth. Just as the lectures of Anderson, known to us from their publication in 172.S were probably modified and enlarged by the suecessive labors of Clare, of Dunekerley. of Preston and of Hemming, did he and Desaguliers submit the simple ceremonial, which they found at the reorganization of the Grand Lodge in 1717, to a similar modifieation and enlargement.

*REVOKE

When a Dispensation is issued by a Grand Master for the organization of a Lodge, it is granted „to continue of force until the Grand Lodge shall grant a Warrant, or until the Dispensation is revoked by the Grand Master or the Grand Lodge." A Dispensation may therefore be revoked at any time by the authority which issued it, or by a higher authority. Charters are arrested, forfeited, or declared null and void; Dispensations are revoked.

*RHETORIC

The art of embellishing language with the ornaments of construction, so as to enable the speaker to persuade or affect his hearers. It supposes and requires a proper acquaintance with the rest of the liberal arts; for the first step toward adorning a discourse is for the speaker to become thoroughly acquainted with its subject. and hence the ancient rule that the orator should be acquainted with all the arts and seiences.

Its importance as a branch of liberal education is recommended to the Free mason in the Fellow Craft's Degree. It is one of the seven liberal arts and sciences, the second in order (see Liberal Arts and Sciences), and is described in the ancient Constitutions as „retorieke that teacheth a man to speake faire and in subtill terms" (see Harleian Manuscript, Number 1942).

*RHODE ISLAND

Tradition states that Freemasonry in Rhode Island began as early as the Seventeenth Century but the first Lodge known to exist was Saint John's at Newport, warranted December 27, 1749, by Saint John's Provincial Grand Lodge of Boston, Mass. A second Warrant was issued May 14, 1753, because for some reason Caleb Phillips, the Master, witheld its Charter from the Lodge.

Authorized only to confer the First and Second Degrees the new Lodge took no account of the restriction and on being questioned made out so strong a case that a Charter conferring the additional powers was granted to it.

On June 27, 1791, the day of the celebration of the Feast of Saint John the Baptist, representatives of Saint John's Lodge, Newport, and King David's Lodge of the same place, met in the State House and organized a Grand Lodge. Moses Seixas presided and installed the officers who had been elected. A service as afterwards held at Trinity Chureh and a collection of eleven pounds, nine
shillings and four pence was given to purchase wood for the poor in the coming winter.

Washington Chapter of New York chartered Providence Royal Arch Chapter on September 3, 1793. this Body was among the Chapters which on March 12, 1798, met and organized a Grand Chapter of Rhode Island, which later helped to organize the General Grand Chapter and continued a member of it antil the Civil War of 1861-5.

After some years , interval it again sent representatives in 1897.

Companion Jeremy L. Cross chartered a Council in 1819 at Providence which had been established by a meeting of Royal Masters on March 28, 1818. During the Morgan excitement meetings were not held and the Council lay dormant until 1841. On October 30, 1860, a Grand Council was organized.

The first Knights Templar Body in Rhode Island was Saint John's Encampment at Providence, formed on August 23, 1802, at Masons Hall in the Board of Trade Building. It was founded by Sir Thomas Smith Webb who remained in office from 1802 until 1815. A Convention held on May 6, 1805, opened a Grand Encampment for Massschusetts and Rhode Island, which is claimed by the Massachusetts authorities to have been the first Grand Encampment in the United States. Pennsylvania, however, ataches this distinction to the Grand Encampment opened in Philadelphia in 1797, but it is thought probable that the ritual used by that Body was different from that in use in the Massachusetts Encampment.

The Charters of Solomon's Lodge of Perfection and Rhode Island Consistory, both issued in 1849, were destroyed by fire and new ones were issued on September 17, 1896, by the Supreme Council, Northen Masonic Jurisdiction, Ancient and Accepted Scottish Rite. On December 14, 1849, were established, also at Providence, Rhode Island Council of princes of Jerusalem and Rhode Island Chapter of Rose Croix. On the same day the Van Rensselaer lodge of Perfection was chartered at Newport.

*RHODES

An island in the Mediterranean Sea, which, although nominally under the government of the Emperor of Constantinople, was in 1308 in the possession of Saracen pirates. In that year, Fulke de Villaret, Grand Master of the Knights Hospitalers, having landed with a large force, drove out the Saracens and took possession of the island, which became the seat of the Order, who removed to it from Cyprus and continued to occupy it until it was retaken by the Saracens in 1522, when the knights were transferred to the Island of Malta. Their residence for over two hundred years at Rhodes caused them sometimes to receive the title of the Knights of Rhodes.

*RHODESIA

A territory in South Africa. There have been Lodges in this State under the control of the Grand Lodge of Scotland at the following places: Bulawayo, Gwelo, Salisbury, Sinoia, Umtali, Umvuma, and Victoria. Several Lodges have also been constituted by England and one by the Grand Orient of the Netherlands.

*RHODES, KNIGHT OF

See Knight of Rhodes

*RIBBON

The use of a ribbon, with the official jewel suspended and attached to a buttonhole instead of the collar, adapted by sorne Arnerican Lodges, is a violation of the ancient customs of the Order. The collar cut in a triangular shape, with the jewel suspended from the apex, dates from the earliest time of the revival, and is perhaps as old as the apron itself (see Collar).

*RICHARD, THE LION

Richard I (1157 A.D. - 1199 A.D.), King of England, known as Coeur de Lion, was the hero and model of the Crusaders just as Sir Philip Sidney, four centuries later, was to become the hero and model of chivalry. Two men less alike it would be difficult to imagine, and the fact that each was a beau ideal of chivalry shows how much knighthood was altered between the Twelfth Century and the Sixteenth Century. Richard was more French that English, a great, powerful fellow, with red-gold hair to his shoulders, a French beard, with arms of prodigious strength, wild, moody, untamed, and almost completely ignorant. His mother was Eleanor of Guinnee divorced wife of Louis who had abandoned the crusade of 1149 because of her; her second husband was Henry of Anjou, who had been adjudged guilty of the murder of Thomas a Becket. Richard married Berengaria of Navarre, but neglected her as long as he lived. He went off as a crusader to the Holy Land after he became King of England; he had no reason to do so, he had no just right to bankrupt his country to pay the expenses for so harum scarum an adventure, and he betrayed his complete lack of any sense of the realities by leaving his treacherous brother John behind in England. When Richard arrived at Acre where the Crusaders were in the midst of their long siege of the city he was ill in bed, but he had himself carried within sight of the walls; and as soon as he was able to stay on his feet went into the thick of the unmerciful fighting. From then until the evening of the time for the attack on

Jerusalem he flashed everywhere like a meteor, of suicidal courage and with miraculous skill, tore into the Moslem lines alone, fought in water to his neck, ambushed a caravan in the night after it had traveled from Egypt and captured the whole of it, tore Acre apart, won impossible battles, and became a hero even to his enemies, including Saladin, who named him Malik Ric. Historians can never agree on Richard because he was a bundle of contradictions-even to himself. He was the world's best warrior yet self-admittedly was a failure as a general. He could face twenty-five Saracens single-handed yet trembled if he lost a goodluck charm. No punctilio of
chivalry was too small for him to observe, yet he slaughtered hundreds of civilians peaceably leading their caravan in the dark. On one day he cold-bloodedly massacred hundreds of unarmed prisoners for whose safety he had pledged his word; the next he sent to ask of Saladin a personal favor. He risked his life a hundred times to rescue the Holy Sepulcher, yet proposed to marry off his sister Joanna to a Saracen general. After leading his army to the walls of Jerusalem he abruptly stopped and went back home. On his return voyage he suddenly, and out of whim, decided to go back overland through Hungary; it is believed that he was captured there and was for long held a prisoner, but the facts of the matter have never been discovered, and probably never will be. Not long after his return to England he was killed in a castle brawl. Was he by nature and at bottom a brawler? Did he owe his fame to his large and handsome physique? Scott's picture of the jousting Richard in Ivanhoe is wholly fiction; but a historian cannot help but fear that sny other pieture of this Christianized barbarian may be equally a fiction. He is the complete enigma. (King Richard was called Richard the Lion. In later generations, and possibly by the Freneh in their old tales of chivalry, he nvas given the nickname of Richard the Lion-Hearted, or Coeur de Lion.)

*RICHARDSON, JAMES DANIEL

Born, March 10, 1843, Rutherford County, Tennessee, making his home at Murfreesboro though in Washington, District of Columbia, a large part of a busy career. An enlisted soldier at eighteen, after a year's service he became Adjutant, May 20, 1862, and served throughout the Civil War. Speaker of the Tennessee Legislature, 1871, at twenty-eight years of age; State Senator, 1873; nominated for Congress, August 14, 1884, and served continuously for twenty years, declining further political offiee to give from 1905 his entire energies to the Scottish Rite. Elected Grand Commander of the Southern Jurisdiction four years previously he concluded to make a choice between the two occupations. Raised, October 12, 1867, in Moriah Lodge No. 18, Murfreesboro, Tennessee; served as Master, then Grand
Master, 1873-4; exalted, June 23, 1868, Pythagoros Chapter; a mernber of Murfreesboro Council; and knighted in Baldwin Commandery No. 7, Lebanon, Tennessee, June 7, 1869, and was Eminent Commander, Murfreesboro Commandery No. 10.
Received the Ineffable Seottish Rite Degrees from General Albert Pike and Deputy Pitkin C. Wright, October 9, 1881; the Rosc Croix on October 11, at Nashville; the Kadosh from Brother Wright at Murfreesboro, October 24, 1881, and from this Brother the Thirty-first and Thirtysecond Degrees were at the same place also communicated on October 27. Elected Knight Commander, Court of Honor, October 23, 1884; coroneted Honorary, December 29, 1884; an Active Member of the Supreme Council, October 23, 1885.
Sueeeeded Brother O. S. Long, of West Virginia, as Lieutenant Grand Commander, and in October 1901, elected Grand Commander, following Judge Thomas H. Caswell who died November 13, 1900. He presided at the International Conference of Supreme Councils at Washington, October, 1911; gave liberally of time and energy to the planning and construction of the magnificent House of the Temple, and was also an author of several scholarly historical books. His prompt and continued encouragement of the writer of these lines is a treasured memory and a gladly acknowledged fraternal service. Deputy Provincial Grand Master, Royal Order of Scotland, 1901, he became Provincial Grand Master, 1903. His death occurred on July 24, 1914.

*RIDDICK AWARD

A medal awarded annually by the Grand Lodge of Missouri to the Freemason of that Masonic Jurisdiction who during the preceding twelve months has rendered the most conspicuous constructive service to his Country, State or Community. The award is named in honor of Past Grand Master Thomas Fiveash Riddick who was elected to preside over the Grand Lodge at its organization in 1821, and who contributed notable service to the public school system of Missouri. The reason for so naming the award is because of the service rendered by Brother Riddick who rode overland to
Washington, District of Columbia, and returned without fee or reward with the sole idea of securing for the State title to all unclaimed land within the State, which land was turned over to the school fund.

*RIDEL, CORNELIUS JOHANN RUDOLPH

Born at Hamburg, May 25, 1759, and died at Weimar, January 16, 1821. He was an active and learned Freemason, and for many years the Master of the Lodge Amalia at Weimar. In 1817, he published in four volumes an elaborate and valuable work entitled Versuch eines Alphabetischen Verzeichnisses, u. s. w., that is, An essay toward an Alphabetical Catalogue of important nts, for the knowledge and history of Freemasonry and especially for a critical ezamination of the origin and growth of the varwus rituals and systems from
1717-1817.

*RIGHT ANGLE

A right angle is the meeting of two lines in an angle of ninety degrees, or the fourth part of a eirele. Each of its tines is perpendicular to the other; and as the perpendicular line is a symbol of uprightness of conduct, the right angle has been adopted by Freemasons as an emblem of virtue Such was also its signification among the Pythagoreans. The right angle is represented in the Lodges by the square, as the horizontal is by the level, and the perpendicular by the plumb.

*RIGHT EMINENT

An epithet prefixed to the title of the Deputy Grand Master of the Grand Encampment of Knights Template of the United States, and to that of the Grand Commander of a State.

*RIGHT EXCELLENT

The epithet prefixed to the title of all superior officers

of a Grand Chapter of Royal Arch Masonry below the dignity of a Grand High Priest.

*RIGHT HAND

The right hand has in all ages been deemed an important symbol to represent the virtue of fidelity. Among the ancients, the right hand and fidelity to an obligation were almost deemed synonymous terms. Thus, among the Romans, the expression faZlere de-Itram, that is to betray the right hand, also signified to violate faith; and jungere deztras, meaning to join right hands, and thereby to give a mutual pledge. Among the Hebrews, tar, iamin, the right hand, was derived from aman, to be faithful. The practise of the ancients was conformable to these peculiarities of idiom. Among the Jews, to give the right hand was considered as a mark of friendship and fidelity. Thus Saint Paul says (Galatians ii, 9), „when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hunds of fellowship, that we should go unto the heathen, and they unto the circumcision." The same expression, also, occurs in Maccabees. We meet, indeed, continually in the Scriptures with allusions to the right hand as an emblem of truth and fidelity. Thus in Psalm cxliv, it is said, „their right hand is a right hand of falsehood," that is to say, they lift up their right hand to swear to what is not true. This lifting up of the right hand was in fact, the universal mode adopted among both Jews and Pagans in taking an oath. The custom is certainly as old as the days of Abraham, who said to the King of Salem,"I have lifted up my hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take anything that is thine." Sometimes among the Gentile nations, the right hand, in taking an oath, was laid upon the horns of the altar, and sometimes upon the hand of the person administering the oblization. But in all cases it was deemed necessary, to the validity and solemnity of the attestation, that the right hand should be employed. Since the introduction of Christianity, the use of the right hand in contracting an oath has been continued, but instead of extending it to heaven, or seizing with it a horn of the altar, it is now directed to be placed upon the Holy Scriptures, which is the universal mode at this day in all Christian countries. The antiquity of this usage may be learned from the fact, that in the code of the Emperor Theodosius, adopted about the year 438, the placing of the right hand on the Gospels is alluded to; and in the Code of Justinian (book ii, title 53, law i), whose date is the year 529, the ceremony is distinctly laid down as a necessary part of the formality of the oath, in the words tactis sacrosanctis Evangeliis, meaning the Holy Gospels being touched.

This constant use of the right hand in the most sacred attestations and solemn compacts, was either the cause or the consequence of its being deemed an emblem of fidelity. Doctor Potter (Greek Archeology, page 229) thinks it was the cause, and he supposes that the right hand was naturally used instead of the left, because it was more honorable, as being the instrument by which superiors give commands to those below them. Be this as it may, it is well known that the custom existed universally, and that there are abundant allusions in the most ancient writers to the junction of right hands in making compacts. The Romans had a goddess whose name was Fides, or Fidelity, whose temple was first consecrated by Numa. Her symbol was two right hands joined, or sometimes two human figures holding each other by the right hands, whence, in all agreements among the Greeks and Romans, it was usual for the parties to take each other by the right hand, in token of their intention to adhere to the compact. By a strange error for so learned a man, Doctor Oliver mistakes the name of this goddess, and calls her Faith. „The spurious Freemasonry," he remarks, „had a goddess called Faith." No such thing. Fides, or as Horace calls her, incorrupta Fides, or incorruptible Fidelity, is very different from the theological virtue of Faith. The joining of the right hands was esteemed among the Persians and Parthians as conveying a most inviolable obligation of fidelity. Hence, when King Artabanus desired to hold a conference with his revolted subject, Asineus, who was in arms against him, he despatehed a messenger to him with the request, who said to Asineus, „the king hath sent me to give you his right hand and security," that is, a promise of safety in going and coming. And when Asineus sent his brother Asileus to the proposed conference, the king met him and gave him his right hand, upon which Josephus (Antiquities of the Jews, book xviii, chapter ix) remarks: „This is of the greatest force there with all these barbarians, and affords a firm security to those who hold intercourse with them; for none of them will deceive, when once they have given you their right hands, nor will any one doubt of their fidelity, when that is once given, when though they were before suspected of injustice." Stephens (Travels in Yucatan, volume ii, page 474) gives the following account of the use of the right hand as a symbol among the Indian tribes: In the course of many spears' residence on the frontiers including various journeyings among the tribes, I have had frequent occasion to remark the use of the right hand as a symbol, and it is frequently applied to the naked body after its preparation and decoration for sacred or festive dances. And the fact deserves further consideration from these preparations being generally made in the arcanum of the secret Lodge, or some other Private place, and with all the skill of the adept's art. The mode of applying it in these cases is by smearing the hand of the operator with white or colored clay, and impressing it on the breast, the shoulder, or other part of the body. The idea is thus conveyed that a secret influence, a charm, a mystical power is given, arising from his sanctity, or his proficiency in the occult arts. The use of the hand is not confined to a single tribe or people. I have noticed it alike among the Dacotahs, the Winnebagoes, and other Western tribes, as among the numerous branches of the red race still located east of the Mississippi River, above the latitude of 42 degrees, who speak dialects of the Algorlquin language. It is thus apparent that the use of the right hand a token of sincerity and a pledge of fidelity, is as ancient as it is universal; a fact which will account for the important station which it occupies among the symbols of Freemasonry (see North, Hand, and Oath, Corporal, also Obligation).

*RIGHT HAND

In addition to the facts drawn from the history of religion which are given in the article beginning at page 856, it is interesting to note that general philology, and etymology in particular, have been contributing new data to a subject which has become as engrossing to psychologists, physiologists, and specialists in

education as it always has been to symbologists. The etymology of the oldest words in our language is a tricky and uncertain branch of scholarship, and long has been one in which it is fatal to dogmatize, but the origins of ‚right' and ‚left' have been worked out with what may be accepted as reliability. To the Latin--speaking Romans the name for ‚right' in ‚right hand' was dezzer, whence we have ‚dexterity'; it in turn was probably derived from the Sanskrit daksh which meant ‚to the strong, skilled, able', so that the right hand was believed to be the more skilled of the two. The word ‚ambidextrous' therefore means literally ‚two right hands' in the sense that one is as skilled as the other. The Latin name for the left hand as sinister. The English word ‚left' is derived from a group of Teutonic words with the general meaning of ‚weak'. In the French the word describing the left hand was gauche, from which comes our ‚gawky,' meaning awkward, and our ‚gaucherie' meaning ‚awkward and clumsy in manners.' Because Latin-speaking peoples looked upon the left hand as the lower or more awkward, ‚sinister' came to denote anything questionable, back-handed, threatening, treacherous; something of that old meaning is preserved in such phrases as ‚left-handed compliment,' ‚left-handed marriage' (morganatic), etc.; and the opposite is preserved in ‚right-hand man,' ‚good right arm,' etc. In the Sanskrit rju mas ‚straight'; from it came the Latin rectus, as in ‚direct,' ‚correct,' ‚rectitude,' ete., and the German recht, from which last was derived our ‚right.' The French droit came from the Latin directus, went back through diestre to deltera, or ‚right'; thus in modern French Droit becomes ‚the law,' and is so named because law (or government) compels men to do that which is ‚right.' In Greek the nord for ‚right' was orthos, and is preserved in ‚orthodoxy' (‚right teaching') and a constellation of words with a similar prefix. In the beginnings of parliamentary government a chief or ruler sat before his council. Those who were favored by him, or u ho supported him against critics, he placed on his
right; those who criticized him, or were in opposition, he placed on his left. This old political use of ‚right' and ‚left' came back into popularity between World Wars I and II during which time socialist, communistic, and radical politicians were ‚of the left,' conservatives, defenders of the status quo, and reactionaries, were ‚of the right.' In the emblems of the Third Degree clasped hands are the sign of fidelity, but it is nowhere apparent that the ancient ideas associated with the right hand are embodied in it.

The symbolism of the ‚right' or dexter side is found elsewhere in the Degree, w here the Worshipful Master extends his right hand to the Candidate, and in doing so calls the latter's attention to the fact that it is his right hand; but the symbolism in it does not refer back to the leing and his council, rather, as the language makes plain, it is a sign of fellowship, and there is no suggestion there (or elsewhere) that the membership in a Lodge ever is, or can be, divided into ‚right' and ‚left'; for where the lying extended his right hand only to his own friends and favorites, the Master extends his to each and every Candidate without exception. Man is by virtue of his anatomy right-handed. Statistics compiled by psychologists appear to prove that about ten percent of children are left-handed ‚from birth' but anatomy makes this impossible to believe; it is almost certain that what occurs is that babies begin more to less accidentally to ‚favor' the left hand over the right, and continue with the habit in later life. It is not only in his lands that he is righthanded; a man's whole body is so constituted as to make it the normal thing for him to use his right side, right arm and shoulder, and right leg and foot to do that which calls for more skill, although it does not follow that the left is unskilled-it is skilled in a different way, and its function is to support the right side.

*RIGHT SIDE

Among the Hebrews, as well as e Greeks and Romans, the right side was considered perior to the left; and as the right was the side of ad, so was the left of bad omen.

Dexter, or right, signified also propitious, and sinister or left, unlucky. In the Scriptures we find frequent allusions to this supriority of the right. Jacob, for instance, called
his youngest and favorite child, Ben-jamin, the son of his right hand, and Bathsheba, as the king's mother, was placed at the right hand of Solomon (see Left Side).

*RIGHT WORSHIPFUL

An epithet frequently applied in many Jurisdictions of the United States to all Grand Officers below the dignity of a Grand Master. Pennsylvania is an exception to the general male in this respect. The Grand Lodge of Pennsylvania is addressed as Right Worshipf ul and this is also applied to the Grand Master, Deputy Grand Master, Senior Grand Warden, Junior Grand Warden, Grand Treasurer, Grand Secretary, Past Grand Masters and Past Deputy Grand Masters. The Ahiman Rezon, or Book of Constitutions, gives the official title of the Grand Lodge as The Right Worshipful Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of Pennsylvania, and Masonic Jurisdiction Thereunto Belonging.

*RING, LUMINOUS

See academy of Sublime Masters of the Luminous Ring.

*RING, MASONIC

The ring, as a symbol of the Covenant entered into with the Order, as the wedding ring is the symbol of the Covenant of Marriage, is worn in some of the higher Degrees of Freemasonry. It is not used in Ancient Craft Masonry. In the Order of the Temple the Ring of Profession, as it is called, is of gold, having on it the cross of the Order and the letters P. D. E. P., being the initials of Pro Deo et Patria, For God and Country. It is worn on the index finger of the right hand. The Inspectors General of the Thirty-third Degree of the Ancient and Accepted Scottish Rite wear a ring. Inside is the motto of the Order, Deus meumque jus, God and my right. In the
Fourteenth Degree of the same Rite a ring is worn, which is described as „a plain gold ring," having inside the motto, Virtus junxit, mors non separabit, What virtue joins, death cannot separate. The use of the ring as a symbol of a covenant may be traced very far back into antiquity. In this connection (note, Genesis xli, 42). The Romans had a marriage ring, but according to Swinburne, the great canonist, it was of iron, with a jewel of adamant „to signify the durance and perpetuity of the contract. „ In reference to rings worn in the higher Degrees of Freemasonry, it may

be said that they partake of the double symbolism of power and affection.. The ring, as a symbol of power and dignity, was worn in ancient times by kings and men of elevated rank and office.. Thus Pharaoh bestowed a ring upon Joseph as a mark or token of the power he had conferred upon him, for which reason the people bowed the knee to him. It is in this light that the ring is worn by the Inspectors of the Ancient and Aeeepted Scottish Freemasonry as representing the Sovereigns of the Rite. But those who receive only the Fourteenth Degree, in the same Rite, wear the ring as a symbol of the Covenant of Affection and Fidelity into which they have entered. Up until and including the 1921 Statutes, the rings in the Southern Masonie Jurisdietion, of both the Fourteenth Degree and the Thirty-third Degree, were worn on the right hand. This was the usage in the Southern Jurisdiction always from early lays. At the 1923 Session of the Supreme Council, a new set of Statutes was adopted, which provided among other things that the Fourteenth Degree ring should be worn on the third finger of the left hand and a Thirty-third degree ring on the little finger of the left hand. In the Northern Masonic Jurisdiction, a Fourteenth Degree ring is similarly worn, but the Thirty-third Degree ring is also placed on the third finger of the left hand.

While on the subject of the ring as a symbol of Masonic meaning, it will not be irrelevant to refer to the magic ring of King Solomon, of xvhieh both the Jews and the Mohammedans have abundant traditions. The latter, indeed, have a book on magic rings, entitled Scalcuthal, in which they trace the ring of Solomon from Jared, the father of Enoch. It was by means of this ring, as a talisman of wisdom and power, that Solomon was, they say, enabled to perform those wonderful acts anal

accomplish those vast enterprises that have made his name so celebrated as the wisest monarch of the earth.

*RIPEN, LORD

George Frederick Samuel Robin son was born in 1827, son of the first Earl of Ripon He was elected to the House of Commons in 1852 became Secretary of War, Secretary of State for India, Lord President of the Council, Viceroy of India, Lord Privy Seal in Asquith'6 Cabinet. He died in 1908. He was made a Mason in 1853, and from the first became so absorbed in the Craft that he went through the chairs of his Lodge; after working in his Provineial Grand Lodge he was elected Deputy Grand Master Grand Lodge of England, in 1861; and in 1870 mas elected Grand Master. The following year he vas sent by his government to Washington, D. C., to negotiate the American Government's claims against the British Government for damage done by The Alabama, a raider built, fitted, and munitioned bv the British for use by the Confederate States in violation of both treaty and international law. While here, Lord Ripon, the first Grand Master to visit America while in office, u as guest of honor at what until that date was the most brilliant function in American hIa sonry, a reception tendered him by the Grand Lodge, District of Columbia, attented by delegates from every other Grand Lodge, including Southern Grand Lodges. When the Grand Lodge of England met on September 2, 187A, an unusually large throng awaited the Grand Master's appearance; instead of his coming he sent a letter, Mhich left the assembly stunned: „I am sorry to inform you that I find myself unable any longer to discharge the duties of Grand Master... etc." The people of England were as greatly stunned as the Masons when it transpired that Lord Ripon had become a convert to Roman Catholicism, and had retired from the Fraternity upon orders from his priestly adviser. The London Times n as always cautious about mentioning the Craft but in this instance it could not remain quiet; after suggesting some hitherto hidden weakness of character it went on to discuss how un- English Roman Catholicism was. Provincial Grand Master Tew expressed surprise that a Grand Master

should leave the Craft „because of a change in his religions opinions." Although Lord Ripon confided in nobody his private reasons for his defections, a guess can be hazarded: after Cardinal John Henry 1! Tewman had been guilty of a similar defection from the Church of England, he became a Romanist missionary to the educated and cultured upper classes, and with his famous book Apologia Pro 1 ita Sua had insinuated the Romanist notions into a number of English aristocrats in pages of one of the most beautiful styles of English prose ever written; the course followed by Lord Ripon in his conversion was typically a „Newman conversion." He was followed in the office of Grand Master by the Prince of Wales, afterwards King Edward VII. Two of England's previous Grand Masters had been Roman Catholics, Lords Petre and Montague, but in the Eighteenth Century and before the Roman Church had dared to enforce her rules of excommunication. Lord Ripon's Brethren forgave him, indulged in no recriminations, but they felt that he should have taken them into his confidence beforehand instead of sending a brusque bolt out of the blue. The Roman Church based its condemnation of the Craft on the ground that Freemasonry is morally corrupt, atheistic, and is conspiring to destroy government; with a convert of stainless moral character on their hands who for four years had been Grand Master and with their own prospective King installed as his successor, the English priests could not help but know how false their own charges were, and yet were helpless to undo in London the folly of excommunication committed by an Italian Pope in Rome; they were in a curious moral dilemma. (See English-Speaking Freemasonry, by Sir Alfred Robbins; consult index. Freemasonry and Roman Catholicism, by H. L. Haywood; Masonic History Co.; Chicago; 1944.) NOTE. Freemasonry had yet another reason to remember the famous ease of the Alabama claims. In 1848 Michael Flanagan was initiated in Phoenix Lodge No. 94, at Sunderland. He was a sea captain, ran a hardware store and was a very popular gentleman." About every three months he made „a little sail" out into the Atlantic; why nobody could guess, after the Civil War it came out that his „little sail" was into mid- ocean to carry instructions to the Alabama! He had kept them hidden in his hardware store. The Alabama had

carried on so devastating a series of raids that the British Government had to settle damages for no less than three million pounds. Lord Ripon was the first English Grand Master to visit America while in office; others had been here before or after their Grand Mastership, the Earl of London among them.

*RISING SUN

The rising Sun is represented by the Master, because as the sun by his rising opens and governs the day, so the Master is taught to open and govern his Lodge with equal regularity and precision.

*RITE

The Latin word ritus, Whence we get the English Rite, signifies an approved usage or custom, or an external observance. Vossius derives it by metathesis, a transposition of letters or sounds, from the Greek whence literally it signifies a trodden path, and, metaphorically, a long-followed custom As a Masonic term its application is therefore apparent. It signifies a method of conferring Masonic light by a collection and distribution of Degrees. It is, in other words, the method and order observed in the government of a Masonic system. The original system of Speculative Freemasonry consisted of only the three Symbolic Degrees, called, therefore, Ancient Craft Masonry. Such was the condition of Freemasonry at the time of what is called the Revival in 1717. Hence, this was the original Rite or approved usage, and so it continued in England until the year 1813, when at the union of the two Grand Lodges the Holy Royal Arch was declared to be a part of the system; and thus the English Rite was made legitimately to consist of four Degrees.

But on the Continent of Europe, the organization of near systems began at a much earlier period, and by the invention of what are known as the advanced degrees a multitude of Rites was established. All of these agreed in one important essential. They were built upon the three

Symbolic Degrees, which, in every instance, constituted the fundamental basis upon which they were erected. They were intended as an expansion and development of the Masonic ideas contained in these Degrees. The Apprentice, Fellow Craft, and Master's Degree were the porch through which every initiate was required to pass before he could gain entrance into the inner temple which had been erected by the founders of the Rite. They were the tent and the advanced degrees the commentary.

Hence arises the law, that whatever may be the constitution and teachings of any Rite as to the advanced Degrees peculiar to it, the three Symbolic Degrees being common to all the Rites, a Master Mason, in any one of the Rites, may visit and labor in a Master's Lodge of every other Rite. It is only after that Degree is passed that the exclusiveness of each Rite begins to operate.

There has been a multitude of these Rites. Some of them have lived only with their authors, and died when their parental energy in fostering them ceased to exert itself.

Others have had a more permanent existence, and still continue to divide the Masonic family, furnishing, however, only diverse methods of attaining to the same great end, the acquisition of divine Truth by Masonic light Ragon, in his Tuilier General, Supplies us with the names of a hundred and eight, under the different titles of Rites, Orders, and academies But many of these are un- masonic, being merely of a political, social or literary character. The following catalogue embraces the most important of those which has e hitherto or still continue to arrest the attention of the Masonic student:

York Rite.
Ancient and Accepted Scottish Rite
French or Modern Rite.
American Rite.
Philosophic Scottish Rite.
Primitive Scottish Rite.
Reformed Rite.
Reformed Helvetica Rite.
Fessler's Rite.
Schröder's Rite.
Rite of Grand Lodge of Three Globes.
Rite of the Elect of Truth.
Rite of the Vielle Bru.
Rite of the Chapter of Clermont.
Pernetty's Rite.
Rite of the blazing Star.
Chastanier's Rite.
Rite of the Philallethes
Primitive Rite of the Philadelphians.
Mite of Martinism.
Rite of brother Henoch.
Rite of Mizraim.
Rite of Memphis.
Rite of Strict Observance.
Rite of Lax Observance.
Rite of African Architects.
Rite of Brothers of Asia.
Rite of Perfection.
Rite of Elected Cohens.
Rite of Emperors of East and West.
Primitive Rite of Narbonne.
Rite of the Order of the Temple.
Swedish Rite.
Rite of Swedenborg.
Rite of Zinnendorf.
Egyptian Rite of Cagliostro.
Beneficent Knights of the Holy City.

These Rites are not here given in either the order of date or of importance. The distinct history of each will be found under its appropriate title.

*RITE DES ELUS COENS, OU PRETRES

The Freneh for Rite of Elect Cohens, or Priests. A system adopted in 1750, but which did not attain its full vigor until twenty-five years thereafter, when Lodges were opened in Paris, Marseilles, Bordeaux, and Toulouse. The devotees of Martinez Pasqualis, the founder, were called Martirlistes, and were partly Hermetic and partly Swedenborgian in their teachings. Martinez was a religious man, and based his teachings partly on the Jewish Cabala and partly on Hermetic supernaturalism. The grades were as follows in French:

Apprenti
Compagnon
Maitre
Grand Elu
Apprenti Coen
Compagnon Coen
Maitre Coen
Grand Architecte
Grand Commandeur

*RITE OF THE GRAND LODGE OF PHILADELPHES

See Memphis, Rite of

*RITTER

German for Knight, as Der Preußische Ritter, meaning the Prussian Knight. The word is not, however, applied to a Knight Templar, who is more usually called Tempelherr; although, when spoken of as a Knight of the Temple, he would be styled Ritter vom Tempel.

*RITUAL

The mode of opening and closing Lodge, of conferring the Degrees, of installation, and Other duties, constitu-

te a System of ceremonies which are called the Ritual. Much of this Ritual is esoteric, and, not being permitted to be committed to writing, is communicated only by oral instruction. In each Masonic Jurisdiction it is required, by the superintending authority, that the Ritual shall be the same; but it more or less differs in the different Rites and Jurisdictions But this does not affect the universality of Freemasonry.

The Ritual is only the external and extrinsic form. The doctrine of Freemasonry is everywhere the same. It is the Body which is unchangeable-remaining always and everywhere the same. The Ritual is but the outer garment which covers this Body, which is Subject to continual variation It is right and desirable that the Ritual should be made perfect, and everywhere alike. But if this

be impossible, as it is, this at least will console us, that while the ceremonies, or Ritual, have varied at different periods, and still vary in different countries, the science and philosophy, the symbolism and the religion, of Freemasonry continue, and will continue to be the same wherever true Freemasonry is practiced.

Little can be added to the above paragraph lay brother Mackey without perhaps saying too much. The reader must fill in between the lines. But the pages of the Transactions, Quatuor Coronati and particularly the papers by Brother E. L. Hawkins are well worth study. The National Masonic Research Society has in every volume of the Builder had Something of highly suggestive value on the subject, especially the essays by Brothers Silas H. Shepherd (volume 1, page 166); Roscoe Pound (volume 3, page 4); Louis H. Fead, R. J. Meekren, A. L. Cress, Ray V. Denslow, H. L. Haywood,

C. C. linnt, Ernest E. Thiemeyer, and others. Brother Lionel Vibert in MiscelZanea Latow Zoruwn, Bath, 1 gland, has had many noteworthy comments; also brother

C. C. Hunt, Iowa Masonic Bulletin (No. 4, 1922, and No. 1, 1923). Brother Melvin M. Johnson, New England Craftsman (April, 1923) has a most cresting commentary on Masonic Ritual in America before 1750.

An able address by Brother Roscoe Pound on The Causes of Divergence in Ritual was delivered before the Harvard Chapter of the Acacia fraternity during the school year, 1911-2, and was also submitted to the Grand Lodge of Massachusetts (see Proceedings, 1915, page 143; also Builder, November, 1917, page 74). This valuable lecture was based on a critical study of various rituals and of the proceedings of Grand Lodges from the beginning. brother Shepherd, Notes on the Ritual, March 1914, published by the Wisconsin Grand Lodge Committee on Masonic Research, deals with the tradition, the simple ceremonies, the introduction of the work into the United States, Webb's participation, and the development of standards-a study of great importance and merit. Among Causes of divergence, a topic frequently arousing inquiry, Brother Pound mentions these:

Masonry was transplanted to this country (United States) while the ritual was still formative in many respects in England.

There were several foci, and, as it were, several subloci of Masonry in the United States, from each of which was transmitted its own version of what it received.

The schism of ancients and moderns which obtained in England in the last half of the eighteenth century, led to two rituals in this country during the formative period of America Masonry, and later these were fused in varying degrees in different Jurisdictions.

It was not until the end of the eighteenth century in England, and not until the first quarter of the nineteenth century in this country, that literal knowledge of the work was regarded as of paramount importance. Moreover, complete uniformity of work does not obtain in England, where two distinct schools perpetuate the work as taught by ancient Masonic teachers of the first part of the Last century.

New Grand Lodges were formed in this country by the union of lodges chartered from different States, and these unions gave rise to all sorts of combinations. Each Jurisdiction, when it established a Grand Lodge, became independent and preserved its ritual as it had received it or made it over by way of compromise, or worked it out, as a possession of its own.

As to the origin of the Ritual, there are many allusions elsewhere in this work to the Mysteries. The reader will also note various other sources of consequence and upon which he may further pursue research, as in the curious resemblance of certain ceremonies still found in religious observances of such bodies as the Benedictines (see account of ceremonial forms in English Black Monks of Saint Benedict, E. L. Taunton, 1898, Appendix). Also note Brother W. Simpson (Transactions, Quatuor Coronati Lodge. 1889, volume 22, page 17) says:

On the first of January, 1870, I saw in the great basilica of Saint Paul's without the walls at Rome, the ceremony known as the Profession of a Benedictine, that is the

phrase meaning the reception of a monk into the Benedictine Order. At one point of the ceremony a black cloth was laid on the floor in front of the altar; on this the noviciate lay down and was covered with a black pall with silver lace on it.

A large candle stood at his head and another at his feet. There the man lay in semblance of death. The Abbot of the Order celebrated Mass, which occupied about half an hour. At the end of this the Deacon of the Mass came near to the prostrate figure, and reading from a book in his hand in Latin some words which were to this effect, „ oh, thou that steepest arise to everlasting life." The man rose up and, if I remember right, received the sacrament. He then took his place amongst the Brethren of the Order, kissing each of them as he passed along. The proof that he is supposed to leave one state of existence and become a new individual is supplied by the fact that when I asked his name it was refused to me. I was told that henceforth he would be known as Jacobus-his old name went with the former existence. It is the same with nuns.

They all receive a new name and they also go through the semblance of death as a final ceremony of the Order. I have an amount of a ceremony that took place in the Monastery Church of Llanthony Abbey in Wales, of which Father Ignatius is the Superior and in which he took a leading part. A Sister was to receive the Blacks Veil. She entered the church dressed in white, as a bride, to be married to Christ. This Rite was celebrated by cutting off her hair, putting on the robes of a Benedictine Nun, including the Black Veil, and the marriage ring was put on her finger. The newly wedded bride was then led to a bier, covered with a pall and carried out of the church, while the burial service, „I am the resurrection and life," and „earth to earth, ashes to ashes," was uttered and the

great bell of the Abbey tolled, while the chant for the dead was solemnly sung. This was in 1882 and on the Octave (Latin, applied to the eighth day of a festival) of the Assumption of the Blessed Virgin.

There is at the Island of Caldey, off the Welsh coast, less than three miles from Tenby, a household of Benedictine Monks, who on every Friday during Lent give a Passion

Play, lasting about two hours for its rendition, and similar in purpose, though original in arrangement and musical accessories, to the famous one exhibited at Oberammergau in Germany, while markedly unlike all others, and difficult to explain its appeal and power, let it be said that among the special features described for us are these:

Each character is represented by a monk-at other Passion Plays there are male and female actors. The monks are dressed in their habits, voluminous and of milk-white wool, all alike except the young Religious who represents the Christus, who is clad in a girded alb of white linen, reaching to the ground, and long stole, the emblem of priesthood. No character speaks. Thero is no scenery.

The action is not represented on a stage. On the contrary, the stage of the hall, in which the Passion Play is given, is occupied by the audience, who look down into what would (at any other representation) be the auditorium, in which the fourteen actions of the play take place. In place of dialogue there is this- behind curtains a group of chanters. To one falls throughout the function of recitative. He sings, to a plain, quick, even monotonous chant each scripture as it is called for describing the passage in the Redemption Tragedy which is at the moment being enacted. One chanter gives only the words of Peter, another those of Judas, or Pilate, or Caiaphas, the whole group sing when the multitude speak, and the chant is then harmonized. So of the words used by Christ; they are sung by an unseen singer. The lighting of the fourteen scenes is amazingly skillful and is also another instance of that amazingly perfect restraint.

There is light just enough, barely enough. and yet quite enough. Whence or how it comes does not appear. It is there, with no betrayal of mechanical throwing of it there. In the supreme scene of all it fades, absolutely imperceptibly, to complete darkness, till only the Crucified Himself is visible through the gloom, soundless, motionless, utterly alone. The words chanted are those of the Gospels only, without addition or paraphrase, and they are given in English, except that in certain scenes

(as in that of the Entombment), where the characters are, by force of the narrative itself, silent, a few verses of the Stabat Slater (Latin hymn on the seven loves of Mary,

so-called from opening words) are chanted to the solemn tones. At certain places, too, the audience, between the risings of the curtain, almost whisper one or other of the sorrowful mysteries of the rosary.

Let the student in seeking ritualistic light read also particularly the Gospels, beginning at Matthew 28, Mark 16, Luke 23, and John 20, and continuing to the ascension. He will understand according to his ability to receive and little or nothing more need be said by way of instruction here. Ceremonially, textually and permanently the Bible has so large a place in our ritualism that we cannot mine too deeply its contents in our search.

Operative, we have advanced to speculative and there is much of the former in our Masonic system. Of this and its possibilities the pamphlet on Ancient Trade Guilds and Companies; Free Masons Guilds, Clement E. Stretton, and the Guild Charges, John Yarker, both of 1909, published by William Tait, Belfast, Ireland, are suggestive and have evoked much controversy over old operative customs still favored by Lodges of the kind working in Great Britain and the United States. There is also a curious comparison of Masonic forms and customs with those of the Jesuits in Les Jesuits Chassés de la MaMonnerie et leur Poignard brisé par les Masons, 1788, and in this connection one notes with attention the reference in Loyola ard the Educational System of the Jesuits, Rev. Thomas Hughes, S. J. (chapter iv, page 232), the repeated reference to the Lion's Paw, „The paw shows the lion," „You can tell a lion by his paw," „Ex ungue leonem," etc., in a discourse are somewhat suggestive, but the other work is much more elaborate and detailed.

Here we may also in considering any lesson upon immortality mention the search for the body of the slain Osiris which was placed in a coffin and thrown into the sea. Thence it was east up later upon the shores of the Phenicia at the foot of a tamarack tree Here it was discovered through the search by Isis and brought back to Egypt for ceremonious burial. Of the same sort is the allusion in the third book of the Aeneid by Vergil. Here

the hero, Aeneas, by means of a message given to him by the uprooting of a plant on the hillside, discovers the grave of a lost prince. A free translation is given as follows of this interesting story by the ancient Roman poet:

Near at hand there chanced to be sloping ground crested by trees and with a myrtle rough with spear like branches. Unto it I came. There I strove to tear from the earth its forest growth of foliage that the altars I might cover with the leafy boughs. But at that I saw a dreadful wonder, marvelous to tell. That tree first torn from the soil as its rooted fibers were wrenched asunder, black blood distilled in drops and gore stained the ground. My limbs shook with cold terror and the chill veins froze with fear.

Again I essayed to tear off one slender branch from another and thus thoroughly search for the hidden cause. From the bark of that one there descended purpled blood. Awaking in my mind many an anxious thought, I reverently beseeched the rural divinities and father Mars who presides over these Thracian territories, to kindly bless the vision and divert the evil of the omen. So a third time I grasped the boughs with greater vigor and on my knees struggled again with the opposing ground. Then I heard a piteous groan from the depths of the hill and unto mine ears there issued forth a voice. „Aeneas, why dost thou strive with an unhappy wretch? Now that I am in my grave spare me. Forbear with guilt to pollute thy pious hands To you Troy brought me forth no stranger. Oh, flee this barbarous land, flee the greedy shore. Polydore am

Here an iron crop of darts hath me overwhelmed, transfixed, and over me shoots up pointed javelins."

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

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

There is still another direction of inquiry. This relates to the possible influence of that buoyancy of spirit or exuberance of play that evolves rituals that are usually thought of as Side Degrees. Of these there are many, not a few old of evolution and even associated with the crafts. One of these is the old morality play, the Deposisio Cornuti Typographi, of which there are before us the particulars of the 1621 edition reprinted by William Blades, London, 1885, version credited to a German, John Rist, born 607, died 1667, and is an initiatory ceremony in which such instruments as the compasses had a part. Blades gives several comparisons with other trade and colleges and church customs. Of the latter there are still a number of old Churches well equipped for dramatically presenting the lessons of immortality ad these sepulchers have been employed for the deceit of the Cross about Easter and on that day to e lifted out in memory of the Lord and with rejoicing over the successful climax of the seared

*RITUAL, OPERATIVE MASONS AND

From the beginning of Medieval (or Operative) Freemasonry and almost to the Renaissance, the Roman church enforced a rigid censorship over, and control of, the use of ceremonies, rituals, symbols, emblems, sculptures, images, and pictures, even, in most
instances, when not used in the Church or for religious purposes. It was not only matters of theological doctrines and ecclesiastical rules that the General Councils decided or the Popes enforced; the Councils also decided those other things as well, and including the authoring, illustrating, and copying of manuscripts; and a man could be declared a heretic for using an un- permitted ceremony as easily as for believing an unorthodox doctrine.

Thus, to give one example, for centuries the orthodox Crucifix was carved or modeled or painted with the two feet of the figure held apart; this required four nails; some unknown artist, with a sense for form, made a crucifix with the feet crossed, and therefore used only three nails. For years a controversy raged between the three nails school and the four nails school. A German bishop, finding that one of his churches had received a costly three-nail crucifix, was so indignant that he formed a procession and carried the unorthodox image out into the country, dumped It into a hole, and forbade any man ever to look at it. Painters were instructed by written rules what costumes a saint should wear, its color, what other figures could be included in the picture, etc.

Each Masonic student who is piecing together the external and internal evidence in an endeavor to discover what the ceremony or ritual of the early Operative Freemasons must have been, finds it necessary to keep the above facts in mind, just as he must keep in mind the fact that the General Council at Avignon forbade secret societies. Either the ceremonies and symbols were orthodox, in which case it becomes difficult to know why they were kept in such secrecy; or they were not orthodox, which explains the secrecy. And yet an Apprentice, as we know from the Old Charges, swore to be obedient and loyal to Holy Church! If so, how could such a pledge be asked in the midst of a ceremony which had to be walled in by secrecy, the door protected by a guard with a sword? The facts appear to complicate the question with one paradox on top of another; we can be certain that the builders of the cathedrals were not heretical we can also be certain that they held their assemblies behind closed doors!

The most likely answer is that their ceremonies, symbols, and truths (and no Mason should ever hesitate to call them truths) were neither heretical nor orthodox, but of a character so unlike any other ceremonies and symbols that the words „heretical" and „orthodox" were irrelevant; and that the Freemasons, than whom there were in the Middle Ages no men more intelligent, sincere, or better educated, knew them to be irrelevant and therefore had no scruples about them, one way or another.

They had constantly before them in their work and in their minds a set of arts and sciences which also were irrelevant to theology; for geometry, engineering, chemistry, and the physics of a building are self-same the world over, and cannot be made to conform to any one theological system. They called their own art by the name of „geometry" oftener than by any other name; since so it is reasonable to believe that they included their Freemasonry in the same species as geometry, something outside the spheres of the Church; and that they kept it secret for many sound and righteous reasons, among them being the danger that an art so mysterious to outsiders might be misunderstood and thereby occasion trouble.

*RITUALS USED BY ANCIENT GREEKS

The Ancient Mysteries of Greece, the Greater and the Lesser Mysteries of the Eleusinia in particular, have received attention from Masonic historians, because rituals of initiation were employed in them, and many symbols and emblems. But the Greek use of ritual w as not confined to the Mysteries; on the contrary the Mysteries employed but a fraction of the rituals, for the Greek people were fond of them, employed them for a hundred purposes, and as was their way, made of them a work of art; nothing in any of their classics, not even in Homer, is more beautiful than, to give but one instance, the lovely and haunting ritual of the Garden of Adonis.

From them a modern Freemason can learn more than facts about the backgrounds of the Masonic Ritual, the masterpiece of existing rituals; he can learn that ritualism
is an art; is, in its own right, comparable with music and the drama.

(The literature is of overflowing abundance. See Ancient Art and Ritual, Primitive Athens, Religion of Ancient Greece, and Prole S Jomena to the Study

of Greek Religion, each by Jane Ellen Harrison. Six Stages of Greek Religion, a great and brilliant book, by Gilbert Murray, famous for his translation of Euripides. The Golden Bough [the complete editions by J. G. Frazer.)

*ROBELOT

Formerly an advocate of the parliament of Dijon, a distinguished French Freemason, and the author of several Masonic discourses, especially of one delivered before the Mother Lodge of the philosophic Scottish Rite, of which he was Grand orator, December 8, 1808, at the reception of Askari Khan, the Persian Ambassador, as a Master Mason. this address gave so much satisfaction to the Lodge, hat it decreed a medal to M. Robelot, on one side of which was a bust of the Grand Master, and on the other an inscription which recounted the valuable services rendered to the Society by M. Robelot as its Orator, and as a Masonic author. Robelot held the theory that Freemasonry owed its origin to the East, and was the invention of Zoroaster.

*ROBERT I

Commonly called Robert Bruce. He was crowned King of Scotland in 1306, and died in 1329. After the turbulence of the early years of his reign had ceased, and peace had been restored, he devoted himself to the encouragement of architecture in his kingdom.

His connection with Freemasonry, and especially with the advanced Degrees, is thus given by Doctor Oliver (Landmarks ii, page 12): „The only high degree to which an early date can be safely assigned is the Royal Order of H. R. D. WI., founded by Robert Bruce in 1314. Its history in brief refers to the dissolution of the Order of the
Temple. Some of those persecuted individuals took refuge in Scotland, and placed themselves under the protection of Robert Bruce, and assisted him at the battle of Bannoekburn, which was fought on Saint John's day, 1314. After this battle the Royal Order was founded; and from the fact of the Templars having contributed to the victory, and the subsequent grants to their Order by King Robert, for which they were formally excommunicated by the Church, it has, by some persons, been identified with that ancient military Order. But there are sound reasons for believing that the two systems were unconnected with each other."

Thory (Acta Latomorum I, 6), quoting from a manuscript ritual in the library of the Mother Lodge of the Philosophic Rite, gives the following statement: „Robert Bruce, King of Scotland, under the name of Robert I, created on the 24th of June, after the battle of Bannockburn, the Order of Saint Andrew of the Thistle, to which he afterwards united that of H. R. D., for the sake of the Scottish Freemasons who made a part of the thirty thousand men with whom he had fought an army of one hundred thousand English. He reserved forever to himself and his successors the title of Grand Master. He founded the Grand Lodge of the Royal Order of H. R. D. at Kilwinning, and died, covered with glory and honor, on the 9th July, 1329." Both of these statements or legends require for all their details authentication (see Royal Order of Scotland).

*ROBERTS MANUSCRIPT

This is the first of those manuscripts the originals of which have not yet been recovered, and which are known to us only in a printed copy. The Roberts Manuscript, so called from the name of the printer, J. Roberts, was published by him at London, in 1722, under the title of The Old Constitutions belonging to the Ancient and Honorable Society of Free and Accepted Masons.

Taken from a Manuscript wrote above fife hundred years since. Of this work, which had passed out of the notice and knowledge of the Masonic world, Richard Spencer, of London, being in possession of a copy, published a second edition in 1870. On a collation of this work with
the Harleian Manuscript, it is evident that either both were derived from one and the same older manuscript, or that one of them has been copied from the other; although, if this be the ease, there has been much carelessness on the part of the transcriber.

If the one was transcribed from the other, there is internal evidence that the Harleian is the older exemplar. The statement on the title-page of Roberts' book, that it was „taken from a manuscript wrote over five hundred years since," is contradicted by the simple fact that, like the Harleian Manuscript, it contains the regulations adopted at the General Assembly held in 1663. There is a reprint of the work in the Constitutions of the Freemasons, 1871, a compilation by the Rev. J. E. Cox, also published by Brother Richard Spencer. The Spencer sale in 1875 resulted in the Grand Lodge of Iowa acquiring the printed version of which there was then known to be but the one specimen.

Since then another copy has appeared which, passing through the hands of Messrs. Fletcher of Bayswater, England, is now privately owned. An excellent reprint was published by courtesy of the Grand Lodge of Iowa, in 1917, at Anamosa, Iowa, then the headquarters of the National Masonic Research Society, and having a foreword by Brother J. F. Newton. Discussions of this version of the old Constitutions have appeared in Doctor Mackey's revised History of Freemasonry (page iii), Gould's History of Freemasonry (I, page 75); W. J. Hughan's Old Charges (page 121); Ars Quatuor Coronatorum (1909, page 185) .

*ROBERTSON, JOHN ROSS

Born December 28, 1841, Toronto, Canada. Educated at Upper Canada College, giving much of his time, however, to the study of the printing trade and editing a small college paper from his father's home during three years, from 1857 to 1860.

Every stage in the development of this paper was handled by John Robertson personally-literary,
mechanical and clerical. Thus he naturally cultivated journalism, editing in turn Young Canada, the Grumbler, Sporting Life, and Canadian Railway Guide. By 1863 he was city editor of the Toronto Globe and founder, 1866, of the Daily Telegraph. March 14, 1867, made a Freemason in King Solomon's Lodge No. 22, Toronto.

Brother Robertson spent several years in England for the Toronto Globe. Returning to Canada, he managed the Nation in 1875 and in April, 1876, founded the Evening Telegram. He found time to devote his talents to Freemasonry. In 1879 he was elected Junior Warden; in 1880, Worshipful Master. He had served as Worshipful Master of Mimico Lodge No. 369, 1879; Grand Steward, Grand Lodge of Canada, 1880, and two years later was Senior Grand Warden. In 1886 Brother Robertson was Deputy Grand Master of the

Toronto District.
In 1888 the Grand Lodge of Canada unanimously elected him Deputy Grand Master and he was re-elected In 1890 he was elected Grand Master and was re-elected the following year. Elected a full member of Quatuor Coronati Lodge No. 2076, May 6, 1904. Brother Robertson's Masonic writings included Talk's with Craftsmen, 1893; History of the Cryptic Rite, 1888 and 1890; History of the Knights Templar of Canada , 1890, and History of Freemasonry in Canada, 1899. Brother Robertson was Chairman of the Board of Trustees of the Hospital for Sick Children and for thirty-five years furthered this worthy cause and is said to have visited the hospital every day. He personally equipped and presented to the Charity the Hospital buildings in College Street and Elizabeth Street, built and founded the Lakeside Home for Little Children, Toronto Island, built a Nurses' Hostel, a Pavilion for tubercular treatment and established the pasteurizing of milk in the Hospital grounds at Toronto.
Many civic and public benefits in Toronto are due to him, improvements in the ambulance service, health department, and supplying free medical inspection and aid in schools. He made many public gifts in the way of books, pictures, and so forth. He three times declined to he candidate for Mayor of Toronto. In 1902 he also gratefully declined a Knighthood and a Senatorship. For many years Brother Robertson was President of the Canadian Copyright Association; he served as Vice-
President and President of the Canadian Associated Press, and was Honorary President of the Toronto Press Club at his death. His own statement as an editor was: „I am not a party politician; my aim is to keep both parties right." Brother Robertson died May 31, 1918, a last act of benevolence being to donate $111,000 on May 20 to the Children's Hospital (see Transactions, Quatuor Coronati Lodge, volume iii, page 137, and volume xxxi, page 178).

*ROBES

A proposition was made in the Grand Lodge of England, on April 8, 1778, that the Grand Master and his officers should be distinguished in future at all public meetings by robes. This measure, Preston says in his Illustrations, 1792 edition (page 332), was at first favorably received; but it was. on investigation, found to be so diametrically opposed to the original plan of the Institution, that it was very properly laid aside. In no Jurisdiction are robes commonly used in Symbolic Freemasonry. In many of the advanced Degrees, however, they are employed. In the United States and in England they constitute an important part of the paraphernalia of a Royal Arch Chapter (see Royal Arch Rolves).

*ROBIN, ABBE CLAUDE

A French litterateur, and Curate of Saint Pierre d'Angers. In 1776 he advanced his views on the origin of Freemasonry in a lecture before the Lodge of Nine Sisters at Paris. This he subsequently enlarged, and his interesting work was published at Paris and Amsterdam, in 1779, under the title of Recherches sur les Initiatiolls Anciennes et Modernes. Studies on Ancient and Modern Initiations. A German translation of it appeared in 1782, and an exhaustive review, or, rather, an extensive synopsis of it, was made by Chemin des Pontes in the first volume of his Encyclopedia Maçonnique. In this work the Abbe deduces from the ancient initiations in the Pagan Mysteries the Orders of Chivalry, whose
branches, he says, produced the initiation of Freemasonry.

*ROBINSON, SIMON WIGGIN

Grand Master of Massachusetts, December 27, 1845, to December 27, 1848, a Thirty-third Degree Freemason, was born at New Hampton, New Hampshire, February 19, 1792. At twenty was Adjutant, stationed at Portsmouth, New Hampshire, during the War of 1812.
For a year he served as a member of the Legislature of Massachusetts. Initiated November 29, 1819, in Mount Lebanon Lodge, Boston. Received Fellow-Craft Degree the same day and on January 20, 1820, his Master's Degree. For several years served as Worshipful Master and from 1828 to 1843 as Treasurer. Grand Scribe of the Grand Royal Arch Chapter of Massachusetts in 1834 and 1835; Grand King in 1836; and in 1837, 1838 and 1839 acted as Grand High Priest. Grand Master of the Grand Lodge of Massachusetts in 1840. Presided over the Grand Encampment of Massachusetts and Rhode Island. The Supreme Council awarded Brother Robinson the Thirty-third Degree at Boston in 1851; Grand Treasurer in 1859, and Lieutenant Grand Commander from 1861 to 1865; Sovereign Grand Commander, 1865. Died October 16, 1868.

*ROMAN EAGLE

See Golden Fleece

*ROMAN KNIGHTHOOD

See Stukely, Doctor

*ROME

In the Hiramic Legend of some of the advanced Degrees, this is the name given to one of the assassins of the Third Degree. This seems to be an instance of the working of Stuart Freemasonry, in giving names of infamy in the legends of the Order to the enemies of the House of Stuart. For we cannot doubt the correctness of Brother Albert Pike's suggestion, that this is a manifest corruption of Cromwell. If with them Hiram was but a symbol of Charles I, then the assassin of Hiram was properly symbolized by Cromwell.

*ROSAIC SYSTEM

The system of Freemasonry taught by Rosa in the Lodges which he established in Germany and Holland, and which were hence sometimes called Rosaic Lodges. Although he professed that it really was the system of the Clerrnont Chapter, for the propagation of which he had been appointed by Baron von Printzen, he had mixed with that system many alchemical and theosophic notions of his own. The system was at first popular, but it finally succumbed to the greater attractions of the Rite of Strict Observance, which had been introduced into Germany by the Baron von Hund.

*ROSA, PHILIPP SAMUEL

Born at Ysenberg; at one time a Lutheran clergyman, and in 1757 rector of the Cathedral of Saint James at Berlin. He was initiated into Freemasonry in the Lodge of the Three Globes, and Von Printzen having established a Chapter of higher Degrees at Berlin on the system of the French Chapter of Clermont, Rosa was appointed his Deputy, and sent by him to propagate the system.
He visited various places in Germany, Holland, Den-

mark, and Sweden. In Denmark and Sweden, although well received personally on account of his pleasing manners, he made no progress in the establishment of the Rite; but his success was far better in Germany and Holland, where he organized many Lodges of the advanced
Degress, engrafting them on the English system,which alone had been theretofore known in those countries. Rosa was a mystic and a pretended alchemist, and as a Masonic charlatan accumulated large sums of money by the sale of Degrees and decorations. Lenning does not speak well of his moral conduct, but some contemporary writers describe him as a man of veryattractivemanners, to which indeed may be ascribed his popularity as a Masonic leader. While residing at Halle, he, in 1765, issued a protestation against the proceedings of the Congress of Jena, which had been convoked in that year by the impostor Johnson. But it met with no success, and thenceforth Rosa faded away from the knowledge of the Masonic world. We can learn nothing of his subsequent life, nor of the time or place of his death.

*ROSE

The symbolism of the rose among the ancients was twofold. First, as it was dedicated to Venus as the goddess of love, it became the symbol of secrecy, and hence came the expression „under the rose," to indicate that which was spoken in confidence. Again, as it was dedicated to Venus as the personification of the generative energy of nature, it became the symbol of immortality. In this latter and more recondite sense it was, in Christian symbology, transferred to Christ, through whom „life and immortality were brought to light." The „Rose of Sharon" of the Book of Canticles is always applied to Christ, and hence Fuller, Pisgah Sight of Palestine, calls IIim „that prime rose and lily." Thus we see the significance of the rose on the cross as a part of the jewel of the Rose Croix Degree. Reghellini (volume i, page 358), after showing that anciently the rose was the symbol of secrecy, and the cross of immortality, says that the two united symbols of a rose resting on a cross always indicate the secret of immortality. Ragon agrees with him in this opinion, and says that it is the simplest mode of writing that dogma. But he subsequently gives a different explanation, namely, that as the rose was the emblem of the female principle, and the cross or triple phallus of the male, the
two together, like the Indian lingam, symbolized universal generation. But Ragon, who has adopted the theory of the astronomical origin of Freemasonry, like all theorists, often carries his speculations on this subject to an extreme point.
A simpler allusion will better suit the character and teachings of the Degree in its modern organization. The rose is the symbol of Christ, and the cross, the symbol of His death-the two united, the rose suspended on the cross-signify Allis death on the cross, whereby the secret of immortality was taught to the world. In a word, the rose on the cross is Christ crucified. W. B. Yeats says beautifully in his poem, The Secret Rose,
Far off, most secret, and inviolate Rose, Enfold me in my hour of hours, where those Who sought Thee in the Holy Sepulchre
Or in tho wine vat, dwell beyond the stir And tumult of defeated dreams.

*ROSE AND TRIPLE CROSS

A Degree contained in the Archives of the Lodge of Saint Louis des Amis Réunis at Calais.

*ROSE CROIX

A French term, meaning, literally, Rose Cross and applied to a series of ceremonial grades:
The Seventh Degree of the French Rite
The Seventh Degree of the Philalethes.
The Eighth Degree of the Mother Lodge of the Philosophie Scottish Rite.
The Twelfth Degree of the Elect of Truth.
The Eighteenth Degree of the Mother Scottish Lodge of Marseilles.
The Eighteenth Degree of the Rite of Heredom, or of Perfection.

*ROSE CROIX, BRETHREN OF THE

Thory says in his Foundation of the Grand Orient (page 163), that the Archives of the Mother Lodge of the Philosophic Scottish Rite at Paris contain the manuscripts and books of a secret society which existed at The Hague in 1622, where it was known under the title of the Freres de la Rose Croix, Brothers of the Rose Crox, which pretended to have emanated from the original Rosicrucian organization of Christian Rosenkreuz. Hence Thory thinks that the Philosophic Rite was only a continuation of this society of the Brethren of the Rose Croix.

*ROSE CROIX, JACOBITE

The original Rose Croix conferred in the Chapter of Arras, whose Charter was said to have been granted by the Pretender, was so called with a political allusion to King James III, whose adherents were known as Jacobites.

*ROSE CROIX, JEWEL OF THE

Although there are six well-known Rose Croix Degrees, belonging to as many systems, the jewel has invariably remained the same, while the interpretation has somewhat differed. The usual jewel of a Rose Croix Knight and also that of the Most Wise Sovereign of an English Chapter are illustrated.

*ROSE CROIX, KNIGHT

The French title is Chevalier Rose Croix. The Eighteenth Degree of the Rite of Perfection. It is the same as the Prince of Rose Croix of the Ancient and Accepted Scottish Rite.

*ROSE CROIX, MAGNETIC

The Thirty-eighth Degree of the Rite of Mizraim.

*ROSE CROIX OF GERMANY

A Hermetic Degree, which Ragon says belongs rather to the class of Elus than to that of Rose Croix.

*ROSE CROIX OF GOLD, BRETHREN OF THE

In French the title is Freres de la rose Croiz d'Or. An Alchemical and Hermetic Society, which was founded in Germany in 1777. It promised to its disciples the secret of the transmutation of metals, and the panacea or art of prolonging life. The Baron Gleichen, who was Secretary for the German language of the Philalethan Congress at Paris in 1785, gives the following history of the organization of this society:

The members of the Rose Croix affirm that they are the legitimate authors and superiors of Freemasonry, to all of whose symbols they give a hermetical interpretation. The Masons, they say, came into England under King Arthur. Raymond Lully initiated Henry IV. The Grand Masters were formerly designated, as now, by the titles of John I, II III, IV, etc.
Their jewel is the goiden compasses attached to a blue ribbon, the symbol of purity and wisdom. The principal emblems on the ancient Tracing-Board were the sun, the moon, and the double triangle having in its centre the first letter of the Hebrew alphabet. The Brethren wore a silver ring on which were the letters I. A. A. T., the initials of Ignis, Aer, Aqua, Terra, or Fire, Air, Waler, Earth.
The Ancient Rose Croux recognized only three Degrees; the Third Degree, as we now know it, has been substituted for another more significant one.
The Baron de Westerode, in a letter dated 1784, and quoted by Thory (Acta Latomorum i, page 336) gives another mythical account. He says:
The disciples of the Rose Croux came, in 1188, from the East into Europe, for the propagation of Christianity after the troubles in Palestine. Three of them founded in Scotland the Order of the Masons of the East- Knights of the East, to serve as a seminary for instruetion in the most sublime sciences. This Order wan in existence in 1196. Edsvard, the son of Henry III, was received into the Society of the Rose Croix by Raymond Lully. At that time only learned men and persons of high rank there admitted.
Their founder was a seraphic priest of Alexandria, a Magus of Egypt named Ormesius, or Ormus, who with six of his companions was converted in the year 96 by Saint Mark. He purified the doctrine of the Egyptians according to the precepts of Christianity and founded the Society of Ormus, that is to say, tile Sages of Light, to the members of which he gave a red cross as a decoration.
About the same time the Essenes and other Jews founded a school of Solomonic wisdom to which the disciples of Ormus united themselves. Then the society was divided into various Orders known as the Conservators of Mosaic Secrets, of Hermetic Secrets, etc. Several members of the association haling yielded to the temptations of pride, seven Masters united, effected a reform, adopted a modern Constitution and collected together on their Tracing-Board all the allegories of the Hermetic Work.
In this almost altogether fabulous narrative we find an inextricable confusion of the Rose Croix Freemasons and the Rosicrucian philosophers. Dr. Bernhardt Meyer, Librarian of the Grand Lodge Zur Sonne at Beyreuth, Germany, has collected most industriously much information in his book Das Lehrsystem des Ordens der Gold-und Rosenkreuzer (Pansophic-Verlag, Leipzig- Berlin, 1925) with curious details of the several grades, the private alphabets and ciphers, etc. (see Rosicrucianism).

*ROSE CROIX OF HEREDOM

The First Degree of the Royal Order of Scotland, the Eighteenth of the Ancient and Accepted Scottish Rite, the Eighteenth of the Rite of Perfection, the Ninetieth of the Rite of Mizraim, and some others affix to the title of Rose Croiz that of Heredom, for the signification of which see the word.

*ROSE CROIX OF THE DAMES

In French, Rose Croiz des Dames. This Degree, called also the Ladies of Beneficence, or in French the Chevalieres de la Bienfaisance, is the Sixth Capitular or Ninth Degree of the French Rite of Adoption. It is not only Christian, but Roman Catholic in its character, and is derived from the ancient Jesuitical system as was perhaps, as Doetor Mackey believed, first promulgated in the Rose Croix Chapter of Arras.

*ROSE CROIX OF THE GRAND ROSARY

In French, Rose Croiz du Grand Rosaire. The Fourth and highest Rose Croix Chapter of the Prirnitive Rite.

*ROSE CROIX, PHILOSOPHIC

A German Hermetic Degree found in the collection of M. Pyron. and in the Archives of the Philosophic Scottish Rite. It is probably the same as the Brethren of the Rose Croix, of whom Thory thinks that Rite is only a continuation.

*ROSE CROIX, PRINCE OF

This in French, Souverain Prince Rose Croiz, and in German, Prinz vom Rosenkruz. This important degree is, of all the advanced grades, the most widely diffused, being found in numerous Rites. It is the Eighteenth of the Ancient and Accepted Scottish Rite, the Seventh of the
French or Modern, the Eighteenth of the Council of Emperors of the East and West, the Third of the Royal Order of Scotland, the Twelfth of the Elect of Truth, and the Seventh of the Philalethes. It was also given, formerly, in some Encampments of Knights Templar, and was the Sixth of the Degrees conferred by the Encampment of Baldwyn at Bristol, in England. It must not, however, be confounded with the Rosicrucians, who, however, similar in name, were only a Hermetie and mystical Order.
The degree is known by various names: sometimes its possessors are called Sovereign Princes of Rose Croix, sometimes Princes of Rose Croix de Heroden, and sometimes Knights of the Eagle and Pelican. In relation to its origin, Masonic writers have made many conflicting statements, some giving it a much higher antiquity than others; but all agreeing in supposing it to be one of the earliest of the advances Degrees. The name has, undoubtedly, been the cause of much of this confusion in relation to its history; and the blasonic Degree of Rose Croix has, perhaps, often been confounded with the Cabalistical and alchemical sect of Rosierueians, or Brothers of the Rosy Cross, among whose adepts the names of such men as Roger Bacon, Paracelsus, and Elias Ashmole, the celebrated antiquary, are to be found. Notwithstanding the invidious attempts of Barruel and other foes of Freemasonry to confound the two Orders, there is a great distinction between them. Even their names, although somewhat similar in sound, are totally different in signification.. The Rosicrucians, who were alchemists, did not derive their name, like the Rose Croix Freemasons, from the emblems of the rose and cross-for they had nothing to do with the rose-but from the Latin ros, Signifying dew, which was supposed to be of all natural bodies the most powerful solvent of gold, and crux, the cross, a chemical hieroglyphic of light.
Baron de Westerode, who wrote in 1784, in the Acta Latomorum (i, page 336), gives the earliest origin of any Masonic writer to the Degree of Rose Croix. He supposes that it was instituted among the Knights Templar in Palestine, in the year 1188, and he adds

that Prince Edward, the son of Henry III of England, was
admitted into the Order by Raymond Lully in 1296. De Westerode names Ormesius, an Egyptian priest, who had been converted to Christianity, as its founder. Some have sought to find its origin in the labors of Valentine Andrea the reputed founder of the Rosicrucian fraternity But the Rose Croix of Freemasonry and the Hermetic Rosicrucianism of Andreä were two entirely different things; and it would be difficult to trace any connection between them, at least any such connection as would make one the legitimate successor of the other.

G. Buhle, in a work published in Göttingen in 1804, under the title of Ueber den Ursprung und die vornehmsten Schicksale per Orden der Rosenkreutzer und Freimaurer, on the Origin and Principal Purpose of the Order of Rosicrucians and the Freemason, reverses this theory, and supposes the Rosicrucians to be a branch of the Freemasons.

Godfrey Higgins, in his Anacalypsis (ii, page 388), thinks that the „modern Templars, the Rosicrucians, and the Freemasons are little more than different dodges of one Order," all of which is only a confusion of history in consequence of a confounding of names. It is thus that Inge has written an elaborate essay on the Origine de la Rose Croix (Globe, volume iii); but as he has, with true Gallic insouciance (indifference) of names, spoken indiscriminately of Rose Croix Freemasons and the Rosicrucian Adepts, his statements supply no facts available for history. The Baron de Gleichen, who was, in 1785, the German Secretary of the Philalethan Congress at Paris, says that the Rose Croix and the Freemasons here united in England under King Arthur (Acta Latomorum i, page 336).

But he has, undoubtedly, mixed up Rosicrucianism, with the Masonic legends of the Knights of the Round Table, and his assertions must go for nothing. Others, again, have looked for the origin of the Rose Croix Degree, or, at least, of its emblems, in the ‚Symbola divina et humana pontifical, imperatorum, regum of James Typot, or Typotius, the Historiographer of the emperor Rudolph II, a work which was published in 1601; and it is particularly in that part of it which is devoted to the Symbol of the Holy Cross that the allusions are supposed to be found which would seem to indicate the author's
knowledge of this Degree. But Ragon refutes the idea of any connection between the symbols of Typotius and those of the Rose Croix. Rohison (Proofs of a Conspiracy, page 72) also charges Von Hund with borrowing his symbols from the same work, in which, however, he declares „there is not the least trace of Masonry or Templars."

Clavel, with his usual boldness of assertion, which is too often independent of facts, declares that the Degree was invented by the Jesuits for the purpose of eountermining the insidious attacks of the freethinkers upon the Roman Catholic religion, but that the philosophers parried the attempt by seizing upon the Degree and giving to all its symbols an astronomical signification.. Clavel's opinion is probably derived from one of those sweeping charges of Professor Robison, in which that systematic enemy of our Institution declares that, about the beginning of the eighteenth century, the Jesults interfered considerably with Freemasonry, „insinuating themselves into the Lodges, and contributing to increase that religious mysticism that is to be observed in all the ceremonies of the Order."

But there is no better evidence than these mere vague assertions of the connection of the Jesuits with the Rose Croix Degree. Brother Oliver (Landmarks ii, page 81) says that the earliest notice that he finds of this Degree is in a publication of 1613, entitled La Réforzeation universelle do monde entier at˜ec la fama fraSerrtilatis de l'Qrdre respectable de la Rose Croix, Universal Reformation of the Whole World with the famous Fraternity of the Respectable Order of the Rose Croix.

But he adds, that „it was known much sooner, although not probably as a Degree in Masonry; for it existed as a cabalistic science from the earliest times in Egypt, Grecee, and Rome, as well as amongst the Jews and Moors in times more recent." Doctor Oliver, however, undoubtedly, is the latter part of this paragraph, confounds the Masonic Rose Croix with the alchemical Rosicrucians; and the former is singularly inconsistent with the details that he gives in reference to the Rosy Cross of the Royal Order of Scotland.

There is a tradition, into whose authenticity we shall not stop to inquire, that after the dls.solution of the Order, many of the Knights repaired to Seotland and placed themselves under the protection of Robert Bruce; and that after the hat.tle of Bannoskburn, which took place on Saint John the Baptist's Day, in the year 1314, this monarch instituted the Royal Order of Heredom and Knight of the Rosy Cross, and established the chief seat of the Order at Kilwinning. From that Order, it seems to us by no means improbable that the present Degree of Rose Croix de Heroden may have taken its origin.

In two respects, at least, there seems to be a very elose connection between the two systems: they both claim the kingdom of Scotland and the Abbey of Kilwinning as having been at one time their chief seat of government, and they both seem to have been instituted to give a Christian explanation to Ancient Craft Masonry. There is, besides, a similarity in the names of the Degrees of Rose Croiz de Heroden, and Heredom and Rosy Cross, amounting almost to an identity, which appears to indicate a very intimate relation of one to the other.

The subject, however, is in a state of inextricable confusion, and Doctor Mackey confessed that, after all his researches, he was still unable distinetly to point to the period when, and to the place where, the present Degree of Rose Croix received its organization as a Masonic grade. We have this much of history to guide us. In the year, 1747, the Pretender, Prince Charles Edward, is said to have established a Chapter in the town of Arras, in France, with the title of the Chapitre Primordial de Rose Croix. The Charter of this Body is now extant in an authenticated copy deposited in the departmental archives of Arras. In it the Pretender styles himself „King of England, France, Scotland, and Ireland, and, by virtue of this, Sovereign Grand Master of the Chapter of H. known under the title of the Eagle and Pelican, and, since our sorrows and misfortunes, under that of Rose Croix."

From this we may infer that the title of Rose Croiz was first known in 1747; and that the Degree had been formerly known as Knight of the Eagle and Pelican, a title which it still retains. Hence it is probable that the Rose
Croix Degree has been borrowed from the Rosy Cross of the Scottish Royal Order of Heredom, but in passing from Scotland to France it greatly changed its form and organization, as it resembles in no respect

its archetype, except that both are eminently Christian in their design.
But in its adoption by the Ancient and Accepted Scottish Rite, its organization has been so changed that, by a more liberal interpretation of its symbolism, it has been rendered less sectarian and more tolerant in its design. For while the Christian reference is preserved, no peculiar theological dogma is retained, and the Degree is made cosmopolite in its character.
It was, indeed, on its first inception an attempt to Christianize Freemasonry, to apply the rites, and symbols, and traditions of Ancient Craft Masonry to the last and greatest Dispensation; to add to the first Temple of Solomon and the second of Zerubbabel a third, that to which Christ alluded when He said, „Destroy this temple, and in three days will I raise it up." The great discovery which was made in the Royal Arch ceases to be of value in this Degree; for it another is substituted of more Christian application; the Wisdom, Strength, and Beauty which supported the ancient Temple are replaced by the Christian pillars of Faith, Hope and Charity; the Great Lights, of course, remain, because they are of the very essenee of Freemasonry; but the three lesser give way to the thirty-three, which allude to the years of the Messiah's sojourning on earth. Everything, in short, about the Degree, is Christian; but, as we have already said, the Christian teachings of the Degree have been applied to the sublime principles of a universal system, and an interpretation and illustration of the doctrines of the Master of Nazareth, so adapted to the Masonic dogma of tolerance, that men of every faith may embrace and respect them. It thus performs a noble mission. It obliterates, alike, the intolerance of those Christians who sought to erect an impassable barrier around the sheepfold, and the equal intolerance of those of other religions who would be ready to exclaim, „Can any good thing come out of -Nazareth?"
In the Ancient and Accepted Scottish Rite, whence the Rose Croix Freemasons of the United States have received the Degree, it is placed as the eighteenth on the list. It is conferred in a Body called a Chapter, which derives its authority immediately from the Suprelne Couneil of the Thirty-third, and w hieht confers with it only one other and inferior Degree, that of Knights of the East and West. Its principal officers are a Most Wise Master and two Wardens. Maundy Thursday and Easter Sunday are two obligatory days of meeting. The aspirant for the Degree makes the usual application duly recommended; and if accepted, is required, before initiation, to make certain declarations which shall show his competency for the honor which he seeks, and at the same time prove the high estimation entertained of the Degree by those who already possess it.
The jewel of the Rose Croix is the golden compasses, extended to an arc to the sixteenth part of a circle, or twenty-two and a half Degrees. The head of the compasses is surmounted by a triple crown, having three series of points arranged by three, five and seven.
Between the legs of the compasses there is a cross resting on the arc; its center is occupied by a full--blown rose whose stem twines around the lower limb of the cross; at the foot of the cross, on the same side on which the rose is exhibited, is the figure of a pelican wounding its breast to feed its young which are in a nest surrounding it, while on the other side of the jewel is the figure of an eagle with wings displayed. On the arc of the circle, the P ∴ W ∴ of the Degree is engraved in the cipher of the Order. In this jewel are included the most important symbols of the Degree. The Cross, the Rose, the Pelican, and the Eagle are all important symbols, the explanations of which will go far to a comprehension of what is the true design of the Rose Croix Order. They may be seen in this work under their respective titles.

*ROSE CROIX, RECTIFIED

The name given by F. J. W. Schröder to his Rite of Seven magical, theosophical, and alchemical Degrees (see Schroeder, Friederich Joseph Wilhelm).

*ROSE CROIX, SOVEREIGN PRINCE OF

Because of its great importance in the Masonic system, and of the many privileges possessed by its possessors, the epithet of Sovereign has been almost universally bestowed upon the Degree of Prince of Rose Croix.
However, the Mother Council of the Ancient and Accepted Scottish Rite at Charleston has discarded this title, and directed that the word Sovereign shall only be applied to the Thirty-third Degree of the Rite; and this is now the usage in the Southern Jurisdiction of the United States.

*ROSE, KNIGHTS AND LADIES OF THE

See Knight of the Rose

*ROSE, KNIGHTS AND NYMPHS OF THE

See Knights and Nymphs of the Rose

*ROSENKREUZ, CHRISTIAN

Doctor Mackey believed this to be an assumed name, invented, it is supposed, by John Valentine Andrea, by which he designated a fictitious person, to whom he has attributed the invention of Rosicrucianism, which see.

*ROSE, ORDER OF THE

A Masonic adventurer, Franz Rudolph Van Grossing, but whose proper name, Wadzeck says, was Franz Matthaus Grossinger, established, as a financial speculation at Berlin, in 1778, an androgynous, both sexes, society, which he called Rosen Order, or the Order of the Rose. It consisted of two Degrees: 1. Female Friends, and 2.
Confidants; and the meetings of the society were designated as Holding the Rose. The society had but a brief duration, and the life and adventures of the founder and the secrets of the Order were published in 1789, by Friederich Wadzeck, in a work entitled Leben und Schicksale des berüchtigten F. R. Van Grossing, Life and Lot of the Notorious Or. R. Van Grossina.

*ROSICRUCIANA IN ANGLIA, SOCIETAS

A society whose objects are of a purely literary character, and connected with the sect of the Rosicrucians of the Middle Ages. It is secret, but not Masonic, in its organization; although many of the most distinguished Freemasons of England take great interest in it, and are active members of the society (see Rosicructanism) .

*ROSICRUCIANA IN SCOTIA, SOCIETAS

See Rosicruzanism

*ROSICRUCIANISM

Many writers have sought to discover a close con-

nection between the Rosicrucians and the Freemasons, and some, indeed, have advanced the theory that the latter are only the successors of the former. Whether this opinion be correct or not, there are sufficient coincidences of character between the two to render the history of Rosicrucianism highly interesting to the Masonic student.

There appeared at Cassel, in the year 1614, a work bearing the title of Allgemeine und General-Reformation der Hansen beiten Welt. Benebst der Fama Fraternitatis des Löblichen Ordens des Rosencreuzes an alle Gelehrte und Häupter Europa geschrieben, Universal and General Reformation of the Whole Wide World, together with the Noted Fraternity of the Praiseworthy Order of the Rosy Cross, inscribed to all the Learned and Rulers of Europe.

A second edition appeared in 1615, and several subsequent ones; and in 1652 it was introduced to the English public in a translation by the celebrated adept, Thomas Vaughan, under the title of Fame and Confession of Rosie-Cross. This work has been attributed, although not without question, to the philosopher and theologian, John Valentine Andrea, who is reported, on the authority of the preacher, M. C. Hirschen, to have confessed that he, with thirty others in Wurtemberg, had sent forth the Famn Fraternitatis; that under this veil they might discover who were the true lovers of wisdom, and induce them to come forward.

In this work Andrea gives an account of the life and adventures of Christian Rosenkreuz, whom he makes the founder of the pretended Society of Rosicrucians. According to Andrea's tale, Rosenkreuz was of good birth, but, being poor, was compelled to enter a monastery at a very early period of his life. At the age of one hundred years, he started with one of the monks on a pilgrimage to the Holy Sepulcher.

On their arrival at the island of Cyprus, the monk was taken sick and died, but Rosenkreuz proceeded on his journey. At Damaseus he remained for three years, devoting himself to the study of the occult sciences, taught by the sages of that eity. He then sailed for Egypt, where he continued his studies; and, having traversed the Mediterranean, he at length arrived at Fez, in Morocco, as he had been directed by his masters of Damaseus. He passed two years in acquiring further information from the philosophers of Africa, and then crossed over into Spain. There, however, he met with an unfavorable reception, and then determined to return to Germany, and give to his own countrymen the benefit of his studies and researches, and to establish there a society for the cultivation of the sciences which he had acquired during his travels. Accordingly, he selected three of the monks of the old convent in which he was educated. To them he imparted his knowledge, under a solemn vow of secrecy. He imposed on them the duty of committing his instructions to writing, and forming a magic vocabulary for the benefit

of future students. They were also taught the science of medicine, and prescribed gratuitously for all the sick who applied to them. But the number of their patients soon materially interfering with their other labors, and the new edifice, the House of the Holy Spirit, being now finished, Father Christian, as he was called, resolved to enlarge his society by the initiation of four new members. The eight Brethren being now thoroughly instructed in the mysteries, they agreed to separate -- two to remain with Father Christian, and the others to travel, but to return at the end of each year, and mutually to communicate the results of their experience.

The two who had remained at home were then relieved by two of the others, and they again separated for another year.

The Society thus formed was governed by a code of laws, by which they agreed that they would devote themselves to no occupation except that of physic, which they must practise without pecuniary reward; that they would not distinguish themselves from the rest of the world by any peculiar style of costume; that each one should annually present himself at the House of the Holy Spirit, or send an excuse for his absence; that each one should, during his life, appoint somebody to succeed him at his death; that the letters R. C. were to be their title and watchword; and that the Brotherhood should be kept a secret for one hundred years.

At the age of one hundred and six years Father Christian Rosenkreuz died, and was buried by the two Brethren who had remained with him; but the place of his burial remained a seeret to all of the rest-the two carrying the mystery with them to the grave.

The Society, however, continued, notwithstanding the death of the founder, to exist, but unknown to the world, always consisting of eight members. There was a tradition among them, that at the end of one hundred and twenty years the grave of Father Rosenkreuz was to be discovered, and the Brotherhood no longer remain a secret.

About that time the Brethren began to make some alterations in their building, and attempted to remove to a more fitting situation the memorial table on which was inscribed the names of those who had been members of the Fraternity.

The plate was of brass, and was affixed to the wall by a nail driven through its center; but so firmly was it attached, that in tearing it away, a portion of the plaster came off and exposed a secret door. Upon removing the incrustation on the door, there appeared written in large letters the Latin words Post cxx Annos Patebo-- after one hundred and twenty years I will open.

Returning the next morning to renew their researches, they opened the door and discovered a heptagonal vault, each of its seven sides being five feet wide, and in height eight feet. The light was received from an artificial sun in the roof, and in the middle of the floor there stood, instead of a tomb, a circular altar, on which was an inscription, importing that this apartment, as a compendium of the univcrse, had been erected by Christian Rosenkreuz. Other Latin inscriptions about the apartment-such as Jesus mihi omnta; Legis jugum; Libertas Evangelii: meaning Jesuz is my all; the yoke of the law; the liberty of the Gospel-indicated the Christian character of the builder. In each of the sides was a door opening into a closet, and in these closets they found many rare and valuable articles, such as the life of the founder, the vocabularly of Paracelsus, and the secrets of the Order, together with bells, mirrors, burning lamps, and other curious articles. On removing the altar and a brass plate beneath it, they came upon the body of Rosenkreuz in a perfect state of preservation.

Such is the sketch of the history of the Rosierucians given by Andrea in his Fama Fraternitatis. Doctor Mackey says it is evidently a romance, and scholars generally assent to the theory advanced by Nicolai, that Andrea, who, at the time of the appearance of his

book, was a young man full of excitement, seeing the defects of the sciences, the theology, and the manners of his time, sought to purify them; and, to accomplish this design, imagined the union into one Body of all those who, like himself, were the admirers of true virtues. In other words,
that Andrea wrote this account of the rise and progress of Rosicrucianism for the purpose of advancing, by a poetical fiction, his peculiar views of morals and religion.
But the fiction was readily accepted as a truth by most people, and the invisible Society of Rosenkreuz was sought for with avidity by many who wished to unite with it. The sensation produced in Germany by the appearance of Andrea's book was great; letters poured in on all sides from those who desired to become members of the Order, and who, as proofs of their qualifications, presented their claims to skill in Alchemy and Cabalism. No answers, of course, having been received to these petitions for initiation, most of the applicants were discouraged and retired; but some were bold, became impostors, and proclaimed that they had been admitted into the society, and exercised their fraud upon those who were credulous enough to believe them. There are records that some of these charlatans, who extorted money from their dupes, were punished for their offense by the magistrates of Nuremberg, Augsburg, and some other German cities.
There was, too, in Holland, in the year 1722, a Society of Alchemists, who called themselves Rosicrucians, and who claimed that Christian Rosenkreuz was their founder, and that they had affiliated societies in many of the German cities But Doctor Mackey holds that it is not to be doubted that this was a selfcreated society, and that it had nothing in common, except the name, with the imaginary brotherhood invented by Andrea. Des Cartes, indeed, says that he sought in vain for a Rosicrucian Lodge in Germany.
But although the Brotherhood of Rosenkreuz, as described by Andrea in his Fama Fraternitatis, his Chemical Nuptials, and other works, may never have had a real tangible existence as an organized society, the opinions advanced by Andrea, took root, and gave rise to the philosophic sect of the Rosierueians, many of whom were to be found, during the seventeenth century, in Germany, in France, and in England. Among these were such men as Michael Maier, Richard Fludd, and Elias Ashmole. Nicolai even thinks that he has found some evidence that the Fama Fraternitatis suggested to Lord
Bacon the notion of his Instauratio Magna. But, as Vaughan says (Hours unity the Mystics ii, page 104), the name Rosicrucian became by degrees a generic term, em. bracing every species of doubt, pretension, areana elixirs, the philosophers' stone, theurgie ritual, symbols, or initiations.
Higgins, Sloane, Vaughan, as well as several other writers have asserted that Freemasonry sprang out of Rosierueianism. But this is a great error. Between the two there is no similarity of origin, of design, or of organization. The symbolism of Rosicrucianism is derived from a Hermetic Philosophy; that of Freemasonry from an Operative Art. The latter had its cradle in the Stone-Masons of Strasburg and the Masters of Como long before the former had its birth in the inventive brain of John Valentine Andrea.
It is true, that about the middle of the eighteenth century, a period fertile in the invention of advanced Degrees, a Masonic Rite was established which assumed the name of Rose Croix Freemasonry, and adopted the symbol of the Rose and Cross. But this was a coincidence, and not a consequence. There was nothing in common between them and the Rosierucians, except the name, the symbol, and the Christian character. Doubtless the symbol was suggested to the Masonic Order from the use of it by the philosophic sect; but the Freemasons modified the interpretation, and the symbol, of course, gave rise to the name. But here the connection ends. A Rose Croix Freemason and a Rosicrucian are two entirely different persons.
The Rosicrucians had a large number of symbols, some of which were in common with those of the Freemasons, and some were peculiar to themselves. The principal of these were the globe, the circle, the compasses, the square-both the working-tool and the geometrical figure, the triangle, the level, and the plummet. These are, ho vever, interpreted, not like the Masonie, as symbols of the moral virtues, but of the properties of the philosopher's stone. Thus, the twenty-first emblem of Michael Maier's Atlanta Fugiens gives the following collection of the most important symbols: A Philosopher is measuring with a pair of compasses a circle which
surmounts a triangle. The triangle encloses a square, within which is another circle, and inside of the circle a nude man and woman, representing, it may be supposed, the first step of the experiment. Over all is this epigraph: Fac en mare et femina circulum, inde quadrangulum, hinc triangulum, Sac circulum et habebis lapidem Philosophorum. That is, Make of man and woman a circle; thence a square; thence a triangle; form a circle, and you will hatse the Philosopher's Stone.
But it must be remembered that Hitchcock, and some other recent writers, have very satisfactorily proved that the labors of the real Hermetic philosophers outside of the charlatans, were rather of a spiritual than a material character; and that their „great work" symbolized not the acquisition of inexhaustible wealth and the infinite prolongation of life, but the regeneration of man and the immortality of the soul.
As to the etymology of the word Rosicrucian, several derivations have been given. Peter Gassendi (Examination of Philosophy of Fludd, section 15), first, and then Mosheim (Ecclesiastical History iv, i), deduce it from the two words ros, deto, and crux, a cross, and thus define it: Dew, according to the Alchemists, was the most powerful of all substances to dissolve gold; and the cross, in the language of the same philosophers, was identical with light, or LVX, because the figure of a cross exhibits the three letters of that word.
But the word lux was referred to the seed or menstruum of the Red Dragon, which was that crude and material light which, being properly concocted and digested, produces gold. Hence, says Mosheim, a Rosicrucian is a philosopher, who by means of dew seeks for light, that is, for the substance of the philosopher's stone. But notwithstanding the high authority for this etymology, Doctor Mackey held it to be untenable, and altogether at variance with the history of the origin of the Order, as will be presently seen.
Another and more reasonable derivation is from rose and cross. This was undoubtedly in accordance with the notions of Andrea, who was the founder of the Order, and gave it its name, for in his writings he constantly calls
it the Fraternitas Roseae Crucis, or the fraternity of

the Rosy Cross. If the idea of dew had been in the mind of Andrea in giving a name to the society, he would have called it the Fraternity of the Dewy Cross, not that of the Rosy Cross. Fraternitas Rosci-dae Crucis, not Roseae Crucis. This ought to settle the question.

The man who invents a thing has the best right to give it a name. The origin and interpretation of the symbol have been variously given. Some have supposed that it was derived from the Christian symbolism of the rose and the cross. This is the interpretation that has been assumed by the Rose Croix Order of the Masonic system; but it does not thence follow that the same interpretation was adopted by the Rosicrucians. Others say that the rose meant the generative principle of nature, a symbolism borrowed from the Pagan mythologers, and not likely to have been appropriated by Andrea. Others, again, contend that he derived the symbol from his own arms, which were a Saint Andrew's cross between four roses, and that he alluded to Luther's well-known lines:

Des Christen Herz auf Rosen geht Whenn's mitten untertn Kreutze steht.

The heart of the Christian goes upon roses when it stands close beneath the cross.

But whatever may have been the effect of Luther's lines in begetting an idea, the suggestion of Andrea's arms must be rejected. The symbol of the Rosicrucians was a single rose upon a passion cross, very different from four roses surrounding a Saint Andrew's cross.

Another derivation may be suggested, namely: That, the rose being a symbol of secrecy, and the cross of light, the rose and cross were intended to symbolize the secret of the true light, or the true knowledge, which the Rosicrucian Brotherhood were to give to the world at the end of the hundred years of their silence, and for which purpose of moral and religious reform Andrea wrote his books and sought to establish his sect. But the whole subject of Rosicrucian etymology is involved in confusion. The Rosicrucian Society, instituted in the fourteenth century, was an extraordinary Brotherhood,

exciting curiosity and commanding attention and scrutiny. The members delved in abstruse studies; many became Anchorites, and were engrossed in mystic philosophy and theosophy. This strange Fraternity, asserted by some authorities to have been instituted by Roger Bacon near the close of the thirteenth century, filled the world with renown as to their incomprehensible doctrines and presumed abilities. They claimed to be the exponents of the true Cabala, as embracing theosophy as well as the science of numbers. They were said to delve in strange things and deep mysteries; to be enwrapped in the occult sciences, sometimes vulgarly termed the Black Art; and in the secrets of magic and sorcery, which arc looked upon by the critical eyes of the world as tending to the supernatural, and a class of studies to be avoided.

These mystics, for whom great philanthropy is claimed, and not without reason, are heard of as early as the commencement of the fourteenth century, in the person of Raymond Lully, the renowned scholars and metaphysical chemist, who proved to be an adept in the doctrines taught at the German seat of Hermetic learning in 1302, and who died in 1315 Fidelity and secrecy were the first care of the Brotherhood. They claimed a kinship to the ancient philosophies of Egypt, the Chaldeans, the Magi of Persia, and even the Gymnosophist of India.

They were unobtrusive and retiring in the extreme. They were learned in the principles and sciences of chemistry, hermeticism, magnetism, astrology, astronomy, and theosophy, by which they obtained great powers through their discoveries, and aimed at the universal solvent-the Philosopher's Stone-thereby striving to acquire the power of transmuting baser metals into silver and gold, and of indefinitely prolonging human life. As a Fraternity they were distinct from the Cabalists, Illuminati, and Carbonari, and in this relation they have been largely and unpleasantly misrepresented. Ignorance and prejudice on the part of the learned as to the real purposes of the Rosicrucians, and as to the beneficence of that Fraternity, has wrought them great injustice.

Science is infinitely indebted to this Order. The renowned reviver of Oriental literature, John Reuchlin, who died in 1522; the famous philosopher and classic Scholar, John

Pieus di Mirandola, who died in 1494; the celebrated divine and distinguished philosopher, Cornelius Henry Agrippa, who died in 1535; the remarkable chemist and physician, John Baptist Von Helmont, who died in lfi44; and the famous physician and philosopher, Robert Fludd, who died in 1637, all attest the power and unquestioned prominence of the famous Brotherhood. It is not the part of wisdom to disdain the Astrological and Hermetic Association of Elias Ashmole, author of the Way to Bliss.

All Europe was permeated by this secret organization, and the renown of the Brotherhood was pre-eminent about the year 1615 pressers Fama Fraternitatis, the curious work Secretioris Philosophiae Consideratis, and Cum Confessione Fraternitatis, by P. A. Gabella, with Fludd's Apologia, the Chemische Hochzeit of Christian Rosenkreuz, by Valentine Andrea; and the endless number of volumes, such as the Fama Ramissa, establish the high rank in which the Brotherhood was held. Its curious, unique, and attractive Rosaic Doctrines interested the masses of scholars of the sixteenth and seventeenth centuries. With the Rosicrucians worldly grandeur faded before intellectual elevation. They were simple in their attire, and passed individually through the world unnoticed and unremarked, save by deeds of benevolence and humanity.

The Modern Society of Rosicrucians was given its present definite form by Robert Wentworth Little of England, in 1866; it is founded upon the remains or the embers of an old German association which had come under his observation during some of his researches.

Brother Little Anglicized it, giving it more perfect system.

The purpose of Robert Wentworth Little was to create a literary organization, having in view a base for the collection and deposit of archeological and historical subjects pertaining to Freemasonry, secret societies in general, and interesting provincial matter; to inspire a greater disposition to obtain historical truth and to displace error; to bring to light much in relation to a certain class of scientists and scholars, and the results of their life-labors, that were gradually dying away in the memories of men.

To accomplish this end he called about him some of his most prominent English and Scottish Masonic friends inclined to literary pursuits, and they awarded their approval and hearty co-operation. The aims, as officially declared, of the Rosicrucian Society of England and America are to afford mutual aid and

encouragement in working out the great problems of life, and in searching out the secrets of nature; to facilitate the study of the system of philosophy founded upon the Cabalah, and the doctrines of Hermes Trismegistus, which was inculcated by the original Fratres Rosae-Crucis of Germany; and to investigate the meaning of symbolism of all that now remains of the wisdom, art, and literature of the ancient world.

The Societas Rosicruciana in Anglia was founded in England in 1865 by Frater Robert Wentworth Little, who was Secretary of the Province of Middlesex, and Secretary of the Royal Masonic Institution for Girls, an eminent Freemason with much literary talent, and Kenneth R. H. Mackenzie, who had received Rosicrucian initiation in Austria and had also secured authority there to form an English Rosicrucian Society. Frater Little had rescued some Rituals and other manuscripts from the storerooms of Freemasons Hall and, with these as a basis, he called together some of his most prominent English and Scottish Masonic friends who were inclined to literary pursuit.

The Metropolitan College was established by these Brethren in 1866. R. W. Little was chosen Supreme Magus, William James Hughan the Masonic Historian, and W. H. Hubbard as Substitute Magi.16 Herald The Right Honorable Lord Kenlis became Honor able President in England and Dr. William Robert Woodman the Secretary-General. At about the same time the Societas Rosicruciana in Scotia was founded though a previous organization was in existence before 1867.

The College of Manchester, Liverpool, and the Northern Counties was formed in 1871, and in 1877 the Order was planted in the Dominion of Canada. Dominican College, No. 1, was instituted on March 16, 1878. In 1877 the Yorkshire College was formed but was re-formed as the Yorlc College in 1879 under Thomas Bowman

Whytehead as Chief Adept. Frater R. W. Little died in 1878 and Dr. William Robert Woodman became Supreme Magus. During his rule the Province of Northumbria and College of Neweastle were consecrated with Frater Charles Fendelow as Chief Adept,. At this time also the Demiurgus College at Wielbourne R Australia, was formed. The Continental Rosicrucian Lodges were reformed under a revised Constitution in 1890; the Woodman College, Bradford, consecrated in 1908; Robert Fludd College, Bath, 1909; Hallamshire College, Sheffield, 1910; Laneashire College, 1910; Birmingham College, 1915, and others in South America, India, and other British Colonies.

A group of American Brethren in July, 1878, received admission to the York College in England, and later obtained a Warrant from the Society in Scotland. An organization was effected in the United States and was officially recognized by the Supreme Magus in Anglia, June 1880. Four Colleges were consecrated, Philadelphia, under the then Supreme Magus, Charles E. Meyer; New York, under Albert G. Goodall; Massachusetts, under Alfred F. Chapman, and Baltimore, under Thomas J. Shryoek. In 1887 Charles E. Meyer was Supreme Magus; Charles Roome and A. F. Chapman, Substitute Magi, and Charles T. McClenaehan, Secretary General. The Colleges, in 1912, for example, were six, each one dominating a State and located at Philadelphia, New York, Boston, Baltimore, Burlington in Vermont, and Duluth, Minnesota. Among pioneer officers in the United States were Thomas J. Shryoek, Baltimore, Supreme Magus; Eugene A. Holton, Boston, Senior Substitute Magus; Trevanion W. Hugo, Duluth, Junior Substitute Magus; Joseph W. Work, Boston, Treasurer General, and Benjamin W. Rowell, Boston, Secretary General. Frater Holton later became the Supreme Magus.

The governing Body is the High Couneil comprising the following officers, the Supreme Magus being elected for life:

Supreme Magus, Master General
Senior Substitute Magus
Junior Substitute Magus
Treasurer General
Secretary General
Primus Ancient
Secondus Ancient
Tertius Ancient
Quartus Ancient
Quintus Ancient
Sextus Ancient
Septus Ancient
Precentor
Conductor of Novices
Torch Bearer
Guardian of Caverns
Medallist

The officers of a College are in title, and take rank as follows:

Chief Adept
Celebrant
Suffragan
Treasurer
Secretary
Primus Ancient
Secondus Ancient
Tertius Ancient
Quartus Ancient
Conductor of Novices
Organist
First Herald
Second Herald
Torch Bearer
Guardian of Caverns
Medallist.17. Acolyte

The several grades are arranged in three sets, the First Order being:

First Grade.....Zelator
Second Grade.....Theoricus
Third Grade .....Practicus
Fourth Grade .....Philosophus

The Second Order of the grades is as follows: Fifth Grade.....Adeptus Junior
Sixth Grade .....Adeptus Senior
Seventh Grade.....Adeptus Exemptus

The Third Order comprises two grades which are conferred only in a High Council and are of an official character, the Chief Adept, for instance, by virtue of an appointment being a Provincial Magus:

Eighth Grade .....Magister Templi
Ninth Grade .....Chief Adept

These particulars as to offices and grades are taken from the Constitution adopted in the United States of America on September 18, 1882; October 7, 1908, and June 14,
1912.

„The name Rosicrucian" says Frater William Wynn Westcott, whose historical notes are freely used in the compiling of these paragraphs, „has suffered greatly from the pretensions of men, who falsely claiming membership, have made exaggerated, false and unreasonable statements recording the powers and posses-

sions of the Fratres of the Rosy Cross." No true Rosicrucian has asserted his power to make Gold at will, or to possess such an Elixir of life as could enable men to avoid death altogether, or indefinitely, as charlatans have asserted. Poets and writers of romance have also shed a halo of unreality about the Rosicrucians, as we find in the volume called the Count de Gabalis, in the Urldine of La Motte Fouqué, and Pope's Rape of the lock.

*ROSY CROSS

One of the Degrees conferred in the Royal Order of Scotland, which see.

*ROUGH ASHLAR

See Ashlar

*ROUMANIA

In 1859 the Grand Orient of France opened a Lodge at
Bucharest. A National Grand Lodge of Roumania was established on September 8, 1 880, and four years later it controlled some 23 Lodges, but little is known of its subsequent history. A Grand Lodge and a Supreme Council were established in 1921.

*ROUND TABLE, KING ARTHUR'S

The old English legends, derived from the celebrated chronicle of the twelfth century known as the Brut of England, say that the mythical King Arthur, who died in 542, of a wound received in battle, instituted a company of twenty-four, or, according to some, twelve, of his principal knights, bound to appear at his court on certain solemn days, and meet around a circular table, whence they were called Knights of the Round Table. Arthur is said to have been the institutor of those military and religious orders of chivalry which afterward became so common in the Middle Ages. Into the Order which he established none were admitted but those who had given proofs of their valor; and the knights were bound to defend widows, maidens, and children; to relieve the distressed, maintain the Christian religion, contribute to the support of the church, protect pilgrims, advance honor, and suppress vice.
They were to administer to the care of soldiers wounded in the service of their country, and bury those who died, to ransom captives, deliver prisoners, and record all noble enterprises for the honor and renown of the noble Order. King Arthur and his knights have been very generally considered by scholars as mythical; notwithstanding that, many years ago Whittaker, in his History of Manchester, attempted to establish the fact of his existence, and to separate the true from the fabulous in his history. The legend has been used by some of the fabricators of irregular Degrees in Freemasonry.

*ROUND TOWERS OF IRELAND

Edifices, sixty-two in number, varying in height from eighty to one hundred and twenty feet, which are found in various parts of Ireland. They are cylindrical in shape, with a single door eight or ten feet from the ground, and a small aperture near the top. The question of their origin and design has been a source of much perplexity to antiquaries. They have been supposed by Montmorency to have been intended as beacons; by Vallanecy, as receptacles of the sacred fire; by O'Brien, as temples for the worship of the sun and moon; and more recently, by Petrie, simply as bell-towers, and of very modern date.
This last theory has been adopted by many; while the more probable supposition is still maintained by others, that, whatever was their later appropriation, they were, in their origin, of a phallic character, in common with the towers of similar construction in the East. O'Brien's work on the Round Towers of Ireland, which was somewhat extravagant in its arguments and hypotheses, led some Freemasons to adopt, many years ago, the opinion that they were originally the places of a primitive Masonic initiation. But this theory is no longer maintained as tenable.

*ROWERS.

See Knight Rower

*ROYAL AND SELECT MASTERS

See Council of Royal and Select Masters

*ROYAL ARCH, ANCIENT

See Knight of the Ninth Arch

*ROYAL ARCH APRON

At the triennial meeting of the General Grand Chapter of the United States at Chicago, in 1859, a Royal Arch
apron was prescribed, consisting of a lambskin, silk or satin being strictly prohibited, to be lined and bound with scarlet, on the flap of which should be placed a triple tau cross within a triangle, and all within a circle.

*ROYAL ARCH BADGE

The triple tau, consisting of three tau crosses conjoined at their feet, constitutes the Royal Arch badge. The English Freemasons call it the Emblem of all Emblems, and the Grand Emblems of Royal Arch Masonry. The English Royal Arch lecture thus defines it: „The triple tau forms two right angles on each of the exterior lines, and another at the center, by their union; for the three angles of each triangle are equal to two right angles. This, being typified, illustrates the jewel worn by the Companions of the Royal Arch, which, by its interceptor forms a given number of angles that may be taken in five several combinations." It is used in the Royal Arch Masonry of Scotland, and has, for years, been adopted officially in the United States.

*ROYAL ARCH BANNERS

See Banners Royal Arch

*ROYAL ARCH CAPTAIN

The sixth officer in a Royal Arch Chapter according to the American system. He represents the Sar Hatabahim, or Captain of the King's Guards. He sits in front of the Council and at the entrance to the fourth veil, to guard the approaches as is his duty. He wears a white robe and cap, is armed with a sword, and bears a white banner on which is inscribed a lion, the emblem of the tribe of Judah. His jewel is a triangular plate of gold inscribed with a sword. In the preliminary Lodges of the Chapter he acts as Junior Deacon.

*ROYAL ARCH CLOTHING

The clothing or regalia of a Royal Arch Mason in the American system consists of an apron, already described, a scarf of scarlet velvet or silk, on which is

embroidered or painted, on a blue ground, the words, Holiness to the Lord, and if all officer, a scarlet collar, to which is attached the jewel of his office.. The scarf, once universally used, has been very much abandoned Every Royal Arch Mason should also wear at his buttonhole, attached by a scarlet ribbon, the jewel of the Order.

*ROYAL ARCH COLORS

The peculiar color of the Royal Arch Degree is red or Scarlet, which is symbolic of fervency and zeal, the characteristics of the Degree. The colors also used symbolically in the decorations of a Chapter are blue, purple, scarlet, and white, each of which has a Symbolic meaning (see Vezls, Symbolism of the).

*ROYAL ARCH DEGREE

The early history of this Degree is involved in obscurity, but in the opinion of the late Brother W. J. Hughan, its origin may be ascribed to the fourth decade of the eighteenth century.

The earliest known mention of it comes in a contemporary amount of the meeting of a Lodge, No. 21, at Youghal, in Ireland, in 1743, when the members walked in procession and the Master was preceded by „the Royal Arch carried by two Excellent Masons' (see Excellent Master). Brother W. J. Chetwode Crawley published in his Caementaria Hibernica (Fasciculus 1, 1895) the following reference: „The earliest known occurrence of the words Royal Arch is met with in the report of the procession of the Youghal Lodge on Saint Johns Day, December 27, 1743."

The next mention of it is in Doctor Dassigny's A Serious and Impartial Enquiry into the cause of the present Decay of Freemasonry in the Kingdom of Ireland, published in 1744, in which the writer says that he is informed that in York „is held an Assembly of Master Masons under the title of Royal Arch Masons, who, as their qualifications and excellencies are superior to others, receive a larger pay than working Masons."

He also speaks of: A certain propagator of a false system some few years ago, in this city (Dublin), who imposed upon several very worthy men, under a pretense of being Master of the Royal Arch, which he asserted he hail brought with him from the city of York, and that the beauties of the Craft did principally consist in the knowledge of this valuable piece of Masonry.

However, he carried on his scheme for several months, and many of the learned and wise were his followers, till, at length, his fallacious art was discovered by a Brother of probity and wisdom, who had some small space before attained that excellent part of Masonry in London, and plainly proved that his doctrine was false: whereupon the Brethren justly despised him, and ordered him to be excluded from all benefits of the Craft, and although some of the Fraternity have expressed an uneasiness at this matter being kept a secret from them, since they had already passed through the usual Degrees of probation, I cannot help being of opinion that they have no right to any such benefit until they m eke a proper application, and are received with due formality, and as it is an organized body of men who have passed the chair, and given undeniable proofs of their skill in architecture, it cannot be treated with too much reverence, and more especially since the character of the present members of that particular Lodge are untainted, and their behavior judicious and unexceptionable, so that there cannot be the least hinge to hang a doubt on, but that they are most excellent Masons.

This passage makes it plain that the Royal Arch Degree ovals conferred in London before 1744, say about 1740, and would suggest that York was considered to be its place of origin. Also as Laurence Dermott became a Royal Arch Mason in 174X it is clear that he could not
have been, as is sometimes asserted, the inventor of the Rite.

Our old friend, Brother William Tait of Belfast, Ireland, promptly advised us when he made the happy discovery of what to this time is the earliest reference to the Royal Arch in a Lodge Minute Book, but the earliest Minute Book of the Degree actually being conferred is that of the Fredericksburg Lodge in Virginia on December 22, 1753. Vernon Lodge No. 123, Coleraine, County Derry, was warranted by the Grand dodge of Ireland May 8, 1741.

Two of the old Minute Books of this Lodge, running from 1749-83, have been preserved. In the first of these under date of April 16, 1752, we find: „At this Lodge room.
Thos. Blair proposed Samson Moore a Master & Royal Arch Mason to be admitted a member of our Lodge." Hitherto the earliest reference to the Decree in a Minute Book was the Grand Committee of the Ancient, September 2, 1752; while the earliest Minute of the Degree actually being conferred is still that of the Fredericksburg Lodge, December 22, 1753. The second book of Vernon Lodge contains a record dating the Degree to an even earlier period than 1752. This occurs in a list of the members of a Lodge drawn up in 1767, where after each name is put the date at which he was made Royal Arch. The earliest date given of a Royal Arch reception is March 11, 1745, and the latest June 25, 1765.

Brother John Heron Lepper, contributing this information to Miscellanea Latomorum (1925, volume ix, pages 138-9) says: „A glance at the map will show how far Coleraine lies from Dublin, and to find the Royal Arch degree known in the former place within a year of Dassigny's famous reference in 1744, makes one wonder whether it could have been such a recent introduction into Ireland as his text claims."

(See also pages 99-100, volume 1, History, Grand Lodge of Free and Accepted Masons of Ireland, by Brothers J.
H. Lepper and Philip Crossle, and Transactions, Quatuor Coronati Lodge, 1923, volume xxxvi, pages 1934, where Brother Tait, among other items of interest relating to these records, points out with good reason that „even at
this early date the Royal Arch must have been widely spread when we find it practiced in places so far apart as York and Virginia-Lonclon and Stirling-Youghall in the South and Coleraine in the North of Ireland.")

A mention of the Degree occurs in the Minutes of the Ancient Grand Lodge for March 4, 1752, when A formal complaint was made by several Brethren against Thos. Phealon and John Macky, better known as „ leg of mutton Masons „ for clandestinely making Masons for the mean consideration of a leg of mutton for dinner or supper. Upon examining some Brothers whom they pretended to have made Royal Arch men the parties had not the least idea of that secret. The Grand Secretary had examined Macky, and stated that he had not the least idea or knowledge of Royal Arch Masonry but instead thereof he had told the people he

had deceived a long story about twelve white marble stones, &c., &e., and that the rainbow was the Royal arch, with many other absurdities equally foreign and ridiculous.

The earliest known record of the Degree being actually conferred is a Minute of the Fredericksburg Lodge, Virginia, United States of America, stating that on December 22, 1753, three Brethren were raised to the Degree of Royal Arch Mason (a facsimile of this entry is in the Transactions, Quatuor Coronati Lodge, volume iv, page 222, also in Brother Hughan's Origin of the English Rite of Freemasonry), while the earliest records traced in England are of the year 1758, during which year several Brethren were „raised to the degree of Royal Arch" in a Lodge meeting at the Crown at Bristol

This Lodge was a Modern one and its records therefore make it abundantly clear that the Royal Arch Degree was not by any means confined to the .Ancient, though it was not officially recognized by the Grand Lodge of the Moderns, whose Secretary wrote in 1759, „Our Society is neither Arch, Royal Arch or Ancient." However, at the Union of Ancient and Moderns, in 1813, it was declared that „pure Ancient Masonry consists of three degrees, and no more, namely, those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch."

This lends color to the idea that at some time or other the Royal Arch had formed part of the Master Mason's Degree, though when and by whom it was separated from it no one has yet discovered, for we may dismiss as utterly uncorroborated by any proof the assertion that Ramsay was the fabricator of the Royal Arch Degree, and equally unsupported is the often made assertion that Dunckerley invented it, though he undoubtedly played a very active part in extending it.

The late Brother W. J. Hughan, in his Origin of the English Rite of Freemasonry (1909, page 90), favors „the theory that a word was placed in the Royal Arch prominently which was previously given in the sections of the Third Degree and known ‚as the ancient word of a Master Mason," and considers that „according to this idea, that which was once lost, and then found, in the Third Degree, in one of the sections, was subsequently under the new regime discovered in the ‚Royal Arch,' only much extended, and under most exalted and dignified surroundings."

In England, Scotland, and the United States, the legend of the Degree is the same, though varying in some of the details, but the ceremony in Ireland differs much, for it has nothing to do with the rebuilding of the Temple as narrated by Ezra, but with the repairing of the Temple by Josiah, the three chief Officers, or Principals, being the King, Josiah, the Priest, Hilkiah, and the Scribe, Shaphan, not as in England, Zerubbabel, Haggai, and Jeshua, or as in America, High Priest, King, and Scribe.

At one time in England only Past, Masters were eligible for the degree, and this led to a system called Passing the Chair, by which a sort of Degree of Past Master was conferred upon Brethren who had never really served in the chair of a Lodge; now a Master Mason who has been so for four weeks is eligible for Exaltation.

In Scotland, Royal Arch Masonry is not officially recognized by the Grand Lodge, though the Grand Chapter of Royal Arch Masons for Scotland was formed in 1817.

Dr. W. J. Chetwode Crawley, in his Caementaria Hibernica, Fasciculus I, says of the Royal Arch Degree, „It is not is. separate entity, but the completing part of a Masonic legend, a constituent ever present in the compound body, even before it developed into a Degree . . . if the Royal Arch fell into desuetude, the cope-stone would be removed, and the building left obviously incomplete."

*ROYAL ARCH, GRAND

The Thirty-first Degree of the Rite of Mizraim. It is nearly the same as the Thirteenth Degree of the Ancient and Accepted Scottish Rite.

*ROYAL ARCH GRAND BODIES IN AMERICA

The first meeting of delegates out of which arose the General Grand Chapter was at Boston, October 24, 1797. The Convention adjourned to assemble at Hartford, in January, 1798, and it was there the Grand Chapter of the Northern States of America was organized. Again, on the 9th of January, 1799, an adjourned meeting was held, whereat it was resolved to change its name to that of General Grand Royal Arch Chapter of the Northern States of America. On January 9, 1806, the present designation was adopted, to wit: „The General Grand Chapter of Royal Arch Masonry for the United States of America." New York was determined upon as the place for the first Convocation, September, 1812, and the sessions to be made sentential, every seventh year. It failed to meet at the appointed time, but an important Convocation was held in New York City, on June 6, 1816.

Joseph K. Wheeler, Grand Secretary, in his introduction to the Records of Capitular Masonry in the State of Connecticut, says, after mentioning the names of the Chapters represented at the organization of the Grand Chapter in 1798: „In tracing their history it will be observed that all of these Chapters obtained their authority from a Washington Chapter in the city of New York, with the exception of Vanderbroeck, No. 5," chartered at an early date, by the Grand Chapter of New York, after which no more Chapters were established by any authority outside the Jurisdiction of Connecticut except Lynch Chapter, No. 8, located at Reading and Weston, which was chartered by the Grand Chapter of New York, August 23, 1801, which charter was signed by Francis Lynch, High Priest, Grand Chapter of Royal Arch Masons; James Woods, King; and Samuel Clark, Scribe; which was admitted to membership in Grand Chapter of Connecticut, May 19, 1808.

It is of interest here to note that the oldest Chapter in New York State is Ancient, No. 1, whose date of origin is lost, its records up to 1804 having been destroyed by fire, but tradition fixes the year 1763. For years it wielded the powers of a Grand Chapter, and until 1799 was known as the Old Grand Chapter. It granted Charters for Chapters in New York, New Jersey, and Connecticut. In this last named State it issued a Charter to Lynch Chapter See above) which was received into full fellowship by the Grand Chapter of Connecticut although the Grand Chapter of New York had been in existence some time before the Charter was issued.

On the formation of the Grand Chapter of the State of New York, the numbers 1 and 2 were left vacant for the acceptance of Old and Washington Chapters, which latter was an offspring of the former, who at that time refused to place themselves under its Juris-

diction. In 1808, Old Chapter enrolled itself as Ancient under the State Grand Body, accepted the number one, and was further honored by having its High Priest, tames Woods, elected Deputy Grand High Priest. The organization of the General Grand Chapter is explained at length in Doctor Mackey's revised History of Freemasonry.

*ROYAL ARCH JEWEL

The jewel which every Royal Arch Mason is permitted to wear as a token of his connection with the Order. In America it is usually suspended by a scarlet ribbon to the
button. In England it is to be worn pendant from a narrow ribbon on the left breast, the color of the ribbon varying with the rank of the wearer. It is of gold, and consists of a triple tau cross within a triangle, the whole circumscribed by a circle.
This jewel is eminently symbolic, the tau being the mark mentioned by Ezekiel (ix, 4), by which those were distinguished who were to be saved from the wicked who were to be slain; the triple tan is symbolic of the peculiar and more eminent separation of Royal Arch Masons from the profane; the triangle, or delta, is a symbol of the sacred name of God, known only to those who are thus separated; and the circle is a symbol of the eternal life, which is the great dogma taught by Royal Arch Masonry. Hence, by this jewel, the Royal Arch Mason makes the profession of his separation from the unholy and profane, his reverence for God, and his belief in the future and eternal life. In the United States of America, the emblem worn by Royal Arch Masons without the Chapter is a Keystone, on which are the letters H. T. W. S. S. T. K. S. arranged in a circle and within the circle may or should be his mark.

*ROYAL ARCH MASONRY

That division of Speculative Freemasonry which is engaged in the investigation of the mysteries connected with the Royal Arch, no matter under what name or in what Rite. Thus the mysteries of the Knight of the Ninth Arch constitute the Royal Arch Masonry of the Ancient and Accepted Scottish Rite just as much as those of the Royal Arch of Zerubbabel do the Royal Arch of the American Rite.

*ROYAL ARCH MASONRY, MASSACHUSETTS

A statement of the origin and record of Saint Andrew's Chapter in Boston is to trace early Royal Arch Masonry in Massachusetts. The following is extracted from Companion Thomas Waterman's admirable history of
Saint Andrew's Royal Arch Chapter, the result of much earnest research: „The first meeting recorded of this Chapter was held on the 28th of August, 1769, and was then styled the Royal Arch Lodge, of which R. W. James Brown was Master." Presumably this Lodge derived its authority from the Grand Lodge, Ancient of England, as did that of the same name in Philadelphia, whereby it was authorized to confer the Holy Royal Arch Degree, as also did Independent Royal Arch, No. 2, of New York, but surrendered the right to confer the Royal Arch Degree when it joined the Grand Lodge of New York. Companion Waterman adds: „It appears by the record that the Degrees of ‚Excellent, Super-Excellent, and Royal Arch' were conferred in the Royal Arch Lodge." Winthrop Gray, on April 17, 1770, was elected Master.
On the succeeding May 14th, „Most Worshipful Joseph Warren, Esq.," was made a Royal Arch Mason. No record appears between March 26, 1773, and March 20, 1789. In an old register-book, dated April 1, 1789, is found „Original members, April 1, 1789, M. E. William McKeen, H. P." The next recorded election, October 21, 1790, gives William McKeen, R. A. Master. „On November 28, 1793, the Degree of Mark Master was connected with the other Degrees conferred in the Chapter."
„January 30, 1794, the words ‚Royal Arch Chapter' are used for the first time in recording the proceedings of tile Chapter." „The Grand Royal Arch Chapter of Massachusetts was organized by delegates from Saint Andrew's Chapter, Boston, and King Cyrus' Chapter, Newburyport, who assembled at Masons Hall, in the Green Dragon Tavern, Boston, on Tuesday, the 13th of March, 1798 A.D.22.

*ROYAL ARCH OF ENOCH

The Royal Arch system which is founded upon the legend of Enoch (see Enoch).

*ROYAL ARCH OF SOLOMON

One of the names of the Degree of Knight of the Ninth Arch, or Thirteenth Degree of the Ancient and Accepted Scottish Rite.

*ROYAL ARCH OF ZERUBBABEL.

The Royal Arch Degree of the American Rite is so called to distinguish it from the Royal Arch of Solomon in the Ancient and Accepted Scottish Rite.

*ROYAL ARCH ROBES

In the working of a Royal Arch Chapter in the United States, great attention is paid to the robes of the several officers.. The High Priest wears, in imitation of the High Priest of the Jews, a robe of blue, purple, scarlet, and white linen, and is decorated with the breastplate and miter. The King wears a scarlet robe, and has a crown and scepter. The Scribe wears a purple robe and turban. The Captain of the Host wears a white robe and cap, and is armed with a sword. The Principal Sojourner wears a dark robe, with tessellated border, a sleuthed hat, and pilgrim's staff. The Royal Arch Captain wears a white robe and cap, and is armed with a sword. The three Grand Masters of the Veils wear, respectively, the Grand Master of the third veil a scarlet robe and cap, of the second veil a purple robe and cap, of the first veil a blue robe and cap. Each is armed with a sword. The Treasurer, Secretary, and Sentinel wear no robes nor peculiar dress. All of these robes have either a historical or symbolical allusion.

*ROYAL ARCH TRACING-BOARD

The oldest Royal Arch Tracing-Board extant is one which was formerly the property of a Chapter in the City of Chester, and which Doctor Oliver thinks was „used only a
very few years after the degree was admitted into the system of constitutional Masonry. „ He has given a copy of it in his work on the Origin of the English Royal Arch. The symbols which it displays are, in the center of the top an arch scroll, with the words in Greek, EN APXH HN O AOrO2, that is, In the beginning was the Fork; beneath, the word Jehovah written in Cabalistic letters; on the right side an Arch and keystone, a rope falling in it, and a sun darting

its rays obliquely; on the left a pot of incense beneath a rainbow; in the center of the tracing-board, two interlaced triangles and a sun in the center, all surrounded by a circle; on the right and left of this the seven-branched candlestick and the table of shewbread. Beneath all, on three scrolls, are the words, Solomon, Ring of Israel; Hiram, King of Tyre; Hiram, the Widow's Son, in Hebrew and Latin. Doctor Oliver finds in these emblems a proof that the Royal Arch was originally taken from the Master's Degree, because they properly belong to that Degree, according to the English lecture, and here afterward restored to it. But the American Freemason will find in this board how little his system has varied from the primitive one practiced at Chester, since all the emblems, with the exception of the last three, are still recognized as Royal Arch symbols according to the American system.

*ROYAL ARCH WORD

See Tetragrammaton

*ROYAL ARCH WORKING-TOOLS

See Working-Tools

*ROYAL ARK MARINERS

A Degree in England conferred on Mark Master Masons, and worked under the authority of the Grand Master of Mark Masons, assisted by a Royal Ark Council. The language of the Order is peculiar. The Supreme Body is called a Grand Ark; subordinate Lodges are vessels; organizing a Lodge is launching a vessel; to open a
Lodge is to f oat an ark; to close the Lodge is to moor. All its references are nautical, and allude to the Deluge and the Ark of Noah. The Degree seems to have been invented in England about the end of the eighteenth century. A correspondent of the London Monthly Magazine for December, 1798 (volume vi, page 424), calls it „one of the new degrees in Freemasonry," and thus describes the organization:
They profess to be followers of Noah, and therefore call themselves Noachidae, or Sons of Noah. Hence their President, who at present is Thomas Boothby Parking Lord Rancliffe, is dignified with the venerable title of Grand Noah, and the Lodge where they assemble is called the Royal Ark Vessel.
These Brother mariners wear in Lodge time a broad sash ribbon, representing a rainbow, with an apron fancifully embellished with an ark, dove, etc. Among other rules of this society is one that no Brother shall be permitted to enter as a mariner on board a Royal Ark vessel for any less sum than ten shillings and sixpence, of which sum sixpence shall be paid to the Grand and Royal Ark vessel for his registry, and the residue be disposed of at the discretion of the officers of the vessel.
Their principal place of meeting in London was at the Surry Tavern, Surry Street, in the Strand. The writer gives the following verse from one of their songs written by Dr. Ebenezer Sibley.
They entered safe-and lo! the Deluge came And none were protected but Masons and wives; The crafty and knavish came floating along,
The rich and the beggar of profligate lives: It was now in woe
For mercy they call To old Father Noah And loudly did bawl
But Heaven shut the door and the ark was afloat To perish they must, for they were found out.

Now the Degree is in England conferred under the Grand Mark Lodge and also has considerable popularity under the control of the Supreme Grand Royal Arch Chapter of Scotland. In the United States the Decree has not
prospered in numbers. The College of Rites in its series of ceremonies included the Royal Ark Mariners and a few Bodies were set at work but the only one that seems to have continued activities was the Lodge at Masonic Hall, New York City. The Degree is, as has been intimated, based on the Bible account of the Ark of Noah, the Deluge, and the Dove, and has much interest and significance for thoughtful Brethren.

*ROYAL PRIEST

The Fifth Degree of the Initiated Brothers of Asia, also called the True Rose Croix.

*ROYAL SECRET, SUBLIME PRINCE OF THE

See Sublime Prince of the Royal Secret

*ROYAL SOMERSET HOUSE AND INVERNESS LODGE

One of the four old Lodges establishing the Grand Lodge of England in 1717. Doctor Anderson states that this Lodge met at the „Rummer and Grapes Tavern, in Channel Row, Westminster." The date of its origin is unknown but in 1723 a List of Lodges appeared which gave the name of this Lodge as „Horn Tavern," Westminster. At that time, according to the Grand Lodge records, it was probably the largest and most aristocratic of all English Masonic Lodges. It became designated as No. 3 in 1729 and in 1740 it was known as No. 2. It was erased from the Grand Lodge List on April 3, 1747, the reason being given as „not attending according to the order of the last Quarterly communication.
It was restored, however, in 1751 and in 1767 it officially took the name of „Old Horn Lodge." It united with and took the name of the Somerset House Lodge" in 1774 which was then known as No. 279, becoming then No. 4. This Lodge had been established in 1762 by Dunckerley on board the English ship P7once, being removed from
there to the ship known as Guadeloupe and from there to Somerset House. The new combination known as the Somerset House Lodge absorbed the Royal Inverness Lodge November 25, 1828, which had been known as No. 648 and which had been the first Lodge warranted by the United Grand Lodge of England and named after the then Grand Master, the Duke of Sussex, who had officiated at the consecration February 2, 1815, when the Lodge was first instituted at the Freemasons Tavern.
After November 25, 1828, the united Lodges were styled the „Royal Somerset House and Inverness Lodge No. 4, of Time Immemorial Constitution."
This Lodge is the holder of the Freemasons Hall Medal as well as a special Medal granted in 1858 bearing the arms of Scotland with a reference to the King's son. This is surmounted by the Coronet of a Prince of the Blood Royal borne by the Duke of Sussex. On the reverse side the inscription appears, „Immemorial Constitution. United with the Old Horn Lodge, No. 2, January 10, 1774." On the rim the following is engraved: „Royal Inverness Lodge, No. 648.

The First Lodge consecrated under the United Grand Lodge by Right Worshipful His Royal Highness the Duke of Sussex, 1814" (see also An Introduction to the History of the Royal Somerset House and Inverness Lodge; Rev. Arnold Whitaker Oxford, published at London in 1928).

*ROBBINS, JOSEPH, ORATION BY

American Masons behind the tiled doors of their Lodges and Grand Lodges during the past one and one-half centuries have listened to orations which would be everywhere famous had they been delivered in public, for there has ever been an unbroken succession in the Craft of orators, of great tribunes, of great speech makers- John Marshall, Andrew Jackson, Henry Clay, Stephen Douglas, down to Thomas Riley Marshall, William J. Bryan, and Dr. Parkes Cadman. Among these have been a number of orations which have helped to make Masonic history: Clare's Oration before Grand Lodge;
Preston's Oration before Grand Lodge; Ramsay's Oration in Paris; Drake's Oration before the York Grand Lodge; Paul Revere's Orations; Joseph Tew's famous Provincial Grand Lodge speeches (published in two volumes); etc. It is unfortunate that most of them have not been preserved, and that such of them as lie in old Grand Lodge Proceedings are not collected and published.
In the opinion of literary critics, and applying the canons of eloquence rather than the criteria of Masonic scholarship, the most perfect eloquence of American Masonry is found in Dr. Joseph Robbins' oration, delivered by him to the Grand Lodge of Illinois, a Grand Lodge which was to number among its future Grand Orators Governor Frank Lowden. Dr. Robbins was born in Leominster, Mass., September 12, 1834; was made a Mason in Wyoming Lodge, Mass., Dec. 28, 1856. He transferred his membership to Quincy Lodge, No. 296, Quincy, Ill., where he removed in 1858, and where he lived until he died July 19, 1909. He was elected T. . M.-., and re-elected twelve successive times. He was Grand Master for two terms, in 1876 and 1877; and had been Grand Orator in 1868. His Oration remained famous and familiar for half a century; the complete text was published in The Builder.

*ROME, A LODGE AT

The Jacobite Lodge at Rome came without announcement, worked a few years, vanished and left scarcely a trace, and was always small enough to meet in a private room; yet, like the Rosetta Stone, it has a significance out of proportion to its age or its size because of a number of unique features in its organization and its work; so much so, that William James Hughan, and at the request of the Grand Master of Masons in Scotland, wrote a book about it: The Jacobite Lodge at Rome: 1736-7; Torquay; printed for Lodge of Research, No. 2429, Leicester, England; 1910. The Lodge met at the Three Kings, Strada Paolina, Rome. Its by-laws were written in Latin, and consisted of twelve rules, each of one sentence. The earliest date in
the still-existing Minutes is August 16, 1735; the last is August 20, 1737; including first and last there are Minutes of twelve meetings. John Cotton was Master to and including March 19, 1736; from then on the Right Honorable the Earl of Winton (also spelled Wintown) was Master. The title of the Master is variously given as Master, Maitre, Great Master, Grand Master. In a list of founding members written by hand in the Minute Book William Howard is named as Master; his name is followed by two Wardens, and thirteen members; this means that the Lodge had held at least one meeting before Aug. 16, 1735.
Andrew Lumisden made a gift of the Minute Book to the Grand Lodge of Scotland in 1799. In a memorandum which he wrote to accompany the gift he said, among other things: „Pope Clement XII, having published a most severe edict la Bull] against Masonry, the last Lodge held at Rome was on the 20th August, 1737, when the Earl of Wintown was Master. [The Bull was dated in 1738.] The Officer of the Lodge [sometimes used as title for the Tiler], who was a servant of Dr. James Irvin, u as sent, as a terror to others prisoner to the Inquisition, but was soon released (This exemplary, or token, punishment was doubtless visited on the servant, instead of on the responsible head of the Lodge, because he was a servant, which is an interesting commentary on the morals of the Vatican.) Bro. Hughan proves that Prince Charles Stuart the Roman Catholic pretender to the English throne, w as not in this Lodge, and that there is no trace of any connection with him. After having studied the biography of each member Bro. Hughan BTote: „Evidently the membership of the Lodge was mainly, if not exclusively, composed of Jacobites...." He believes that the founders were members of Scottish Lodges. Bro. Wintown was Master before he had taken the Third Degree, but it is very significant that he became a Master Mason in 1736; it may indicate that the Lodge at Rome had three Degrees at that period.

*ROYAL ARCH WORLD DISTRIBUTION

In 1942 the Grand Chapter, Royal Arch Masons of Missouri, published a Baedeker for Royal Arch Masons in the armed forces which showed the number and distribution of regular Chapters and Grand Chapters as of that date. The data are such as to deserve permanent record. Unless otherwise specified numbers refer to Chapters. Capital letters following numbers denote jurisdiction according to the following key: GGC= General Grand Chapter of United States; S = Scottish, I = Irish, E
= English. Alaska- 4(GGC). Arabia: 1(S). Argentine: 8(E). Australia: there are Six Grand Chapters. Barbados: 2(S). Bermuda: 3(E)- 3(S). Brazil: 2(E). British Guiana: 2(E); 2(S). Canada: has nine Grand Chapters and 311 Chapters. Canal Zone: 2(GGC). Cape of Good Hope: 28(E); 1(I)- 15(S). Chile: 3(S), 1(GGC). China: 10 (EGC);
3(Sj; 1(GGC). Cuba: 1(GGC). Egypt: 6(E); 1 (S) . In England are 1644 Chapters, 438 in London alone. Fiji Islands: 2(S). Gibraltar: 3(E)- 1(S), 1(I). Gold Coast: 7(E);
1(S). Hawaii: 1(GGC). India: 29(E); 1(I); 3(S). Bombay: 24(E); 19(S). Burma: 7(E); 1(S). Ceylon: 6(E); 1(S). Madras: 16(E),3(S). Northwestern: 1(E); 1(S). Punjab: 20(E); 4(S). Rajputana; 1(S); 1(E). Iraq: 2 (E) . Ireland: 342 Chapters. Antigua: 1 (E) . Malta: 3(E)- 1(S). St. Helena: 1(E). Cyprus: 1(E). Isle of Man: 5(E). Isle of Mauritius: 1(S). Isle of Pines: 1(S). Isle of Wight: 6(E). Jamaica: 4(E); 1(S). Japan (Whites) 4(E). Jersey: 3(E). Kenya: 1(E)- 3(S). Malay States : 11 (E); 3(S) . Mesopotamia : 1 (E) . Mexico : 3(GGC). Military Chapters: 2(S). Monte Carlo: 1(E). Morocco: 1(S). Natal: 10(E); 1(I) · 6(S). New South Wales: Gr. Ch. of N. S. W. has 74; Ireland 1; Scotland 144. New Zealand: G. C. of N. Z. has 68,2(I)10(Ep 13(S). Nigeria: 6(E)- 1(I)- 2(S).

Northern Rhodesia: 1(E). Nyasaland: 1(S). Orange Free State: 4(E)- 5(S). Palestine: 1(E). Peru 2(S). Philippine Islands: 1(GGC)- 1(S). Porto Rico: 1(GGC). Quebec: 23 under G. C. of I.; 1 (E) . Queensland: G. C. of I. has 95; 1(E)- 4(S). Scotland: 541 and G. C. of S. Siam: 1(S). Sierra Leone: 1(E); 1(S). South Australia: G. S. of S. A. has Chapters in majority of cities and tows. South Rhodesia: 3(E); 2(I); 2(S); Sudan: 1(E). Syria: 1(S). Tanganyika: 4(E). Tasmania: 6(S). Transvaal: 18(S); 16(E); 4(I). Trinidad: 4(S). Turkey: 1(E) at Constantinople. Uganda:1(AS) Uruguay:1(E). Victoria, Australia G. C. of V. has 65. Virgin Islands: 1 (E) . Western Australia: Chapters in most towns under G. C. of VENT. ant-; 7(S).

*ROYALTY AND ENGLISH MASONRY

Queen Anne's children had died before her; and when she passed, two descendants of the original Stuart family had an almost equal genealogical claim to the throne: George, the Elector of Hanover; and James Stuart, Son of the exiled James II. The latter was a Roman Catholic; the former was a Protestant. The Tories were divided between the two, but the Whigs were determined that once and for all England should become officially a Protestant country, and therefore culled George to the throne. He was a middle-aged Germans coarse and arrogant, and personally never Texas popular; even so, James Stuart, and contrary to a romantic tradition in novels, was equally coarse and arrogantly so that his adherents in England and Scotland, the Jacobites, gained no strength for their cause from his personality.

The new king was crowned George I in 1714, and was to reign for thirteen years. The New Grand Lodge of Speculative Masonry was erected in London three years after his coronation, but when the Duke of Wharton undertook to swing it over to the Jacobite side it threw him out and wrote into its Book of Constitutions a law to forbid any political activity by Lodges or Masons. Masons were to be peaceable citizens, loyal to the government.

At the time, this meant in effect loyalty to the Hanoverian Dynasty, which is still the Royal House of Britain.

Almost from the first, members of the new Royal Family came into Freemasonry, and with them members of the old nobility and of the high aristocracy in England, Ireland, and Scotland; and not as members in name only but as active workers in Grand Lodge, Provincial Grand Lodges, and Lodges. A non-Masonic British nobleman was an exception. Their relatives by blood and marriage on the Continent were brought in by them; and the fact partly explains the extraordinary spread of the Fraternity over Europe and as far east as Moscow during the first twenty-five years after the erection of the Mother Grand Lodge.

American Masons have never realized how completely the Grand and the Provincial Grand Lodges of Britain have been officered by members of the Royal Family and the nobility, and even now, and in spite of the great amount of inter-visitation which went on during the Second World War, it continues to be difficult of full realization.

The City of Derby was far from London, the Court, and from its social circles; the home city of scientists, inventors (Watt and Arkwright among them), and capitalists, it became the cradle of the Industrial Revolution; these facts make it the more striking that the records of one of its Lodges, Tyrian No. 953, in its minutes from 1766 to 1885, are studded with titled names: the Duke of Cumberland, Brother of George III, granted its Warrant, which also was signed by the Earl of E5ingham. In 1798 the Lodge contributed A:42 toward a jewel which was presented to the Earl of Aloira, Grand Master of the Ancient when he became Governor General of India. Daniel Coke, a member of Parliament, was twice W.-. M.-.. The Sixth Duke of Devonshire was W. . M.-. in 1813 and in 1814, and was Provincial Grand Master from 1814 to 1858, when he was succeeded by the Marquis of Hartington, Secretary for War. Viscount Tamworth was made a Mason in Tyrian in 1810; and the second Lord Scarsdale in the same year. Both Augustus and Edvard Curzon mere initiated in 1815; Francis Curzon was NV. . M. . in 1826. Earl Howe, Augustus Stanhope, and Earl Ferrers were entered between 1815 and 1848.

Among its visitors were scores of men of the nobility who carried titles among the oldest in Britain. Two Hundred Years of Freemasonry; A History of the Britannic Lodge, No. 55 (Kening & Son; London; 1930), one of the most brilliant of the smaller Lodge histories, home Lodge of the famous John Coustos, had so many members of British and other royal families between 1773 and 1817 that it is called „the Royal period." On the membership list at the same time were two foreign kings, three Hanoverian kings and five royal Dukes. The Earl of Moira was „perpetual Master."

But the most remarkable instance of Royalty in Lodges was No. 259, of which Prance of Wales Lodge, by Thomas Fenn, privately printed in 1890, is the history. It was instituted in 1787 by his Royal Highness, George, Prince of Wales, afterwards George IV. „The Lodge was originally intended to consist only of those who were honored with appointments under H. R. H. or men firmly attached to his person and interest.... Amongst the earliest initiated in this Lodge, were twenty of H. R. H.'s footmen and household servants. They were not admitted as members, but were initiated by order of H. R. H. as serving Brethren without payment of fees."

Among its long list of Royal and otherwise most eminent persons (come in by Royal invitation) were: Duke of York, Duke of Clarence, Lord Lake, Thomas Dunckerley, Major St. Leger (cousin of Elizabeth St. Leger, the Irish „lady Freemason"), General Bowles (afterwards appointed to be „Provincial Grand Master" to the Creek Indians in America!), General Paoli, the Corsican patriot, Earl of Zetland, Duke of Roxburgh, Prince of Moliterno, Prime Minister George Canning, Sir David Pollock, Godfrey Higgins (author of the stupendous monument of erudition, The Anacolypsz a second Earl of Zetland, Lord Monson, Earl of Yarborough, Duke of Beaufort, Lord Rendlesham, Lord Catthorpe, the Maharajah Duleep Singh of India, Viscount Lake, Youssuff Aziz Effendi, Earl of Wigtown, Duke of Sussex (Grand Master from 1813 to 1843), Lord Churchill, Lord Monson, Baron Ferdinand de Rothschild, Prince of Wales (Edward VII), W. . M.-. from 1874, Grand Masterfrom 1875, etc., etc.

In the list of Worshipful Masters five are preceded by The Modern Grand Lodge of England from 1717 to 1813 was with the exception of the lowest bracket of officers, staffed by men of the nobility and of the aristocracy, as were also, to a scarcely lesser degree, the Provincial Grand Lodges. The second part of Bro.

Albert F. Calvert's The Grand dodge of England (Herbert Jenkins Ltd.; London; 1917) consists of 3 gallery of portraits in which appear, among others, the following: John, Duke of Montague Earl of Chesterfield, Duke of Wharton, Duke
of Richmond, Duke of Lorraine, Duke of Newcastle, Earl of Crawford, Sir Cecil Wray, Sir Thomas De Veil (one of the personages in Hogarth's „Night"), Viscount Harcourt, William, Duke of Cumberland, Frederick Lewis, Prince of Wales (this eldest son of King George II was first King's son to be made a Mason; Nov. 5, 1737; the ceremony was performed by Dr. Desaguliers.
Grand Lodge was exactly 20 years old), Lord Raymond, Sir James Thornhill, Marshal James Keith, Frederick III, King of Prussia, Sir Richard Glynn (Lord Mayor), Lord Blayney, Duke of Beaufort, Edward, Duke of York, Frederick, Duke of York, Thomas Harley (Lord Mayor.
Sat for his portrait with his hands in a large fur muff), Admiral Sir Peter Parker, Robert Edward, Lord Petre (like one or two others, Lord Petre was a Roman Catholic.
While the Marquis of Ripon was Grand Master he became a convert of Roman Catholicism, resigned his Masonic offices, and his membership), Duke of Manchester, Sir Watkin Lewes (Lord Mayor of London), Col. John St. Leger, Duke of Cumberland, G. M. in 1782-1790, Charles Howard, Duke of Norfolk, Duke of York, William Howley, Archbishop of Canterbury, Earl of Moira (this G. M. was in 1806 also G. M. of Scotland), Francis, Earl of Moira, Prime Minister George Canning,
C. T. Hunter (Lord Mayor), Duke of Sussex (once lived in Canada where he was a Prov. G. M.; was G. M. of England 181S1843), Prince of Wales (King George IV), Duke of Kent (also lived in Canada for years; G. M. of Ancient; father of Queen Victoria, who, after her coronation, and as an honor to him, announced herself Patroness of Freemasonry), Prince Augustus Frederick, Duke of Clarence (King William IV), Earl of Zetland, Fifth Duke of Richmond, Earl of Carnarvon, Earl of Lathom, Duke of Connaught, Duke of Clarence, Albert Edward, Prince of Wales, (Edward VII), Lord Ampthill, John, Earl of Atholl, etc.
With only a few exceptions these men of title, who usually were also men of large affairs and of great responsibilities in the State, were good and true Masons in every sense, as members and Brothers, and as officers; but their titles were born with them, their authorities went with them, their privileges were continuous, so that a Prince or a Duke continued to be a Prince or a Duke while sitting in the Grand East (called „throne"), which is in contrast to the American practice, where if a President, Governor, or Senator (the importance of whose of lice is as „high" and even more responsible than that of King, Prince, or Duke) sits in the East or Grand East it is in his capacity only as a Mason- his „titles are left outside the tiled door."
The Modern Grand Lodge between 1721 and 1751 became top-heavy with aristocracy, and many Lodges, especially in London, became exclusive and snobbish; this was in violation of the Landmark of „meeting upon the level" which in Freemasonry was centuries older than the House of Hanover or the House of Stuart; and it was this violation, far more than the violation of two or three customs of ceremony, which in Grand Master Byron's time („the wicked Lord Byron," who once murdered a man in a drunken brawl) was the reason for so many Lodges going over to the Ancient Grand Lodge. The Ancient Grand Lodge had been erected in 1751 by Irish Masons living in London who could neither visit nor affiliate with London Lodges because they were „mechanics," that is, like the fathers and founders of the Craft, were „workers," or were men in small business.
The majority of English writers on Masonic history aide Gould, Calvert, etc.) never fail to quote anything „coarse" that Laurence Dermott ever said about the Moderns; but they never quote the stinging and snobbish things said by the Moderns about Dermott; and never permit a reader to forget that Dermott (God help him!) was a house painter!
And yet, so strange are the ways of men, so Upside down their hearts, the Masons who „made" the Grand Lodges of England and, after 1813, the United Grand Lodge-the ritualists, the hard-working lower officers, and the writers-were commoners: Desaguliers was a doctor; Anderson a dissenting minister; Preston a printer; Dermott a painter (though an extraordinarily well- educated man of genius); Gilkes a grocer; Pine an engraver; and so on; and regardless of how aristocratic the Modern Grand Lodge itself may ever have been its members gave great honor to these men.
The manly, upright, brainy men of the Lodge at Aberdeen, Scotland, who with such great care wrote out the Work Book in 1670, appended it to a solemn address to Masons who might come after them in their ancient Lodge, which for weight and a sincere eloquence can scarcely be rivaled by any utterance that ever came out of Freemasonry: „So ends the names of us all who are authors of this Book and the Mason's box [charity] in order, according to our ages as we were made fellow craft, from which we reckon our age; so we entreat all our good successors in the Mason Craft to follow our rule as your patterns, and not to strive for place, for here ye may see above written and amongst the rest of our names persons of a mean degree insert before great persons of quality.
The history of the Tyrian Lodge, No. 253, of Derby, referred to in an earlier paragraph, is set forth with great compactness in The Centenary Celebration of the Tynan Lodge, No. 253; printed by W. Bacon; Derby; Second Edition; 1885. (The name is from the Latin tyriorum, or trireme.) It is one of the most significant of the early Lodge histories because Derby was in the center of so much of national importance at the time of the French Revolution. Beginning on page 14 the undesignated author gives a number of pages about men of title, fame, eminence who were in the Lodge, connected with it, or then in the Craft. On page 14 he writes: „Francis, Duke of Lorraine, afterwards Emperor of Germany, husband of Maria Theresa, and father of Marie Antoinette, whose beauty and whose cruel fate inspired the glowing eloquence of Burke, was initiated at The Hague as early as 1731." This one small Lodge history alone, in its 74 pages, gives documentary proof of the falseness of those books which set out to show that Freemasonry was a conspiracy which plotted the French Revolution, such as were written by Prof. Robinson, Abbe Barruel, Nesta Webster, Bernard Fay, etc., because it shows that there was as large a number of Masons among the kings, princes, dukes, etc., on the side against the Revolution, as among the leaders on the side in favor of the Revolution-it was there as it was in our own American Revolution; the Fraternity was on both sides

and therefore on neither.
Burke, the great antagonist of the Revolution, would certainly not have been a Freemason himself had Freemasonry plotted Louis XVI's overthrow; and he would have known it had such been the fact because the British Government at the time had day-by-day, detailed knowledge of events in Paris from 1787 to 1791.

*RUFFIANS, NAMES OF THE

Theosophical and occultist writers have argued that the combined endings of the three names of the Ruffians form together the mystical, Brahmin AUM, as noted on pace 111; and from this they argue that Freemasonry conceals mysteries from the Far East, etc. Historians have found that Speculative Freemasonry arose in England and developed out of Operative Freemasonry which was for some four or five centuries spread over Britain and Europe; an argument composed of speculations about so slight a fact as the endings of three names is not sufficient to overthrow the massive accumulation of data collected by those historians.
Equally disastrous to the theory is the fact that at one time or another the Ruffians have had other names, and have differed in number; also, the a, u, m endings became crystallized in the Ritual after the founding of Speculative Freemasonry. In the old catechism called The Whole Institutions of Freemasons Opened, a short document published in Dublin in 1725, occur these curious sentences: „Your first word is Jachin and Boaz is the answer to it, and Grip at the forefinger joint.-Your 2nd word is Magboe and Boe is the answer to it, and Grip at the Wrist. Your 3rd word is Gibboram, Esimbrel is the answer."
The origin of the Ruffians themselves is undiscovered; perhaps when the Ritual came to be enacted, instead of being largely composed of a set of drawn symbols with verbal explanations, they were introduced and given their names; if so, the endings may be nothing more than a form of verbal symmetry. (The subject of the many instances of verbal symmetry in the Work, along with other forms of symmetry such as 3, 5, 7, etc., awaits
research; if the research were conducted according to the canons of literary analysis, in addition to historical analysis, it might yield light on the origin of the form of the Work now in use. Symmetry cannot be either coincidental or accidental, but must imply redaction, or editorship, or authorship. Bro. and Prof. David Eugene Smith has suggested that the three names are suspiciously like certain old variations on the Hebrew word for „jubilee.")

*R.S.Y.C.S.

An abbreviation of Rosy Cross in the Royal Order of Scotland.

*RUCHIEL

In the old Jewish Angelology, the name of the angel who ruled the air and the winds. The angel in charge of one of the four tests in Philosophic Freemasonry.

*RUFFIANS

The traitors of the Third Degree are called Assassins in Continental Freemasonry and in the advanced Degrees. The English and American Freemasons have adopted in their instructions the more homely appellation of Ruffians. The fabricators of the high Degrees adopted a variety of names for these Assassins (see Assassins of the Third Degree), but the original names are preserved in the instruetions of the York and American Rites. There is no question that has so much perplexed Masonic antiquaries as the true derivation and meaning of these three names. In their present form, they are confessedly uncouth and without apparent signification.. Yet it is certain that we can trace them in that form to the earliest appearance of the legend of the Third Degree, and it is equally certain that at the time of their adoption some meaning must have been attached to them. Brother
Maekey was convinced that this must have been a very simple one, and one that would have been easily comprehended by the whole of the Craft, who were in the constant use of them.
Attempts, it is true, have been made to find the root of these three names in some recondite reference to the Hebrew names of God. But there is in Doctor Mackey's opinion, no valid authority for any such derivation. In the first place, the character and conduct of the supposed possessors of these names preclude the idea of any congruity and appropriateness between them and any of the divine names. And again, the literary condition of the Craft at the time of the invention of the names equally precludes the probability that any names would have been fabricated of a recondite signification, and which could not have been readily understood and appreciated by the ordinary class of Freemasons who were to use them. The names must naturally have been of a construction that would convey a familiar idea would be suitable to the incidents in which they were to be employed, and would be congruous with the character of the individuals upon whom they were to be bestowed.
Now all these requisites meet in a word which was entirely familiar to the Craft at the time when these names were probably invented. The Ghiblim are spoken of by Anderson, meaning Ghiblim, as stonecutters or Masons; and the early amounts show us very clearly that the Fraternity in that day considered Giblim as the name of a Mason; not only of a Mason generally, but especially of that class of Masons who, as Drummond says, „put the finishing hand to King Solomon's Temple"-that is to say the Fellow Crafts. Anderson also places the Ghiblim among the Fellow Crafts; and so, very naturally, the early Freemasons, not imbued with any amount of Hebrew learning, and not making a distinction between the singular and phıral forms of that language, soon got to calling a Fellow Craft a Giblim.
The steps of corruption between Giblim arid Jilbelum were not very gradual; nor can anyone doubt that such corruptions of spelling and pronunciation were common among these illiterate Freemasons, when he reads the Old Manuscripts, and finds such verbal distortions as
Nembroch for Nimrod, Eaglet for Euclid, and Aymon for Hiram. Thus, the first corruption was from Giblim to Gibalim, which brought the word to three syllables, making it thus nearer to its eventual change.
Then we find in the early works another transformation into Chibbelum. The French Freemasons also took the work of corruption in hand, and from Giblim they manufactured Jiblime and Jibulum and Habmlum. Some of these Freneh corruptions eame back to English Freemasonry about the time of the fabrication of the advanced l)egrees, and even the French words were distorted. Thus in the Iceland Manuscript, the English Freemasons made out of Pytagore, the French

for Pythagoras, the unknown name Peter Gower, which is said so much to have puzzled John Locke.
So we may through these mingled English and French corruptions trace the genealogy of the word Jubelum; thus, Ghiblim, Giblim, Gibalim, Chibbelum, Jiblime, Jibelum, Jabelum, rind, finally, Jubelum. It meant simply a Fellow Craft, and was appropriately given as a common name to a particular Fellow Graft who vas distinguished for his treachery. In other words, he was designated, not by a special and distinctive name, but by the title of his condition and rank at the Temple. He was the Fellow Craft, who was at the head of a eonspiraey. As for the names of the other two Ruffians, they were readily constructed out of that of the greatest one by a simple change of the termination of the word from am to a in one, and from uoz to o in the other, thus preserving, by a similarity of names, the idea of their relationship, for the old works said that they were Brothers who had come together out of Tyre. This derivation to Doctor Mackey seems to be easy, natural, and comprehensible. The change from Giblim, or rather from Gibalim to Jubelum, is one that is far less extraordinary than that which one half of the Masonic words have undergone in their transformation from their original to their present form (see Ritual).

*RULE

An instrument with which straight lines are drawn, and therefore used in the Past Master's Degree as an emblem admonishing the Master punctually to observe his duty, to press forward in the path of virtue, and, neither inclining to the right nor the left, in all his actions to have eternity in view. The twenty-four-inch gaffe is often used in giving the instruction as a substitute for this working-tool. But they are entirely different; the twenty- four-ineh gaffe is one of the working-tooLs of an Entered Apprentice, and requires to have the twenty-four inches marked upon its surface; the rule is one of the working- tools of a Past Master, and is without the twenty-four divisions. The rule is appropriated to the Past or Present Master, because, by its assistance, he is enabled to lay down on the Trestle-Board the designs for the Craft to use.

*RULE OF THE TEMPLARS

The code of regulations for the government of the Knights Templar, called their Rule, was drawn up by Saint Bernard, and by him submitted to Pope Honorius II and the Council of Troyes, by both of whom it was approved. It is still in existence, and consists of seventy- two articles, partly monastic and partly military in eharaeter, the former being formed upon the Rule of the Benedietines. The first articles of the Rule are ecclesiastical in design, and require from the Knights a strict adherence to their religious duties. Article twenty defines the costume to be worn by the Brotherhood. The professed soldiers were to wear a white costume, and the serving Brethren were prohibited from wearing anything but a black or brown cassock. The Rule is very particular in reference to the fit and shape of the dress of the Knights, so as to seevre uniformity.
The Brethren are forbidden to receive and open letters from their friends without first submitting the-n to the inspection of their superiors. The pastime of hawking is prohibited, but the nobler Sport of lion--hunting is permitted, because the lion, like the devil, goes about continually roaring, seeking whom he may devour. Article fifty-five relates to the reception of married members,
who are required to bequeath the greater portion of their property to the Order.
The fifty-eighth article regulates the reception of aspirants, or secular persons, who are not to be received immediately on their application into the society, but are required first to submit to an examination as to sincerity and fitness. The seventy-second and concluding article refers to the intercourse of the Knights with females. No brother was allowed to kiss a woman, though she were his mother or sister. „Let the soldier of the cross," says Saint Bernard, „shun all ladies' lips." At first this rule was rigidly enforced, but in time it was greatly relaxed, and the picture of the interior of a house of the Temple, as portrayed by the Abbot of Clairvaux, would scarcely have been appropriate a century or two later.

*RULERS

Obedience to constituted authority has always been inculcated by the laws of Freemasonrys Thus, in the installation charges as prefixed to the Constitutions of the Grand Lodge of England, the incoming Master is required to promise „to hold in veneration the original rulers and patrons of the Order of Freernasonry, and their regular successors, supreme and subordinate, according to their stations. „

*RUSSIA

Captain John Phillips was appointed in 1731 Provincial Grand Master of Russia by Lord Lovel, Grand Master of England (Constitutions, 1738, page 194) but it does not follow that there were any Lodges in Russia at that time. General Lord James I(eith arrived in Russia in 1728 and he probably founded the Lodge there of which he beeame Worshipful Master, and in 1740 he was appointed Provincial Granal Master. However, the first notiee that we have of Lodges meeting openly is that of Silence, established at St. Petersburg, and the North Star at Riga, both in 1750. Thory says that Freemasonry
made little progress in Russia until 1763 when the Empress Catherine II deelared herself Proteetress of the Order.
The Rite of Melesino was introduced by a Greek of that name in 1765, and there were also the York, Swedish and Strict Observance Rites practised by Lodges. Twelve of these Lodges united and formed the National Grand Lodge on September 3, 1776. There was also a Swedish Provincial Grand Lodge in 1779.
For a time Freemasonry flourished but about the year 1794 the Empress alarmed at the political eondition of France, persuaded that members of some Lodges were opposed to the Government, withdrew her protection from the Order. She did not direct the Lodges to close but most of them ceased to meet. The few that continued to work were under police supervision and languished, holding their eommunications only at long intervals. Paul I, 1797, instigated by the Jesuits whom he had recalled, forbade the meetings of secret societies and especially in Masonic Lodges.
Johann V. Boeber, Counselor of State and Director of the School of Cadets at St. Petersburg, obtained an audience of the Emperor in 1803 and sueeeeded in removing his prejudices against Freemasonry. The edict was revoked, the Emperor himself was initiated in one of the revived Lodges, and the Grand Orient of all the Russias was established, of which Brother

Boeber was deservedly elected Grand Master (Acta Latomomm i, page 218). Pelican Lodge was revived in 1804 as Alexander of the Crowned Pelican and divided into three parts and elected a Grand Master. Internal dissensions, however, were the cause of its downfall.
Another Grand Lodge, Astrea, controlled the first three Decrees and by 1815 claimed jurisdiction over 24 Lodges. A Grand Chapter was set up to control the remaining degrees in 1818, and there was also a Provincial Grand Body working under the Swedish System. A curious incident brought to an end Freemasonry in Russia.
The Emperor Alexander, instigated in part it is said by the political condition of Poland, received at this time two communications, one from Egor Andrevich Kushelev of the Grand Lodge Astrea, and the other from a Prussian Freemason, Count Gaugwitz, the latter heartily in favor of elosing all the Lodges, both agreeing that the spirit of the times would not permit of secret organizations, sand therefore on August 1, 1822, an Imperial Edic decreed the Closing of all secret societies (Transactions, Quatuor Coronati Loclge, volume xxxviii, pages 35-50). The order was quietly obeyed by the Freemasons of Russia (see Doctor Mackey's revised History of Freemasonry, also Freemasonry in Russia, Dr. Ernest Friedrichs, Berlin, 1904, and Berne, 1903).
A prominent member of the group of Russian Masonic Bodies on the Continent, exiles from Russia, has prepared for us some particulars of the development of Russian Freemasonry from which we make the following extract:
There is a well-established tradition that the first Russian Freemason was Peter the Great and that he was initiated by Sir Christopher Wren in an English Lodge at Amsterdam. There are, however no documents to prove this. The history of Russian Freemasonry may be divided into three periods. First, 1731-71. Membership confined to foreigners residing in Russia; a few officers, the guard, and a few statesmen. The tendency is mystical and the influence negligible . Second, 1772-94. There are three Masonie Bodies at work. Yelaguine's group at St. Petersburg. Work; self preservation, moral uplift, struggle against the ideas of Voltaire. This organization disappears about 1780.
Swedish Rite at St. Petersburg headed by Prince Gagarine as Grand Master. This Body Unites with the preceding one and shares its fate.
The National Grand Lodge at Moseow, lead by Novickoff and Schwarz working under a strong influence of the Moscow Rosy Cross Fraternity and of the Order of the Martinists. This group exercised a powerful influence during this period and for the future in Russian
Freemasonry, and was a potent and intellectual factor in contemporary society. This group chiefly engaged in educational and charitable work and carried these on freely until it fell under the general ban on Freemasonry imposed by Catherine II in 1794.
Third, 1801-22. An irregular Russian Grand Lodge named Vladimir to Order which in 1810 became subject to Swedish Jurisdiction. This Grand Lodge had little influence but counted many prominent persons amongst its members.
As a reaction against the influence of higher Degrees there was founded in 1814 at Paris, under the auspices of the Grand Orient of France and out of the federation of five military Lodges, a New Grand Lodge Astrea. At the end of the Napoleonic Wars and with the return of the army to Russia this Masonic Body grew to the extent of having forty Lodges under their jurisdiction. These Lodges under French influence turned their attention to polities, and ended their career in the turmoil of the attempted Revolution in December, 1825.
During the whole of the nineteenth century, Russian Freemasonry if not dormant was at least hidden and entirely negligible. The revival of interest in spiritual matters which coincided with the beginning of the twentieth century brought about a revival of interest in Freenlasonry. A few prominent Russian intellectuals joined French Lodges. Professor Bajenoff joined at Paris the Scottish Rite Lodge Les Amis Reunis. Paul Jablochkov, world-famous electricians founded the Lodge Cosmos under the Ancient Accepted Scottish Rite at Paris where in 1906 about fifteen Russian publicists joined French Lodges. These Brethren on their return to Russia organized two Lodges. one in St Petersburg, the Polar Star, and a Lodge at Moscow These Lodges were instituted with great ceremony in May, 1908, by two representatives of the Grand Orient of France and up to 1909 six Lodges were organized There was an interval in their activity over poliee restrictions and then these Lodges were reopened in 1911, working under the Grand Orient of France, with practically no ritual and having an avowedly political aim in view, namely, that of the overthrow of autoeraey There was what was known as a
Supreme Couneil, an exclusively administrative Body whose members were elected for three years. This organization had no regularity and enjoyed no recognition abroad. In 1913 and 1914 the organization nevertheless had about fortytwo Lodges chiefly composed of members of the cadet party. The first Revolution in March 1917 is said to have been inspired and operated from these Lodges and all the members of Kerensky's Government belonged to them. After the Bolshevik Revolution most members of these Lodges emigrated, and after a long inactivity they were successful in forming under the auspices of the Grand Orient of France a new Polar Star Lodge at Paris. Four other Lodges working in Russia have been organized under the Grand Lodge of France, and there is also a Lodge of Perfection and a Rose Croix (chapter working in Russian at Paris the rituals of the Ancient and Accepted Scottish Rite finder the Supreme Council.
The volume of the Sacred Law is always on the altar at the meetings of these four Lodges and the work is said to be usually a study of the deeper meanings of Freemasonry. The four Craft Lodges work with a committee which in fact represents what the Brethren believe to be the future Grand Lodge of Russia The Supreme Council has sanctioned a temporary committee in the higher Degrees which represents the nucleus of the future Supreme Couneil for Russia of the Aneient and Aeeepted Scottish Rite. On February 10, 1927, a Russian Consistory, caned Rossia, wan formed. Russian Brethren have freely written upon Freemasonry. Brother Boris Telepneff has published pamphlets on Freemasonry in Russia, Rosicrucians in Russia, Some Aspects of Russian Freemasonry during the Reign of Emperor Alexander I (Transaclions, Quatuor Coronati Lodge, volume xxxvui, page 6) and essays as in the Masonic Record, 1925.

*RUSSIA, SECRET SOCIETIES OF

First, the .Skopzis, founded about 1740, by Seliwanoff, on the ruins of an anterior sect, the Chlysty, which

was
originated by a peasant named Philippoff, in the seventeenth century. The Skopzis practised selfmutilation and other horrors. They were rich, and abound throughout Russia and in Bulgaria. Second, the Montainists, who declared that they have a „living Christ," a „living Mother of God," a „living Holy Spirit," and twelve „living Apostles." Their ceremonies were peculiar and but little resembling those of Freemasonry. A society of Martinists has had some vogue and other imported Rites have been instituted.

*S

The Hebrew letter is Samech. The nineteenth letter in the English alphabet. Its nulnerical value is 60. The sacred application to the Deity is in the name Somech,Upholder, the Latin Fulcteus or Firmas. The Hebrew letter Shin, a tooth, from its formation, is of the numerical value of 300.

*SAADH

One of a certain Indian sect, who have emigrated Christianity, and who in some remeets resemble the Quakers in their doctrine and mode of life. Sometimes written Saud.

*SABAISM

The worship of the sun, moon, and stars, the Tsaba Hashmaim, meaning the host of heaven. It was practised in Persia, Chaldea, India, and other Oriental Countries, at an early period a of the world's history (see Blazing Star and Sunworship) .

*SABAOTH

The Hebrew words pronounced Jehovah Tsabaoth, and meaning Jehovah of Costs, a very usual appellation for the Most High in the prophetical books, especially in Isaiah, Jeremiah, Zechariah, and Malachi, but not found in the Pentateuch.

*SABBAL

Hebrew word, meaning the Burden, the Latin Onus. The name of the sixth step of the mystic ladder of Kadosh of the Ancient and Accepted Scottish Rite. Sometimes spelled Sabael.

*SABBATH

In the lecture of the Second or Fellow Craft's Degree, it is said, In six days God created the heavens and the earth, and rested upon the seventh day; the seventh, therefore, our ancient Brethren consecrated as a day of rest from their labors, thereby enjoving frequent opportunities to contelnplate the glorious works of creation, and to adore their great Creator.

*SABIANISM

See Sabaism

*SACELLUM

A availed enclosure without roof. An ornamental chapel Within a church.

*SACKCLOTH

In the Rose Croix instructions, sackcloth is a symbol of grief and humiliation for the loss of that Which it is the object of the Degree to recover.

*SACRED ASYLUM OF HIGH MASONRY

In the Institutes, Statutes, and Regulations, signed by Adillgton, Chancellor, Which are given in the Rectueil des Actes du Supréme Consetél du France, or Collection of the Acts of the Supreme Council of France, as a Sequence to the Constitutions of 1762, this title is given to any subordinate Body of the Scottish Rite. Thus in Article XVI: „At the time of the installation of a Sacred Asylum of High Masonry, the members composing it shall all make and sign their pledge of obedience to the Institutes, Statutes, and General Regulations of High Masonry." In this document the Rite is always called High Masonry, and any Body, whether a Lodge of Perfection, a Chapter of Rose Croix, or a Council of Kàdosh, is styled a Sacred Asylum.

*SACRED LAW

The first Tables of Stone, or Commandments, which were delivered to Moses on Mount Sinai, are referred to in £, preface to the Mashna, bearing this tradition: God not only delivered the Law to Moses on Mount Sinai, but the explanation of it likewise. When Moses came down from the Mount and entered into his tent. Aaron went to visit him, and Moses acquainted Aaron with the Laws he had received from God,together with the explanation of them. After this Aaron placed himself on the right hand of Moses, and Eleazar and Ithamar, the sons of Aaron, were admitted, to whom Moses repeated what he had just before told to Aaron. These being seated, the one on the right hand, the other on the left hand of Moses, the seventy elders of Israel, who compose the Sanhedrim, came in, and Moses again declared the same laws to them, as he had done before to Aaron and his sons. Lastly, all who pleased of the comnlon people were invited to enter, and Moses instructed them likewise in the same manner as the rest. So that Aaron heard four times w hat Moses had been taught by God upon Mount Sinai, Eleazar and Ithamar
three times, the seventv elders twice, and the people once. Moses afterward reduced the laws which he had received into writing, hut not the explanation of them. These he thought it sufficient to trust to the memories of the above-mentioned persons, who, being perfectly instructed in them, delivered them to their children, and these again to theirs, from age to age.
The Sacred Law is repeated in the instructions of the Fourteenth Degree, Ancient and Accepted Scottish Rite.

*SACRED LODGE

In the lectures according to the English system, we find the following definition of the Sacred Lodge, the symbol has not been preserved in the American instructions: Over the Sacred Lodge presided Solomon, the greatest of kings, and the wisest of men; Hiram, the great and learned King of Tyre; and Hiram Abif, the widow's son, of the tribe of Naphtali. It was held in the bowels of the sacred Mount Moriah, under the part whereon was erected the Holy of Holies. On this mount it was where Abraham confirmed his faith by his readiness to offer up his only son, Isaae. Here it was where David offered that acceptable sacrifice on the threshing-floor of Araunah by which the anger of the Lord was appeased, and the plague stayed from his people. Here it was where the Lord delivered to David, in a dream, the plan of the glorious Temple, afterward erected by our noble Grand Master, King Solomon. And lastly, here it was where he declared he would establish his sacred name and word, which should never pass away- and for these reasons this

was justly styled the Sacred Lodge.

*SACRIFICANT

Tile French is Sacrifant. A Degree in the Archives of the Lodge of Saint Louis des Amis Réunis (Saint Louis of the Reunited Friends) at Calais.

*SACRIFICE, ALTAR OF

See Altar

*SACRIFICER

In French, the word is Sacrificateur. 1. A Degree in the
Archives of the Lodge of Saint Louis des Amis Réunis (Saint Louis of the Reunited Friends) at Calais. 2. A Degree in the collection of Pyron.

*SADDA

Persian Saddar, meaning the hundred gates. A work in the Persian tongue, being a summary of the Avesta, or sacred books.

*SADDUCEES

Sometimes Zedukim. A Sect called from its founder Sadoc, or Zadok (see Secund Samuel viii, 17, xv, 24; First Kings i, 34), who lived about 250 B.C. They denied the resurrection, a future state, and the existence of angels. The Sadducees are often mentioned in the New Testament, the Talmud, and the Midrash. The tenets of the Sadducees are noticed as contrasted with those of the Pharisees. While Jesus condemned the Sadducees and Pharisees, he is nowhere found criticizing the gets, words, or doctrines of the third sect of the Jews, the Essenes; wherefore, it has been strongly favored that Jesus was himself one of the last-named sect, who in many excellent qualities resembled Freemasons. The Sadducees were the most conservative of forces, the Pharisees more advanced in the later thoughts and tendencies. The Gospels throw an interesting and significant light upon these circumstances and their effects in that era.

*SADLER, HENRY

Born 1840, died 1911. One of the most painstaking, patient, and persevering of Masonic students. He was initiated in 1862 in the Lodge of Justice No. 147, being at the time an A. B. in the Mereantile Marine. He became
W. M. of this Lodge in 1872. In 1882 he was a founder of the Southgate Lodge, No. 1950, and in 1886 he was a founder and first Master of the Walsingham Lodge, No. 2148; in 1869 he was exalted to the Royal Arch Degree in the Royal York Chapter, No. 7; in 1872 he joined the Temperance Chapter, No. 169, and became its First Principal in 1880. In 1879 he was appointed Grand Tiler of the Grand Lodge of England, and held the post until 1910, when he retired on a pension. In 1887 he was appointed Sub-Librarian to the Grand dodge of England and was promoted to be its Librarian in 1910. His position in the Grand Lodge Library gave him access to all the old records of the Grand Lodge of England, and enabled him to write most valuable books on various points in connection with the history of English Freemasonry.
In 1887 appeared his principal work, Masonic Facts and Fictions, in which he claimed, and his argument was generally accepted, that the Grand Lodge of the Antients was formed in London by some Irish Freemasons, who had not seceded, as had been supposed from the Regular Grand Lodge. In 1589 he published Notes on tile Ceremonny of Installation; in 1891, the Life of Thomas Dunckerley; on 1898, Masonic Reprints and Historical Revelations; in 1904, Some Memorials of the Globe Lodge, No. BS, also the Illustrated lIistory of Emulation Lodge of iinprovement, No. 256; and in 1906, the Historiy and Records of the Lodge of Emulation, No. 21.

*SAGITTA

The keystone of an arch. The abscissa of a curve.

*SAILORS, AND FREEMASONRY

Much of the United States and Canada as well as Britain has been for a long time at sea. It is not difficult for Englishmen to think of themselves as a people partly afloat, nor the Norwegians, and still less the Japanese; but America also is partly afloat, and ever has been, though it is hard for Americans to believe it. The Navy itself has more duties in peacetime than in war, and of equal importance, for it is our government abroad, without which consuls, ministers, ambassadors and diplomats in general would carry little weight. Wherever the Navy goes, America goes. The Navy, moreover, is one of America's proudest achievements, if Americans knew it, and has given to the land it serves a long succession of dedicated men whose intellectual, literary, and scholarly achievements stand second only after the colleges and universities. As for Britain, its fleet has been its alter ego. Freemasonry also, ever since as a world- wide Speculative Fraternity it escaped out of the cocoon of the Time Immemorial Lodges, has been afloat on the merchant ships and with the navies, and has with its Lodges followed them, or has waited for them in more than 3 thousand ports.
Moreover the sea is one of the oldest of callings, millennia older than Homer who celebrated it, for the first ships appeared at the same time as the first houses and the most ancient cities. Also, like the arts and crafts on land, they have from a long time ago had their own gilds and fraternities; the Greek mariners, who went everywhere, had their associations.
the Roman sailors had their collegia, and for many centuries both of them had mithraea to visit on shore. After the gild system arose early in Medieval times seamen had gilds of their own; they took apprentices; had a Patron Saint; had part in pageants with a float depicting Noah; and from the beginning of the theater were favorite stage characters.
If ever a truly complete history of Freemasonry is written, omitting nothing important enough to have a chapter of its own, it will tell the story of how seamen of Britain, America, and the maritime countries of Europe carried Masonry around the world; so that if they had no share in its antiquity they had a large share in that other
Landmark, its universality. (For Mariners in the period of the gilds and pageants see The British Tar in Fact and Fiction, by Charles Napier Robinson; Harper & Bros.; London and New York; 1911. The first novel about the sea was written by an American, James Fenimore Cooper; also, it is believed by many; its greatest, Moby Dtck, by Herman Melville; Shakespeare's last play was „The Tempest," a poemcomedy-drama of the sea, with a setting off our own Atlantic coast; and the fact is a reminder of the „Odyssey," attributed to Homer, the greatest sea yarn ever written. See also NAVAL LODGES in this Supplement.)

*SAINT ADHABELL

Introduced into the Cooke Manuscript (line 603), where the allusion evidently is to Saint Amphibalus, which see.

*SAINT ALBAN

Saint Alban, or Albanus, the proto-martyr of England, was born in the third century, at Verulam, now St. Albans, in Hertfordshire.

In his youth he visited Rome, and served seven years as a soldier under the Emperor Diocletian. On his return to Britain he embraced Christianity, and was the first who suffered martyrdom in the great persecution which raged during the reign of that emperor.

The Freemasons of England have claimed Saint Alban as being intimately connected with the early history of the Fraternity in that island. Anderson (Constitutions, 1738, page 57) says, „This is asserted by all the old copies of the Constitutions, and the old English Masons firmly believed it," and he quotes from the Old Constitutions:

Saint Alban loved Masons well and cherished them much, and he made their pay right good; viz., two shillings per week and three pence to their cheer; whereas before that time, through all the land, a Mason had but a penny a day and his meat, until Saint Alban amended it. Ho also obtained of the King a Charter for the Free Masons, for to hold a general council, and gave it the name of Assembly, and was thereat himself as Grand Master and helped to make Masons and gave them good charges.

We have another tradition on the same Subject; for in a little work published about 1764, at London, under the title of The Complete Free Mason or Multa Paucis for the Lovers of Secrets, we find the following statement (page
47) in reference to the Masonic character and position of plaint Alban.

In the following (the third) century, Gordian sent many architects over-into England-who constituted themselves into Lodges, and instructed the Craftsmen in the true principles of Freemasonry; and a few years later, Carausius was made emperor of the British Isles and being a great lover of art and science, appointed Albanus Grand Master of Masons, who employed the Fraternity in building the palace of Verulam, or St. Albans.

Both of these statements are simply legends, or traditions of the not unusual character, in which historical facts are destroyed by legendary additions. The fact that Saint Alban lived at Verulam may be true-most probably is so.

It is another fact that a splendid Episcopal palace was built there, whether in the time of Saint Alban or not is not so certain; but the affirmative has been assumed; and hence it easily followed that, if built in his time, he must have superintended the building of the edifice.. He would, of course, employ the workmen, give them his patronage, and, to some extent, by his superior abilities, direct their labors. Nothing was easier, then, than to make him, after all this, a Grand Master. The assumption that Saint Alban built the palace at Verulam was very natural, because when the true builder's name grass lost-supposing it to have been so-Saint Alban was there ready to take his place, Verulam having been his birthplace.

The increase of pay for labor and the annual congregation of the Freemasons in a General Assembly, having been subsequent events, the exact date of whose first occurrence has been lost, by a process common in the development of traditions, they were readily transferred to the same era as the building of the palace at Verulam. It is not even necessary to suppose, by way of explanation, as Preston does, that Saint Alban was a celebrated architect, and a real encourager of able workmen.

The whole of the tradition is worked out of these simple facts: that architecture began to be encouraged in England about the third century; that Saint Alban lived at that time at Verulam; that a palace was erected then, or at some subsequent period, in the same place; and in the lapse time, Verulam, Saint Alban, and the Freemasons became mingled together in one tradition. The inquiring student of history will neither assert nor deny net Saint Alban built the palace of Verulam. He will be content with taking him as the representative that builder, if he was not the builder himself; and will thus recognize the proto- martyr as the type of Chat is supposed to have been the Freemasonry of his age, or, perhaps, only of the age in which the tradition received its form.

*ST. ALBANS, EARL OF

Anderson (Constitutions, 1738, page 101) says, and, after him, Preston, that a General Assembly of the Craft was held on December 27, 1663, by Henry Jermyn, Earl of St. Albans, Grand Master, who appointed Sir John Denham his Deputy, and Sir Christopher Wren and Tohn Webb his Wardens. Several useful regulations were made at this Assembly, known as the Regulations of 1663. These regulations are given by Anderson and by Preston, and also in the Roberts Manuscript, with the addition of the oath of secrecy. The Roberts Manuscript says that the Assembly was held on the 8th of December.

*SAINT ALBAN'S REGULATIONS

The regulations said to have been made by Saint Alban tor the government of the Craft are referred to by Doctor Anderson, in his second edition (page 57), and afterward by Brother Preston (see Saint Asian).

*SAINT AMPHIBALUS

The ecclesiastical legend is that Saint Amphibalus came to England and converted Saint Alban, who was the great patron of Freemasonry. The Old Constitutions do not speak of him, except the Cooke Manuscript, which has the following passage (line 602): „And soon after that came Seynt Adhabell into England, and he converted Seynt Albon to Christendom"; where, evidently, Saint Adhabell is meant for Saint Amphibalus. But amphibalus is the Latin name of a cloak worn by Priests over their other garments; and Godfrey Higgins (Celtic Druids, page 201) has argued that there was no such saint, but that the Sanctus Amphibalus was merely the holy cloak brought by Saint Augustine to England. His connection with the history of the origin of Freemasonry in England is, therefore, accepting the reasoning of Godfrey Higgins, altogether apocryphal.

*SAINT ANDREW

Brother of Saint Peter and one of the twelve Apostles. He is held in high reverence by the Scotch, Swedes, and Russians. Tradition says he was crucified on a cross shaped thus, X. Orders of knighthood have been established in his name (see Knight of Saint Andrew).

*SAINT ANDREW, KNIGHT OF

See Knight of Saint Andrew

*SAINT ANDREW'S DAY

November 30, was adopted by the Grand Lodge of Scotland as the day of its Annual Communication.

*SAINT ANTHONY

An Order taking its rise from the life and habits of Saint Anthony, the hermit, who died about 357. His disciples, called Anchorites, near Ethiopia, lived in austerity and solitariness in the desert, until John, Emperor of Ethiopia, in 370, created them a religious order of knighthood, and bestowed privileges upon them under the title of Saint Anthony, who was made patron of the empire. They established monasteries, adopted a black habit, and wore a blue cross in the shape of a Tau. The vow of the Order embraced chastity, defense of the Christian faith, to guard the empire, obey their superiors, and go to war when and wheresoever commanded. Marriage required a license. There were two classes-combatants and non- combatants- the second class being composed of those too old for military duty. yet ere they retired they were required to serve three years against Arabian pirates, three against the Turks, and three against the Moors. The ancient monastery is in the deserts of Thebais, surrounded by an oval wall five hundred paces in circumference and forty feet in height. It is entered by ropes let down from the watch-house, the crane being turned by monks. By age, the cells, which are four by five by seven feet, have been reduced from three hundred to forty. Advantage had been taken of one of nature's curiosities in obtaining abundant water from a riven rock, which is reached through a subterraneous passage of fifty paces, extending beyond the walls. In France, Italy, and Spain there are ecclesiastical and military organizations styled Knights of Saint Anthony, who wear a plain cross, the principals a double cross. The chief seat is at Vienna. In the Abbey rest the remains of Saint Anthony.

*SAINT AUGUSTLNE

Saint Augustine, or Saint Austin, was sent with forty monks into England, about the end of the sixth century, to evangelize the country Leaning says that, according to a tradition, he placed himself at the head of the Corporations of Builders, and was recognized as their Grand Master. No such tradition, nor, indeed, even the name of Saint Augustine, is to be found in any of the 0151 Constitutions which contain the Legend of the Craft.

*SAINT BERNARD

Saint Bernard of Clairvaux was one of the most eminent names of the Church in the Middle Ages. In 1128 he was present at the Council of Troyes, where, through his influence, the Order of Knights Templar was confirmed; and he himself is said to have composed the Rule or Constitution by which they were afterward governed.

Throughout his life he was distinguished for his warm attachment to the Templars, and „rarely," says Burnes (Sketch of the Knights Templar, page 12), „wrote a letter to the Holy Land, in which he did not praise them, and recommend them to the favor and protection of the great." To his influence, untiringly exerted in their behalf, has always been attributed the rapid increase of the Order in wealth and popularity.

*ST. CLAIR OF ROSSLYN

One of the most curious episodes in the history of Freemasonry occurred at the time of the founding of the Grand Lodge of Scotland in 1736 when William St. Clair of Rosslyn (or Rossline, or Roslin) tendered his „resignation of the office of hereditary Grand Master" in order that in the future no confusions would arise as between his family and any Grand Master. The „resignation" begins by saying „that the Masons in Scotland did, by several deeds, constitute and appoint William and Sir William St. Clair of Rossline, my ancestors and their heirs, to be their patrons, protectors, judges, or masters," etc. (See page 899.)

Historians have doubted that any family ever held a suzerainty over the Craft in Scotland. Yet it is not impossible that it should have been true, for similar things occurred elsewhere. During the later Middle Ages and early in the Modern Age, it was not uncommon for a family to organize itself (as Japanese families still do), with a head, ruless and penalties, somewhat like a modern business corporation. Until about the Sixteenth Century France, at least lid its government, army, and church, was little more than a network of such families - the „200 families" still claim ancient and hereditary privileges. The most extraordinary of such families in any country was the Hapsburgs (or Habsburgs) which as early as 1291 became a kind of hansa, or gild, and went into the business of supplying (by contract or agreement) kings, queens, princes, etc., to any country in the market for one, and are still at it. The Fuggers were another, except that they were financiers.

One of these families, the most notorious, has a link with the history of Freemasonry through a link it itself had with the gild system in Florence, Italy. This was the Medici Family (it began as Medici and Sons). The founder of the family was a worker in a gild of weavers and carders in the Fourteenth Century, and became a petty but successful gild politician. Gradually, decade after deeade, one Medici after another became „boss" of a gild, then of a number of gilds, got a monopoly of the silk gild, became wealthy and established a bank, and by a deft manipulation of gild funds and politics became ruler of Florence.

Once in power they produced a line of Popes, beginning with the famous Leo X; they produced the noted Cosimo, the famous Lorenzo, patron of the arts, and finally sent a weakling daughter of the house, Katherine, to be Queen of France, where she helped defeat the Protestant Reformation. The Medici history brought to light a fundamental weakness of the gild system; workers' gilds could by manipulation be brought under control by merchant gilds; a group of these latter could be brought under control by one of their own gilds; one man, with money enough, could control that gild. A gild had in its own organization no means to fight off that form of monopolization. Once the Medici had learned how it
could be done, the capitalist system was invented, and the gild system was doomed; the emphasis passed from work and things to be made to money and wealth to be gained.

The St. Clair family made no such use of the Mason gilds in Scotland; but a case like that of the Medici, and the history of organized families in general, makes the St.
Clair tradition more intelligible, and at the same time more credible; they may even have found it an economic advantage to be „judges and masters" of the

Masons.

*SAINT CLAIR CHARTERS

In the Advocates' Library, of Edinburgh, is a manuscript entitled Hay's Memoirs, which is, says Lawrie, „a collection of several things relating to the historical account of the most famed families of Scotland. Done by Richard Augustine Hay, Canon Regular of Sainte Genevefs of Paris, Prior of Sainte Pierremont, etc., Anno Domini 1700." Among this collection are two manuscripts, supposed to have been copied from the originals by Canon Hay, and which are known to Masonic scholars as the Saint Clair Charters. These copies, which it seems were alone known in the eighteenth century, were first published by Lawrie, in his History of Freemasonry, where they constitute Appendices I and II. But it appears that the originals have since been discovered, and they have been printed by Brother W. J. Hughan, in his Unpublished Records of the Craft, with the following introductory account of them by Brother D. Murray Lyon:

These manuscripts were several years ago accidentally discovered by David Lang, Esq., of the Signet Library, who gave them to the late Brother Aytoun Professor of Belles-Lettres in the University of Edinburgh, in exchange for some antique documents he had. The Professor presented them to the Grand Lodge of Scotland, in whose repositories they now are. There can be no doubt of their identity as originals. We have compared several of the signatures with autographs in other manuscripts of the time.

The Charters are in scrolls of paper- the one 15 by 11½ inches the other 26 by 11½ inches,- and for their better preservation have been affixed to cloth. The calligraphy is beautiful; and though the edges of the paper haste been frayed, and holes worn in one or two places where the sheets had been folded, there is no difficulty in supplying the few words that have been obliterated and making out the whole of the text. About three inches in depth at the bottom of No. 1, in the right hand corner, is entirely wanting, which may have contained some signatures in addition to those given. The left hand bottom Corner of No. 2 has been similarly torn away, and the same remark with regard to signatures may apply to it. The first document is a letter of jurisdiction, granted by the Freemen Masons of Scotland to William Saint Clair of Roslin. The second purports to have been granted by the Freemen Masons and Hammermen of Scotland to Sir William Saint Clair of Roslin.

Facsimiles and transcripts of these manuscripts are given by D. M. Lyon in his History of the Lodge of Edinburgh. The letter of jurisdiction is probably of a date 1600-1, and the seeund document, probably May 1, 1628.

However difficult it may be to decide as to the precise date of these Charters, there are no Masonic manuscripts whose claim to authenticity is more indisputable; for the statements which they contain tally not only with the uniformly accepted traditions of Scotch Freemasonry, but with the written records of the Grand Lodge of Scotland, both of which show the intimate connection that existed between the Freemasonry of that kingdom and the once powerful but now extinct family of Saint Clair.

*SAINT CLAIR, WILLIAM

The Saint Clairs of Roslin, or, as it is often spelled, of Rosslyn, held for more than three hundred years an intimate connection with the history of Freemasonry in Scotland. William Saint Clair, Earl of Orkney and Caithness, was, in 1441, appointed by King James II the

Patron anal Protector of the Freemasons of Scotland, and the office was made hereditary in his family. Charles Mackie says of him (Preernasen, May, 1851, page 166) that „he was considered one of the best and greatest Masons of the age."

He planned the construction of a most magnificent collegiate church at his palace of Roslin, of which, however, only the chancel and part of the transept were completed. To take part in this design, he invited the most skilful Freemasons from foreign countries; and in order that they might be conveniently lodged and carry on the work with ease and despatch, he ordered them to erect the neighboring town of Roslin, and gave to each of the most worthy a house and lands. After his death, whieh occurred about 1480, the office of hereditary Patron was transmitted to his descendants, who, says Lawrie (History of Freemasonry, page 100), „held their principal annual meetings at Kilwinning."

The prerogative of nominating the office-bearers of the Craft, which had always been exercised by the kings of Scotland, appears to have been neglected by James VI after his accession to the throne of England.

Hence the Freemasons, finding themselves embarrassed for want of a Protector, about the year 1600, if that be the real date of the first of the Saint Clair Manuscripts, appointed William Saint Clair of Roslin, for himself and his heirs, their „Patrons and Judges." After presiding over the Order for many years, says Lawrie, William Saint Clair went to Ireland, and in 1630 a second Charter was issued, granting to his son, Sir William Saint Clair, the same power with which his father had been invested.

This Charter having been signed by the Masters and Wardens of the principal Lodges of Scotland, Sir William Saint Clair assumed the active administration of the affairs of the Craft, and appointed his Deputies and Wardens, as had been customary with his ancestors. For more than a century after this renewal of the compact between the Laird of Roslin and the Freemasons of Scotland, the Craft continued to flourish under the successive heads of the family.

But in the year 1736, William Saint Clair, to whom the Hereditary Protectorship had descended in due course of succession, having no children of his own, became anxious that the office of Grand Master should not become vacant at his death. Accordingly, he assembled the members of the Lodges of Edinhurgh and its vicinity, and represented to them the good effects that would accrue to them if they should in future have at their head a Grand Master of their own choice, and declared his intention to resign into the hands of the Craft his hereditary right to the office. It was agreed by the assembly that all the Lodges of Scotland should be summoned to appear by themselves, or proxies, on the approaching Saint Andrew's Day, at Edinburgh, to take the necessary steps for the election of a Grand Master.

In compliance with the call, the representatives of thirty- two Lodges met at Edinburgh on the 30th of November 1736, when William Saint Clair tendered the following resignation of his hereditary office:

I, William Saint Clair, of Roslin, Esq., taking into my consideration that the Masons in Scotland did, by several deeds, constitute and appoint trillium and

Sir William Saint Clairs of Roslin, my ancestors and their heirs, to be their patrons, protectors judges, or masters, and that my holding or claiming any such jurisdiction, right, or privilege might be prejudicial to the Craft and creation of Masonry, whereof I am a member; and I, being desirous to advance and promote the good and utility of the said Craft of Masonry to the utmost of my power, do therefore hereby, for me and my heirs, renounce quit claim over give, and discharge all right, claim, or pretense that I, or my heirs, had, have, or any ways may have, pretend to, or claim to be, patron, protector, judge, or master of the Masons in Scotland, in virtue of any deed or deeds made and granted by the said Masons, or of any grant or charter made by any of the kings of Scotland to and in favor of the said William and sir William saint Clairs of Roslin, my predecessors, or any other manner or way whatsoever, for now and ever; and I bind and oblige me and my heirs to warrant this present renunciation and discharge at all hands. And I consent to the registration hereof in the books of council and session, or any other
judges' books competent, therein to remain for preservation.

Then follows the usual formal and technical termination of a deed (Lawrie's History of Freemasonry, page 148).

The deed of resignation having been accepted, the Grand Lodge proceeded to the election of its office bearers, when William Saint Clair, as was to be expected, was unanimously chosen as Grand Master; an office which, however, he held but for one year, being succeeded in 1737 by the Earl of Cromarty. He lived, however, for more than half a century afterward, and died in January, 1778, in the seventy-eight year of his age.

The Grand Lodge of Scotland was not unmindful of his services to the Craft, and on the announcement of his death a funeral Lodge was convened, when four hundred Brethren, dressed in deep mourning, being present, Sir William Forbes, who was then the Grand Master, delivered an impressive address, in the course of which he paid the following tribute to the character of Saint Clair. After alluding to his voluntary resignation of his high office for the good of the Order, he ad fled:

„His zeal, however, to promote the welfare of our Society was not confined to this single instance; for he continued almost to the very close of life, on all occasions where his influence or his example could prevail, to extend the spirit of Masonry and to increase the number of the Brethren.... To these more conspicuous and public parts of his character I am happy to be able to add, that he possessed in an eminent degree the virtues of a benevolent and good heart-virtues which ought ever to be the distinguishing marks of a true brother" (Lawrie's History of Freemasonry page 224). Brother Charles Mackie, in the London Freemasons Quarterly Retried (1831, page 167), thus described the last day of this venerable patron of the Order:

„William Saint Clair of Roslin, the last of that noble family, was one of the most remarkable personages of his time; although stripped of his paternal title an(1 possessions, he walked abroad respected and reverenced. He moved in the first society; and if he did not carry the purse, he
was stamped with the impress of nobility. He did not require a cubit to be addled to his stature, for he was considered the stateliest man of his age."

The preceding account by Doctor Mackey of the connection of the Saint Clairs with Seoteh Freemasonry is based almost entirely on Lawrie's History of Freemasonry, 1804, but a later anal more critical writer-D. Murray Lyon (History of the Lodge of Edinburgh, 1873, page 3)-considers the statement that James II invested the Earl of Orkney and Cattiness with the dignity of Grand Master and subsequently made the office hereditary to be „altogether apocryphal." The real fact appears to be, continues Brother Hawkins, that the Operative Masons of Scotland by the Saint Clair Charters did confer upon the Saint Clair family the office of Patron and Protector of the Craft, and that William Saint Clair was made a Freemason in 1735 in order to resign this office, and in return for such apparent magnanimity to be elected in 1736 the first Grand Master of Scotland.

*SAINT CLAIR, WILLIAM OF ROSLIN

First Grand Master Mason of Scotland, elected, in 1736 when the Grand Lodge of Scotland was formed, an office he held for one year only. A good deal of discussion has been had pro and con as to the validity of two old documents known as the Saint Clair Charters, one dated about 1601 and one 1628, in which documents the statement is made that the Operative Masons of Scotland had conferred upon the family of Saint Clair of Roslin the honor of being recognized as Patron and Protector of the Craft. In 1736 when a first Grand Master was to be chosen for the Scottish Grand Lodge, William Saint Clair was made a Freemason in the Lodge Canongate Kilwinning and he also formally resigned all claim to be Patron and Protector of the Freemasons in Scotland on November 30 of the same year at a meeting held at Edinburgh. William Saint Clair died in 1778.

*SAINT CONSTANTINE, ORDER OF

Presumed to have been founded by the Emperor Isaac Angelus Comnenus, in 1190).

*ST. DOMINGO

Sañto Domingo. One of the principal islands of the West Indies. Freemasonry was taken there at an early period in the eighteenth century.

Rebold (History of Three Grants Lodgers, page 687) said in 1746. It must certainly have been in active condition there at a time not long after, for in 1761 Stephen Morin, who had been deputed by the Council of Emperors of the East and West to propagate the advanced Degrees, selected St. Domingo for the seat of his Grand East, and thence disseminated the system, which resulted in the establishment of the Supreme Council of the Ancient and Aecepted Seottish Rite at Charleston, South Carolina. The French Revolution, and the insurrection of the slaves at about the same period, was for a time fatal to the progress of Freemasonry in St. Domingo. Subsequently, the island was divided into two independent governments-that of Dominica, inhabited by whites, and that of Hayti, inhabited by blacks. In each of these a Masonie obedience was organized. The Grand Lodge of Hayti was charged with irregularity in its bformation, and was not recognized by the Grand Lodges of the United States. It has been, however, by those of Europe generally, and a representative from it was accredited at the Congress of Paris, held in 1855.

Freemasonry was revived in Dominica, Rebold says, in the above mentioned work, in 1822; other authorities

say in 1855. A Grand Lodge was organized at the City of St. Domingo, December 11, 1858. Dominican Freemasonry has been established under the Ancient and Accepted Scottish Rite, and the National Grand Orient of the Dominican Republic divided into four sections, namely, a Grand Lodge, Grand Chapter General, Grand Consistory General, and Supreme Council. The last Body was not recognized by the Mother Council at Charleston, since its establishment is in violation of the Scottish Constitutions,
which prescribe one Supreme Council only for all the West India Islands.

*SAINTE CROIX, EMANUEL JOSEPH GUIL HEM DE CLERMONT-LODEVE DE

A French antiquary, and member of the Institute, who was born at Mormoiron, in 1746, and died in 1809. His work, published in two volumes in 1784, and entitled Recherches Historiques et Critiques sur les Mysteres du Paganisme, or Historical and Critical Studies on the Mysteries of Paganism, is one of the most valuable and instructive essays that we have in any language on the ancient mysteries-those religious associations whose history and design so closely connect them with Freemasonry. The later editions were enriched by the valuable notes of Silvestre de Tracy.

*SAINT GEORGE'S DAY

The twenty-third of April. Being the Patron Saint of England, his festival is celebrated by the Grand Lodge. The Constitution requires that „there shall be a Grand Masonic festi val annually on the Wednesday next following Saint George's Day."

*ST. GERMAIN

A town in France, about ten miles from Paris, where James II established his Court after his expulsion from England, and where he died. Doctor Oliver says (Historical Landmarks ii, page 28), and the statement has been repeatedly made by others, that the followers of the dethroned monarch who accompanied him in his exile, carried Freemasonry into France, and laid the foundation of that system of innovation which subsequently threw the Order into confusion by the establishment of a new Degree, which they called the Chevalter Maçon
Ecossais, and which they worked in the Lodge of Saint Germain.
But Doctor Oliver has here antedated history. James II died in 1701, and Freemasonry was not introduced into France from England until 1725. The exiled House of Stuart undoubtedly made use of Freemasonry as an instrument to aid in their attempted restoration; but their connection with the Institution must have been after the time of James II, and most probably under the auspices of his grandson, the Young Pretender, Charles Edward.

*SAINT GERMAIN, THE COUNT OF

Also known as Count de Bellamura in Venice; as the Chevalier de Schöning at Pisa; as Chevalier Well done at Milan; and at Genoa as Count Soltikow. authentic record of his origin. First heard of in Europe as the Count de Saint Germain, in 1750 Introduced into French society and became Popular in Paris. Handsome, able musician, especially upon the violin, expert magician, inveterate gambler accomplished linguist, and the most reasonable account is that he was the natural son of an Italian princess, born about 1710, at San Germano, Savoy This account gives his father as a local tax-collector Rotondo. Some accounts give his birthplace at Letmeritz, in Bohemia; he was pronounced an Alsatian Jew named Simon Wolff by the Marquis de Crequy. Some place him as the Marquis de Betmar, born in Portugal, others state he was a Spanish Jesuit, named Aymar. Frederick II of Prussia named him „a man no one has ever been able to make out."
He laid claim to the highest rank of Freemasonry, the Order being at that time strong in France, claiming also that he was over five hundred years of age, had been born in Chaldaea, possessed the secrets of the Egyptian sages, master of the art of transmutation of metals, which he said he had learnt in Hindustan, that he could produce pure diamonds by the artificial crystallization of pure carbon.
His familiarity with modern history and the polities of the time were startling and he made a remarkable prophecy in the case of Kinv Louis XV Ellis advertised attainments were of a character to win him renown and he became an intimate of Frederick the Great, remaining long at his Court. He was concerned in the conspiracies at St.
Petersburg in 1762. He went to Germany, 1774, later traveled in Italy and Denmark, founded the Society of Saint Jackin which was afterwards known as the Saint Joachim. In 1783 he declared that he was weary of immortality and resigned it at Eckernfiorde, in Schleswig.

*ST. HELENA

An island in the South Atlantic Ocean. Lodges have been chartered from time to time by English authority at James Town, St. Helena. Several-early ones became extinct and the first to be successful was St. Helena Lodge, warranted on April 6, 1843. Itsoriginal papers were lost or destroyedwithin two years and a duplicate Charter was granted on May 3, 1845.

*SAINT JOHN, FAVORITE BROTHER OF

The Eighth Degree of the Swedish Rite

*SAINT JOHN, LODGE OF

See Lodge of Saint John

*SAINT JOHN OF JERUSALEM, KNIGHT OF

See Knight of Saint John of Jerusalem

*ST. JOHNS' AND YORK MASONS

In England, Scotland, and Ireland at the beginning of the first Grand Lodge in 1717 there was an unknown but comparatively large number of Lodges and Masons called generally St. Johns'. St. Johns' Lodges prwor to 1717 may have been Lodges without any copy of the Old Charges, were therefore seli-constituted as the meaning of that term would have obtained in that time; also, there were a number of Masons not in any Lodge, and apparently in some instances „one Mason Snot in any Lodge] would make another.
„ After the new Grand Lodge system was established a number of the St. Johns' Lodges (one may believe a larger number than existing records account for) continued to work (and not as Operative Lodges) but never joined the Grand Lodge. Yet during the first half of the Eighteenth Century these were accepted as genuine Lodges, and their members often Visited regular (on the Roll of Grand Lodge) Lodges. The Rev. George Oliver had a muddled theory that Free masonry had

been revived and reformed by St. John the Evangelist and for that reason he called Craft Masonry „St. John's Masonry." Owing to the large circulation of his books in America this term came into general use (it is obsolete now); Oliver's St. John˜s Masons had no connection in thought or theory with the St. Johns' Masons familiar to Eighteenth Century Lodges.
One of the many proofs of the numerousness of St. Johns' Masons is given by the records of Old Dundee Lodge, No. 18 (probably older than Grand Lodge). On page 168 of his history of that Lodge Arthur Heiron writes: „In olden days there were certain Lodges who were never regularly constituted, [by Grand Lodge] but merely recognized St. John as their leader. They were looked upon as ‚Unattaehed' or ‚Independent Lodges,' but their members w ere allowed to visit the regular [on Grand Lodge Rolls] Lodges on terms of equality, signing themselves as ‚St. Johns' Men'; paying generally an extra fee.
‚Old Dundee' received many such Brethren as visitors, and from 1748 to 177O at least 162 [six per year] signed our Minute Book ...."
When the Antient Grand Lodge was formed in 1751 it described itself as founded according to the Aneient Institutions of York. Its members often called themselves,
and were called by others, York Masons. When the Antient Provineial Grand Lodge of Canada was formed in 1792 at Montreal (and Canadian Masonry influenced New England and New York Masonry in many ways) it became known AS the York Body and its members called themselves York Masons. The many Antient chartered Lodges which were warranted during or prior to the Revolution in the Colonies also called themselves York Masons. The term „York" was therefore introduced into America by Canadian and British Lodges and Brethren, and hence did not originate here.
In his introduction to Memorials of the Mason Union, William James Hughan animadverts on the American use of „York," which he took to be an American-made myth. (This Introduction, famous in 1874, is now obsolete.)
Elsewhere he accuses American Masons of „boasting" of being „York Masons." Bro. Hughan was in his own generation second to none as a cautious, aeeurate, historical scholar, but he had the misfortune to be in some degree in error, and oftentimes w holly in error, in his statements of fact about American Masonry. His attribution of the York myth and boasting to us is one of his mistakes. We ereated no myth about York, for as said above the term came straight from Britain and Canada; we never boasted about it. Today the word „Yorl;" has lost any meaning it was ever supposed to have, and when used, if ever it still is used, functions as a mere label to distinguish the Craft and Chapter Rites from Templarism and the Scottish Rite.

*SAINT JOHN'S MASONRY

The Constitutions of the Grand Lodge of Scotland (184e„ chapter ii) declare that that Body „practises and recognizes no degrees of Masonry but those of Apprentice, Fellow Craft, and Master Mason denominated Saint John's Masonry."

*SAINT JOHN'S ORDER

In a system of Freemasonry which Doctor Oliver says (Mirror for the Johannites, pa(re 58) was „used, as it is confidently affirmed, in the fourteenth century" (but it is doubtful if it could be traced farther back than the early part of the seventeenth), this appellation occurs in the obligation:
That you will always keep, guard, and conceal, And from this time you never will reveal
Either to M. M., F. C., or Apprentice
Of Saint John's Order, what our grand intent is.
The same title of Joannis Ordo is given in the document of uncertain date known as the Charter of Cologne.

*SAINT JOHN THE ALMONER

The son of the King of Cyprus, and born in that island in the sixth century He was fleeted Patriarch of Alexandria, and has been canonized by both the Greek and Roman churches, his festival among the former occurring on the 11th of November, and among the latter on the 23d of January. Bazot (Manuel du Franc-Mason, page 144) thinks that it is this saint, and not Saint John the Evangelist or Saint John the Baptist, who is meant as the true patron of our Order. „'He quit his country and the hope of a throne," says this author, into go to Jerusalem, that he might generously aid and assist the knights and pilgrims.
He founded a hospital and organized a fraternity to attend upon sick and wounded Christians, and to bestow pecuniary aid upon the pilgrims who visited the Holy Sepulcher. Saint John, who was worthy to become the patron of a society whose only object is charity, exposed his life a thousand times in the cause of virtue. Neither war, nor pestilence, nor the fury of the infidels, could deter him from pursuits of benevolence. But death, at length, arrested him in the midst of his labors. Yet he left the example of his virtues to the Brethren, who have made it their duty to endeavor to imitate them. Rome canonized him under the name of Saint John the Almoner, or Saint John of Jerusalem; and the
Freemasons-whose temples, overthrown by the barbarians, he had caused to be rebuilt-selected him with one accord as their patron."
Doctor Oliver, however (Mirror for the Johannite Masons, page 39), very properly shows the error of appropriating the patronage of Freemasonry to this saint, since the festivals of the Order are June 24th and Deeember 27th, while those of Saint John the Almoner are January 23d and November 11th. He has, however, been selected as the patron of the Masonic Order of the Templars, and their Commanderies are dedicated to his honor on amount of his charity to the poor, whom he called his Masters, because he owed them all service, and on account of - his establishment of hospitals for the succor of pilgrims in the East.

*SAINT JOHN THE BAPTIST

One of the Patron Saints of Freemasonry, and at one time, indeed, the only one, the name of Saint John the Evangelist having been introduced subsequent to the sixteenth century. His festival occurs on the 24th of June, and is very generally celebrated by the Masonie Fraternity. Dalcho (Ahiman Rezon, page 150) says that „the stern integrity of Saint John the Baptist, which induced him to forego every minor consideration in discharging the obligations he owed to God; the unshaken firmness with sA›hieh he met martyrdom rather than betray his duty to his Master; his steady reproval of vice, and continued preaching of repentance and virtue. make him a fit patron of the Masonic institution." The Charter of Cologne says: „We celebrate,

annually, the memory of Saint John, the Forerunner of Christ and the Patron of our Community." The Knights Hospitaler also dedicated their Order to him; and the ancient expression of our instrucw tions, which speaks of a „Lodge of the Holy Saint John of Jerusalem," probably refers to the same saint.
Krause, in his Kunsturkunden (pages 295 to 305), gives abundant historical proofs that the earliest Freemasons adopted Saint John the Baptist, and not Saint John the
Evangelist as their patron. It is worthy of note that the Grand Lodge of England was revived on Saint John the Baptist's Day, in 1717 (Constitutions, 1738, page 109), and that the Annual Feast was kept on that day until 1725, when it was held for the first time on the Festival of the Evangelist (see page 119 of the above edition).
Lawrie says (history of Freemasonry, page 152) that the Seottish Freemasons always kept the festival of the Baptist until 1737, when the Grand Lodge changed the time of the annual election to Saint Andrew's Day.

*SAINT JOHN THE EVANGELIST

One of the Patron Saints of Freemasonry, whose festival is celebrated on the 27th of December. His constant admonition, in his Epistles, to the cultivation of brotherly love, and the mystical nature of his Apocalyptic visions, have been, perhaps, the principal reasons for the veneration paid to him by the Craft. Notwithstanding a well-known tradition, all documentary evidence shows that the eonneetion of the name of the Evangelist with the Masonie Order is to be dated long after the sixteenth century, before which time Saint John the Baptist was exclusively the patron saint of Freemasonry. The two are, however, now always united, for reasons set forth in the article on the Dedication of Lodges, which see.

*SAINT LEGER

See Aldworth, Mrs

*SAINT MARTIN, LOUIS CLAUDE

A mystical writer and Masonic leader of considerable reputation in the eighteenth century, and the founder of the Rite of Martinism. He w as born at Amboise, in France, on January 18, 1743, being descended from a family distinguished in the military service of the kingdom. Saint Martin when a youth made great progress
in his studies, and became the master of several aneient and modern languages.
After leaving school, he entered the army, in aeeordanee with the custom of his family, becoming a member of the regiment of Foix. But after six years of service, he retired from a profession which he found uncongenial with his fondness for metaphysical pursuits. He then traveled in Switzerland, Germany, England, and Italy, and finally retired to Lyons, where he remained for three years in a state of almost absolute seclusion, known to but few persons, and pursuing his philosophie studies.
He then repaired to Paris, where, notwithstanding the tumultuous scenes of the revolution which was working around, he remained unmoved by the terrible events of the day, and intent only on the prosecution of his thcosophie studies. Attracted by the mystical systems of Boehme and Swedenborg, he became himself a mystic of no mean pretensions, and attracted around him a crowd of disciples, who were content, as they saids to hear, without understanding the teachings of their leader.
In 1775 appeared his first and most important work, entitled Des Erreurs et de la Vérité, ail les Hommes rappelés au principe universel de la Science, or Some Errors and Truth, where Men recall the Universal Principle of Knowledge.
This work, which contained an exposition of the ideology of Saint Martin, acquired for its author, by its unintelligible transcendentalism, the title of the Kant of Germany. Saint Martin had published this work under the pseudonym of the l Unknown Philoso pher, We Philoso pie inconnu; whence he was subsequently known by this name, which was also assumed by solre of his Masonic adherents; and even a Degree bearing that title was invented and inserted in the Rite of Philalethes. The treatise Des Erreurs et de la Vérité was in fact made a sort of text- w book by the Philalethans, and highly recommended by the Order of the Initiated Knights and Brothers of Asia, whose system was in fact a compound of theosophy and mysticism. It was so popular, that between 1775 and 1784 it had been through five editions.
Saint Martin, in the commencement of his Masonic career, attached himself to Martinez Paschalis, of whom he was one of the most prominent disciples. But he subsequently attempted a reform of the system of Paschalis, and established what he called a Rectified Rite, but which is better known as the Rite or system of Martinism, which consisted of ten Degrees. It was itself subsequently reformed, and, being reduced to seven Degrees, was introduced into some of the Lodges of Germany under the name of the Reformed Ecossism of Saint Martin.
The theosophic doctrines of Saint Martin were introduced into the Masonic Lodges of Russia by Count Gabrianko and Admiral Pleshcheyeff, and soon became popular.
Under them the Martinist Lodges of Russia became distinguished not only for their Masonic and religious spirit-although too much tinged with the mysticism of Jacob Boehme and their founder-but for an active zeal in practical works of charity of both a private and public character. The character of Saint Martin has been much mistaken, especially by Masonic writers. Those who, like Voltaire, have derided his metaphysical theories, seem to have forgotten the excellence of his private character, his kindness of heart, his amiable manners, and his varied and extensive erudition. Nor should it be forgotten that the true object of all his Masonic labors was to introduce into the Lodges of France a spirit of pure religion. His theory of the origin of Freemasonry was not, however, based on any historical research, and is of no value, for he believed that it was an emanation of the Divinity, and was to be traced to the very beginning of the world.

*SAINT NICAISE

A considerable sensation was produced in Masonic circles by the appearance at Frankfort, in 1755, of a work entitled Saint Nicaise, oder eine Sammlung merkwürdiger Maürerischer Briefe, für Freimaürer und die es nicht, Saint Nicaise, or a Collection of curious Masonic papers for Freemasons and others. A second edition was issued in 1786. Its title-page asserts it to be a translation from the French, but it was really written by
doctor Starck. It professes to contain the letters of a French Freemason who was traveling on account of

Freemasonry, and having learned the mode of work in England and Germany, had become dissatisfied with both, and had retired into a cloister in France. It was really intended, although Starck had abandoned Freemasonry, to defend his system of Spiritual Templarism, in opposition to that of the Baron Von Hund. Accordingly, it was answered in 1786 by Von Sprengseisen, who was an ardent friend and admirer of Von Hund, in a work entitled Anti Saint Nicaise, which was immediately followed by two other essays by the same author, entitled Archimedes, and Scala Algebraica (Economica These three works have become exceedingly rare.

*SAINT PAUL'S CHURCH

As Saint Paul's, the Cathedral Church of London, was rebuilt by Sir Christopher Wren-who is called (in the Book of Constitutions, 1738, page 107) the Grand Master of Freemasons-and some writers have advanced the theory that Freemasonry took its origin at the construction of that edifice. In the Fourth Degree of Fessler's Rite-which is occupied in the critical examination of the various theories on the origin of Freemasonry- among the seven sources that are considered, the building of Saint Paul's Church is one.
Nicolai does not positively assert the theory; but he thinks it not an improbable one, and believes that a new system of symbols was at that time invented. It is said that there was, before the revival in 1717, an old Lodge of Saint Paul's; and it is reasonable to suppose that the Operative Masons engaged upon the building were united with the architects and men of other professions in the formation of a Lsdge, under the regulation which no longer restricted the Institution to Operative Masonry. But there is no authentic historical evidence that Freemasonry first took its rise at the building of Saint Paul's Church.

*SAINTS JOHN

The Holy Saints John, so frequently mentioned in the instructions of Symbolic Freemasonry, are Saint John the Baptist and Saint John the Evangelist, which see. The original dedication of Lodges.was to the Holy Saint John, meaning the Baptist.

*SAINTS JOHN, FESTIVALS OF

See Festivals

*SAINT VICTOR, LOUIS GUILLEMAIN DE

A French Masonic writer, who published, in 1781, a work in Adonhiramite Masonry, entitled Receuil Précieuz de la Maçonnerie Adonhiramite, or Choice Collection of Adonhiramite Masonry. This volume contained the instructions of the first four Degrees, and was followed, in 1787, by another, which contained the higher degrees of the Rite. If Saint Victor was not the inventor of this Rite, he at least modified and established it as a working system, and, by his writings and his labors, gave to it whatever popularity it at one time possessed.
Subsequent to the publication of his Receuil Précieuz, he wrote his Origine de la Maçonnerie Adonhiramite, a learned and interesting work, in which he seeks to trace the source of the Masonic initiation to the Mysteries of the Egyptian Priesthood.

*SAKINAT

The Divine Presence. The Shekinah, which see.

*SAKTI

The female energy of Brahma, of Vishnu, or especially of Siva. This lascivious worship was inculcated in the Tantra meaning Instrument of Faith, a Sanskrit work, found under various forms, and regarded by its numerous Brahmanical and other followers as a fifth Veda.

*SALAAM

The name of the Arabic form of salutation, which is by bowing the head and bringing the extended arms forward from the sides until the thumbs touch, the palms being down.

*SALADIM

More properly Salah-ed-din, Yussuf ibn Ayub, the Sultan of Egypt and Syria, in the time of Richard Coeur-de Lion, and the founder of the Ayubite dynasty. As the great Moslem hero of the Third Crusade, and the beau-ideal of Moslem chivalry, he is one of the most imposing characters presented to us by the history of that period. Born at Takreit, 1137; died at Damascus, 1193. In his man hood he had entered the service of Noureddin.
He became Grand Vizier of the Fatimite Calif, and received the title of the Victorious Prince. At Noured din's death, Salah-ed-din combated the succession and became the Sultan of Syria and Egypt. For ten succeeding years he was in petty warfare with the Christians until at Tiberias, in 1187, the Christians were terribly punished for plundering a wealthy caravan on its way to Mecca.
The King of Jerusalem, two Grand Masters, and many warriors were taken captives Jerusalem stormed, and many fortifications reduced This roused Western Europe; the Kings of France and England, with a mighty host, soon made their appearance; they captured Acre in 1191, and Richard Coeur-de-Lion, with an invading force, twice defeated the Sultan, and obtained a treaty in 1192, by which the coast from Jaffa to Tyre was yielded to the Christians. Salah-ed-din becomes a prominent character in two wof the Consistorial Degrees of the Ancient and
Accepted Scottish Rite, mainly exemplifying the universality of Freemasonry Brother Lessing has in his dramatic poem, Nathan the Wise, presented a most romantic and edifying character in an Eastern Monarch of this kind to illustrate Masonic toleration.

*SALFI, FRANCISCO

An Italian philosopher and litterateur, who was born at Cozenza, in Calabria January 1, 1759, and died at Passy, near Paris, September, 1832. He was at one time Professor of history and Philosophy at Milan. He was a prolific writer, and the author of many works on history and political economy. He published, also, several poems and dramas, and received, in 1811, the prize given by the Lodge at Leghorn for a Masonic essay upon the utility of the Craft and its relation to philanthropy and morals, and entitled Della utiltà delta Franca Massoneria sotto it rapporto filantropico é morale.

*SALIX

A significant word in the advanced Degrees, invented, most probably, at first for the system of the Council of Emperors of the East and West, and transferred to the Ancient and Accepted Scottish Rite. It is derived, say the old French rituals, from the initials of a part of a sentence, and has, therefore, no other meaning.

*SALLE DES PAS PERDUS

A French expression meaning the Hall of the Lost Steps. The French thus call the anteroom in which visitors are placed before their admission into the Lodge. The Germans call it the Fore-Court, Vorhof, and sometimes, as with the French, der Saal der verlornen Schritte.

Lenning says that it derives its name from the fact that every step taken before entrance into the Fraternity, or

not made in accordance with the precepts of the Order, is considered as lost.

*SALOMONIS SANCTIFICATUS ILLUMINATUS, MAGNUS JEHOVA

The elaborate title, somewhat extravagant as Sanctified, illuminated, of the reigning Master or third class of the Illuminated Chapter according to the Swedish system.

*SALSETTE

An island in the Bay of Bombay, celebrated for stupendous caverns excavated artificially out of the solid rock, with a labor which must, says Grose, have been equal to that of erecting the Pyramids, and which were appropriated to the initiations in the Ancient Mysteries of India.

*SALT

In the Helvetian or Swiss instructions, salt is added to corn, wine, and oil as one of the elements of consecrations because it is a symbol of the wisdom and learning which should characterize a Freemason's Lodge. When the foundation-stone of a Lodge is laid, the Helvetian ceremonial directs that it shall be sprinkled with salt, and this formula be used: „May this undertaking, contrived by wisdom, be executed in strength and adorned with beauty, so that it may be a house where peace, harmony, and brotherly love shall perpetually reign." This is but carrying out the ancient instructions of Leviticus (ii, 13)." And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering with all thine offerings thou shalt offer salt." Significant as are the references in the Bible to salt, as the rubbing of salt on the new-born child (Ezekiel xvi, 4); the allusions in Mark (ix, 49, 50)."

For every one shall be salted with fire and every sacrifice shall be salted with salt. Salt is good: but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another;" the burnt offerings of Ezekiel (xliii, 24) were sprinkled with salt, „And thou shalt offer them before the Lord, and the priests shall east salt upon them, and they shall offer them up for a burnt offering unto the Lord;" the „covenant of salt for ever before the Lord unto thee and to thy seed with thee" of Numbers (xvii, 19) and again in Second Chronieles (xii, 5), these are all reminders of the ancient importance of salt, the symbol of pledged affiliation, as in the weighty and warning utterance of Jesus in Matthew (v, 13)."

Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? It ins thenceforth good for nothing, but to be east out, and to be trodden under foot of men." Salt to the ancient world was pronounced a substance dear to the gods (Plato, Timaeus) and to break bread and eat salt at a meal with others were symbols of lighted faith and loyalty.

*SALUTATION

Leaning says, that in accordance with the usage of the Operative Masons, it was formerly the custom for a strange Brother, when he visited a Lodge, to bring to it such a salutation as this: „From the Right Worshipful Brethren and Fellows of a Right Worshipful and Holy Lodge of Saint John." The English salutation, at the middle of the eighteenth century, was: „From the Right Worshipful Brothers and Fellows of the Right Worshipful and Holy Lodge of Saint John, from whence I come and greet you thrice heartily well. „ The custom has become obsolete, although there is an allusion to it in the answer to the question, „Whence come you?" in the modern catechism of the Entered Apprentice's Degree. But Leaning is incorrect in saying that the salutation went out of use after the introduction of Certificates. The salutation was, as has been seen, in use in the eighteenth century, and Doctor Mackey noted that Certificates were required as far back at least as the year 1683.

*SALUTEM

The Latin word for Health and used as a greeting. When the Romans wrote friendly Setters they prefixed the letter S as the initial of Salutem, or health, and thus the writer expressed a wish for the health of his correspondent. At the head of Masonic documents we often find this initial letter thrice repeated, thus: S. -.S.-.S.-., with the same signification of Health, Health, Health. It is equivalent to the English expression, Thrice Greeting.

*SALUTE MASON

Among the Stone-Masons of Germany, in the Middle Ages, a distinction was made between the Grussmaurer or Wortmaurer, the Salute Mason or Word Mason, and the Schriftmaurer or Letter Mason. The Salute Masons had signs, words, and other modes of recognition by which they could make themselves known to each other; while the Letter Masons, who were also called Brieftrager or Letter Bearers, had no mode, when they visited strange Lodges, of proving themselves, except by the Certificates or written testimonials which they brought with them. Thus, in the examination of a German Stone- Mason, which has been published in Fallou's Mysterien der Freimaurerei (page 25), and copied thence by Findel (History of Freemasonry, page 659), we find these questions proposed to a visiting Brother, and the answers thereto:

Warden. Stranger, are you a Letter Mason or a Salute Mason?

Stranger. I am a Salute Mason.

Warden. How shall I know you to be such? Stranger. By my salute and words of my mouth.

*SALVADOR

See San Salvador

*SAMARIA

A city situated near the center of Palestine, and built by Omri, King of Israel, about 925 B.C. It was the metropolis of the Kingdom of Israel, or of the Ten Tribes, and was, during the exile, peopled by many Pagan foreigners sent to supply the place of the deported inhabitants. Hence it became a seat of idolatry, and was frequently denounced bv the prophets (see Samaritans).

*SAMARITAN, GOOD

See Good Samaritan

*SAMARITANS

The Samaritans were originally the descendants of the ten revolted tribes who had chosen Samaria for their metropolis. Subsequently, the Samaritans were conquered by the Assyrians under Shalmaneser, who carried the greater part of the inhabitants into captivity, and introduced colonies in their place from Babylon, Cultah, Ava, Hamath, and Sepharvaim. These colonists, who assumed the name of Samaritans, brought with them of course the idolatrous creed and practices of the region from which they emigrated. The Samaritans, therefore, at the time of the rebuilding of the second Temple, were an idolatrous race, and as such abhorrent to the Jews. When they asked permission to assist in the pious work of rebuilding the Temple, Zerubbabel, with the rest of the leaders, replied, „Ye have nothing to do with us to build a house unto our God; but we ourselves together will build unto the Lord God of Israel, as King Cyrus, the king of Persia, has commanded us."

Hence it was that, to avoid the possibility of these idolatrous Samaritans polluting the holy work by their co- operation, Zerubbabel found it necessary to demand of every one who offered himself as an assistant in the undertaking that he should give an accurate account of

his lineage, and prove himself to have been a descendant, which no Samaritan could be, of those faithful Giblemites who worked at the building of the first Temple.

There were many points of religious difference between the Jews and the Samaritans. One was, that they denied the authority of any of the Scriptures except the Pentateuch; another was that they asserted that it was on Mount Gerizim, and not on Mount Moriah, that Melehizedek met Abraham when returning from the slaughter of the kings, and that here also he came to sacrifice Isaac, whence they paid no reverence to Moriah as the site of the Holy House of the Lord. A few of the sect have long survived at Nabulus. They did not exceed one hundred and fifty. They had a High Priest, and observed all the feasts of the ancient Jews, and especially that of the Passover, which they kept on Mount Gerizim with all the formalities of the ancient rites.

*SAMOTHRACIAN MYSTERIES

The Mysteries of the Cabiri are sometimes so called because the principal seat of their celebration was in the Island of Samothrace. „I ask," says Voltaire (Dictionary of Philosophy), „who were these Hierophants, these sacred Freemasons, who celebrated their Ancient Mysteries of Samothracia, and whence came they and their gods Cabiri?" (see Cabiric Mysteries).

*SANCTUARY

The Holy of Holies in the Temple of Solomon (see Holy of Holies).

*SANCTUM SANCTORUM

Latin for Holy of Holies, which see.

*SANDALPHON

In the Rabbinieal system of Angelology, one of the three angels who receive the prayers of the Israelites and weave crowns from them Longfellow used this idea in a most beautiful poem.

*SANDWICH ISLANDS

Freemasonry was first introduced into those far islands of the Pacific by the Grand Orient of France, which issued a Dispensation for the establishment of a Lodge about 1848, or perhaps earlier; but it was not prosperous, and soon became dormant. In 1852, the Grand Lodge of California granted a Warrant to Hawaiian Lodge, No 21, on its register at Honolulu. Royal Arch and Templar Freemasonry have both been since introduced. Honolulu Chapter was established in 1859, and Honolulu Commandery in 1871 (see Oceania).

*SAN GRAAL

Derived, probably, from the old French, sang real, the true blood; although other etymologies have been proposed. The San Graal is represented, in legendary history, as being an emerald dish in which our Lord had partaken of the last supper. Joseph of Arimathea, having further sanctified it by receiving into it the blood issuing from the five wounds, afterward carried it to England.

Subsequently it disappeared in consequence of the sins of the land, and was long lost sight of. When Merlin established the Knights of the Round Table, he told them that the San Graal should be discovered by one of them, but that he only could see it who was without sin. one day, when Arthur was holding a high feast with his Knights of the Round Table, the San Graal suddenly appeared to him and to all his chivalry, and then as suddenly disappeared.

The consequence was that all the knights took upon them a solemn vow to seek the Holy Dish. The Quest of

the San Graal became one of the most prominent myths of what has been called the Arthuric Cycle. The old French romance of the forte d'Arthur, or Death of Arthur, which was published by Caxton in 1485, contains the adventures of Sir Galahad in search of the San Graal.

There are several other romances of which this wonderful vessel, invested with the most marvelous properties is the subject. The Quest of the San Graal very foreibly reminds us of the Search for the Lost Word. Thc symbolism is precisely the same-the loss and the recovery being but the lesson of death and eternal life- so that the San Graal in the Arthurian Myth, and the Lost Word in the Masonic Legend, seem to be identical in object and design. Hence it is not surprising that a French writer, De Caumont, should have said (Bulletin Monument, page 129) that „the poets of the twelfth and fourteenth centuries, who composed the romances of the Round Table made Joseph of Arimathea the chief of a military and religious Freemasonry."

There is a considerable literature attached to the history of this romance written about the famous talisman. Even the name has been subjected frequently, as Doctor Mackey points out, to various interpretations. Probably the most of these commcntators today accept the first word as a mutiliated form from the Latin meaning holy.

The text compiled and translated by Sir Thomas Malory, and the one best known to English students, is now usually mentioned as the Quest of the Holy Grail, from the French Quête du Saint Grail. Malory himself, by the way, being also much of a puzzle, Sir Sidney Lee (Dictionary of National Biography) ad-

mits he could find no one of that name to meet the conditions.
But Professor S. L. Kittredge in his inquiry, Who was Sir Thomas Malory? Harvard Studies and Notes (1896, volume v), identifies him with a Warwickshire, England, gentleman who died on March 14, 1470. Professor W. W. Skeat in the preface to Joseph of Arimathie, published by the Early English Text Society, traces the word grail through the older French to graal and great, thence to a Low Latin original gradale, gradalis or grasale, a flat dish, but on the surface this derivation appears to us more hopeful than scientifically convincing. The legend has
been exquisitely told in choice prose and verse since at least the Middle Ages gave it prominence.

*SANHEDRIM

The highest judicial tribunal among the Jews. It consisted of seventy-two persons besides the High Priest. It is supposed to have originated with Moses, who instituted a Council of Seventy on the occasion of a rebellion of the Israelites in the wilderness. The room in which the Sanhedrim met was a rotunda, half of which was built without the Temple and half within, the latter part being that in which the judges sat. The Nasi, or Prince, who was generally the High Priest, sat on a throne at the end of the hall; his Deputy, called Ab-beth-din, at his right hand; and the Subdeputy, or Chaean, at his left; the other senators being ranged in order on each side. Most of the members of this Couneil were Priests or Levites, though men in private stations of life were not excluded.
According to the English system of the Royal Arch, a Chapter of Royal Arch Masons represents the Sanhedrim, and therefore it is a rule that it shall never consist of more than seventy-two members, although a smaller number is competent to transact any business. This theory is an erroneous one, for in the time of Zerubbabel there was no Sanhadrim, that tribunal having been first established after the Macedonian conquest.
The place in the Temple where the Sanhedrim met was called Gabbatha, or the Pavement; it was a room whose floor was formed of ornamental square Stones, and it is from this that the Masonic idea has probably arisen that the floor of the Lodge is a tessellated or mosaic pavement.

*SAN SALVADOR

The capital of the Rcpublie of Salvador, Central America. Freemasonry was brought into this State quite early, but in 1882 it was suppressed. On March 5, 1882, Rafael Zaldwar, President of the Republic, organized the
brethren into a Lodge, Excelsior No. 17, chartered by the Grand Orient of Central America. Another, Caridad y Constancia (Charity and Constancy) No. 18,was opened at Tecla.
On July 14, 1908, the Grand Lodge Cuscatlan do San Salvador was formed by three Lodges, Excelsior, Fuerza y Materia, and Manazan. It was recognized in 1917 by the Grand Lodge of New York. Brother Street, however, in 1922 report, writes:-"It has discredited itself very much in the eyes of the regular Jurisdictions by the readiness with which it recognizes the irregular bodies."
SANTA FE, LODGE AT.
The Mexican War was fought in the Far West by young volunteers from the still-new States of Illinois and Missouri. It happened that John Rolls, Colonel of the Third Regiment of Missouri Volunteers, was Grand Master, Grand Lodge of Missouri; when he discovered a number of Masons in his lines he issued a dispensation for Missouri Military Lodge, No. 86; on June 15, 1847, this Lodge was instituted at Independence, into., the eastern terminal of the Santa Fe Trail; and on October 14, 1847, received its Charter. The Lodge held one Communication there; it held its next Communication in Santa Fe, New Mexico.
Between those two Communications the young men Of Missouri marched 900 miles-a feat of epic proportion; and why it has so nearly escaped the attention of historians, novelists, and poets is one among the many mysteries of the West, which today, and excepting only for a few small populated enclaves, is as empty and almost as unknown as it was then; and especially was it epic because the men marched where never an army had marched before, through lands of hostile tribes, and deserts, and rattlesnakes without number (the existence of which, and still without number, is kept a secret by every Chamber of Commerce west of the Pecos River, they and earthquakes both). From Santa Fe the troops moved down into Old Mexico; the last Minutes (of a little book in the archives of the Grand Lodge of Missouri) recorded a Communication in Santa Cruz, Old Mexico, July 15, 1848. The soldiers they had left behind formed
another regimental Lodge at Santa Fe, and it worked as No. 87 until Aug. 14, 1848.
The Masons left permanently behind in New Mexico after peace was declared petitioned the Grand Lodge of Maryland for a Dispensation; receiving no reply it petitioned Missouri, but again received no immediate answer. Then, under date of May 8, 1851, it received a Charter from Missouri under the name of Montezuma, No. 109, and it was instituted the following Aug. 22. This Lodge stood alone in an unsettled empire now divided among thirteen Grand Jurisdictions; a thousand miles from the fringes of the frontier; among an unfriendly, Spanish-speaking, Roman Catholic populace, with Pueblo, Apache, and Navajo Indian peoples along the edges, and at the same time the rendezvous for some of the wildest, most intractable white adventurers on the Continent. But it flourished, and for many years was Lodge, social center, meeting hall, church-it had even to make a cemetery, since the local Romanists would permit no Protestant burials. But the Lodge was strong because in its membership were the men who were to make new Mexico, first as a Territory, then as a State, among them being Christopher Carson, St. Vrain, Lafayette Head.
Carson himself later was to become a charter member of the Lodge at Taos, founded in 1859. Carson's brother in law, Charles Bent, first Territorial Governor, svas also a member in Taos, and it was there that he was assassinated by a crew of Indians, drunken white men, etc., egged on by the notorious Padre Martinez. Carson himself had once been a runaway apprentice, who „took to the Santa Fe Trail," and who found „out there" the country „for which he was born" a gentleman, a man of great dignity, intelligent, a master authority on Indians, an heroic leader in battle, one of the truly great men of the West-who had nothing in common with the boys' books hero „Kit" Carson who was supposed to go about scalping Indians and carrying two revolvers. He was loved, trusted, admired by everybody, Spanish Americans, Indians, and „Americans," even by the beaver trappers, „the mountany

men," a tougher, wilder, more primitive set than the Apaches themselves.
NOTE. On page 181 it is stated that Carson died in Santa Fe. This was an error. He died of heart failure aged 58, on his ranch on the Los Animas, in Texas. Masons employed a Spanish-American native to bring his body back for re-interment in his old home, at Taos N. M., in a small plot of ground near his house. In the long tedious return with the body the Spanish-Ameriean began to have supernatural fears. His peneil-written memo of expenses is in the vault of the Grand Lodge of New Mexieo at Albuquerque; in an entry probably unique in Masonie expense accounts is the explanation of what he did to allay his fears: $5.00 for an image of the Virgin Mary!

*SANTO DOMINGO

See Saint Domingo

*SAPICOLE, THE

Thory (Acta Latomorum i, page 339) says that a Degree by this name is cited in the nomenclature of Fustier, and is also found in the collection of Viany.

*SAPPHIRE

The Hebrew word, sometimes pronounced sap-peer. The second stone in the second row of the High Priest's breastplate, and was appropriated to the Tribe of Naphtali, The Chief Priest of the Egyptians wore round his neck an image of truth and justice made of sapphire.

*SARACENS

Although originally only an Arab tribe, the word Saracens
was afterward applied to all the Arabs who embraced the tenets of Mohammed. The Crusaders especially designated as Saracens those Mohammedans who had invaded Europe, and whose possessions of the Holy Land gave rise not only to the Crusades, but to the organization of the military and religious orders of Templars and Hospitalers, whose continual wars with the Saracens constitute the most important chapters of the history of those times.

*SARAJEVO

An unfriendly fate dogs the steps of women who write about Freemasonry, and pro or con; if one of them makes up a book about it by rewriting some old volume too obscure for anybody ever to have heard of, a Masonic book-worm (and there are many of them) ungallantly turns up that obscure volume and gives her away; if she writes an attack on the Fraternity from „original documents loaned by one of the chancelleries" some unexpected expert spoils everything by proving it to be a forgery. This fate shadowed the unfortunate Miss Elizabeth Durham, an English lady, who set out to prove that Masons had both planned and carried out the assassination of the Austrian Arch Duke and his wife at Sarajevo in 1914.
She had for authority a document which she had been told was the official minutes of the trial, and this document proved that the accused men had been Masons, and had received their instructions from a Grand Lodge. But when the actual and official records were finally made public they contained nothing in common with Miss Durham's document; she had been „had."
Her document purported to have been written by „Professor Pharos"; it was discovered that „Professor Pharos" was Father Puntigam, leader of the Jesuits in Sarajevo. Even the Rev. Father Hermann Gruber, S. J., who was an Anti-Mason by profession, protested against this dreadful hoax; he pointed out among other things that whereas the assassins were under twenty years of age, it was the common rule in Danubian Masonry to accept no candidate under twenty-five. Miss Durham also relied on a Mr. H. C. Norman, another English Anti- Mason, and on Horatio Bottomley, later to be proved a swindler. Her book was entitled The Sarajevo Crime.
NOTE.-The continent-wide Anti-Masonic campaign which was carried on between the two World Wars shows nowhere any evidence of spontaneity, and still less of sincerity; both the external and internal evidences prove it to have been planned; character assassination, the outright forging of documents, newspaper campaigns of innuendo, open attacks known to be false but made to start talk, these same techniques appear and re-appear from Czecho-Slovakia to Spain, and including both Ireland and France-there was much more open and dangerous Anti-Masonry in England than American Masons heard about because of the lack of any press of their own.

*SARDINIA

Freemasonry was introduced into this kingdom in 1737 (Rebold, History of Three Grand Lodges, page 686).

*SARDIUS

Hebrew, Odem. The first stone in the first row of the High Priest's breastplate. It is a Species of carnelian of a blood-red color, and was appropriated to the Tribe of Reuben.

*SARSENA

A pretended exposition of Freemasonry, published at Baumberg, Germany, in 1816, under the title of Sarsena, or the Perfect Architect, created a great sensation at the time among the initiated and the profane. It professed to contain the history of the origin of the Order, and the various opinions upon what it should be, „faithfully described by a true and perfect Brother, and extracted from the papers which he left behind him." Like all other expositions, it contained, as Gadicke remarks, very little that was true, and of that which was true nothing that had not been said before.

*SASH

An old regulation noted by Doctor Mackey on the subject of wearing sashes in a procession is in the following words: „None but officers, who must always be Master Masons, are permitted to wear sashes; and this decoration is only for particular officers." In the United States the wearing of the sash appears, very properly, to be confined to the Worshipful Master, as a distinctive badge of his office.
The sash is worn by the Companions of the Royal Arch Degree, and is of a scarlet color, with the words holiness to the Lord inscribed upon it. These were the words placed upon the miter of the High Priest of the Jews.
In the Ancient and Accepted Scottish Rite, the white sash is a decoration of the Thirty-third Degree. A decree of the Supreme Council of the Southern Jurisdiction confined its use to honorary members, while active members wore the collar.
The sash, or scarf, is analogous to the Zennar, or sacred cord, which was placed upon the candidate in

the initiation into the mysteries of India, and which every Brahman was compelled to wear. This cord was woven with great solemnity, and being put upon the left shoulder, passed over to the right side and hung down as low as the fingers could reach.

*SASKATCHEWAN

The Brethren of the Province of Saskatchewan assembled at Regina on the 10th day of August, 1906, and formally resolved themselves into the Grand Lodge of Saskatchewan. Twenty-five Lodges out of twenty--eight in the Province were represented. Brother H. H. Campkin was elected Grand Master and was installed by Brother McKenzie, Grand Master of Manitoba.

*SASTRA

One of the sacred books of the Hindu law.

*SAT B'HAI, ROYAL ORIENTAL ORDER OF THE

Said to have originated in India, and so named after a bird held sacred by the Hindus, whose flight, invariably in sevens, has obtained for the Society the appellation of the Seven Brethren, hence the name. It embosoms seven Degrees-Arch Censor, Arch Courier, Arch Minister, Arch Herald, Arch Scribe, Arch Auditor, and Arch Mute. It promises overmuch. The figure illustrated here is termed the Mystery of the Apex.

*SATRAP

The title given by the Greek writers to the Persian Governors of Provinces before Alexander's conquest. It is from the Persian word Satrab. The authorized version calls them the Kings Lieutenants; the Hebrew, achashdarpenim, which is doubtless a Persian word Hebraized. These were the Satraps who gave the Jews so much trouble in the rebuilding of the Temple. They are alluded to in the congeneric Degrees of Companion of the Red Cross and Prince of Jerusalem.

*SAVALETTE DE LANGES.

Founder of the Rite of Philalethes at Paris, in 1773. He was also the President and moving spirit of the Masonic Congress at Paris, which met in 1785 and 1787 for the purpose of discussing many important points in reference to Freemasonry. The zeal and energy of Savalette de Langes had succeeded in collecting for the Lodge of the Philalethes a valuable cabinet of natural history and a library containing many manuscripts and documents of great importance. His death, which occurred soon after the beginning of the French Revolution and the political troubles that ensued, caused the dispersion of the members and the loss of a great part of the collection. The remnant subsequently came into the possession of the Lodges of Saint Alexander of Scotland, and of the Social Contract, which constituted the Philosophic Scottish Rite.

*SAXONY

The first Masonic Lodge in Saxony appeared at Dresden, in 1738; within four years thereafter two others had been established in Leipzig and Altenburg. The Grand Lodge was formed in 1811.

*SAYER, ANTHONY

At the Revival in 1717, „Mr. Antony Sayer, gentleman," was elected Grand Master (Constitutions, 1738, page 110). He was succeeded in the next year by George Payne, Esq. In 1719, he was appointed Senior Grand Warden by Grand Master Desaguliers. Afterward he fell into bad circumstances and in 1730 a sum of £15 was granted to him by Grand Lodge, followed by a further grant of £2.2.0 in 1741. In December, 1730, a complaint was made to Grand Lodge of some irregular conduct on his part, and he was acquitted of the charge, whatever it was, but told to do nothing so irregular for the future.

When he died, either late in 1791 or early in 1742, he was Tiler of what is now the Old King's Arms Lodge, No. 28. A portrait of him by Highmore, the celebrated painter, is in existence, mezzotinto copies of which are not uncommon (see also a paper „Mr. Anthony Sayer, gentleman," by Brother J. Walters Hobbs, Transactions, Quatuor Coronati Lodge, 1924, volume xxxvii, page 218). The Freemason, June 6, 1925, says of Brother Sayer:

We also find the name among the worthies of the Old King's Arms Lodge, No. 28, London, England, the name of that somewhat elusive character, Anthony Sayer the first Grand Master of England, about whom less definite information is known than of any of his successors in that high office. After serving the office of Grand Master in 1717, he, like George Payne, descended, in 1719, to the Chair of Grand Warden.

His name appears among the lists of members of the Lodge which met at the Queen's Head in Knave's Acre, in Wardour Street, for the years 1723, 1725, and 1730, which Lodge stands as No. 11 on the Engraved List in the Library of Grand Lodge, and is now known as the Lodge of Fortitude and Old Cumberland, No. 12. It is now known that he became Tyler of the Old King's Arms Lodge in 1733. It is also known that he received assistance from the Charity Fund of Grand Lodge in 1730 and again in 1741, and the Minute Books of the Old King's Arms Lodge reveal the fact that he received assistance from their funds in 1730 and 1740.

According to a notice in the London Evening Post of January 16, 1742, ten days after the election of his successor of Tyler, he passed away a few days prior to that date, evidently in good Masonic order since the funeral cortege set out from the Shakespeare's Head Tavern, in Covent Garden, then the meeting--place of the Stewards' Lodge, followed by a great number of members of the Ancient and Honorable Society of Freemasons „of the best quality," the body being „decently interred in Covent Garden Church." According to the Church Register the funeral took place on January 5, 1742.

*SCALD MISERABLES

A name given to a set of persons who, in 1741, formed a mock procession in derision of the Freemasons. Sir John Hawkins, speaking (in his Life of Johnson, page 336) of Paul Whites head, says:

In concert with one Carey, a surgeon, he planned and exhibited a procession along the Strand of persons on foot and on horseback, dressed for the occasion, carrying mock ensigns at the Symbols of Freemasonry; the design of which wits to expose to laughter the insignia and ceremonies of that mysterious Institution; and it was not until thirty years afterward that the Fraternity recovered from the disgrace which so ludicrous a representation had brought on it.

The incorrectness of this last statement will be evident to all who are acquainted with the successful progress made by Freemasonry between the years 1741 and 1771, during which time Sir John Hawkins thinks that it was languishing under the blow dealt by the mock procession of the Scald Miserables.

A better and fuller account is contained in the London Daily Post, March 20, 1741.

Yesterday, some mock Freemasons marched through Pall Mall and the Strand as far as Temple Bar in procession, first went fellows on jackasses, with cows' horns in their hands, then a kettlek rummer on a jackass having two butter firkins for kettle-drums; then followed two carts drawn by jackasses, having in them the stewards with several badges of their Order; then came a mourning-coach drawn by six horses, each of a different color and size, in which were the Grand Master and Wardens; the whole attended by a vast mob. They stayed without Temple Bar till the Masons came by, and paid their compliments to them, who returned the same with an agreeable humor that possibly disappointed the witty contriver of this mock Scene, whose misfortune is that, though he has some mit, his subjects are generally so ill chosen that he loses by it as many friends as other people of more judgment gain.

April 27th, being the day of the Annual Feast, a number of shoe-cleaners, chimney-sweepers, etc,. on foot and in carts, with ridiculous pageants carried before them, went in procession to Temple Bar, by way of jest on the Freemasons."

A few days afterward, says the same journal, „several of the Mock Masons were taken up by the constable empowered to impress men for his Majesty's service, and confined until they can be examined by the Justices." Hone remarks (Ancient Mysteries, page 242), it was very

common to indulge in satirical pageants, which were accommodated to the amusement of the vulgar, and he mentions this procession as one of the kind. A plate of the mock procession has engraved by A. Benoist, a drawing-master, under the title of A Geometrical View of the Grated Procession of the Scald Miserable Masons, designed as they were drawn up over against Somerset House in the Strand, on the 27 th day of April Anno 1742. Of this plate there is a copy in Clavel's Histoire Pittoresque. With the original plate Benoist published a key, as follows, which perfectly agrees with the copy of the plate in Clavel:

The Grand Sword-Bearer, or Tyler, carrying the Sward of State, a present of Ishmael Ahiff to old Hvram Iting of the Saraeens, to his Graee of Wattin, Grand Master of the Holy Lodge of Saint John of Jorusalem ln Clerkenwell.

Tylers or Guarders.

Grand Chorus of Instruments.

She Stewards. in three Gutt-carts drawn by Asses.

Two famous Pillars.

Three great Lights: the Sun, Hibroglyphical, to rule the Day- the Moon, Enblematical, to rule the Night; a Master Mason, Political, to rule his Lodge.

The Entered Prentice's Token.

The letter G. famous in Masonry for differencing the Fellow Craft's Lodges from that of Prentices.

The Funeral of a Grand Master according to tho Rites of the Order. with the Fifteen loving brethren.

A Master Mason's Lodge.

Grand Band of Musiek.

Two Trophies; one being that of a Black-shoe Boy and a Sink Boy, the other that of a Chimney-Sweeper.

The E4uipage of the Grand Master, all the Attendants wearing Mystical Jewells.

The historical mock procession of the Scald Miserables was, it thus appears, that which occurred on April 27, and not the preceding one of March 20, which may have been only a feeler, and having been well received by the populace there might have been an encouragement for its repetition. But it was not so popular with the higher classes, who felt a respect for Freemasonry, and were unwilling to see an indignity put upon it. A writer in the

London Freemasons Magazine (1859 i, page 875) says: „The contrivers of the mock procession were at that time said to be Paul Whitehead, Esq., and his intimate friend (whose real Christian name was Esquire) Carey, of Pall Mall, surgeon to Frederick, Prince of Wales. The city officers did not suffer this procession to go through Temple Bar, the common report then being that its real interest was to affront the annual procession of the Freemasons. The Prince was so much offended at this piece of ridicule, that he immediately removed Carey from the office he held under him."

Captain George Smith (Use and Abuse of Freemasonry, page 78) says that „about this time (1742) an order was issued to discontinue all public processions on feast days, on account of a mock procession which had been planned, at a considerable expense, by some prejudiced persons, with a riew to ridicule these public cavalcades." Smith is not altogether accurate. There is no doubt that the ultimate effect of the mock procession was to put an end to what was called the March of Procession on the Feast Day, but that effect did not show itself until 1747, in which year it was resolved that it should in future be discontinued (see Constitutions, 1756, page 248. On the subject of these mock processions there is an article by Dr. W. J. Chetwode Crawley, Transactions, Quatuor Coronati Lodge, volume xviu).

*SCALES, PAIR OF

„Let me be weighed in an even balance," said Job, „that God may know mine integrity"; and Solomon says that „a false balance is abomination to the Lord, but a just weight is His delight." So we find that among the ancients a balanse, or pair of scales, was a well-known recognized symbol of a strict observation of justice and fair dealing. This symbolism is also recognized in Freemasonry, and hence in the Degree of Princes of Jerusalem, the duty of which is to administer justice in the inferior Degrees, a pair of scales is the most important symbol.

*SCALLOP-SHELL

The scallo pushed, the staff, and sandals form a part of the costume of a Masonic Knight Templar in his character as a Pilgrim Penitent. Shakespeare makes Ophelia sing-

And how shall I my true love know From any other one?

O. by his scallop-shell and staff And by his sandal shoon!

The scallop-shell was in the Middle Ages the recognized badge of a pilgrim; so much so, that Doctor Clarke (Travels ii, page 538) has been led to say: „It is not easy to amount for the origin of the shell as a badge worn by the pilgrims, but it decidedly refers to much earlier Oriental customs than the journeys of Christians to the Holy Land, and its history will pro-

bably be found in the mythology of eastern nations." He is right as to the question of antiquity, for the shell was an ancient symbol of the Syrian goddess Astarte, Venus Pelagia, or Venus rising from the sea. But it is doubtful whether its use by pilgrims is to be traced to so old or so Pagan an authority. Strictly, the scallop-shell was the badge of pilgrims visiting the shrine of Saint James of Compostela, and hence it is called by naturalists the Pecten Jacobacus-the comb shell of Saint James. Fuller (Church History ii, page 228) says: „All pilgrims that visit Saint James of Compostela in Spain returned thence obsiti conchis, ‚all beshelled about' on their clothes, as a religious denotive there bestowed upon them."

Pilgrims were, in fact, in medieval times distinguished by the peculiar badge which they wore, as designating the shrine which they had visited. Thus pilgrims from Rome wore the keys, those from Saint James the scallop-shell, and those from the Holy Land palm branches, whence such a pilgrim was some times called a palmer. But this distinction was not always rigidly adhered to, and pilgrims from Palestine frequently wore the shell. At first the shell was sewn on the cloak, but afterward transferred to the hat; and while, in the beginning, the badge was not assumed until the pilgrimage was accomplished,

eventually pilgrims began to wear it as soon as they had taken their vow of pilgrimage, and before they had commenced their journey.

Both of these changes have been adopted in the Templar ceremonies. The pilgrim, although symbolically making his pilgrimage to the Holy Sepulcher in Palestine, adopts the shell more properly belonging to the pilgrimage to Compostela; and adopts it, too, not after his visit to the shrine, but as soon as he has assumed the character of a pilgrim, which, it will be seen from what has been said, is historically correct, and in accordance with the later practice of medieval pilgrims.

*SCARAB

From the Latin Scarabaeus, a beetle, the ancient Egyptian symbol usually combining representations of the sacred insect with a pellet suggesting the sun, the whole sacred to the sun-god. Sometimes the venerated beetle as a living soul is shown with outstretched wings or with the horned head of a ram. Scarabs often are inscribed with mottoes or other similar lettering.

*SCARLET

See Red

*SCENIC REPRESENTATIONS

In the Ancient Mysteries scenic representations were employed to illustrate the doctrines of the resurrection, which it was their object to inculcate. Thus the allegory of the initiation has more deeply impressed, by being brought vividly to the sight as well as to the mind of the aspirant. Thus, too, in the religious mysteries of the Middle Ages, the moral lessons of Scripture were dramatized for the benefit of the people who beheld them.

The Christian virtues and graces often assumed the form of personages in these religious plays, and fortitude, prudence, temperance, and justice appeared before the spectators as living and acting beings, inculcating by their actions and by the plot of the drama those lessons which would not have been so well received or so thoroughly understood, if given merely in a didactic form.

The advantage of these scenic representations, consecrated by antiquity and tested by long experience, is well exemplified in the ritual of the Third Degree of Freemasonry, where the dramatization of the great legend gives to the initiation a singular force and beauty. It is surprising therefore, that the English system never adopted, or if adopted, speedily discarded, the drama of the Third Degree, but gives only in the form of a narrative what the American system more wisely and more usefully presents by living action. Throughout the United States, in every State excepting Pennsylvania, the initiation into the Third Degree constitutes a scenic representation. The latter State preserves the didactic method of the English system. The ceremonies on the Continent of Europe pursue the same scenic form of initiation, and in Doctor Mackey's opinion it is therefore most probable that this was the ancient usage, and that the present English arrangement of this feature is of comparatively recent date (see Ritual).

*SCEPTER

An ensign of sovereign authority, and hence carried in several of the advanced Degrees by officers who represent kings.

*SCHAW MANUSCRIPT

This is a code of laws for the government of the Operative Seasons of Scotland, drawn up by William Schaw, the Master of the Work to James VI. It bears the following title: „The Statutis and Ordinanceis to be obseruit be all the Maister-Maissounis within this realme

sett down be William Schaw, Maister of Wark to his Maieste and general Wardene of the said Craft, with the consent of the Maisteris efter specifeit."

As will be perceived by this title, it is in the Scottish dialect. It is written on paper, and dated XXVIII December, 1598, Although containing substantially the general regulations which are to be found in the English manuscripts, it differs materially from them in many particulars. Masters, Fellow Crafts, and Apprentices are spoken of, but simply as gradations of rank, not as Degrees, and the word Lodge or Lodge is constantly used to define the place of meeting.

The government of the Lodge was vested in the Warden, Deacons, and Masters, and these the Fellow-Crafts and Apprentices were to obey. The highest officer of the Craft is called the General Warden. The Manuscript is in possession of the Lodge of Edinburgh, but has several times been published-first in the Laws and Constitutions of the Grand Lodge of Scotland, in 1848 then in the American edition of that work, published by Doctor Robert Morris, in the ninth volume of the Universal Masonic Library; afterward by W. A. Laurie, in 1859, in his History of Freemasonry and the Grand Lodge of Scotland; D. Murray Lyon in History of the Lodge of Edinburgh gives a transcript and the last part in facsimile, and, by W. J. Hughan, in his Unpublished Records of the Craft, and in Doctor Mackey's revised History of Freemasons the Scotch Manuscript has extended treatment in comparison with the various codes of English origin.

*SCHAW. WILLIAM

A name which is intimately connected with the history of Freemasonry in Scotland. For the particulars of his life, we are principally indebted to the writer, said to have been Sir David Brewster, Lylon's Histo-

ry of Lodge of Edinburgh, page 55, of Appendix Q. 2, in the Constitutions, 1848, of the Grand Lodge of Scotland.

William Schaw was born in the year 1550, and was probably a son of Schaw of Sauchie, in the Shire of Clackmannon.

He appears from an early period of life to have been connected with the royal household. In proof of this we may refer to his signature attached to the original parchment deed of the National Covenant, which was signed by King James VI and his household at Holyrood Palace January 28,1580-1, old style. it not being until an Act of the Privy Council in Scotland, 1599, made January 1 New Year's Day, from 1600.

In 1581, Schaw became successor to Sir Robert Drummond of Carnock, as Master of Works. This high Official appointment placed under his superintendence all the royal buildings and palaces in Scotland; and in the Treasurer's accounts of a subsequent period various sums are entered as having been paid to him in connection with these buildings for improvements, repairs, and additions. Thus, in September, 1585, the sum of £315 was paid „to William Schaw, his Majestie-'s Maister of Wark, for the reparation and mending of the Castell of Striueling," and in May, 1590, £400, by his Majesty's precept, was „delyverit to William Sehaw, the Maister of Wark, for reparation of the house of Dumfermling, before the Queen's Majestic passing thereto."

Sir James Melville, in his Memoirs, mentions that, being appointed to receive the three Danish Ambassadors who came to Scotland in 1585, with overtures for an alliance with one of the daughters of Frederick II, he requested the King that two other persons might be joined with him, and for this purpose he named Schaw and James Meldrum, of Seggie, one of the Lords of Session. It further appears that Schaw Wad been employed in various missions to France. He accompanied James VI to Denmark in the winter of 1589, previous to the King's marriage with the Princess Anna of Denmark, which was celebrated at Upslo, in Norway, on the 23d of November. The King and his attendants remained during the winter season in Denmark, but Schaw returned to Scotland on the 16th of March, 1589-90, for the purpose of making the necessary arrangements for the reception of the wedding-party. Schaw brought with him a paper subscribed by the King, containing the „Order set down be his Majestic to be effectuate be his Hienes Secret Counsel, and prepared again his Majestic's return in Scotland," dated in February, 1589-90.

The King and his royal bride arrived in Leith on the 1st of May, and remained there six days, in a building called the King's Work, until the Palace of Holylood was prepared for their reception. Extensive alterations had evidently been made at this time at Holyrood, as a Warrant was issued by the Provost and Council of Edinburgh to deliver to William Schaw, Maister of Wark, the sum of £1000, „restante of the last taxation of £20,000" granted by the Royal Buroughs in Scotland, the sum to be expended „in biggin and repairing of this Hienes Palice of Halyrud-house," 14th March, 1589-90.

Subsequent payments to Schaw occur in the Treasurer's accounts for broad scarlet cloth and other stuff for burde claythes and coverings to forms and windows bayth in the Kilk and Palace of Halyrud-house."

On this occasion various sums were also paid by a precept from the King for dresses, etc., to the ministers and others connected with the royal household. At this time William Schaw, Maister of Wark, received £133 6s. 8d. The Queen was crowned on the 17th of May, and two days following she made her first public entrance into Edinburgh. The inscription on Schaw's monument states that he was, in addition to his office of Master of the Works, Sacris ceremoniis praepositus and Reginae Quaestor, which Monteith has translated as Sacrist and Queen's Chamberlain. This appointment of Chamberlain evinces the high regard in which the Queen held him; but there can be no doubt that the former words relate to his holding the office of General Warden of the ceremonies of the Masonic Craft, an office analogous to that of Substitute Grand Master as now existing in the Grand Lodge of Scotland.

William Schaw died April 18, 1602, and was buried in the Abbey Church of Dunfermline, where a monument was erected to his memory by his grateful mistress, the Queen. On this monument is his name and monogram cut in a marble slab, which, tradition says, was executed by his own hand, and containing his Freemason's Mark,

and an inscription in Latin, in which he is described as one imbued with every liberal art and science, most skillful in architecture, and in labors and business not only unwearied and indefatigable, but ever assiduous and energetic. No man appears, from the records, to have lived with more of the commendation, or died with more of the regret of others, than this old Scottish Freemason.

*SCHISMATIC

Thory (History of the Foundation of the Grand orient) thus calls the Brethren who, expelled by the Grand Lodge of France, had formed in the year 1772, a rival Body under the name of the National Assembly. Any Body of Freemasons separating from the legal obedience, and establishing a new one not authorized by the laws of Freemasonry-such, for instance, as the Saint John's Grand Lodge in New York-is properly schismatic.

*SCHISMS

This, which was originally an ecclesiastical term, and signifies, as Milton defines it, „a rent or division in the church when it comes to the separating of congregations," is unfortunately not unknown in Masonic history. It is in Masonic, as in canon law, a withdrawing from recognized authority, and setting up some other authority in its place.

The first schism recorded after the revival of 1717, was that of the Duke of Wharton, who, in 1722, caused himself to be irregularly nominated and elected Grand Master. His ambition is assigned in the Book of Constitutions as the cause, and his authority was disowned „by all those," says Anderson, „that would not countenance irregularities." But the breach was healed by Strand Master Montague, who, resigning his claim to the chair, caused Wharton to be regularly elected and installed (see Constitutions, 1738, page 114).

The second schism in England was when Brother Preston and others in 1779 formed the Grand Lodge of England South of the River Trent owing to a dispute with the Grand Lodge of the Moderns, which continued for ten years (see Preston).

In France, although irregular Lodges began to be instituted as early as 1756, the first active schism is to

be dated from 1761, when the dancing-master Lacorne, whom the respectable Freemasons refused to recognize as the substitute of De Clermont, the Grand Master, formed, with his adherents, an independent and rival Grand Lodge; the members of which, however, became reconciled to the legal Grand Lodge the next year, and again became schismatic in 1765. In fact, from 1761 until the organization of the Grand Orient in 1772, the history of Freemasonry in France is but a history of schisms.

But in Germany, in consequence of the Germanic principle of Masonic law that two or more controlling Bodies may exist at the same time and in the same place with concurrent and coextensive jurisdiction, it is legally impossible that there ever should be a schism. A Lodge or any number of Lodges may with draw from the parent stock and assume the standing and prerogatives of a mother Lodge with powers of constitution or an independent Grand Lodge, and its regularity would be indisputable, according to the German interpretation of the law of territorial jurisdiction. Such an act of withdrawal would be a secession, but not a schism.

On the other hand, in the United States of America, there have been several instances of Masonic schism. Thus, in Massachusetts, by the establishment in 1752 of the Saint Andrew's Grand Lodge; in South Carolina, by the formation of the Grand Lodge of York Masons in 1787; in Louisiana, in 1848, by the institution of the Grand Lodge of Ancient York Masons; and in New York, by the establishment in 1823 of the city and country Grand Lodges; and in 1849 by the formation of the Body known as the Philtp's Grand Lodge. In all of these instances a reconciliation eventually took place; nor is it probable that schisms will often occur, because the principle of exclusive territorial jurisdiction has been now so well settled and so universally recognized, that no seceding
or Schismatic Body can expect to receive the countenance or support of any of the Grand Lodges of the Union.

There are these essential points of difference between ecclesiastical and Masonic schism; the former, once occurring, generally remains perpetual. Reconciliation with a parent church is seldom effected. The schisms of Calvin and Luther at the time of the Reformation led to the formation of the Protestant Churches, who can never be expected to unite with the Roman Church, from which they separated. The Quakers, the Baptists, the Methodists, and other sects which seceded from the Church of England, have formed permanent religious organizations, between whom and the parent body from which they separated there is a breach which will probably never be healed. But all Masonic schisms, as experience has shown, have been temporary in their duration, and sometimes very short-lived among sincere Brethren.

The spirit of Masonic Brotherhood which continues to pervade both parties, always leads, sooner or later, to a reconciliation and a reunion; concessions are mutually made, and compromises effected, by which the schismatic Body is again merged in the parent association from which it had seceded. Another difference is this, a religious Schismatic body is not necessarily an illegal one, nor does it always profess a. system of false doctrine. „A schism," says Milton „may happen to a true church, as well as to a false." But a Masonic schism is always illegal; it violates the law of exclusive jurisdiction; and a schismatic Body cannot be recognized as possessing any of the rights or prerogatives which belong alone to the supreme dogmatic Masonic power of the State.

*SCIENCES

The unknown author (possibly William Preston), or authors who wrote the Dionitorial Lectures of the Fellowcraft Degree used the Liberal Arts and Sciences as a symbol of the kind of education which grown men need, and which is represented by college and university; he gave the traditional list of them (see page 590 this Encyclopedia) which had been current in the Middle Ages:
grammar, rhetoric, dialectic, arithmetic, geometry, music, astronomy.

The extraordinary fact about this list is that though it is supposed to contain the sciences as well as the arts it includes only one science, astronomy, and does not include the fundamental sciences of physics and chemistry. The number of „arts" is equally incomplete, and equally confused. The list has no worth as a list of the subjects on the curriculum (and never did!) but it serves well enough as a symbol, or rather as an emblem, of education. It is unfortunate that in our Masonic literature the great number of commentators on the symbol have given their attention almost exclusively to the „arts" in the list, and almost none to the „sciences," because there is one whole side of Freemasonry and its history which comes under that head. Among the many things which we must have in order to keep alive are those which belong to the two sciences of physics and chemistry.

As organized sciences, carried on in laboratories by specialists, physics and chemistry are not many centuries old; but the materials used by them, and for sake of which the specialists work, have been used by men from the earliest beginnings because there never has been a way to have food, clothing, shelter, tools, weapons, and medicines without them. If by „science" is meant these materials instead of the specialists and their modern, technical methods, then science is as old as man, and the most primitive peoples had the sciences, just as at the present time tribes in the still uncivilized areas of the world have them, and always have.

There are thousands of things in the sciences, and new ones are evermore being discovered, and they differ widely among themselves; but they together have one property in common, that they can be found, used, worked on, and worked with, only by technical methods; and these techniques can be used on all of them. First,
the materials themselves are useless lentil made over or modified or manufactured, are very difficult to know and understand, or are poisonous, explosive, rare, costly, or dangerous-thus, sulphur may turn into a poison in ignorant hands, and ordinary cotton can turn into an explosive. Second, the materials are such that units of them are interchangeable, so that what is true of any one is true for any other unit of the same material; it is because of this that physical and chemical formulas are possible.

Third, since the units are interchangeable (any gram of mercury can be used when „gram of mercury" is called for) the materials are mathematizable; and mathematics are so necessary, in fact, that without them there could be no science.

Fourth, the materials require technical treatment, Scientific instruments, and technical knowledge; gues-

swork is ruled out.
Fifth, the materials are used universally; salt, sulphur, mercury, steam, electricity, the pulley, the cog, force, weight, etc., are not only found and used everywhere but are made or manufactured everywhere by the same methods-the formula for sulphuric acid is the same in every country, and in every period of time.
Whatever the above is true of, belongs to science; if the above is not true of a thing it does not belong to science; since the only things of which it is true are the materials used in physics and chemistry and their sum divisions, they are the only sciences. If the Word „scientific" were used exclusively of the materials and methods of physics and chemistry it would clear up a mass of confusion in thought, especially in „popular „ thought; if men, careless of accuracy in speech, insist upon using „scientific" for other fields and methods and materials the fact remains that physics and chemistry (with their subdivisions) remain unique, and stand apart, and do not admit of being mixed with anything else.
In countries and periods of time in Europe and America many names have been used for what is now called science, such as wisdom, philosophy, natural philosophy,
etc.; the word „science" itself has had a similarly checkered history; it has meant at different times knowledge, dialectics, medicine, philosophy, ethics, etc. In the present stage of the English language it should be used exclusively of physics and chemistry.
Biology, botany, ethnology, zoology, etc. are Systems of Observation.
They are not sciences because their units are not interchangeable, and the units do not continue to maintain their identity without change-what is today an ounce of alcohol will next week be the same ounce of alcohol, but what is a seed today may be a plant next week an egg today will be a chicken in ten days.
Mathematics, logic, statistics, etc., are Disciplines; they are composed of rigorously accurate formulas which must never vary (they are indifferent to the mathematician's feelings) and must be learned by heart. History, economics, sociology, psychology, etc., are subjects; each man working in them can work where he wishes, as much or as little as he wishes, for any purpose he desires, and can make use of any method he finds will work; they occupy „fields."
Music, architecture, oratory, literature, drama, dancing, sculpture, etc., are Fine Arts. Pottery making, silver and gold work, engravings, carving, etc., belong to the Skilled Crafts. Theology, in its subdivisions, and philosophy, divided into its eight subdivisions, are together describable by no other word than Thought.
In addition there are a number of fields of study and endeavor which are sui generis, unique, and not to be classified; they cannot be described in terms of anything else but must be described in terms of themselves; scholarship is one, antiquarianism is another; Freemasonry itself belongs to this last category; it is not, as Dr. Hemming tried to have us believe, „a system"- scarcely anything could be less a system, but is merely itself, and In a rigorous use of words it would not be a tautology to define it as: „Freemasonry is freemasonry."
When Dr. Hemming defined Freemasonry as „a system of morality" he forgot or else he had never known, that ethics is a sub-division of philosophy, and is wholly unconnected, even remotely, with either of the two sciences. Like many commentators who have followed him he had no eye for anything in Freemasonry except the religion in it; this is especially true of American Masonic writers because from the time of the Rev.
George Oliver they have written about that side of the Craft as if it were the only side it had. ,This has been a misfortune because it has given millions of American Masons a distorted, misshapen picture of Freemasonry, and because it has ignored the salient role of the sciences in Freemasonry from the first Operative Masonry until now.
The Operative Freemasons had to know and use more science than any other men in the Middle Ages; they made tools, understood engineering and constructed engines such as elevators, cranes, etc., used chemicals in staining of glass, knew mechanics, and had to employ mathematics, geometry especially, at every step in their work. The sciences were forbidden; the populace dreaded them as something supernatural, or miraculous, and they believed that chemistry was of the devil because they had the superstition that hell is a place filled with living chemicals. The Freemasons ignored these notions; and though they kept their sciences to themselves they continued to use them against fulminations from either lords or bishops. This use of science was as much a part of Freemasonry as was either morality or brotherhood, and to omit it is to leave us with a falsified picture of the Operative Craft.
In the beginning of Speculative Fraternity under the Grand Lodge system the Masons avowed their devotion to the sciences more boldly, and even almost dramatically. The Royal Society was in the British public mind synonymous with science, and for more than a century it, and its offshoots, were the only exponents and practitioners of science in Britain.
It began in 1660 A.D. and took its first organized form at a meeting of scholars in Gresham College who had assembled to hear a lecture by Bro. Sir Christopher
Wren. Sir Robert Moray was elected its first president, March 6, 1661 A.D. he is supposed to have been matte a Mason in 1640 A.D.
Dr. Desaguliers, who later became its secretary for a long period of years, was the „father of the Grand Lodge system," and was one of Sir Isaac Newton's closest friends.
A Lodge largely composed of Royal Society members met in a room belonging to the Royal Society Club in London. At a time when preachers thundered against these scientists, when newspapers thundered against them, street crowds hooted at them, and neither Oxford nor Cambridge would admit science courses, Masonic Lodges invited Royal Society members in for lectures, many of which were accompanied by scientific demonstrations; and it was these scientific lectures which became the pattern for the Monitorial Lectures of the next generation. The enthusiasm for science spread from England to France, and from there to Austria, and Russia; Masons and Lodges had an extraordinarily large and important part in spreading it.
The fraternity had an historical justification as well as a symbolic need to set in the midst of the Fellowcraft degree (the Master Masons Degree at that time) the symbol of the Liberal Arts and it would rectify the general conception of Freemasonry and its history if Masonic writers were to cease to drop the and Sciences from that phrase.
(For references see any standard history of science. For the history of Masonry and the sciences see titles

on Masonic history, etc., in the General Index to this supplement; in conjunction with them read histories of architecture. A work of especial usefulness to Masonic students is Books and Their Makers During the Middle Ages, by Geo. Haven Putnam; II Vol.; G. P. Putnam's Sons; New York; 1896. As one of the countless proofs that the Tomes of the Liberal Arts and Sciences were never taken at their face value Putnam cites De Artibus ac Disciplints Liberalium Litterarum, by Casidorus, in which that teacher of St. Benedict divides the „Mathematics" in the list into Astronomy, Arithmetic, Music, and Geometry. The book was written about 570 A.D.)

*SCHLEY, WINFIELD SCOTT

American Admiral, born October 9, 1839, and died in 1911. On July 3, 1898, Admiral Cervera's fleet was destroyed at Santiago by the American fleet under the command of Admiral Sampson and Admiral Schley.
Admiral Schley was a Thirty-third Degree Freemason (see New Age, July, 1924).

*SCHNEIDER, JOHANN AUGUST

A zealous and learned Freemason of Altenburg, in Germany, where he was born May 22, 1755, and died August 13, 1816. Besides contributing many valuable articles to various Masonic journals, he was the compiler of the Constitutions such of the Lodge Archimedes zu den drei Reissbretten, or Archimedes of the Three Tracing-boards, at Altenburg, in which he had been initiated, and of which he was a member; an important but scarce work, containing a history of Freemasonry, and other valuable essays.

*SCHOOLS

None of the charities of Freemasonry have been more important or more worthy of approbation than those which have been directed to the establishment of schools for the education of the orphan children of Freemasons; and it is a very proud feature of the Order, that institutions of this kind are to be found in every country where Freemasonry has made a lodgment as an organized society.
In England, the Royal Freemasons Girls School was established in 1788. In 1798, a similar one for boys was founded. At a very early period charity schools were erected by the Lodges in Germany, Denmark, and Sweden. The Freemasons of Holland instituted a school for the blind in 1808. In the United States much attention
has been paid to this subject and particularly in the promotion of the Public Schools. In 1842, the Grand Lodge of Missouri instituted a Masonic college, and the example was followed by several other Grand Lodges. But colleges have been found too unwieldily and complicated in their management for a successful experiment, and the scheme has generally been abandoned. But there are numerous schools in the United States which are supported in whole or in part by Masonic Lodges.

*SCHOOLS OF THE PROPHETS

Doctor Oliver (Historical Landmarks ii, page 374) speaks of „the secret institution of the Naboom" as existing in the time of Solomon, and says they were established by Samuel „to counteract the progress of the Spurious Freemasonry which was introduced into Palestine before his time." This claim of a Masonic character for these institutions has been gratuitously assumed by the venerable author. He referred to the well-known Schools of the Prophets, which were first organized by Samuel, which lasted from his time to the closing of the canon of the Old Testament. They were scattered all over Palestine, and consisted of Scholars who devoted themselves to the study of both the written and the oral law, to the religious rites, and to the interpretation of Scripture. Their teaching of what they had learned was public, not secret, nor did they in any way resemble, as Doctor Oliver suggests, the Masonic Lodges of the later day. They were, in their organizational rather like our modern theological colleges, though their range of studies was very different..

*SCOR-LABAN

The Hebrew , the Latin Albus Bos, meaning White ox, or morally, Innocence or Candor. Sometimes written, as in the old French manuscripts, Charlaban. The name of the Ancient and Accepted Scottish Rite

*SCHREPFER, JOHANN GEORG

The keeper of a coffee-house in Leipsic, where, having obtained a quantity of Masonic, Rosierucian, and magical books, he opened, in 1768, what he called a Scottish Lodge, and pretended that he had been commissioned by Masonic superiors to destroy the system of Strict Observance, whose adherents he abused and openly insulted. He boasted that he alone possessed the great secret of Freemasonry, and that nearly all the German Freemasons were utterly ignorant of anything about it except its external forms. He declared that he was an Anointed Priest, having power over spirits, who were compelled to appear at his will and obey his commands, by which means he became acquainted not only with the past and the present, but even faith the future.
It was in thus pretending to evoke spirits that his freemasonry principally consisted. Many persons became his dupes; and although they soon discovered the imposture, shame at being themselves deceived prevented them from revealing the truth to others, and thus his initiations continued for a considerable period, and he was enabled to make some money, the only real object of his system. He has himself asserted, in a letter to a Prussian clergyman, that he was an emissary of the Jesuits; but of the truth of this we nave only his own unreliable testimony. He left Leipsic at one time and traveled abroad, leaving his Deputy to act for him during his absence. On his return he asserted that he was the natural son of one of the French princes, and assumed the title of Baron Von Steinbach.
But at length there was an end to his practices of jugglery. Seeing that he was beginning to be detected, fearing exposure, and embarrassed by debt, he invited some of his disciples to accompany him to a wood near Leipsic called the Rosenthal, where, on the morning of October 8, 1774, having retired to a little distance from the crowd, he blew out his brains with a pistol Clavel has thought it worth while to preserve the memory of this incident by inserting an engraving representing the scene in his Histoire Pittoresque de la Franc-Maçonnerie (page
183). Schrepfer had much low cunning but was devoid of education. Lenning sums up his character in saying that he was one of the coarsest and most impudent swindlers who ever chose the Masorlic Brotherhood for his stage of action.

*SCHROEDER, FRIEDRICH JOSEPH WILHELM

A. Doctor and Professor of Pharmacology in Marburg; was born at Bielefeld, in Prussia, March 19, 1733, and died October 27, 1778. Of an infirm constitution from his youth, he still further impaired his bodily health and his mental faculties by his devotion to chemic, alchemical, and theosophic pursuits.

He established at Marburg, in 1766, a Chapter of True and Ancient Rose Croix Masons, and in 1779 he organized in a Lodge of Sarreburg a School or Rite founded on Magic, Theosophy, and Alchemy, which consisted of seven Degrees, four advanced Degrees founded on these occult sciences being separated to the original three Symbolic Degrees. This Rite, called the Rectifed Rose Croix, was only practiced by two Lodges under the Constitution of the Grand Lodge of Hamburg, Clavel (Histoire Pittoresque, or Picturesque second step of the Mystic Ladder of Kadosh of the History, page 183) calls him the Cagliostro of Germany, Ancient and Accepted Scottish Rite because it was in his school that the Italian charlatan learned his first lessons of magic and theosophy.

Doctor Oliver, misunderstanding Clavel, styles him an adventurer (Historical Landmarks ii, page 710).

But it is perhaps more just that ne should attribute to him a diseased imagination and misdirected studies than a had heart or impure practices. He must not he confounded with Fried. Ludwig Schroeder, who was a man of a very different character.

*SCHROEDER, FRIEDRICH LUDWIG

An actor and a dramatic and Masonic writer, born at Schwerin, November 3, 1744, and died near Hamburg, September 3, 1816. He commenced life as an actor at Vienna, and was so distinguished in his profession that Hoffmann says „he was incontestably the greatest actor that Germany ever had, and equally eminent in tragedy and comedy." As an active, zealous Freemason, he acquired a high character. Bode himself, a well-known Freemason, was his intimate friend.

Through his influence, he was initiated into Freemasonry, in 1774, in the Lodge Emanuel zur Maienblume. He soon after, himself, established a new Lodge working in the system of Zinnendorf, but which did not long remain in existence. Schroeder then went to Vienna, where he remained until 1785, when he returned to Hamburg. On his return, he was elected by his old friends the Master of the Lodge Emanuel, which office he retained until 1799.

In 1794 he was elected Deputy Grand Master of the English Provincial Grand Lodge of Lower Saxony, and in 1814, in the seventieth year of his life, he was induced to accept the Grand Mastership.

It was after his election, in 1787, as Master of the Lodge Emanuel at Hamburg, that he first resolved to devote himself to a thorough reformation of the Masonic system, which had been much corrupted on the continent by the invention of almost innumerable advanced Degrees, many of which found their origin in the fantasies often credited to Alchemy, Rosierucianism, and Hermetic Philosophy. It is to this resolution, thoroughly executed, that we owe the Masonic scheme known as Schroeder's Rite, which, whatever may be its defects in the estimation of others, has become very popular among many German Freemasons. He started out with the theory that, as Freemasonry had proceeded from England to the Continent, in the English Book of Constitutions and the Primitive English Ritual we must look for the pure unadulterated fountain of Freemasonry.

He accordingly selected the well-known English Exposition entitled Jachim and Boaz as presenting, in his opinion, the best formula of the old initiation. He therefore translated it into the German language, and, remodeling

it, presented it to the Provincial Grand Lodge in 1801, by whom it was accepted and established. It was soon after accepted by many other German Lodges on account of its simplicity. The system of Schroeder thus adopted consisted of the three Degrees of Ancient Craft Masonry, all the higher Degrees being rejected. But Schroeder found it necessary to enlarge his system, so as to give to Brethren who desired it an opportunity of further investigation into the philosophy of Masonry. He, therefore, established an England, or Select Historical Union, which should be composed entirely of Master Masons, who were to be engaged in the study of the different systems and Degrees of Freemasonry. The Hamburg Lodges constituted the Mutterbund, or Central Body, to which all the other Lodges were to be united by correspondence.

Of this system, the error seems to be that, by going back to a primitive ritual, which recognizes nothing higher than the Master's Degree, it rejects all the developments that have resulted from the labors of the philosophic minds of a century. Doubtless in the sol advanced degrees of the eighteenth century there was an abundance of chaff, but there was also much nourishing wheat. Schroeder, with the former, has thrown away the latter. He has committed the logical blunder of arguing from the abuse against the use. His system, however, has some merit, and is still practiced by the Grand Lodge of Hamburg.

*SCHROEDER'S RITE

See Schroeder, Friedrich Joseph Wilhelm

*SCHROEDER'S SYSTEM

See Schroeder, Friedrich Ludwig

*SCHULTZ, EDWARD T

Born August 23, 1827; died March 11, 1913, at Baltimore, Maryland. Initiated on June 3, 1854, in Concordia Lodge No. 13, and for five years was elected Master. He became Senior Grand Warden of Maryland in 1884. From 1880 to 1887 he was engaged upon an authoritative work, The History of Freemasonry in Maryland. For twenty-six years he wrote the reports on Foreign Correspondence of the Grand Lodge of Maryland and for thirty-six years also prepared similar reports for the Grand Chapter of his State. He was totally blind for more than fifteen years and his industry and sacrifice in bringing to a successful issue his many literary labors were truly splendid achievements.

*SCIENCES, LIBERAL

See Aberal Arts and Sciences

*SCIENTIFIC MASONIC ASSOCIATION

The German title is Scientifischer Freimaurer Bund. A society founded in 1803 by Fessler, Mossdorf, Fischer, and other distinguished Freemasons, the object being, by the united efforts of its members, to draw up, with the greatest accuracy and care, and from the most authentic sources, a full and complete history of Freemasonry, of its origin and objects, from its first

formation to the present day, and also of the various systems or methods of working that have been introduced into the Craft. Such history, together with the evidence upon which it was founded, was to be communicated to worthy and zealous Brethren The members had no peculiar ritual, clothing, or ceremonies; neither were they subjected to any fresh obligation; every just and upright Freemason who had received a liberal education, who was capable of feeling the truth, and desirous of investigating the mysteries of the Order, could become a member of this Society, provided the ballot was unanimous, let him belong to what Grand Lodge he might. But those whose education had not been sufficiently liberal to enable them to assist in those researches were only permitted to attend the meetings as trusty Brethren to receive instruction.

*SCORPION

A genus of Arachnida, of numerous species, with an elongated body, but no marked division between the thorax and abdomen. Those of the south of Europe and on the borders of the Mediterranean have six eyes. This reptile, dreaded by the Egyptian, was sacred to the goddess Selk, and was solemnly cursed in all temples once a year.

*SCOTLAND

The tradition of the Scotch Freemasons is that Freemasonry was introduced into Scotland by the architects who built the Abbey of Kil winning; and the village of that name bears, therefore, the same relation to Scotch Freemasonry that the city of York does to English. „That Freemasonry was introduced into Scotland," says Laurie (History, page 89) „by those architects who built the Abbey of Kilwinning, is manifest not only from those authentic documents by which the Kilwinning Lodge has been traced back as far as the end of the fifteenth century, but by other collateral arguments which amount almost to a demonstration."
In Sir John Sinclair's Statistical Account of Scotland, the same statement is made in the following words: „A number of Freemasons came from the Continent to build a monastery there, and with them an architect or Master Mason to superintend and carry on the work. This architect resided at Kilwinning, and being a good and true Mason, intimately acquainted with all the arts and parts of Masonry known on the continent, was chosen Master of the meetings of the Brethren all over Scotland. He gave rules for the conduct of the Brethren at these meetings and decided finally in appeals from all the other meetings or Lodges in Scotland." His statement amounts to about this: that the Brethren assembled at Kilwinning
elected a Grand Master, as we should now call him, for Scotland, and that the Lodge of Kilwinning be came the Mother Lodge, a title which it has always assumed.
Manuscripts preserved in the Advocates Library of Edinburgh, which were first published by Laurie, furnish further records of the early progress of Freemasonry in Scotland.
It is said that in the reign of James II, the office of Grand Patron of Scotland was granted to William Saint Clair, Earl of Orkney and Caithness and Baroll of Roslin, „his heirs and Successors," by the King's Charter. But, in 1736, the Saint Clair who then exercised the Grand Mastership, „taking into consideration that his holding or claiming any such jurisdictions right, or privilege might be prejudicial to the Craft and vocation of Masonry," renounced his claims, and empowered the Freemasons to choose their Grand Master. The consequence of this act of resignation was the immediate organization of the Grand Lodge of Scotland, over whom, for obvious reasons, the hereditary Grand Master or Patron was unanimously called to preside.
Brother A. M. Mackey, Past Master and Historian, Lodge Saint David sends us this information of old customs. In the early days of „Canongate Kilwing from Leith," now Lodge Saint David, Edinburg, number 36, it was the usual custom to confer Degrees at Special or Emergency Meetings, and to reserve the Monthly Meetings for the transaction of ordinary business and-more especially- for the reception and entertainment of Deputations from the Sister Lodges in and about the town. On these occasions the evening was devoted to „Harmony." The following Minute of the Monthly Meeting held in April 1740 is not only typical of others of the period, but is also of more than usual interest in the references it contains to matters Masonic and Military:
Canongate Killlvinning from Leith 9th April 1740. Year of Masonry 5740.
The Right Worshipful being necessary absent, The Senior Warden Brother Collin Mitchell assumed the Chair. Brother Calender appointed Senior Warden, Brother Aitkine Junior Warden, Then the Lodge being met and duly formed conform to adjournment Wee were
upon this occasion Visited from the following Lodges, from Leith Killwinning by Brother Dickson, from Canongate Leith, Leith and Canongate by Br Hall and Brother Smith. It was moved by Brother Aitkine, Junior Warden pro tempore that Brother David Buchanan his health should be drunk, whom wee had in the last Mondays news to have been the man who first got in at the Iron port of Portobelo when taken, and did place the British Collours there, which was unanimously agreed to by the Lodge, and his health drunk with three Claps and three Hussa's. Thereafter the Right Worshipful toasted and drunk the uses wall healths upon this occasion, and the Lodge was closed by their proper officers, and adjourned till the fourteen day of May One thousand Seven hundred and forty years. ARCH SMART. Master COLLIN MITCHELL S:W:
The episode referred to in the Minute is obviously an incident in the war declared in October 1739, between the forces of George II, and of Philip V of Spain. In those days news necessarily traveled slowly, and it was only on March 13, 1740, that word reached England of a victory achieved in the previous November.
Additional interest attaches to the Minute quoted in respect that it acquaints us with the form in toast drinking which obtained in the Lodge. The „three Claps and three Hussa's" constitute the earliest known record in Scottish Freemasonry of a custom which bears a curious resemblance to a form of „Masonic Firing" not unknown to the Fraternity at the present time (see also Squaremen, Corporation of).

*SCOTLAND, ROYAL ORDER OF

See Royal Order of Scotland

*SCOTT, CAPTAIN ROBERT FALCON

Explorer, born 1868 at Outlands, Devenport, England. Initiated into Freemasonry at the beginning of the twentieth century in Drury Lane Lodge, No. 2127,

London, England, and received his Master Mason Degree in Saint Alban's Lodge, Christchurch, New Zealand, on his return from the National Antarctic expedition of 1901-4 which he commanded. In 1910 he headed the British Antarctic Expedition and reached the South Pole on January 18, 1912. Brother Scott and the four men who accompanied him perished on the return trip (see Drury Lane Lodge, No. 2127, Its Founding and Record from 1886 to 1918, by E. T. Pryor, page 5).

*SCOTT, CHARLES

American author of The Analogy of Ancient Craft Masonry to Natural and Revealed Religion, 1850, and The Keystone of the Masonic Arch; a Commentary on the Universal Laws and Principles of Ancient Masonry, 1856.

*SCOTT, JONATHAN

Published Pocket Companion and History of Freemasonry, 1754, London.

*SCOTT, WALTER

Famous novelist and poet. Initiated at thirty years of age. Born at the College Wynd, Edinburgh, Scotland, August 15, 1771, and educated at the High School. Previous to entering the University in November, 1783 he spent some weeks at Kelso attending daily the Public Schools At fifteen he was indentured an apprentice to his father, an attorney. On December 16, 1799, he was appointed to the Sheriffdom of Selkirkshire. At an emergency meeting held on Monday, March 2, 1801, Walter Scott was Initiated, Passed and Raised in Lodge Saint David, No. 36, Edinburgh. The father and the son of Brother Scott were Freemasons, the former Initiated in Lodge Saint David, January, 1754, the latter in Lodge Canongate Kilwinning No. 2, November 29, 1826.

June 4, 1816, Scott, in the presence of the Provincial Grand Master of the district, the most Noble the Marquis of Lothian, laid the foundation of a new Lodge-room at Selkirk and was elected and Honorary Member of the Lodge there, Saint John, now No. 32, on the Grand Lodge roll. Scott was announced as a Baronet in the Gazette on April 1, 1820, the first Baronet made by King George IV. The reference to the Oblong Square of the tournament field in his romance Ivanhoe is familiar, and the Lay of the Last Minstrel by Scott is inscribed to the Earl of Dalkeith, a member of the same Lodge and then Grand Master. Scott was in 1823 offered the Grand Mastership of the Royal Grand Conclave of Knights Templar of Scotland.

He declined because of his „age and health not permitting me to undertake the duties which whether convivial or charitable, a person undertaking such an office ought to be in readiness to perform when called upon." His reasons are all she more impressive when referred to his noble diligence in satisfying a debt not wholly his own, a labor that surely shortened his life. The failure of the printing house of Ballentyne & Company occurred in 1826. Scott's liabilities as a partner amounted to nearly 150,000 pounds. Determined that all his creditors should be paid, he refused to be a party to a compromise or to accept any discharge. He pledged himself to devote the whole labor of his subsequent life to the payment of his debts and he fulfilled this promise. In the course of four years his literary works yielded nearly 70,000 pounds and ultimately his creditors received every penny of their claims. He paid, indeed. In February, 1830, he had an apoplectic seizure and never thoroughly recovered. After another severe shock in April, 1831, he was persuaded to abandon literary work. He died at Abbotsford, on September 21, 1832, in his sixty-second year. Five days later the remains of Sir Walter Scott were laid in the sepulcher of his ancestors in the old Abbey of Dryburgh. (These details furnished by the late Brother A.
M. Mackay, Past Master, Lodge Saint David. See also Treasury of Masonic Thought, George M. Martin-John W. Callaghan, 1924, page 93.)

*SCOTTISH

We are accustomed to use indiscriminately the word Scotch or Scottish to signify something relating to Scotland. Thus we say the Scotch Rite or the Scottish Rite; the latter is, how ever, more frequently used by Masonic writers. This has been objected to by some purists because the final syllable ish has in general the signification of diminution or approximation, as in brackish, saltish, and similar words. But ish in Scottish is not a sign of diminution, but is derived, as in English, Danish, Swedish, etc., from the German termination ische. The word is used by the best writers.

*SCOTTISH DEGREES

The advanced Degrees so frequently credited to Ramsay, under the name of the Irish Degrees, were subsequently called Scottish Degrees in reference to that theory of the promulgation of Freemasonry derived from Scotland (see Irish Chapters) .

*SCOTTISH PROV. C. L'S

The history of the Scottish Provincial Grand Lodge constituted in Boston with Joseph Warren as first Grand Masterand of his jurisdiction over certain Lodges in and around Boston for 100 miles, has been written many times, and has made the names of Boston's St. Andrews Lodge and of Joseph Warren and Paul Revere famous throughout Freemasonry. Warren was installed Provincial Grand Master in it in 1769.
(NOTE.-on page 322, Vol. 5, of Gould's History of Freemasonry, it is stated that when Jeremy Gridley, Grand Master of St. John's Grand Lodge of Massachusetts, died in 1767, he „was Grand Master of Masons in North America." He had no jurisdiction over Antient or Scottish Lodges in Boston. There were at the same time other Grand Masters in America; also Gridley was only a Provincial Grand Master. Antient, Irish, and
Seottish Warrants had as much validity in America as did Warrantc from the Modern Grand Lodge of EnRland.
There was no exclusive territorial jurisdiction in America until after the Revolution.)

For a reason difficult to explain a second Provincial Grand Lodge of Scotland, set up at about the same time, has been to an opposite extent almost wholly forgotten. Florida had been a Spanish Colony since 1512 (Ponce de Leon) and set up its capital at St. Augustine in 1565. In 1763 it was ceded to England. Then it was ceded back to Spain. It was won by the United States in 1822, and became a Territory in 1822, a State in 1845. On March 15, 1768, during British control, James Grant, Governor of East Florida, and Henry Cunningham, Past Senior Grand Warden of the Grand Lodge of Scotland, „craved a Charter" from that Grand Lodge for a Lodge and for a Provincial Grand

Lodge. Scotland granted the Charter and commissioned Grant as Provincial Grand Master.
In this wise came into existence Grant's East Florida Lodge, No. 143, „on the Scottish register," at St. Augustine. Grant's title was: „Provincial Grand Master of the Provincial Grand Lodge over the Lodges of the Southern District of North America." The wording sounds as if the Grand Lodge of Scotland planned at that date to have two Provincial Grand Lodges in America; a Northern District, with its center at Boston; a southern one with its center temporarily in Florida. Scottish Lodges were regular and legitimate, were so recognized by both Grand Lodges in England, and there is nothing in any of the original documents or in the practices of Scottish American Lodges to indicate that they owed any allegiance to the St. John's Grand Lodge of Massachusetts (see note above) or to any other Masonic authority.
This new Provincial Grand Lodge issued Warrants; how many, is not known, but records exist to show that it constituted a regimental Lodge, St. Andrews, No. 1, at Pensacola, in 1771; and another regimental Lodge, Mt. Moriah, at St. Lucia, in 1779.
In 1783 Britain gave Florida back to Spain, and the Dominican priests immediately drove Masonry out of it.
St. .indrew's No. 1 moved up to Charleston, S. C., worked under a temporary dispensation, and was rechartered by the Grand Lodge of Pennsylvania as Lodge No. 40 in 1783. In 1787 it helped to form the Grand Lodge of South Carolina.

*SCOTTISH MASTER

See Ecossais

*SCOTTISH RITE

Some authorities call this the Ancient and Accepted Rite, but as the Latin Constitutions of the Order designate it as the Antiquus Scoticus Ritus Acceptus, or the Ancient and Accepted Scottish Rite, that title has now been very generally adopted as the correct name of the Rite.
Although one of the youngest of the Masonic Rites, having been established not earlier than the year 1801, it is at this day most popular and the most extensively diffused. Supreme Councils or governing Bodies of the Rite are to be found in almost every civilized country of the world, and in many of them it is the only Masonic Obedience. The history of its organization is briefly this: In 1758, a Body was organized at Paris called the Council of Emperors of the East and West. This Council organized a Rite called the Rite of Perfection, which consisted of twenty-five Degrees, the highest of which was Sublime Prince of the Royal Secret.
In 1761, this Council granted a Patent or Deputation to Stephen Morin, authorizing him to propagate the Rite in the Western Continent, whither he was about to repair. In the same year, Morin arrived at the City of Santo Domingo, where he commenced the dissemination of the Rite, and appointed many Inspectors, both for the West Indies and for the United States. Among others, he conferred the Degrees on Moses M. Hayes, with a power of appoint ing others when necessary. Hayes accordingly appointed Isaac Da Costa Deputy Inspector-General for South Carolina, who in 1783 introduced the Rite into that
State by the establishment of a Grand Lodge of Perfection in Charleston. Other Inspectors were subsequently appointed, and in 1801 a Supreme Council lvas opened in Charleston by John Mitchell and Frederick Dalcho.
There is abundant evidence in the Archives of the Supreme Council that up to that time the twenty--five Degrees of the Rite of Perfeetion were alone recognized. But suddenly, vith the organization of the Supreme Council, there arose a new Rite, fabricated by the adoption of eight more of the continental advanced Degrees, so as to make the Thirty-third and not the Twenty-fifth Degree the summit of the Rite.
The Rite consists of thirty-three Degrees, which are divided into six sections, each section being under an appropriate Jurisdiction, and are as follows:
SYMBOLIC LODGE
Entered Apprentice
Fellow Craft
Master Mason
These are sometimes called the Blue or Symbolic Degrees. They are not conferred by the Scottish Rite in England, Scotland, Ireland, or in the United States because the Supreme Councils refrain from exercising jurisdiction through respect to the older authority in those countries of the York and American Rite.
LODGE OF PERFECTION
Secret Master
Perfect Master
Intimate Seeretary
Provost and Judge
Intendant of the Building
Elu, or Elected Knight, of the Nine
Illustrious Elect, or Elu, of the Fifteen
Sublime Knight Elect, or Elu, of the Twelve
Grand Master Architect
Knight of the Ninth Areh, or Royal Arch of Solomon
Grand Elect, Perfeet and Sublime Mason or
CHAPTER OF ROSE CROIX
Knight of the East
Prince of Jerusalem
Knight of the East and West
Prince Rose Croix
COUNCIL OF KADOSH
Grand Pontiff
Grand Master of Symbolic Lodges
Noachite, or Prussian Knight
Knight of the Royal Ax, or Prince of
Chief of the Tabernacle
Prince of the Tabernacle
Knight of the Brazen Serpent
Prince of Mercy
Knight Commander of the Temple
Knight of the Sun, or Prince Adept
Grand Scottish Knight of Saint Andrew
Knight Kadosh
CONSISTORY OF SUBLIME PRINCES OR MASTERS, OF THE ROYAL SECRET
Inspector Inquisitor Commander
Sublime Princo of the Royai Secrets VI SUPREME COUNCIL
Sovereign Grand Inspector-General
The classification of the above Degrees is as they are arranged in the Southern Jurisdiction. In the Northern Masonic Jurisdiction the Consistory grades begin at Grand Pontiff, the nineteenth, and include the thirty-second, Sublime Prince of the Royal Secret, and the Council of Princes of Jerusalem governs the fifteenth and sixteenth grades Several of the titles of the Degrees vary in their use by the Supreme Councils but the above table covers most of these variations. The

Southern Jurisdiction for example omits the word Grand from the names of the twelfth, fourteenth, nineteenth, twentieth and twenty-ninth grades, and also uses Elu instead of the other designations, omits Commander from the thirty- first, and specifies Master in the thirty-second.
A full account of the Rite is in Doctor Mackey's revised History of Freemasonry but numerous details under
individual headings are in the present work (see Educational Foundalions).

*SCOTTISH RITE SCHOLARSHIPS

See Educational Foundations

*SCOTTISH TEMPLARS

See Templars of Scotland

*SCOTTISH TRINITARIANS

See Prince of Mercy

*SCRIBE

The Scribe is the third officer in a Royal Arch Chapters according to the American system and is the representative of Haggai. The Sofer, or Seribe in the earlier Scriptures, was a kind of military secretary; but in the latter he was a learned man, and Doctor of the Laws, who expounded them to the people. Thus Artaverres calls Ezra the priest, „a Scribe of the law of the God of heaven." Horne says that the Scribe was the King's Secretary of State, who registered all acts and decrees. It is in this sense that Haggai is called the Scribe in Royal Arch Masonry. In the English system of Royal Arch Masonry there are two Scribes, who represent Ezra and Nehemiah, and whose position and duties are those of Secretaries.
The American Scribe is the Third Principal. The Scribes, according to the English system, appear to be analogous to the Soferim or Scribes of the later Hebrews from the time of Ezra. These were members of the Great Synod, and were literary men, who occupied themselves in the preservation of the letter of the Scriptures and the development of its spirit.

*SCRIPTURES, BELIEF IN THE

The Grand Lodge of Ohio resolved in 1820, that „in the first degrees of Masonry religious tests shall not be a barrier to the admission or advancement of applicants, provided they profess a belief in God and His Holy Word"; and in 1854 the same Body adopted a resolution declaring that „Masonry, as we have received it from our fathers, teaches the Divine Authenticity of the Holy Scriptures." In 1845, the Grand Lodge of Illinois declared a belief in the authenticity of the Scriptures a necessary qualification for initiation. Although in Christendom very few Freemasons deny the Divine authority of the Scriptures of the Old and New Testaments, yet to require, as a preliminary to initiation, the declaration of such a belief, Doctor Mackey was of opinion, is directly in opposition to the express regulations of the Order, which demand a belief in God and, by implication, in the immortality of the soul as the only religious tests (see Bible).

*SCRIPTURES, READING OF THE

By an ancient usage of the Craft, the Book of the Law is always spread open in the Lodge. There is in this, as in everything else that is Masonic, an appropriate symbolism. The Book of the Law is the Great Light of Freemasonry. To close it would be to intercept the rays of divine light which emanate from it, and hence it is spread open, to indicate that the Lodge is not in darkness, but under the influence of its illuminating power. Freemasons in this respect obey the suggestion of the Divine Founder of the Christian religion, „Neither do men light a Candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."
A closed book, a sealed book, indicates that its contents are secret; and a ‚book or roll folded up was the symbol, says Wemyss, of a law abrogated, or of a thing of no further use. Hence, as the reverse of all this, the Book of
the Law is opened in our Lodges, to teach us that its contents are to be studied, that the laxv which it ineuleates is still in force, and is to be „the rule and guide of our conduct."
But the Book of the Law is not opened at random. In each Degree there are appropriate passages, whose allusion to the design of the Degree, or to some part of its ritual, makes it expedient that the book should be opened upon those passages. Masonic usage has not always been constant, nor is it now universal in relation to what particular passages shall be unfolded in each Degree.
The custom in the United States of America, at least since the publication of Webb's Monitor, has been fairly uniform, and in general is as follows:
In the First Degree the Bible is opened at Psalm cxxxiii, an eloquent description of the beauty of brotherly love, and hence most appropriate as the illustration of a society whose existence is dependent on that noble principle.
In the Second Degree the passage adopted is Amos vii, 7 and 8, in which the allusion is evidently to the plumb line, an important emblem of that Degree.
In the Third Degree the Bible is opened at Ecclesiastes xii, 1-7, in which the description of old age and death is appropriately applied to the sacred object of this Degree.
But, as has been said, the choice of these passages has not always been the same. At different periods various passages have been selected, but always with great appropriateness, as may be seen from the following brief sketch. Formerly, the Book of the Law was opened in the First Degree at the twenty-second chapter of Genesis, which gives an account of Abraham's intended sacrifice of Isaae.
As this event constituted the first grand offering commemorated by our ancient Brethren, by which the ground floor of the Apprentice's Lodge was consecrated, it seems to have been very appropriately selected as the passage for this Degree. That part of the twenty--eighth chapter of Genesis which records the vision of Jacob's
ladder was also, with equal appositeness, selected as the passage for the First Degree. The following passage from First Kings vi, 8, was, during one part of the eighteenth century, used in the Second Degree: „The door of the middle chamber was in the right side of the house, and they went up with grinding stairs into the middle chamber, and out of the middle into the third." The appositeness of this passage to the Fellow Craft's Degree will hardly be disputed.
At another time the following passage from Second Chronicles iii, 17, was selected for the Second Degree its appropriateness will be equally evident: „And he reared up the pillars before the Temple, one on the

right hand, and the other on the left; and he called the name of that on the right hand Jachin, and the name of that on the left Boaz."
The words of Amos v, 25 and 26, were sometimes adopted as the passage for the Third Degree: „Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves." The allusions in this paragraph are not so evident as the others. They refer to historical matters, which were once embodied in the ancient lectures of Freemasonry. In them the sacrifices of the Israelites to Moloch were fully described, and a tradition, belonging to the Third Degree, informs us that Hiram Abif did much to extirpate this idolatrous worship from the religious system of Tyre.
The sixth chapter of Second Chronicles, which contains the prayer of King Solomon at the dedication of the Temple, was also used at one time for the Third Degree. Perhaps, however, this was with less fitness than any other of the passages quoted, since the events commemorated in the Third Degree took place at a somewhat earlier period than the dedication. Such a passage might more appropriately be annexed to the ceremonies of the Most Excellent Master as practiced in the United States.
At present the usage in England differs in respect to the choice of passages from that adopted in the United States of America. There the Bible is opened, in the First Degree, at Ruth iv, 7: „Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel."
In the Second Degree the passage is opened at Judges xii, 6: „Then said they unto him, Say now Shibboleth: and he said Sibboleth; for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan. And there fell at that time of the Ephraimites forty and two thousand. „ Let not the reader hastily assume that there is but one meaning to be given these figures. The suggestion is offered that the reference may be taken as readily for two thousand and forty as forty- two thousand. We must not overlook the probable size of the population nor for that matter, the tendency in the East for exuberance of expression.
In the Third Degree the passage is opened at First Kings vii, 13 and 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." While from the force of habit, as well as from the extrinsic excellence of the passages themselves, the American Freemason will, perhaps, prefer the selections made in the Lodges of the United States, especially for the First and Third Degrees, he at the same time will not fail to admire the taste and ingenuity of the English Brethren in the selections that they have made. In the Second Degree the passage from Judges is undoubtedly preferable to that used in the United States.
In conclusion it may be observed, that to give these passages their due Masonic importance it is essential that they should be covered by the Square and Compasses. The Bible, square, and compasses are significant symbols of Freemasonry. They are said to allude to the peculiar characteristics of our ancient Grand Masters. The Bible is emblematic of the wisdom of King Solomon; the Square, of the power of Hiram; and the
Compasses, of the skill of the Chief Builder. Some Masonic writers have still further spiritualized these symbols by supposing them to symbolize the wisdom, truth, and justice of the Great Architect of the Universe. In any view they become instructive and inseparably connected portions of the true Masonic Ritual, which, to be under stood, must be studied together (see Bible).

*SCROLL

The written portion of the Jewish Law read at stated periods before the congregation, and preserved in the Synagogue Witty great security.

*SCYTHE

In the classic mythology, the scythe was one of the attributes of Saturn, the god of time because that deity is said to have taught men the use of the implement in agriculture. But Saturn was also the god of time; and in modern iconography Time is allegorized under the figure of an old many with white hair and beard, two large wings at his back, an hour-glass in one hand and a scythe in the other. It is in its cutting and destructive quality that the scythe is here referred to. Time is thus the great mower who reaps his harvest of men. Freemasonry has adopted this symbolism, and in the Third Degree the seythe is described as an emblem of time, which cuts the brittle thread of life and makes havoc among the human race.

*SEA AND FIELD LODGES

The Grand Lodge of England has warranted three Naval Lodges as follows: One on board His Majesty's ship the Vanguard. This Lodge was warranted in 1760 and is now known as the London dodge No. 108, it having removed to that city 1768.
Another Lodge was warranted in 1762 on board the ship Prince at Plymouth. This lodge was removed in 1764 on board the ship Guadaloupe (see Ro7yal Somerset House and Inertness Lodge). Later on this Lodge was again moved to Somerset House in 1766.
A Lodge, warranted in 1768 on the ship known as Canceaux at Quebec, was erased in 1792.
A petition for a fourth Sea Lodge to be known as Naval Kilwinning and to be held on board the Ardent was made in 1810 to the Grand Lodge of Scotland, which petition was refused. There seems to be no question as to Dunckerley being responsible for the formation of the first two of the Sea Lodges here listed although he had nothing to do with the third (see Thomas Dunckerley, Henry Sadler, London, 1891, pages 68-73; also Military Lodges).

*SEAFARING MASONS

That seafaring man who appears in one of the Degrees, and who as a character is of Shakespearean brevity and poetic power, was always followed by eager interest and applause in the Eighteenth Century by one kind of Masonic audience, the Brethren among the „salt water Lodges" in cities along the coasts; these were the „sea brothers," „mariner Masons, „ „our Brethren and Lodges in ships," the famous and far-going seamen of the Craft in the days of sail. A reader of the Minutes of these Lodges is tempted to believe at the end that every Jack Tar in Britain must have

been a Mason.
Thus, Sir Francis Columbine, many years the Right Worshipful Master of Royal Naval Lodge at Bapping, is credited with having raised 600 American captains and 400 British Naval officers in twenty years; Old Dundee, its neighbor Lodge, had 267 „Sea-members" (a special classification) in 1810.
The great Thomas Dunckerley, the largest figure in the first days of Grand Chapter and Grand Encampment, u as made a Mason in the latter in 1761, and found there
twenty-six others who, like himself (he was in the Navy), were „sea-members." These seafaring Brothers of Britain, along with other thousands from America, Canada, Europe, and the West Indies, carried the Craft into almost every port in the world, and often were the first to plant it in newly-opened countries, as in South Africa, New Zealand, Hawaii, China, India, Egypt.
Can any Brother explain why the historians of Masonry (and mea culpa) have failed to give a chapter to them? they were the missionaries, they and Army and Naval Lodges, of Freemasonry as a universal, a worldwide Brotherhood. Many of the rumors, whispers, traditions of Masonry in America long before 1730 become credible and understandable if it is remembered how many Mason „sea captains" were coming into the ports of Boston, Providence, New York, Philadelphia, and Norfolk.

*SEAL

A stamp on which letters and a device are carved for the purpose of making an impression, and also the wax or paper on which the impression is made. Lord Coke defines a seal to be an impression on wax, sigillum est cera impressa, and wax was originally the legal material of a seal. Many old Masonic Diplomas and Charters are still in existence, where the seal consists of a eireular tin box filled with wax, on which the seal is impressed, the box being attached by a ribbon to the parchment But now the seal is placed generally on a piece of circular paper.
The form of a seal is circular; oval seals were formerly appropriated to ecclesiastical dignitaries and religious houses, and the shape alluded to the old Christian symbol of the Vesica Piscis. No Masonic document is valid unless it has apes pended to it the seal of the Lodge or Grand Lodge. Foreign Grand Lodges never recognize the transactions of subordinate Lodges out of their Jurisdictions, if the standing of the Lodges is not guaranteed by the seal of the Grand Lodge and the signatures of the open officers.

*SEAL, THE GREAT

On the reverse of the silver certificate for one dollar („dollar bill") issued by the Treasury Department of the United States is a symbolic design representing a truncated pyramid on a shield surrounded by two mottoes in Latin. It has been stated or intimated in Masonic periodicals that this is a Masonic design, or else was suggested by Masonic symbolism, but this is a mistake; the design is nothing other than the reverse side (and therefore the less familiar side) of the Great Seal of the United States, has no Masonic significance, and was not suggested by Masonic symbols; and, as will be seen, of the three men responsible for the design only one was a Mason.
On July 4, 1776, the Congress appointed Benjamin Franklin, John Adams, and Thomas Jefferson a special Committee to draw up the design for a Great Seal. Many designs were submitted to the Committee; one made by William Barton, somewhat altered, was adopted by the Congress on June 20, 1782. The obverse („face") and reverse sides of the shield are described in technical heraldic language as follows:
„Arms. Poleways stripes of thirteen pieces argent and gules; a chief azure; the escutcheon on the breast of the American eagle displayed proper, holding in his dexter talon an olive branch, and in his sinister a bundle of thirteen arrows, all proper; and in his beak a scroll, inscribed with the motto E PLURIBUS UNUM.
„For the Crest: over the head of the eagle which appears above the escutcheon, a glory breaking through a cloud proper, and surrounding thirteen stars, forming a constellation, argent and on an azure field „Reverse. A pyramid unfinished. In the zenith an eye in a triangle, surrounded with a glory, proper; over the eye these words ‚Annuit Coeptis.' On the base of the pyramid the numerical letters ‚MDCCLD and underneath, the following motto: ‚Novus Ordo Seclorum'."
The poleways were vertical stripes. Argent was white; gules was red; azure was blue; the eseutcheon, was the shield; proper meant upright; dexter is the right hand, toward the right; sinister is the left Loosely translated Annuit Coeptis is „God has fax ored; or prospered, the undertaking"; Norus Ordo Seclorum is „A new series of ages," that is, a new order of things. The obverse side of the Seal is really the Chat of Arms of the United States. Mr. Barton, the designer, explained the eseutcheon, etc., as „denoting the confederacy of the United States of America, and the preservation of their union through Congress." He explained that the pyramid on the reverse side „signifies strength and duration; the eye over it and the motto alludes to the many signal interpositions of Providence in favor of the American cause. The date underneath is that of the Declaration of Independence; and the words under it signify the beginning of the new American era, which commences from that date."
It is significant for American history that the Great Seal was adopted five years before the Constitution was written, and reflects the then prevalent idea of a confederation of thirteen independent nations loosely tied together by a Congress. This was a unilateral government, and consisted wholly of Congress. The Constitution introduced a wholly different system, a tripartite government with three equal departments of the Congress, the Executive, and the Judiciary, each in balance with the other two. It is for this reason that the Great Seal does not include emblems of either the Presidency or of the Supreme Court.

*SEAL OF SOLOMON

The Seal of Solomon or the Shield of David, for under both names the same thing was denoted, is a hexagonal figure consisting of two interlaced triangles, thus forming the outlines of six-pointed star. Upon it was inscribed one of the sacred names of God, from which inscription it was opposed principally to derive its talismanic powers.
These powers were very extensive, for it was believed that it would extinguish fire, prevent Wounds in a anfliet, and perform many other wonders. The sews called it the Shield of David in reference to the protection which it
gave to its Possessors. But to we other Orientalists it was more familiarly known s the Seal of Solomon.

Among these imaginative people, there was a very prevalent belief in the magical character of the King of Israel. He was esteemed rather as a great magician than as a great monarch, and by the signet which he wore, on which this talismanic seal was engraved, he is supposed to have acomplished the most extraordinary actions, and by it to have enlisted in his service the labors of the genil for the construction of his celebrated Temple.

Robinson Crusoe and the Thousand and One Nights are two books which every child has read, and which no man or woman ever forgets. In the latter are many allusions to Solomon's Seal. Especially is there a story of an unlucky fisherman who fished up in his net a bottle secured by a leaden stopper, on which this seal was impressed. On opening it, a fierce Afrite, or evil genii, came forth, who gave this account of the cause of his imprisonment.

Solomon," said he, „the son of David, exhorted me to embrace the faith and submit to his authority; but I refused; upon which he called for this bottle, and confined me in it, and closed it upon me with the leaden stopper and stamped upon it his seal, with the great name of God engraved upon it. Then he gave the vessel to one of the genii, who submitted to him, with orders to cast me into the sea."

Of all talismans, there is none, except, perhaps, the cross, which was so generally prevalent among the ancients as this Seal of Solomon or Shield of David. It has been found in the cave of Elephanta, in India, accompanying the image of the Deity, and many other places celebrated in the Brahmanical and the Buddhist religions. Hay, in an exploration into Western Barbary, found it in the harem of a Moor, and in a Jewish synagogue, where it was suspended in front of the recess in which the sacred rolls were deposited. In fact, the interlaced triangles or Seal of Solomon may be considered as par excellence, by merit, the Creat Oriental talisman.

In time, with the progress of the new religion, it ceased to be invested with a magical reputation, although the Hermetic philosophers of the Middle Ages did employ it
as one of their mystical symbols; but true to the theory that superstitions may be repudiated but never will be forgotten, it was adopted by the Christians as one of the emblems of their faith, but with varying interpretations.

The two triangles were said sometimes to be symbols of fire and water, sometimes of prayer and remission, sometimes of creation and redemption, or of life and death, or of resurrection and judgment. But at length the ecclesiologists seem to have settled on the idea that the figure should be considered as representing the two natures of our Lord-His Divine and His human nature.

Thus we find the Seal of Solomon dispersed all over Europe, in medallions, made at a very early period, on the breasts of the recumbent effigies of the dead as they lie in their tombs, and more especially in churches, w here it is presented to us either carved on the walls or painted in the windows. Everywhere in Europe and now in the United States, where ecclesiastics architecture is beginning at length to find a development of taste, is this old Eastern talisman to be found doing its work as a Christian emblem. The spirit of the old talismanic faith is gone, but the form remains, to be nourished by us as the natural homage of the present to the past.

Among the old Cabalistic Hebrews, the Seal of Solomon was, as a talisman, of course deemed to be a sure preventive against the danger of fire. The more modern Jews, still believing in its talismanic virtues placed it as a safeguard on their houses and on other buildings, because they were especially liable to the danger of fire. The common people, seeing this figure affixed always to brew-houses, mistook it for a sign, and in time, in Upper Germany, the hexagon, or Seal of Solomon, was adopted by German innkeepers as the sign of a beer house, just as the ehequers have been adopted in England, though with a different history, as the sign of a tavern (see Magic Squares).

*SEALS, BOOK OF THE SEVEN

„And I saw," says Saint John (Apocalypse or Revelation v, 1), „in the right hand of him that sat on the throne a
book written within and on the back side, sealed with seven seals." The seal denotes that which is secret, and seven is the number of perfection; hence the Book of the Seven Seals is a symbol of that knowledge which is profoundly Secured from all unhallowed search. In reference to the passage quoted, the Back of the Set in Seals is adopted as a symbol in the Apocalyptic Degree of the Knights of the East and West, the seventeenth of the Ancient and Accepted Scottish Rite.

*SEALS, KEEPER OF THE

An officer who has charge of the seal or seals of the Lodge. It is found in some of the advanced Degrees and in Continental Lodges, but not recognized in the York or American Rites. In German Lodges he is called Siegelbewahrer, and in French, Garde des Sceauz.

*SEARCH FOR TRUTH

This is the object of all Freemasonry and it is pursued from the first to the last step of initiation. The Apprentice begins it seeking for the light which is symbolized by the WORD, itself only a symbol of Truth. At a Fellow Craft he continues the search, still asking for more light. And the Master Mason, thinking that he has reached it, obtains only its substitute; for the True Word, Divine Truth, dwells not in the first temple of our earthly life, but can be found only in the second temple of the eternal life.

There is a beautiful allegory of the great Milton, who thus describes the search after truth: Truth came into the world with her Divine Master and was a perfect shape and glorious to look Upon. Put when He ascended, and His apostles after Him were laid asleep, there straight arose a wicked race of deceivers, who, as the story goes of the Egyptian Typhon, with his conspirators, how they dealt with the good Osiris, took the virgin Truth, hewed her lovely frame into a thousand pieces, and scattered them to the four winds of heaven. Ever since that time the friends of Truth, such as dust appear, imitating the
careful search that Isis made for the mangled body of Osiris, went up and down, gathering up limb by limb still as they could find them.

*SECEDERS

During the anti-Masonic excitement in the United States of America, which gave rise to the Anti-Masonic Party, many Freemasons, fearing the loss of popularity, or governed by an erroneous view of the character of Freemasonry, withdrew from the Order, and took a part in the political and religious opposition to it.

These men called them selves, and were recognized by the title of, seceders or seceding Masons.

*SECOND TEMPLE

See Temple of Zerubbabel

*SECRECY AND SILENCE

These virtues constitute the very essence of all Masonic character; they are the safeguard of the Institution, giving to it all its security and perpetuity, and are enforced by frequent admonitions in all the Degrees, from the lowest to the highest. The Entered Apprentice begins his Masonic career by learning the duty of secrecy and silence. Hence it is appropriate that in that Degree which is the consummation of initiation, in which the whole cycle of Masonic science is completed, the abstruse machinery of symbolism should be employed to impress the same important virtues on the mind of the neophyte or newcomer. The same principles of secrecy and silence existed in all the ancient Mysteries and systems of worship. When Aristotle was asked what thing appeared to him to be most difficult of performance, he replied, „To be secret and silent."

„If we turn our eyes back to antiquity," says Calcott (Candid Disquisition, page 50), „we shall find that the old Egyptians had so great a regard for silence and secrecy in the mysteries of their religion, that they set up the god Harpocrates, to whom they paid peculiar honor and veneration, who was represented with the right hand placed near the heart, and the left down by his side, covered with a skin before, full of eyes and ears, to signify, that of many things to be seen and heard, few are to be published."

Apuleius, who was an initiate in the Mysteries of Isis, says: „By no peril will I ever be compelled to disclose to the uninitiated the things that I have had intrusted to me on condition of silence." Lobeck, in his Aglaophamus, has collected several examples of the reluctance with which the ancients approached a mystical-subjeet, and the manner in which they shrank from divulging any explanation or fable which had been related to them at the Mysteries, under the seal of secrecy and silence.

Lastly, in the school of Pythagoras, these lessons were taught by the Sage to his disciples. A novitiate of five years was imposed upon each pupil, which period was to be passed in total silence, and in religious and philosophical contemplation. And at length, when he was admitted to full fellowship in the society, an oath of secrecy was administered to him on the sacred tetraetys, which was equivalent to the Jewish Tetragrammaton.

Silence and secrecy are called „the cardinal virtues of a Seleet Master," in the Ninth or Select Master's Degree of the American Rite.

Among the Egyptians the sign of Silence was made by pressing the index finger of the right hand on the lips. It was thus that they represented Harpoerates, the god of silence, whose statue was placed at the entrance of all temples of Isis and Serapis, to indicate that Silence and secrecy were to be preserved as to all that occurred within.

*SECRECY, SILENCE, CIRCUMSPECTION

In his article on this subject on page 920 Albert G. Mackey followed the clues of the Ancient Mysteries. The use of such clues has a value even if a student is unable to find any historical connection between the old Mystery Cults which were destroyed along with the

Roman Empire, and Freemasonry, the first beginnings of which were not made for some seven or so centuries after that destruction, because the data Mackey cites show that secrecy has often been used by societies of the most honored and exalted reputation. Secrecy in and of itself is neither good nor bad; those adjectives can only apply to the use to which it is put. It was argued by the American Anti-Masons of 1826-1850 that Freemasonry would not have secrets did it not carry on practices which could not endure inspection.

They abandoned their argument after everything in the Craft had been exposed, inspected, and published countless times; they could have abandoned it sooner had they only paused to think that each of them had secrets of his own, had privacies in his family, that he discussed matters in confidence with associates, that there are secret formulas in science and in business, that any committee or board of directors meeting in executive session is meeting in t secrecy-that the world's diplomacy seldom lets the peoples concerned know what it is doing.

When the normally everlasting uses of secrecy are so common, the Anti-Masons had no grounds to accuse Masons of crimes merely because Masons were using for their Own purposes what every man and every family and almost every association uses every day for unexceptionable purposes. Freemasonry is not a secret society; everybody knows that it exists; its rooms and temples are public and are conspicuously marked; it has printed its Constitutions and each year it publishes its Proceedings; in the United States it has maintained as many as 120 journals or magazines at one time; many tens of thousands of books have been written about it, and it maintains hundreds of libraries. Freemasonry is a society with secrets, but is not a secret society.

Silence has no necessary connection with secrecy; may or may not be its corollary. Silence is often maintained in

the most public places and for the most public purposes; spectators sit silent in courtroom and in the theater, the congregation sits silent in church or synagogue, the audience sits silent while the orator speaks, the general maintains silence about his battle plans. There are secrets in nature which scientists search out; the silences of nature are of a different kind, the silence of the seas, the silence of the wilderness, the silence of the desert.

A Masonic Lodge is not a club, a forum, a public gathering, a debating society, or a platform meeting, but is a lodge-a unique form of organization; it is organized within and without, from top to bottom; each member has his place or station in it, and no man is foot-loose; from beginning to end it goes according to a fixed procedure, and conducts its affairs according to a strict Order of Business; anything extraneous or irrelevant to that procedure is out of order, and the Master cannot permit it to be brought on the floor because he is not a presiding officer who can act according to his own will but an installed officer and therefore can act only as the rules governing his office compel him to act.

It is for this reason that the Fraternity maintains silence about the outside world at times when almost every other society or association is most vocal, and naturally so-in a time of political crisis, at the making of a war, in periods of social upheaval, etc. The young

Italian Fascists hoodlums who broke into Lodge rooms were agog because of what they expected to find-a weird machinery, an alehemists' laboratory, a magicians' den, what not; they were astounded to find nothing but an empty room. The Fraternity was in silence.
A historian of the Craft goes through analogous experience; he reads through Lodge Minutes or Grand Lodge Proceeding (or Chapters, Consistories, Councils, Commanderies) expecting to find records there of an old excitement about the Revolutionary War, or the Civil War, or the Anti-Masonic Crusade, or the World Wars; he finds only a silence.
Paradoxically enough there is neither silence nor secrecy within the walls. The nervous Pope Leo XIII who all his days was afraid of bogeys, wrote into his Encyclical
against Freemasons on April 20, 1884: „Nay, there are in them many secrets which are by law carefully concealed not only from the profane, but also from many associated [members viz., the lost and intimate intentions, the hidden and unknown chiefs, the hidden and secret meetings, the resolutions and methods and means by which they will be carried into execution." Leo had been misinformed. The Fraternity maintains neither secrecy nor silence within itself about its own affairs; everything that is lawfully carried on in a Lodge is carried on without silence and in the full light. Grand Officers live in glass houses; a Master acts in the presence of his Lodge-if it is not there he cannot even declare it open.
Nothing is hidden from any member. Any member of a Lodge is privileged by the laws to demand any information about what is done by his Lodge. There are no „hidden and unknown chiefs" (the Pope must have had the Italian Black Hand Society in mind) because every „chief" is elected by ballot, and he has nowhere to hide.
Silence is connected with circumspection in a phrase which Masons have learned by heart. Circumspection is a self-defining word, being a contraction of two Latin terms slightly altered, and meaning „to look around," to make sure of having the facts before making a decision or beginning an action. In Freemasonry it is used in a sense somewhat different from its use elsewhere, having a peculiarity in our nomenclature which is the expression of the „peculiarity" (or uniqueness) of Freemasonry itself.
It means that Freemasonry follows a path which was surveyed long ago and staked out with the Ancient Landmarks; it is one that Freemasons themselves understand but not outsiders; in consequence it is easy for outsiders to misunderstand Freemasonry, or to be misled by appearances, or to attribute to it purposes it does not have, hence the Craft must act circumspectly, taking such facts into consideration, and in order not to misrepresent itself. For centuries before the first Grand Lodge, Masons like men everywhere had a great fondness for pageants and processions, and this was especially true in London, where the old Mason Company often spent large sums of money on costumes, music, floats, etc., and great throngs would stand for hours to watch the spectacle.
This ancient custom was continued by Lodges for some years after 1717- the Grand Lodge went in a body, in full regalia, to bring the newly elected Grand Master from his home to the Grand Lodge room for his installation; Lodges went in procession in regalia to attend church, theater, corner-stone laying, etc. But by the middle of the century a great change came over London crowds and London street manners; gangs of hoodlums roved about, drunkards were everywhere, and these crowds began to hoot and throw stones and to run through processions, and to break them up; and there grew up the custom of holding „mock" processions, roistering, ribald, derisive, coarse, in order to ridicule something or somebody. The Grand Lodge ordered a complete discontinuance of Masonic processions when the public began to take Masonry to be a roistering, irreverent society of drinkers and mockers because it appeared on the streets. That was an act of circumspection. It was a case of „Don't do it," „Don't say it," and as it works out in practice that usually is what circumspection calls for, therefore it has become connected with secrecy and silence.

*SECRETARIES GUILD OF FREEMASONRY FOR NORTH AMERICA

See the Masonic Grand Secretaries Guild

*SECRETARY

The recording and corresponding officer of a Lodge. It is his duty to keep a just and true record of all things proper to be written, to receive all moneys that are due the Lodge, and to pay them over to the Treasurer. The jewel of his office is a pen, and his position in Lodges of the United States is on the left of the Worshipful Master in front, but in English Lodges he is usually found with the Treasurer at the right, in the North.

*SECRETARY-GENERAL OF THE HOLY EMPIRE

The title given to the Secretary of the Supreme Council of the Ancient and Accepted Scottish Rite.

*SECRETARY, GRAND

See Grand Secretary

*SECRET DOCTRINE

The secret doctrine of the Jews was, according to Steinschneider, nothing else than a system of metaphysics founded on the Commentaries on the Law and the legends of the Talmudists. Of this secret doctrine, Maimonides says: „Beware that you take not these words of the wise men in their literal signification, for this would be to degrade and sometimes to contradict the sacred doctrine. Search rather for the hidden sense; and if you cannot find the kernel, let the shell alone, and confess that you cannot understand it." All mystical societies, and even liberal philosophers, were, to a comparatively recent period, accustomed to veil the true meaning of their instructions in intentional obscurity, lest the unlearned and uninitiated should be offended. The Ancient Mysteries had their secret doctrine; so had the school of Pythagoras, and the sect of the Gnostics.
The Alchemists, as Hitchcock has clearly shown, gave a secret and spiritual meaning to their jargon about the Transmutation of Metals, the Elixir of Life, and the Philosopher's Stone. Freemasonry alone has no secret doctrine. Its philosophy is open to the world. Its modes of recognition by which it secures identification, and its rites and eeremonies which are its method of instruction, alone are secret. All men may know the tenets of the Masonic Creed.

*SECRET MASTER

The Fourth Degree in the Ancient and Accepted Scottish Rite and the first of what are called the Ineffable Degrees. It refers to those circumstances which occurred at the Temple when Solomon repaired to the building for the purpose of supplying the loss of its illustrious builder by the appointment of seven experts, among whom were to be divided the labors which heretofore had been entrusted to one gigantic mind. The lecture elaborately explains the mystic meaning of the sacred things which were contained in the Sanctum Sanctorum, or Holy of Holies. The Lodge is hung with black curtains strewed with tears, symbolic of grief. There should be eighty-one lights, distributed by nine times nine; but this number is often dispensed with, and three times three substituted. Later instructions reduce them to eight.

There are but two presiding officers-a Master, styled Puissant, and representing Wing Solomon, and an Inspector representing Adoniram, the son of Abda, who had the inspection of the workmen on Mount Lebanon, and who is said to have been the first Secret Master Solomon is seated in the east, clothed in mourning robes lined with ermine, holding a scepter in his hand, and decorated with a blue sash from the right shoulder to the left hip, from which is suspended a triangle of gold.

Before him is placed a triangular altar, on which is deposited a wreath of laurel and olive leaves.

Adoniram, called Venerable Inspector, is seated in the west, but without any implement of office, in commemoration of the fact that the works were suspended at the time of the institution of this Degree. He is decorated with a triangular white collar, bordered with black, from which is suspended an ivory key, with the letter Z engraved thereon, which constitute the collar, and jewel of the Degree. These decorations are worn by all the Brethren. The apron white edged with black and with black strings; the flap blue, with an open eye thereon embroidered in gold. The modern instruction prescribes that two branches of olive and laurel crossing each other shall be on the middle of the apron.

*SECRET MONITOR

An honorary or side Degree once commonly conferred in the United States. The communication of it was not accompanied, it is true, with any impressive ceremonies, but it inculates a lesson of unfaltering friendship which the prospect of danger could not appall, and the hour of adversity could not betray. It is, in fact, devoted to the practical elucidation of the Masonic virtue of Brotherly Love. In conferring it, those passages of Scripture which are contained in the twentieth chapter of the First Book of Samuel, from the sixteenth to the twenty-third, and from the thirty--fifth to the forty-second verses inclusive, are usually considered as appropriate.

It may be conferred on a worthy Master Mason by any Brother who is in possession of its Ritual. There was in Holland, in 1778, a secret Masonic society called the Order of Jonathan and David, which was probably much the same as this American Degree. Kloss in his Catalogue, of 1844, gives the title of a book published in that year at Amsterdam which gives its statutes and formulary of reception.

The Grand Recorder W. C. Spratling, of London, England, where a Grand Council of the Order of the Secret Monitor was formed on June 17, 1887, has furnished information from which the following notes have been prepared.

He has found that the Order of the Secret Monitor is developed from a still more ancient Degree known as the Brotherhood of Dated and Jonathan, and is at least as old as Freemasonry itself, its principles and watch-words being founded upon the examples set by the two Hebrew Princes, as recorded in the his history and traditions of the Jews. He points out that it is often forgotten that the Israelites, slaves in Egypt for more than four hundred years, absorbed much of the ancient lore of their taskmasters who long before Jewish history begins, were already an ancient race in an advanced state of civilization. They indeed trace their mysteries as a heritage Mom a still more ancient people who overran Asia Minor long before the dawn of written history.

Brother Spratling says that Statutes covering such a Body as the above are on record in Amsterdam having the date of 1773 and indicating that the organization had been founded three years earlier. Further traces of this brotherhood of David and Jonathan are found in] 77S hut the working of the degree seems to have had its development in the United States where it was carried by immigrants to view Amsterdam and from thence it spread through the Republic in a very simple form and capable of considerable variation. However, the prevailing ceremonies were adopted and then somewhat adapted for English use by the Grand Council in that country. The Degree had been communicated to any Master Mason with little ceremony at any time or place. In this way it was communicated to the following Brethren at or about the dates mentioned;

1840-Dr. Issachar Zacharie in California. 1845-Colonel Shadwell E. Clerke, in Malta. 1846-James Lewis Thomas, in St. Vincent, the West Indies.

1848-Rev. J. Oxley Oxland, M.A., in Jerusalem 1865-Charles Fitzgerald Alatier, by an American passing through London.

Three Degrees have been prepared for use in England. The Council of Allied Masonic Degrees in the United States and the similar Body in England have also worked the Secret Monitor, but independently.

*SECRET OF THE SECRETS, THE

A Degree cited in the nomenclature of Fustier

*SECRET SOCIETIES

Secret societies may be divided into two classes: First, those whose secrecy consists in nothing more than methods by which the members are enabled to recognize each other; and in certain doctrines, symbols, or instructions which can be obtained only after a process of initiation, and under the promise that they shall be made known to none who have not submitted to the same initiation, but which with the exception of these particulars, have no reservations from the public. Second, those societies which, in addition to their secret modes of recognition and secret doctrine, add an entire secrecy as to the object of their association, the times and places of their meeting, and even the very names of their members.

To the first of these classes belong all those moral or religious secret associations which have existed from the earliest times. Such were the Ancient Mysteries, whose object was, by their initiations, to cultivate a purer worship than the popular one; such, too, the schools of the old philosophers, like Pythagoras and Plato, who in their esoteric instructions taught a hi-

gher doctrine than that which they Communicated to their exoteric scholars. Such, also, are the modern secret societies which have adopted an exclusive form only that they may restrict the social enjoyment which it is their object to cultivate, or the system of benevolence for which they are organized, to the persons who are united with them by the tie of a common covenant, and the possession of a common knowledge. Such, lastly, is Freemasonry, which is a secret society only as respects its signs, a few of its legends and traditions, and its method of inculcating its mystical philosophy, but which, as to everything else-its design, its object, its moral and religious tenets, and the great doctrine which it teaches-is as open a society as if it met on the highways beneath the sun of day, and not within the well-guarded portals of a Lodge.

To the second class of secret societies belong those which sprung up first in the Middle Ages, like the Vehmgericht of Westphalia, formed for the secret but certain punishment of criminals; and in the eighteenth century those political societies like the Carbonari, which have been organized at revolutionary periods to resist the oppression or overthrow the despotism of tyrannical governments. It is evident that these two classes of secret societies are entirety different in character; but it has been the great error of writers like Barruel and Robison, who have attacked Freemasonry on the ground of its being a secret association that they utterly confounded the two classes.

An interesting discussion on this subject took place in 1848, in the National Assembly of France, during the consideration of those articles of the law by which secret societies were prohibited. A part of this discussion is worth preserving, and is in the following words:

Bolette: I should like to have some one define what in meant by a secret society. Coquerel: Those are secret societies which have made none of the declarations prescribed by law.

Paulin Gillon: I would ask if Freemasonry is also to be suppressed?

Flocon: I begin by declaring that, under a republican government, every secret society having for its object a change of the form of such government ought to be severely dealt with. Secret societies may he directed against the sovereignty of the people, and this is the reason why I ask for their suppression; but, from the want of a precise definition, I would not desire to strike, as secret societies, assemblies that are perfectly innocent.

All my life, until the 24th of February, have I lived in secret societies Now I desire them no more. Yes, we have spent our life in conspiracies, and we had the right to do so, for we lived under a government which did not derive its sanctions from the people. To-day I declare that under a republican government, and with universal suffrage, it is a crime to belong to such an association Conquered. As to Freemasonry, your Committee has decided that it is not a secret society. A society may have a secret, and yet not be a secret society. I have not the honor of being a Freemasons.

The President: The thirteenth article has been amended and decided that a secret society is one which seeks to conceal its existence and its objects.

Secret societies, whose members take any oath binding them to engage in mutiny or sedition, or disturb the peace, or whose members and officers are concealed from society at large have been declared unlawful in various countries, England adopting measures to that end in 1799, 1817 and 1846, but on these occasions specific exemption was made of Masonic Lodges. On the Continent of Europe the Carbonari has been confused by some authorities with Freemasonry or, at least, assumed to be a sort of political branch of it though this is, of course, far from the understanding of our institution possessed by those within te fold The Carbonari was founded in Naples by the Republicans in 1808 to destroy French rule in Italy The King of Naples in 1814 soon found the armed Carbonari useful as a means of driving Murat, a Freemason, out of the country. Later on the organization assisted the Austrians also to drive out the French and, gathering numbers up to what is claimed to be half a million members, spread into France and other countries.

Other secret societies found on the Continent and active in various countries are the Camorra and the Mafia.

These secret societies need only to be mentioned here because the Roman Catholic Church has united Freemasonry with such political organizations in its condemnation (see Section Act, Politics, Carbonari, Camorra, and Mafia).

*SECRET VAULT

See Vault, Secret

*SECTARIANISM

Freemasonry repudiates all sectarianism, and recognizes the tenets of no sect as preferable to those of any other, requiring in its followers assent only to those dogmas of the universal religion which teach the existence of God and the resurrection to eternal life (see Toleration)

*SECULAR LODGES

The epithet Secular has sometimes, but very incorrectly, been applied t o Subordinate Lodges to distinguish them from Grand Lodges. In such a connection the word is

unmeaning, or, what is worse, is a term bearing a meaning entirely different from that which was intended by the writer. „Secular," says Richardson, „is used as distinguished from eternal, and equivalent to temporal; pertaining to temporal things, things of this world; worldly; also opposed to spiritual, to holy. „ Every other orthoepist gives substantially the same definition. It is then evident, from this definition, that the word secular may be applied to all Masonic Bodies, but not to one class of them in contradistinction to another. All Masonic Lodges are secular, because they are worldly, and not spiritual or holy institutions. But a subordinate Lodge is no more secular than a Grand Lodge.

*SEDITION ACT

On July 12, 1799, the British Parliament alarmed at the progress of revolutionary principles enacted a law commonly known as the Sedition Act, for the suppression of secret societies. But the true principles of Freemasonry were so well understood by the legislators of Great Britain many of whom were members of the Order, that the following clause was inserted in the Act: And whereas certain Societies have been long accustomed to be 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.

*SEEING

One of the five human senses, whose importance is treated of in the Fellow Craft's Degree. By sight, things at a distance are, as it were, brought near, and obstacles of space overcome. So in Freemasonry, by a judicious use of this sense, in modes which none but Freemasons
comprehend, men distant from each other in language, in religion, and in politics, are brought near, and the impediments of birth and prejudice are overthrown. But, in the natural world, sight cannot be exercised without the necessary assistance of light, for in darkness we are unable to see so in Freemasonry, the peculiar advantages of Masonic sight require, for their enjoyment, the blessing of Masonic light. Illuminated by its divine rays, the Freemason sees where others are blind; and that which to the profane is but the darkness of ignorance, is to the initiated filled with the light of knowledge and understanding.

*SEEKERS

The French word is Chercheurs. The First Degree of the Order of Initiated Knights and Brothers of Asia.

*SEFIDD SCHAMAGAN

A secret Moslem society, called also the Candidati, from being clothed in white. They taught that the wicked would he transformed, after death, into beasts, while the good would ho reabsorbed into the Divine Creator. The Chief was known as the Veiled Prophet (see Grotto).

*SEJJIN

The Arabic register of all the wicked, also the title of the residence of Eblis.

*SELAMU ALEIKUM, ES

The Arabic salutation of Peace be with you; which meets with the response Aleikum es Salaam. These expressions are prominently in use by ancient Arabic Associations (see Salaam) .

*SERMONS, MASONIC

Sermons on Maconic subjects, and delivered in churches before Masonic Bodies or on Masonic festivals, are peculiar to the British and the American Freemasons.

Neither the French nor German, nor, indeed, any continental literature of Freemasonry, supplies us with any examples. The first Masonic sermon of which we have any knowledge, from its publication, was „A General Charge to Masons, delivered at Christ Church, in Boston, on the 27th of December, 1749, by the Rev. Charles Brockwell, A.M., published at the request of the Grand Officers and Brethren there."

It was, however, not printed at Boston, Massachusetts, where it was delivered, but was first published in the Freemasons' Pocket Companion for 1754. Brockwell was chaplain of the English troops stationed at Boston. But in the United States of America, at least, the custom of delivering sermons on Saint John's day prevailed many years before. In Doctor Mackey's History of Freemasonry in South Carolina (pages 1520) will be found the authentic evidence that the Lodges in Charleston attended Divine Service on December 27, 1738, and for Several years after, on each of which occasions it is to be presumed that a sermon was preached. In 1742 it is distinctly stated, from a contemporary gazette, that „both Lodges proceeded regularly, with the ensigns of their Order and music before them, to church, where they heard a very learned sermon from their Brother, the Rev. Mr. Durand."

The first Masonic sermon we have recorded here eloquently paid tribute to the virtues taught among the Craftsmen and after the centuries of years is stimulating reading- A copy of it by Brother Dudley Wright was reprinted in the New Age Magazine, October, 1924- This sermon was preached at Boston, Massachusetts, by Brother Rev. Charles Brockwell, M.A., one of the Chaplains of King George II. The sermon is entitled Brotherly Love.

Recommended, and it was preached before the „Ancient and Honorable Society of Free and Accepted Masons" in Christ Church, Boston- It was published „at the request of the Society" and on the flyleaf is the following official Minute:

In the Grand Lodge, held at the Exchange Tavern in Boston on Wednesdays 27th December 1749. Agreed That the thanks of the Ancient and Honorable Society be given to our Brother the Rev. Mr. Charles Brockwell, For his sermon preached this day before the said society and that the Right Worshipful Brother Hugh McDaniel, Brother Henry Price and Brother Aston request a copy of the same to be printed by the society.

Charles Pelham, Secretary.

The sermon is dedicated to the Brethren as follows:

To the Right Worshipful Thomas Oxnard, Esquire Provincial Grand Master of North America; Mr. Hugh McDaniel, Deputy Grand Master, Mr. Benjamin Hallowel, Mr. John Box, Grand Wardens, and others, the Worshipful Brothers and Fellows of the Ancient and honorable Society of Free and Accepted Masons, this sermon, preached and published at your request, is dedicated by their most affectionate Brother and humble servant, Charles Brockwell.

The text chosen was First Thessalonians iv, 9: „But as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God b to love one another," and in the course of his discourse, Brother Brockwell said:

The principal intention in forming societies is undoubtedly uniting men in the stricter bonds of love, for men, considered as social creatures, must derive their happiness from each other, every man being designed by Providence to promote the good of others. The apostle displays the necessity of brotherly love from a standpoint far more noble than that of interest. Our obligations to resemble God in this favored attribute of love should be incentives to our most earnest endeavors thereafter, should infuse our love and charity by that irresistible influence of example. I have had the honor of
being a member of this Aneient and Honorable Soeiety for many years, have sustained many of its offices, and can and do aver in this sacred place and before the Great Architect of the World that I never could observe aught therein but what was justifiable and commendable according to the strictest rules of society. Thus, being founded on the rules of the Gospel, the doing the will of God, and the subduing our passions, are highly conducive to every sacred and social virtue Our very Constitutions furnish a sufficient argument to confute all gainsayers. For no combination of wic-

ked men, for wicked purposes, ever lasted long. The want of virtue on which mutual trust and confidence is founded, soon i divides and breaks them to pieces. Nor would men of unquestionable wisdom, known integrity, strict honor, undoubted veracity, and good sense ever continue it as all the world may see they have done and now do, or contribute towards supporting it and propagating it to prosperity. As to any objections that have been raised against this Society, they are as ridiculous as they are groundless.

For what can discover more egregious folly in any man than to attempt to villify what he knows nothing of? He might with equal justice abuse or ealumniate anything else that he is unacquainted with. But there are some peculiar customs amongst us: surely these can be liable to no censure. Has not every Society some peculiarities which are not to be revealed to men of different communities?

But some among us behave not so well as might be expected: we fear this is too true, and are heartily sorry for it. But it might be inferred by parity of reason that the misconduct of a Christian is argument against Christianity, a conclusion which, I presume no man will allow. Let us rejoice in every opportunity of serving and obliging each other, for then, and only then, are we answering the great need of our institution.

Brotherly love, relief, and truth oblige us not only to be compassionate and benevolent, but to demonstrate that relief and comfort which the compassion of any members

requires and we can bestow without manifest inconvenience to ourselves. The regulations of this Society are calculated not only for the prevention of enmity wrath, and dissension; but for the promotion of love peace, and friendship.

He who neither contrives mischief against others, nor suspects any against himself, has his mind always serene and his affections composed; all the faculties rejoice in harmony and proportion: by these our society subsists and upon these depend its wisdom, strength, and beauty. What are our secrets? If a Brother in necessity seeks relief, ,tis an inviolable secret, because true charity vaunteth not itself. If an overtaken Brother be admonished, ,tis in secret, because charity is kind. If possibly little differences, feuds, or animosities should invade our peaceful walls, they are still kept secret, for charity suffereth long, is not easily provoked thinketh no evil.

These and many more are the embellishments that emblazon the Mason's escutcheons.

The occasion did not pass without an attempt to burlesque in print the Masonic celebration of the day. This was done in a peculiar poem of 1750, published at Boston, Massachusetts, with the following title: Entertainment for a Winter's Evening: Being a Full and True Account of a Very Strange and Wonderful Sight Seen in Boston on the Twenty-seventh of December at Noon-day. The Truth of Which can be Attested by a Great Number of People who Actually Saw the Same with Their Own Eyes. By Me, the Hon'ble B. B. Esq. This article bears the imprint Boston, Printed and Sold by

G. Rogers, next to the Prison in Queen Street. The poem, published in 1750, had an introduction addressed To the Reader as follows: Courteous and Loving Reader. I thought it necessary to aequaint thee with three things, which thou wilt, perhaps, be inquisitive about. First, Why thou hast not had the following entertainment sooner. Seeondly. Why it now appears abroad without sheltering itself under the name of some powerful patron. And, Thirdly, Why I have given myself the title I have assumed in the front of it. As for the first article thou must know, that my great distance from the Press near one hundred miles at this difficult season of the year, made it impossible for me to convey it there sooner. As to the second, I had fully determined to select a number of suitable patrons, but was prevented by finding all of them engaged already, not so much as one being left, under whose wings this poor sheet might retire for protection.

Thirdly, the title I have taken to myself, sourlds, I confess somewhat oddly. Nor indeed should I have ventured upon it, had I not been warranted by a Famous Society in an Example whieh they have lately set me. For though this Society is, perhaps, the only one in the world that ever gave itself those pompous epithets, yet it is allowed to be the standard of Antiquity and Honour. Of Antiquity

-as it can boast an Era many years higher than that of the world. Of Honour-as it is invested with that distinguishing badge, whieh is, at this day, the glory of the greatest Potentates on earth. And lf so, I see no reason why Thou and I should not submit to it as a standard of propierty too I am, Loving Reader, with the Greatest Humility, thine,

The Hon'ble B. B. Esq.

The full text of this quaint and interesting old poem follows:

Oh Muse, renowned for story-telling Fair Clio leave thy airy dwelling.

Now while the streams like marble stand Held fast by winter's icy hand;

Now, while the hills are clothed in snow; Now while the keen north west winds blow From the bleak fields and chilling air

Unto the wormer hearth repair; Where friends in cheerful circle meet, In social conversation sit.

Come, Goddess, and our ears regale With a diverting Christmas tale.

Oh come, and in thy verse declare

Who were the men, and what they were, And what their names, and what their fame And what the cause for which they came To house of God from house of ale,

And how the parson told his tale; How they returned, in manner odd, To house of ale from house of God. Free Masons, so the story goes,

Have two saints for their patrons chose, And both Saint Johns, one the Baptist, The other the Evangelist. The Baptist had the Lodge which stood Whilom by Jordan's ancient flood.

But for what seeret cause the other Has been adopted for a Brother, They cannot, and I will not say, Nee seire fas est omnia.

The Masons by procession Having already honored one, (Thou, to perpetuate their glory, Clio, did'st then relate the story.)

To show the world they mean fair play, And that each saint should have his day, Now ordered store of belly-timber ,Gainst twenty-seventh of December.

For that's the day of Saint John's feast Fixst by the holy Roman priest

They then in mode religious chose Their Brother of the roll and rose The sermon to commence:

He from the sacred eminence Must first explain and then apply The duties of Free Masonry.

At length in scarlet apron drest, Forth rushed the n orning of the fest, And now the bells in steeple play, Hark, ding, dong, bell, they chime away, Until, with solemn toll and steady,
The great bell tolls-the parson's ready. Masons at ehureh! Strange auditory!
And yet we have as strange a story, For saints, as history attests,
Have preached to fishes, birds and beasts, Yea stones so hard: tho' strange, ,tis true, Have sometimes been their hearers too, So good Saint Franeis, man of grace, Himself preached to the braying rnee,
And further, as the story passes,
Addressed them thus-" My brother asses." Just so old British Wereburga
As ecclesiastic writers say
Harangued the keener both far and wide; Just so the geese were edified.
The crowds attending gaze around, And awful silence reigns profound,
Till from the seat which he'd sat an-on Uprose and thus began the parson.
Rhite Worshipful, at your command Obedient I in Rostra stand;
It proper is and fit to show ,
Unto the crowds that gape below
and wonder much, and well they may, What on this occasion I can say,
Why in the church are met together, Especially so in such cold weather, Such folk as never did appear
So overfond of being there.
Know then, my friends without more pother That these are Masons I'm a Brother, Masons, said I?-Yes Masons Free,
Their deeds and title both agree. While other sects fall out and fight About a trifling mode or rite
We firm on Love cemented stand, ,Tis Love unites us heart and hand, Love to a party not confined
A love embracing all mankind, Both Catholiek and Protestant,
The Scots and eke New England saint, Antonio's followers, and those
Who've Crispin for their patron chose, And they who to their idol goose
Oft sacrifice the blood of louse.
Oh Pine Salubrious! From thy veins Distils the cure of human pains.
Hail Sacred Tree! To thee I owe This freedom from a world of woe
My heart though grateful, weak my strain, To show thy worth I strive in vain.
Could Thracian Orpheus but impart Sit tuneful Iyre and matchless art, And would propitious fates decree
Old Nestor's length of days to me That Iyre, that art, that length of days I'd spend in sounding forth thy praise.
Still thou shalt never want my blessing;- But to return from this digressing.
Those who with razor bright and keen, And careful hand, each morn are seen Devoting to Saint Nicholas
The manly honors of the face
Him too who works, Ah! cruel deed, The fatal, tough Muscovian weed!
And twists the suffocating string In which devoted wretches swing
(And, oh my gracious Heaven defend The Brethren from dishonest end.)
Her cauldron's smoke with juice of Pine An offering to Saint Catherine.
Rhode-Island's differing, motly tribes, Far more than Alec. Ross describes, And light that's new and light that's old, We in our friendly arms enfold,
Free, generous and unconfined To outward shape or inward mind.
The high and low and great and small.
F. s P. as short and A- n tall
F. n. n as bulky as a house, And W-. d smaller than a louse,
The grave and merry, dull and witty;
The fair and brown, deformed and pretty, We all agree, both wet and dry
From drunken L to sober I,
And Hugh- . But hark, methinks I hear One assuredly whisper in my ear: „Pray, parson, don't affirm but prove; Do they all meet and part in love?
Quarrels ofttirmes don't they delight in And now and then a little fighting?
Did there not (for the Secret's out) In the last Lodge arise a route?
M- with a fist of brass
Laid T-. ,s nose level with his face, And scarcely had he let his hand go When he received from T-.a d-d blow Now parson, when a nose is broken,
Pray, is it friendly sign or tokens
,Tis true-but trifling is the objection. Oft from themselves the best men vary Humanum enim est errare.
But what I've said I'll say again, And what I say I will maintain,
,Tis Love, pure Love cements the whole, Love-of the Bottle and the Bowl.
But ,tis nigh time to let you go Where you had rather be,
I know; And by proceeding I delay The weightier business of the day; For it solid sense affords,
Whilst nonsense lurks in many words. Doubting does oft arise from thinking, But truth is only found in drinking- Thus having said, the reverend vicar Dismissed them to their food and liquor. From church to Stones they go to eat; In order walking through the street,
But no Right Worshipful was there Pallas forbade him to appear,
For, foreseeing that the job Would from all parts collect a mob
He wisely cought a cold and stayed At home, at least, if not in bed
So when the Greeks ,gainst the Trojans went, Achilles tarry'd in his tent
Ashamed he hides himself, nor draws A conquering sword in harlot's cause. See B- k before the aproned throng Marches with sword and book along; The stately ram with courage bold, So stalks before the fleecy fold
And so the gander, on the brink Of river, leads his geese to drink
And so the geese descend, from gabbling On the dry land, in stream to dab'ling.
Three with their white sticks next are seen, One on each side and one between
Plump L-W- marches on the right Round as a hoop, as bottle tight, With face full orbed and rosy too So ruddy Cynthia oft we view,
When she, from tippling eastern streams, First throws about her evening beams ,Tis he the Brethren all admire,
Him for their Steward they require. ,Tis he they view with wondering eyes, ,Tis he their utmost art defies,
For though with nicest skill they work all, None of

,em e'er could square his circle Next B- r with M-l paces
Though Brothers, how unlike their faces So limners better representing
By artful contrast, what they paint.
Who's he comes next?-'Tis P. e by name P- e, bv his nose well known to fame These, when the generous choose recruits, Around the brighter radiance shoots.
So, on some promontory's height For Neptune's sons the signal light
Shines fair, and bed by unctuous stream Sends off to sea a livelier beam.
But see the crowds, with what amaze That on the apothecary gaze!
,Tis he, when belly suffers twitch Caused by too retentive breech Adjusts with finger nice and thumb, The ivory tube to patient's bum.
A-n high rising offer the rest With tall head and ample chest;
So towering stands the tree of Jove
And proud o'erlooks the neighboring grove. Where's honest L-ke, that cook from London.
For without L-ke the Lodge is undone ,Twas he who oft dispelled their sadness,
And filled the Brothers' hearts with gladness For them his ample bowls o'erftowed,
His table groaned beneath its load For them he stretched his utmost art Their honors grateful they impart, L-ke in return is made a Brother As good and true as any other,
And still, tho' broke with age and wine Preserves the token and the sign.
But still I see a numerous train Shall they, alas, unsung remain?
Sage H. I of public soul
And laughing F- k, friend to the bowl, Meek R- half smothered in the crowd, And R- who sings at church so loud Tall de la R- of Gallic city,
Short B- who trips along so pretty, B- d so truss, with gut well fed, He to the hungry deals out bread.
And twenty more crowd on my fancy
All Brothers-and that's all you can say. Whene'er, for aiding nature frail,
Poor bawd must follow the cart's-tail
As through fair London's streets she goes The mob, like fame, by moving grows,
They shouldering close, press, stink and shove, Scarcely can the procession move.
Just sueh a street-eolleeted throng Guarded the brotherhood along Just such a noise, just such a roar, Heard from behind and from before.
Till lodged at Stones nor from pursued, The mob with three huzzas conclude. And now, withdrawn from public view, What did the Brethren say and do?
Had I the force of Stentor's lungs,
A voice of brass, a hundred tongues
My tongues and voice and lungs would fail E'er I had finished half my tale,
E'er I had told their names and nation Their virtue, arts and occupation,
Or in fit strains had half made known
What words were spoke, what deeds were done, Clio, ,tis thou alone canst show ,em,
For thou'rt a Goddess and must know ,em. But now suppress thy further rhyme
And tell the rest another time.
Once more, perhaps, the aproned train Hereafter may invite thy strain
Then Clio, with descending wing, Shall downward fly again and sing.

The few following comments may be added: The Honorable B. B. Esq. is the pen name of Joseph Green, born in Boston, Massachusetts, 1706, was a graduate of Harvard University, 1726, he became a merchant, espoused the Royalist cause, was exiled, and in 1780 died in England. He had a great reputation as a wit. This epitaph was written by a friend for his tombstone long before his death:

Siste, Viator! (Stop, Traveler!) Here lies one Whose life was whim, whose soul was pun And if you go too near his hearse,
He'll joke you both in prose and verse.

See also Onderdonk's History of American Verse, pages 41, 42 and 168; Drake's History of Boston, page 629, a reprint of the poem by Sam Briggs of Cleveland, Ohio, with notes on the almanacs of Nathaniel Ames, and articles by Brother R. I. Clegg in the American Freemason, particularly in November, 1911.

The preacher, Charles Brockwell was assistant rector of King's Chapel, inducted in 1747, he died in 1755. Drake gives several names of the participants which may be compared with the initials scattered through the poem; Buck, James Perkins, Johnson, Wethred, Captain Benjamin Hallowell, the builder of the ship mentioned in the article in this work headed Clothed, Rea-"probably Mr. John Rea, who kept in Butler's Row in 1748-he was a ship handler," Rowe-"John Rowe was a merchant, an importer, kept on Belcher's Warf in 1744, he lived on Essex Street in 1760."

The Latin phrase, from Horace, thirtieth line of poem, means And to know all things is not permitted.

Brother Briggs gives L-w-s as meaning Lewis Twiner, P-e as Pue, A-n for Doctor Ashton, apothecary at Boston about 1738, died in 1776 aged 74, Luke for Luke Vardy who kept the Royal Exchange Tavern at Boston in 1733, and F-k for Francis Johannot, a distiller and prominent member of the Sons of Liberty, who died in 1775. Stone's was a well-known Tavern. The various Saints mentioned in the text Antonio, Crispin, Nicholas, Catherine, are the patrons of sailors, shoemakers, barbers, and ropemakers (see also Clothed, and Regalia).

Brockwell's, however, is the first of these early sermons which has had the good fortune to be embalmed in type.

But though first printed, it was not the first delivered. In 1750, John Entick, afterward the editor of an edition of Anderson's Constitutions, delivered a sermon at Walbrook, England, entitled The free and Accepted Mason Described. The text on this occasion was from Acts xxviu, 22, and had some significance in reference to the popular character of the Order. „But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against." Entiek preached several other sermons, which were printed.

From that time, both in England and the United States of America, the sermon became a very usual part of the public celebration of a Masonic festival. One preached at Neweastle-upon-Tyne, in 1775, is in its very title a sermon of itself: „The Basis of Freemasonry displayed; or, an Attempt to show that the general Principles of true Religion, genuine Virtue, and sound Morality are the noble Foundations on which this renowned Society is established: Being a Sermon preached in Newcastle, on the Festival of Saint John the Evangelist, 1775, by Brother Robert Green."

In 1799, the Rev. Jethro Inwood published a volume

of Sermons, in which are expressed and enforced the religious, moral, and political virtues of Freemasonry, preached upon several occasions bed ore the Provincial Grand Officers and other Brethren in the Counties of Kent and Essez. In 1849 Brother Spencer published an edition of this work, enriched by the valuable notes of Doctor Oliver.
In 1801 the Rev. Thaddeus Mason Harris, Grand Chaplain of the Grand Lodge and Grand Chapter of Massachusetts, published at Charlestown, Massachusetts, a volume of Discourses delivered on Public Occasions, illustrating the Principles, displaying the Tendency, and vindicating the Design of Freenssonr1y. This work has also been annotated in a new edition by Doctor Oliver, and republished in his Golden Remains of Early Masonic Writers. During this nineteenth century there has been an abundance of single sermons preached and published, but for a long period no other collected volume of any by one and the same author has been given to the public since those of
Doctor Harris. Yet the fact that annually in Great Britain and America hundreds of sermons in praise or in defense of Freemasonry are delivered from Christian pulpits, is a valuable testimony given by the clergy to the purity of the Institution.
There is a famous medal in existence bearing a message of such dignity and force that it has well been called a Masonic sermon and is known by that name on the Continent of Europe. A splendid specimen of this medal with its forty-one beautiful lines of engraving is in the possession of Brother Thomas T. Thorp of Leicester, England, where it was examined for the purpose of description here.
This is a bronze medal representing on one side a serpent biting a file and having around the border the words La Mac vivra, Dieu le veut. Gr. . or. . de Belgique 5838, meaning Masonry will live, God wills it. Grand Orient of Belgium, 5838. This medal was struck in consequence of an interdict pronounced against the Masonic Order by the Roman Catholic Archbishop of Mechlin in December, 1838, which however had no effect unless to increase the prosperity of the Fraternity and to revive the loyalty of those whose interest had waned.
The inscription on the reverse of this medal is known as the Masonic Sermon. Here it is:
Masonic conduct is to adore the Grand Architect of the Universe .
Love thy neighbor: do no evil: do good: suffer man to speak:
The worship most acceptable to the Grand Architect of the Universe consists of good morals and to the practice of all the virtues
Do good for the love of goodness itself alone:
Ever keep thy soul in a state so pure as to appear worthily before the presence of the Grand Architect, who is God:
Love the good, succor the weak, fly from the wicked, but hate no one:
Speak seriously with the great, and prudently with thy equals, sincerely with thy friends, pleasantly with the little ones, tender with the poor:
Do not flatter thy Brother, that is treason:
If thy Brother flatter thee, beware that he doth not corrupt thee:
Listen always to the voice of conscience
Be a father to the poor: each sigh drawn from them by thy hard-heartedness will increase the number of maledictions which will fall upon thy head:
Respect the stranger on his journey and assist him: his person is sacred to thee:
Avoid quarrels, forestall insults: Ever keep the right on thy side:
Respect Woman, never abuse her weakness: die rather than dishonor her:
If the Grand Architect hath given thee a son, be thankful, but tremble at the trust He hath confided to thee:
be to that Child the image of Divinity: until he is ten years old let him fear thee:
until he is twenty let him love thee and until death let him respect thee:
until he is ten years old be his master, until twenty his father and until death his friend:
aim to give him good principles rather than elegant manners, that he may hare enlightened rectitude, and not a frivolous elegance:
make of him an honest man rather than a man of dress: If thou blushes at thy condition it is pride:
Consider that it is not the position which honors or degrades thee, but the manner in which thou dost fill it: Read and profit, see and imitate, reflect and labor:
Do all for the benefit of thy Brethren, that is working for thyself:
Be Content in all places, at all times, and with all things: Rejoice in justice, despise iniquity, suffer without murmuring:
Judge not lightly the conduct of men, blame little, and praise still less:
It is for the Grand Architect of the Universe who sews the heart to value His work.

*SELECT MASTER

The Ninth Degree in the American Rite, and the last of the two conferred in a Council of Royal and Select Masters. Its officers are a Thrice Illustrious Grand Master, Illustrious Hiram of Tyre, Principal Conductor of the Works, Treasurer, Recorder, Captain of the Guards, Conductor of the Council, and Steward. The first three represent the three Grand Masters at the building of Solomon's Temple. The Symbolic colors are black and red, the former significant of secrecy, silence, and darkness; The latter of fervency and zeal. A Council is supposed to consist of neither more nor less than twenty- seven; but a smaller number, if not less than nine, is competent to proceed to work or business The candidate, when initiated, is said to the „chosen as a Select Master." The historical object of the Degree is to Commemorate the deposit of an important secret or treasure which, after the preliminary preparations, is said to have been made by Hiram Abif. The place of meeting represents a Secret vault beneath the Temple.
A controversy has sometimes arisen among ritualists as to whether the Degree of Select Master should precede or follow that of Royal Master in the order of conferring. But the arrangement now existing, by which the Royal Master is made the First and the Select Master the Second Degree of Cryptic Masonry, has been very generally accepted, and this for the best of reasons. It is true that the circumstances referred to in the Degree of Royal Master occurred during a period of time which lies between the death of the Chief Builder of the Temple and the completion of the edifice, while those referred to in the Degree of Select Master occurred anterior to the Builder's death. Hence, in the order of time, the events commemorated in the Select Master's Degree took place anterior to those

which are related in the Degree of Royal Master; although in Masonic sequence the latter Degree is conferred before the former. This apparent anachronism is, however, reconciled by the explanation that the secrets of the Select Master's Degree were not brought to light until long after the existence of the Royal Master's Degree had been known and recognized.
In other words, to speak only from the traditional point of view, Select Masters had been designated, had performed the task for which they had been Selected, and had closed their labors, without ever being openly recognized as a class in the Temple of Solomon.
The business in which they were engaged was a secret one. Their occupation and their very existence, according to the legend, were unknown ta the great body of the Craft in the first Temple. The Royal Master's Degree, on the contrary, as there was no reason for concealment, was publicly conferred and acknowledged during the latter part of the construction of the Temple of Solomon; whereas the Degree of Select Master, and the important incident on which it was founded, are not supposed to have been revealed to the Craft until the building of the Temple of Zerubbabel. Hence the Royal Master's Degree should always be conferred anterior to that of the Select Master.
The proper jurisdiction under which these Degrees should be placed, whether under Chapters and to be conferred preparatory to the Royal Arch Degree or under Councils and to be conferred after it, has excited discussion The former usage has prevailed in Maryland and Virginia, but the latter in all the other States. There is no doubt that these degrees belonged originally to the Ancient and Accepted Scottish Rite, and were conferred, as honorary Degrees by the Inspectors of that Rite. This authority and jurisdiction the Supreme Council for the Southern Jurisdiction of the Rite continued to claim until the year 1870; although, through negligence, the Councils of Royal and Select Masters in some of the States had been placed under the control of independent Jurisdictions called Grand Councils. Like all usurped authority, however, this claim of the State Grand Councils does not seem to have ever been universally admitted or to have been very firmly established.
Repeated attempts have been made to take the Degrees out of the hands of the Councils and to place them in the Chapters, there to be conferred as preparatory to the Royal Arch. The General Grand Chapter, in the Triennial Session of 1847, adopted a resolution granting this permission to all Chapters in States where no Grand
Councils exist. But, seeing the manifest injustice and inexpediency of such a measure, at the following session of 1850 it refused to take any action on the subject of these Degrees. In 1853 it disclaimed all control over them, and forbade the Chapters under its jurisdiction to confer them. As far as regards the interference of the Ancient and Accepted Scottish Rite, that question was set at rest in 1870 by the Mother Council, which at its session at Baltimore, formally relinquished all further control over them.

*SEMELIUS
An officer in the Sixth Degree of the Modern French Rite, known as the strand Master of Despatches.

*SEMESTER
The mot de semestre, or semi-annual word, is used only in France. Every six months a secret word is communicated by the Grand Orient to all the Lodges under its jurisdiction. This custom was introduced October 28, 1773, during the Grand Mastership of the Duke of Chartres, to enable him the better to control the Lodges, and to afford the members a means whereby they could recognize the members who were not constant in their attendance, and also those Freemasons who either belonged to an unrecognized Rite, or who were not affiliated with any Lodge. The Chapters of the advanced Degrees receive a word annually from the Grand Orient for the same purpose. This, with the password, is given to the Tiler on entering the Temple.

*SENATORIAL CHAMBER
When the Supreme Council of the Ancient and Accepted Scottish Rite meets in the Thirty-third Degree, it is said to meet in its Senatorial Chamber.

*SENESCHAL
An officer found in some of the higher Degrees, as in the Thirty-second of the Ancient and Accepted Scottish Rite, where his duties are similar to those of a Warden of a Lodge, he acting as the deputy of the presiding officer.
The title is derived from the old German senne, meaning house, and schalk, servant. The Seneschals in the Middle Ages were the lieutenants of the Dukes and other great feudatories, and took charge of the castles of their masters during their absence.

*SENIOR DEACON
See Deacon

*SENIOR ENTERED APPRENTICE
In the ritual of the early part of the eighteenth century the Senior and Junior Entered Apprentices acted in the place of the Deacons, which offices were then unknown. The Senior Entered Apprentice was placed in the south, and his duty there was „to hear and receive instructions, and to welcome strange Brethren" (see Junior Entered Apprentice) .

*SENIOR WARDEN
The second officer in a Symbolic Lodge. He presides over the Craft during the hours of labor, as the Junior does during the hours of refreshment, and in the absence of the Master he performs the duty of that officer (see Wardens).

*SENSES. FIVE
See Five Senses

*SENSES, SEVEN
See Man

*SENTINEL
An officer in a Royal Arch Chapter, in a council of Knights of the Red Cross, and in a Commandery of Knights Templar, whose duties are similar to those of a Tiler in a Symbolic Lodge. In some Bodies the word Janitor has been substituted for Sentinel, but the change is hardly a good one. Janitor is usually applied to the porter of a collegiate institution, and has no old Masonic authority.

*SEPHIROTH
The Hebrew word is a plural noun, the singular being Sephira. Buxtorf (Talmudic Lexicon) says the word

means numerations, from Saphar, to number; but the Cabalistic writers generally give it the signification of splendors, from Saphiri, splendid. The account of the creation and arrangement of the Sephiroth forms the most important portion of the secret doctrine of the Cabalists, and has been adopted and referred to in many of the high philosophic Degrees of Freemasonry. Some acquaintance with it, therefore, seems to be necessary to the Freemason who desires to penetrate into the more abstruse arcana of his Order (see Cabala).

*SEPHORA

Wife of Moses, and daughter of Raguel or Jethro, Priest of Midian. Mentioned in the Fourth Degree of the French Rite of Adoption.

*SEPTENARY

The number Seven, which see.

*SEPULCHER

The spirit of gratitude has from the earliest period led men to venerate the tombs in which have been deposited the remains of their bene. factors In all of the ancient religions there were sacred tombs to which worship was paid. The tombs of the prophets, preserved by the Israelites, gave testimony to their reverence for the memory of these holy personages. After the advent of Christianity the same sentiment of devotion led the pilgrims to visit the Holy Land, that they might kneel at what was believed to be the sepulcher of their Lord. In many of the churches of the Middle Ages there was a particular place near the altar called the Sepulcher which was used at Easter for the performance of solemn rites coromelılorative of the Savior's resurrection. This custom still prevails in some of the churches on the Continent. In Templar Freemasonry, which is professedly a Christian system, the Sepulcher forms a part of the arrangements of a Commandery. In England, the sepulcher is within the Asylum, and in front of the Eminent Commander. In the United States of America it is placed without; and the scenic representation observed in every well-regulated and properly arranged Commandery furnishes a most impressive and pathetic ceremony.

*SEPULCHER, KNIGHT OF THE HOLY

See Knight of the Holy Sepulcher

*SERAPHIM

The Hebrew word is the singular form of the word is Seraph, signifying burning, fiery. Celestial beings in attendance upon Jehovah, mentioned by Isaiah (vi, 2-7). Similar to the Cherubim, having the human form, face, voice, two hands, and two feet, but six wings, with four of which they cover their faces and feet-as a sign of reverence- while with two they fly. Their specific office is to sing the praises of the Holy One, and convey messages from heaven to earth.

*SERAPHIM, ORDER OF

A Swedish Rite, instituted in 1334, revived in 1748. The number of knights, exclusive of the royal family, was twenty-four.

*SERAPIS, MYSTERIES OF

See Egyptian Mysteries

*SERPENT

As a symbol, the serpent obtained a prominent place in all the ancient initiations and religions Among the Egyptians it was the symbol of Divine Wisdom when extended at length, and the serpent with his tail in his mouth was an emblem of eternity. The winged globe and serpent symbolized their triune deity. In the ritual of Zoroaster, the serpent was a symbol of the universe. In China, the ring between two serpents was the symbol of the world governed by the power and wisdom of the Creator. The same device is several times repeated on the Isiae Table. Godfrey Higgins (Anacalypsis i, pare
521) says that, from the faculty which the serpent possessed of renewing itself, without the process of generations as to outward appearance, by annually casting its skin, it became, like the Phenix, the emblem of eternity; but he denies that it ever represented, even in Genesis, the evil principle.

Faber's theory of the symbolism of the serpent, as set forth in his work on the Origin of Pagan Idolatry, is ingenious. He says that the ancients in part derived their idea of the serpent from the first tempter, and hence it was a hieroglyphic of the evil principle. But as the deluge was thought to have emanated from the evil principle, the serpent thus became a symbol of the deluge.

He also represented the good principle; an idea borrowed from the winged Seraphim which was blended with the Cherubim who guarded the tree of life-the Seraphim and Cherubim being sometimes considered as identical; and besides, in Hebrew, lot means both a seraph and a serpent. But as the good principle was always male and female, the male serpent represented the Great Father, Adam or Noah, and the female serpent represented the ark or world, the microcosm and the macrocosm. Hence the serpent represented the perpetually renovated world, and as such was used in all the Mysteries.

Doctor Oliver brings his peculiar views to the interpretation, and says that in Christian Freemasonry the serpent is an emblem of the fall and the subsequent redemption of man. In Ancient Craft Masonry, however, the serpent does not occur as a symbol. In the Templar and in the Philosophy Degrees-such as the Knight of the Brazen Serpent, where the serpent is combined with the cross-it is evidently a symbol of Christ; and thus the symbolism of these Degrees is closely connected with that of the Rose Croix.

*SERPENT AND CROSS

A symbol used in the Degrees of Knights Templar and Knight of the Brazen Serpent. The cross is a tau cross T. and the serpent is twined around. Its origin is found in Numbers xxi, 9, where it is said, „Moses made a serpent of brass, and put it upon a pole." The Hebrew word Nes, here translated a pole, literally means a standard, or something elevated on high as a signal, and may be represented by a across as well as by a pole. Indeed, Justin Martvr calls it a cross.

*SERPENT, KNIGHT OF THE BRAZEN

See Knight of the Brazen Serpent

*SERPENT WORSHIP

In ancient times, the serpent was an object of adoration in almost all nations. It was, in fact, one of the earliest deviations from the true system, and in almost all the ancient rites we find some allusion to the serpent. It was worshiped in India, Egypt, Phenicia, Babylonia, Greece, and Italy. Indeed, so widely

was this worship distributed, presenting everywhere so many similar features, that it is not surprising that it has been regarded by some writers as the primitive religion of man. And so long did it continue, that in the Sect of Ophites-from the Greek word Ophis, meaning a serpent, it became one of the earliest heresies of the church. In some nations, as the Egyptians, the serpent was the representative of the good principle; but in most of them it was the emblem of the evil principle.

*SERVIA

or SERBIA

Formerly a kingdom of the Balkan Peninsula, in southeastern Europe, now combined with Montenegro, Bosnia, Herzegovina, Dalmatia, Croatia, Slavonia, Slovenia, and Voyvodina to form Jugoslavia (see Austria Hungary and Czecho-Slouakia). Two Lodges warranted by the Grand Orient of Italy were working in Belgrade in 1885. A governing body for Serbia was opened in 1912 at a Convention beginning on May 10 and lasting for thirteen days. In 1914 it controlled four Lodges whose membership totaled less than 100 in all.

*SERVING BRETHREN

Freemasons whose duty it is to serve the Lodge as Tilers, waiters at the Lodge table, and to perform other menial services, are called in European Lodges Serving Brethren. They are not known in the United States of America, but were long recognized as a distinct class in England and on the Continent. In 1753 the Grand Lodge of England adopted a regulation for their initiation, which, slightly modified is still in force. By it every Lodge is empowered to initiate without charge Serving Brethren,
who cannot, however, become members of the Lodge, although they may join another.

In military Lodges private soldiers may be received as Serving Brethren. On the Continent, at one time, a separate and preliminary form of reception, with peculiar signs, etc., was appropriated to those who were initiated as Serving Brethren, and they were not permitted to advance beyond the first Degree; which, however, worked no inconvenience, as all the business and refreshment of the Lodges were done at that time in the Entered Apprentice's Degree.

The regulation for admitting Serving Brethren arose from the custom of Lodges meeting at taverns; and as at that period labor and refreshment were intermixed, the waiters for the tavern were sometimes required to enter the room while the Lodge was in session, and hence it became necessary to qualify them for such service by making them Freemasons. In France they are called Freres Servants; in Germany, Dienenden Brüder.

The Knights Templar had a class called Serving Brothers, who were not, however, introduced into the Order until it had greatly increased in wealth and numbers. The form of their reception varied very slightly from that of the Knights; but their habit was different, being hlsek They were designated for the performance of various services inside or outside of the Order. Many rich and well-born men belonged to this class. They were permitted to take part in the election of a Grand Master.

The Treasurer of the Order was always a Serving Brother. Of these Serving Brothers there were two kinds: Servants at Arms and Artificers. The former were the most highly esteemed; the latter being considered a very inferior class, except the flrzllorers, who were held, on account of the importance of their occupation, in higher estimation.

*SETH

It is a theory of some Masonic writers that the principles of t he Pure or Primitive Freemasonry were preserved in
the race of Seth, which had always kept separate from that of Cain, but that after the Flood they became corrupted by a secession of a portion of the Sethites, who established the Spurious Freemasonry of the Gentiles. This theory has been very extensively advanced by Doctor Oliver in all his works. The pillars erected by Seth to preserve the principles of the arts and sciences are mentioned by Josephus. But although the Old Constitutions speak of Seth, they ascribe the erection of these pillars to the children of Lamedh. But in the advanced Degrees of Freemasonry the erection is attributed to Enoch (see Enoch).

*SETHOS

In 1731, the Abbe Terrasson published at Paris a work entitled Sethos histotre ou vie tirée files monuments, anecdotes de l'ancienne Egypte. It has passed through a great many editions and has been translated into German and English. This work is a romantic history, life taken from the monuments, anecdotes of ancient Egypt. Under the form of fiction it contains an admirable description of the initiation into the ancient Egyptian Mysteries. The labors and researches of Terrasson have been very freely used by Lenoir, Clavel, Oliver, and other writers on the ancient initiations.

*SETTING-MAUL

A wooden hammer used by Operative Masons to set the stones in their proper positions. It is in Speculative Freemasonry a symbol, in the Third Degree, reminding us of the death of the builder of the Temple, which is said to have been effected by this instrument. In some Lodges it is improperly used by the Master as his gavel, from which it totally differs in form and in Symbolic signification.. The gavel is a symbol of order and decorum; the setting-maul, of death by violence.

The most famous of Setting Mauls is one treasured by the Lodge of Antiquity, No. 2, United Grand Lodge of England. It once belonged to Sir Christopher Wren, and
was by him presented to the Lodge of which he was a member (as was also his son after him). In a written Lodge record called Book E, in what there is said to be a copy of an old Minute Book, an item dated March 18, 1722, refers to „the Old Mallet used at laying the foundation stone of St. Paul's Cathedral." In the Lodge Inventory of 1778 is a record: „the Mallet with which Sir Christopher Wren laid the foundation Stone of St. Paul's Cathedral." In 1827 the Duke of Sussex, Grand Master, caused an engraved silver plate to be affixed to it, reading: „that this is the same Mallet with which his Majesty King Charles the 2nd leveled the foundation Stone of St. Paul's Cathedral A. L. 1677, A. D. 1673, and vv as presented to the Old Lodge of Saint Paul now the Lodge of Antiquity acting by immemorial Constitution by Brother Sir Christopher Wren R.W.D.G.H., W. . M.-. of this Lodge, and Architect of that Edifice." (The date should have been 1675.

A number of textual difficulties center in these and other references to Sir Christopher Ren; they are analyzed by Bros. Rylands and Firebrace in their two--volume Pvecord of the Lodge of Antiquity, No. ma. Bro. Albert F. Calvert devotes nine pages to Wren in his Title Grand Lodge of England, beginning at page 45. Gould devoted some fifty pages of his History to trying to prove that Wren was not a Masons had never been a member of Antiquity, etc.; the amount of space is out of proportion to the subject, and was turned to waste, at least was neutralized, by Bro. Ryland's discovery of Antiquity MSS. which Gould had no knowledge of.)

It is a common fact that the Gavel is one of the Working Tools, and thereby a major symbol, whereas the Maul is but one of many emblems, though the Gavel is almost never mentioned in the older records (Operative Masons used a stone axe) and the Maul often is. The Maul was a thick-bodied mallet, sometimes spherical in shape, sometimes square, by which a finished stone was tapped into place; it came for that reason to stand for the completing of a piece of work. (It is also curious that the Plumb, Square, Level, and Gage, or ruler, were called Working Tools when they were not tools but instruments.)

It is illuminating to assemble the whole set of symbols and emblems having to do with the stone in a single system: the Ashlar. the instruments for measuring it, the tools for cutting it, the maul for putting it in place, etc., for when thus assembled one tool throws light upon the other. When that is done it becomes clear that in the Third Degree there are in reality two mauls: ones a working tool, in the form of an emblem, which explains itself; the second, a weapon. In consequence, there are two separate symbolisms.

*SETTING SUN

It was the duty of the Senior Wardens to pay and dismiss the Craft at the close of day, when the sun sinks in the West; so now the Senior \Narden is said in the Lodge to represent the pettily sun.

*SEVEN STARS

In the Tracing-Board of the Seventeenth Degree, or Knight of the East and West, is the representation of a man clothed in a white robe, with a golden girdle round his waist, his right hand extended, and surrounded with seven stars. The Seventeenth is an apocalyptic Degree, and this symbol is taken from the passage in Revelation (i, 16), „and he had in his right hand seven stars." It is a symbol of the seven churches of Asia.

*SEVENTY YEARS OF CAPTIVITY

This period must be computed from the defeat of the Egyptians at Carchemish, in the same year that the prophecy was given, when Nebuchadnezzar reduced the neighboring nations of Syria and Palestine, as well as Jerusalem, under his subjection At the end of seventy years, on the accession of Cyrus, an end was put to the Babylonish monarchy.

*SHADDAI, EL

One of the names of God in Hebrew. In Exodus vi, 3, the word translated God Almighty is, in the original, Shaddai, me; it is there fore the name by which he was known to the Israel ites before he communicated the Tetragrammaton to Moses. The word has been credited to a root meaning to overthrow, and signifies All-powerful Omnipotent. The prefix El is usually understood as the Ruler or Mighty One, but may have mainly a poetical use when compounded as here with a word of even greater power.

*SHALAL SHALOM ABI

A Hebrew phrase, Diripuit pacem patri. A covered word in the Fifteenth Degree of the Ancient and Accepted Scottish Rite.

*SHALASH ESRIM

A Hebrew expression, Derby tit, meaning twenty--three, and refers to a day in the month Adar, noted in the Sixteenth Degree of the Ancient and Accepted Scottish Rite.

SHAMIR

King Solomon is said, in a Rabbinical legend, to have used the worm Shamir as an instrument for building the Temple. The legend is that Moses engraved the names of the twelve tribes on the stones of the breastplate by means of the blood of the worm Shamir, whose solvent power was so great that it could corrode the hardest substances. When Solomon was about to build the Temple of stones without the use of any metallic implement, he was desirous of obtaining this potent

blood; but the knowledge of the source whence Moses had derived it had been lost by the lapse of time.

Solomon enclosed the chick of a bird, either an ostrich or a hoopoe, in a crystal vessel, and placed a sentinel to watch it. The parent bird, finding it impossible to break the vessel with her bill so as to gain access to the young one, flew to the desert, and returned with the miraculous worm, which, by means of its blood, soon penetrated the prison of glass, and liberated the chick. By a repetition of the process, the King of Israel at length acquired a sufficiency of the dissolving blood to enable him to work upon the stones of the Temple.

It is supposed that the legend is based on a corruption of the word Smiris, the Greek for emery, which was used by the antique engravers in their works and medallions, and that the name Shamir is merely the Hebrew form of the Greek word.

*SEVEN

In every system of antiquity there is a frequent reference to this number, showing that the veneration for it proceeded from some common cause. It is equally a sacred number in the Gentile as in the Christian religion. Doctor Oliver says that this can scarcely be ascribed to any event, except it be the institution of the Sabbath.

Godfrey Higgins thinks that the peculiar circumstance, perhaps accidental, of the number of the days of the week coinciding exactly with the number of the planetary bodies probably procured for it its character of sanctity.

The Pythagoreans called it a perfect number, because it was made up of three and four, the triangle and the square, which are the two perfect figures. They called it also a virgin number, and without mother, comparing it to Minerva, who was a motherless virgin, because it cannot by multiplication produce any number within ten, as twice two does four, and three times three does nine; nor can any two numbers, by their multiplication, produce it.

It is singular to observe the important part occupied by the number seven in all the ancient systems There

were,
for instance, seven ancient planets, seven Pleiades, and seven Hyades; seven altars burned continually before the god Mithras; the Arabians had seven holy temples; the Hindus supposed the world to be enclosed within the compass of seven peninsulas the Goths had seven deities, namely, the Sun, the Moon, Tuisco, Woden, Thor, Friga, and Seatur, from whose names are derived our days of the week; in the Persian Mysteries were seven spacious caverns, through which the aspirant had to pass; in the Gothic Mysteries, the candidate met with seven obstructions, which were called the Road of the Seven Stages; and, finally, sacrifices were always considered as most efficacious when the victims were seven in number.

Muell of the Jewish liturgy was governed by this number, and the etymology of the word shows its sacred import, for the radical meaning of the Hebrew word shabang, is, says Parkhurst, sufficiency or fulness. The Hebrew idea, therefore, like the Pythagorean, is that of perfection. To both the seven was a perfect number. Again: 7, means to swear, because oaths were confirmed either by seven witnesses, or by seven victims offered in sacrifice, as we read in the Covenant of Abraham and Abimelech (Genesis xxi, 28). Hence, there is a frequent recurrence to this number in the Scriptural history.

The Sabbath was the seventh day; Noah received seven days' notice of the commencement of the deluge, and was commanded to select clean beasts and fowls by sevens; seven persons accompanied him into the ark; the ark rested on Mount Ararat in the seventh month; the intervals between despatching the dove were, each time, seven days; the walls of Jericho were encompassed seven days by seven priests, bearing seven rams' horns; Solomon was seven years building the Temple, which was dedicated in the seventh month, and the festival lasted seven days; the candlestick in the tabernacle consisted of seven branches; and, finally, the tower of Babel was said to have been elevated seven stories before the dispersion.

Seven is a sacred number in Masonic symbolism. It has always been so. In the earliest instructions of the eighteenth century it was said that a Lodge required seven to make it perfect; but the only explanation to be found in any of those ceremonies of the sacredness of the number is the seven liberal arts and sciences, which, according to the old Legend of the Craft, were the foundation of Freemasonry. In modern ritualism the symbolism of seven has been transferred from the First to the Second Degree, and there it is made to refer only to the seven steps of the Winding Stairs; but the symbolic seven is to be found diffused in a hundred ways over the whole Masonic system.

The sun was naturally the great central planet of the ancient seven, and is ever represented as the central light of the seven in the branched candlestick. Of the days of the week one was known as Sol's day, or Sunday, and as the Sun was the son of Saturn, he was ushered in by his father Saturn, or Saturdays whom he superseded.

The Jews got their Sabbath from the Babylonians about 700 B.C. (Ancient Faiths, page 863) also see Philo Judoeus, Josephus, and Clement of Alexandria, while Sol's day dates from time immemorial, and was always a sacred one. In a phallic sense, when the sun has been in conjunction with the moon, he only leaves Luna after impregnation, and as Forlong, in his Rivers of Life, expresses it, „the young sun is that faint globe we so often see in the arms of the new moon," which is in gestation with the sun.

The occult meaning of the word Mi-mi perhaps is here revealed, as mentioned in First Kings (xviii, 97), being defined Firewater. Mi is the name of the sun, and as well signifies gold. It is designated in the musical scale, and is also the name of fire in Burmese, Siamese, and cognates tongues, as mentioned by Forlong in treating of the Early Faiths of Western Asia (volume ii, page 65). Next to the sun in beauty and splendor the moon leads all the hosts of heaven. And the Occidental, as well as the Oriental, nations were wrongly moved in their imaginations by the awful majesty, the solemn silence, and the grandeur of that brilliant body progressing nightly through the starry vault: from the distant plains of India to ancient Egypt, and even those far-off lands where the Incas ruled, altars were erected to the worship of the Moon. On every
seventh day the moon assumed a new phase, which gave rise to festivals to Luna being correspondingly celebrated; the day so set apart was known as Moonday, or the second day of the week, that following Sun- day. „The Moon, whose phases unasked and appointed their holy days" (Cicero, Tusculan Disputations, book i, chapter 28) . In the Hebrew, Syrian, Persian, Phenician, Chaldean, and Saxon, the word Seven signifies full or complete, and every seventh day after the first quarter the moon is complete in its change. In all countries the moon is best known under the beautiful figure of the unveiling Queen of Heaven.

The relative values of Seven in the musical scale and in the ancient planetary formula are as follows:

Si ..... Moon ..... Silver
Ut ..... Mercury ..... Quicksilver
Re ..... Venus ..... Copper
Mi ..... Sun ..... Gold
Fa ..... Mars ..... Iron
Sol ..... Jupiter .....Tin
La ..... Saturn ..... Lead

The eminent professor of music, Carl Bergstein, in connection herewith, furnishes the information that Cuido Aretinus, Monk, in the eleventh century, the great reformer of music, invented the staff, several keys, and the names at, re, mi, pa, sol, la, si; they being taken from a prayer to Saint John to protect the voice, running thus:

Ut queant laxis ..... Resonare fibris Mira gestorum .....
Pamuli tuorum Solve polluti ..... Labii reatum,
..... Sancte Johannes

The literal translation of which vould be rendered:
For that (or to enable) With expanded breast
Shy servants are able to sing the praise of Thy Deeds, forgive the pollute lips the sins uttered.

The syllable at has since been changed for the more satisfactory do.

In the vear 1562 there was printed at Leipzic a work entitled Heptalogium Virgilii Salsburgensis, in honor of the number Seven.

It consists of seven parts each embracing seven divisions. In 1624 appeared in London a curious work on the subject of numbers, bearing the following title: The Secret of Numbers according to Theological, Arithmetical, geometrical, and Harmonical Computation; drawn for the better part, out of those Ancients, as well as Neoteriques. Pleasing to read, profitable to understand, opening themselves to the capacities of both learned and unlearned; being no other than a key to lead men to any doctrinal knowledge whatsoever. In

the ninth chapter the author has given many notable opinions from learned men, to prove the excellency of the number Seven. „First, it neither begets nor is begotten, according to the saying of Philo. Some numbers, indeed, within the compass of ten, beget, but are not begotten; and that is the unarie. Others are begotten, but beget not, as the octonarie. Only the septenaries have a prerogative above them all, they neither beget nor are they begotten. This is its first divinity or perfection. Secondly, this is a harmonical number, and the well and fountain of that fair and lovely Sigamma, because it includeth within itself all manner of harmony.

Thirdly, it is a theological number, consisting of perfection. Fourthly, because of its compositure; for it is compounded of the first two perfect members equal and unequal, three and four; for the number trio, consisting of repeated unity, which is no number, is not perfect. Now every one of these being excellent of themselves, as hath been demonstrated, how can this number be but far more excellent, consisting of them all, and participating, as it were, of all their excellent virtues?"

Hippocrates says that the septenary member, by its occult virtue, tends to the accomplishment of all things, is the dispenser of life and fountain of all its changes; and, like Shakespeare, he divides the life of man into seven ages. In seven months a child may be born and live, and not before. Anciently a child was not named before seven days, not being accounted fully to have life before that periodical day. The teeth spring out in the seventh

month, and are renewed in the seventh year, when infancy is changed into childhood. At thrice seven years the faculties are developed, manhood commences, and we become legally competent to all civil acts; at four times seven man is in full possession of his strength; at five times seven he is fit for the business of the world; at six times seven he becomes grave and wise, or never; at seven times seven he is in his apogee, and from that time he decays; at eight times seven he is in his first elimaeterie; at nine times seven, or sixty-three, he is in his grand climacteric, or years of danger; and ten times seven, or threescore years and ten, has, by the Royal Prophet, been pronounced the natural period of human life.

Shakespeare's seven ages are lines in the play of As You Like It (act ii, scene 7) as follows:

All the world's a stage,
And all the men and women merely players: They have their exits and their entrances And one man in his time plays many parts, His acts being seven ages. At first the infant Mervling and puking in the nurse's arms.
And then the whining school-boy, with his satchel And shining morning face, creeping like snail Unwillingly to school. And then the lover,
Sighing like furnace, with a woeful ballad Made to his mistress' eyebrow. Then a soldier, Full of strange oaths and bearded like the pard Jealous in honor, sudden and quick in quarrel, Seeking the bubble reputation
Even in the cannon's mouth. And then the justice, In fair round belly with good capon lined,
With eyes severe and beard of formal cut Full of wise saws and modern instances; And so he plays his part. The sixth age shifts Into the lean and slipper'd pantaloon,
With spectacles on nose and pouch on side, His youthful hose, well saved, a world too wide For his shrunk shank; and his big manly voice, Turning again toward childish treble, pipes And whistles in his sound. Last seene of all That ends this strange eventful history,
Is second childishness and mere oblivion,
Sans teeth, sans eyes, sans taste, sans every thing.

*SHAKESPEARE, WILLIAM

Famous playwright and poet, born at Stratford-on--Avon, England, on April 22 or 23,1564; died, April 23, 1616, at Stratford. Brother Henry F. Evans has in the Rob Morris Bulletin of Denver, March, 1918, collected a number of items from the writings of Shakespeare having some bearing on words and phrases common among Freemasons. An article, „Was William Shakespeare a Freemason," by Robert I. Clegg, appeared in the Builder, February, 1910, examined among many others certain references to the letter G. in Richard III i, 1; the grip and whisper, King John iv, 2; the North for darkness and for evil, Henry VI v, 3, Henry IV ii, 4, Merry Wives of Windsor ii, 2; the plant that discovered the grave and thus revealed the murder of Polydorus to the patient seeker, Aeneas, is in Virgil, book iii, 22, and in Macbeth iii, 4, we have similar testimony that murder will out though stones must move and trees speak. These at least show the age of various ritualistic expressions and the advisability of carefully weighing past usefulness before making changes as is sometimes advised with what is now not so familiar in common usage as formerly.

*SHARESPEARE, WILLIAMS AND MASONRY

There is no obvious connection between Masonic research and Shakespearean research; Freemasonry as a Fraternity does not appear in the plays, and there is no indication that Shakespeare belonged to any one of the Time Immemorial Lodges. But out of Shakespearean research and theory arose two or three theories which became connected with the Craft, and Masonic research was thereby drawn into „the Shakespearean question „

There was the theory that Bacon, not the actor Shakespeare. had written the plays at about the same time, and in consequence, there was the theory that

Bacon had organized a secret society and that this was the origin of Freemasonry. The discovery of new documents of unquestioned authenticity since Delia Bacon launched „the Baconian Hypothesis' has completely once and for all, destroyed any possibility of the truth of it.

These documents prove that Shakespeare lived for some thirteen years in London, first in the neighborhood of Blackfriars Theater, then in the neighborhood of the Globe Theater; that he was actor, manager, a re-writer and a writer of plays, etc.; that the principal characters in the plays were adapted to fit the personality, physique, and talents in Shakespeare's company; the names and number of these players are known, etc.; Bacon's name nowhere appears in these records, or any representative of Bacon or any of Bacon's ideas. Shakespeare is proved to have lived neighbor to Decker and Jonson for years, which gives their testimony to his authorship the weight of firsthand knowledge. The author of the plays indubitable was William Shakespeare of Stratford; therefore the flounder of any Baconian secret society was not their author. Meanwhile no evidence of any connection between Bacon and Freemasonry has been discovered, on the other hand a massive accumulation of evidence proves that Freema-

sonry was at work centuries before Bacon was born.
Shakespeare was living in London when the commerce, trade, and crafts were still divided among chartered City Companies; these Companies comprised the framework of London, and contributed most of the Lord Mayors for about six centuries In the manuscript of a play entitled „Sir Thomas More" are three pages in Shakespeare's handwriting. This material has a peculiar interest for Freemasons for a reason that must be explained:
One of the rules of the City Companies (the Mason Company among them) gave London workmen monopolistic control of work in London. Any non-London workman brought in was called a „stranger." It might happen under extraordinary circumstances that an exception would be made in favor of a „stranger' but if not it was considered that any work he might do was
„bootlegged," or „clandestine"-Scottish Masons would have called them „cowans." The records of the Mason Company are interspersed with protests against and condemnations of „strangers" in the building crafts. Once in a while the members of a City Company might gather on the street to drive „strangers" out; these were called riots or mobs. It happens that the scene written into „Sir Thomas More" by Shakespeare for use on the stage concerned just such a „mob." In a speech for the character of Sir Thomas More he wrote a powerful denunciation of this mobbing in that overwhelming poetry which was uniquely his own.
One of the main supports of the anti-Shakespeare theory of authorship of the plays was the argument that a man from Stratford could not have possessed the encyclopedic knowledge revealed in them. This argument has lost its point.
First, Shakespearean research has proved that Shakespeare lived and worked in the very focus of British government and learning, was a boon companion of scholars, met men from travels in distant countries, was received by the Queen, helped to receive the all-important Spanish Ambassador, produced plays in the Inns of the Temple, the center and home of British law, etc.
Second, it has proved that in writing a play he adhered as closely as possible to some volume by Plutarch, Holinshed, Malory, Montaigne, etc.; much of the erudition which went into the plays, and which has constituted the great puzzle, was therefore not his own erudition but belonged to the books he wed. If he introduced here and there some detail strikingly similar to a Masonic word or phrase, or custom it does not follow that he himself had any knowledge of the Craft. A Shakespeare Lodge constituted at Stratford expressly with the hope of proving Shakespeare to have been a Mason admitted its failure. Evidence may be discovered in the future; if it is it will be welcome; until it is, there are no grounds for believing that he ever entered a Lodge. As for his plays themselves their large themes are historical, political, military; architecture and the gilds have no place in them
except as furnishing background for some detail or are mentioned in from passing auction.
Dr. Charles William Wallace, of the University of Nebraskan made in 1919 the discovery of the records of a trial in which Shakespeare was a witness and to one of which he attached his signature. He also discovered in the Record Office the exact location of the Globe Theater. Dr. Leslie Hotson, Haverford College, America, discovered a deed belonging to Shakespeare for a house near Blackfriars; and a subpoena issued to a set of persons who had made threats against a certain William Waytes in 1596, with William Shakespeare among five accused persons named. Shakespeare lampooned this Wayte's close friend Justice William Gardiner as Justice Swallow in two plays. The Countess Clara Longworth de Chambrun discovered the copy of Holinshed which Shakespeare had used.
Discoveries of records and correspondence in late years have cleared up the question of Shakespeare's religion. He spent his boyhood at the period when Roman Catholicism was being driven out of Stratford, and his father, the town's leading citizen, Mayor a number of terms, and until his last years a man of wealth, was the leader of the Protestants who stripped the Stratford Church of its images and other Popish trappings; his mother, on the other hand, was an Arden, a very old family, and famous for its devotion to the Roman Church; she was compelled by law to abandon her creed, but it is probable that she continued to cherish it in secret. Since Shakespeare was as much attached to one parent as to the other it is reasonable to believe that he had no strong inner attachment to either Protestantism or Romanism.
Moreover, Stratford had become not only Protestant but Puritan; since his had been a forced marriage, and since he had gone off to London to work in a theater, the Puritan circles at home could not have looked upon him with approval. He returned, however, a wealthy man, and for that reason was accepted back into respectability, though after his death when London actors arrived in Stratford with a bust to place at his tomb they were ill received, and given one day to leave the town because
they belonged to a profession which the Puritans were determined to destroy.
(See Mr. Shakespeare of the Globe, by Frayne Williams;
E. P. Dutton & Co.; Stew York; 1941; 396 pages; abundant references Francis Bacon and his secret society. by Mrs. Pott. Speddings Life of Bacon.
.Shakespeare: Creator of Freemasonry by Alfred Dodd; Slider & Co.; London.)

*SHARP INSTRUMENT 1

The emblematic use of a sharp instrument, as indicated in the instructions of the First Degree, is intended to be represented by a warlike weapon, the old rituals call it „a warlike instrumented such as a dagger or sword. The use of the point of a pair of compasses, as is sometimes improperly done, is an erroneous application of the symbol, which should not be tolerated in a properly conducted Lodge. The compasses are, besides, a symbol peculiar to the Third Degree.

*SHARP INSTRUMENT 2

The Minutes of the Lodge of Antiquity (one of „the Four Old Lodges") record that on March 26, 1834 „a poignard for the I. G. was given by Bro. R. W. Jennings . . . „ Prior to the Union there had been in general no protection of the door except by the Tiler, who stood outside, armed with a weapon, which, in Speculative Freemasonry, had symbolic purposes only yet was for those purposes inexorably wielded. The story of the sword in early Speculative Freemasonry is an interesting one-it is recommended to Masonic essayists. In the Eighteenth Century young blades wore a sword almost everywhere; sometimes even in Church (if they mere armigerous „ or entitled to bear

arms, Which ,'commoners" were not permitted to do). Should Lodges permit swords to be worn in the Lodge Room?
A weapon was out of place there. The young men insisted that they would; the Lodges insisted that they should not; Grand Lodge weakened once and gave permission, but at the end of a year recanted and withdrew permission; swords were left in the Anteroom. But it is probable that as a kind of compromise the Tiler, who was not only a „commoner" but of a lower order still, namely, a „servant," had to give over his ancient practice of carrying about the gentlemen's weapon, and took to wearing a poignard which was really a foreign weapon.
When an Inner Guard was added to the Lodge officers after the Union of 1813 he also was armed, and also with what one Secretary wrote down as a „p - - - d. „ In the course of time (at least in America) the Inner Guard (or Junior Deacon) went without even that weapon, and the now unlawful sword was returned to the Outer Guard, or Tiler.
What a visitor, or stranger, or a Candidate encountered at the Outer Door of the Lodge was not a door, but a sword! To outsiders the „sword" is a challenge and a warning; to members it is a guard and a protection. (The „border"-or boundary, or tees sellated edge of a Lodge room-is thus an actuality) There is no data to show when or why the symbolism of the Sharp Instrument was introduced, but it is a reasonable theory that it is a symbolical modification of the old custom in which the Tiler (or Outer Guard) guarded the Inner Door with his blade-certainly he never guarded it with a pair of compasses.

*SHASTER

Hindu word meaning instruction. Any book held more or less sacred among the Hindus, whether included in the Sruti or not. The Great Shasters comprise the Vedas, the Upavedas, and the Vedangas, with their appended works of learning, ineluding the Puranas, the Ramayana, and the Mahabharata (see puranas, Ramaydna, and Mahabharata).

*SHASTRAS

The sacred book of the Hindus, which contains the dogmas of their religion and the ceremonies of their worship. It is a commentary on the Vedas, and consists of three parts: the moral law, the rites and ceremonies of the religion, and the distribution of the people into tribes. To the Hindu Freemason it would be the Greater Light and his Book of the Law, as the Bible is to his Christian Brother.

*SHEBA, QUEEN OF

In the Books of Kings and Chronicles (see First Kings x, 1-13, and Second Chrolliele3 ix, 1-12), we are told that „when the Queen of Sheba heard of the fame of Solomon coneerning the name of the Lord, she came to prove him with hard questions." Sheba, or Saba, is supposed to have been a province of Arabia Felix, situated to the south of Jerusalem. The Queen, whose visit is thus described, is spoken of nowhere else in Seripture. But the Jews and the Arabs, who gave her the name of lSalkis, recite many traditions concerning her.
The Masonic one will be found under the words Admiration, Sign of, which see.

*SHEBAT

The Hebrew word The fifth month of the Hebrew civil year, and corresponding with the months January and February, beginning with the new moon of the former.

*SHEKEL

In the Fourth or Mark Master's Degree, it is said that the value of a Mark is „a Jewish half-shekel of silver, or twenty-five cents in the curreney of this country." The shekel of silver was a weight of great antiquity among the Jews, its value being about a half-dollar. In the time of
Solomon, as well as long before and long after, until the Babylonish exile, the Hebrews had no regularly stamped money, but generally used in traffic a currency which consisted of uncoiled shekels, which they weighed out to one another. The earliest specimens of the coined shekel which we know are of the coinage of Simon Maceabeus, issued about the year 144 B.C. Of these, we generally find on the obverse the sacred pot of manna, with the inscription, Shekel Israel, in the old Samaritan character; on the reverse, the rod of Aaron, having three buds, with the inscription, Jerushalem Kadoshah, or Jerusalem the Holy, in a similar character.

*SHEKINAH

The Hebrew word brad, derived from Shakan, meaning to dwell. A term applied by the Jews, especially in the Targums, to the divine glory which dwelt in the tabernacle and the Temple, and which was manifested by a visible cloud resting over the merey-seat in the Holy of Holies. It first appeared over the Ark when Moses consecrated the Tabernacle; and was afterward, upon the consecration of the Temple by Solomon, translated thither, where it remained until the destruction of that building.
The Shekinah disappeared after the destruction of the first Temple, and was not present in the second. Christie, in his learned treatise on the Worship of the Elements, says that „the loss of the Shekinah, that visible sign of the presence of the Deity, induced an early respeet for solar light as its substitute. „ Now there is mueh that is signifieative of Masonic history in this brief sentence. The sun still remains as a prominent symbol in the Masonic system. It has been derived by the Masons from those old sunworshipers. But the idea of Masonic light is very different from their idea of solar light. The Shekinah was the symbol of the Divine glory; but the true glory of divinity is Truth, and Divine Truth is therefore the Shekinah of Freemasonry. This is symbolized by light, which is no longer used by us as a „substitute" for the Shekinah, or the Divine glory, but as its symbol-the physical expression of its essence.

*SHELUM LECKA

The password of the Order of Felicity. It is of Arabic root, signifying, Peace be with you! (see Selamu Aleikum).

*SHEM

The Name. The Jews in their sacred rites often designated God by the word Name, but they applied it only to him in his most exalted eharaeter as expressed by the Tetragrammaton, JEHOVAH. To none of the other titles of God, such as El, Eheyeh, or Adonai, do they apply the word. Thus, Shemchah Sadosh, Thy name is holy, means Thy name Jehovah is holy. To

the Name thus exalted, in its reference to the Tetragrammaton, they applied many epithets, among which are the following used by the Talmudists, Shem shal arbang, the name of four, i.e., four letters, Shem hamjukad, the appropriated name, i.e., appropriated solely to God. Shem haggadol, the great name, and Shem hakkadosh, the holy name.
To the Jew, as to the Freemason, this great and holy name was the symbol of all Divine truth. The Name was the true name, and therefore it symbolized and represented the true God.

*SHEM, HAM, JAPHETH

The three sons of Noah, who assisted him in the construction of the Ark of Safety, and henee they became significant words in the Royal Arch Degree according to the American system. The interpolation of Adoniram in the place of one of these names, which is sometimes met with, is a blunder of some modern ritual maker.

*SHEM HAMPHORASCH

A Hebrew expression, meaning the Separated Name. The Tetragrammaton is so called because, as Maimonides, in the More Nebukim, Guide of the Perplexed, says, all the names of God are derived from his works except the Tetragrammaton, which is called the separated name, because it is derived from the substance of the Creator, in which there is no participation of any other thing. That is to say, this name indicates the self-existent essence of God, which is something altogether within Himself, and separate from His works.

*SHEMITIC

One of the three historical divisions of religion-the other two being the Turanian and the Aryan-and embraces Mosaism, Christianity, the Eddaic Code, and Moslemism.

*SHERIFF

According to Brother Preston, the sheriff of a County possessed, before the Revival of 1717, a power later confined to Grand Masters. He says (Illustrations, page 182) 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, to make Masons, and practise the rites of Masonry without a warrant of Constitution."
This is confirmed by the following passage in the Cooke Manuscript (lines 901-12): „When the masters and fellows be forewarned and are come to such congregations, if need be, the Sheriff of the Country, or the Mayor of the City, or Aldermen of the Town in which such Congregation is holden, shall be fellow and soeiate to the master of the congregation in help of him against rebels and (for the) upbearing the right of the realm."

*SHERMAH, INSECT

See Insect Shermah

*SHERMAN, ROGER

One of the signers of the Declaration of Independence, born at Newton, Massachusetts, April 19, 1721; died in New Haven, Connecticut, July 23, 1793. Was Judge, Superior Court, Connecticut, 1766; Treasurer, Yale University, 1765; Delegate, Continental Congress, 1774; Mayor, New Haven, 1784; United States Senator, 1791; member, Committee Drafting Declaration of Independence and Articles of Federation. He was made a Freemason just prior to the breaking out of the American Revolution (see New Age, April, 1924, and Masonic Presidents, Vice Presidents and Signers, by William L. Boyden).

*SHESHA

The seven-headed serpent floating in the eosmical ocean, upon which the throne of Brahrna rested.

*SHETHARBOZNAI

See Tatnai

*SHEWBREAD

The twelve loaves which were placed upon a table in the sanctuary of the Temple, and which were called the shewbread or bread of the presence, are represented among the paraphernalia of a Lodge of Perfection in the Ancient and Accepted Scottish Rite. Bähr (Symbolik) says that the shew bread was a symbol of the bread of life-of the eternal life by which we are brought into the presence of Cod and know Him; an interpretation that is equally applicable to the Masonic symbolism.

*SHIBBOLETH

The Hebrew word neat The word which the Gileadites under Jephthah made use of as a test at the passages of the river Jordan after a victory over the Ephraimites. The word has two meanings in Hebrew: First, an ear of corn; and second, a stream of water. As the Ephraimites were desirous of crossing the river, it is probable that this second meaning suggested it to the Gileadites as an appropriate test word on the occasion. The proper sound of the first letter of this word is sh, a harsh breathing which is exceedingly difficult to be pronounced by persons whose vocal organs have not been accustomed to it. Such was the ease with the Ephraimites, who substituted for the aspiration the hissing sound of s.
Their organs of voice were incapable of the aspiration, and therefore, as the record has it, they „could not frame to pronounce it right „ The learned Burder remarks (Oriental Customs ii, page 782) that in Arabia the difference of pronunciation among persons of various districts is much greater than in most other places, and such as easily accounts for the circumstance mentioned in the passage of Judges. Hutchinson (Spirit of Masonry, page 182), speaking of this word, rather fancifully derives it from the Greek Gags, I revere, and a stone, and, therefore, he says Sibbolithon, Colo Lapidem, implies that they-the Freemasons-retain and keep inviolate their obligations, as the Juramentum per Jovem Lapidem, the most obligatory oath held among the heathen."
It may be remarked that in the instructions of the Fellow Graft's Degree where the story of the Ephraimites is introduced, and where Shibboleth is symbolically interpreted as meaning plenty, the word waterford is sometimes used incorrectly, instead of waterfall Shibboleth means a Stood of water, a rapid stream, not a ford. In Psalm lxix, 3, the word is used in this exact sense. Shibboleth shetafatni, meaning the Stood has overwhelmed me.
And, besides a waterfall is an emblem of plenty, because it indicates an abundance of water; while a waterford, for the converse reason, is, if any symbol at all a symbol of scarcity. This explanation by Doctor Mackey has been criticized, the first comment

being that the passage of Scripture cited here contains no allusion whatever to a waterfall. Of course it does refer to „the passages of the Jordan" which were certainly waterfords. At these places the test was made to ascertain whether those who came to cross were Ephraimites. Further comment made is that Doctor Mackey seems to have based his opinion on the assumption that the symbol of plenty referred to an abundance of water, and it is urged as opposing this conclusion that an abundance of water is nowhere else a Masonic suggestion of plenty, while corn is so employed in speech. The further point is made that if the reference were to the quantity of water the reasoning is not conclusive.

A running stream may have as much water at a ford as at a fall. All the running water must pass the ford as well as at the cataract.

The water at the ford may be more shallow, but there i8 just as much of it. Indeed it often happens that a fall does not extend entirely across a river, so that the quantity passing over it may not be equal to that at the ford. For this reason it is claimed a waterfall is not a symbol of plenty any more than a waterford. This reasoning is said to be strengthened by consideration of the Hebrew meaning of Shibboleth. One authority gives two meanings, an ear of corn and a stream.

The first is translated oftener. These suggestions have much value for us, and we may add that the references by Doctor Mackey to water, are as with all his comments, very much to the point. Water in some form is essential to life. The fertility of the ground depends upon the use of water. The scarcity of water gives importance to the use of the word as a symbol. The rainfall in Palestine was limited and uncertain, and the rivers few, and of very limited use. A waterfall became a symbol of abundance while a waterford indicated the Scarcity of water in the river, permitting its passage. The two are not the same thing by any means in their allusions.

They do suggest, as Brother Mackey pointed out, the difference between scarcity and abundance. If we consider the reference by Brother Mackey in this light, we see the force of his reasoning very clearly. It is true that the same body of water may at one place widen out and be shallow and then it is crossed at that point by easy passage, while at another place the same amount of water may tumble over a rock and form a waterfall.

If we start out by supposing the same amount of water is falling in each ease, we get the understanding of the critic, but this was not Doctor Mackey's argument. He was thinking of that abundance of water which tumbles plentifully over a precipice, and comparing it with a river which is almost dry and permits easy passage, the one indicating plenty and the other scarcity.

Let it not be forgotten that nowadays we look upon the slaughter of the Ephraimites somewhat differently than formerly. We are told that at that time there fell forty and two thousand. This was once generally understood as meaning forty-two thousand, but it is today usually accepted as two thousand and forty only. The pronunciation of the word Shibboleth is usually with the stress on the first syllable, the I short, and the o obscure as in the word theory.

Doctor Young's Analytical Concordance puts the stress on the first syllable and gives the o as obscure in sound, but he also places on record an alternative pronunciation in which the o is marked long. Another authority, Concise Dictionary of Hebrew and Chaldee Terms in the Bible, Hunt and Eaton, 1894, puts the stress on the second syllable with the o long. Here the word is traced to a Hebrew one, pronounced showable, from a root meaning to flow, and therefore shibboleth as meaning a stream that is flowing, an ear of corn groung out, and by analogy a flood; an ear of corn is given as shibboleth, with the o long. But a careful search among English Bibles including the Jewish Encyclopedia unearthed no alternative pronunciations. However, the Fonolexika Langenscheidt„ Hebrew English Dictionary, a vocabulary of the Hebrew Old Testament based upon the pronunciation of the Sephardirn or Jews of Western Europe, does give on page 339 the word with the stress on the second syllable and the o long, the definition being ear (of corn), point, branch, stream, water-course. For those who may hear the alternative pronunciation and are tempted to mention it, then it is well to understand that both sets of sounds and stresses of syllables have substantial support, one from Jewish authority, the other from English acceptance. In any event, there is nothing to justify between critic and speaker a repetition of the Bible history as told by John Milton:

That sore battle, when so many died Without reprieve, adjudged to death
For want of well pronouncing Shibboleth.

In commenting upon the use of picturesque phrases the London Times, 1924 asked: How many of those who talk glibly of shibboleths have before them the picture of the wretched Ephraimites at the for d striving frantically to frame the word which is going to be the arbiter for them of life and death? Rev. Walter Crick, of Oving Vicarage, in answer, mentions a striking repetition, not of the word, but of the facts which the word connotes, as related to him by Major General Sir George Mac Munn:

After Lord Allenby's final routing of the Turkish forces broken parties of fugitives arrived at the fords of Jordan. There were many Arabs and Syrians conscriptioned in the Turkish Army. The fords were held by our Arab allies, and when Turkish soldiers tried to pass they one and all said they were Syrians. So the Arab guards said, „ Say now, Bozzel" meaning onion, and they said 4' Bossel" for no Turk could pronounce it right.

History is said to repeat itself, adds Mr. Criek, and, if this is so, no more singular illustration of the fact could well be imagined than is presented by this picture of the Turkish soldiers „striving frantically to frame the word which is going to be the arbiter for them of life and death." just as did the Ephraimites, three thousand years ago, and probably at the selfsame ford. The curious instance of the Ephraimites is not the only one related in history. The Builder, 1923 (page 31),

records that during the awful days of the Sicilian Vespers a suspect was similarly tried. The name of dried peas among the Sicilians was ciceri: if the man pronounced the c with a chee sound he was allowed to pass as being a Sicilian; but if he gave it an s sound, he was captured as being a Frenchman. During a battle between the Danes and Saxons on Saint Bryee's Day in 1002, if tradition is to be trusted, the words Chichester Church were employed as a like test.

*SHIELD

The shape of the shield worn by the knight in the

Middle Ages varied according to the caprice of the wearer, but generally it was large at the top and gradually diminished to a point, being made of wood and covered with leather, and on the outside was seen the escutcheon or representation of the armorial bearings of the owner.
The shield, with all the other parts of the armor worn by the knights except the gauntlets, has been discontinued by the modern Masonic Knights. Doctor Oliver thinks that in some of the military initiations, as in those of the Scandinavian mysteries, the shield was substituted for the apron. An old heraldic writer, quoted by Sloane- Evans (Grammar of British Heraldry, page 153), thus gives the symbolic import of the shield: „Like as the shield served in the battle for a safeguard of the body of soldiers against wounds, even so in time of peace, the same being hanged up, did defend the owner against the malevolent detractions of the envious."

*SHIELD OF DAVID

Two interlaced triangles, more commonly known as the Seal of Solomon, and considered by the ancient Je vs as a talisman of great efficacy (see Seal of Solomon).
Because the shield was, in battle a protection, like a talisman, to the person, the Hebrews used the same word, Magen, to signify both a shield and a talisman. Gaffarel says, in his Curiositates Inauditae (London, 1650, page 133), „The Hebrew word Maghen signifies a scutcheon, or any other thing noted with Hebrew characters, the virtue whereof is like to that of a scutcheon." After shoving that the shield was never an image, because the Mosaic law forbade the making of graven images, he adds: „Maghen, therefore, signifies properly any piece of paper or other like matter marked or noted with certain characters drawn from the Tetragrammaton, or Great Name of four letters, or from any other."
The most usual form of the Shield of David was to place in the center of the two triangles, and at the intersecting points, the Hebrew word sass, Agla, which was compounded of the initials of the words of the sentence, Atah Gibor Lolam Adonai, meaning Thou art strong in the eternal God. Thus constructed, the Shield of David was supposed to he a preservative against all sorts of dangers (see Magic Squares).

*SHINTO

The national worship of the Japanese, and the word signifies the path of the gods. I t is ancient and is analogous to nature worship with ancestor worship.

*SHINTOISM

From Shin, meaning god or gods, and to, the way. The ancient religion of Japan, and founded on the worship of ancestors and nature. It acknowledges a Supreme Creator and numerous subordinate gods called Kami, many of whom are the apotheoses of emperors and great men. It believes in the immortality of the soul, and in its ritual uses symbols, such as the mirror-which is the symbol of an unsoiled life-and lustrations symbolic of moral purification.. Like the early Grecian mythology Shintoism has deified natural objects, such as the sun, the air, earth, fire, water, lightning, thunder, etc It is a system much mixed up with the philosophy of Confucius and with myths and legends.
About the sixth century, 522, Buddhism came by way of Korea from China to Japan and thereafter continued side by side with Shintoism for three hundred years when the two were united in the doctrine of Ryobu-Shinto, the Dual Shinto.
From the ninth century the two grew together intimately until the middle of the seventeenth century when a determined effort was made to return to the pure Shinto of the Kojiki. The Record of Antiquity, the Kojiki and the Record of Japan, the Nihonyis, both completed in the eighth century, are the sacred books of Shinto and contain picturesque accounts of prehistoric events. Such ethics as are taught by them and their adherents may be briefly expressed as the advice to follow the pure impulses of one's heart. Buddhism for a time suffered temporary eclipse by the later reaction toward primitive Shintoism but was too deeply planted for complete uprooting. Slowly Buddhism regained much of its former prominence.

*SHRINE

Doctor Oliver says that the shrine is the place where the secrets of the Royal Arch are deposited. The word is not so used in the United States of America, nor does it seem properly applicable according to the legend of the Degree. The word is frequently applied to the Ancient Arabic Order, Nobles of the Mystic Shrine.
The Shrine, as is for brevity the familiar name applied to the Ancient Arabic Order Nobles of the Mystic Shrine, has an origin about which the various writers upon the subject have not agreed.The point on which there is general agreement is that the real work of preparing a Ritual and organizing a Temple in the City of New York and four years later organizing what was first known as the „Imperial Grand Council of the Ancient Arabic Order of Nobles of the Mystic Shrine for the United States of America," was done by Dr. Walter M. Fleming, ably assisted by Nobles (Charles T. McClenachan and a few others (see history of the Imperial Council, Nobles of the Mystic Shrine, W. B. Melish, Preston Belvin, Jarnes
McGee, George S. Meredith, Fred D. Schram, Committee on History, Cincinnati,1919, page 14, also see Doctor Mackey's revised History of Freemasonry, pages 1973 to 1983). Noble Fleming and his associates purposely gave the Ritual an alluring mysticism presented in Oriental style. So much is this in evidence that even those active in the Shrine from the earlier years found difficulty in saying with precision how much or how little confidence should be placed in any claims made for an exclusively foreign origin of the institution.
We submit some of the statements. From these the reader may determine whether the Shrine was from the far East, or of near New York, or Oriental in dress and American by birth. The history is discussed in Mecca, the Parent Temple, 1894, a book „compiled and collated" by Noble Dr. Walter M. Fleming and Noble William S. Paterson. Brother Fleming was the first Grand Imperial Potentate. Grand in the titles was discarded by the Imperial Council in 1887. The name of the Temple at New York was Gotham and was changed when it was decided that all Temples should have an Arabic or Egyptian title, when Mecca was chosen.
Noble Paterson was the first Recorder of Mecca Temple, serving for twenty-five years, and was also Recorder of the Imperial Council, 1876-89. Pages 12 to 14 of the above work state, „'the Order of the Nobles of

the Mystic Shrine was instituted by the Mohammedan Kalif Alee (whose name be praised!), the cousin-german and son- in-law of the Prophet Mohammed (God favor and preserve him!), in the year of the Hegira 25 (A.D. 644) at Mecca, in Arabia, as an Inquisition or Vigilance Committee, to dispense justice and execute punishment upon criminals who escaped their just deserts through the tardiness of the courts, and also to promote religious toleration among cultured men of all nations."

Brothers Fleming and Paterson say also: „The Order of the Nobles of the Mystic Shrine in America does not advocate Mohammedanism as a sect, but inculcates the same respect to Deity here as in Arabia and elsewhere, and hence the secret of its profound grasp on the intellect and heart of all cultured people.

The Ritual now in rise is a translation from the original Arabic, found preserved in the Archives of the Order at Aleppo, Syria, whence it was brought, in 1860, to London, England, by Rizk Allah Hassoon Effendee, who was the author of several important works in Arabic, one of which was a metrical version of the Book of Job. His History of Islam offended the Turkish Government because of its humanitarian principles, and he was forced to leave his native country. He was a ripe scholar in Arabic poetry and the general literature of the age, and his improvements in the direction of certain parts of the Ritual of the Shrine are of great beauty and value." They add that in 1698 a „learned Orientalist, Luigi Marracci," was initiated into „our Order of Nobles," and translated the Ritual into Italian, and „in making the present version the translator has had the benefit of the work of Alnasafi, of Marracci, and of Hassoon.

The rendering is literal where the idiom permitted, except where a local reference required the substitution of America for Oriental names of cities. The work was perfected in August, 1870, under the supervision of Dr. Walter M. Fleming, Thirty-third Degree, Sovereign Grand Inspector General, Ancient Accepted Scottish Mite, and Past Commander of Columbian Commandery, No. 1, Knights Templar, New York, who received his instructions and authority from Rizk Allah Hassoon Effendee, who had competent jurisdiction for America."

The History of 1894 by Brothers Fleming and Paterson deals with William J. Florence, the famous actor. A long letter from Brother Florence written in 1882 tells of a visit by him in August, 1870, at Marseilles, France, to a Hall near the Grand Hotel de l'Univers where there was a meeting of Bokhara Shrine Temple presided over by Yusef Churi Bey, of the Persian Consulate. Brother Florence says:

„I need not describe the work of the Temple any further than to say that the intention is to enact a drama very much like our own, which had for its object the same lesson, and there can be no better or more zealous workers in a good cause than those French brothers who celebrated the Mysteries at Marseilles on that evening.

My duties prevented a sufficiently long stay in Marseilles

to witness a second performance and I therefore begged Yusef Bey to allow me to have a copy of the Ritual and Laws which I received on the day I sailed for Algiers.

In Algiers the Shrine of the Mogribins was in full operation, meeting each week on Friday evening. zebu Mohammed Baki was the Shayk, and among the members were nearly every one of the many consuls, vice-consuls, and other diplomats of the port, many of the most noted merchants and bankers, and not a few of the learned and gifted Mohammedans, who are passionately fond of perpetuating ancient customs which increase their social pleasures.

The costumes and furniture of the Shrine in Algiers were gorgeous in silk, wool and fine linen, decorated with embroidery in gold, silver and colors, and the sword, spears, and other articles used by the guards and officers in the work were genuine steel, many of which had been in actual service in the field of battle." A few months before Brother Florence died, (Grand Secretary Parvin of Iowa submitted to him a newspaper clipping that said among other things that he was initiated at Cairo. In reply the famous actor wrote: „The points in the paper are mainly correct. I was the first to introduce the Order in America. Doctor Fleming amplified and perfected the work."

A letter written by Doctor Fleming is in the History by Noble Paterson and himself. He says: „Mr. Florence was entertained as a Mason at Marseilles, in Bokhara Temple of the Arabic Bektash. He at this time simply witnessed the opening session of the exoteric ceremonials which characterize the politic or religious Order of Bektash of Oriental Europe. A monitorial, history and explanatory manuscript he also received there. It did not embrace the esoteric inner temple exemplification or obligation, nor the Unwritten Law which is never imparted to any one except from mouth to ear. Shortly afterwards, Mr.

Florence was similarly favored in Algiers and Aleppo. Through letters and commendations he finally secured the manuscript monitor, history and descriptive matters, from which sprang the Order in this country. It was in Algiers and Aleppo that he was received into the Inner

Temple under the domain of the Crescent, and first became possessor of the esoteric ivory the unwritten law, and the Shayk's obligation. Subsequently he visited Cairo, Egypt, and was admitted, and collected more of Oriental history and the manuscript of Memorial Ceremonials.

But Mr. Florence was never fully recognized or possessed of authority until long after his return to America. All he possessed was a disconnected series of sheets in Arabic and French, with some marginal memoranda made by himself from verbal elucidation in Aleppo Through Professor Albert L. Rawson, these, with others received afterwards through correspondence abroad, comprised the translations from which the Order started here. Mr. Florence and myself received authority to introduce the Order in America."

Brother James McGee in his Early History of the Ancient Arabic Order of the Nobles of the Mystic Shrive e in North America tells a different story. Published in 1918 this pamphlet says that with the object of bringing the Order to the notice of the Masonic Fraternity the founder felt the same necessity, as did those who have founded other secret fraternal orders, of giving it the flavor of mysticism and antiquity to secure a standing and success. Brother Fleming wanted the Order to be Arabic by birth but American by adoption, having a broad toleration, „He who holds a belief in a Supreme or Most High is never questioned as to any definition of that belief." In this connection examine the dialogue between the Angel and the Student on page 208 of Francis S. Salturs' book Honey and Gall, published by J. E. Lippincott & Company,

at Philadelphia, 1875, a copy of which was owned by Doctor Fleming and preserved by his family. This work has some significant marginal notes written by Doctor Fleming showing that his manuscript of the ceremonies was influenced by this poem. The lines in question are:

ANGEL
Believest thou? . . STUDENT
In what? ANGEL
In powers supreme that fix and shape thy lot That either wound or kill, sustain, create, That rule thy doings, and command thy fate? STUDENT
Spirit! A sacrilege thou mayst suspect. But hark thee! All religions I respect
As good and worthy,-but believe in none.
The bronze-skinned savage who adores the sun And bows before the flament eye in fear
Should not be scoffed at, if his voice sincere In simple wordings swelleth out in prayer
To one that warms and feeds him by its glare. The Parsees kneeling to their God of Fire Ascend with cheerful steps a blazing pyre
To perish faithful-girt with strong belief. Do they not merit for their martyred grief An envied life of joys in other spheres As consolation for their worldly fearst Cannot a noble heart in Greek or Turk
In breast of Jew as well as Christian lurk? The struts and splendors of the Orient's rites,
The pageants, jewelled costumes, countless lights, The wailing dervishes with sandalled feet,
The censors swinging with their perfumes sweet. The sumptuous mosques, marvels of Eastern art, The tekke's domed, chiselled in every part
With crafty hand, till stone resembles lace A glorious tribute. age cannot efface- lithe sensuous music, velvet to the ear Monotonous of rhythm, deep, sad, austere, Yet soul vibrating, mystic, gravely sung
By throat melodious. and by fervent tongue: The stately Imans robed in white and blue, The zains, defenders, eunuchs, retinue, Steel, gold and glory pomp immense.
Does not this speak to eye, to soul, to sense, Persuading all as loud the muessin drones, Allah is great, Mahonlet's love atones."

Doctor Fleming has a note substituting the word Arab for Jew in the above text, and two additional lines were added by him in his copy of Saltus' books These are: Stir thy lethargy-
Go forth, expiate thy sins.

Brother Fleming had traveled throughout Europe, the Orient, and America. Democratic congenial, a sportsman, ever at home with kindred spirits, a constant student, he had a book in hand up to his last moments Possessing a keen retentive memory, he was the best of entertainers, having a fund of recitations and he attracted a host of friends. Through miscellaneous literary work he developed into form his conception of the Order of the Mystic Shrine as a relaxation from the serious labor necessary in the portrayal by himself and his fellow members of the many characters in the Degrees of the Ancient and Accepted Scottish Rite of Freemasonry.

The foundation of the Shrine was laid in that Rite. On Sunday, April 21, 1867, Aurora Grata Lodge of Perfection of Brooklyn held a special meeting at the Metropolitan Hotel, New York Cites for the purpose of communicating the Ineffable Grades of the Ancient and Accepted Scottish Rite upon Brother William J. Florence who was „about to depart for Europe," as the Minutes say. There were present Illustrious Brother McClenachan and one other member of the Supreme Council for the Northern Masonic Jurisdiction, two from the Southern, and a number of Brethren of Aurora Grata. The Degrees of the Council, Chapter, and Consistory were also conferred upon Brother Florence before his departure. This was the trip made by him to the Old World preceding the establishment of the Ancient Arabic Order of the Nobles of the Mystic Shrine in the United States.

Brother Charles A. Brockaway, Past Potentate of Kismet Temple, and Historian of the Aurora Grata Bodies says: „Brother Florence brought back monitorial, historical and explanatory manuscripts and communicated the secrets of the Order to Dr. Walter M. Fleming of Aurora Grata Consistory, who was empowered to introduce and establish the Order in America. It was determined to confer the Order only on Freemasons and on the 16th of June, 1871 (brother McGee puts the date in September of the following year), four Knights Templar and seven members of Aurora Grata Consistory, Thirty-second Degree, were made acquainted with the secrets of the Order by Doctor Fleming and Brother Florence. It was decided to engage in the establishment of the Order, and on the 26th of September, 1872, the organization was
effected and officers elected. Nine of the thirteen founders of the Mystic Shrine in the United States were members of the Aurora Crata Bodies˜2 (see One Hundred Years of Aurora Grata, Charles A. Brockaway, Brooklyn, 1908, page 48).

William J. Florence, Walter M. Fleming, Charles T. MeClenachan, Daniel Sickels, John W. Simons, (George W. Millar, William S. Paterson, John A. Moore and James
S. Chappelle were the nine members mentioned above. The first thirty Nobles of the Mystic Shrine were officially listed and numbered as follows:

1, Walter Millard Fleming 2, William Jermyn Florence 3, Sherwood C. Campbell 4, James ,S. Chappelle
5, Oswald M. d'Aubigne 6, Edward Eddy
7, Charles T. McClenachan 8, George W. Millar
9, John A. Moore
10, Albert P. Moriarty 11, William S. Paterson 12, Daniel Sickels
13, John W. Simons 14, Benson Sherwood
15, Charles Aikman
16, William V. Alexander 17, John E. Bendix
18, William Blanchard 19, Benjamin F. Brady 20, John F. Collins
21, Edward du Laurans
22, Edward Martin Luther Ehlers 23, Peter Forrester 24, William Fowler
25, William T. Hardenbrook 26, Philip Lenhart
27, Joseph M. Levey 28, James McGee 29, Charles T. Murrat 30, William D. May

Brother Fleming was working early in the seventies upon the Ritual. He joined the Consistory in May, 1871, and in March, 1872, became a member of Columbian Commandery. He conferred with an able ritualist and Masonic student, Charles T. McClenachan, and Brother McGee says they agreed to decorate the Shrine Ritual with the glamour of Eastern mysticism and color. The new organization became an adjunct to the York as well as the Scottish Rite. A candidate must be a Thirty- second Degree Freemason or a Knights Templar.

Doctor Fleming was the physician and friend of Brother Florence. Fleming and McClenachan, according to

Noble James McGee, considered how the Order could gain the quickest success. Florence consented to the use of his name. Fleming drew upon his imagination and wrote up Florence in his visits to the imaginary Shrine Temples of foreign lands in „regal splendor," as he termed it, and his „comminglings" with the Nobility of the Order abroad, bestowing upon his congenial patient and chum many honors (see Early History of the Ancient Arabic Order of the Nobles of the Mystic Shrine in North America, James McGee, New York, 1918, page 9).

While less romantic, this the more recent account of the Order has gained ground though the story lacks the picturesque qualities of the days when on paper at least relations with Shrine Temples of the East were presumably maintained and the advertising of a welcome to visiting Nobles was printed regularly in Arabic in the columns of a New York publication.

Mecca Temple was organized in 1872. The following officers were elected, there being thirteen members of the Temple, of whom eleven were present. Florence and Campbell were absent: Walter M. Fleming, Potentate; Charles T. McClenaehan, Chief Rabban; John A. Moore, Assistant Rabban; William S. Paterson, Recorder; Edward Eddy, High Priest; James S. Chappelle, Treasurer; George W. Millar, Oriental Guide; and Oswald

M. d'Aubigne, Captain of the Guard. In the Imperial Grand Council of the Ancient Arabic Order of Nobles of the Mystic Shrine for the United States of America was organized on June 6, 1876. The following were officers of the Imperial Grand- Grand as a title was dropped later

-Council for three years: Walter M. Fleming, New York, Grand Potentate; George F. Loder, Rochester, New York, Deputy Grand Potentate; Philip F. Lenhart, Brooklyn, Grand Chief Rabban; Edward M. L. Ehlers, New York City, Grand Assistant Chief Rabban; William

H. Whiting, Roehester, New York, High Priest and Prophet; Samuel R. Carter, Rochester, New York, Oriental Guide; Aaron L. Northrup, New York City, Grand Treasurer; William S. Paterson, New York City, Grand Recorder; Albert P. Moriarty, New York City, Grand Financial Secretary; John L. Stettinius, Cincinnati, Ohio, Grand First Ceremonial Master; Benson Sherwood, New York City, Grand Second Ceremonial Master; Samuel Harper, Pittsburgh, Grand Marshal; Franl; Bascom, Montpelier, Vermont, Grand Captain of the Guards; and George Scott, Paterson, New Jersey, Grand Outer Guard.

Brother Fleming was born at Portland, Maine, June 13, 1838, and died at Mount Vernon, New York, on September 9, 1913; McClenachan was born at Washington, District of Columbia, on April 13, 1829, and died on December 19, 1896; Florence was born at Albany, New York, on July 26, 1831, and died at Philadelphia on November 19, 1891; Paterson was a Scotehman, born at Haddington on March 6, 1844, coming to the United States at three years of age, and died in New York City on May 21, 1913. Brief Masonic biographies are given in the Early History by Noble McGee of Nobles Fleming, Florence, McClenachan, Paterson, and Sam Briggs, the latter succeeding Noble Fleming as Imperial Potentate at the Cleveland session of 1886. Noble Briggs as the first Potentate of Al Koran Temple of Cleveland, Ohio, is credited highly by Brother McGee for the fine staging of the ceremonies in the early days. DamasCU3 Temple of Rochester is credited by him on page 17 of his History with the first complete rendition of the ceremonial work, but the History of the Imperial Council (page 167), assigns this honor to Al Koran Temple.

Important articles of Shrine interest were published in the Builder, 1916 (pages 157, 242, 286, and 350), the last giving a list of the Masonic connections of Noble Florence whose affiliation with Freemasonry had been mistakenly questioned.

William Winter, the historian of the American stage, has a chapter of eulogy upon Florence in his Wallet of Time.

He is bountiful of praise in verse and prose, stating of Florence that he was „in art admirable; in life gentle; he was widely known, and he was known only to be loved." Again, he claims of Florence that „Heaven were lonely but for souls like this." We must not too readily exclude from the credit of truly active work for the Shrine this gracious personality, „Billy" Florence. At the suggestion of Brother W. Freeland Kendrick, a resolution was offered at the meeting of the Imperial Council at Indianapolis in 1919 by Brother Philip D. Gordon, proposing the establishment of a home for friendless, orphaned, and crippled children, to be supported by the Nobles of the Mystic Shrine of North America.

The matter was laid over until the meeting of 1920 at Portland, Oregon, when Brother Kendrick personally presented the matter in his annual address as Imperial Potentate. At this time a resolution was adopted authorizing the establishment of a hospital to be supported on an annual per capita basis and to be known as the Shrine Hospital for Crippled Children. An assessment of $2.00 per capita was levied upon the entire membership and a Committee of Seven was to be appointed to select a site and secure plans and specifications. Provision was also made for additional assessments to be levied annually for the support of the institution

After the Portland session Imperial Potentate Ellis L. Garretson appointed the following Committee and called its first meeting at St. Louis on October 30, 1920: Sam P. Cochran, Hella Temple; Philip D Gordon, Karnak Temple, Frederic W. Reator, Afifi Temple; W. Freeland Kendrick, Lu Lu Temple; Oscar M. Lanstrum, Algeria Temple; John D. McGilvray, Islam Temple; John A. Morrison, Kismet Temple. At the St. Louis meeting Noble Cochran was appointed chairman and Noble Morrison elected secretary. A resolution was adopted providing for the incorporation of the hospital work under the title „The Shriners' Charity Foundation." The word „charity" was

afterward eliminated and the official title became „Shriners' Hospitals for Crippled Children."

Up to this time but one large hospital centrally located was contemplated, but at the next session in Des Moines, 1921, the report of the Committee was convincing that no one hospital would meet the needs. the Imperial Council adopted a resolution providing for the election of a Board of Trustees to be incorporated and vested with authority to select and purchase sites in various parts of the Jurisdiction of the Imperial Council.

A unanimous vote was cast for the following Trustees: Nobles Sam P. Cochran, W. Freeland Kendrick, Philip D. Gordon, Frederic W. Keator, Oscar M. Lanstrum, John D. McGilvray and Forrest Adair. Organization was perfected at once by the election of Noble Cochran, chairman; W. Freeland Kendrick, vice

chairman; and Forrest Adair, secretary. Two changes in the Board resulted from deaths. Noble Gordon was succeeded by Noble Arthur
W. Chapman of Khartum Temple, appointed by Imperial Potentate McCandless in 1923, and Noble Keator was succeeded by Noble James R. Watt, of Cyprus Temple, appointed by Imperial Potentate Dykeman, in 1924. At the 1924 session in Kansas City the Imperial Council added its first four officers as ex-officio members.
They were James E. Chandler, Imperial Potentate; James C. Burger, Deputy Imperial Potentate; David W. Crosland, Imperial Chief Rabban, and Clarence M. Dunbar, Imperial Assistant Rabban. Trustees whose terms had expired were re-elected. The next meeting of the Board of Trustees was held in Atlanta, in September, 1921, all members attending. It was here that the board received the advice and co-operation of three distinguished orthopedic surgeons: Robert B. Osgood, of Boston; A. McKenzie Forbes, of Montreal, and Michael Hoke, of Atlanta. From their willingness to assist in the work and give the board the benefit of their skill and experience there grew the Advisory Board of Orthopedic Surgeons, who devote a great deal of time, without remuneration, to the Shrine institutions.
In the spring of 1925, with the opening late in February of the hospitals at Montreal, Canada, and Springfield,
Massachusetts, there were seven regular hospitals in the series, besides four mobile units, the total capacity being five hundred beds, which meant that two thousand bed- patients a year can be given surgical treatment and hospital care. The Philadelphia Hospital was then well under way, the contracts having been let the previous Fall, and the bids for the Chicago Hospital were opened by the Board of Trustees in March. The first child admitted for surgical treatment by a Shriners' surgeon was a patient at Shreveport, Louisiana, in September, 1922. The hospital building was not then completed but an old structure on the property was used temporarily The new fifty-bed institution was dedicated in April, 1923. Twin Cities Hospital, in the corporate limits of Minneapolis lout on the St. Paul side of the river, opened in March, 1923, with a capacity of sixty beds. San Francisco Hospital opened in June, 1923, with a capacity of fifty beds. Portland, Oregon, Hospital opened in January, 1924, with a capacity of fifty beds. St. Louis Hospital opened in April, 1924, and dedicated on June 1 with a capacity of one hundred beds.
Springfield and Montreal Hospitals, of fifty beds each, opened in February, 1925. Sites were Selected in 1924 for the hospitals in Philadelphia and Chicago and were donated by Lu Lu and Medinah Temples. The Shriners' hospitals and mobile units are open to every crippled child, without restriction as to race or religion, subject to the following requirements: The parents or guardians must be financially unable to pay for its treatment. The child must not be over fourteen years of age, of normal mentality, and there must be reasonable hope of materially improving the child's condition through orthopedic surgery.

*SHOCK

A striking of hands and feet, so as to produce a sudden noise. There is a ceremony called the shock, which was in use in the reception of an Apprentice in the beginning of the nineteenth century, and is still used by some Lodges in what is called the Shock of Entrance, and by
all in the Shock of Enlightenment. Of the first shock as well as of the second, there are evident traces in some of the earlier rituals of the eighteenth century, and there is no doubt that it was an ancient ceremony, the gradual disuse of which is an innovation (see Shock of Entrance and Shock of Enlightenment) .

*SHOCK OF ENLIGHTENMENT

A ceremony used in all the Degrees of Symbolic Freemasonry. By it we seek to symbolize the idea of the birth of material light, by the representation of the circumstances that accompanied it, and their references to the birth of intellectual or Masonic light. The one is the type of the other; and therefore the illumination of the candidate is given with a ceremony that may be supposed to imitate the primal illumination of the universe-most feebly, it is true, and yet not altogether without impressiveness. The Shock of Enlightenment is, then, a symbol of the change which is now taking place in the intellectual condition of the candidate. It is the symbol of the birth of intellectual light and the dispersion of intellectual darkness.

*SHOCK OF ENTRANCE

A ceremony formerly used on the admission of an Entered Apprentice, but becoming obsolete. In the old initiations, the same word signified to die and to be initiated, because, in the initiation, the lesson of death and the resurrection to eternal life was the dogma inculcated. In the initiation of an Apprentice in Freemasonry the same lesson begins to be taught, and the initiate, entering upon a new life and new duties, disrupting old ties and forming new ones, passes into a new birth. This is, or ought to be, necessarily accompanied by some ceremony which should symbolically represent this great moral change. Hence the impression of this idea is made bit the symbolism of the shock at the entrance of the candidate.
The shock of entrance is then the symbol of the disruption of the candidate from the ties of the world, and his introduction into the life of Freemasonry. it is the symbol of the agonies of the First death and of the throes of the new birth.

*SHOE

Among the ancient Israelites, the shoe was made use of in several significant ways. To put off the shoes, imported reverence, and was done in the presence of God, or on entering the dwelling of a Superior To unloose one's shoe and give it to another was the way of confirming a contract.
Thus we read in the Book of Ruth, that Boaz having proposed to the nearest kinsman of Ruth to exercise his legal right by redeeming the land of Naomi, which was offered for sale, and marrying her daughter-in-law, the kinsman, being unable to do so, resigned his right of purchase to Boaz; and the narrative goes on to say (Ruth iv, 7 and S), „Now this was the manner in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave it to his neighbor: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy it for thee. So he drew off his shoe." The reference to the shoe in the First Degree is therefore really as a symbol of a Covenant to be entered into. In the Third Degree the symbolism is altogether different. For an explanation of it, see Di-

scalceation.

*SHOULKAIN

A Hebrew compound word, meaning close-guarded captive. Stolkin, mentioned in the Ninth and other Degrees of the Ancient and Accepted Scottish Rite.

*SHOVEL

An instrument used to remove rubbish. It is one of the avorking-tools of a Royal Arch Mason, and symbolically teaches him to remove the rubbish of passions and prejudices, that he may be fitted, when he thus escapes from the captivity of sin, for the search and the reception of Eternal Truth and Wisdom

*SHRINER OATH OF ALLEGIANCE

See Flag Ceremony

*SHRYOCK, THOMAS J.

When Thomas J. Shryock died on February 3, 1918, he was in the midst of his thirty-second year as Grand Master, Grand Lodge of Maryland-almost twice the length of office held by any predecessor in his own or in any other Grand Lodge. Such a record is now impossible among modern American Grand Jurisdictions which elect a new Grand Master each year (New York reelects for one year, Massachusetts for two) but one that could have surprised no Mason in Great Britain where it has long been a tradition among the three Grand Lodges to reselect the same Grand Master for many years on end.

General Shryock, the great-grandson of a Revolutionary Lieutenant-Colonel, was born in Baltimore, February 27, 1851. He held almost every office of high rank in Masonry; was a railway president, a businessman, bank director, was director or treasurer of hospitals, was once police commissioner of Baltimore; and from having been Brigadier General on the staff of Governor Henry Lloyd came into the title of „the General" by which he was everywhere known. Among his countless Honorary Lodge memberships was one in Solomon Lodge, 346t, of England, of which the Worshipful Master was Robert Freke Gould, and which had among its subscribing and Honorary Members Theodore Roosevelt, Sr., William Howard Taft Duke of Connaught, Count Goblet d'Alviella, and the Kings of Denmark and Sweden.

*SIDE DEGREES

There are certain Masonic Degrees, which, not being placed in the regular routine of the acknowledged Degrees, are not recognized as a part of Ancient Freemasonry, but receive the name of Honorary or Side Degrees. They constitute no part of the regular ritual, and are not taken under the specific control of either Grand Lodges, Grand Chapters, or any other of the legal, Administrative Bodies b of the Institution. Although a few of them are very old, the greater number are of a comparatively modern origin, and are generally supposed to have been indebted for their invention to the ingenuity of either Grand Lecturers, or other distinguished Freemasons.

Their history and ceremonies are often interesting, and so far as we have been made acquainted with them, their tendency, when they are properly conferred, is always moral. They are not given in Lodges or Chapters, but at private meetings of the Brethren or companions possessing them, informally and temporarily called for the sole purpose of conferring them. These temporary assemblies owe no allegiance to any supreme controlling Body, except so far as they are composed of Master or Royal Arch Masons, and when the business of conferring the Degrees is accomplished, they are dissolved at once, not to meet again, except under similar circumstances and for a similar purpose. Some of them are conferred on Master Masons, some on Royal Arch Masons, and some only on Knights Templar. There is another class which females connected by certain ties of relationship with the Fraternity, are permitted to receive; and this fact, in some measure, assimilates these Degrees to the Freemasonry of Adoption, or Female Freemasonry, which is practiced in France and some other European countries, although there are important points of difference between them .

These female Side Degrees have received the name of Androgyrwous Degrees, from two Greek words signifying man and woman, and are thus called to indicate the participation in them by both sexes.

The principal Side Degrees that have been practiced in the United States of America are as follows:

Secret Monitor
Knight of the Three Kings
Knight of Constantinople
Mason's Wife and Daughter
Ark and Dove
Mediterranean Pass
Knight and Heroine of Jericho
Good Samaritan
Knight of the Mediterranean Pass

*SIERRA LEONE

The Grand Lodges of England and Scotland each have three Lodges in Sierra Leone, on the west coast of Africa.

*SIGHT, MAKING MASONS AT

The prerogative of the Grand Master to make Freemasons at sight is described as the eighth landmark of the Order. It is a technical term, which may be defined to be the power to initiate, pass, and raise candidates, by the Grand Master, in a Lodge of Emergency, or, as it is called in the Book of Constitutions, an Occasional Lodge, specially convened by him, and consisting of such Master Masons as he may call together for that purpose only; the Lodge ceasing to exist as soon as the initiation, passing, or raising has been accomplished, and the Brethren have been dismissed by the Grand Master.

The following item appeared in the Leeds Mercury, April 7 to 14, 1730, and bore the heading, London.

A few days since, their Graces the Dukes of Richmond and Montague, accompanied by several Gentlemen, who were all Free and Accepted Masons, according to Ancient Custom, formed a Lodge upon the Top of a Hill near the Duke of Richmond's Seat, at Goodwood in Sussex, and made the Right Hon. the Lord Baltimore a Free and Accepted Mason. It is but right to say that this doctrine is not universally received as established law by the Craft. Brother Mackey did not think, however, that it was ever disputed until within a comparatively recent period.

It is true that Brother Cole (Freemasons Library, book 51), as far back as 1817, remarked in reference to the custom in the United States that it was „a great stretch of power, not recognized, or at least, he believed, not practiced in this country." But the qualifying phrases in this sentence, clearly show that he was by

no means certain that he was correct in denying the recognition of the right. Brother Cole, however, would hardly be considered as competent authority on a question of Masonic law, as he was evidently unacquainted with the Book of Constitutions, and does not quote or refer to it throughout his voluminous work.
In that Rook of Constitutions, however, several instance are furnished of the exercise of this right by various Grand Masters.
In 1731, Lord Lovell being Grand Master, he „formed an Occasional Lodge at Houghton Hall, Sir Robert Walpole's House in Norfoll," and there made the Duke of Lorraine, afterward Emperor of Germany, and the Duke of Newcastle, Master Masons. We do not quote the case of the initiation, passing and raising of Frederick, Prince of Wales, in 1737, which was done in „an Occasional Lodge," over which Doctor Desaguliers presided, because, as Desaguliers was not the Grand Master, nor even, as has been incorrectly stated by the New York Committee of Correspondence, Deputy Grand Master, but only a Past Grand Master, it cannot be called a making at sight. He most probably acted under the Dispensation of the Grand Master, who at that time was the Earl of Darnley.
But in 1766, Lord Blaney, who was then Grand Master, convened „an Occasional Lodge," and initiated, passed, and raised the Duke of Gloucester.
Again in 1767, John Salter, the Deputy, then acting as Grand Master, convened „an Occasional Lodge," and conferred the three Degrees on the Duke of Cumberland. In 1787, the Prince of Wales was made a Freemason „at an Occasional Lodge convened," says Brother Preston, „for the purpose at the Star and Garter, Pall Mall, over which the Duke of Cumberland- Grand Master- presided in person."
It has been said, however, by those who deny the existence of this prerogative, that these Occasional Lodges were only Special Communications of the Grand Lodge, and the „makings" are thus supposed to have taken place under the authority of that body, and not of the Grand Master. The facts, however, do not sustain this position. Throughout the Book of Constitutions, other meetings, whether regular or special, are distinctly recorded as meetings of the Grand Lodge; while these Occasional Lodges appear only to have been convened by the Grand Master for the purpose of making Freemasons.
Besides, in many instances the Lodge was held at a different place from that of the Grand Lodge, and the officers were not, with the exception of the Grand Master, the officers of the Grand Lodge. Thus the Occasional Lodge which initiated the Duke of Lorraine was held at the residence of Sir Robert Walpole, in Norfolk, while the Grand Lodge always met in London. In 1766, the Grand Lodge held its communications at the Crown and Anchor, but the Occasional Lodge, which in the same year conferred the Degrees on the Duke of Gloucester, was convened at the Horn Tavern. In the following year, the Lodge which initiated the Duke of Cumberland was convened at the Thatched House Tavern, the Grand Lodge continuing to meet at the Crown and Anchor.
But Doctor Mackey also held that a conclusive argument d fortiori, a stronger reason, may be drawn from the dispensing power of the Grand Master which has never been denied. No one ever has doubted, or can doubt, the inherent right of the Grand Master to constitute Lodges by Dispensation, and in these Lodges, so constituted, Freemasons may he legally entered, passed, and raised. This is done every day. Seven Master Masons applying
to the Grand Master, he grants them a Dispensation, under authority of which they proceed to open and hold a Lodge and to make Freemasons. This Lodge is, however admitted to be the mere creature of the Grand Master, for it is in his power at any time to revoke the Dispensation he had granted, and thus to dissolve the Lodge.
But if the Grand Master has the power thus to enable others to confer the Degrees and make Freemasons, by his individual authority out of his presence, are we not permitted to argue à fortiori, all the more, that he has also the right of congregating seven brethren and causing a Freemason to be made in his sight?
Can he delegate a power to others which he does not himself possess? And is his calling together an Occasional Hodges and making, with the assistance of the Brethren thus assembled, a Freemason „at sight," that is to say, in his presence, any thing more or less than the exercise of his dispensing power for the establishment of a Lodge under Dispensation for a temporary period and for a special purpose. The purpose having been effected, and the Freemason having been made, he revokes his Dispensation, and the Lodge is dismissed. If we assumed any other ground than this, we should be compelled to say that though the Grand Master might authorize others to make Freemasons when he was absent, he could not do it himself when present.
The form of the expression „making Masons at sight" is borrowed from Laurence Dermott, the Grand Secretary of the Atholl Grand Lodge; „making Masons in an Occasional Lodge" is the phrase used by Anderson and his subsequent editors. Brother Dermott (Ahimen Rezon), commenting on the thirteenth of the old regulations, which prescribes that Fellow Crafts and Master Masons cannot be made in a private Lodge except by the Dispensation of the Grand Master, says: „This is a very ancient regulation, but seldom put in practice, new Masons being generally made at private Lodges; however, the Right Worshipful Grand Master has full power and authority to make, or cause to be made, in his worship's presence Free and Accepted Masons at sight, and such making is good. But they
cannot be made out of his worship's presence without a written Dispensation for that purpose. Nor can his worship oblige any warranted Lodge to receive the person so made, if the members should declare against him or them; but it such case the Right Worshipful Grand Master may grant them a Warrant and form them into a new Lodge."
But the fact that Brother Dermott uses the phrase does not militate against the existence of the prerogative, nor weaken the argument in its favor. For, in the first place, he is not quoted as authority; and secondly, it is very possible that he did not invent the expression, but found it already existing as a technical phrase generally used by the Craft, although not to be found in the Book of Constitutions. The form there used is „making Masons in an Occasional Lodge," which, as we have already said, is of the same signification.
The mode of exercising the prerogative is this: The Grand Master summons to his assistance not less than six other Freemasons, convenes a Lodge, and without any previous probation, but on sight of the candidates confers the Degrees upon him, after which he dissolves the Lodge and dismisses the Brethren.

This custom of making Freemasons at sight has been practiced by many Grand Lodges in the United States of America, but is becoming less usual, and some Grand Lodges have prohibited it by a constitutional enactment. A few noted eases may be mentioned: John Wanamaker, at Philadelphia; former Vice-President Charles W. Fairbanks, at Indianapolis, Indiana; Rear-Admiral Winfield Scott Schley, at Washington, District of Columbia; and when William Howard Taft was President- Elect, he was made a Freemason „at--sight" on February, 1909, at Cincinnati, by the Grand Master of Ohio.
A valuable historical account of Making Masons at Sight was contributed to the New Age, March, 1925, by Brother William L. Boyden, Librarian at Washington of the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite.

*SIGN

Signs constitute that universal language of which the commentator on the Leland Manuscript was that „it is a thing rather to be wished than hoped for." It is evident, however, that such a substitute for a universal language has always existed among mankind. There are certain expressions of ideas which, by an implied common consent, are familiar even to the most barbarous tribes. An extension forward of the open hands will be understood at once by an Australian savage or an American Indian as a gesture betokening peace, while the idea of war or dislike would be as readily conveyed to either of them by a repulsive gesture of the same hands. These are not however, what constitute the signs of Freemasonry. It is evident that every secret society must have some conventional mode of distinguishing strangers from those who are its members, and Freemasonry, in this respects must have followed the universal custom of adopting such modes of recognition.
The Abbé Grandidier (Essais Historiques et Topographiques, page 422) says that when Josse Dotzinger, as architect of the Cathedral of Strassburg, formed, in 1452, all the Master Masons in Germany into one body, „he gave them a word and a particular sign by which they might recognize those who were of their Confraternity." Martene, who wrote a treatise on the ancient rites of the monks (De Antiquis Monachorum ritibus), says that, at the Monastery of Hirsehau, where many Masons were incorporated as Lay Brethren, one of the officers of the monastery was called the Master of the Works; and the Masons under him had a sign which he describes as pugnam super pugnam pone uicissim quasi simules constructores marum; that is, they placed alternately fist upon fist, as ef imitating the builders of ways. He also says, and other writers confirm the statement, that in the Middle Ages the monks had a system of signs by which they were enabled to recognize the members of their different Orders.
Krause (Kunsturkunden iv, page 420) thinks that the Freemasons derived their custom of having signs of recognition from this rule of the old monks. But we can trace the existence of signs to remote antiquity. In the
Ancient Mysteries, the initiates were always instructed in a sign. Thus, when a wreath was presented to an initiate of the Mysteries of Mithras by another, instead of receiving it, he east it upon the ground, and this gesture of casting down was accepted as a sign of recognition.
So, too, Apuleius (Metamorphoses) describes the action of one of the devotees of the Mysteries of Isis, and says: „He walked gently, with a hesitating step, the ankle of the left foot being slightly bent, in order, no doubt, that he might afford me some sign by which I might recognize him. „ And in another work (Apologia) he says:
„If any one happens to be present who has been initiated into the same rites as myself, if he will give me the sign, he shall then be at liberty to hear what it is that I keep with so much care."
Plautus, too, alludes to this custom in one of his plays (Miles Gloriosuos iv, 2) when he says: Cedo Signum si horune Bacohorum est.
Give me the swn, if you are one of these Bacchantes.
Signs, in fact, belong to all secret associations, and are no more peculiar to Freemasonry than is a system of initiation. The forms differ, but the principle has always existed.

*SIGNS, UNIVERSALITY OF

Churchward, Yarker, Ward, Cockburn, and a number of other Masonic writers of their way of thinking, have made much of the fact, or at least have tried to, that „Masonic Signs" have been encountered among Congo tribes, Eskimos, Melanesians, the Hairy Ainus, etc., and that on many occasions such tribesmen have responded to Masonic signs.
The difficulty with their „fact" is that there is too much of it. Some 175 separate, distinct, identifiable, nameable motions can be made by the hands, arms, legs, torso, head, eyes, the whole body, etc.; each and every one of those motions has been employed as a „sign" by at least
one people, and usually bysmany, not once but thousands of times.
It would be a strange anomaly if explorers, traders, soldiers, missionaries, and other travelers among the so- called „primitive" people did not encounter „Masonic signs"; as for that, the „Masonic signs" were not originated or invented by Masons, who were never able to alter anatomy, but were chosen by them from among the 175 possible motions, gestures, etc., suitable for use as „signs." For at least nine centuries our own Navajo people have had an outdoor ceremony strikingly like our Third Degree; but if one of them who has been made a Mason is asked if they are the same he will smile and say, „They have nothing in common."
So with a Pueblo ceremony similar to HA.-. (the writer has not only seen and studied these ceremonies on the spot, but has taken part in a few portions of them). Two young traders of New Mexico (both Masons) rode horseback to San Diego and return without once using a highway, and visited some twenty Indian peoples en route with whom they conversed easily by the still-living, still used old Indian sign language.
A sign in use somewhere, even if identical with one of our own, proves nothing about Freemasonry-Freemasonry never had the slightest connection with „the ancient gods" (which, incidentally, almost never were „gods"; American Indians have never had any „gods").
Consult Sign Talk, by Ernest Thompson Seton; Doubleday, Page & Co.; Garden City, L. I.; 1918;1725 signs are explained.
Frazer's Golden Bough is an encyclopedia of the subject.

*SIGNATURE

Every Freemason who receives a Certificate or Diploma from a Grand Lodge is required to affix his signature in the margin, for a reason which is given under the words We Varietur, which see.

*SIGNET

A ring on which there is an impression of a device is called a signet. They were far more common among the ancients than they are among the moderns, although they are still used by many persons. Formerly, as is the custom at this day in the East, letters were never signed by the persons who sent them; and their authenticity depended solely on the impression of the signets which were attached to them.

So common was their use among the ancients, that Clement of Alexandria, while forbidding the Christians of the second century to deck their fingers with rings, which would have been a mark of vanity, makes an exception in favor of signet rings. „We must wear," he says, „but one ring, for the use of a signet; all other rings we must east aside." Signets were originally engraved altogether upon stone; and Pliny says that metal ones did not come into use until the time of Claudius Caesar.

Signets are constantly alluded to in Scripture. The Hebrews called them nosed Sabaoth, and they appear to have been used among them from an early period, for we find that when Judah asks Tamar (Genesis xxxviii, 18) what pledge he shall give her she replies, „Thy signet, and thy bracelets, and thy staff that is in thine hand."

They were worn on the finger, generally the index finger, and always on the right hand, as being the most honorable; thus (Jeremiah xxu, 24) we read: „As I live, saith the Lord, though Coniall, the son of Jehoiakim, king of Judah, were the signet upon my right hand, yet would I pluck thee thence."

The signets of the ancients were generally sculptured with religious symbols or the heads of their deities. The sphinx and the sacred beetle were favorite signets among the Egyptians. The former was adopted from that people by the Roman Emperor Augustus. The Babylonians followed the same eustom, and many of their signets, remaining to this day, exhibit beautifully sculptured images of BaalBerith and other Chaldean deities.

The impression from the signet-ring of a King gave the authority of a Royal Decree to any document to which it
was affixed; and hence the delivery or transfer of the signet to anyone made him, for the time the representative of the King, and gave him the power of using the royal name.

*SIGNET OF TRUTH

The signet of Zerubbabel, used in the instructions of the Royal Arch Degree, is also there called the Signet of Truth, to indicate that the neophyte who brings it to the Grand Council is in search of Divine Truth, and to give to him the promise that he will by its power speedily obtain his reward in the possession of that for which he is seeking. The Signet of Truth is presented to the aspirant to assure him that he is advancing in his progress to the attainment of truth, and that he is thus invested with the power to pursue the search.

*SIGNET OF ZERUBBABEL

This is used in the American instructions of the Royal Arch Degree. It refers to a passage of Haggai (ii, 23) where God has promised that he will make Zerubbabel His signet. It has the same symbolic meaning as is given to its synonym the Signet of Truth, because Zerubbabel, as the head of the second Temple, was the symbol of the searcher after truth. But something may be said of the incorrect form in which it is found in many Chapters.

At least from the time when Cross presented an engraving of this signet in his Hieroglyphic Chart, and perhaps from a much earlier period, for he may possibly have only perpetuated the blunder, it has been represented in some Chapters by a triangular plate of metal. Now, an unattached plate of metal, in any shape whatsoever, is about as correct a representation of a signet as a walking-cane is of a piece of money. The signet is and always has been a finger-ring, and so it should be represented in the ceremonies of the Chapter. What the peculiar device of this signet was-for every
signet must have a device-we are unable to show, but we may suppose that it was the Tetragrammaton, perhaps in its well-known abbreviated form of a god within a triangle. Whether this was so or not, such a device would be most appropriate to the symbolism of the Royal Arch teaching.

*SIGNIFICANT WORD

Significant is malting a sign, from two Latin words meaning respectively make and sign. A significant word is a sign-making word, or a word that is equivalent to a sign; so the secret words used in the different Degrees of Freemasonry, and the knowledge of which becomes a sign of the possession of the Degree, are called significant words. Such a word Lenning calls ein bedeutendes Wort, which has the same meaning.

*SIGN OF ASSENT

Brother Henry F. Berry M. A., of the Public Record Office in Ireland, discovered among the papers of Archbishop Ussher preserved in the Library of Trinity College, Dublin a complete Code of manual signs used by the Vietorine Canons at Saint Thomas's Abbey, Dublin. The Latin code contains the following item:

Pro signo annuendi, leva manum moderate et move non inversam sed ut exterior superfieies sit sursum.

For the sign of assent, lift the hand moderately, and move it, not inverted but so that the outer surface may be upwards.

The above code is published in the Journal of the Royal Society of At uaries of Ireland, part il. volume ii, 1892.

*SIGN OF DISTRESS

This is probably one of the original modes of recognition adopted at the revival period, if not before. It is to be found in the earliest ceremonies extant of the eighteenth century, and its connection with the legend of the Third Degree makes it evident that it probably belongs to that Degree. The Craft in the Eighteenth Century called it sometimes the Master's Clap, and sometimes the Grand Sign, which latter name has been adopted by the Freemasons of the Nineteenth Century, who call it the Grand Hailing Sign, to indicate its use in hailing or calling a Brother whose assistance may be needed.

The true form of the sign has unfortunately been

changed by carelessness or ignorance from the ancient one, which is still preserved in Great Britain and on the Continent of Europe. It is impossible to be explicit; but it may be remarked, that looking to its traditional origin, the sign is a defensive one, first made in an hour of attack, to give protection to the person. This is perfectly represented by the European and English form, but utterly misrepresented by the American. The German Rite of Schroeder attempted some years ago to induce the Craft to transfer this sign from the Third to the First Degree. As this would have been an evident innovation, and would have contradicted the ritualistic history of its origin and meaning, the attempt was not successful.

*SIJEL, AL

The Recording Angel of Islam

*SILENCE

See Secrecy and Silence

*SILENT BROTHERHOOD

Dwellers in the Priories of Cluny and Hirsan in the eleventh century were placed under rigid discipline as to speech. Those of Cluny were the first to adopt the system of signs for daily intercommunication, which system, by consent or per missal, granted after application through three special messengers from the Priory of Hirsan, was adopted by that Priory in all its elaborateness, and indeed enlarged and perfected by the well-known Abbot William. The doctrine of a perfect silence in such extensive communities became noteworthy in history. These earnest and devoted men, under strong discipline, as Conversi or barbati fratres, Returned or Bearded Brethren, were encouraged in the Abbeys of the Middle Ages. Their labors were conducted in companies of ten each, under Deans of the Monastery, who were in turn instructed by Wardens and Superiors.

*SILOAM INSCRIPTION

An inscription accidentally discovered in 1880 by a native pupil of Schick, a German architect, who had long settled in Jerusalem. is chiseled in the rock that forms the southern wall at the channel which opens out upon the ancient Pool of Siloam, and is partly concealed by the water. The modern Pool includes the older reservoir, supplied with water by an excavated tunnel, 1708 yards long, communicating with the Spring of the Virgin, which is cut through the ridge that forms the southern part of the Temple Hill. The Pool is on the opposite side of the ridge, at the mouth of the Tyropoeon Cheesemakers valley, which was filled with rubbish, and largely built over. The inscription is on an artificial tablet in the rock, about nineteen feet from the opening upon the Pool.

The first intelligible copy was made by Prof. A. H.Sayce, whose admirable little work, called Fresh Light on the Ancient Monuments, gives full details.

Doctor Guthe, in March, 1881, made a complete facsimile copy of the six lines, which read thus: (Behold) the excavation! now this is the history of the excavation. While the excavators were still lifting up the pick, each towards his neighbor and while there were yet three cubits to (excavate there was heard) the voice of me than calling to his neighbor, for there was an excess in the rock on the right hand (and on the left). And after that on the day of excavating, the excavators had struck pick against pick, one against the other, the waters flowed from the spring to the pool for a distance of 1200 cubits. And (part) of a cubit mas the height of the rock over the head of the excavators.

The engineering skill must have been considerable, as the work was tortuous, and yet the excavators met at the middle. There is no date, but the form of the ztters show the age to be nearly that of the Moabite stone. Scholars place the date during the reign of Hezekiah and in that event appraise it as the oldest Hebrew inscription known. „He made the pool and the aqueduct and brought the water into the city" (Second Kings xx, 20). The discovery was an important one. Processor Sayce deduces the following

The modern city of Jerusalem occupies very little of the same ground as the ancient one, the latter stood entirely on the rising ground to the east of the Tyropoeon valley, the northern portion of which is at present occupied by the Mosque of Omar, while the southern portion is uninhabited. The Tyropoeon valley itself must be the Valley of the Sons of Hinnom, where the idolaters of Jerusalem burnt their children in the fire to Moloeh. It must be in the southern cliff of this valley that the tombs of the kings are situated," they being buried under the rubbish with which the valley is filled; and „ among this rubbish must be remains of the city and temple destroyed by Nebuchadnezzar. Here, as well as in the now obliterated Valley of the Cheesemakers, probably lie the relies of the dynasty ox David.

Hebrew inscriptions of an early date have hitherto long been sought for in vain. Seals and fragmentary inscriptions have heretofore been discovered. Several of these seals have been found in Babylonia and Mesopotamia, and are regarded as memorials of the Jewish exiles; but the Schick discovery gives us a writing certainly as old as the time of Isaiah.

*SILVER AND GOLD

When Saint Peter healed the lame man whom he met at the gate Beautiful of the Temple, he said to him „Silver and gold have I none; but such as I have give I thee" (Acts iii, 6); and he bestowed on him the gift of health. When the pious pilgrim begged his way, through all the perils of a distant journey, to kneel at the Holy Sepulcher, In his passage through poor and inhospitable regions, a crust of bread and a draft of water were often the only alms that he received. This has been symbolized in the ceremony of reception of a Knight Templar, and in it the words of Saint Peter have been preserved, to be applied to the allegorical pilgrimage there represented.

*SILVER CORD

In the beautiful and affecting description of the body of man suffering under the infirmities of old age given in the twelfth chapter of Ecclesiastes, we find the expression „or 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 to God who gave it." Doctor Clarke thus explains these beautiful metaphors. The silver Cord is the spinal marrow; its loosening is the cessation of all nervous sensibility; the golden bowl is the brain, which is rendered unfit to perform its functions by the approach of death; the pitcher means the great vein which carries the blood to the right ventricle of

the heart, here called the fountain; by the wheel is meant the great artery which receives the blood from the left ventricle of the heart, here designated as the cistern. This collection of metaphors is a part of the Scripture reading in the Third Degree, and forms an appropriate introduction to those sublime ceremonies whose object is to teach symbolically the resurrection and life eternal.

*SIMONIS, JOHN W.

A tactful and native factor in the Saint Johns Grand Lodge of the Most Ancient and Honorable Fraternity of
Free and Accepted Masons in the State of New York independently formed about 1837, and headed by Harry Atwood, Master of York Lodge No. 367 of New York City. This was united with the old Grand Lodge of New York on December 27, 1850, by a public procession on Saint John's Day and suitable ceremonies at Tripler Hall. Brother Simons was noted for his knowledge of Masonic Jurisprudence and was also Grand Master of his State in 1861 (see History of Freemasonry in the State of New York, Ossian Lang, 1922, pages 134, 146).

*SIMORGH

A monstrous griffin, guardian of the Persian mysteries.

*SINAI

A mountain of Arabia between the horns of the Red Sea. It is the place where Moses received the Law from Jehovah, and where he was directed to construct the Tabernacle. Hence, says Lenning, the Scottish Freemasons make Mount Sinai a symbol of truth. Of the advanced Degrees, the Twenty-third and Twenty--fourth of the Ancient and Accepted Scottish Rite, or the Chief and Prince of the Tabernacle, refer in their instructions to this mountain and the Tabernacle there constructed.

*SINGAPORE, THE FOUNDER OF

With the same suddenness in which it began, the war with Japan in 1941 filled American papers, movies, and magazines with a continuing food of discussions and descriptions of islands, nations, cities, and men who, before Pearl Harbor, had been scarcely better known to the American public than Marco Polo or Prester John, and in doing so made us see of what importance to us had been the City of Singapore which, though a British port, cost us Americans by its fall five billion dollars and tens of thousands of men and the attack on Pearl Harbor.
Coincidentally, we American Masons discovered, to our very great surprise, that Freemasonry had been at work „out there" almost as long as it had been at work here, and that it had in quietness and by peaceable means a part in Asiatic settlement beyond anything anybody could have believed possible.
The discoverer and founder-a British writer says „almost the inventor"-of Singapore was Sir Stamford Rafiles. (The name has no connection with the verb „to raffle" but is the French form of the botanic name for the plant from which raffia comes.) He was born at sea July 5, 1781, the son of a merchant captain plying between England and the West Indies-the year in which Britain surrendered at Yorktown. After a small bit of schooling at Hammersmith he went to work for almost nothing in the offices of the East India Company-offices in which Charles Lamb and John Stuart Mill also were to work in after times. During the years of an iron apprenticeship in that ruthless corporation he worked as hard nights and Sundays on studying at home as he did in his office by day. In 1805 he was sent out to be assistant-secretary in the Malay city of Penang, where he learned the native speech, came to love the people, and exhibited a religious tolerance (in that Mohammedan country) which was astonishing.
„Mahomet's mission does not invalidate our Savior's"; he wrote; „one has secured happiness to the Eastern and one to the Western world, and both deserve our veneration." (While there he studied Hebrew and Greek, the Hebrew in order the better to understand Arabic.)
In 1806 Napoleon placed his Brother Louis on the throne of Holland and sent out a French Army to occupy Java, the first step of a Napoleonic scheme to conquer the whole of Asia. (The Nazis and Japanese studied Napoleon's Asiatic plans and strategy down to the last detail.) Raffles laid before the Governor General of India, Lord Minto, a military plan to crush the French in Java, prepared the way, and with Minto in 1811 drove them out. Raffles was appointed Lieutenant-Governor.
Lord Minto was an active Mason. On a coffee estate near Batavia was a small Lodge called Virtuitis et Artis Amici (Friends of Virtue and Arts), the Worshipful Master of which was Nicolas Englehardt, a former Dutch Governor of Java. With Minto present, Raffles received the first two Degrees. On July 5, 1813, he took the Third in Lodge De Vriendschap, at Sourabaya. In the years that followed, Sir Stamford went through black hours: Java went back to the Dutch; Minto died; Raffles' wife died, and after her their children. In 1816 he received the Rose Croix Degree in Batavia.
On his jot y back to England he stopped off to visit Napoleon on St. Helena. In a few months (after a second marriage) he went back to be Governor of Sumatra, and on the way visited Lord Hastings in India-also an ardent Mason. It was there and then that Raffles proposed the building of a city and great naval base at Singapore.
Space does not permit a description of his labor thereafter, among them being his founding of the London Zoology Society. He died in April, 1826.
If a Freemason writes about the power Freemasonry has to shape men, to inspire them toward tolerance and enlightenment, and to cultivate in them lindliness and friendliness, non-Masons may be tempted to discount it by half on the grounds of enthusiasm or a favorable prejudice; but if any non-Mason, and concerned only with unvarnished facts, will begin with Sir Stamford Raffles (or Minto, or Hastings) and search out the Mystic Tie in Asia as it stretched from one man to another, even across languages and in the midst of wars, and across the barriers of race (Hindus, Malays, Filipinos, Chinese became Brothers), and see how Masonry led to schools; hospitals, orphanages and tolerance, he will be forced in the end to admit that the part taken by the Craft in the bringing of civilization and culture into the Far East was astounding-and all the more so, in that it had behind it no armies, no powers of public office, no wealth, and never employed intrigue or force.

*SIR

this is the distinctive title given to the possessors of

the Degrees of Masonic Knighthood, and is borrowed from the heraldic usage. The word knight is sometimes interposed between the title and the personal name, as, for example, Sir Knight John Smith. English knights are in the habit of using the word Crater, or brother, a usage which to some extent is being adopted in the United States of America. English Knights Templar have been led to the abandonment of the title Sir because legal enactments made the use of titles not granted by the Crown unlawful. But there is no such law in America. The addition of Sir to the names of all Knights is accounted, says Ashmole, „parcel of their style." The use of it is as old, certainly, as the time of Edward I, and it is supposed to be a contraction of the old French Sire, meaning Seigneur, or Lord.

*SIRAT, AS OR AL

See Al-Sirat

*SIROC

The Hebrew word n . A Significant word, formerly used in the Order of High Priesthood in the United States of America. It signifies a shoelatchet, and refers to the declaration of Abraham to Melchizedek, that of the goods which had been captured he would „not take from a thread even to a shoelatchet" (Genesis xiv, 23), that is, nothing even of the slightest value. The introduction of this word into some of the lower Capitular Degrees was an error of the ritualists.

*SISTER LODGES

Lodges are so called which are in the same Masonic Jurisdiction, and owe obedience to the same Grand Lodge.

*SISTERS BY ADOPTION

In the Lodges of the French Adoptive Rite this is the title by which the female members are designated. The female members of all androgynous, both sexes, Degrees are Sisters, as the male members are Brethren.

*SISTERS OF THE GILD

The attempt of some writers to maintain that women were admitted into the Medieval Confraternities of Freemasons fails to be substantiated for want of sufficient proof. The entire spirit of the Old Constitutions indicates that none but men, under the titles of Brethren and fellows, were admitted into these Masonic Gilds; and the first Code of Charges adopted at the Revival in 1717, declares that „the persons admitted members of a Lodge must be good and true men . . . no women, etc."

The opinion that women were originally admitted into the Masonic Gild, as it is asserted that they were into some of the others, is based upon the fact that, in what is called the York Manuscript, No. 4, whose date as affixed to the Roll is 1693, we find the following words: „The one of the elders taking the Booke, and that hee or shee that is to be made mason shall lay their hands thereon, and the charge shall be given. „ But in the Alnwick Manuscript, which is inserted as a Preface to the Records of the Lodge at Alnwick, beginning September 29, 1701, and which manuscript was therefore probably at least contemporary with that of York, we find the corresponding passage in the following words, „Then shall one of the most ancient of them all hold a book that he or they may lay his or their hands upon the said Book," etc.

Again in the Grand Lodge Manuscript, No. 1, whose date is 1583, we meet with the same regulation in Latin thus: Tunc unus er senioribus teneat librum et ille vet illi apposuerunt manus sub librum et tune praeceptа deberent legi. This was no doubt the original form of which the writer of the York Manuscript gives a translation, and either through ignorance or clerical carelessness, the ille vet illi, instead of We or they, has been translated he or she. Besides, the whole tenor of the Charges in the York Manuscript clearly shows that they were intended for men only. A woman could scarcely have been required to swear that she „would not take her fellow's wife in villainy," nor make anyone a Free mason unless „he has his right limbs as a man ought to have."

It cannot be admitted on the authority of a mistranslation of a single letter, by which an a was taken for an e, thus changing ille into illa, or he into she, that the Masonic Gild admitted women into a Craft whose labors were to hew heavy stones and to ascend tall scaffolds.. Such never could have been the ease in Operative Masonry.

There is, however, abundant evidence that in the other Gilds, or Livery Companies of England, women or sisters were admitted to the freedom of the company. Herbert (History of the Livery Companies xi, page 83) thinks that the custom was borrowed, on the constitution of the Companies, by Edward III from the Ecclesiastical or Religious Gilds, which were often composed of both sexes. But there does not seem to be any evidence that the usage was extended to the Building Corporations or Freemasons Gilds. A woman might be a female grocer or haberdasher, but she could hardly perform the duties of a female builder.

*SIT LUX ET LUX FUIT

A motto frequently used in Freemasonry, although sometimes written, Luz ftat et Luz flit, signifying Let there be light, and there was light (Genesis i, 3); the strict translation from the Hebrew continues, „And the Lord took care of the light, that it was useful, and He divided the light from the darkness."

*SITUATION OF THE LODGES

A Lodge is, or ought to be, always situated due East and West, for reasons which are detailed in the articles on East and Orientation, which see.

*SIVAN

The Hebrew word ll'D. The ninth month of the Hebrew civil year, corresponding with the months May and June, beginning with the new moon of the former.

*SIX LIGHTS

The six lights of Symbolic Freemasonry are divided into the Greater and Lesser Lights, which see. In the American system of the Royal Arch there is no symbol of the kind, but in the English system there are six lights- three lesser and three greater-placed in the form of two interlaced triangles. The three lesser represent the Patriarchal, Mosaic, and Christian Dispensations; the three greater the Creative, Preservative, and Obstructive Power of God. The four lesser triangles, formed by the intersection of the two great triangles, are emblematic of the four Degrees of Ancient Craft Masonry.

*SIX PERIODS

The Grand Architects' Six Period's constituted a part of the old Prestonian lecture in the Fellow Craft's

Degree. It referred to the six days of creation, the six periods being the six days. It no longer forms a part of the lecture as modified by Doctor Hemming in England, although Brother Oliver devotes a chapter in his Historical Landmarks to this subject. It was probably at one time taught ill the United States of America before Brother Webb modified and abridged the Prestonian lectures, for Hardie gives the Six Periods in full in his Mozlitor, which was published in 1818. The Webb lecture, practiced in the United States, comprehends the whole subject of the Six Periods, which make a closely printed page in
Browne's Master Kely, in these few words: „In six days God created the heavens and the earth, and rested upon the seventh day; the seventh, therefore, our ancient Brethren consecrated as a day of rest from their labors; thereby enjoying frequent opportunities to contemplate the glorious works of creation, and to adore their great Creator. „

*SKELETON

A symbol of death. The ancient Egyptians often introduced a skeleton in their feasts to remind the revelers of the transitory nature of their enjoyments, and to teach them that in the midst of life we are in death. As such an admonitor a symbol it has been used in some of the advanced Degrees (see Skull).

*SKIRRET

In the English system the Skirret is one of the working- tools of a Master Mason. It is an implement which acts on a center-pin, whence a line is drawn, chalked, and struck to mark out the ground for the foundation of the intended Structure. Symbolically, it points to us that straight and undeviating line of conduct laid down for our pursuits in the volume of the Sacred Law. The Skirret is not used in the American system.

*SKULL

The skull as a symbol is not used in Freemasonry except in Masonic Templarism, where it is a symbol of mortality. Among the Articles of Accusation sent by the Pope to the Bishops and Papal Commissaries upon Which to examine the Knights Templar, those from the forty- seeond to the fifty seventh refer to the human skull, Cranium humanus, which the Templars were accused of using in their reception, and worshiping as an idol. It is possible that the Old Templars made use of the skull in their ceremony of reception; but Modern Templars will
readily acquit their predecessors of the crime of idiolatry, and find in their use of a skull a symbolic design (see Baphomet).
Of this symbol of mortality, the skull, much has been written and when found of suitable service quoted with effect at Masonic meetings. About 1860 Brother J. S. Parvin of Iowa received a copy of a poem entitled Lines to a Skeleton as printed in a newspaper published at Glasgow, Scotland. He was struck with its beauty and used it in his Knight Templar work, he at that time being Eminent Commander of the local Commandery. A similar experience befell Brother Eugene S. Elliott of Wisconsin but brother Parvin is believed to have been first to use the poem as above described and it soon became vers popular and is still generally used. The popularity of the poem has caused it to be paraphrased by several Brethren, Denman S. Wagstaff, New Age Magazine, April 1917 (page 178); Newton Newkirk, .Missouri Freemason, October 29, 1904; and copies of others published by H.
Loveland, California, Nortnan T. Cassette, and so on are in our possession but lack particulars of first place of publication.
However, the original also has its uncertainties. The Square and Compass, Denver, July, 1923, page 44, says „The poem was written by Robert Philip of Gormyre Cottage, Scotland. He wrote the verses unite Watching for ‚body snatchers' in the parish churchyard of Torphichen where during the repairing of the church the unearthing of a skeleton suggested the subject." Clothes GX Hunt, (grand Secretary of Iowa's) has kindly investigated the matter for us, sprites „In 1816 the manuscript of the poem was found in the museum of the Royal College of Surgeons at London near a perfect human skeleton.
The attendant who found it handed it to the curator of the museum and he in turn sent it to the London Morning Chronicle for publication.
The first authentic record that we have of the poem is its appearance in the London Chronicle in 1816. It excited so much attention that a reward of fifty guineas was offered for information that would lead to the discovery of
its author. This was without avail, however, as the author preserved his incognito and to this day no one knows who he was. Thus you will note the similarity in the fact that the author of the poem as well as the former occupant of the skeleton about whom it was written remain unknown."
Hoyt's New Cyclopedia of Practical Quotations, 1922 (page 687), credits the ode to Anna Jane Vardill (Mrs. James Niven) and it did appear in the European Magazine, November, 1816, signed with the initial „V 2
But Brother Hunt points out that the poetess denied the authorship and the coincidence of the initial is the only thing to connect her with the poem. The Subject came up frequently in Notes and Queries, London, and usually was credited to Miss Vardill but has been claimed for J.
Gordman and Robert Philip, the latter in 1826. The lines are listed as anonymous in Edith Granger's Index to Poetry and Recitations, Chicago, 1904, McClurg.
Behold this ruin, ‚Twas a skull Once of ethereal spirit full.
This narrow cell was Life's retreat,
This space was Thought's mysterious seat.
What beauteous visions filled this spot What dreams of pleasure long forgot? Nor hope, nor joy, nor love, nor fear Have left one trace on record here.
Beneath this mouldering canopy Once shone the bright and busy eye: But start not at the dismal vold-
If Social love that eye employed.
If with no lawless fire it gleamed
But through the dews of kindness beamed; That eye shall be forever bright
When stars and sun are sunk in night.
Within this hollow cavern hung
The ready, swift, and tuneful tongue If Falsehood's honey it disdained,
And when it could not praise was chained.
If bold in Virtue's cause it spoke Yet gentle concord never broke-
This silent tongue shall plead for thee When Time unveils Eternity.
Say, did these fingers delve the mine Or with the envied rubies shine?
To hew the rock or wear a gem Can little now avail

to them.
But if the page of truth they sought Or comfort to the mourner brought
These hands a richer meed shall claim Than all that wait on Wealth and Fame.
Avails it whether lottre or shod These feet the paths of duty trod?
If from the bowers of Ease they fled. To seek Affliction's humble shed.
If Grandeur's guilty bribe they spurned, And home to Virtue's cot returned- These feet with angel wings shall vie, And tread the palace of the sky.
There is an earlier poem of 1808 by Lord Byron on the skull. He tells of it in his conversations with Medwin; „The gardener in digging discovered a skull that had probably belonged to some jolly friar or monk of the abbey (Newstead Abbey) about the time it was demonstrated.
Observing it to be of giant size and in a perfect state of preservation, a strange fancy seized me of having it set and mounted as a drinking cup. I accordingly sent it to town, and it returned with a very high polish, and of a mottled color like tortoise shell." Start not-nor deem my spirit fled:
In me behold the only skull
From which, unlike a living head, Whatever flows is never dull.
I lived, I loved, I quaffed like thee: I died: let earth my bones resign: Fill up-thou canst not injure me
The worm hath fouler lips than thine.
Better to hold the sparkling grape,
Than nurse the earth-worm's slimy brood And eirele in the goblet's shape
The drink of Gods, than reptile's food.
Where Once my wit, perchance hath shone, In aid of others let me shine
And when, alas! our brains are gone, What nobler substitute than wine?
Quaff while thou eanst, another race When thou and thine like me are sped, May rescue thee from earth's embrace And rhyme and revel with the dead.
Why not? since through life's little day Our heads such sad effects produce Redeem'd from worms and wasting elay, This chance is theirs, to be of use.

*SKULL AND CROSS-BONES

They are a symbol of mortality and death, and are so used by heralds in funeral achievements. As the means of inciting the mind to the contemplation of the most solemn subjects, the skull and cross-bones are used in the Chamber of Reflection in the French and Scottish Rites, and in all those Degrees where that Chamber constitutes a part of the preliminary ceremonies of initiation .

*SLADE, ALEXANDER

On the title page of a 32-page pamphlet, The Free Mason Examined, published at London, England, 1754, the author is given as „Alexander Slade, Late Master of Three Regular Constituted Lodges, In the City of Norwich." Careful search among the archives failed to find a Brother who by the year 1751 had occupied the chair of three Norwich (England) Lodges. The pamphlet was reproduced in facsimile by the Lodge of Research,
No. 2429, Leicester, 1926-7, with comments by Brother John T. Thorp, who also read a paper „Freemasonry Parodied in 1754 by Slade's Free Mason Ezamin'd" (see Transactions, Quatuor Coronati Lodge, 1907, volume xx, pages 95-111).
Slade has not been identified with Norwich nor with Freemasonry and the purpose of this unknown writer is mysterious, Brother Thorp suggesting several possibilities: first, that this curious production is what it claims to be-an account of some Lodge ceremonies of that time; second, perhaps published to ridicule the claims made to a remote antiquity by the Grand Lodge of the Ancient; third, a misleading parody upon certain Masonic work of that period, and fourth, an outright invention prompted by pure greed, there being a lively demand for such information, Prichard's pamphlet of 1730 having four editions in a month and nearly twenty by 1754. Six editions of Slade's work were published four in 1754, the others bear no date, and Copies of all are rare.

*SLANDER

Inwood, in his sermon on Union Amongst Masons, says: „To defame our Brother, of suffer him to be defamed, without interesting ourselves for the preservation of his name and character there is scarcely the shadow of an excuse to be formed. Defamation is always wicked.
Slander and evil speaking are the pests of civil society, are the disgrace of every degree of religious profession, are the poisonous bane of all brotherly love."

*SLAVE

See Free Born

*SLAVES, SERVANTS, ETC.

The first Lodge constituted in South Africa w as De Goede Hoop (Lodge of Good Hope), under a Dutch w arrant, in the Transvaal, 1772. The Minutes of this Lodge which was set up in a frontier country to bring a ray of light into a Dark Continent contain the most surprising set of entries ever written before or since by a Lodge Secretary; perhaps they are unique. In 1774 the Lodge rented a slave. By 1775 they had come to own a slave, named Slammat, then sold him for 170 rix dollars. In the following year the Secretary records show that the Lodge had purchased another, named September.
They sold September, and then bought two others, without names. The last slave sale was dated 1777. George, Prince of Wales, afterwards George IV, in 1787 initiated („with his own hands"!) twenty footmen, etc., in order to have personal servants to wait on him while he sat in the East of his Prince of Wales Lodge, No. 259.
Bro. George Washington inherited a slave from his mother. But no such items as these, nor any other among Masonic curzosa, can ever rob Goede Hoop of its melancholy and surprising distinction of dealing in slaves. (See The Early Historıy of the Lodge De Goede Hoop, by O. H. Bate; Cape Town, South Africa.)
G. G. Coulton (in Art and Reformation; page 74) records one case of the selling of a Freemason into slavery. A Normandy lady was so inordinately proud of a castle a Master Freemason built for her that she had him beheaded to guarantee against his making another like it. John Coustos was sent to the galleys by the Portuguese Inquisition for being a Freemason. Kings sometimes „bonded" a favorite physician, musician, Mason, etc., for life, a status which was serfdom in effect. In Tudor times more than one king sent out sheriffs to round up Freemasons to compel them by force to work on royal buildings.

In 1907 Bro. Harry W. Gowen, of Halifax, N. C., wrote an exuberant booklet to prove that Georgia had in it the first and only Provincial Grand Master of Masons for America (1771-1776) and the only Provincial Grand Lodge for America; it was entitled The Stony of the Right Worshipful Joseph Montfort. On page 26 is a paragraph about a slave:

„During the early years of the records a Brother died in the West Indies, and by his will, left a slave, a negro woman, to Royal White Hart Lodge. Halifax" The Lodge loaned the slave to Mrs. Taylor, a Mason's widow, and after 3 few years appointed a committee to recover the slave and her increase; but whenever the committee Vent after the woman, Mrs. Taylor would hide her. The chase was ineffectually kept up for a few years, finally abandoned and was most amusing. „

NOTE. On page 676 of this Encyclopedia Bro. Clegg writes: ‚Royal White Hart Lodge, No. 2, Halifax, North Carolina, has met in an old frame building erected in 1769 and since mused exclusively and continuously for Lodge purposes. , In two details Bro. Clegg was misled by his sources of information. The lower door was made and equipped for a school room and was so used for many years. The „old frame building" suggests a poor or decrepit building whereas it was a very fine structure. „We have a description of the temple written in 1820, when it was in a perfect state of preservation: the roof was of slate color; the building white with green blinds, red brick chimney and foundation, and mahogany doors; the ceiling of the lodge room (which is arched) was blue; the woodwork white, excepting the doors, which were mahogany." Gowen; page 26.

It is a fact of large significance that in the Minute Books of Lodges and the Proceedings of Great Lodges of the United States from 1850 neither slavery nor the Civil War is almost ever mentioned, and still less is ever discussed It was assumed tacitly, as it necessarily had to be, that the Tenets of Freemasonry are incompatible with buying, selling, or owning men and women. But the slavery issue from 1850 to 1865 was brought into the Fraternity, or made to confront it, in an indirect way, and, as it were, through the back door; because when the Roman Catholic hierarchy in the second period of the Anti- Masonic Crusade joined the Anti-Masons in their attempt to obliterate the Fraternity, one of its modes of attack was to accuse Freemasons of being abolitionists.

The hierarchy of the Roman Church, though not always with the support of the lower clergy, and from 800 A.D. to World War II, has always been on the side of special

privilege, ruling classes, slave and serf owners, etc., as against democracy, freedom, representative government, public schools, etc. Even in the North the hierarchy was outspokenly pro-slavery; in the South its hatred of Lincoln, emancipation, and abolitionism was malignant. Thus in a letter to Secretary of War Cameron in 1861, Archbishop Hughes wrote that „it should be understood that, with or without knowing it, if they [Catholics] are to fight for the abolition of slavery, then indeed they will turn away in disgust from the discharge of what would otherwise be a patriotic duty." In a book published in 1941 the Roman Catholic historian Theodore Maynard described the Emancipation Proclamation as a „blot on Lincoln's record." (The records and documents in the case may be found in American Catholic Opinion in the Slavery Controversy, by Madeline Hooke Riee; Columbia University Press; New York; 1944. The Church did not disavow its pro-slavery after the war, but permitted the subject to die away. This book by Maynard, it is interesting to note, is one of a long series of propaganda volumes being published by Roman Catholic agencies in order to re-write American history in their own favor.)

Note. Detailed week-by-week records of Roman Catholic attacks on Freemasonry may be found in diocesan newspapers between 1848/1865, North and South.

*SLIP

This technical expression in American Freemasonry, but commonly confined to the Western States, and not generally used, is of comparatively recent origin; and both the action and the word probably sprang up, with a few other innovations, intended as especial methods of precaution, about the time of the anti-Masonic excitement.

*SLOANE MANUSCRIPTS

There are three copies of the Old Constitutions which bear this name. All of them were found in the British Museum among the heterogeneous collection of papers which were once the property of Sir Hans Sloane.

The first Sloane Manuscript, which is known in the Museum as No. 3848, is one of the most complete of the copies extant of the Old Constitutions. At the end of it, the date is certified by the following subscription: finis p. me Eduardu Sankey decimo sexto die Octobris Anno Domini 1646. It was published for the first time, from an exact transcript of the original, by Brother Hughan in his Old Charges of the British Freemasons.

The second Sloane Manuscript is known in the British Museum as No. 3323. It is in a large folio volume of three hundred and twenty-eight leaves, on the fly-leaf of which Sir Hans Sloane has written „Loose papers of mine Concerning Curiosities." There are many manuscripts by different hands. The Masonic one is subscribed thus with the date and name of the writer, Haec scripta fuerunt p. me Thomam Martin, 1659, and this fixes the date. It consists of three leaves of paper six inches by seven and a half, is written in a small, neat hand, and endorsed Free Masonry. It was first published, in 1871, by Brother Hughan in his Masonic Sketches and Reprints.

The Rev. Brother A. F. A. Woodford thinks this an „indifferent copy of the former one." But this seems unlikely. The entire omission of the Legend of the Craft from the time of Lamech to the building of the Temple, including the important Legend of Euclid, all of which is given in full in the other manuscript, No. 3848, together with a great many verbal discrepancies, and a total difference in the eighteenth charge, would lead one to suppose that the former manuscript never was seen; or at least copied, by the writer of the latter. On the whole, it is, from this very omission, one of the least valuable of the copies of the Old Constitutions.

The third Sloane Manuscript is really one of the most interesting and valuable of those that have beers heretofore discovered. A portion of it, a small portion, was inserted by Findel in his History of Freemasonry; but the whole has been since published in the Voice of Masonry, a periodical printed at Chicago in 1872. The number of the manuscript in the British Museum is 3329, and Brother Hughan places its date at from 1640-1700; but he says that Messrs. Bond and Sims, of the British Museum, agree in stating that it is

„probably of the beginning of the eighteenth century." But the Rev. Brother Woodford mentions great authority, Wallbran, on manuscripts who declares it to be „previous to the middle of the seventeenth century." Findel thinks it originated at the end of the seventeenth century, and „that it was found among the papers which Doctor Plot left behind him on his death, and was one of the Sources whence his communications on Freemasonry were derived." It is not a copy of the Old Constitutions, in which respect it differs from all the other manuscripts, but is a description of the ritual of the Society of Free Operative Masons at the period when it was written.

This it is that makes it so valuable a contribution to the history of Freemasonry, and renders t so important that its precise date should be fixed.

*SMARAGDINE, TABLET OF HERMES

The foundation of Hermetic knowledge, by an unknown author. Translated in the Oedipus Aegyptiacus.

*SMITH, GEORGE

Captain George Smith was a Freemason of some distinction during the latter part of the eighteenth century. Although born in England, he at an early age entered the military service of Prussia, being connected with noble families of that kingdom. During his residence on the continent it appears that he was initiated in one of the German Lodges.

On his return to England he was appointed Inspector of the Royal Military Academy at Woolwich, and published, in 1779, a Universal Military Dictionary, and, in 1783, a Bibliotheca Miliaris. Brother Smith devoted much

attention to Masonic studies, and is said to have been a good workman in the Royal Military Lodge at Woolwich, of which he was for four years the Master. During his Mastership the Lodge had on one occasion, been opened in the King's Bench prison, and some persons who were confined there were initiated. For this the Master and Brethren were censured, and the Grand Lodge declared that „it is inconsistent with the principles of Masonry for any Freemason's Lodge to be held, for the purpose of making, passing, or raising Masons, in any prison or place of confinement" (see Constitutions, 1784, page 349).

Brother Smith was appointed by the Duke of Manchester, in 1778, Provincial Grand Master of Kent, and on that occasion de livered his Inaugural Charge before the Lodge of Friendship at Dover. He also drew up a Code of Laws for the government of the Province, which was published in 1781.

In 1780 he was appointed Junior Grand Warden of the Grand Lodge; but objections having been made by Heseltine, the Grand Secretary, between whom and himself there was no very kind feeling, on the ground that no one could hold two offices in the Grand Lodge, Smith resigned at the next Quarterly Communication. As at the time of this appointment there was really no law forbidding the holding of two offices, its impropriety was so manifest, that the Grand Lodge adopted a regulation (Constitutions, 1784, page 336) that „it is incompatible with the laws of this society for any Brother to hold more than one office in the Grand Lodge at the same time. „

Captain Smith, in 1783, published a work entitled The Use and Abuse of Freemasonry: a work of the greatest utility to the Brethren of the Society, to Mankind in general, and to the Ladies in particular. The interest to the ladies consists in some twenty pages, in which he gives the „Ancient and Modern reasons why the ladies have never been accepted into the Society of Freemasons," a section the omission of which would scarcely have diminished the value of the work or the reputation of the author.

The work of Brother Smith would not at the present day, in the advanced progress of Masonic knowledge, enhance the reputation of its writer. But at the time when it appeared, there was a great dearth of Masonic literature-Anderson, Calcott, Hutchinson, and Preston being the only authors of any repute that had as yet written on the subject of Freemasonry. There was much historical information contained within its pages, and some few suggestive thoughts on the symbolism and philosophy of the Order. To the Craft of that day the book was therefore necessary and useful. Nothing, indeed, proves the necessity of such a work more than the fact that the Grand Lodge refused its sanction to the publication on the general ground of opposition to Masonic literature.

Noorthouck (Constitutions, 1784, page 347), in commenting on the refusal of a sanction, says:

No particular objection being stated against the abovementioned work, the natural conclusion is, that a sanction was refused on the general principle that, considering the flourishing state of our Lodges, where regular instruction and suitable exercises are ever ready for all Brethren who zealously aspire to improve in masonical knowledge new publications are unnecessary on a subject which books cannot teach. Indeed, the temptations to authorship have effected a strange revolution of sentiments since the year 1720, when even ancient manuscripts were destroyed, to prevent their appearance in a printed Book of Constitutions! for the principal materials in this very work, then so much dreaded, have since been retailed in a variety of forms, to give consequence to fanciful productions that might have been safely withheld, without sensible injury, either to the Fraternity or to the literary reputation of the writers.

To dispel such darkness almost any sort of book should have been acceptable. The work was published without the sanction, and the Craft being wiser than their representatives in the Grand Lodge, the edition was speedily exhausted. In 1785 Captain Smith was expelled from the Society for „uttering an instrument purporting to be a certificate of the Grand Lodge recommending two distressed Brethren."

Doctor Oliver (Revelations of a Square, page 215) describes Captain Smith as a man „plain in speech and manners, but honorable and upright in his dealings, and an active and zealous Mason." It is probable that he died about the end of the eighteenth or the beginning of the nineteenth century.

*SMITH, WILLIAM

Brother Smith published The Freemasons Pocket Companion, 1736, at London, England.

*SMITH, WM.; HIS CONSTITUTIONS

When the Modern (first) Grand Lodge of Pennsylvania dedicated its Lodge house (Americans first Masonic building), and called „The Freemasons' Lodge," the dedication sermon was preached by William Smith, D. D., a member of Lodge No. 2, famous for his learning throughout the Colony. In 1781, the year that Cornwallis surrendered at Yorktown, the Grand Lodge decided to reissue its Shiman Rezon, or Book of Constitutions,

and appointed Bro. Smith to revise and to abridge it. He was to become Grand Secretary in 1783.
In 1782 he was Provost of the College of Philadelphia- now the University of Pennsylvania. He had the revision ready in 1781, and on November 22 of that year it was approved by Grand Lodge. But the printing was delayed. In 1782 Smith wrote a dedication to George Washington; in 1783 the Book was published. Though its editor could not know of it at the time, it was a book destined to be carried far, because it was to become the sanction and guide for Lodges in Tennessee, Kentucky, the West Indies Louisiana, Mexico, etc., and to be a model for later editors in other and future Grand Lodges.
Since the volume is now listed as a rare book, collectors may find useful its full title page: „Ahiman Rezon Abridged and Digested; as a Help to all that are. or would be Free and Accepted Masons, to which is added a
Sermon, Preached at Christ-Church, Philadelphia, at a General Communication, Celebrated, Agreeable to the Constitutions, Monday, December 28, 1778, at the Anniversary of St. John the Evangelist, Published by Order of The Grand Lodge of Pennsylvania, by William Smith, D. D., Philadelphia; Printed by Hall and Sellers, M,Dcc, LXXXIII."
The 1778 London Edition of the Ahiman Rezon which presumably Bro. Smith had before him, has as its title: „Ahiman Rezon: or a Help to all that are, or could be Free and Accepted Masons." It mas the Third Edition.
The first paragraph of Bro. Smith's Chapter I appears to have been of his om n composition, and may be guessed to have been a device for condensing into one sentence a series of exhortations which in the original version Laurence Dermott had spread over a number of pages.
In this paragraph and in the chapter sub-head Bro. Smith uses a phrase which is peculiar, so peculiar that it is difficult to know why it has thus far escaped attention.
In the sub-head he says: „for the use of Operative Masons, in the American Lodges . . ."; in the first line of the paragraph he says: „Before we enter upon the duties of the operative Mason," ete. (Italics ours.) Why did he say „Operative" instead of Speculative? (Two or three other Books of Constitutions afterwards repeated these phrases, Massachusetts being one of them.) one can only surmise that he took „operative" to mean Masons who operate a Lodge, the officers, tiler, janitor, etc.; this surmise has a support in his describing the duties of the „Operative Mason," „in the various offices and stations to which he may be called in the Lodge...." In any event this misreading of the meaning of „Operative" supports a statement made elsewhere in this Supplement to the effect that the first American Masons were often themselves uninstructed on Craft practices, and in the dark about its customs and Landmarks.
Note. The Book of Constitutions prepared by Thaddeus Mason Harris for the new United Grand Lodge of Massachusetts. and which he printed in 1798, was a revision of an earlier Book; Harris also uses the phrase „for Operative Masons. ,

*SMITTEN BUILDER

The old lectures used to say „The veil of the Temple is rent, the builder is smitten, and we are raised from the tomb of transgression." Brother Hutchinson, and after him Doctor Oliver, apply the expression, The smitten builder, to the crucified Savior, and define it as a symbol of His divine mediation; but the general interpretation of the symbol is, that it refers to death as the necessary precursor of immortality. In this sense, the smitten builder presents, like every other part of the Third Degree, the symbolic instruction of eternal life.

*SNOW, JOHN

A distinguished lecturer on Freemasonry, who was principally instrumental in introducing the system of Webb, of whom he was a pupil, into the Lodges of the Western States. He was also a Grand Master of the Grand Lodge of Ohio, and was the founder and first Grand Commander of the first Grand Encampment of Knights Templar in the same State. He was born in Providence, Rhode Island, February 25, 1780; was initiated into Freemasonry in Mount Vernon Lodge, of Providence, in 1809, and died May 16,1852, at Worthington, Ohio.

*SNOWS

See Rains

*SOANE, GEO., HIS ROSICRUCIAN THEORY

In his Curiosities of Literature; and Book of the Months (London; 1849), Vol. II., page 35, George Soane, a non- Mason, published one of the earliest essays in the attempt to prove that Freemasonry originated in Rosicrucianism.
It is written by an intelligent, well read antiquarian who has neither a fool nor a fanatic; it is therefore the more useful as a specimen of the kind of theories which even the well-informed entertained before much was known about Masonic history. Some takes it for granted that Freemasonry was invented in 1717 by a few gentlemen inspired by antiquarian curiosity; the symbols and ceremonies and their attribution by the Masons to the old builders he dismisses as „trash." (There were some Masons in 1849 who held a similar theory.) Those ceremonies and symbols had a queer and occult look to him (it did not occur to him that as a non-Mason he could have no knows ledge of them), therefore he cast about among the „queer fish" of occult and pseudo-occult „societies" current in 1717 to see if he could find one „similar" to the Craft, and at the same time „older." Rosicrucian˜ ism appeared to him to fill the bill.
His history of Rosicrucianism is not made of the facts as now known. He traced it to a pamphlet written by John Valentine Andrea, and more especially to a second edition of 1617 entitled Fama Frater witatis (published by Cassel). He took it that in consequence of this putative „revelation" an organized fraternity ensued; and that this fraternity emerged in 1717 under the disguise of Freemasonry. These notions have gone the way of all flesh. Rosicrucianism was never anything more than a book, a name, a rumor, a nickname for anything queer, archaic, occult until in the Nineteenth Century a small group of English Masons organized a side order under that label. Andrea could not have fathered Masonry in 1717 because there had been Speculative Lodges before that date, and there had been Operative Lodges many centuries before.
The discovery of the Regius and Cooke MSS. destroyed the last vestige of any feasibility Soane's theory may ever have had. That theory would be no longer of any importance were it not that a Masonic writer or lecturer now and then repeats Soane's argument, a

thing possible only to those w ho have never read an authentic historic of the Fraternity.

*SOCIAL CHARACTER OF FREEMASONRY

Freemasonry attracts our attention as a great social Institution. Laying aside for the time those artificial distinctions of rank and wealth, which, however, are necessary in the world to the regular progression of society, its members meet in their Lodges on one common level of brotherhood and equality. There virtue and talent alone claim and receive pre-eminence, and the great object of all is to see who can best work and best agree. There friendship and fraternal affection are strenuously inculcated and assiduously cultivated, and that great mystic tie is established which peculiarly distinguishes the society. Hence is it that Washington has declared that the benevolent purpose of the Masonic Institution is to enlarge the sphere of social happiness, and its grand object to promote the happiness of the human race.

*SOCIAL STATUS OF MASONS

The damage done by the barbarians when they devastated France and Italy in the Fourth and Fifth Centuries was in the long run not as great as was the consequence of the caste system which they rooted so deeply in Europe that it has not yet been eradicated. At the top were the kings, nobles, and the prelates; next afterwards came patricians and knights and later, squires; at the bottom were slaves (slavery was still in practice in Britain in the Eighteenth Century); next above the slaves were the cotters, next above them were the villains, and next above the villains were working men, consisting of craftsmen and farmers. According to the dogma of the original barbarism God Himself had created these castes or classes, and it was not only illegal but impious for a man to presume to climb up and out „of the station in which God has seen fit to place him." Where did the Medieval Masons stand in this hierarchy of castes? The majority of the pages in the histories of the Fraternity now extant ask the question, What were the Masons? The question raised here is, Who were the Masons? The who is of equal importance to the what for the solution of the problems of Masonic history.

The data as we now possess them, only half discovered and seldom thoroughly examined, give a confusing answer. On the whole, they give the impression that here, as on other counts, we shall find that Operative Freemasonry as regards social classes was in a peculiar sense an exception; that impression is of a piece with bodies of data of other kinds which show that in the first period the Fraternity was as „peculiar," as „unique" in many other ways also.

During the century prior to the discovery of Gothic architecture in and around Paris, there had been developed to a high degree of perfection the art of the miniature painter, the master who ornamented vellum manuscript books with tiny miracles of almost perfect paintings. and who made most of the discoveries of form, composition, and perspective which made possible the „great painting" in Italy during the Renaissance- Leonardo da Vinci's „Last Supper" is a masterly reproduction in the large of a miniature subject that had been perfected two centuries before his time.

Coincidentally with the discovery of the Gothic, miniature painting escaped from the monasteries, which were always tending to lapse into decay from sloth and ignorance (sloth itself was defined as „the idleness of the illiterate"), into the hands of lay artists, and almost immediately it was carried on and up into its own dazzling, great age in the reign of Philip Augustus, in which appeared those supreme artists, Honor, Jean Pucelle, Forrequet, Paul, Hermann Male-well, etc. These miniaturists were not, as the cant of barbarian usage had it, laborers; they did not work in soil, stone, clay, bricks, wood, or the malodorous leather; they were pure artists in the most absolute sense of the word „pure"; and they were great artists -more than one of their masterpieces has actually been used to „ransom a kingdom." It is a revelation, therefore, to see where and how these artists stood in the social scheme.

First, they were personally so ignored that they were not suffered to sign their work (occasionally one of them slipped his first name, very small, into an end device), and their works were called not by the name of the artist

but by the names of their owners. Second, they formed a gild, had a master and wardens, apprenticeships, fixed hours and wages, and thereby became established solidly in the same social bracket as brick-layers, paviors, cloth weavers, and leather workers, well down among the lower orders, so that if one of them was invited to dine in a patrician's home he ate at table with the servants.

Though a craft of pure artists, the miniaturists were thus nevertheless a gild, and their station was that assigned to every other gild of craftsmen in the caste system of the times. The Freemasons' gild was like their gild, and yet m as unlike it.

The Masons went through a long hard apprenticeship; they had much schooling beside; they became in adult manhood the superior of any of their contemporaries in knowledge, intelligence, independence, skill, and they also were pure artists; and vet, because they were workmen, they were frozen into the „lower classes." Also, like the miniaturists, they were compelled to work, at least in theory, anonymously; Masters of Masons like William of Sens and Arnolfo, alongside their fellows, not only erected but also conceived, designed, and ornamented the cathedrals, yet the chroniclers of the time, monks most of them, and snobs to their marrow, give no credit to any Master of Masons for any cathedral, but tell us that Bishop Walter Montague „built" the cathedral at Laon, Bishop Maurice de Sully „built" Notre Dame, and so on, though no one of those bishops could have read a plan or calculated the scale of an arch if his life had depended upon it. Yet on the other hand these Master Masons received oftentimes a princely wage, and consorted with gentlemen and high lords; Martin de Lonay, only one elf hundreds of others, when he was building the Abbey at St. Gilles, ate at the Abbots' table, stabled his horse in the Abbots' stalls, and received gifts of robes of state, collars, and had an honored place in solemn pageants, etc. At one end of it the Craft was solidly imbedded in the lowly craft gild and belonged to the lower orders; at the other end of it, it was embedded with equal solidity in the highest class of all; and as in France, so in England, where apprentices, usually of country stock, were taught

the etiquette of the hall and the courtly manners of milord.

This meeting and mixture of social extremes inside the Crafts' own circle explains what, as against the known facts of the Middle Ages, would otherwise be inexplicable: the consorting of men of title with

working men, the commingling of stone-masonry and pure art, the possession by hand workers of a better education than bishops had, the admittance of non--Operatives into some such status as Honorary membership, the freedom of Masons to work some years in one town and then move to another; their occupancy of a position at the very center of church life and yet their independence from church rule; their having their roots in the very soil of Medievalism and yet their finding out of truths so modern that even yet modern men have not caught up with them.

*SOCIETAS ROSICRUCIANA IN ANGLIA

See Rosicrucianism

*SOCIETAS ROSICRUCIANA IN SCOTIA

See Rosicrucianism

*SOCIETY ISLANDS

See Oceania

*SOCIETY OF THE CHAIN

See Chain, Society of the

*SOCIUS

The Sixth Degree of the Order of Strict Observance

*SOCIOLOGY AND FREEMASONRY

In the eyes of sociology a people consists of institutions, cultural agencies, established groups, organized societies, living traditions, mores, etc. These the sociologists study, classify, and describe as a botanist describes and classifies plants, impersonally, impartially, and without moral judgments. In sociology Freemasonry is classified as belonging to the group of cultural agencies, within the sub-classification of fraternities; the sociologist then attempts to discover the „sociologic laws" of fraternities; that is, principles, forms of organizations, and purposes common to them.

Except indirectly, or in passing, sociologists have never made a special study of Freemasonry according to their own categories and canons, but there have been signs lately to indicate that they are about to do so. Secret Societies; a Study of Fraternalism in the United States, by Noel P. Gist, Ph.D., Columbia University; New York; 1940; and „Sociology of Secret Societies" in the American Journal of Sociology; Vol. XI; 1906; p. 441, are together a fairly complete portrait of the Craft as it appears to the eyes of sociologists. Studies of a similar kind, though not technically sociologic, are:

Secret Societies Old and New, by Herbert Vivian; London; 1927 (the author does not possess sufficient knowledge for his task, and on some pages writes in a style that is either crude or sarcastic, it is impossible to say which). Hutton Webster's famous Secret Societies is sociologic but is not concerned with modern fraternities. Three of G. G. Coulton's works are histories, but they contain chapters which are in effect sociologic studies of Medieval Freemasonry: Medieval Panorama. Social Life in Britain; From the Conquest to the Reformation (Cambridge; 1919). Life in the Middle Ages; Macmillan; New York; 1930.

It is probable that only sociology itself will gain much from these researches, because its data long have been familiar to Masonic scholars to whom it is a commonplace that Freemasonry is a fraternity, and nas secrets, and has only fraternal purposes, is a free association, etc. It is however possible that from sociology Masons will gain a somewhat clearer knowledge of the Fraternity's place among other cultural agencies in modern society.

Not long after the beginning of this century sociology came suddenly into a general popularity. Ward, Giddings, Veblen, Ross, etc., were suddenly catapulted into a place among best-sellers alongside popular novelists; even practical politicians began to study these volumes in the hopes of finding a magic key to their own problems; a few adventurers made fortunes out of exploiting the half- conscious fears of the populace, and a cheap and trashy book, called The Rising Tide of Color, foretold a global war between the White race and the Yellow, or even the Black, and this was viewed with huge alarms because it was assumed that the White race was „so vastly superior" to either of the other two that if it „fell" it would take civilization with it! These apocalyptic vaticination had a reincarnation in the „ideologies" of Fascism and Naziism under the label of „racism," though confusion became confounded when the Teutonic champion of the White race discovered to their delighted military surprise that the Japanese are „White Aryans."

This episode of lunacy was a debacle for sociology, from which it has not recovered, and will not until it ceases to consider itself a „science" and becomes in name as well as in fact, what Boas affirmed it to be: a series of non- scientific studies of, and of thought about, the subject of race, and of such subjects as are auxiliary to it. Like psychology, sociology had become maddened by too many theories, has fallen from popular interest, and been dropped out of a large number of colleges; even sociologists themselves, some of them, have lost confidence in their own subject.

In spite of its thus having been temporarily derailed, sociology has established one truth, and there is no possibility of its being questioned again: it has discovered that men are not born as individuals, separate and mutually-repellent atoms, which can be brought into groups only by preaching idealism, or by force, or by „moral suasion," as the orthodox sociologic theory of the Nineteenth Century had said they were. Men are in groups before they are born, because to be so is in their anatomy, their physiology, is the way they are made. A

baby already is a member of a family, belongs to a society of blood relatives, is in a community, is a member of a people, is predestined to attend school, and to be a citizen, and to enter free associations-he cannot evade or avoid these „sociologic" engagements any more than he can avoid eating or sleeping.

Society itself, as sociology employs the term, consists not of separate, atomistic individuals (still less of „rugged" individuals), but to begin with consists of institutions, groups, and associations; they are the units by which it is comprised. It is at this point, and in these terms, that Freemasonry is in the field of sociology, and may be sociologically studied. Its regalia, its charity, its Ritual and symbols, these are of no concern of sociology; on the other hand free associations do belong to sociology, and a Lodge therefore, as a Lodge, belongs to it because it is one of many forms of free associations.

*SODALITIES

From the Latin word meaning Companion. Societies or companies of friends or companions assembled together for a special purpose. Such confraternities, under the name of Sodalitia, were established in Rome, by Cato

the Censor, for the mutual protection of the members. As their proceedings were secret, they gave offense to the government, and were suppressed, 80 B.C., by a Decree of the Senate, but were afterward restored by a law of Clodius. The name is applied in the Roman Catholic Church to associations of persons for charitable or devotional purposes.

*SOFISM

The Sofis were a mystical sect which greatly prevailed in Eastern countries, and especially in Persia, whose religious faith was supposed by most writers to embody the secret doctrine of Mohammedanism. Sir John Malcolm (History of Persia, chapter xx) says that they have among them great numbers of the wisest and
ablest men of the East, and since his time the sect has largely increased.

The name is most probably derived from the Greek wisdom; and Malcolm states that they also bore the name of philosaufs, in which we may readily detect the word philosophers. He says also: „The Mohammedan Sofis have endeavored to connect their mystic faith with the doctrine of their prophet, who, they assert, was himself an accomplished Sofi."

The principal Sofi writers are familiar with the opinions of Aristotle and Plato, and their most important works abound with quotations from the latter. Sir John Malcolm compares the school of Sofism with that of Pythagoras. It is evident that there is a great similarity between Sofism and Gnosticism, and all the features of the biofic initiation remind us very forcibly of those of the Masonic ,the object of the system is the attainment of Truth; and the novice is invited „to embark on the sea of doubt," that is, to commence his investigations, which are to end in its discovery.

There are four stages or degrees of initiation: the first is merely preliminary, and the initiate is required to observe the ordinary rites and ceremonies of religion for the sake of the vulgar, who do not understand their esoteric meaning. In the Second Degree he is said to enter the pale of Sofism, and exchanges these external rites for a spiritual worship.

The Third Degree is that of Wisdom, and he who reaches it is supposed to have attained supernatural knowledge, and to be equal to the angels. The Fourth and last degree is called Truth, for he has now reached it, and has become completely united with Deity. They have, says Malcolm, secrets and mysteries in every stage or degree which are never revealed to the profane, and to reveal which would be a crime of the deepest turpitude.

The tenets of the sect, so far as they are made known to the world, are, according to Sir William Jones (Asiatic Researches ii, page 62), „that nothing exists absolutely but God; that the human soul is an emanation of His essence, and, though divided for a time from its heavenly
source, will be finally reunited with it; that the highest possible happiness will arise from its reunion; and that the chief good of mankind in this transitory world consists in as perfect a union with the Eternal Spirit as the incumbrance of a mortal frame will allow." It is evident that an investigation of the true system of these Eastern mysteries must be an interesting subject of inquiry to the student of Freemasonry; for Godfrey Higgins is hardly too enthusiastic in supposing them to be the ancient Freemasons of Mohammedanism.

His views are thus expressed in the second volume of his Anacalypsis (page 301): a wonderful work-wonderful for the vast and varied learning that it exhibits; but still more so for the bold and strange theories which, however untenable, are defended with all the powers of a more than ordinary intellect. „The circumstances," he says, „of the gradation of ranks, the initiation, and the head of the Order in Persia being called Grand Master, raise a presumption that the Sofia were, in reality, the Order of Masons."

Without subscribing at once to the theory of Godfrey Higgins, we may well be surprised at the coincidences existing between the customs and the dogmas of the Sofis and those of the Freemasons, and we would naturally be curious to investigate the uses of the close communication which existed at various times during the Crusades between this Mohammedan sect of philosophers and the Christian Order of Templars. C. W. King, in his learned treatise on the Gnostics, seems to entertain a similar idea of this connection between the Templars and the Sofis.

He says that, Inasmuch as these Sofis were composed exclusively of the learned amongst the Persians and 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 Islam

*SO HELP ME GOD

The usual observation or imprecation affixed in modern times to oaths, and meaning, May God so help me as I keep this vow.

*SOJOURNER

See Principal Sojourner

*SOJOURNERS' CLUB, THE NATIONAL

According to data in its own publications the National Sojourners' Club, like the Masonic Fraternity itself, is unable to put its finger on the exact place and date of its origin. More or less tentative experiments, made at widely- separated places and in different years, both proved the need of and prepared the way for it. As Sojourners' Club was founded by army officers (from other services, also) in Manila, P. I., in 1900, it: finally became Manila Lodge, No 342, on October 10, 1901.

Another club of Sojourners appeared in the same city, in 1907, Manila being then, as it is non fruitful in Masonic origins, and, it may well be destined to be a Mother City of Freemasonry in the Far East where it maw have nobody can tell how large a future.

The present organization in America began when fifteen officers met at the Hamilton Club in Chicago (which is
among clubs what Manila is among cities, for it is a mother of clubs), in 1917. A formal organization was completed February 28, 1918 Membership was made

eligible to commissioned officers in the uniformed services who are Masons; patriotism was proclaimed its chief tenet. At the first meeting twenty-four were present; Captain F. C. Russell was elected President.
The roster of its local and national officers contains names made famous the World over by two World Wars; and also contained at least one President of the United States. Masons in the services on land and sea will always find each other out and form circles regardless of difficulties, for the Mystic Tie means much to them. For two centuries the Craft has tried out Army Lodges, Navy Lodges, Lodges on board ship, Mariners' Lodges, Ambulatory Lodges but they have not everywhere been satisfactory. The Sojourners is not a Lodge but a club, and it may in the future be proved to have found the most satisfactory formula for Masonic fellowship among Masons in the armed services.

*SOJOURNERS, NATIONAL

See National Sojourners

*SOLDIERS OF CHRIST

Milites Christi is the title by which Saint Bernard addressed his exhortations to the Knights Templar. They are also called by a more complete Latin title in some of the old documents, Militia Templi Salomonis, meaning The Chivalry of the Temple of Solomon; but their ancient Statutes were entitled Regina pauperum commilitonum Templi Salomonis, meaning The Rule of the poor fellow- soldiers of the Temple of Solomon; and this is the title by which they are now most generally designated.

*SOLI SANCTISSIMO SACRUM

Latin, meaning Sacred to the most holy Sun. Mentioned in the Twenty-eighth Degree, Ancient and Accepted Scottish Rite.

*SOLOMON

In writing the life of King Solomon from a Masonic point of view, it is impossible to omit a reference to the legends which have been preserved in the Masonic system.
But the writer, who, with this preliminary notice, embodies them in his sketch of the career of the wise King of Israel, is by no means to be held responsible for a belief in their authenticity. It is the business of the Masonic biographer to relate all that has been handed down by tradition in connection with the life of Solomon; it will be the duty of the severer critic to seek to separate out of all these materials that which is historical from that which is merely mythical, and to assign to the former all that is valuable as fact, and to the latter all that is equally valuable as symbolism.
But it must constantly be kept in mind that the chronology of early Jewish history is obscure. Periods given in the books of Moses are in round numbers and seem based only on tradition. Only when the biblical dates can be checked by external means, as for example by the records of Assyria, may definite dates be accepted with any certainty. Such is the conclusion of the Dictionary of Dates (Nelson's Encyclopedic Library).
Solomon, the King of Israel, the son of David and Bathsheba, ascended the throne of his kingdom 2989 years after the creation of the world, and 1015 years before the Christian era. He was then only twenty years of age, but the youthful monarch is said to have commenced his reign with the decision of a legal question of some difficulty, in which he exhibited the first promise of that wise judgment for which he was ever afterward distinguished.
One of the great objects of Solomon's life, and the one which most intimately connects him with the history of the
Masonic institution, was the erection of a temple to Jehovah. This, too, had been a favorite design of his father David. For this purpose, that monarch, long before his death, had numbered the workmen whom he found in his kingdom; had appointed the overseers of the work, the hewers of stones, and the bearers of burdens; had prepared a great quantity of brass, iron, and cedar; and had amassed an immense treasure with which to support the enterprise.
But on consulting with the Prophet Nathan, he learned from that holy man, that although the pious intention was pleasing to God, yet that he would not be permitted to carry it into execution, and the divine prohibition was proclaimed in these emphatic words: „Thou hast shed blood abundantly, and hast made great wars; thou shalt not build a house unto my name, because thou hast shed much blood upon the earth in my sight." The task was, therefore, reserved for the more peaceful Solomon.
Hence, when David was about to die, he charged Solomon to build the Temple of God as soon as he should have received the kingdom. He also gave him directions in relation to the construction of the edifice, and put into his possession the money, amounting to ten thousand talents of gold and ten times that amount of silver, which he had collected and laid aside for defraying the expense. Solomon had scarcely ascended the throne of Israel, when he prepared to carry into execution the pious designs of his predecessor. For this purpose, however, he found it necessary to seek the assistance of Hiram, King of Tyre, the ancient friend and ally of his father.
The Tyrians and Sidonians, the subjects of Hiram, had long been distinguished for their great architectural skill; and, in fact, many of them, as the members of a mystic operative society, the Fraternity of Dionysian Artificers, had long monopolized the profession of building in Asia Minor. The Jews, on the contrary, were rather more eminent for their military valor than for their knowledge of the arts of peace, and hence King Solomon at once conceived the necessity of invoking the aid of these foreign architects, if he expected to complete the edifice he was about to erect, either in a reasonable time or with
the splendor and magnificence appropriate to the sacred object for which it was intended. For this purpose he addressed the following letter to King Hiram:
Know thou that my father would have built a temple to God, but was hindered by wars and continual expeditions, for he did not leave off to overthrow his enemies till he made them all subject to tribute. But I give thanks to God for the peace I, at present, enjoy, and on that account I am at leisure, and design to build a house to God. for God foretold to my father, that such a house should be built by me wherefore I desire thee to send some of thy subjects with mine to Mount Lebanon, to cut down timber for the Sidonians are more skillful than our people in cutting of wood. as for wages to the hewers of wood, I will pay whatever price thou shalt determine.
Hiram, mindful of the former amity end alliance that

had existed between himself and David, was disposed to extend the friendship he had felt for the father to the son, and replied, therefore, to the letter of Solomon in the following epistle:

It is fit to bless God that he hath committed thy father's government to thee, who art a wise man endowed with all virtues.

As for myself, I rejoice at the condition thou art in and will be subservient to thee in all that thou sendest to me about; for when, by my subjects I have cut down many and large trees of cedar and cypress wood, I will send them to sea and will order my subjects to make floats of them. and to sail to what places soever of thy country thou shalt desire and leave them there, after which thy subjects may carry them to Jerusalem. But do thou take care to procure us corn for this timber which we stand in need of, because we inhabit in an island.

Hiram lost no time in fulfilling the promise of assistance which he had thus given; and accordingly we are informed that Solomon received thirty-three thousand six hundred workmen from Tyre, besides a sufficient quantity of timber and stone to construct the edifice which he was about to erect.

Hiram sent him, also, a far more important gift than either men or materials, in the person of an able architect, „a curious and cunning workman," whose skill and experience were to be exercised in superintending the labors of the craft, and in adorning and beautifying the building. Of this personage, whose name was also Hiram, and who plays so important a part in the history of Freemasonry, an account will be found in the article Hiram Abif, to which the reader is referred.

King Solomon commenced the erection of the Temple on Monday, the second day of the Hebrew month Zif, which answers to the twenty-first of April, in the year of the world 2992, and 1012 years before the Christian era.

Advised in all the details, as Masonic tradition informs us, by the wise and prudent counsels of Hiram, King of Tyre, and Hiram Abif, who, with himself, constituted at that time the three Grand Masters of the Craft, Solomon made every arrangement in the disposition and government of the workmen, in the payment of their wages, and in the maintenance of concord and harmony which should insure despatch in the execution and success in the result. To Hiram Abif was entrusted the general superintendence of the building, while subordinate stations were assigned to other eminent artists, whose names and offices have been handed down in the traditions of the Order.

In short, the utmost perfection of human wisdom was displayed by this enlightened monarch in the disposition of everything that related to the construction of the stupendous edifice. Men of the most comprehensive minds, imbued with the greatest share of zeal and fervency, and inspired with the strongest fidelity to his interests, were employed as masters to instruct and superintend the workmen; while those who labored in inferior stations were excited to enthusiasm by the promise of promotion and reward. The Temple was at length finished in the month Bul, answering to our November, in the year of the world 3000, being a little more than seven years from its commencement.

As soon as the magnificent edifice was completed, and fit for the sacred purposes for which it was intended, King

Solomon determined to celebrate the consummation of his labors in the most solemn manner.

For this purpose he directed the Ark to be brought from the king's house, where it had been placed by King David, and to be deposited with impressive ceremonies m the holy of holier beneath the expanded wings of the cherubim This important event is commemorated in the beautiful ritual of the Most Excellent Master's Degree.

Our traditions inform us, that when the Temple was completed, Solomon assembled all the heads of the Tribes, the Elders and Chiefs of Israel to bring the Ark up out of Zion, where King David had deposited it in a tabernacle until a more fitting place should have been built for its reception. This duty, therefore, the Levites now performed, and delivered the Ark of the Covenant into the hands of the Priests, who fixed it in its place in the center of the Holy of Holies.

Here the immediate and personal connection of King Solomon with the Craft begins to draw to a conclusion. It is true, that he subsequently employed those worthy Freemasons, whom the traditions say, at the completion and dedication of the Temple, he had received and acknowledged as Most Excellent Masters, in the erection of a magnificent palace and other edifices, but in process of time he fell into the most grievous errors; abandoned the path of truth; encouraged the idolatrous rites of Spurious Freemasonry; and, induced by the persuasions of those foreign wives and concubines whom he had espoused in his later days, he erected a fane for the celebration of these heathen mysteries, on one of the hills that overlooked the very spot where, in his youth, he had consecrated a temple to the one true God.

It is, however, believed that before his death he deeply repented of this temporary aberration from virtue, and in the emphatic expression, „Vanity of vanities! all is vanity" (Ecclesiastes I, 2), he is supposed to have acknowledged that in his own experience he had discovered that falsehood and sensuality, however they may give pleasure for a season, will, in the end, produce the bitter fruits of remorse and sorrow.

That King Solomon was the wisest monarch that swayed the scepter of Israel, has been the unanimous opinion of posterity.

So much was he beyond the age in which he flourished, in the attainments of science, that the Jewish and Arabic writers have attributed to him a thorough knowledge of the secrets of magic, by whose incantations they suppose him to have been capable of calling spirits and demons to his assistance; and the Talmudists and Mohammedan doctors record many fanciful legends of his exploits in controlling these ministers of darkness. As a naturalist, he is said to have written a work on animals of no ordinary character, which has, however, perished; while his qualifications as a poet were demonstrated by more than a thousand poems which he composed, of which his epithalamium on his marriage with an Egyptian princess and the Book of Ecclesiastes alone remain.

He has given us in his Proverbs an Opportunity of forming a favorable opinion of his pretensions to the character of a deep and right-thinking philosopher; while the long peace and prosperous condition of his empire for the greater portion of his reign, the increase of his kingdom in wealth and refinement, and the encouragement which he gave to architectures the mechanic arts, and commerce, testify his profound abilities as a sovereign and statesman- After a reign of forty years he died, and with him expired the glory

and the power of the ancient Hebrew Empires

*SOLOMON'S TEMPLE, BUILDERS OF

In the Cooke MS, written between 1410-1450, is imbedded the oldest Masonic tradition about Solomon's Temple, w hereby is meant the oldest adopted by Masons, because the unknown author of the document drew much of his materials from non-Masonic books. Beginning at line 539 and extending to line 572 the MS. states that when the Israelites came from Egypt to Jerusalem they brought Masonry (architecture) with them.

David began the Temple; „he loved well Masons...." But the Temple was made in Solomon's time. He had 80,000 Masons employed. (At the American equivalent of $3.00 per day, that would total $240,000 per day, a yearly payroll of 300 working days of $72,000,000!) The MS. states that „the King's son of Tyre" was Solomon's Master Mason; this would normally be taken to mean the son of the King of Tyre. David had given Masons their charges; Solomon confirmed them, though this is admittedly taken from „other chronicles" and is written „in old books of Masonry" (architecture). Solomon taught them manners, „but little different from the manners that now be used."

It is evident that the author is not here writing down Masons' traditions, or he would have said so, since he was careful to give his sources; and he did not have the Boosts of Kings or Chronicles before him but drew from old chronicles, polychrontcons (universal histories), etc. Nor was he offering a history, or connected narrative; the fact is evident from the table of contents which can be made for the MS. and which in this connection are: Abraham teaches Euclid the science of geometry; Euclid creates the craft of Masonry; the Israelites learn Masonry in Egypt; from Solomon's Temple the author then leaps to Charles II (not known to whom this refers); to St. Alban of England; to Athelstan; then back to Egypt and to Euclid. The first, or 1723, Edition of the Book of Constitutions (see ante page 11) has another account. It says that there were 3600 princes [or harodim, or provosts] or Master-Masons . . . with 80,000 Fellow Craftsmen who were „hewers of stone in the mountains" (in reality the quarry was in the hill under the Temple), and 70,000 laborers; in addition there was a special levy of 30,000, making in all 183,600. They were at work for seven and one-half years. At the rate of only $1.00 per day the cost for 183,600 for 2250 days would come to the large total of $413,100,000! (In a pseudo-learned foot-note it is curious to note that a Hebrew word bonai, pronounced bow-nay, is given as meaning a builder in stone; it is a reminder of another and more famous word. In another paragraph of notes on the next page an attempt is made to explain the name Hiram Abif.) The Book of Kings (I, 5: 15, 16) has a census of the Temple workers: 70,000 workmen; 80,000 „hewers"; and 3600 overseers, or foremen. In the corresponding chapter in II Chronicles, these same numbers are given in two places, Ch. II, 5, and 18; perhaps its editor had two manuscripts before him and deemed it wisest to quote from both. His figures add to 153,600, or 30,000 less than the number given in the Book of Constitutions.

In a widely-used version of the Monitorial (or Exoteric) Work: „There were employed in its construction three Grand Masters, three thousand and three hundred Masters or Overseers of the work, eighty thousand Fellow Crafts, and seventy thousand Entered Apprentices or bearers of burdens."It is clear that the author of this enumeration (Preston originally?) was following the Old Testament and not the Old Constitutions -and the fact proves that Masons have never had an orthodox, infallible, unchanging text rigidly binding on them by law. So little was this the case that when the young Mother Grand Lodge prepared a second edition of the Constitutions of 1738 it altered the first part of it radically and at many points. Versions of the Old Charges differ among themselves. It is a reasonable theory that after the Edition of the Book of Constitutions of 1723 was read, a number of Time Intermorial Lodges discovered its accounts of the „history" to differ from theirs and made a clamor to have their own included.

(It is a paradox of the history of Solomon's Temple that though Solomon and his people were Jews, it was built not by Jews but by Tyrians, and working under Tyrian overseers; and these latter must have built it in the Tyrian style because in that period of history Masons were not taught architecture in terms of principles and pure geometry and engineering, but were rained to do only a given style of work-a Tyrian Mason would have said, „I can do Tyrian work but not Egyptian or Assyrian."

It is also a curious fact that just after the author of the Constitutions had said that the Jews were trained in architecture he then goes on to say that Solomon had to send to Tyre for architects !)The publishing of a cheap form of illustrated Bible about 1700 set everybody in England to reading it. one of the results was a wide

spread amateur study of Hebrew; another was the discovery and popularity of Josephus' History of the Jews. The consequence to Masonry of the former was to introduce a few Hebrew words into its nomenclature, such as gibtim, harodim, bonay, etc.; the consequence of the latter was to introduce into the history of Solomon's period a set of traditions not in Kings and Chronicles, and a number of old Oriental tales about Solomon.

There was yet another source of Temple lore: the enthusiastic public interest in the two „great" models of the building exhibited for years in England, one by Schott, the other by Leon, each with a handbook, and of which at least one contained lore from the Talmud. Thus, the Solomon's Temple of the Ritual was constructed, as it were, and in a poetic sense, by at least seven different sets of architects, and not working together: the Old Charges, Book of Constitutions, Book of Kings, Book of Chronicles, Josephus, Schott's model, Leon's model.

But this commixing was not yet at an end; indeed, it was only at a beginning. For with Inigo Jones (during 1600-1652) the architectural style perfected by Palladio was brought from Italy into England, and almost at once began to replace the mixture of Tudor styles and the last vestiges of Gothic. Palladio was a modern style, but in essence was an adaptation of Greek; that is, more strictly, it made use of certain features of the classical Greek.

It was called Italian, Palladian, Classical, Neo-Classical, Grecian, etc. By the time of the 1723 Constitutions this had become the style, and had been for so long that everybody had forgotten Gothic; and the compilers of the Constitutions not only forgot (or did not know) that Freemasonry was a child of the Gothic, but they sneered at it as a piece of barbarism, and no doubt assumed that each and every fine building in the past,

including Solomon's Temple, had been designed in the Italian style. There was thus introduced into the Craft traditions, and on top of Solomon's Temple, „another temple," a Neo-Classical one.
But even this was not the end. Once architects and amateurs became engrossed in Palladio, they were inevitably led back to Vitruvius, and through him discovered the genuine, classical Greek temple, which, unlike the Palladian adaptation, was composed of pillars and columns, with few or no walls, and 8 flattened down, simple roof without spires, or domes. or towers. The wonderful Greek columns were adopted into Masonic symbolism, where they became the Five Orders of Architecture.
What few data we have about the Esoteric Work indicate that until the middle of the Eighteenth Century, in both Britain and America, and by comparison with its rigidity afterwards, the Ritual was between 1700 and 1750 in a fluid condition. It is improbable that Preston, or any other one man, was responsible for the fixation; but it is probable that the general acceptance of Preston's system of Monitorial Lectures signalized the fact that the Ritual had become stable.
When it did so the Temple in it was not Solomon's Temple, or any other in particular. It was wholly a symbolical Temple, called Solomon's for symbolic purposes, and it was „built" out of whatever the Ritualists needed from many styles and traditions.
They were not engaged as contractors to erect a London church; they were not historians or architects; they were Ritualists, great Ritualists, and they obeyed the laws of ritualism; and according to those laws historical or technological facts are of small importance; indeed, the fewer of them the better!
Their symbolic temple had something of Solomon's in it; yet it also came to a focus in a drama not about his building or Solomon's people or even (this is remarkable!) about himself, but about a Tyrs architect-a workman; the fact that Greek columns of 500 B.C. had no place in a Tyrian Temple on Jewish soil of 1000 B.C. did not disturb them. They introduced priests bowing toward the Inner Sanctum alongside London college professors lecturing on ethics and the curriculum of Medieval Schools. They had Greek columns alongside ancient, legendary pillars.
They put Euclid and Pythagoras cheek by jowl with Moses on the one hand and the English St. Albans (Thomas a Becket?) on the other. Historically and architecturally they had a museum of ruins, of anachronisms, solecisms, fallacies; ritualistically they had a masterpiece-and if Phidias had been a Ritualist he could not have built a better ritualistic temple. The once- burning question as to whether Solomon was the founder of Masonry or not (the Tyrians had been Masons long before Solomon!) answers itself as soon as the Masonic student sees the recorded, indisputable facts before him, and studies the Second and Third Degrees for himself.
Note. In 1723 the Constitutions give HA.·. as the Master of Masons, in 1738, as Deputy Grand Master. In a very revealing aside Anderson, or whoever wrote the paragraph gives as his authority „the traditions of the old Masons who talk much of these things."
What he meant probably was that they talked much to the Grand Lodge leaders whose iconoclasm was disturbing them. The Old Charges do not attribute the founding of Masonry to Solomon, but to Adam-itself another answer to the above referred-to „burning question"; if they give any one man the credit it was Euclid-a Greek, and a Greek whom the Medieval Church had both hated and feared. It also is significant that the oldest existing MS., the Regius, does not include Solomon's Temple-early Operative Lodges enjoyed a wide latitude in matters ritualistic and symbolic.
Medieval builders themselves either knew nothing about Solomon's Temple or else took no interest m it; among its few appearances among the cathedrals was Wursburg where the pillars J and B were set up in the porch.
The French Compagnonnage had a symbolic rite or symbolism about HA.·. but there is no known connection between that fraternity and early English Lodges-for some 200 years Englishmen and Frenchmen were almost completely out of touch with each other, what with wars and a conflict in religion; the majority of English tourists preferred to go to Italy, which became almost a tourist colony. It remained for Voltaire to rediscover the English and to bring them and their Loeke's philosophy and Newton's science to French attention. The fact helps to explain why Speculative Freemasonry is so purely English in origin.

*SOLOMON, HOUSE OF

Lord Bacon composed, in his New Atlantis, an apologue, in which he describes the Island of Bensalem-that is, Island of the Sons of Peace-and on it an edifice called the House of Solomon where there was to be a confraternity of philosophers devoted to the acquisition of knowledge. Nicolai thought that out of this subsequently arose the society of Freemasons, which was, he supposes, established by Elias Ashmole and his friends (see Micolai)

*SOLOMON, TEMPLE OF

See Temple of Solomon

*SOLSTICES

The days on which the sun reaches is greatest northern and southern declination, which are June 21 and December 22. Near these days are those in which the Christian church commemorates Saint John the Baptist and Saint John the Evangelist, who have been selected as the patron saints of Freemasonry for reasons which are explained in the article on the Dedication of a Lodge, which see.

*SOMALILAND

Sometimes called the Eastern Horn of Africa, south of the Gulf of Aden in the Indian Ocean. Of the three districts, British, Italian, and French Somaliland, the last possesses a Lodge. It was erected at Jibuti under the Grand Lodge of France

*SONGS OF FREEMASONRY

The song formed in early times a very striking feature in what may be called the domestic manners of the Masonic institution. Nor has the custom of festive entertainments been yet abandoned. In the beginning of the eighteenth century songs were deemed of so much importance that they were added to the Books of Constitutions in Great Britain and on the Continent, a custom which was followed in America, where all the early Monitors contain an abundant supply of lyrical poetry. In the Constitutions published in 1723, we find the well-known Entered Apprentice's song, written by Matthew Birkhead, which still retains its popularity

among Freemasons, and has attained an elevation to which its intrinsic merits as a lyrical composition would hardly entitle it.

Songs appear to have been incorporated into the ceremonies of the Order at the revival of Freemasonry in 1717. At that time, to use the language of the venerable Doctor Oliver, „Labor and refreshment relieved each other like two loving Brothers, and the gravity of the former was rendered more engaging by the characteristic cheerfulness and jocund gayety of he latter."

In those days the word refreshment had a practical meaning, and the Lodge was often called from labor that the Brethren might indulge in innocent gaiety, of which the song formed an essential part. This was called harmony, and the Brethren who were blessed with talents for vocal music were often invited „to contribute to the harmony of the Lodge." Thus, in the Minute-Book of a Lodge at Lincoln, in England, in the year 1732, which is quoted by Doctor Oliver, the records show that the Master usually „gave an elegant Charge, also went through an Examination, and the Lodge was closed with song and decent merriment." In this custom of singing there was an established system. Each officer was furnished with a song appropriate to his office, and each Degree had a song for itself.

Thus, in the first edition of the Book of Constitutions, we have the Master's Song, which, says Doctor Anderson, the author, is „to be sung with a chorus-when the

Master shall give leave-either one part only or all together, as he pleases"; the Warden's Song, which was „to be sung and played at the Quarterly Communication"; the Fellow Craft's Song, which was to be sung and played at the grand feast; and, lastly, the Entered ‚Prentiss' Song, which was „to be sung when all grave business is over, and with the Master's leave."

In the second edition the number was greatly increased, and songs were appropriated to the Deputy Grand Master, the Secretary, the Treasurer, and other officers.. For all this provision was made in the Old Charges so that there should be no confusion between the hours of labor and refreshment; for while the Brethren were forbidden to behave „'ludicrously or jestingly while the Lodge is engaged in what is serious or solemn," they were permitted, when work was over, „to enjoy themselves with innocent mirth. „

The custom of singing songs peculiarly appropriate to the Craft at the Lodge meetings, when the grave business was over, was speedily introduced into France and Germany, in which countries a large number of Masonic songs were written and adopted, to be sung by the German and French Freemasons at their Table Lodges, which corresponded to the refreshment of their English Brethren. The lyrical literature of Freemasonry has, in consequence of this custom, assumed no inconsiderable magnitude; as an evidence of which it may be stated that Kloss, in his Bibliography of Freemasonry, gives a catalogue-by no means a perfect one-of two hundred and thirteen Masonic song-books published between the years 1734 and 1837, in the English, German, French, Danish, and Polish languages.

The Freemasons of the present day have not abandoned the usage of singing at their festive meetings after the Lodge is closed; but the old songs of Freemasonry are passing into oblivion, and we seldom hear any of them, except sometimes the never-to--be forgotten Apprentice's Song of Matthew Birkhead. Modern taste and culture reject the rude but hearty stanzas of the old song- makers, and the more artistic and pathetic productions of Mackay, and Cooke, and Morris, and Dibdin, and

Wesley, and other writers of that class, have taken their place.

Some of these songs cannot be strictly called Masonic, yet the covert allusions here and there of their authors, whether intentional or accidental, have caused them to be adopted by the Craft and placed among their minstrelsy. Thus the well-known ballad of Tubal Cain, by Charles Mackay, always has an inspiring effect when sung at a Lodge banquet, because of the reference to this old worker in metals, whom the Freemasons fondly consider as one or the mythical founders of their Order; although the song itself has in its words or its ideas no connection whatever with Freemasonry. The first two verses are as follows:

Old Tubal Cain was a man of might,

In the days when the earth whas young; By the fierce red light of his furnace bright The strokes of his hammer rung;

And he lifted high his brawny hand On the iron glowing clear.

Till the sparks rushed out in scarlet showers, As he fashioned the sword and spear

And he sang, „ Hurrah for my handiwork Hurrah for the spear and sword!

Hurrah for the hand that shall wield them well, For he shall be king and lord !

To Tubal Cain came many a one, As he wrought by his roaring fire,

And each one prayed for a strong steel blade, As the crown of his desire;

And he made them weapons sharp and strong, Till they shouted loud for glee

And gave him gifts of pearl and gold, And spoils of the forest free;

And they sang, , Hurrah for Tuhal Cain, Who hath given us strength anew!

Hurrah for the smith! Hurrah for the fire! And hurrah for the metal true!"

Brother Burns's Auld Lang Syne is another production not verbally Masonic, which has met with the universal favor of the Craft, because the warm fraternal spirit that it breathes is in every way Masonic, and hence it has

almost become a rule of obligation that every festive party of Freemasons should Close with the great Scotchman's invocation to part in love and kindness. But Robert Burns has also supplied the Craft with several purely Masonic songs, and his farewell to the Brethren of Tarbolton Lodge, beginning,

Adieu! a hearı,warm, fond adieu, Dear Brothers of the mystic tie,

is often sung with fine effect at the Table Lodges of the Order.

As already observed, we have many productions of our Masonic poets which are talking the place of the older and coarser songs of our predecessors. It would be tedious to name all who have successfully invoked the Masonic muse. Masonic songs-that is to say, songs whose themes are Masonic incidents, whose language refers to the technical language of Freemasonry, and whose spirit breathes its spirit and its teachings-are now a well-settled part of the literary curriculum of the Institution. At first they were all festive in character and often coarse in style, with little or no pretension to poetic excellence. Now they are festive, but refined; or sacred, and used on occasions of public solemnity; or mythical, and constituting a part of

the ceremonies of the different Degrees. But they all have a character of poetic art which is far above the mediocrity so emphatically condemned by Horace (see Poetry of Freemasonry).

*SON OF A FREEMASON

The son of a Freemason is called a Louveteau, and is entitled to certain privileges, for which see Louveteau and Lewis.

*SON OF HIRAM

A mixed tradition states that Aynon was a son of Hiram Abif, and was appointed master of the workmen who
hewed the cedars and shaped the timber for the temple, and was recognized for his geometrical knowledge and skill as an engraver (see Aynon).

*SONS OF LIGHT

The science of Freemasonry often has received the title of Lux, or Light, to inculcate that mental and moral illumination is the object of the Institution. Hence Freemasons are often called Sons of light.

*SONS OF THE PROPHETS

we repeatedly meet in the Old Testament with references to the Beni Hanebiian, or Sons of the Prophets. These were the disciples of the prophets, or wise men of Israel who underwent a course of esoteric instruction in the secret institutions of the Nabiim, or prophets, just as the disciples of the Magi did in Persia, or of Pythagoras in Greece. „These sons of the prophets,;' says Stehelin (Rabbinical Literature i, page 16), „were their disciples, brought up under their tuition and care, and therefore their masters or instructors were called their fathers."

*SONS OF THE WIDOW

This is a title often given to Freemasons in allusion to Hiram the Builder, who was „a widow's son, of the tribe of Naphtali ," By the advocates of the theory that Freemasonry originated with the exiled House of Stuart, and was Organized as a secret institution for the purpose of reestablishing that house on the throne of Great Britain, the phrase has been applied as if referring to the adherents of Queen Henrietta, the widow of Charles 1.
The name is also applied to a society of the third century (see Widow, Sons of the, also Widow's Son).

*SOPHISIENS, SACRED ORDER OF

Founded at Paris, early nineteenth century, by Cavalier de Trie, Master of the Lodge Freres Artistes and had three Degrees and a short life.

*SORBONNE

A college of theological professors in Paris, who exercised a great influence over religious opinion in France during the sixteenth, seventeenth, and greater part of the eighteenth centuries. The bigotry and intolerance for which they were remarkable made them the untiring persecutors of Freemasonry. In the year 1748 they published a Letter and Consultation on the Society of Freemasons, in which they declared that it was an illegal association, and that the meetings of its members should be prohibited. This was republished in 1764, at Paris, by the Freemasons, with a reply, in the form of an appendix, by De la Tierce, and again in 1766, at Berlin, with another reply by a writer under the assumed name of Jarhetti.

*SORROW LODGE

It is the custom among Freemasons on the Continent of Europe to hold special Lodges at stated periods, for the purpose of commemorating the virtues and deploring the less of their departed members, and other distinguished worthies of the Fraternity who have died. These are called Funeral or Sorrow Lodges. In Germany they are held annually; in France at longer intervals. In the United States of America the custom has been introduced by the Ancient and Accepted Scottish Rite, whose Sorrow Lodge Ritual is peculiarly beautiful and impressive, and the usage has been adopted by many Lodges of the American Rite. On these occasions the Lodge is clothed in the habiliments of mourning and decorated with the emblems of death, solemn music is played, funeral dirges are chanted, and eulogies on the life, character, and Masonic virtues of the dead are delivered.

*SOTER

A Greek appellation implying Savior

*SOUL OF NATURE

A platonic expression, more properly the Anima Mundi, that has been adopted into the English Royal Arch system to designate the hundred Delta, or Triangle, which Dunckerley, in his lecture, considered as the symbol of the Trinity. „So highly," says the modern lecture, „indeed did the ancients esteem the figure, that it, became among them an object of worship as the great principle of mated existence, to which they gave the name of God because it represented the animal, mineral, and vegetable creation They also distinguished it by an appellation which, in the Egyptian language, signifies the Soul of Nature." Doctor Oliver (Jurisprudence, page 446) warmly protests against the introduction of this expression as an unwarrantable innovations borrowed most probably from the Rite of the Philalethes. It has not been introduced into the American system

*SOUTH

When the sun is at his meridian height, his invigorating rays are darted from the south. When the sun rises in the East, we are called to labor; when he sets in the West, our daily toil is over; but when he reaches the South, the hour is high twelve, and we are summoned to refreshment. In Freemasonry, the South is represented by the Junior Warden and by the Corinthian column, because it is said to be the place of beauty.

*SOUTH AUSTRALIA

A state in the Commonwealth of Australia. Friendship Lodge at Adelaide introduced Freemasonry to South Australia in 1834. The ceremony, at which the President of the Legislative Council and the Chief Justice of the Colony were initiated, was held in London. In 1844 the first Scotch Lodge was opened and eleven years later an Irish Body was chartered. Provincial Grand Lodges were formed by Scotland in 1846, England 1848, and Ireland 1860.
\In 1883 it was feared that a few of the Lodges were about to annex authority over the rest. Brother H. M. Addison thereupon called a Convention which met April 16, 1884. Twenty-eight Lodges sent delegates and the Grand Lodge of South Australia was opened in

due form, with Chief Justice the Hon. S. J. Way as Grand Master.
Almost all the Brethren supported the new Grand Lodge, indeed only one Lodge, the Duke of Leicester No. 363 remained wholeheartedly faithful to its early authority (see Grand Lodge).

*SOUTH CAROLINA

Solomon's Lodge was warranted in 1735 by the Grand Master of England and organized at Charleston on October 28, the following year. John Hammerton was appointed Provincial Grand Master by the Earl of Loudoun in 1736, but no further facts about the establishment of a Grand Lodge are available until there appeared a notice in the South Carolina Gazette of January 1, 1754, of the formation of a Provincial Grand Lodge on December 27, 1753. On March 30, 1754, a Deputation was signed in London and given to Chief Justice Leigh by the Marquis of Carnarvon which resulted in the reorganization of the Provincial Grand Lodge.
According to Doctor Mackey this Grand Lodge became independent in 1777 and Barnard Elliott was the first Grand Master of the „Grand Lodge of Free and Accepted Masons." The Athol or Ancient Freemasons appeared in the State as early as 1783, and in 1787 there were five Lodges of the Ancient in existence. On March 24 of that year they held a meeting and organized the „Grand Lodge of Ancient York Masons 29 In 1808 a temporary union between the two Grand Lodges took place but not
until 1817 were they united under the name „Grand Lodge of Ancient Freemasons."
On February 1, 1803, the Grand Chapter of Ncw York granted a Warrant to Carolina Chapter at Charleston. The Grand Chapter for South Carolina was instituted May 29, 1812, and was represented at the Convocations of the General Grand Chapter held in 1826, 1829, 1844, and 1859. The Grand Chapter has always paid allegiance to the General Grand Chapter and has firmly resisted any suggestion that it should be independent. Nine Councils of Royal and Select Masons were established by Charters from the Supreme Council of the Southern Jurisdiction, Ancient and Accepted Scottish Rite, during the years 1858-9. In 1860 the Supreme Council relinquished its authority and a Grand Council was constituted on February 15. In 1880 the Degrees reverted to the Supreme Council but in 1881 the Grand Council was reorganized and duly became a constituent of the General Grand Council.
A Certificate of Membership still in existence, dated March 3, 1782, proves that South Carolina Commandery, No. 1, of Charleston was constituted at an early date.
The first Warrant was destroyed by fire in 1843 and the Encampment petitioned for renewed authority. A Dispensation was therefore issued by the Grand Encampment on May 17, 1843. South Carolina, No. 1; Columbia, No. 2, and Lafayette, No. 3, formed a Grand Encampment in 1826 which was represented the same year in the General Grand Encampment. In 1830 Templarism had died down to such an extent that for over eleven years no work was done. It revived in 1841, but owing to the Civil War relapsed again until December, 1865, when Sir Albert G Mackey became eminent Commander Encampments at Columbia, Georetown and Baufort had disappeared for the time being, but after a time enthusiasm awakened and on March 25 , 1 907 representatives of South Carolina, No. 1; Columbia, No. 2; Spartanbury, No. 3, and Greenville, No. 4, met and instituted the Grand Commandery of South Carolina according to a Warrant issued on March 15, 1907.
In the City of Charleston Delta Lodge of Perfection, No. 1, was granted a Charter by the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, March 23, 1868; Buist Chapter of Rose Croix on May 10, 1871; Bethlehem Council of Kadosh on February 20, 1907, and Dalcho Consistory, No. 1, on June 9, 1911.

*SOUTH DAKOTA

When the Territory was divided in 1890 the Grand Lodge of Dakota became known as the Grand Lodge of South Dakota, and among its Lodges was the one which had been the first to be formed in Dakotan namely, Saint John's Lodge, chartered on June 3, 1863. In the same way it was decided to organize two Grand Chapters, one for North and one for South Dakota. All the Chapters treated in the latter State met on January 6, 1890, at Yankton to discuss the question, and the Grand Chapter of South Dakota was constituted in Ample Form.
Representatives from Yankton, No. 1; Aberdeen, No. 14; Mitchell, No. 16; Brookings, No. 18; Orient, No. 19, and Rabboni, No. 23, were present at this meeting. On April 11, 1891, the Officers of the General Grand Council granted a Dispensation to Alpha, No. 1, at Sioux Falls, and a Charter was issued on July 21, 1891. A meeting of representatives of the chartered Councils in South Dakota was hel(1 OI1 June 9, 1916, at which Companion Andrew P. Savanstrom, Past General Grand Master, presided. Officers were installed and the new Grand Council constituted.
Dakota, No. 1, was the first Commandery to be established in Dakota. It may also be considered the first Commandery in South Dakota, since it was located in that District. With Cyrene, No. 2; De Molay, No. 3, and Fargo, No. 5. Dakota, No. 1, organized on May 14, 1884, the Grand Commandery of Dakota, which later changed its name to that of Grand Commandery of South Dakota.
A Consistory of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, was established at Yankton by Charter dated December 22, 1888. Robert de Bruce, No. 1, a Council of Kadosh, was chartered on March 10, 1887; Mackey, No. 1, a Chapter of Rose Croix, on February 27, 1882, and Alpha, No. 1, a Lodge of Perfection, on February 8, 1882.

*SOVEREIGN

An epithet applied to certain Degrees which were invested with supreme power over inferior ones; as, Sovereign Prince of Rose Croix, which is the highest Degree of the French Rite and of some other Rites, and Sovereign Inspector General, which is the controlling Degree of the Ancient and Accepted Scottish Rite. Some Degrees, originally Sovereign in the Rites in which they were first established, in being transferred to other Rites, have lost their sovereign character, but still improperly retain the name.
Thus the Rose Croix Degree of the Scottish Rite, which is there only the Eighteenth, and subordinate to the Thirty-third of Supreme Council, still retains everywhere, except in the Southern Jurisdiction of the United States, the title of Sovereign Prince of Rose Croix. The expression Sovereign of Sovereigns was a title once used for the presiding officer of a

Consistory (see Doctor Mackey's revised History of Freemasonry, page 1891) and a similar title was also applied to members of Supreme Councils, Sovereigns of Masonry, in the circular letter sent out by the Supreme Council at Charleston, December 4, 1802 (reprinted fully in above History, pages 1871-5).

*SOVEREIGN COMMANDER OF THE TEMPLE

The French expression is Souverain Commandeur du Temple. Styled in the more recent instructions of the Southern Supreme Council Knight Commander of the Temple. This is the Twenty-seventh Degree of the Ancient and Accepted Scottish Rite The presiding officer is styled Most Illustrious and Most Valiant, the Wardens are called Most Sovereign Commanders, and the Knights Sovereign Commanders The place of meeting is called a Court. The apron is flesh-colored, lined and edged with
black, with a Teutonic cross encircled by a wreath of laurel and a key beneath, all inseriloell in black upon the Hap The scarf is red bordered with black, hanging from the right shoulder to the left hip, and suspending a Teutonic cross in enameled gold. The jewel is a triangle of gold, on which is engraved the Ineffable Name in Hebrew. It is suspended from a white collar bound with red and embroidered with four Teutonic crosses.
Vassal, Ragon, and Clavel are mistaken in connecting this Degree with the Knights Templar, with which Order its own ritual declares that it is not to be confounded. It is without a lecture. Vassal expresses the following opinion of this Degree: „The twenty-seventh degree does not deserve to be classed in the Scottish Rite as a degree, since it contains neither symbols nor allegories that connect it with initiation. It deserves still less to be ranked among the philosophic degrees. I imagine that it has been intercalated only to supply an hiatus, and as a memorial of an Order once justly celebrated." It is also the Forty-fourth Degree of the Rite of Mizraim.

*SOVEREIGN GRAND INSPECTOR- GENERAL

The Thirty-third and Last Degree of the Ancient and Accepted Scottish Rite. The Latin Constitutions of 1786 call it Tertius et trigesimus et sublimissimus gradus, that is, the Thirty-third and Most Sublime Degree; and it is staled the Protector and Conservator of the Order. The same Constitutions, in Articles I and II, say:
The Thirty-third degree confers on those Freemasons who are legitimately invested with it, the quality, title, privilege, and authority of Sovereign, Supremorum, Grand Inspectors-General of the Order. The peculiar duty of their mission is to teach and enlighten the Brethren; to preserve charity, union, and fraternal love among them; to maintain regularity in the works of each Degree and to take care that it is preserved by others, to cause the dogmas, doctrines, institutes, constitutions statutes and regulations of the Order to be reverently regarded, and to preserve and defend them on every occasion; and,
finally, everywhere to occupy themselves in works of peace and mercy.
The Body in which the members of this Degree assemble is called a Supreme Council. The symbolic color of the Degree is white, denoting purity. The distinctive insignia are a sash, collar, jewel, Teutonic cross, decoration, and ring.
The sash is a broad, white watered ribbon, bordered with gold, bearing on the front a triangle of gold glittering with rays of gold, which has in the center the numerals 33, with a Sword of silver, directed from above, on each side of the triangles pointing to its center. The sash, worn from the right shoulder to the left hip, ends in a point, and is fringed with gold, having at the junction a circular band of scarlet and green containing the jewel of the Order.
The collar is of white watered ribbon fringed with gold, having the rayed triangle at its point and the swords at the sides. By a regulation of the Southern Supreme Council of the United States, the collar has been worn by the active, and the sash by the honorary, members of the Council. The emblem is a black double-headed eagle, with golden beaks and talons, holding in the latter a sword of gold, and crowned with the golden crown of Prussia.
The red Teutonic cross is affixed to the left side of the breast.
The decoration rests upon a Teutonic cross. It is a nine- pointed star, namely, one formed by three triangles of gold one upon the other, and interlaced from the lower part of the left side to the upper part of the right a sword extends, and in the opposite direction is a hand of, as it is called, Justice. In the center is the shield of the Order, azure (blue), charged with an eagle like that on the banner, having on the dexter (right) side a Balance or (gold), and on the sinister (left) side a Compass of the second, united with a Square of the second. Around the whole shield runs a band of the first, with the Latin inscription, of the second, Ordo ab Chao, meaning Order out of Disorder, which band is enclosed by two circles, formed by two Serpents of the second, each biting his
own tail. Of the smaller triangles that are formed by the intersection of the greater ones, those nine that are nearest the band are of crimson color, and each of them has one of the letters that compose the Word S. A. P. I.
N. T. I. A., or Wisdom.
The ring is a triple one, like three small rings, each one- eighth of an inch wide, side by side, and having on the inside a delta surrounding the figures 33, and inscribed with the wearer's name, the letters S..G.. I..G.., and the motto of the Order, Deus meumque Jus, meaning God and my right. It has been worn on the fourth finger of the right hand but in 1923 provision was made that the
Thirty-third Degree ring should be worn on the little finger of the left hand in ache Southern Jurisdiction. The ring is worn on the third finger of the left hand in the Northern Jurisdiction of the United States of America (see Ring).
Until the year 1801, the Thirty-third Degree was unknown. Until then the highest Degree of the Rite, introduced into America by Stephen Morin, was the Sublime Prince of the Royal Secret, or the Twenty--fifth of the Rite established by the Emperors of the East and West. The administrative heads of the Order were styled Grand Inspectors-General and Deputy Inspectors- General; but these were titles of official rank and not of Degree. Even as late as May 24, 1801, John Mitchell signs himself as Kadosh, Prince of the Royal Secret and Deputy Inspector General
The document thus signed is a Patent which certifies

that Frederick Dalcho is a Kadosh, and Prince of the Royal Secret, and which creates him a Deputy Inspector- General. But on May 31, 1801, the Supreme Council was created at Charleston, and from that time we hear of a Rite of thirty-three Degrees, eight having been added to the twenty-five introduced by Morin, and the last being called Sovereign Grand Inspector General.
The Degree being thus legitimately established by a Body which, in creating a Rite, possessed the prerogative of establishing its classes, its Degrees and its nomenclature revere accepted unhesitatingly by all subsequently created Supreme Councils; and it continues to be the administrative head of the Ancient and Accepted Scottish Rite.

*SPECULATIVE MASONRY, EARLY

The Masonic Fraternity writes its own history as it goes along in the form of Minutes and Proceedings.
Unfortunately, it is not an easy history to read, nor convenient, nor is it furnished with an index, but it is a better and more reliable chronicle of the Craft than any work written by the historians. Below is a summary drawn from some 200 Minute Books and Lodge Histories of the oldest Lodges in Britain, Canada, and the United States; of these, about 60 are of the very earliest Speculative Lodges, of which one-half or so are long since defunct, or else have been merged with other Lodges.
The items are chosen to illustrate some point important to the history of the Fraternity; and to save space, names, numbers, and dates are omitted; also, the data are representative, not exhaustive; scarcely any two of the earliest Lodges were alike in the details of Lodge practice, and the same Lodge made changes in itself from time to time. The summary is not so much a portrait of early Speculative Freemasonry as a photo montage:
The majority of Lodges were very small; one of Sixty members was excessively large, almost too large to be managed; the majority had some fifteen or twenty members. Meetings with only six or seven members present were common.
During the Eighteenth Century and well into the Nineteenth they met in taverns inns hotels. Since the room was in use for other purposes, Lodge furniture was either the property of the landlord, or else had to be packed up and stored away between meetings. The arrangement was almost never satisfactory, and Lodges moved much about-one of them made twelve removals in ten years. It did the Fraternity no good to hold its meetings at the centers of hard drinking. Sometimes a „ wine drawer „ or waiter, or even the landlord, were „made" expressly to enable him to enter and leave the Lodge Room while the Lodge was in session.
Lodges went by the name of the tavern in which they met
-thus „ the Lodge at the Goose and Gridiron, „ the Lodge at „ the Goat's Head, „ etc. They were thus entered on the Grand Lodge's engraved lists of Lodges. They were not numbered until Dr. Thomas Dunckerley made the suggestion (he ranked with Desaguliers, Preston and Dermott as an architect of the Fraternity).
In the center of the Lodge Room was placed a table, usually of the board and trestle type. The Lodge was opened with the members at table; Lodge business was conducted there; initiations were „made"; the Brethren ate and drank together for hours on end, the feasting being not an adjunct to Lodge business but as an integral part of it.
A Lodge „feast" was therefore a Lodge meeting, and when the old Lodges insisted that Grand Lodge „Quarterly Feasts „ be restored, it was in reality a demand that full Grand Lodge meetings be held, „as according to the old customs. „ The meals in the richer Lodges sometimes were elaborate and costly, with a dozen liquors, and a long list of „ healths. „ In one instance the Secretary of a rich Lodge set down one „feast," for 51 members, at a sum now worth about 8500. Many Lodges owned their own punch bowls, plate, glasses, pitchers; a few of them had their own wine cellars.
Dues were caned „subscriptions"; most of the money went to pay for the dinners. The charity fund usually was voluntary, a Charity Box being kept at hand. Fines were imposed right and left, for non-attendance, for „being disguised in liquor, „ for quarreling, for „profane swearing, „ etc. Visitors were „ fined „ a dollar or two as their share of the costs of the food and drink. The title of the Master was „ Right Worshipful. „ He was elected for six months, and in some instances appointed his own Wardens.
Only a few Secretaries received stipends, and almost none of them had any regular system of books, so that there was frequent trouble over Lodge accounts (The Grand Lodge of Scotland expelled a Grand Secretary for that reason.) The Tiler wore a sword or a „ poignard, „ and received pay- he was a „servant" and seldom belonged to the same „class" as the members. He had
many duties: to stand guard, to examine visitors, to deliver summons, to care for the furniture, etc.; the office was sometimes held in succession from father to son in the same family. (Montgomery, a famous Grand Tiler, became a personage almost as well known as the Grand Masters.) In at least one ease a Brother made a profession of being Lodge Secretary to a group of Lodges; Tilers often did.
Minutes were bare, brief, and never of large importance in the early years. For decades they were not countersigned by the Master. The Secretary kept his records „ in ye bag," and either took the bag home with him, or stowed it in the bottom of a pedestal. Spelling went by ear, and a Secretary spelled words as they chanced to sound to him at the moment; in more than one Minutes the Master's name was spelled three ways in one entry.
Thus, one encounters apprentice as prentice, interprentice, prentiss, prentayee, etc. (The language was not pronounced then as now; thus, tea was pronounced to rhyme with „ tay, „ as one recalls from a couplet by Bro. Alexander Pope.) Minutes were meager because Secretaries did as little work as possible; or were afraid of violating secrecy; or as a protection from prying eyes when they kept the bag at home.
Candidates, it appears, wore robes, for there is often mention of the purchase of them in Lodge inventories or minuses; sometimes „trousies," or „drawers" are mentioned. (Present day British Masons have weird notions about American customs. Even a learned Lodge of research was recently told that „ in the States Candidates go naked!")
The average early British Lodge was as local as it was small. and knew little about the Fraternity at large, still less about foreign countries To many of them „America" meant the West Indies. This lack of knowledge made them an easy prey to „ foreigner „

impostors. A number of Minute Books record relief being given to „Turks" who turned out to be frauds, to French counts, ditto, and to men coming over as „ rich Americans „-the „rich
American" myth is even now still alive in some British centers; a „Turk" was almost any dark-skinned foreigner.
The great majority of members were Fellowcrafts only. In one ease a Worshipful Master was an Apprentice. The two grades often were conferred at one time, in „emergency meetings." The Master Mason grade was at first given in Masters' Lodges, and was confined, it appears, to Masters or Past Masters only (actual or virtual.)
The oldest Lodges, such as constituted the first Grand Lodge in 1717, were familiar with the rites and customs; but after Lodges of ‚new men" had multiplied by the hundreds, the Masons themselves had only a rudimentary understanding of Freemasonry, and made many experiments, changes, etc., trying out first one thing and then another. (One Lodge might use a Bible on the altar, another would use the Old Charges on a pedestal.)
The Lodges of Speculatives under the Grand Lodge with their two Degrees (and later, their Third) were only one of many developments which came out of the old Operative Masonry; there was a Right Worshipful Society of Operative Masons; Masons' Companies in the cities; there were many self-constituted (St. Johns') Lodges which were regular but did not belong to a Grand Lodge; in North Ireland there were many individual Masons who sometimes called themselves „ clandestines „ and who had no Lodges or only loose and temporary ones; there were many „ high grades, „ or „ side orders „ (sued as the „Seoteh Masons" who appear then disappear in English Lodge Minutes), etc.; that this was confusing to Chartered Lodges is exhibited by almost every Minute Book, and it took nearly a century to clear up and crystallize and unify a single system of Regular Masonry.
If Masons quarreled outside the Lodge, if one of them accused another of some dishonest practices they often brought the quarrel into the Lodge for adjudication. (This occurrence of private non-Lodge affairs is another reason for the brevity of the Minutes.)
Lodges (except in and about London) had little consciousness of Grand Lodge. or interest in it, and the Grand Lodge itself appears to have had even less interest in the Lodges because it was almost impossible oftentimes for a Lodge to secure a reply from the Grand Secretary. After a Provincial Grand Lodge was established, a Lodge was given to thinking of it, rather than „the London Grand Lodge," as „Grand Lodge."
Also, Lodges were not encouraged to submit their grievances to Grand Lodge; still less were they encouraged ever to question any act of Grand Lodge- one Lodge was rebuked for doing so by the Grand Secretary who told them they had „ insulted H. R. H. the Grand Master." The Wigan secessionist Grand Lodge was formed partly in consequence of the almost complete inactivity of both Grand Lodge and a Provincial Grand Lodge for nearly four years.
An American Mason is always very conscious of „the Fraternity"; even when he has his own Lodge in mind he refers to it as „the Fraternity"; Masons 501) years ago had only a thin awareness of „the Fraternity" and their interest was almost solely concentrated in the local Lodge. But as against the present day Mason, with his dim consciousness of his own Lodge, a Mason 200 years ago loved his Lodge next only after his home. He filled it up with gifts-silverware, glassware, pictures, furniture, paraphernalia, books, etc., until many old Lodges had scarcely a square yard of bare wall, and a very rich atmosphere of family feeling, of an intimate friendliness, and of Brethren gone but who had left many mementos in the Lodge Room.
Piecing together scattered hints it appears that a „Degree" followed in the main the same pattern as now, but with less of it enacted (wherein American Masonry still differs most from British). The Candidate was prepared; he took an OB--; a Tracing Board (or floor Cloth, or the „Lodge") contained the symbols of the Degree and these were explained.
It was only gradually that Degrees became in a strict sense „degrees," or separate ceremonies, each one complete in itself, and with its own members and officers, with the Lodge not permitted to alter the ceremonies, and with Lodges everywhere using the same ceremonies.
The earliest Speculatives spoke not of the „Degree" of Apprentice (etc.) but of the Lodge of Apprentices. To become a full-fledged member of the circle, was the principal aim of initiation; the ceremonies were a means to that end. A new movement began, and was destined to become triumphant, especially in America, when Preston and Hutchinson and a few others began to study the Ritual for its own sake.
Any Mason could belong to more than one Lodge- in one Lodge record a member is listed as belonging to thirteen. The smallness of Lodges was partly responsible. As „class Lodges" became a rule, each with a specialized membership and interests, a new incentive to plural membership came into play. But the greatest incentive was the simple one, that many Masons enjoyed Lodge life for its own sake.
The Minute Books and Lodge Histories leave the history of the Master Mason Degree as unsettled as ever, not because these contradict each other but because for nearly a century there was no uniform rule. Some of the oldest (Time Immemorial) Lodges appear to have kept firm hold on the whole of ceremony. Some had the Master's Degree separate from the other two (a Candidate was „made" a Fellowcraft) but kept it under Lodge control.
There were Masters' Lodges, with their own rooms, officers, and meeting times; to them would go members from a number of surrounding Lodges. In some Lodges it looks as if any member could become a Master Mason; in others, only Masters or Past Masters; and in the latter, some had to be actual Past Masters, some could be „virtual" Past Masters by „passing the chair." The general tendency seems to have been to look upon the Grand Master as sovereign over the Craft, with Grand Lodge in a secondary role; which was in contrast to the present American tendency (in reality the Grand Master and the Grand Lodge have equal sovereignty but in different fields).
Since a Grand Master was a Prince of the Blood, a Duke, an Earl, etc., the prerogatives which belonged to his person remained with him in the Grand East; in consequence a deal of snobbishness and exclusiveness developed among the Lodges, titles and ranks were over-valued, and this exclusiveness was (the writer so takes it) the principal reason for the division of England between two Grand Lodges; such a Mason as Peter Gilkes refused to accept Grand Honors or to attend Grand Lodge because the gentlemen there were

„above his station." This was not true of the Ancient Grand Lodge, or of Scotland, Ireland, Canada, and the American Colonies.
The oldest American Minute Books could almost be interchanged with the oldest British, so alike were the customs of the two until the end of the Revolution.
There were, however, two fundamental differences in the Craft in general; first, Lodges of English, Scottish, Irish, and French origin worked here side by side, and this made more puzzling the questions the earliest American Masons were called upon to decide; second, the American Provincial Grand Lodges were left hanging in the air, because they could not obtain continuous cooperation or supervision from Britain, and at the same time did not possess complete sovereignty; expediency became the general rule. Also, the American Lodges could not obtain light on Masonry itself, because it had no teaching from Grand Lodge and no literature of its own.
(Note. One instance is that of Thomas Smith Webb, who had to move in the dark, and who adopted Preston with no clear knowledge of Preston's status in the Grand Lodge in England. Another is the odd fact that two of the first American Books of Constitutions begin with a paragraph explaining that the Book is designed for Operative (! !) Masons; further on in the Book it transpires that the authors had taken Operative" to mean the book-keeping of the Secretary, the care of Lodge rooms funds, etc.; by „Speculative" they meant the Ritual.)
The Eighteenth Century Lodges had no Order of the Eastern Star; yet the women had some connections with the Craft. In Ireland there were called „Masonic Dames." In England one Lodge purchased „gloves for the ladies." The history of Lodge symbolism is obscure; in old Tracing Boards are pictures of symbols no longer used, absence of symbols none in use, and symbols would be dropped and then resumed, etc.
The broached thurnel (a stone axe plus a certain type of stone); Common Gudge (or judge; a template); perpend ashlar; these are a few of the symbols or terms not familiar to us also on Tracing Boards were arches, the Star of David, a chisel, sometimes a pencil, etc.; the trowel v, as once widely used then widely discontinued. The Pps. of the OB. . was used at least as early as 1700, but not in its present elaborate form. The Ob.-. appears to have been shorter.
The Box, for relief, was a fixture in a Lodge; but such monies were expended from it represent but a fraction of the relief given; for where Lodges were small, and relations were close, much help was given Masonically to widows and orphans which was not done by Lodge action.
Early American Lodges were those which worked between 1730 and 1780-5; and while, as stated above, they were in essential Lodges of the same sort as worked in Britain during the same period, there was as between the former and the latter one difference which though small at the time was to lead to an ever widening divergence: the British Lodge was small, its members were recruited (generally) from its immediate neighborhood, and their social evening around the table was their Lodge's greatest appeal to them;
an American Lodge was larger, had fewer sister Lodges near it, drew its members from a larger radius, its membership represented every type, and the Lodge's greatest appeal to them was as a meeting place, an opportunity to become acquainted, a social center, a place to see friends which a man could not see otherwise; there was far less emphasis on the
„feast" (which usually was a lunch) and much more on the Work.
(At the present time, and not to make comparisons, the American Craft Ritual is larger, more complete, more interesting, and more artistically and self-consistently developed than its English counterpart in any one of the English Workings.) In their first impact on a Masonic student's mind the 200 or so Minute Books and Lodge Histories of which the above random notes are only slight indicia, alive him a sense of confusion, as if Speculative Masonry began with no clear understanding of itself; in the end he learns that the opposite was true.
There never has been deviation or uncertainty in the things that count. Before even the Mother Grand Lodge waw dreamed of, Freemasonry was a fraternity of workmen, was a philosophy of work (the first ever given to the world). raised work to the level of an attribute of God whose name was appropriately Sovereign Grand Architect (or Workman), envisaged mankind as a Lodge, or body of workmen, taught that work was not a curse but belongs to what a man is and therefore it cannot be despised without abasing him.
It was these discoveries truths, and principles which brought Freemasonry into being; they drove it forward, they persisted unaltered among many changes, and in the long run, by the tests they imposed, determined what belonged to Freemasonry and what did not, what rites, ceremonies, symbols, lectures, rules. regulations, and customs; whatever has opposed them has died, or hangs withering on the branch; and it is they, working through the Lodges, which have made Masonry a power among men. Deviations, details, experiments, localisms, these have been unimportant in the long run. It is Freemasonry that has created the Lodges; not the Lodges that have created it. This stands clear and evident in the Histories and Minute Books themselves.

*SPECULATIVE-2

The word Speculative is used by Freemasons in its primary sense as symbolic, or theoretical, when opposed to Operative. The Matthew Cooke Manuscript transcribed about 1400 A. D. from an earlier original, makes use of
the word in this technical connection, and its adoption by Anderson in his version of the Old Charges, 1723 A.D., is one of the proofs that this Manuscript was under his hand when compiling the Book of Constitutions Otherwise he would have substituted for Speculative and Operative the Scottish terms Geomatic and Domatic, just as he used Fellow Craft and Cowan.
Dogmatic is derived from the Latin word Domus, which signifies a house. It therefore means of or belonging to a house. Its Masonic meaning is transparent from its usage in former times. When a body of Freemasons who were also Operative Masons, applied for a Charter to found a Lodge, as was the case with the petitioners for Ayr Kilwinning in 1765, they designated themselves Dogmatic Masons.
On the other hand, members of Lodges who were not Operative Masons-Nobles, Lairds, etc.-were styled Geomatic Masons, a term derived from the Greek word afa, the land or soil, and therefore intended to show that they were landed proprietors or men in some way or another connected with agriculture. This was evidently the idea the word was meant to express at

first but it was by and by applied to all Freemasons who were not Operative Masons, and who were in those days styled „Gentlemen Masons."
So says Brother D. Murray Lyon, of the Grand Lodge of Scotland, in his History of Mother Kilwinning. But this will hardly hold water; it may pass with the bastard Latin Domaticus, but no one sufficiently acquainted with Greek to know that meant the Earth, could tolerate the meaningless termination. Judging by linguistic analogues, Geomatic should be a corruption of Geometic, due to the sharp sound of the short e in Lowland Scottish aided by the jingling assonance of Domatic (see Domatic).
Similarly, the word Cowan is first met with amongst Scottish Operative Masons applied with contempt to a Dry-Diker, that is, a spurious Freemason who builds walls without cement. Its etymology is uncertain and the far-fetched derivations from a dog, or from listening, a listening person, that is, an eavesdropper, must be
dismissed as inconsistent with philological principles. In the present writer's opinion the most likely derivation is that which connects it with the French Cofon or Coyon, a man of no account, a wretch. If so, it adds another to the list of low French words embedded in Lowland Scottish, during the medieval intercourse of the two countries, for the curious derivation of the French word and its Romance cognates from Latin Coleus, Greek (see Cowan).
The above notes are by Brother W. J. Chetwode Craxvley (Caementaria Hibernica, Faseieulus 1, page 6).

*SPECULATIVE FREEMASONRY

The lectures of the Symbolic Degrees instruct the neophyte in the difference between the Operative and the Speculative divisions of Freemasonry. They tell him that „we work in Speculative Masonry, but our ancient Brethren wrought in both Operative and Speculative." The distinction between an Operative Art and a Speculative Science is, therefore, familiar to all Freemasons from their early instructions.
To the Freemason, this Operative Art has been symbolized in that intellectual deduction from it which has been correctly called Speculative Freemasonry. At one time each was an integral part of one undivided system. Not that the period ever existed when every Operative Mason was acquainted with, or initiated into, the Speculative Science. Even now, there are thousands of skillful artisans who know as little of that as they do of the Hebrew language which was spoken by its founder. But Operative Masonry was, in the inception of our history, and is, in some measure, even now, the skeleton upon which was strung the living muscles and tendons and nerves of the Speculative system. It was the block of marble, rude and unpolished it may have been, from which was sculptured the life-breathing statue.
Speculative Masonry, which is but another name for Freemasonry in its modern acceptation, may be briefly defined as the Scientific application and the religious consecration of the rules and principles, the language, the implements, and materials of Operative Masonry to the veneration of God, the purification of the heart, and the inculcation of the dogmas of a religious philosophy. Speculative Masonry, or Freemasonry, is then a system of ethics, and must therefore, lice all other ethical systems, have its distractive doctrines. These may be divided into three classes, namely, the Moral, the Religious, and the Philosophical.

The Moral Doctrines.
These are dependent on, and spring out of, its character as a social institution. Hence among its numerous definitions is one that declares it to be „a science of morality," and morality is said to be, symbolically, one of the precious jewels of a Master Mason.
Freemasonry is, in its most patent and prominent sense, that which most readily and forcibly attracts the attention of the uninitiated; a fraternity, an association of men bound together by a peculiar tie; and therefore it is essential, to its successful existence, that it should, as it does, inculcate, at the very threshold of its teachings, obligation of kindness, man's duty to his neighbor. „There are three great duties," says the Charge given to an Entered Apprentice, „which, as a Mason, you are charged to inculcate-to God, your neighbor, and yourself." And the duty to our neighbor is said to be that we should act upon the square, and do unto him as we wish that he should do unto ourselves. The object, then, of Freemasonry, in this moral point of view, is to carry out to their fullest practical extent those lessons of mutual love and mutual aid that are essential to the very idea of a brotherhood. There i8 a socialism in Freemasonry from which spring all Masonic virtues-not that modern project exhibited in a community of goods, which, although it may have been practiced by the primitive Christians, is found to be uncongenial with the independent spirit of the present age but a community of sentiment, of principle, of design, which gives to Freemasonry all its social, and hence its moral, character. As the old song tells us:
That virtue had not left mankind lier social maxims prove
For stamp'd upon the Mason's mind Are unity and love.
Thus the moral design of Freemasonry, based upon its social character, is to make men better to each other; to cultivate brotherly love, and to inculcate the practice of all those virtues which are essential to the perpetuation of a brotherhood. A Freemason is bound, say the Old Charges, to obey the moral law, and of this law the very keystone is the divine precept-the Golden Rule of our Lord-to do unto others as we would that they should do unto us. ,I'o relieve the distressed, to give good counsel to the erring, to speak well of the absent, to observe temperance in the indulgence of appetite, to bear evil with fortitude, to be prudent in life and conversation, and to dispense justice to all men, are duties that are inculcated on every Freemason by the moral doctrines of his Order. These doctrines of morality are not of recent origin. They are taught in all the Ok. Constitutions of the Craft, as the parchment records of the fifteenth, sixteenth, and seventeenth centuries show, even when the Institution was Operative in its organization, and long before the speculative element was made its predominating characteristic. Thus these Old Charges tell us, almost all of them in the same words, that Freemasons „shall be true, each one to other, that is to say, to every Mason of the science of Masonry that are Masons allowed, ye shall doe to them as ye would that they should doe unto youth

The Religious Doctrines
of Freemasonry are very simple and self-evident. They are darkened by no perplexities of sectarian theology, but stand out in the broad light, intelligible and acceptable by all minds, for they ask only for a belief in God and in the immortality of the soul. He who denies these tenets can be no Freemason, for

the religious doctrines of the Institution significantly impress them in every part of its instructions. The neophyte no sooner crosses the threshold of the Lodge, but he is called upon to recognize, as his first duty, an entire trust in the superintending care and love of the Supreme Being, and the series of initiations into Symbolic Freemasonry
terminate by revealing the awful symbol of a life after death and an entrance upon immortality.
Now this and the former class of doctrines are intimately connected and mutually dependent. For we must first know and feel the universal fatherhood of God before we can rightly appreciate the universal brotherhood of man. Hence the Old Records already alluded to, which show us what was the condition of the Craft in the Middle Ages, exhibit an eminently religious spirit. These ancient Constitutions always begin with a pious invocation to the trinity, and sometimes to the saints, and they tell us that „the first Charge is that a Mason shall be true to God and holy Church, and use no error nor heresy." And the Charges published in 1723, which professes to be a compilation made from those older records, prescribe that a Freemason, while left to his particular opinions, must be of that „religion in which all men agree," that is to say, the religion which teaches the existence of God and an eternal life.
The Philosophical Doctrines of Freemasonry are scarcely less important, although they arc less generally understood than either of the preceding classes. The object of these philosophical doctrines is very different from that of either the moral or the religious. For the moral and religious doctrines of the Order are intended to make men virtuous, while its philosophical doctrines are designed to make them zealous Freemasons. He who knows nothing of the philosophy of Freemasonry will be apt to become in time lukewarm and indifferent but he who devotes himself to its contemplation will feel an
ever-increasing ardor in the study.
Now these philosophical doctrines are developed in that symbolism which is the especial characteristic of Masonic teaching, and relate altogether to the lost and recovered word, the search after divine truth, the manner and time of its discovery, and the reward that awaits the faithful and successful searcher. Such a philosophy far surpasses the abstract quiddities of metaphysicians. It brings us into close relation to the profound thought of the ancient world, and makes us familiar with every subject of mental science that lies within the grasp of the human intellect. So that, in conclusion, we find that the
moral, religious, and philosophical doctrines of Freemasonry respectively relate to the social, the eternal, and the intellectual progress of man.
Finally, it must be observed that while the old Operative Institution, which was the cradle and forerunner of the Speculative, as we now have it, taught abundantly in its Constitutions the moral and religious doctrines of which we have been treating, it makes no reference to the philosophical doctrines. That our Operative predecessors were well acquainted with the science of symbolism is evident from the architectural ornaments of the buildings which they erected; but they do not seem to have applied its principles to any great extent to the elucidation of their moral and religious teachings; at least, we final nothing said of this symbolic philosophy in the Old Records that are extant.
And whether the Operative Masons were reticent on this Subject from choice or from ignorance, we may lay it down as an axiom, not easily to be controverted, that the philosophic doctrines of the Order are altogether a development of the system for which we are indebted solely to Speculative Freemasonry.

*SOVEREIGN MASTER

This title has two references. 1. The presiding officer in a Council of Companions of the Red Cross. He represents Darius, King of Persia. 2. The Sixtieth Degree of the Rite of Mizraim.

*SOVEREIGN OF MASONRY

See Sovereign

*SOVEREIGN OF SOVEREIGNS

See Sovereign

*SOVEREIGN PRINCE MASON

A title first conferred on its members by the Council of Emperors of the East and West.

*SOVEREIGN PRINCE OF ROSE CROIX

See Rose Croix

*SPAIN

Anderson says (see Constitutions, second edition, page 194) that a Deputation was granted by Lord Coleraine, Grand Master, in 1728, for constituting a Lodge at Madrid; another in 1731, by Lord Lovell, to Capt. James Cummerford, to be Provincial Grand Master of Andalusia; and a third in 1732, by Lord Montagu, for establishing a Lodge at Valenciennes. George Smith, writing in 1783, says (Use and Abuse of Freemasonry, page 203): „The first, and, I believe, the only Lodge established in Spain was by a Deputation sent to Madrid to constitute a Lodge in that city, under the auspices of Lord Coleraine, 1727; which continued under English jurisdiction till the year 1776, when it refused that subordination, but still continues to meet under its own authority." From these two differing authorities we derive only this fact, in which they concur: that Freemasonry was introduced into Spain in 1727, more probably 1728, by the Grand Lodge of England. Smith's statement that there never was a second Lodge at Madrid is opposed by that of Gadieke, who says that in 1751 there were two Lodges in Madrid.
What was probably the first active Masonic Lodge in Spain was held at a French Hotel in Madrid on February 15, 1728, and was summoned by Philip, Duke of Wharton. This was also the first Lodge to be warranted abroad by the Grand Lodge of England. Saint John of Jerusalem Lodge, Number 51, was chartered at Gibraltar on March 9, 1729, and two years later Capt. James Cummerford was appointed Provincial Grand Master for Andalusia.
Llorente says (History of the Inquisition, page 525) that in 1741 Philip V issued a Royal Ordinance against the Freemasons, and, in consequence, many were arrested and sent to the galleys. The members of the Lodge at Madrid were especially treated by the Inquisition with great severity. All the members were arrested, and eight of them sent to the galleys. In 1751, Ferdinand VI, instigated by the Inquisitor Joseph Torrubia, published a Decree forbidding the assemblies of Freemasons, and declaring that all violators of it should be treated as persons guilty of high treason. In that year, Pope Benedict XIV had renewed the Bull

of Clement XII. In 1793, the Cardinal Vicar caused a Decree of death to be promulgated against all Freemasons. Notwithstanding these persecutions of the Church and the State, Freemasonry continued to be cultivated in Spain; but the meetings of the Lodges were held with great caution and secrecy.

From 1728 onwards although Freemasonry suffered much persecution it grew strong amid dangers and in 1809 a Grand Orient of Spain was actually founded at Madrid in the dungeons of the Inquisition. Not until the Revolution of 1868 could Freemasonry be practiced openly in the country.

But the York Rite, which had been formerly practiced, appears now to have been abandoned, and the National Grand Lodge just alluded to was constituted by three Lodges of the Scottish Rite which, during that year, had been established at Madrid. From that time the Freemasonry of Spain has been that of the Ancient and Accepted Scottish Rite. Clavel says (Picturesque History, page 252) that

In 1810, the Marquis de Clermont-Tonnere, member of the Supreme Council of France, created" near the National Grand Lodge, of the Scottish Rite m Spain, a Grand Consistory of the Thirty-second Degree; and, in 181l, the Count de Grasse added to this a Supreme Council of the Thirty-third Degree, which immediately organized the National Grand Lodge under the title of Grand Orient of Spain and the Indies. The overthrow of French domination dispersed, in 1813, most of the Spanish Freemasons, and caused the suspension of Masonic work in that country

Ferdinand VII having succeeded to the throne, 1814, restored the Inquisition with all its oppressive prerogatives, proscribed Freemasonry, and forbade the meetings of the Lodges. It was not until 1820 that the Grand Orient of Spain recovered its activity, and in 1821 we find a Supreme Council in actual existence, the history of whose organization was thus given, in 1870, to Brother A. G. Goodall, the Representative of the Supreme Council of the Northern Masonic Jurisdiction of the United States:

The parties now claiming to be a Supreme Council assert that the Count de Tilly, by authority from his cousin, De Grasse Tilly, constituted a Supreme Council, Ancient Accepted Rite, at Seville, in 1807; but in consequence of a revolution, in which Tilly was a prominent actor, the Grand Body was removed to Aranjuez where on the 21st of September, 1808, the officers were duly installed; Saavedra as Sovereign Grand Commander, Ad Vitam, or for life; Count de Tilly, Lieutenant Grand Commander, Carlos de Rosas, Grand Treasurer, Jovellanos. Grand Chanchellor; Quintana, Grand Secretary Pelajos, Captain of Guard. On the death of civilly anti Saavedra, Badilla became Sovereign Grand Commander and under his administration the Supreme Council was united with the Grand Orient of Spain at Granada in 1817, under the title of Supreme Council, National Grand Orient of Spain. On the death of Ferdinand VII in 1853, the persecutions against the Freemasons ceased, because, in the civil war that ensued, the priests lost much of their power. between 1845 and 1849, according to Findel (History, page 584), several Lodges were founded and a Grand Orient established, which appears to have exercised powers up to at least 1848. But subsequently, during the reign of Queen Isabella Freemasonry again fell into decadence. It has however, revived, and many Lodges continued in existence who formerly were under the jurisdiction of the Grand Orient of Portugal.

Nowadays there are several independent Masonic Bodies in Spain and it is almost impossible to trace their history and their present status.

However, the Annuaire reports the Grand Lodge of Spain, formerly Catalonia-Baleares, to have been founded in 1885, and that the Grand Orient of Spain at Madrid had decided at an Assembly held on October 21-4, 1922, to dissolve and form the following Bodies: Grand Lodge of Northeastern Spain (comprising Catalonia, Navarre, Baleares, and Aragon), Grand Lodge of the Levant (Valenee, Mureia, Cuenea, and Ferrol), Grand Lodge of North western Spain (Galieia, Asturias, Leon), Grand Lodge of Middle Spain (Andalusia, Canaries, Northern Africa), Grand Lodge of Central Spain (Castille, Estremadure, Vaseongadas), Grand Lodge of Porto Rico, and the Grand Lodge of the Philippines.

The last two projects must not be confused with the properly authorized Bodies already at work in these islands. But the Grand Orient of Spain has not respected jurisdictional boundaries and even before the above ambitious undertaking, had attempted a Regional Grand Lodge of North America, which was promptly denounced and vigorously condemned by the regular Grand Lodges of the United States.

*SPARTACUS

The characteristic name assumed by Adam Weishaupt, the founder of the Order of the Illuminati.

*SPEAKERS BUREAU

The Educational Committees of American Grand Lodges which maintain Speakers Bureaus for convenience of their Lodges employ such methods as their needs require or their circumstances allow, methods thereby differing from one Grand Jurisdiction to another. The most comprehensive system, and the one in which almost every possible method has a place at one point or another, is the one employed by the Board of General Activities, an educational department of the Grand Lodge of New York, which occupies a floor of Masonic Hall in New York City, and is administered by a salaried staff. In 1920 the then Grand Lodge Committee on Educational Service, R.-. W.. Sidney Morse being Executive Secretary, established the first Speakers Bureau.

When this and four other Committees were consolidated in 1926 to become the Board of General Activities (not to be confused in its functions with the Board of General Purposes of the United Grand Lodge of England) the Speakers Bureau was enlarged and placed in care of a full-time, salaried member of the Department. Volunteer speakers were called for from each of the fifty-nine Districts. They furnished data about themselves.

These reports were in each District reviewed by the District Deputy Grand Master and the Masters. The Board made a final selection, averaging three per District. The name, address, occupation, Lodge, and favorite speech subjects., etc., were entered in a file. When a Lodge asked for a speaker the Board sent it data on three speakers at convenient distances from it. The Lodge made its choice, and itself made the arrangements with the chosen speaker in person.

Afterwards the Lodge made a report to the Board of General Activities; and if from these reports it was learned that some given speaker was a failure, or personally unsuitable, etc., his name was removed from the list.

*SPENCER MANUSCRIPT

A manuscript copy of the Old Charges of the date of 1726, which belonged to the late Brother Richard Spencer and was sold in 1875 to Enoch T. Carson, of Cincinnati, Ohio, and with his library, after Brother Carson's death, became the property of the Grand Lodge of Massachusetts through the generosity of General Lawrence. It was reproduced in Spencer's Old Constitutions in 1871.

*SPES MEA IN DEO EST

A Latin motto meaning: My hope is in God. The motto of the Thirty-second Degree of the Ancient and Accepted Scottish Rite.

*SPETH, GEORGE WILLIAM

English Freemason, a founder of Quatuor Coronati Lodge and the first Secretary. He originated the Correspondence Circle of that Lodge. This eminent Brother was born in 1847, was initiated in the Lodge of Unity No. 183 of London in 1872, becoming Worshipful Master in 1876. He wrote several papers and works on the Fraternity, History of his Mother Lodge appearing in 1881 and a work on Royal Freemasons being published in 1885. He was also the author of many articles appearing in Masonic journals such as Ars Quatuor Coronatoram. For sixteen years he held the office of Secretary to the Quatuor Coronati Lodge, his service only terminating with his death on April 19, 1901.

*SPIRE, CONGRESS OF

Spire is a city in Bavaria, on the banks of the Rhine, and the seat of a Cathedral which was erected in the eleventh century A Masonic Congress was convoked there in 1469 by the Grand Lodge of Strasburg, principally to take into consideration the condition of the Fraternity and of the edifices in the course of construction by them, as well as to discuss the rights of the Craft.

*SPIRITUALIZING

In the early lectures of the eighteenth century, this word was used to express the method of Symbolic instruction applied to the impalements of Operative Masonry. In a
ritual of 1725, it is said: „As we are not all working Masons, we apply he working-tools to our morals, which we call spiritualizing ." Thus, too, about the same time, Bunyan wrote his symbolic book which he called Solomon's Temple Spiritualized. Phillips, in his New World of Words, 1706, thus defines to spiritualize: „to explain a passage of an author in a spiritual manner, to give it a godly or mystical sense."

*SPIRITUAL LODGE

Hutchinson (Spirit of Masonry page 94) says: „We place the spiritual Lodge ,in the vale of Jehosophat, implying thereby, that le principles of Masonry are derived from the knowledge of God, and are established in the Judgment of the Lord; the literal translation of the word Jehosophat, from the Hebrew tongue, being no other than those express words." This refers to the Lodge, which is thus described in the old lectures at the beginning of the eighteenth century, which were in vogue at the time of Hutchinson.
Where does the Lodge stand?
Upon the Holy Ground, on the highest hill or lowest vale. or in the vale of Jehoshaphat, or any other sacred place.
The Spiritual Lodge is the imaginary or Symbolic Lodge, whose form, magnitude, covering, supports, and other attributes are described in the lectures.

*SPIRITUAL TEMPLE

The French Freemasons say: „We erect temples for virtue and dungeons for vice"; thus referring to the great Masonic doctrine of a spiritual temple. There is no symbolism of the Order more sublime than that in which the Speculative Freemason is supposed to be engaged in the construction of a spiritual temple, in allusion to that material one which was erected by his operative predecessors at Jerusalem. Indeed, the difference, in this point of view, between Operative and Speculative
Freemasonry is simply this: that while the former was engaged in the construction, on Mount Moriah, of a material temple of stones and cedar, and gold and precious stones, the latter is occupied, from his first to his last initiation, in the construction, the I adornment, and the completion of the spiritual temple of his body. The idea of making the temple a symbol of the body is not, it is true, exclusively Masonic. It had occurred to the first teachers of Christianity. Christ himself alluded to it when he said, „Destroy this temple, and in three days I will raise it up"; and Saint Paul extends the idea, in the first of his Epistles to the Corinthians (iii, 16), in the following language: „Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" And again, in a subsequent passage of the same Epistle (vi,
19) he reiterates the idea in a more positive form: „What, know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"
But the mode of treating this symbolism by a reference to the particular Temple of Solomon, and to the operative art engaged in its construetion, is an application of the idea peculiar to Freemasonry. Hitchcock, in his Essay on Swedenborg, thinks that the same Idea was also shared by the Hermetic Philosophers He says: „With perhaps the majority of readers, the temple of Solomon, and also the tabernacle, were mere buildings-very magnificent, indeed, but still mere buildings-for the worship of God.
But some are struck with many portions of the account of their erection admitting a moral interpretation; and while the buildings are allowed to stand, or to have stood, once, visible objects, these interpreters are delighted to meet with indications that Moses and Solomon, in building the Temples, were wise in the knowledge of God and of man; from which point it is not difficult to pass on to the moral meaning altogether, and affirm that the building, which was erected without the noise of a ‚hammer, nor ax, nor any tool of iron' (First Kings vi, 7), was altogether a moral building-a building of God, not made with hands. In short, many see in the story of Solomon's Temple, a symbolical representation of Man
as the temple of God, with its Holy of Holies deep seated in the center of the human heart."

*SPOULEE, JOHN DE

He is claimed to have presided over the Freemasons of England in 1350, in the reign of Edward III. Doctor Anderson says he was called Master of the Ghiblim (see Constitutions, 1738, page 70).

*SPRATT, EDWARD

Editor of an Irish edition of Anderson's Constitutions of 1738, published at Dublin, 1751. He was Grand Secretary to the Grand Lodge of Ireland.

*SPREADING THE BALLOT

Taking the vote on the application of a candidate for initiation or admission. It is an Americanism, principally developed in the Western States. Thus: „The ballot may be spread a second time in almost any case if the harmony of the Lodge seems to require it."-Grand Master Swigert of Kentucky. „It is legal to spread the ballot the third time, if for the correction of mistakes, not otherwise." -Rob Morris. It is a technicality.

*SPRENGSEISEN, CHRISTIAN FRIEDRICH KESSLER VON

An ardent adherent of Von Hund and admirer of his Templar system, in defense of which, and against the Spiritual Templarism of Starck, he wrote, in 1786, the book, now very rare, entitled Anti Saint Nicaise, and other works. He was born at Saalsfield, in 1731, and died January 11, 1809 (see Saint Nicaise).

*SPRIG OF ACACIA

See Acacia

*SPURIOUS FREEMASONRY

For this term, and for the theory connected with it, we are indebted to Doctor Oliver, whose speculations led him to the conclusion that in the earliest ages of the world there were two systems of Freemasonry, the one of which, preserved by the patriarchs and their descendants, he called Primitive or Pure freemasonry (see Primitive Freemasonry).

The other, which was a schism from this system, he designated as the Spurious Freemasonry of Antiquity. To comprehend this system of Oliver, and to understand his doctrine of the declension of the Spurious from the Primitive Freemasonry, we must remember that there were two races of men descended from the loins of Adam, whose history is as different as their characters were dissimilar. There was the virtuous race of Seth and his descendants, and the wicked one of Cain. Seth and his children, down to Noah, preserved the dogmas and instructions, the legends and symbols, which had been received from their common progenitor, Adam; but Cain and his descendants whose vices at length brought on the destruction of the earth, either totally forgot or greatly corrupted them.

Their Freemasonry was not the same as that of the Sethites. They distorted the truth, and varied the landmarks to suit their own profane purposes. At length the two races became blended together. The descendants of Seth, becoming corrupted by their frequent communications with those of Cain, adopted their manners, and soon lost the principles of the Primitive Freemasonry, which at length were confined to Noah and his three sons, who alone, in the destruction of a wicked world, were thought worthy of receiving mercy. Noah consequently preserved this system, and was the medium of communicating it to the post-diluvian world. Hence, immediately after the Deluge, Primitive Freemasonry was the only system extant. But this happy state of affairs was not to last. Ham, the son of Noah, who had been accursed by his father for his wickedness, had been long familiar with the corruptions of the system of Cain, and with the gradual deviations from truth which, through the influence or evil example, had crept into the system of Seth. After the Deluge, he propagated the worst features of both systems among his immediate descendants.

Two sets or parties, so to Speak, now arose in the world

- one which preserved the great truths of religion, and consequently of Freemasonry, which had been handed down from Adam, Enoch, and Noah-and another which deviated more and more from this pure, original Source. On the dispersion at the Tower of Babel, the schism became still wider and more irreconcilable. The legends of Primitive Freemasonry were altered, and its symbols perverted to a false worship; the mysteries were dedicated to the worship of false gods arid the practice of idolatrous rites, and in the place of the Pure or Primitive Freemasonry which continued to be cultivated among the patriarchal descendants of Noah, was established those Mysteries of Paganism to which Doctor Oliver has given the name of the Spurious Freemasonry.

It is not to Doctor Oliver, nor to any very modern writer, that we are indebted for the idea of a Masonic schism in this early age of the world. The doctrine that Freemasonry was lost, that is to say, lost in its purity, to the larger portion of mankind, at the Tower of Babel, is still preserved in the ritual of Ancient Craft Masonry.

And in the Degree of Noachites, a Degree which is attached to the Scottish Rite, the fact is plainly adverted to as, indeed, the very foundation of the Degree. Two races of Freemasons are there distinctly named, the Noachites and the Hiramites; the former were the Conservators of the Primitive Freemasonry as the descendants of Noah; the latter were the descendants of Hiram, who was himself of the race which had fallen into Spurious Freemasonry, but had reunited himself to the true sect at t he building of King Solomon's Temple, as we shall hereafter see. But the inventors of the Degree do not seem to have had any very precise notions in

relation to this latter part of the history. The Mysteries, which constituted what has been thus called Spurious Freemasonry, were all more or less identical in character.

Varying in a few unimportant particulars, attributable to the influence of local causes, their great similarity in all important points showed their derivation from a common origin. In the first place, they were communicated through a system of initiation, by which the aspirant was gradually prepared for the reception of their final doctrines; the rites were performed at night, and in the most retired situations, in caverns or amid the deep recesses of groves and forests; and the secrets were only communicated to the initiated after the administration of an obligation.

Thus, Firmicus, a Latin author in the reign of Constantine who about the year 346 A.D. wrote of false objects of worship in De erroributs profanarum religionum (book vii), tells us that „when Orpheus explained the ceremonies of his mysteries to candidates, he demanded of them, at the very entrance, an oath, under the solemn sanction of religion, that they would not betray the rites to profane ears." Hence, as Warburton says from Horus Apollo, the Egyptian hieroglyphic for the mysteries was a grasshopper, because that insect was supposed to have no mouth.

The ceremonies were all of a funereal characters

Commencing in representations of a lugubrious description, they celebrated the legend of the death and burial of some mythical being who was the especial object of their love and adoration. But these rites thus beginning in lamentation, and typical of death, always ended in joy. The object of their sorrow was restored to life and immortality, and the latter part of the ceremonial was descriptive of his resurrection. Hence, the great doctrines of the mysteries were the immortality of the soul and the existence of a God.
Such, then, is the theory on the subject of what is called Spurious Freemasonry, as taught by Doctor Oliver and the disciples of his school. Primitive Freemasonry consisted of that traditional knowledge and symbolic instruction which had been handed down from Adam, through Enoch, Noah, and the rest of the patriarchs, to the time of Solomon. Spurious Freemasonry consisted of the doctrines and initiations practiced at first by the antediluvian descendants of Cain, and, after the dispersion at Babel, by the Pagan priests and philosophers in their Mysteries (see Clandestine) .

*SPURS

In the Orders of Chivalry, the slurs had a Symbolic meaning as important as their practical use was necessary. „To win one's spurs" was a phrase which meant „to win one's right to the dignity of knighthood." Hence, in the investiture of a knight, he was told that the spurs were a symbol of promptitucle in military Service; and in the degradation of an unfaithful knight, his spurs were hacked off by the book, to show his utter unworthiness to wear them. Stowe says (Annals, 902), in describing the ceremony of investing knights: „Evening prayer being ended, there stood at the chapel-door the king's master-cook, with his white apron and sleeves, and chopping-knife in his hand, gilded about the edge, and challenged their spurs. which they redeemed with a noble a piece, and he said to every knight, as they pressed by him: fair Knight, look that you be true and loyal to the King, my master, or else I must hew these spurs from your heels.' „ In the Masonic Orders of Chivalry, the symbolism of the spurs has unfortunately been omitted.

*SQUARE

This is one of the most important and significant Symbols in Freemasonry. As such, it is proper that its true form should be preserved. French Freemasons have almost universally given it with one leg longer than the other, thus making it a carpenter's square American Freemasons, following the incorrect delineations of Brother Jeremy L. Cross, have, while generally preserving the equality of length in the legs, unnecessarily marked its surface with inches; thus
making it an instrument for measuring length and breadth which it is not. It is simply the trying square of a stone- mason, and has a plain surface; the sides or legs embracing an angle of ninety degrees, and is intended only to test the accuracy of the sides of a stone, and to see that its edges subtend the same angle.
In Freemasonry, the square is a symbol of morality. This is its general signification, and is applied in various ways:
It presents itself to the neophyte as one of the Three Great Lights.
To the Fellow Craft as one of his Working-tools.
To the Master Mason as the official emblem of the Master of the Lodge.
Everywhere, however, it inculcates the same lesson of morality, of truthfulness, of honesty. So universally accepted is this symbolism, that it has gone outside of the Order, and has been found in colloquial language communicating the same idea. Square, says Halliwell, Dictionary of Archaic and Provincial Words, means honest, equitable, as in „square dealing." To play upon the square is proverbial for to play honestly. In this sense the word is found in the old writers.
As a Masonic symbol, it is of very ancient date, and was familiar to the Operative Masons. In the year 1830, the architect, in rebuilding a very ancient bridge called Baal Bridge, near Limerick, in Ireland, found under the foundation-stone an old brass square, much eaten away, containing on its two surfaces the following inscription, the U being read as V: I. WILL. STRIUE. TO. LIUE.- WITH. LOUE. & CARE.- UPON. THE. LEUL.-BY.
THE. SQUARE., and the date 1517. The modern Speculative Freemason will recognize the idea of living on the level fled by the square This discovery proves, if proof were necessary, that the familiar idea was borrowed from our Operative Brethren of former days. The square, as a symbol in Speculative Freemasonry, has therefore presented itself from the very beginning of the revival period. In the very earliest catechism of the eighteenth century, of the date of 1725, we find the answer to the question, „How many make a Lodge?" is „God and the Square, with five or seven right or perfect
Masons." God and the Square, religion and morality, must be present in every Lodge as governing principles.
Signs at that early period were to be made by squares and the Furniture of the Lodge was declared to be the Bible, Compasses, and Square.
In the public lecture of Brother Herbert A. Giles, Worshipful Master of Ionic Lodge, No. 1781 at Amoy, delivered in 1880 and entitled Freemasonry in China, says:
From time immemorial we find the Square and Compasses used by Chinese Writers to symbolize precisely the same phases of moral conduct as in our system of Freemasonry. The earliest passage known to one which bears upon the subject is to be found in the Book of history embracing the period reaching from the twenty-fourth to the seventh century before Christ. There in an account of a military expedition we read: „Ye officers of government, apply the Colllpasses!" In another part of the same venerable record a Magistrate is spoken of as:
A man of the level, or the level man"
The public discourses of Confucius provide us with several Masonic allusions of a more or less definite character. For instance. when recounting his own degrees of moral progress in life, the Master tells us that only at seventy-five spears of age could he venture to follow the inclinations of his heart without fear of „ transgressing the limits of the Square." this would be 481
B.C. belt it is in the works of his great follower, Mencius, who flourished nearly two hundred years later, that we meet with a fuller and more impressive Masonic phraseology. In one chapter we are taught that just as the most skilled artificers are unable, without the aid of the Square and Compasses to produce perfect rectangles or perfect circles, so must all men apply these tools figuratively to their lives, and the level and the marking-line besides, if they would walk

in the straight and even paths of wisdom and keep themselves within the bonds of honor and virtue. In Book iv we read:
„The Compasses and Square are the embodiment of the rectangular and the round, just as the prophets of old were the embodiment of the due relationship between man and man" In Book vi we find these words: The Master Mason, in teaching his apprentices makes use of the Compasses and the Square Ye who are engaged in the pursuit of wisdom must also make use of the Compasses and the Square. In the Great Learning, admitted on all sides to date from between 300 to 400 years before Christ, in Chapter 10, we read that a man should abstain from doing unto others what he would not they should do unto him, , this," adds the writer, is called the principle of acting on the Square. „ In all rites and in all languages where Freemasonry has penetrated, the square has preserved its primitive Signification as a symbol of morality.

*SQUARE, THE

The article on page 963 shows that in Freemasonry (and Masons can have only a secondary interest in the symbol as used outside the Craft) the Square has more than one use or exposition: it can even be said that instead of taking it as one symbol with many meanings it is more correct to take it that m Ancient Craft Masonry there are a number of Squares, each (relatively) independent of the other. The following can be added to the article given on that page:
The Oblong Square. This is an old and not very fortunate name for a rectangle, one never properly belonging to the nomenclature of mathematics.
Circumambulation. In almost every known instance outside of Freemasonry the rite of circumambulation has meant a movement, or procession, or walking in a circle. or circuit; in Freemasonry it is movement along a line that is part circle and part square-a circuit around corners. The Lodge room itself is an Oblong Square in which the members comprise a Circle, Circumambulation is, among other things, a visible representation of that combination of square and circle.
„ Part upon the square. „ This is a verbal symbol but it is an independent one, and not merely a commentary on the Square in general. Masons meet upon the level, no member being excluded from other members by any taboo of rank, class, title, or caste and it is expected that they thou thus meet not in theory, nor in some remote and abstract sense, but actually and regularly; but while they are thus meeting they will do and say only what upright men do and say, so that when they part (leave the Lodge) they will not carry away any feeling of hypocrisy or resentment. In this instance the symbolic try-square does not lie in a horizontal plane but in a vertical plane, and one leg is on the level, the Lodge room floor; the other leg is upright.
The Forty seventh Proposition, or Pythagorean Theorem. This theorem concerns a right-angled triangle, but a good half of it is composed of the properties of the Square. The Square itself is probably the oldest, or at least one of the oldest, of any Masonic tool, instrument, or action used as a symbol, for in the „ Mason window „ of some of the oldest cathedrals it is used to symbolize the Mason Craft; but it is probable that the Pythagorean triangle is as old, or almost as old, because the data indicate that it was used as the method for teaching geometry, since so much of Euelid can be deduced from it. Euclid himself worked out a proof for this theorem, one of the very few known to have been his. though it has never been wholly satisfactory to geometricians- our Brother Mason James A. Garfield, discovered a new proof for it as late as the Nineteenth Century.
The Minute Books of the oldest Lodges prove that for a number of years after 1717 Speculative Masons were in confusion about Masonic symbols; differed among themselves as to what symbols to include, differed as to their correct form, and differed as to their symbolic meaning. It is to that period of confusion that we owe the phrase „Working Tool" as applied to the Square (also the Level, Plumb, and Gage); manifestly it is not a tool but an instrument, and it had far more use by the mind (consider today the carpenter's square and the slide rule) than by the hand; in colas sense there was always much Speculative Masonry in the Fraternity even when the great majority of members were working masons.

SQUARE AND COMPASSES

These two symbols have been so long and so universally combined- to teach us, as says an early instruction, „to square our actions and to keep them within due bounds," they are so seldom seen apart, but are so kept together, either as two Great Lights, or as a jewel worn once by the Master of the Lodge, now by the Past Master-that they have come at last to be recognized as the proper badge of a Master Mason, just as the Triple Tau is of a Royal Arch Mason or the Passion Cross of a Knight Templar.
So universally has this symbol been recognized, even by the profane world, as the peculiar characteristic of Freemasonry, that it has recently been made in the United States the subject of a legal decision. A manufacturer of flour having made, in 1873, an application to the Patent Office for permission to adopt the Square and Compasses as a trade-mark, the Commissioner of Patents, .J. M. Thatcher, refused the permission as the mark was a Masonic symbol.
If this emblem were something other than precisely what it is-either less known", less significant, or fully and universally understood-all this might readily be admitted. But, Considering its peculiar character and relation to the public, an anomalous question is presented. There can be no doubt that this device, so commonly worn and employed by Masons, has an established mystic significance, universally recognized as existing; whether comprehended by all or not, is not material to this issue. In view of the magnitude and extent of the Masonic organization, it is impossible to divest its symbols, or at least this particular symbol- perhaps the best known of all-of its ordinary signification, wherever displaced, either as an arbitrary character or otherwise.
It will be universally understood, or misunderstood, as having a Masonic significance; and, therefore, as a trade- mark, must constantly work deception. Nothing could be more mischievous than to create as a monopoly, and uphold by the poser of lacy anything so calculated. as applied to purposes of trade. to be misinterpreted, to
mislead all classes, and to constantly foster suggestions of mystery in affairs of business (see Infringing upon Freemasonry, also Imitative Societies, and Clandestine). In a religious work by John Davies, entitled Summa Totalis, or All in All and the Same Forever, printed in 1607, we find an allusion to the Square and Compasses by a profane in a really Masonic sense. The author, who proposes to describe mystically the

form of the Deity, says in his dedication:
Yet I this forme of formelesse Deity,
Drewe by the Squire and Compasse of our Creed.
In Masonic symbolism the Square and Compasses refer to the Freemason's duty to the Craft and to himself; hence it is properly a symbol of brotherhood, and there significantly adopted as the badge or token of the Fraternity.
Berage, in his work on the higher Degrees, Les plus secrets Mystéres des Hauts Grades, or The Most Secret Mysteries of the High Grades, gives a new interpretation to the symbol. He says: „The Square and the Compasses represent the union of the Old and New Testaments.
None of the high Degrees recognize this interpretation, although their symbolism of the two implements differs somewhat from that of Symbolic Freemasonry.
The Square is with them peculiarly appropriated to the lower Degrees, as founded on the Operative Art; while the Compasses, as an implement of higher character and uses, is attributed to the Decrees, which claim to have a more elevated and philosophical foundation. Thus they speak of the initiate, when he passes from the Blue Lodge to the Lodge of Perfection, as ‚passing from the Square to the Compasses,' to indicate a progressive elevation in his studies. Yet even in the high Degrees, the square and compasses combined retain their primitive signification as a symbol of brotherhood and as a badge of the Order."

*SQUARE AND COMPASS FRATERNITY

A college fraternity of Masons with less rigid requirements than its sister fraternity, The Acacia, the Square and Compass began as a college club in Washington and Lee University; after its transformation into a fraternity it received a Charter from the State on May 12, 1917. The nationwide organization is similar to the Grand Lodge system; it has one Square to a State, and these are in a loose federation. The federation has a full-time Secretary; publishes a magazine. Any Master Mason in good standing in a regular Lodge is qualified for membership. (See UNIVERSITY LODGES in this supplement.) A number of Grand Masters along with many Masons among college and university presidents have expressed the hope that the two Masonic college fraternities might lead ultimately to the formation of a large number of campus Lodges, thereby opening a way for American Freemasonry into the circles of learning and scholarship-a thing done long ago in Britain and Europe. The name of the Square and Compass fraternity perpetuates a mistake made by early American Masons about the Working Tool. A compass is an instrument for finding directions; and has never been used as a Masonic symbol. The instrument for drawing a circle has always been called compasses.

*SQUARE, TRIANGLE AND CIRCLE

Visitors to English Chapters of the Royal Arch will recall that there is a peculiar use of these geometrical figures in „firing," the ceremonious unity of all present in recognizing a toast and honoring it by the Brethren.
There are also to be found in literature various allusions to geometrical figures. Of these there are so many that no complete compilation may here be attempted. One or two are of sufficient interest to warrant mention. For further information refer to an article by R. I. Clegg in the American Freemason (volume iiu, pages 265-72, April, 1912).
That beloved Brother Robert Burns, born 1759 died 1796
, refers to the rectangle-triangle in his poem „Caledonia." His allusion is usually understood as being more particularly to the forty-seventh proposition of Euclid, and is as follows:
Thus hold, independent, unconquered and free Her bright course of glory for ever shall run
For brave Caledonia immortal must be;
I'll prove it from Euclid as Lear as the sun:- Rectangle-triangle the figure we'll choose;
The upright is Chance, and old Time is the base But brave Caledonia's the hypotenuse
Then ergo, she'll match them, and match them always.
William Shakespeare, born 1564, died 1616, refers to many matters of interest to us. He says, King Lear, first scene, Regan speaking of her love for the king, I profess
Myself an enemy to all other toys
Which the most perfect square of sense possesses And find I am alone felicitate
In your dear highnesses love.
Various explanations have been offered for „the next perfect square of sense." Grant Allen interprets it „as the entire domain of sense," Wright by the „most delicately sensitive part of my nature'; Moberly by the „choicest estimate of sense"; while Capell explains it by „the entire domain of sensation." John Foster, Shakespeare Word- Book, prefers an explanation given by Professor Dowden, Atlantic Monthly, September, 1907, where the puzzling lines are compared with others by Edmund Spenser (Faerie Queene, Book II, canto ix, stanza 22).
These are as follows:
The frame thereof seemed partly circulare And part triangulare; O worke divine!
These two the first and last proportions are The one imperfect, mortal feminine
Th' other immortal perfect, masculine;
And ‚twixt them both a quadrate was the base Proportions equally by seven and nine;
Nine was the circle sett in heaven's place
All which compacted made a goodly diapase.
The last word here, diapase, means a harmonious combination. Professor Dowden discussing „Elizabethan Psychology" of body, soul and spirit, the forms of life or energy, says „The vegetable soul is found apart from the other two in plants, they live and increase in size, and multiply themselves by virtue of this soul. The vegetable and sensible souls are found co-operating in animals; they need only live and grow and multiply, they also feel. In man alone are three souls-vegetable, sensible and rational- found working together." Spenser by this reasoning is considering Alma as the indwelling soul, and the House is the containing body, the architecture of the latter being as in the poetry. Quoting Bartholomew Anglieus we are told that „The vegetable soul, with its
three virtues of self-sustaining, growth, and reproduction, is ‚like unto a triangle in Geometry.'
The sensible soul is ‚like unto a quadrangle, square and four cornered. For in a quadrangle is a line drawn from one corner to another corner, afore it maketh two triangles, and the soul sensible maketh two triangles of virtues. For wherever the soul sensible is, there is also the soul vegetablis. Finally the rational soul is likened to a circle, because the circle is the most perfect of figures, having the greater power of

containing than any other.
The triangle of Castle Alma is a vegetable soul; a quadrate-identical with Shakespeare's ‚square of sense'-is a sensible soul, the circle is the rational soul." Spenser was born in London about 1553, and died in January, 1599. For other references to quaint literary allusions of Masonic interest, see „Was William Shakespear a Freemason?" (Builder, 1919, volume v, page 32) .

*SQUAREMEN

The Companies of Wrights, Slaters, etc, in Scotland, in the seventeenth century, were called squaremen They had ceremonies of initiation and a word, sign, and grip, like the Freemasons. Brother Lyon (history of the Lodge at Edinburgh, page 23) says: „The ‚Squaremen Word' was given in conclaves of journeymen and apprentices, wrights, slaters, etc., in a ceremony in which the aspirant was blindfolded and otherwise ‚prepared'; he was sworn to secrecy, had word, grip, and sign communicated to him, and was afterward invested with a leather apron.
The entrance to the apartment, usually a public house, in which the ‚brethren' was performed, was guarded, and all who passed had to give the grip. The fees were spent in the entertainment of the Brethren present. Like the Masons, the Squaremen admitted non-operatives."
In the Saint Clair charter of 1628, among the representatives of the Masonic Lodges, we find the signature of „George Liddell, deakin of squarmen and nov quartermaistir" (see History of the Lodge at Edinburgh, page 62). This would show that there must have been an intimate connection between the two Societies or Crafts (see Squaremen, Corporation of).

*SQUAREMEN, CORPORATION OF

The Corporation of Squaremen was originally an Operative Lodge held in Ayr and formed one of the number which constituted the Grand Lodge of Scotland. Minutes were kept but the Minute-Book was lost when lent to Murray Lyon. The Banner used by the Corporation is still preserved by an Ayrshire Freemason and there are other relies in existence.
The organization does not admit any but Mark Masons who hold or have held office in a Craft Lodge or who are Royal Arch Companions. Candidates must have been Master Masons for at least five years and must be thirty years of age or over.
Meetings are held on the first day of each of the five winter months November to April and at the January meeting office bearers are elected. The joining fee is 60 Scottish Merks (£3/5/0 or about $15.75) which includes the Diploma and Apron. There is an obligation, assays (test) piece, signs and secrets, working tools, tracing board and lectures, all different from those of the usual Craft Masonry. All, however, tend to throw light upon the ancient procedure for admission to an operative or working shed.
At present the Order is in a flourishing condition but for some years it was dormant. It was revived by brothers Philip and William Murray who communicated the working and secrets to Brother Alfred A Murray. Not one of the Murrays is related to cither of the others. The above particulars are in letters to us from Brother David Lowe Turnbull Portobello, Scotland, and from the Scottish Masonic historical Directory, 1924 (see Squaremen).

*SQUIN DE FLEXIAN

A recreant Templar, to whom with Noffodei and, as some say, another unknown person, is attributed the invention of the false accusations upon which were based the persecutions and the downfall of the Order of Knights Templar.
He seas a native of the city of Beziers, in the south of France, and having been received as a Knight Templar, had made so much proficiency in the order as to have been appointed to the head of the Priory of Montfaucon. Reghellini states that both Squin de Flexian and Noffodei were Templars, and held the rank of Comrnanders; but
Dupuy (Condemnation des Templiers) denies that the latter was a Templar. He says: all historians agree that the origin of the ruin of the Templars was the work of the Prior of Montfaucon and of Noffodei, a Florentine, banished from his country and whom nobody believes to have been a Templar. This Prior, by the sentence of the Grand Master, had been condemned, for heresy and for having led an infamous life, to pass the remainder of his days in a prison. The other is reported to have been condemned to rigorous penalties by the Provost of Paris."
Reghellini's account (La Maçonnerie considérée, etc., i, page 451) is more circumstantial. He says: In 1506, two Knights Templar, Noffodei and Florian were punished for crimes, and lost their Commanderies; that of the latter being Montfaucon. They petitioned the Provincial Grand Master of Mount Carmel for a restoration to their offices, but met with a refusal. They then obtained an entrance into the Provincial Grand Master's country-house, near Milan, and having assassinated him, concealed the body in the woods under some thick shrubbery, after With they fled to Paris. there they obtained access to the King, and thus furnished Philip with an occasion for executing his projects, by denouncing the Order and exposing to him the immense Wealth which it possessed. They proposed the abolition of the Order, and promised the King. for a reward, to be its denouncers. The King accepted their proposition, and, assuring them of his protection, pointed out to them the course which they were to pursue.
They associated with themselves a third individual called by historians the Unknown, in French, l'Inconnu, and Noffodei and Florian sent a memorial to Enguerand de Marigni, Superintendent of the Finances, in Which they proposed, if he would guarantee them against the attacks of the Order of Templars, and grant them civil existence and rights, to discover to the King secrets which they deemed of more value than the conquest of an empire.
As a sequel to this first declaration they addressed to the King an accusation, which was the same as he had himself dictated to them for the purpose of the turn which he desired to the affair. This accusation contained the following charges:
That the Order of Templars was the foe of all kings and all sovereign authority, that it communicated secrets
to its initiates under horrible oaths, witch the criminal condition of the penalty of death if they divulged them and that the secret practices of their initiations were the consequences of irreligion, atheism, and rebellion.
That the Order had betrayed the religion of Christ by communicating to the Sultan of Babylon all the plans and operations of the Emperor Frederick the Second whereby the designs of the Crusaders for the recovery

of the Holy Land were frustrated.
3 That the Order prostituted the mysteries most venerated by Christians. by making a Knight, when he has received, trample upon the Cross. the sign of redemption; and abjured the Christian religion by making the neophyte declare that the true God had never died, and never could die, that they carried about them and worshiped a little idol called Bafomet; and that after his initiation the neophyte was compelled to undergo certain obscene practices.
That when a Knight was received, the Order bound him by an oath to a complete and blind obedience to the Grand Master which was a proof of rebellion against the legitimate authority,
What Good Friday was the day selected for the grand orgies of the Order.
That they were guilty of unnatural crimes.
That they burned the children of their concubines so as to destroy all traces of their debauchery.
These calumnies formed the basis of the longer catalogue of accusations, afterward presented by the Pope, upon which the Templars were finally tried and condemned.
In the preliminary examinations of the accused, Squin de Flexian took an active part as one of the Commissioners. In the pleadings for their defense presented by the Knights, they declare that „Knights were tortured by Flexian de Beziers, Prior of Montfaucon, and by the monk, William Robert, and that already thirty-six had died of the tortures indicted at Paris, and several others in other places."
Of the ultimate fate of these traitors nothing is really known. When the infamous work which they had inaugurated had been consummated by the king and the Pope, as their services were no longer needed, they sank into merited oblivion. The author of the Secret Societies of the Middle Ages (page 268) says;
„Squin was afterwards hanged, and Noffodei beheaded, as was said, with little probability, by the Templars."
Hardly had the Templars, in their prostrate condition, the power, even if they had the will, to inflict such punishment. It was not Squin, but Marigni, his abettor, who was hanged at Montfaucon, by order of Louis X, the successor of Philip, two years after his persecution of the Templars. The revenge they took was of a Symbolic character. In the change of the legend of the Third Degree into that of the Templar system, when the martyred James de Molay was substituted for Hiram Abif, the three assassins were represented by Squin de Flexian, .Noffodei, and the Unknown. As there is really no reference in the historical records of the persecution to this third accuser, it is most probable that he is altogether a mythical personage, invented merely to complete the triad of assassins, and to preserve the congruity of the Templar with the Masonic legend. The name of Squin de Flexian, as well as that of Noffodei, have been differently spelled by various writers, to say nothing of the incomprehensible error found in some of the oldest French Cahiers of the Kadosh, such as that of De la Hogue, where the two traitors are named Gerard Tabé and Benoit Mehui. The Processus contra Templarios, or Proceedings against Templars, calls him Esquitts de flexian de Biteriis; and Raynouard always names him Squin de florian, in which he is blindly followed by Reghellini, Ragon, and Thory. But the weight of authority is in favor of Squin de flexian, which appears to be the true name of this Judas of the Templars.

*SRUTI

A Hindu word meaning Revelation. A collective name of those Sanskrit writings supposed by the Hindus to have been revealed by a deity, and applied at first only to the Vedic Mantras and Brahmanas, but afterward extended to the older Upanishads.

*STAFF

A white staff is the proper insignia of a Treasurer. In the order of Profession for laying a foundation--stone as given by brother Preston (Illustrations, 1792 editions page lll), we find „Grand treasurer with his staff." In the United
States of America the use of the staff by the Treasurer of a Lodge has been discontinued. It was derived frown the old custom for the Treasurer of the King's Household to carry a staff as the ensign of authority. In the old Customary Books we are told that the Steward or Treasurer of the Household-for the offices were formerly identical-received the office from the King himself by the presentation of a staff in these words: Tennez le baston de nostre rnaison, these words in Old French meaning Receive the stag of our house." Hence the Grand Lodge of England decreed, June 24, 1741 that „in the procession in the hall" the Grand Treasurer should appear „with the staff" (see Constitutions, 1756, page 236).

*STAIRS, WINDING

See Winding Stairs

*STAMPS, MASONIC POSTAGE

In the early days of governmental and other mail delivery systems postmasters (note the master in that word !) used whatever cancellation device they might personally devise, one of the commonest being a cork with a design carved on an end, inked on a pad; this continued until near the end of the Nineteenth Century.
Among the cancellations which are collectors' items are a number with Masonic emblems, square & compasses, triangle, coffin, trowel, G. etc. The richest Masonic period lies between 1851 and 1880. The number of Masonic cancellations in Canada are more numerous proportionately than in the United States; in its issue of May, 1933, page 347, The Masonic Sun of Toronto published a page of 17 reproductions, accredited by it to a book by Mr. Fred Jarratt, a Toronto dealer. The New York Masonic Outlook, Masonic Hall, N.Y-.C., published two articles on Masonic cancellations: October, 1927, page 44; April, 1931, page 233; with 31 cuts. It quotes prices as S10.00 up. From 1847 to 1927 there had been among men whose portraits had been used on stamps the following Masons: Washington, Franklin, Jackson, Clay, Hamilton, Perry, Gaffield, Farragut, John Marshall, Roosevelt, McKinley Monroe, Harding, Nathan Hale, Taft and Sullivan

*STANDARD

An ensign in war, being that under which the soldiers stand or to which they rally it's the fight. It is sometimes used in the higher Degrees, in connection with the word Bearer, to denote a particular officer. But the term mostly Unseal to indicate any one of the ensigns of the various Degrees of Freemasonry is Banner. The Grand Standard of the Order of Knights Templar in the United States is described in the Regulations as being „of white woollen or silk stuff, six feet in height and five feet in widths made tripartite at the bottom,

fastened at the top to the cross- bar by nine rings; in the center of the field a blood-red passion cross, over which the motto, in hoc signo vinces (By this Sign, Conquer), and under, Non Nobis, Domine non Nobis sed Nomini tuo da Gloriam! (Not unto us, O Lord; not unto us, but to Thy Name be the Glory!). The cross to be four feet high, and the upright and bar to be seven inches wide. On the top of the staff a gilded globe or ball four inches in diameter, surmounted by the patriarchal cross, twelve inches in height. The cross to be crimson, edged with gold."

The Standard of the Order in the Ancient and Accepted Scottish Rite is thus described in the fundamental Statutes. It is white with a gold fringe, bearing in the center a black double-headed eagle with wings displayed; the beaks and thighs are of gold; it holds in one talon the golden hilt and in the other the silver blade of an antique sword, placed horizontally from right to left; to the sword is suspended the Latin device, in letters of gold, Deus meumque Jus. The eagle is crowned with a triangle of gold, and holds a purple band fringed with gold and strewn with golden stars. There is really no Standard of the Order properly belonging to Symbolic or Royal Arch Masonry. Many Grand Chapters, however, and some Grand Lodges in this country, have adopted for a Standard the blazonment of the Arms of Freemasonry first made by Lawrence Dermott for the Atholl Grand Lodge of Freemasons. In the present condition of the ritual, with the disseverance of the Royal Arch Degree from the Master's, and its organization as a distinct system, this Standard, if adopted at all, would be most appropriate to the Grand Chapters, since its charges consist of symbols

no longer referred to in the instructions of Symbolic freemasonry.

*STANDARD-BEARER

An Cheer in a Commandery of Knights Templar, whose duty it is to carry and protect the Standard of the Order. A similar officer exists in Several of the higher Degrees.

*STAND TO AND ABIDE BY

Tile Covenant of Freemasonry requires every Freemason „to stand to and abide by" the Laws and Regulations of the Order, whether expressed in the Edicts of the Grand Lodge, the By-laws of his Lodge, or the Landmarks of the Institution The terms are not precisely synonymous, although generally considered to be so. To stand to has a somewhat active meaning, and signifies to maintain and defend the laws; while to abide by is more passive in meaning, and signifies to submit to the award made by such laws.

*STAR

In the French and Scottish Rites lighted candles or torches are called stars when used in some of the ceremonies, especially in the reception of distinguished visitors, where the number of lights or stars with which the visitor is received is proportioned to his rank; but the number is always odd, being 3, 5, 7, 9, or 11.

*STAR AND GARTER

The reference in the Ritual to „golden fleece" and to „the Roman eagle" continues to be a puzzle in the archeology of words.

Lionel Vibert, with whom most will agree, wrote that „fleece" refers not to Jason's Golden Fleece but to the Flemish Order of the Golden Fleece-the woolsak in Parliament is another memorial to the days when wool was the great source of national wealth in both England and the Lowlands. The Roman Eagle was the Badge of the Hanse, or Hanseatic League, which once vitas to Northern Europe, and to the wool trade in particular, what the East India Company later was to India. Charles added a star to the insignia of the Order of the Garter. An Order of the Star as founded by John of France in 1352 but was replaced in the Fifteenth Century by the Order of

Michael. In 1429 Philip, Duke of Bergundy, formed the Order of the Golden Fleece in Bruges-it w as popularly called „the Golden Fleece." (Selfridge has some interesting pages on the Mercers Company [an old London Livery Company] and the Golden Fleece in his Rownance of Commerce.)

In the Fifteenth Century the French Kings had even less „government" around them than did the English kings. A French king „farmed out," or „let by contract" the raising and quarter mastering and even the command of armies, the levying of taxes, the building and command of navies, etc.; even the coining of money was let out to private contractors who grew rich on their „seigniorage," or milling fees, and divided their profits with the King.

Thus Charles VII, of whom Joan of Arc was a personal friend and under whom she ranked as an army commander (and not depending on miracles !), signed contracts with Ravant Ladenois for minting coins in Orleans, Portiers, St. Pourcain, Chinon, and in the King's home city of Bourges (the home also of a powerful gild of Freemasons). So also was it with commerce, manufacturing (especially of armor and weapons), etc.

The members of the trades, crafts, and gilds with which the Kings thus had to deal, and upon whom they depended for so many purposes, were not members of the hereditary classes of the aristocracy or the nobility and therefore could inherit no titles. One of the original purposes in setting up the honorary Orders was to enable a king to confer a title on some faithful friend or citizen who otherwise could never have received one.

King Charles created the Order of the Golden Fleece as a royal honor to the wool trade, to indicate that he was its especial patron, and to encourage the younger sons of noble families to enter it, and it was for such reasons that this Order won renown in the Low Countries and England, the European center of the „fleece," or „staple," or wool industry. The Order must have proved popular from the start, and spread rapidly, because in 1432, only three years after Charles had constituted it, Sir Andre Toulongeon is found in Palestine wearing its insignia.

Randle Holme and Elias Ashmole who were among the first of the famous „Accepted Freemasons" were enthusiasts about armory and heraldry; but they were only the first of a long line, and the earliest Speculative

Lodges lived in an atmosphere where heraldry, coats of arms, honorary Orders, etc., mere staples of daily conversation.

(On King Charles see Jacques Coeur, by Albert Boardman Kerr; Charles Scribner's Sons; :New York; 1927. It is not about Freemasonry, but few books give so vivid a picture of the cities and the times in which Fifteenth Century Freemasons worked; it also gives

a broad picture of the almost national wide extent of military architecture, a branch of Medieval Freemasonry of capital importance, and yet one that none of the historians of the Craft has ever examined or described. The history of Medieval Masonry must ever be incomplete until that great lack is supplied One of the first large books published in Europe was a detailed account of military architecture, and of the geometry and engineering involved in it. Castles, forts, redoubts, moats, and fortifications were designed and erected and monopolized by the gilds of Masons.) See also Golden Fleece.

*STAR, BLAZING

See Blazing Star

*STAR, EASTERN

See Eastern Star, Order of the

*STAR, FIVE POINTED

See Five- Pointed Star

*STAR IN THE EAST

The Blazing Star is thus called by those who entertain the theory that there is „an intimate and necessary connection between Masonry and Christianity." This doctrine, which Doctor Oliver thinks is „the fairest gem that Masonry can boast," is defended by him in his early work entitled The Star in the East. The whole subject is discussed in the article Blazing Star, which see.

*STAR OF JERUSALEMA DEGREE CITED IN THE NOMENCLATURE OF FUSTIER

*STAR OF THE SYRIAN KNIGHT

In French, Etoile des Chevaliers Syriens. The Order of Syrian Knights of the Star is contained in the collection of Pyron. It is divided into three Degrees- Novice, Professed, and Grand Patriarch.

*STARCK, JOHANN AUGUST VON

A. von Starck, whose life is closely connected with the history of German Freemasonry, and especially with that of the Rite of Strict Observance, was born at Schwerin, October 29, 1741. He studied at the University of Göttingen, and was made in 1751 a Freemason in a French Military Lodge. In 1763 he went to St. Petersburg, where he received the appointment of teacher in one of the public schools. There, too, it is supposed that he was adopted into the Rite of Melesino, then flourishing in the Russian capital, and became first acquainted with the Rite of Strict Observance, in which he afterward played so important a part.

After two years' residence at St. Petersburg, Brother von Starck went for a short time to England, and was in August, 1766, in Paris. In 1767 he was Director of the schools at Wismar, where he was Junior Warden of the Lodge of the Three Lions. In 1770 he was called to Königsberg, to occupy the chair of theology, and to fill the post of Court Chaplain. The following year he resigned both offices, and retired to Mettau, to devote himself to literary and philosophical pursuits. But in 1781 the Court at Darmstadt conferred upon him the posts of Chief Preacher and the first place in the Consistory, and there he remained until his death which occurred Mach 3, 1816.

The knowledge that Starck acquired of the Rite of Strict Observance convinced him of its innate weakness, and of the necessity of some reformation. He therefore was led to the idea of reviving the spiritual branch of the Order, a project which he sought to carry into effect, at first quietly and secretly, by gaining over influential Freemasons to his views. In this he so far succeeded as to be enabled to establish, in 1767, the new system of clerical Knights Templar, as a schism from the Strict Observance, and to which he gave the name of Clerks of Relaxed Observance. It consisted of seven Degrees, as follows:

Apprentice
Fellow;
Master;
Young Scottish Master;
Old Scottish Master, or Knight of Saint Andrew;
Provincial Chapter of the Red Cross;
Magus, or Knight of Brightness and Light; which last Degree was divided into five classes, of Novice, Levite, and Priest-the summit of the Order being Knight Priest. Thus he embodied the idea that Templarism was a hierarchy, and that not only was every Freemason a Templar, but every true Templar was both a Knight and a Priest. Starck, who was originally a Protestant, had been secretly connected with Romanism while in Paris; and he attempted surreptitiously to introduce Roman Catholicism into his new system. He professed that the Rite which he was propagating was in possession of secrets not known to the chivalric branch of the Order; and he demanded, as a prerequisite to admission, that the candidate should be a Roman Catholic, and have previously received the Degrees of Strict Observance.

Starck entered into a correspondence with Von Hund, the head of the Rite of Strict Observance, for the purpose of effecting a fusion of the two branches- the Chivalric and the Spiritual. But, notwithstanding the willingness of Von Hund to accept any league which promised to give renewed strength to his own decaying system, the fusion was never effected. It is true that in 1768 there was a formal union of the two branches at Wismar, but it was neither sincere nor permanent.

At the Congress of Brunswick, in 1775, the clerical branch seceded and formed an independent Order; and after the death of Von Hund the Lodges of the Strict Observance abandoned their name, and called themselves the United German Lodges. The spiritual branch, too, soon began to lose favor with the German Freemasons, partly because the Swedish system was getting to be popular in Germany, and partly because Starck was suspected of being in league with the Catholics, for whose sake he had invented his system. Documentary evidence has since proved that this suspicion was well founded. Ragon says that the Order continued in successful existence until the vear 1800; but Doctor Mackey doubted if it lasted so long.

The German writers have not hesitated to accuse Starck of having been an emissary of the Jesuits, and of having instituted his Rite in the interests of Jesuitism. This, of course, rendered both him and the Rite unpopular, and gave an impetus to its decay and fall. Starck himself, even before his appointment as Court Chaplain at Darmstadt, in 1781, had, by his own confession, not only abandoned the Rite, but all interest in Freemasonry. In 1785 he wrote his Saint Nicaise, which was really anti- Masonic in principle, and in 1787 he published his work Ueber Kripto Catholicesmus, etc., or A Treatise on Secret Catholicism,

on Proselyte Making, on Jesuitism, and on Secret Societies, which was a controversial work directed against Nicolai, Gädicke, and Biester. In this book he says: „It is true that in my youthful days I was a Freemason. It is also true that when the so-called Strict Observance was introduced into Masonry I belonged to it, and 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." While an active member of the Masonic Order, whatever may have been his secret motives, he wrote many valuable Masonic works, which produced at the time of their appearance a great sensation in Germany. Such were his Apology for the Order of Freemasonry, Berlin, 1778, which went through many editions; on the Design of the Order of Freemasonry, Berlin, 1781; and on the Ancient and Modern Mysteries, 1782. He was distinguished as a man of letters and as a learned theologian, and has left numerous work on general literature and on religion, the latter class showing an evident leaning toward the Roman Catholic faith, of which he was evidently a partisan.
„There is," says Feller (Universal Biography) „in the life of Starck something singular, that has never been made public." Doctor Mackey deemed the verdict well established, that in his labors for the apparent reformation of Freemasonry there was a deplorable want of honesty and sincerity, and that he abandoned the Order finally because his schemes of ambition failed, and the Jesuitical designs with which he entered it svere frustrated.

*STARE SUPER VIAS ANTI QUAS

Latin expression, meaning To stand on the ancient paths. An adage, appropriately applied as a Masonic motto to inculcate the duty of adhering to the ancient landmarks.

*STATE

The political divisions of the United States have been called States and Territories. In every State and in every populous Territory there was established a Grand Lodge and a Grand Chapter, each of which exercises exclusive jurisdiction over all the Lodges and Chapters within its political boundaries; nor does it permit the introduction of any other Grand Lodge or Grand Chapter within its limits; so that there is, and can be, but one Grand Lodge and one Grand Chapter in each State. In most of the States there has also been erected a Grand Council of Royal and Select Masters, and a Grand Comnuandery of Knights Templar, which claim the same right of exclusive jurisdiction (see Jurisdictior of a Grand Lodge).

*STATIONS

The positions occupied by the subordinate officers of a Lodge are called Places, as „the Junior Deacon's place in the Lodge." But the positions occupied by the Master and Wardens are called Stations, as „the Senior Warden's station in the Lodge." This is because these three officers, representing the sun in his three prominent points of rising, culminating, and setting, are supposed to be stationary, and therefore remain in the spot appropriated to them by the instructions, while the Deacons and other officers are required to move about from place to place in the Lodge.
A representative explanation of the location of the Stations to be occupied by Grand Lodge Officers of Massachusetts is given (see page 100, in the 1918 book of Constitutions and Regulations of that State)
The M. W. Grand Master, in the East, at the Head of the Grand Lodge.
The R. W. Deputy Grand Master, in the East, next to and left of the Grand Master.The R. W. Senior Grand Warden, in the West.
The R. W. Junior Grand Warden, in the South.
The M. W. Past Grand Masters, in the East at the right of the Grand Master, and the Junior Past Grand Master, next to the Grand Master.
The R. W. Past Deputy Grand Masters, in the East at the right of the Past Grand Masters.
The R. W. Past Grand Wardens, in the East, at the right of the Past Deputy Grand Masters.
The R. W. Grand Treasurer, on the right in front of the Grand Master.
The R. W. Grand Secretary, on the left, in front of the Grand Master.
The R. W. District Deputy Grand Masters, in the East on the left of the Deputy Grand Master.
The R. W. Grand Marshal, Upon the left of the Grand Master, in front of the Grand Secretary.
The W. and Rev. Grand Chaplains, in front of and on the right and left of the M. W. Grand Master, near the altar. The W. Grand Lecturers, on the right of the Senior Grand Deacon.
The W. Senior Grand Deacon, upon the right of the Grand Master, in front of the Grand Treasurer.
The W. Junior Grand Deacon, in the West at the right of the Senior Grand Warden.
The W. Grand Stewards, in the South, two upon the right and two upon the left of the Junior Grand Warden, upon each side, one Steward in front of the other.
The W. Grand Sword-Bearer, at the left of the Grand Marshal.
The W. Grand Standard-Bearer, at the left of the Grand Sword-Bearer.
The W. Grand Pursuivants, near the door of entrance to the Grand Lodge.
The Wor. Grand Organist, at the Organ.
The Wor. Grand Tyler, outside of the entrance to the Grand Lodge.

*STATUTE OF HENRY VI

See Laborers, Statutes of and Statutes Relating to Freemasons.

*STATUTES

The permanent rules by which a subordinate Lodge is governed are called its By-Laws; the regulations of a Grand Lodge are called its Constitution: but the laws enacted for the government of a Supreme Council of the Ancient and Accepted Scottish Rite are denominated Statutes.

*STATUTES RELATING TO FREEMASONS

The laws of England have never contained more than a few references to the Masonic Order. It has been assumed that a Statute of 1425 (3 Henry VI, chapter i) referred to Freemasons. This Statute forbids the holding of „Chapiters and Congregations" by Masons but this did not refer to the General Assemblies of the Craft but was one of a group of regulations known as the Statutes of Laborers enacted from time to time from Edward III to the reign of Elizabeth. This referred only to laborers. An Act passed in 1799 (39 George III, chapter 79, Sedition Act) states specifically

that Freemasons are exempted from the ruling, as does also the Act of 1817 (57 George III, chapter 19). Certain groups or congregations were named Unlawful combinations" and to avoid this appellation the only thing necessary for the Masonic Order to do was to have the Lodge register annually with the Clerk of the Peace the names of members of a Lodge. The Irish Constabulary Act of 1836 (6 and 7 William IV, chapter 13), permitted persons appointed under it to belong to the „Society of Freemasons," but to no other secret society. Brother Dudley Wright quotes an instance where the Craft narrowly escaped being included in a bill presented into the House of Commons in 1799 for the suppression of seditious and secret meetings. Rowland Burdon, who was Master of the Palatine Lodge from 1793 to 1796. was at that time the member for Durham County and when the bill was first read he became alarmed at the possibility of it prohibiting the meeting of Masonic Lodges. He immediately sent a message to William White, Grand Secretary, suggesting the convening of the Grand Officers with the result that the bill was amended and two words „Freemasons excepted" introduced, which averted the danger.

Brother Hawkins (Concise Cyclopedia) says, „The laws of England are almost entirely silent with regard to Freemasons, and they only allude to the Society in order to grant it exemption from the Acts passed in 1799 (39
George III, chapter 79, Sedition Act) and in 1817 (57 George III, chapter 19) with the object of suppressing seditious societies. In order to claim this exemption and thus avoid being deemed an ‚unlawful combination,' the names of members of a Lodge must be registered annually with the Clerk of the Peace. Similarly on the passing of the Irish Constabulary Act of 1836 (6 and 7 William IV, chapter 13) persons appointed under it were permitted to belong to ‚the Society of Freemasons,' but to no other secret society" (see Laborers, Statutes of).

*STEINBACH, ERWIN VON

See Erwin son Steinbach

*STEINMETZ

German, meaning a stone-mason. For an account of the German Fraternity of Steinmetzen (see Stone-Masons of the Middle Ages).

*STELLATO SEDET SOLO

Latin, meaning He sits on his starry throne. A symbolic expression in the Twenty-eighth Degree of the Ancient and Accepted Scottish Rite.

*STEP

The Step can hardly be called a mode of recognition, although Apuleius informs us that there was a peculiar step in the Osiriac initiation which was deemed a sign (see Sign). It is in Freemasonry rather an esoteric usage of the ritual. The steps can be traced back as far as to at least the middle of the eighteenth century, in the rituals of which they are described The custom of advancing in a peculiar manner and form, to some sacred place or elevated personage, has been preserved in the customs of all countries, especially among the Orientalists, who resort even to prostrations of the body when approaching the throne of the sovereign or the holy part of a religious edified.

The steps of Freemasonry are symbolic of respect and veneration for the altar, whence Masonic light is to emanate. In former times, and ho some of the advanced and other Degrees in various parts of the world, a bier or coffin was placed in front of the altar, as a well-known symbol, and in passing over this to reach the altar, those
various positions of the feet were necessarily taken which constitute the proper mode of advancing. Respect was thus necessarily paid to the memory of a worthy artist as well as to the holy altar.

Brother Lenning says of the steps-which the German Masons call die Schritte der Aufzunehmenden meaning the steps of the recipients, and the French, les pas Mysterieux, the mysterious steps-that „every degree has a different number, which are made in a different way, and have an allegorical meaning." Of the „allegorical meaning" of those in the Third Degree, we have spoken above as explicitly as would be proper.

Gädicke says: „The three grand steps symbolically lead from this life to the source of all knowledge." It must be evident to every Master Mason, without further explanation, that the three steps are taken from the place of darkness to the place of light, either figuratively or really over a eosins the symbol of death, to teach symbolically that the passage from the darkness and ignorance of this life is through death to the light and knowledge of the eternal life. And this, from the earliest times, was the true symbolism of the step.

*STEPS ON THE MASTER'S CARPET

The three steps delineated on the Master's Carpet, as one of the symbols of the Third Degree, refer to the three steps or stages of human life-youth, manhood, and old age. This symbol is one of the simplest forms or modifications of the mystical ladder, which pervades all the systems of initiation ancient and modern (see Carpet).

*STERKIN

One of the three Assassins, according to the Hiramic legend of some of the advanced Degrees. Lenning says the word means vengeance, but does not state his authority. Str are the letters of the Chaldaic verb to strike a blowup, and it may be that the root of the name will be found there; but the Masonic corruptions of Hebrew words often defy the rules of etymology. Perhaps this and some kindred words are mere anagrams, or corruptions introduced into the advanced Degrees by the adherents of the Pretender, who sought in this way to do
honor to the friends of the House of Stuart, or to east infamy on its enemies (see Romvel).

*STEWARDS

The officers in a Symbolic Lodge, whose duties are, to assist in the collection of dues and subscriptions; to provide the necessary refreshments, and make a regular report to the Treasurer; and generally to aid the Deacons and other officers in the performance of their duties. They usually carry white rods, and the jewel of their office is a cornucopia, which is a symbol of plenty.

*STEWARDS, GRAND

See Grand Stewards

*STEWARDS' LODGE

The Maryland Constitution of 1794 provided for a committee of five Brethren, one the Grand Master, to

be Stewards of the Grand Charity Fund. Regulations adopted in 1799 gave this committee, or Stewards' Lodge, „authority to hear and determine all matters concerning Freemasonry that shall be laid before them, except making new regulations." During the recess of Grand Lodge this body granted Charters, ordered programed and processions of the Craft, heard trials and appeals, and supervised Masonic finances. A new Constitution in 1872 ended the existence of this Lodge then comprising the Masters and one Past Master of each of the Baltimore Lodges with the Deputy Grand Master presiding. Other Grand Lodges, as Pennsylvania, Virginia, New York, have had in their early history Grand Stewards but nowhere except in New York, perhaps, and until 1844 or 1845, did they possess power similar to the Grand Stewards Lodge of Maryland (see Freemasonry in Maryland, Brother E. T. Schultz, volume iv, pages 8 and 9). In England there is a Lodge of the Grand Stewards (see Grand Stewards' Lodge) .

*STIRLING

A city in Scotland which was the seat of a Lodge called the Stirling Ancient Lodge, which the author of the introduction to the General Regulations of the Supreme Grand Chapter of Scotland says conferred the degrees of Royal Arch, Red Cross or Ark, the Sepulcher, Knight of
Malta, and Knights Templar until about the beginning of the eighteenth century, when two Lodges were formed- one Lodge for the cultivation of Saint John's Masonry, which was the old one, and a new Body called the Royal Arch, for advanced Degrees; although it, too, soon began to confer the first three Degrees. The Ancient Lodge joined the Grand Lodge of Scotland at its formation in 1736, but the new Lodge remained independent until 1759.
The same authority tells us that „in the Stirling Ancient Lodge are still preserved two old, rudely engraved brass plates: one of these relates to the first two degrees of Masonry; the other contains on the one side certain emblems belonging to a Master's Lodge, and on the reverse five figures, the one at the top is called the Redd Cross or Ark. At the bottom is a series of concentric arches, which might be mistaken for a rainbow, were there not a keystone on the summit, indicative of an arch. The three other figures are enclosed within a border; the upper is called the Sepulcher; the second, Knight of Malta; and the third, Knights Templar. The age of these plates is unknown, but they can scarcely be more modern than the beginning or middle of the seventeenth century."
So circumstantial a description, inserted, too, in a book of official authority, would naturally lead to the conclusion that these plates must have been in existence in 1845, when the description was written. If they ever existed, their have now disappeared, nor have any traces of them been discovered. Brother W. James Hughan, whose indefatigable labors have been rewarded with so many valuable discoveries, has failed, in this search, to find success. He says in the Freemason, „I spent some weeks, in odd hours, looking up the question a few years ago, and wrote officials in Edinburgh and at Stirling, and also made special inquiries at Stirling by kind co- operation of Masonic students who also investigated the matter; but all our many attempts only resulted in confirming what I was told at the outset, namely, that ‚No one knows aught about them, either in Stirling or elsewhere. The friends at Stirling say the plates were sent to Edinburgh, and never returned, and the Fraternity at Edinburgh declared they were returned and have since been lost."

*STOCKINGS

In the eighteenth century, when krlee-breeches constituted a portion of the eostulne of gentlemen, Freemasons were required, by a ritualistic regulation, to wear white Stockings. The fashion having expired, the regulation is no longer in force.

*STOLKIN

In the Elu Degrees (elu, the French word meaning elected or chosen has an especial and familiar connection with certain of the first grades of the Ancient and Accepted Scottish Rite) this is the name of one of those appointed to search for the criminals commemorated in the legend of the Third Degree. It is impossible to trace its derivation to any Hebrew root. It may be an anagram of a name perhaps that of one of the friends of the house of Stuart .

*STONE

The stone, on account of its hardness has been from the most ancient times a symbol of strength, fortitude, and a firm foundation. The Hebrew word Eben, which signifies a stone, is derived, by Gesenius, from an obsolete root, Ab(ln, to build, whence aban, an architect; and he refers it to A manah, which means a column, a covenant, and truth. The stone, therefore, says Portal (Egyptian Symbols), may be considered as the symbol of faith and truth: hence Christ taught the very principle of symbology, when he called Peter, who represented faith, the rock or stone on which he would build his Church.
But in Hebrew as well as in Egyptian symbology the stone was also sometimes the symbol of falsehood. Thus the name of Typhon, the principle of evil in the Egyptian theogony, was always written in the hieroglyphic characters with the determinative sign for a stone. But the stone of Typhon was a hewn stone, which had the same evil Signification in Hebrew. Henec Jehovah says in Exodus, , Thou shalt not build me an altar of hewn stone", and Joshua built, in Mount Ebal, „an altar of whole stones, over which no man hath lift up any iron." The hewn stone was therefore a symbol of evil and falsehood; the unhewn stone of good and truth. This
must satisfy us that the Masonic symbolism of the stone, which is the converse of this, has not been derived from either the Hebrew or the Egyptian symbology, but sprang from the architectural ideas of the Operative Masons; for in Freemasonry the rough ashlar, or unhewn stone, is the symbol of man's evil and corrupt condition; while the perfect ashlar, or the hewn stone, is the symbol of his improved and perfected nature.

*STONE, ANNAPOLIS THE

Dr. Charles T. Jackson, Boston, a geologist, discovered this stone in 182T, on the Annapolis Basin, Nova Scotia. It was a slab of trap-rock, and was inscribed with the Square and Compasses and the date 1606. Dr. Jackson gave the stone to Justice T. C. Haliburton (author of Sam Slich), who in turn left it to his son. His son gave it to the Canadian Institute, Toronto, in order to have it inserted in the walls of the Institute's new Building. The stone- masons blunderingly plastered it over, and ever since it has been impossible to discover where it lies in the walls. Its discovery,

inscriptions and date have never been open to question. There were Lodges in England and Scotland at the time, predominantly Operative; it is possible that a sufficient number were brought to Nova Scotia to erect buildings to have a Lodge of their own; or it may be that an individual Mason carved the rock for some private purpose; in either event a Mason, or Masons, were here on the Continent one year before the settlement at Jamestown, Va., and fourteen years before the landing at Plymouth.

*STONE, CORNER

See Corner-Stone

*STONE, CUBICAL

See Cubical Stone

*STONE-MASONS OF THE MIDDLE AGES

The history of the origin and progress of the Brotherhood of Stone Masons in Europe, during the Middle Ages, is of great importance, as a study, to the Masonic scholar, because of the intimate connection that existed between that brotherhood and the Fraternity of freemasons.

Indeed, the history of the one is but the introduction to
the history of the other. In an historical excursus, we are compelled to take up the speculative science where we find it left by the operative art. Hence, whoever shall undertake to write a history of Freemasonry, must give, for the completion of his labors a very full consideration to the brotherhood of Stone-Masons.

In the year 1820, there issued from the press of Leipsic, in Germany, a work, by Doctor Christian Ludwig Steiglitz, under the title of Von Altdeutscher Baukunst that is, An Essay on the Old German Architcture, published in 1820. In this work the author traces, with great exactness, the rise and the progress of the fraternities of Stone-Masons from the earliest times, through the Middle Ages, until their final absorbtion into the associations of Freemasons. From the labors of Doctor Steiglitz, collated with some other authorities in respect to matters upon which is either silent or erroneous, Doctor Mackey compiled the following sketch:

It is universally admitted that, in the early ages of Christianity, the clergy were the most important patrons of the arts and sciences. This was because all learning was then almost exclusively confined to ecclesiastics.

Very few of the laity could read or writes and even kings affixed the sign of the cross, in the place of their signatures, to the Charters and other documents which they issued, because, as they frankly confessed, of their inability to write their flames; and hence comes the modern expression of signing a paper, as equivalent so subscribing the name.

From the time of Charlemagne, in the eighth century, to the middle of the twelfth, all knowledge and practice of architecture, painting, and sculpture were exclusively confined to the monks; and bishops personally superintended the erection of the churches and cathedrals in their dioceses, because not only the principles, but the practice of the art of building were secrets scrupulously maintained within the walls of cloisters, and utterly unknown to laymen. brother Cawthorne dissents at this point and says this view was long held, but is by no means correct, for we now know that there were many scholarly architects during this period of supposed darkness.

Many of the founders of the Monastic Orders, continues Doctor Mackey, and especially among these Saint Benedict, made it a peculiar duty for the Brethren to devote themselves to architecture and church building. The English monk Winfrid, better known in ecclesiastical history as Saint Boniface, and who, for his labors in Christianizing that country, has been styled the Apostle of Germany, followed the example of his predecessors in the erection of German monasteries. In the eighth century he organized an especial class of monks for the practice of building, under the name of Operarii, or Craftsmen, and Magistri operum, or Masters of the Works.

The labors and duties of these monks were divided. Some of them designed the plan of the building; others were painters and sculptors; others were occupied in working in gold and silver and embroider; and others again, who were called Caementarii , or Stone-Masons, undertook the practical labors of construction.

Sometimes, especially in extensive buildings, where many workmen were required, laymen were also employed, under the direction of the rnonks. So extensive did these labors become, that bishops and abbots often derived a large portion of their revenues from the earnings of the workmen in the monasteries. Among the laymen who were employed in the monasteries as assistants and laborers, many were, of course, possessed of superior intelligence. The constant and intimate association of these with the monks in the prosecution of the same design led to this result, that in process of time, gradually and almost unconsciously, the monks imparted to them their art secrets and the esoteric principles of architecture. Then, by degrees, the knowledge of the arts and sciences went from these monkish builders out into the world, and the laymen architects, withdrawing from the ecclesiastical fraternities, organized brotherhoods of their own.

Such was the beginning of the Stone-Masons in Germany, and the same thing occurred in other countries. These Brotherhoods of Masons now began to be called upon, as the monks formerly had been, when an important building, and especially a church or a cathedral, was to be erected. Eventually they entirely superseded their rnonkish teachers in the prosecution of the art of building about the beginning of the twelfth century.

To their knowledge of architecture they added that of the other sciences, which they had learned from the monks. Like these, too, they devoted themselves to the higher principles of the art, and employed other laymen to assist their labors as stone-masons. And thus the union of these architects and stone-masons presented, in the midst of an uneducated people, a more elevated and intelligent class, engaged as an exclusive association in building important and especially religious edifices.

But now a new classification took place. As formerly, the monks, who well the sole depositories of the secrets of high art, separated themselves from the laymen, who were entrusted with only the manual labor of building; so now the more intelligent of the laymen, who had received these secrets from monks, were in turn distinguished as architects from the ordinary laborers, or common masons. The latter knew only the use of the trowel and mortar, while the former were occupied in devising plans for building and the construction of ornaments by sculpture and skillful stone-cutting.

[The Reviser of this work may perhaps to advantage inject a few lines here upon an assumption made by

Doctor Makey and many other writers. This belief is well illustrated by the above paragraph. While the conclusion is a debatable one yet there are those who hesitate in crediting to the religion of the Middle Ages all that is valuable in medieval art. Beautiful penmanship is exhibited by manuscripts of that time written and illuminated by skilled monks. But that they „ were the sole depositories of the secrets of high art" is quite another and a large conviction questioned by some such critical scholars as Dr. G. G. Coulton in the Lowell Lectures at Boston, Massachusetts in the spring of 1923 (see Art and the Reformation, 1928, published by Basil Blackwell, Oxford, England).

Every student reads the preceding and the following paragraphs with the reservation in his mind that the laymen then were likely enough expert Craftsmen hired by the monks because they and not their religious superiors had the technical knowledge and the artistic wisdom to contrive and supervise as well as to do manual labor upon the finest of architectural structures. These laymen were themselves fully competent artists according to the latest records and any assertion suggesting the contrary conviction based upon any lingering and quite common conclusion that they lacked these artistic qualifications and that the monks exclusively possessed them, should be carefully checked with all the ascertained facts which to say the least do not conclusively establish claims of that sort.

Doctor Mackey alludes rightly to the superior intelligence of the laymen builders, but this complimentary reference can truthfully be much enlarged; they were the cathedral architects of their times. As Doctor Coulton said (page 69) of a great era of church-building, „ Even at this time of exceptional fervor and prosperity, there is no real evidence that any but a very small minority of the monks worked themselves, either as designers or as Craftsmen."]

These brotherhoods of high artists soon won great esteem, and many privileges and franchises were conceded to them by the municipal authorities among whom they practiced their profession. Their places of assembly wele called Hütten, Logen, or Lodges, and the members took the name of Steinmetzen. Their patron saint was Saint John the Baptist, who was honored by them as the mediator between the Old and the New Covenants, and the first martyr of the Christian religion. To what condition of art these Freemasons of the Middle Ages had attained, we may judge from what Henry Hallam says of the edifices they erected-that they „united sublimity in general composition with the beauties of variety and form, skillful or at least fortunate effects of shadow and light, and in some instances extraordinary mechanical science'" (Europe in the Middle Ages iv, page 280).

And he subsequently adds (page 284), as an involuntary confirmation of the truth of the sketch of their origin just given, that the mechanical execution of the buildings was „so far beyond the apparent intellectual powers of those times, that some have ascribed the principal ecclesiastical structures to the Fraternity of Freemasons, depositories of a concealed and traditionary science.

There is probably some ground for this opinion, and the earlier archives of that mysterious association, if they existed, might illustrate the progress of Gothic architecture, and perhaps reveal its origin." These archives do exist, or many of them; and although unknown to Hallam because they were out of the course of his usual reading, they have been thoroughly sifted by recent Masonic scholars, especially by our German and English Brethren; and that which the historian of the Middle Ages had only assumed as a plausible conjecture has, by their researches, been proved to be a fact.

The prevalence of Gnostic symbols-such as lions, serpents, and the like-in the decorations of churches of the Middle Ages, have led some writers to conclude that the Knights Templar exercised an influence over the architects, and that by them the Gnostic and Ophite symbols were introduced into Europe. But Doctor Steiglitz denies the correctness of this conclusion. He ascribes the existence of Gnostic symbols in the church architecture to the fact that, at an early period in ecclesiastical history, many of the Gnostic dogmas passed over into Christendom with the Oriental and Platonic philosophy and he attributes their adoption in architecture to the natural compliance of the Architects or Masons with the predominant taste in the earlier periods of the Middle Ages for mysticism, and the favor given to grotesque decorations, which were admired without any knowledge of their actual import. Steiglitz also denies any deduction of the Builders' Fraternities, or Masonic Lodges, of the Middle Ages from the Mysteries of the old Indians, Egyptians, and Greeks; although he acknowledges that there is a resemblance between the organizations.

This, however, he attributes to the fact that the Indians and Egyptians preserved all the sciences, as well as the principles of architecture, among their secrets, and because, among the Greeks, the artists were initiated into their Mysteries, so that, in the old as well as in the new brotherhoods, there was a purer knowledge of religious truth, which elevated them as distinct associations above the people. In like manner, he denies the descent of the Masonic Fraternities from the sect of Pythagoreans, which they resembled only in this: that the Samian sage established schools which were secret, and were based upon the principles of geometry.

But Steiglitz thinks that those are not mistaken who trace the Associations of Masons of the Middle Ages to the Roman Colleges, the Collegia Caementariorum, because these colleges appear in every country that was conquered and established as a province or a colony by the Romans, where they erected temples and other public buildings, and promoted the civilization of the inhabitants. They continued until a late period. But when Rome began to be convulsed by the wars of its decline, and by the incursions of hordes of barbarians, they found a welcome reception at Byzantium, or Constantinople, whence they subsequently spread into the west of Europe, and were everywhere held in great estimation for their skill in the construction of buildings.

In Italy the Associations of Architects never entirely ceased, as we may conclude from the many buildings erected there during the domination of the Ostrogoths and the Longobards. Subsequently when civil order was restored, the Masons of Italy were encouraged and supported by popes, princes, and nobles. And Muratori tells us, in his Historia d'Italia, that under the Lombard Kings the inhabitants of Como were so superior as masons and bricklayers, that the appellation of Magistri Comacini, or Masters from Como, became generic to all those of the profession (see Comacine Masters).

In England, When the Romans took possession of it, the Corporations, or Colleges of Builders, also appeared who were subsequently continued in the Fraternity of Freemasons, probably established, as Steiglitz thinks, about the middle of the fifth century, after the Romans had left the island. The English Masons were Subjected to many adverse difficulties, from the repeated incursions of Scots, Picts, Danes, and Saxons, which impeded their active labors; yet mere they enabled to maintain their existence, until, in the year 926, they held that General Assembly at the City of York which framed the Constitutions that governed the English Craft for eight hundred years, and which is claimed to he the oldest Masonic record now extant. It is but fair to say that the recent researches of Brother Hughan and other English writers have thrown a doubt upon the authenticity of these Constitutions, and that the very existence of this work Assembly has been denied and practically disproved.

In France, as in Germany, the Fraternities of Architects originally sprang out of the connection of las builders with the monks in the era of Charlemagne. The French Masons continued their Fraternities throughout the

Middle Ages, and erected many cathedrals and public buildings. We have now arrived at the middle of the eleventh century, tracing the progress of the Fraternities of Stone-Masons from the time of Charlemagne to that period. At that time all the architecture of Europe was in their hands. Under the distinctive name of traveling freemasons they passed from nation to nation, constructing churches and cathedrals wherever they were needed. Of their organization and customs, Sir Christopher Wren, in his Parentalia, gives the following account: „Their government was regular, and where they fixed near the building in hand, they made a camp of huts. A surveyor governed in chief; every tenth man was called a Warden, and overlooked each nine."

Thomas Hope, who, from his peculiar course of studies, was better acquainted than Henry Hallam with the history of these Traveling Freemasons, thus speaks, in his Essay on Architecture, of their organization at this time, by which they effected an identity of architectural science throughout all Europe: „The architects of all the sacred edifices of the Latin Church, wherever such arose- North, South, East, or West-thus derived their science from the same central school; obeyed in their designs the dictates of the same hierarchy; were directed in their constructions by the same principles of propriety and taste; kept up with each other, in the most distant parts to which they might be sent, the most constant correspondence; and rendered every minute improvement the property of the whole body, and a new conquest of the art."

Working in this way, the Stone-Masons as corporations of builders, daily increased in numbers and in power. In the thirteenth century they assumed a new organization, which allied them more closely than ever with that brotherhood of Speculative Freemasons into which they were finally merged in the eighteenth century, in England, but not in Germany, France, or Italy. These Fraternities or Associations became at once very popular. Many of the potentates of Europe, and among them the Emperor Rudolph I, conceded to them considerable powers of jurisdiction, such as would enable them to preserve the most rigid system in matters pertaining to building, and would facilitate them in bringing master builders and stone-masons together at any required point.

Pope Nicholas III granted the Brotherhood, in 1278, Letters of Indulgence, which were renewed by his successors, and finally, in the next century, by Pope Benedict XII. The Steinmetzen, as a Fraternity of Operative Masons, distinguished from the ordinary masons and laborers of the craft, acquired at this time great prominence, and were firmly established as an association. In 1452 a General Assembly was convened at Strasburg, and a new Constitution framed, which embraced many improvements and modifications of the former one. But seven years afterward, in 1459, Jost Dotzinger, then holding the position of architect of the Cathedral of Strasburg, and, by virtue of his office, presiding over the Craft of Germany, convened a General Assembly of the Masters of all the Lodges at the City of Ratisbon.

There the code of laws which had been adopted at Strasburg in 1452, under the title of Statutes and Regulations of the Fraternity of Stone-Masons of Strasburg was fully discussed and sanctioned. It was then also resolved that there should be established four Grand Lodges-at Strasburg, at Vienna, at Cologne, and at Zurich; and they also determined that the Master Workman, for the time being, of the Cathedral of Strasburg should be the Grand Master of the Masons of Germany. These Constitutions of Statutes are still extant, and are older than any other existing Masonic record of undoubted authenticity, except Halliwell & Cooke Manuscripts. They were „kindly and affably agreed upon," according to their preamble, „for the benefit and requirements of the Masters and Fellows of the whole Craft of Masonry and Masons in Clermany," Besides the Strasburg Constitution of 1459 there are two other very important documents of the Steinmetzen of Germany: The Torgau Ordinances of 1462 and the Brothers' Book of 1563. General Assemblies, at which important business was transacted, were held in 1464 at Ratisbon, and in 1469 at Spire, while provincial assemblies in each of the Grand Lodge Jurisdictions were annually convened.

In consequence of a deficiency of employment, from political disturbances and other causes, the Fraternity now for a brief period declined in its activity. But it was speedily revived when, in October, 1498, the Emperor Maximilian I confirmed its Statutes, as they had been adopted at Strasburg, and recognized its former rights and privileges. This Act of Confirmation was renewed by the succeeding Emperors, Charles V and Ferdinand I. In 1563 a General Assembly of the Masons of Germany and Switzerland was convened at the City of Basle by the Grand Lodge of Strasburg. The Strasburg Constitutions were again renewed with amendments, and what was called the Stone-Masons' Law, das Steinwerkrecht, was established.

The Grand Lodge of Strasburg continued to be recognized as possessing supreme appellate jurisdiction in all matters relating to the Craft. Even the Senate of that city had acknowledged its prerogatives, and had conceded to it the privilege of settling all controversies in relation to matters connected with building; a concession which was, however, revoked in 1620, on the charge that the privilege had been misused.

Thus the operative Freemasons of Germany continued to work and to cultivate the high principles of a religious architectural art. But on March 16, 1707, up to which time the Fraternity had uninterruptedly existed, a Degree of the Imperial Diet at Ratisbon

dissolved the connection of the Lodges of Germany with the Grand Lodge of Strasburg, because that city had passed into the power of the French. The head being now lost, the subordinate Bodies began rapidly to decline. In several of the German cities the Lodges undertook to assume the name and exercise the functions of Grand Lodges; but these were all abolished by an Imperial Edict in 1731, which at the same time forbade the administration of any oath of secrecy, and transferred to the government alone the adjudication of all disputes among the Craft.

From this time we lose sight of any national organization of the Freemasons in Germany until the restoration of the Order, in the eighteenth century, through the English Fraternity. Thus we see, as Brother Cawthorne here observes, that the great Order of the Steinmetzen of Germany took no part in the formation of the Speculative Freemasons.

But in many cities-as in Basle, Zurich, Hamburg, Dantzic, and Strasburg-they preserved an inde pendent existence under the Statutes of 1559, although they lost much of the profound symbolical knowledge of architecture which had been possessed by their predecessors. Before leaving these German Stone- Masons, it is worth while to say something of the symbolism which they preserved in their secret teachings. They made much use, in their architectural plans, of mystical numbers, and among these five, seven, and nine were especially prominent. Among colors, gold and blue and white possessed symbolic meanings. The foot rule, the compasses, the square, and the gavel, with some other implements of their art, were consecrated with a spiritual signification.

The East was considered as a sacred point; and many allusions were made to Solomon's Temple, especially to the pillars of the porch, representations of which are to be found in several of the cathedrals.

In France the history of the Free Stone-Masons was similar to that of their German Brethren. Originating, like them, from the cloisters, and from the employment of laymen by the monkish architects, they associated themselves together as a Brotherhood superior to the ordinary stone-masons. The connection between the Masons of France and the Roman Colleges of Builders was more intimate and direct than that of the Germans, because of the early and very general occupation of Gaul by the Roman legions: but the French organization did not materially differ from the German. Protected by popes and princes, the Masons were engaged, under ecclesiastical patronage, in the construction of religious edifices.

In France there was also a peculiar association, the Pontifices, or Bridge Builders, closely connected in design and character with the Masonic Fraternity, and the memory of which is still preserved in the name of one of the Degrees of the Scottish Rite, that of Grand Pontiff.. The principal seat of the French Stone-Masonry was in Lombardy, whence the Lodges were disseminated over the kingdom, a fact which is thus accounted for by Thomas Hope: „Among the arts exercised and improved in Lombardy," he says, „that of building held a pre- eminent rank, and was the more important because the want of those ancient edifices to which they might recur for materials already wrought, and which Rome afforded
in such abundance, made the architects of these more remote regions dependent on their own skill and free to follow their own conceptions."

But in the beginning of the sixteenth century, the necessity for their employment in the further construction of religious edifices having ceased, the Fraternity began to decline, and the Masonic Corporations were all finally dissolved, with those of other workmen, by Francis I, in 1539. Then originated that system which the French call Compagnorlaye, a system of independent Gilds or brotherhoods, retaining a principle of community as to the art which they practiced, and with, to some extent, a secret bond, but without elevated notions or general systematic organizations. The societies of Compagnons were, indeed, but the debris of the Building Masons.

Masonry ceased to exist in France as a recognized system until its revival in the eighteenth century.

We see, then, in conclusion, that the Stone-Masons - coming partly from the Roman Colleges of Architects, as in England, in Italy, and in France, but principally, as in Germany, from the cloistered brotherhoods of monks- devoted themselves to the construction of religious edifices.. They consisted mainly of architects and skillful operatives; but-as they were controlled by the highest principles of their art, were in possession of important professional secrets, were actuated by deep sentiments of religious devotion, and had united with themselves in their labors, men of learning, wealth, and influence-to serve as a proud distinction between themselves and the ordinary laborers and uneducated workmen, many of whom were of servile condition.

Subsequently, in the beginning of the eighteenth century, they threw off the operative element of their institution, and adopting an entirely speculative character, they became the Freemasons of the present day, and established on an imperishable foundation that sublime Institution which presents over all the habitable earth the most wonderful system of religious ane moral symbolism that the world ever saw.

*STONE OF FOUNDATION

The Stone of foundation constitutes one of the most important and abstruse of all the symbols of Freemasonry. It is referred to in numerous legends and traditions not only of the Freemasons, but also of the Jewish Rabbis, the Talmudic writers, and even the Mussulman doctors. Many of these, it must be confessed, are apparently puerile and absurd; but most of them, and especially the Masonic ones, are deeply interesting in their allegorical signification.. The Stone of Foundation is, properly speaking, a symbol of the higher Degrees.

It makes its first appearance in the Royal Arch, and forms indeed the most important symbol of that Degree. But it is so intimately connected, in its legendary history, with the construction of the Solomonic Temple, that it must be considered as a part of Ancient Craft Masonry, although he who confines the range of his investigations to the first three Degrees will have no means, within that narrow limit, of properly appreciating the symbolism of the Stone of Foundation. As preliminary to the inquiry, it is necessary to distinguish the Stone of Foundation, both in its symbolism and its legendary history, from other stones which play an important part in the Masonic Ritual, but which are entirely distinct from it.

Such is the corner-stone, which was always placed in the northeast corner of the building about to be erected, and to which such a beautiful reference is made in the ceremonies of the First Degree; or the Keystone, which constitutes an interesting part of the Mark Master s Degree; or, lastly, the capstone, upon which

all the ritual of the Most Excellent Master's Degree is founded. They are all, in their proper places, highly interesting and instructive Symbols, but have no connection whatever with the Stone of Foundation, whose symbolism it is our present object to discuss. Nor, although the Stone of Foundation is said, for peculiar reasons, to have been of a cubical form, must it be confounded with that stone called by the Continental Freemasons the cubical stone
-the pierre critique of the French and the cubik stein of the German Freemasons but which in the English system is known as the perfect ashlar.

The Stone of Foundation has a legendary history and a symbolic signification which are peculiar to itself, and which differ from the history and meaning which belong to these other stones. We propose first to define this Masonic Stone of Foundation, then to collate the legends which refer to it, and afterward to investigate its
significance as a symbol. To the Freemason who takes a pleasure in the study of the mysteries of his Institution, the investigation cannot fail to be interesting, if it is conducted with and ability.

But in the very beginning, as a necessary preliminary to any investigation of this kind, it must be distinctly understood that all that is said of this Stone of Foundation in Freemasonry is to be strictly taken in a mythical or allegorical sense. Doctor Oliver, while undoubtedly himself knowing that it was simply a symbol, has written loosely of it as though it were a substantial reality; and hence, if the passages in his Historical Landmarks, and in his other works which refer to this celebrated stone, are accepted by his readers in a literal sense, they will present absurdities and puerilities which would not occur if the Stone of Foundation was received, as it really is, as a myth conveying a most profound and beautiful symbolism.

It is such that it is to be treated here; and, therefore, if a legend is recited or a tradition related, the reader is requested on every occasion to suppose that such legend or tradition is not intended as the recital or relation of what is deemed a fact in Masonic history, but to wait with patience for the development of the symbolism which it conveys. Read in this spirit, as all the legends of Freemasonry should be read, the legend of the Stone of Foundation becomes one of the most important and interesting of all the Masonic symbols.

The Stone of Foundation is supposed, by the theory which establishes it, to have been a stone placed at one time within the foundations of the Temple of Solomon, and afterward, during the building of the second Temple, transported to the Holy of Holies. It was in form a perfect cube, and had inscribed upon its upper face, within a delta or triangle, the sacred Tetragrammaton, or Ineffable Name of God. Doctor Oliver, speaking with the solemnity of a historian, says that Solomon thought that he had rendered the house of God worthy, so far as human adornment could effect, for the dwelling of God, „when he had placed the celebrated Stone of Foundation, on which the sacred name was mystically engraven, with solemn ceremonies, in that sacred depository on Mount Moriah, along with the foundations of Dan and Asher, the center
of the Most Holy Place, where the Ark was overshadowed by the Shekinah of God."

The Hebrew Talmudists, who thought as much of this stone, and had as many legends concerning it, as the Masonic Talmudists, called it eben shatijah, or Stone of Foundation, because as they said, it had been laid by Jehovah as the foundation of the world, and hence the apocryphal Book of Enoch speaks of the „stone which supports the corners of the earth."

This idea of a foundation-stone of the world was most probably derived from that magnificent passage of the Book of Job (xxxviii, F7) in which the Almighty demands of Job,

Where wast thou, when I laid the foundation of the earth?

Declare, since thou hast such knowledge! Who fixed its dimensions, since thou knowest! Or who stretched out the line upon it?

Upon what were its foundations fixed? And who laid its corner-stone,

When the morning stars sang together. And all the sons of God shouted for joy?

Noyes, whose translation we have adopted as not materially differing from the common version, but more poetical and more in the strain of the original, thus explains the allusions to the foundation-stone: „It was the custom to celebrate the laying of the corner-stone of an important building With music, songs, shouting, etc.

Hence the morning stars are represented as celebrating the laying of the cornerstone of the earth."

Upon this meager statement has been accumulated more traditions than appertain to any other Masonic symbol. The Rabbis, as has already been intimated, divide the glory of these apocryphal histories with the Freemasons; indeed, there is good reason for a suspicion that nearly all the Masonic legends owe their first existence to the imaginative genius of the writers of the Jewish Talmud. But there is this difference between the Hebrew and the Masonic traditions: that the Talmudic scholar recited them as truthful histories, and swallowed, in one gulp of faith, all their impossibilities and anachronisms; while the Masonic scholar has received them as allegories, whose value is not in the facts, but in the sentiments which they convey.

With this understanding of their meaning, let us proceed to a collation of these legends. In that blasphemous work, the Toldoth Jessie, or Life of Jesus, written, it has been supposed, in the thirteenth or fourteenth century, we find the following account of this wonderful stone: „At that time (the time of Jesus) there was in the House of the Sanctuary (that is, the Temple) a stone of foundation, which is the very stone that our father Jacob anointed with oil, as it is described in the twenty-eighth 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." This passage is cited by the learned Buxtorf in his Lexicon Talmudicum; but in his copy of the Toldoth Jeshu, Doctor Mackey found another passage, which gives some additional particulars, in the following words: „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 it in the Holy of Holies."

The same puerile story of the barking dogs is repeated still more at length. It is not pertinent to the present inquiry, but it may be stated, as a mere matter of curious information, that this scandalous book, which is throughout a blasphemous defamation of our Savior, proceeds to say, that he cunningly obtained a knowledge of the Tetragrammaton from the Stone of Foundation, and by its mystical influence was enabled to perform his miracles.

The Masonic legends of the Stone of Foundation, based on these and other rabbinical reveries, are of the most extraordinary character, if they are to be viewed as histories, but readily reconcilable with sound sense, if looked at only in the light of allegories.

They present an uninterrupted succession of events, in which the Stone of Foundation talcs a prominent part, from Adam to Solomon, and from Solomon to Zerubbabel. Thus, the first of these legends, in order of time, relates that the Stone of Foundation was possessed by Adam while in the Garden of Eden; that he used it as an altar, and so reverenced it that, on his expulsion from Paradise, he carried it with him into the world in which he and his descendants were afterward to earn their bread by the sweat of their brow.

Another legend informs us that from Adam the Stone of Foundation descended to Seth. From Seth it passed by regular succession to Noah, who took it with him into the Ark, and after the subsidence of the Deluge made on it his first thank-offering. Noal left it on Mount Ararat, where it was subsequently, found by Abraham, who removed it, and constantly used it as an altar of sacrifice. His grandson Jacob took it with him when he fled to his uncle Laban in Mesopotamia, and used it as a pillow when, in the vicinity of Luz, he had his celebrated vision.

Here there is a sudden interruption in the legendary history of the stone, and we have no means of conjecturing how it passed from the possession of Jacob into that of Solomon. Moses, it is true, is said to have taken it with him out of Egypt at the time of of the exodus, and thus it may have finally reached Jerusalem. Dr.

Adam Clarke repeats, what he very properly calls a foolish tradition, that the stone on which Jacob rested his head was afterward brought to Jerusalem, thence carried after a long lapse of time to Spain, from Spain to Ireland, and from Ireland to Scotland, where it was used as a seat on which the kings of Scotland sat to be crowned.

Edward I, we know, brought a stone to which this legend is attached from Scotland to Westminster Abbey where under the name of Jacob's Pillow, it still remains, and is always placed under the chair upon which the British Sovereign sits to be crowned; because there is an old distich which declares that wherever this stone is found the Scottish Kings shall reign. But this Scottish tradition would take the Stone of Foundation away from all its Masonic connections, and therefore it is rejected as a Masonic legend.

The legends just related are in many respects contradictory and unsatisfactory, and another series,

equally as old, is now very generally adopted by Masonic scholars as much better suited to the symbolism by which all these legends are explained. This series of legends commences with the patriarch Enoch, who is supposed to have been the first consecrator of the Stone of Foundation. The legend of Enoch is so interesting and important in this connection as to excuse its repetition in the present work.

The legend in full is as follows: Enoch, under the inspiration of the Most High, and in obedience to the instructions which he had received in a vision, built a Temple underground on Mount Moriah, and dedicated it to God. His son, Methuselah, constructed the building, although he was not acquainted with his father's motives for the erection. This temple Consisted of nine vaults, situated perpendicularly beneath each other, and communicating by apertures left in each vault.

Enoch then caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with the most precious stones, and encrusted the plate upon a stone of agate of the same form. On the plate he engraved the true name of God, or the Tetragrammaton, and placing it en a cubical stone, known thereafter as the Stone of Foundation, he deposited the whole within the lowest arch.

When this subterranean building was completed, he made a door of stone, and attaching to it a ring of iron, by which it might be occasionally raised, he placed it over the opening of the uppermost arch, and so covered it that the aperture Could not be discovered Enoch, himself, was permitted to enter it but once a year, and on the deaths of Enoch, Methusalem, and Lamedh, and the destruction of the word by the Deluge, all knowledge of the vault or subterranean temple and of the Stone of Foundation, with the Sacred and Ineffable Name inscribed upon it, was lost for ages to the world.

At the building of the first Temple of Jerusalem, the Stone of Foundation again makes its appearance. Reference has already been made to the Jewish tradition that David, when digging the foundations of the Temple, formal in the excavation which he was making a certain stone, on which the Ineffable Name of God was inscribed, and which stone he is said to have removed and deposited in the holy of Holies. That King David laid

the foundations of the Temple upon which the superstructure was subsequently erected by Solomon, is a favorite theory of the legend mongers of the Talmud. The Masonic tradition is substantially the same as the Jewish, but it substitutes Solomon for David, thereby giving a greater air of probability to the narrative, and it supposes that the stone thus discovered by Solomon was the identical one that had been deposited in his secret vault by Enoch. This Stone of Foundation, the tradition states, was subsequently removed by King Solomon and, for wise purposes, deposited in a secret and safer place.

In this the Masonic tradition again agrees with the Jewish, for we find in the third chapter of the Treatise on the Temple, the following narrative: „There was a stone in the Holy of Holies, on its west side, on which was placed the Ark of the Covenant, and before the Pot of Manna and Aaron's rod. But when Solomon had built the Temple, and foresaw that it was at some future time to be destroyed, he constructed a deep and Winding vault underground, for the purpose of concealing the ark, wherein Josiah afterwards, as we learn in the Second Book of Chronicles (xxiv, 3) deposited it with the Pot of Manna, the Rod of Aaron, and the Oil of Anointing."

The Talmudical book Yoma gives the same tradition, and says that „the Ark of the Covenant was placed

in the center of the Holy of Holies, upon a stone rising three fingers' breadth above the floor, to be as it were a pedestal for it." This stone, says Prideaux, in his Old and New Testament Connected (volume I, page 148), „the Rabbins call the Stone of Foundation, and give us a great deal of trash about it."

There is much controversy as to the question of the existence of any Ark in the second Temple. Some of the Jewish writers assert that a new one was made; others that the old one was found where it had been concealed by Solomon; and others again contend that there was no Ark at all in the temple of Zerubbabel, but that its place was supplied by the Stone of Foundation on which it had originally rested.

Royal Arch Masons well know how all these traditions are sought to be reconciled by the Masonic legend, in which the Substitute Ark and the Stone of Foundation play so important a part.

In the Thirteenth Degree of the Ancient and Accepted Rite, the Stone of Foundation is conspicuous as the resting-place of the Sacred Delta.

In the Royal Arch and Select Master's Degrees of the American Rite, the Stone of Foundation constitutes the most important part of the ritual. In both of these it is the receptacle of the Ark, on which the ineffable Name is inscribed.

Lee, in his Temple of Solomon, has devoted a chapter to this Stone of Foundation, and thus recapitulates the Talmudic and Rabbinical traditions on the subject: „Vain and furious are the feverish dreams of the ancient Rabbins concerning the Foundation Stone of the Temple. Some assert that God placed this stone in the center of the world, for a future basis and Settled consistency for the earth to rest upon.

Others held this stone to be the first matter out of which all the beautiful visible beings of the world have been hewn forth and produced to light. Others relate that this was the very same stone laid by Jacob for a pillow under his head, in that night when he dreamed of an angelic vision at Bethel, and he afterwards anointed and consecrated it to God. Which when Solomon had found, no doubt by forged revelation or some tedious Search like another Rabbi ‚Selemoh, he durst not but lay it sure, as the principal Foundation-Stone of the Temple. Nay, they do say further, he caused to be engraved upon it the Tetragrammaton, or the Ineffable Name of Jehovah."

It will be seen that the Masonic traditions on the Subject of the Stone of Foundation do not differ very materially from these Rabbinical ones, although they add a few additional circumstances. In the Masonic legend, the Foundation-Stone first makes its appearance, as we have already said, in the days of Enoch, who placed it in the bowels of Mount Moriah. There it was subsequently discovered by King Solomon, who deposited it in a crypt of the first Temple, where it remained concealed until the foundations of the second Temple were laid, when it was discovered and removed to the Holy of Holies.

But the most important point of the legend of the Stone of foundation is its intimate and constant connection with the Tetragrammaton or Ineffable Name. It is this name, inscribed upon it within the Sacred and Symbolic Delta, that gives to the stone all its Masonic value and
significance. It is upon this fact, that it was so inscribed, that its whole symbolism depends.

Looking at these traditions in anything like the light of historical narratives, we are compelled to consider them, to use the plain language of Lee, „but as so many idle and absurd conceits." We must go behind the legend, which we acknowledge at once to be only an allegory, and study its symbolism. The following facts can, we think, be readily established from history. First, that there was a very general prevalence among the earliest nations of antiquity of the worship of stones as the representatives of Deity; secondly, that in almost every ancient temple there was a legend of a sacred or mystical stone; thirdly, that this legend is found in the Masonic system; and lastly, that the mystical stone there has received the none of the Stone there has received the name of the Stone of Foundation.

Now, as in all the other systems the stone is admitted to be symbolic, and the traditions connected with it mystical, we are compelled to assume the same predicates of the Masonic stone. It, too, is Symbolic, and its legend a myth or an allegory. Of the fable, myth, or allegory, Bailly has said that, „subordinate to history and philosophy, it only deceives that it may the better instruct us. Faithful in preserving the realities which are confided to it, it covers with its seductive envelop the lessons of tile one and the truths of the other." It is from this standpoint that we are to view the allegory of the Stone of Foundation, as developed in one of the most interesting and important symbols of Freemasonry.

The fact that the mystical stone in all the ancient religions was a symbol of the Deity, leads us necessarily to the conclusion that the Stone of Foundation was also a symbol of Deity. And this symbolic idea is strengthened by the Tetragrammaton, or sacred name of God, that was inscribed upon it. This Ineffable Name sanctifies the stone upon which it is engraved as the symbol of the Grand Architect. It takes from it its heathen Signification as an idol, and consecrates it to the worship of the true God. The predominant idea of the Deity, in the Masonic system, connects him with his creative and formative power. God is to the Freemason Al Gabil, as the Arabians called him, that is, The Builder; or, as expressed in his Masonic title, the Grand Architect of the
Universe, by common consent abbreviated in the formula
G. A. O. T. U.

Now, it is evident that no Symbol could so appropriately suit him in this character as the Stone of Foundation, upon which he is allegorically supposed to have erected his world. Such a symbol closely connects the creative work of God, as a pattern and exemplar, with the workman's erection of his temporal building on a similar foundation stone.

But this Masonic idea is still further to be extended. The great object of all Masonic labor is Divine Truth. The search for the Lost Word is the search for truth. But Divine Truth is a term Synonymous with God. The Ineffable Name is a symbol of truth, because God, and God alone, is truth. It is properly a Scriptural idea. The Book of Psalms abounds with this sentiment. Thus it is said that the truth of the Lord „reacheth unto the clouds," and that „his truth endureth unto all generations."

If, then, God is Truth, and the Stone of Foundation is the Masonic symbol of God, it follows that it must also be the symbol of Divine Truth. When we have arrived at this point in our speculations, we are ready to show how all the myths and legends of the Stone of Foundation may be rationally explained as parts of

that beautiful „science of morality, veiled in allegory and illustrated by symbols," which is the acknowledged definition of Freemasonry. In the Masonic system there are two Temples: the First Temple, in which the Degrees of Ancient Craft Masonry are concerned, and the Second Temple, with which the higher Degrees, and especially the Royal Arch, are related. The first Temple is symbolic of the present life; the Second Temple is symbolic of the life to come. The First Temple, the present life, must he destroyed; on its foundations the Second Temple, the life eternal, must be built.

But the mystical stone was placed by King Solomon in the foundations of the first Temple. That is to say, the First Temple of our present life must be built on the sure foundation of Divine Truth, „for other foundation can no man lay." But although the present life is necessarily built upon the foundation of truth, yet we never thoroughly attain it in this sublunary sphere. The Foundation Stone is concealed in the First Temple, and the Master Mason
knows it not. He has not the true word. He receives only a substitute.

In the Second Temple of the future life, we have passed from the grave which had been the end of our labors in the First. We have removed the rubbish and have found that Stone of Foundation which had been hitherto concealed from our eyes. We now throw aside the substitute for truth which had contented us in the former Temple, and the brilliant effulgence of the Tetragrammaton and the Stone of Foundation are discovered, and thenceforth we are the possessors of the true word-of Divine Truth. And in this way, the Stone of Foundation, or Divine Truth, concealed in the First Temple, but discovered and brought to light in the Second, will explain that passage of the Apostle: „For now we see through a glass darkly; but then, face to face: now I know in part; but then I shall know face to face."

And so the result of this inquiry is, that the Masonic Stone of Foundation is a symbol of Divine Truth, upon which all Speculative Freemasonry is built, and the legends and traditions which refer to it are intended to describe, in an allegorical way, the progress of truth in the soul, the search for which is a Freemason's labor, and the discovery of which is his reward.

*STONE MANUSCRIPT

This manuscript is no longer in existence, having been one of those which was destroyed, in 1720, by some too scrupulous Brethren. Brother Preston (1792 edition, page 167), described it as „an old manuscript, which was destroyed with many others in 1720, said to have been in the possession of Nicholas Stone, a curious sculptor under Inigo Jones." Preston gives, however, an extract from it, which details the affection borne by Saint Alban for the Freemasons, the wages he gave them, and the Chalter which he obtained from the King to hold a General Assembly (see Saint Alban). Anderson (Constitutions, 1738, page .99), who calls Stone the Warden of Inigo Jones, intimates that he wrote the manuscript, and gives it as authority for a statement that in 1607 Jones held the Quarterly Communications. The extract made by Preston, and the brief reference by Anderson, are all that is left of the Stone Manuscript.

*STONE, NICHOLAS

See Stone Manuscript

*STONE PAVEMENT

Doctor Oliver says that, in the English system, „the stone pavement is a figurative appendage to a Master Masons' Lodge, and, like that of the Most Holy Place in the Temple, is for the High Priest to walk on." This is not recognized in the American system, where the stone or mosaic pavement is appropriated to the Entered Apprentice's Degree.

*STONE, REJECTED

Saint Matthew records (xxi, 42) that our Lord said to the Chief Priests and Elders, „Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner'?" Commenting on this, Dr. Adam Clarke says: „It is an expression borrowed from masons, who, finding a stone which, being tried in a particular place, and appearing improper for it, is thrown aside and another taken; however, at last, it may happen that the very stone which had been before rejected may be found the most suitable as the head stone of the corner." This is precisely the symbolism of the Mark Master or Fourth Degree of the American Rite, where the rejected stone is suggested to the neophyte „as a consolation under all the frowns of fortune, and as an encouragement to hope for better prospects." Brother
G. F. Yates says that the Symbolism of the rejected stone in the present Mark Degree is not in the original Master Mark Mason's Degree, out of which Webb manufactured his ritual, but was introduced by him from some other unknown source.

*STONE SQUARERS

See Giblim

*STONE, WHITE

Among the ancient Greeks and Romans, sentence was given in courts of judicature by white and black stones or pebbles. Those who were in favor of acquittal cast a white stone, and those who were for condemning, a black one. So, too, in popular elections a white stone was
deposited by those who were favorable to the candidate, and a black one by those who wished to reject him. In this ancient practice we find the origin of white and black balls in the Masonic ballot. The white stone is also a symbol of victory.

„To him that overcometh will I give to eat of the hidden manna, and will give him a white Stone, and in the stone a new name written, which no man knoweth saving he that receiveth it" (Revelation iii, 17). Here is a recognition of the conquerors the stone as in the Roman tessera gladiatoria being the reward of the victorious in the arena, a mark of distinction. There was also the tessera hospital is, a token or pledge of hospitality, a stone broken in halves, each half retained by both of two friends, and they or any of their families could at a future time assemble and unite the parts of the stone to prompt and renew the fellowship as of old. Hence, too, the white stone has become the symbol of absolution in judgment, and of the conferring of honors and rewards. The white stone with the new name, mentioned in the Mark Master's Degree, refers to the keystone.

*STONE, WILLIAM LEETE

An American journalist and writer, who was born in the State of New York in 1792, and died in 1844. He was the author of several literary works, generally

of a biographical character. But his largest work was Letters on Masonry and anti-Masonry addressed to the Hon.
John Quincy Adams, New York, 1832. This was one of the productions which were indebted for their appearance to the anti-Masonic excitement that prevailed at that time in this country. Although free from the bitterness of tone and abusive language which characterized most of the contemporaneous writings of the anti-Masons, it is, as an argumentative work, discreditable to the critical acumen of the author. It abounds in statements made without authority and unsustained by proofs, while its premises being in most instances false, its deductions are necessarily illogical.

*STONSWORSHIP

This was, perhaps, the earliest form of fetishism. Before the discovery of metals, men were accustomed to worship unhewn stones. From China, whom
Sanchoniathan calls the first Phenician, the Canaanites learned the practice, the influence of which we may trace in the stone pillar erected and consecrated by Jacob. The account in Genesis (xxviii, 18, 22) is that „Jacob took the stone that he had put for his pillows and set it up for a pillar, and poured oil upon the top of it; and he called the name of that place Bethel, saving, This stone which I have set for a pillar shall be God's house." The Israelites were repeatedly commanded to destroy the stone idols of the Canaanites, and Moses corrects his own people when falling into this species of idolatry.
Various theories have been suggested as to the origin of stone-worship. Lord Kames' theory was that stones erected as monuments of the dead became the place where posterity paid their veneration to the memory of the deceased, and that the monumental stones at length became objects of worship, the people having lost sight of the emblematical signification, which was not readily understood.
Others have sought to find the origin of stone-worship in the stone that was set up and anointed by Jacob at Bethel, and the tradition of which had extended into the heathen nations and become corrupted. It is certain that the Phoenicians worshiped sacred stones united the name of Boetylia, which word is evidently derived from the Hebrew Bethel, and this undoubtedly gives some appearance of probability to the theory.
Out a third theory supposes that the worship of stones was derived from the unskilfulness of the primitive sculptors, wily unable to frame, by their meager principles of plastic art, a true image of the God whom they adored, were content to substitute in its place a rude or scarcely polished stone. Hence the Greeks, according to Pausanias, originally used unhewn stones to represent their deities, thirty of which, that historian says, he saw in the City of Pharoe. These stones were of a cubical form, and, as the greater number of them were dedicated to the god Hermes, or Mercury, they received the generic name of Hermac. Subsequently, with the improvement of the plastic art, the head was added.
So difficult, indeed, was it, in even the most refined era of Grecian civilization, for the people to divest themselves of the influences of this superstition, that Theophrastus characterizes the superstitious man as one who could
not resist the impulse to bow to those mysterious stones which served to mark the confluence of the highways.
One of these consecrated stones was placed before the door of almost every house in Athens. They were also placed in front of the temples, in the gymnasia or schools, in libraries, and at the corners of streets, and in the roads. When dedicated to the god Terminus, whose Special province, was held to be boundaries, they were used as landmarks, and placed as such upon the concurrent lines of neighboring possessions.
The Thebans worshiped Bacchus under the form of a rude, square stone.
Arnobius says that Cybele was represented by a small stone of a black color. Eusebius cites Porphyry as saying that the ancients represented the Deity by a black stone, because His nature is obscure and inserutable. The reader will here be reminded of the black stone, Hadsjar el Aswad, placed in the southwest corner of the Kaaba at Mecca, which was worshiped by the ancient Arabians, and is still treated with religious veneration by the modern Mohammedans. The Mussulman priests, however, say that it was at first white, of such surprising splendor to be seen at the distance of four days journey, but that it has been blackened by the tears of pilgrims.
The Druids, it is well known, had no other images of their gods but cubical or Sometimes columnar stones, of which Toland gives several instances.
The Chaldeans had a sacred stone, which they held in great veneration, under the name of Mnizuris, and to which they sacrificed for the purpose of evoking the Good Demon. Stone-worship existed among the early American races. Squire quotes Skinner as asserting that the Peruvians used to set up rough stones in their fields and plantations, which were worshiped as protectors of their crops. And Gama says that in Mexico the presiding god of the spring was often represented without a human body, and in place thereof a pilaster or square column, whose pedestal was covered with various sculptures Indeed, so universal was this stone-worship, that Godfrey Higgins, in his Celtic Druids, says that „throughout the world the first object of idolatry seems to have been a plain, unwrought stone, placed in the grounds as an emblem of the generative or procreative powers of nature." And Bryant, in his Anallysts of Ancient
Mythology, asserts that „there is in every oracular temple some legend about a stone. „
Without further citations of examples from the religious usages of antiquity, it will, we think, be conceded that the cubical stone formed an important part of the religious worship of primitive nations. But Cudworth, Bryant, Faber, and all other distinguished writers who have treated the Subject, have long since established the theory that the Pagan religions were eminently symbolic. Thus, to use the language of Dudley, the pillar or stone was „adopted as a symbol of strength and firmness-a symbol, also, of the Divine Power, and, by a ready inference, a symbol or idol of the Deity Himself." And this symbolism is confirmed by Phurnutus, whom Toland quotes as saying that the god Hermes was represented without hands or feet, being a cubical stone, because the cubical figure betokened his solidity and stability.
The influence of this old stone-worship, but of course divested of its idolatrous spirit, and developed into the system of Symbolic instruction, is to be found in Freemasonry, where the reference to sacred stones is made in the Foundation-Stone, the Cubical Stone, the Corner-Stone, and some other symbols of a similar character. Indeed, the stone supplies Masonic science

with a very important and diversified symbolism.
As stone-worship was one of the oldest of the deflections from the pure religion, so it was one of the last to be abandoned. A Decree of the Council of Aries, which was held in the year 452, declares that „if, in any diocese, any infidel either lighted torches or worshiped trees, fountains, or stones, or neglected to destroy them, he should be found guilty of sacrilege." A similar decree was subsequently issued by the Council of Tours in 507, that of Nantes in 658, and that of Toledo in 681.
Charlemagne, of France, in the eighth century, and Canute, of England, in the eleventh, found it necessary to execrate and forbid the worship of stones.
Even in the present day, the worship has not been altogether abandoned, but still exists in some remote districts of Christendom. Scheffer, in his Description of Lapland, cited by Tennent, in Notes and Queries (first series, v, 122) says that in 1673 the Laplanders worshiped an unhewn stone found upon the banks of lakes and rivers, and which they called kied kie jubmal, that is, the stone god. Martin, in his Description of the Western Islands (page 88) says: „There is a stone set up near a mile to the south of Saint Columbus's church, about eight feet high and two broad. It is called by the natives the bounng stone; for when the inhabitants had the first sight of the church, they set up this, and then bowed, and said the Lord's Prayer." He also describes several other stones in different parts of the islands which were objects of veneration. Finally, in a work published years ago by the Earl of Roden, entitled Progress of the Reformation in Ireland, he says (page 51), that at Inniskea, an island off the coast of Mayo, „a stone carefully wrapped up in flannels is brought out at certain periods to be adored; and when a storm arises, this god is supplicated to send a greek on their coasts." Tennent, to whom we are indebted for these citations, adds another from Borlase, who, in his Antiquities of Cornwall, says (book iii, chapter ii, page 162), that „after Christianity took place, many (in Cornwall) continued to worship these stones; coming thither with lighted torches, and praying for safety and success." It is more than probable that in many remote regions of Europe, where the sun of Christianity has only darted its dimmest rays, this old worship of sacred stones still remains.

*STRAITS SETTLEMENTS

A crown colony of Great Britain, situated in the East Indies, on anel off the Malay Peninsula, comprising Singapore, Labuan, Penang, the Dindings, Province Wellesley, Malacea, and a number of small islands. Neptune Lodge, No. 344, was established by the Duke of Athol on September 6, 1809, but the Lodge only existed for ten years. It was revived again by the Duke of Sussex but its name was once more dropped from the register m 1862. Lodges Zetland in the East, No. 748, warranted 1845, No. 1555, warranted 1875, and Saint George, No. 1152, warranted 1867, comprise the Province of the Eastern Archipelago which was established with Brother
W. H. Read as Provincial Grand Master in 1858. Provinces abroad from the year 1866 have been styled Districts to distinguish them from Provinces in England.

*STRASBURG, CATHEDRAL OF

This has always been considered as one of the finest Gothic buildings in Europe. The original cathedral was founded in 504, but in 1007 it was almost completely destroyed by lightning. The present edifice was begun in 1015 and completed in 1439. The Cathedral of Strasburg is very closely connected with the history of Freemasonry. The most important Association of Master Builders, says Stieglitz (vow Altdeutscher Baukunst, or An Essay on the Old German Architecture) for the culture and extension of German art, was that which took place at Strasburg under Erwin von Steinbach.
As soon as this architecture had undertaken the direction of the works at the Strasburg Cathedral, he summoned Freemasons out of Germany and Italy, and formed with them a Brotherhood. Thence hütten, or Lodges, were scattered over Europe. In 1459, on April 25, says the Abbé Grandidier, the Masters of many of these Lodges assembled at Ratisbon and drew up an Act of Fraternity, which made the Master of the Works at Strasburg, and his successors, the Perpetual Grand Masters of the Fraternity of German Freemasons.
This was confirmed by the Emperor Maximilian in 1498. By the Statutes of this Association, the Haupt--Hütte.
Grand or Mother Lodge of Strasburg, was invested with a judicature, without appeal, over all the Lodges of Germany. Strasburg thus takes in German Freemasonry a position equivalent to that of legendary Lodge York in the Freemasonry of England, or Kilwinning in that of Scotland. And although the Haupt-Hütte of Strasburg with all other Haupt-Hütten were abolished by an Imperial Edict on August 16, 1731, the Mother Lodge never lost its prestige. „This," says Findel (History of Freemasonry, page 72), „is the case even now in many places in Germany; the Saxon Stone--Masons still regarding the Strasburg Lodge as their chief Lodge" (see stone- Masons of the Middle Ages).

*STRASBURG, CONGRESSES OF

Two important Masonic Congresses have been held at Strasburg. First Congress of Strasburg. This was convoked in 1275 by Erwin von Steinbach. The object was the establishment of a Brotherhood for the continuation of the labors on the Cathedral. It was attended by a large concourse of Freemasons from Germany and Italy. It was at this Congress that the German builders and architects, in imitation of their English Brethren assumed the name of Freemasons, and established a system of regulations for the government of the Craft (see Combinations of Freemasons).
Second Congress of Strasburg. This was convoked by the Grand Lodge, or Haupte-Hütte of Strasburg, in 1564, as a continuation of one which had been held in the same year at Basle. Here several statutes were adopted, by which the Steinwerksrecht, or Stone Masons' Law, was brought into a better condition.

*STRASBURG, CONSTITUTIONS OF

On April 25, 1459, nineteen Bauhütten, or Lodges, in Southern and Central Germany met at Ratisbon, and adopted regulations for the government of the German Stone-Masons. Another meeting was held shortly afterward at Strasburg, where these Statutes were definitively adopted and promulgated, under the title of Ordenunge der Steinmetzen Strasburg, or Constitutions of the Stone-Masons of Strasburg.
They from time to time underwent many alterations, and were confirmed by Maximilian I in 1498, and subsequently by many succeeding Emperors. This old document has several times been printed; in 1810,

by Krause, in his drei altesten Kunsterkunden der Freimaurerbruderschaft; in 1819, by Heldmann, in die drei ältested geschichtlichen Denkmale der deutschen Friemaurerbrüderschaft, in 1844, by Heideloff, in his Bauhütte des Mittelalters in ihrer wahren Bedeutung; Findel also, in 1866, inserted portions of it in his Geschichte der Freimaurerei. Findel says the Strasburg Constitution was first printed, from a well-authenticated Manuscript, by Heldmann.

The invocation with which these Constitutions commence is different from that of the English Constitutions The latter begin thus: „The might of the Father of Heaven, with the wisdom of the blessed Son, through the grace of God and goodness of the Holy Ghost, that be three persons in one Godhead, be with us," etc. The Strasburg Constitutions begin: „In the name of the Father, and of the Son, and of the Holy Ghost, and of our gracious Mother Mary, and also her blessed servants, the holy four crowned martyrs of everlasting memory"; etc. The reference to the Virgin Mary and to the four crowned martyrs is found in none of the English Constitutions except the oldest of them, the Halliwell or Regius Manuscript (line 498). But Kloss has compared the Strasburg and the English statutes, and shown the great similarity in many of the regulations of both.

*STRENGTH

This is said to be one of the three principal supports of a Lodge, as the representative of the whole Institution, because it is necessary that where should be Strength to support and maintain every great and important undertaking, not less than there should be Wisdom to contrive it, and Beauty to adorn it. Hence, Strength is symbolized in Freemasonry by the Doric Column, because, of all the orders of architecture, it is the most massive; by the Senior Warden, because it is his duty to strengthen and support the authority of the Master; and by Hiram of Tyre, because of the material assistance that he gave in men and materials for the construction of the Temple.

*STRICT OBSERVANCE, RITE OF

The Rite of Strict Observance was a modification of Freemasonry based on the Order of Knights Templar, and introduced into Germany in 1754 by its founder, the Baron von Hund. It was divided into the following seven Degrees:

Apprentice
Fellow Craft
Master
Scottish Master
Novice
Templar
Professed Knight

According to the system of the founder of this Rite, upon the death of Jaeques de Molay, the Grand Master of the Templars, Pierre d'Aumont, the Provincial Grand Master of Auvergne, with two Commanders and five Knights, retired for purposes of safety into Scotland, which place they reached disguised as Operative Masons, and there finding the Grand Commander, George Harris, and several Knights, they determined to continue the Order. Aumont was nominated Grand Master, at a Chapter held on St. John's Day, 1313. To avoid persecution, the Knights became Freemasons. In 1361, the Grand Master of the Temple removed his seat to Old Aberdeen, and from that time the Order united the veil of Freemasonry, spread rapidly through France, Germany, Spain, Portugal, and elsewhere. These events constituted the principal subject of many of the Degrees of the Rite of Strict Observance. The others were connected with alchemy, magic, and other superstitious practices. The great doctrine contended for by the followers of the Rite was, „that every true Freemason is a Knight Templar." For an account of the rise, the progress, the decay, and the final extinction of this once important Rite (see Hund, Baron son).

*STRICT TRIA

See Vouching

*STRIKING OFF

Striking off a Lodge from the Registry of the Grand Lodge is a phrase of English Freemasonry, equivalent to what in the United States of America is called a Forfeiture of Charter. It is now more commonly called Erasing from the List of Lodges.

*STUART MASONRY

This title is given by Masonic historians to that system of Freemasonry Which is supposed to have been invented by the adherents of the exiled House of Stuart for the purpose of being used as a political means of restoring, first, James II, and afterward his son and grandson, James and Charles Edward, respectively known in history as the Chevalier Saint George and the Young Pretender. Most of the conclusions to which Masonic writers have arrived on the subject of this connection of the Stuarts with the advanced Degrees of Freemasonry are based on conjecture; but in the opinion of Doctor Mackey there is sufficient internal evidence in the character of some of these Degrees, as well as in the known history of their organization, to establish the fact that such a connection did actually exist.

The first efforts to create a Masonic influence in behalf of his family is attributed to James II, who had abdicated the throne of England in 1688. Of him, Noorthouck says (Constitutions, 1784, page 192), that he was not „a Brother Mason," and sneeringly adds, in his index, that „he might have been a better King had he been a Mason." But Lenning says that after his flight to France, and during his residence at the Jesuit College of Clermont, where he remained for some time, his adherents, among whom were the Jesuits, fabricated certain Degrees with the ulterior design of carrying out their political views. At a later period these Degrees were, he says, incorporated into French Freemasonry under the name of the Clermont System, in reference to their original construction at that place. Gädicke had also said that many Scotchmen followed him, and thus introduced Freemasonry into France. But this opinion is only worthy of citation because it proves that such an opinion was current among the German scholars of the eighteenth century.

On his death, which took place at the Palace of St. Germain en Laye in 1701, he was succeeded in his claims to the British throne by his son, who was recognized by Louis XIV, of France, under the title of James III, but who is better known as the Chevalier Saint George, or the Old Preteruler. The word Pretender here should be given the understanding of claimant. He also sought, says Lenning, to find in the high Degrees of Freemasonry a support for his political views, but, as he remarks, with no better

results than those which had attended the attempts of his father.

His son, Prince Charles Edward, who was commonly called by the English the Young Pretender, took a more active part than either his father or grandfather in the pursuits of Freemasonry; and there is abundant historical evidence that he was not only a Freemason, but that he held high office in the Order, and was for a time zealously engaged in its propagation; always, however, it is supposed, with political views.

In 1745 he invaded Scotland, with a view to regain the lost throne of his ancestors, and met for some time with more than partial success. On September 24, 1745, he was admitted into the Order of Knights' Templar, and was elected Grand Master, an office which it is said that he held until his death. On his return to France after his ill- fated expedition, the Prince is said to have established at

the City of Arras, on April 151 1747, a Rose Croix Chapter under the title of Scottish Jacobite Chapter. In the Patent for this Chapter he styles himself „King of England, France, Scotland, and Ireland, and, as such, Substitute Grand Master of the Chapter of Herodem, known under the title of Knight of the Eagle and Pelican, and since our misfortunes and disasters under that of Rose Croix."

In 1748, the Rite of the Veille-Bru, or Faithful Scottish Masons, was created at Toulouse in grateful remembrance of the reception given by the Freemasons of that Orient to Sir Samuel Lockhart, the Aide--de-camp of the Pretender. Ragan says (Orthodoxie Maçonnique, page 122), in a note to this statement, the „favorites who accompanied this prince into France were in the habit of selling to speculators Charters for Mother Lodges, Patents for Chapters, etc. These titles were their property, and they did not fail to make use of them as a means of livelihood." Ragon says (Thuileur General, page 367), that the degrees of Irish Master, Perfect Irish Master, and Puissant Irish Master were invented in France, in 1747, by the favorites of Charles Edward Stuart and sold to the partisans of that Prince. One Degree was openly called the Scottish Master of the Sacree Vault of James VI, as if to indicate its Stuart character. The Degree still exists as the Thirteenth of the Ancient and Accepted Scottish Rite, but it has been shorn of its political pretensions and its title changed.

Findell has given in his History of Freemasonry (English translation, page 209), a very calm and impartial account of the rise of this Stuart Freemasonry. He says: „Ever since the banishment of the Stuarts from England in 1688, secret alliances had been kept up between Rome and Scotland; for to the former place the Pretender James Stuart had retired in 1719, and his son Charles Edward was born there in 1720; and these communications became the more intimate, the higher the hopes of the Pretender rose. The Jesuits played a very important part in these conferences. Regarding the reinstatement of the Stuarts and the extension of the power of the Roman church as identical, they sought, at that time, to make the society of Freemasons subservient to their ends. But to make use of the Fraternity to restore the exiled family to the throne could not possibly have

been contemplated, as Freemasonry could hardly be said to exist in Scotland then.

Perhaps in 1724, when Ramsay was a year in Rome, or in 1728, when the Pretender in Parma kept up an intercourse with the restless Duke of Wharton, a Past Grand Master, this idea was first entertained; and then, when it was apparent how difficult it would be to corrupt the loyalty and fealty of Freemasonry in the Grand Lodge of Scotland, founded in 1736, this Scheme was set on foot, of assembling the faithful adherents of the banished royal family in the high Degrees! The soil which was best adapted for this innovation was France, where the low ebb to which Freemasonry had sunk had paved the way for all kinds of newfangled notions, and where the Lodges were composed of Scotch conspirators and accomplices of the Jesuits. When the path had thus been smoothed by the agency of these secret propagandists, Ramsay, at that time Grand Orator, an office unknown in England, by his speech completed the preliminaries necessary for the introduction of the high Degrees; their further development was left to the instrumentality of others, whose influence produced a result somewhat different from that originally intended. Their course we can now pursue, assisted by authentic historical information.

In 1752, Scottish Masonry, as it was denominated, penetrated into Germany, Berlin, prepared from a ritual very similar to one used in Lille in 1749 and 1750. In 1743, Thory tells us, the Masons in Lyons, under the name of the Petit Elu, or the Lesser Elect, invented the Degree of Kadosh, which represents the revenge of the Templars. The Order of Knights Templar had been abolished in 1311, and to that epoch they were obliged to have recourse when, after the banishment of several Knights from Malta in 1720 because they were Freemasons, it was not longer possible to keep up a connection with the Order of Saint John or Knights of Malta. then in the plenitude of their power under the sovereignty of the Pope. A pamphlet entitled Freemasonry Divested of all its Secrets published in Strasburg in 1745, contains the first glimpse of the Strict Observance, and demonstrates how much they expected the Brotherhood to contribute towards the expedition in favor of the Pretender. „

From what has been said, it is evident there was a strong belief that the exiled House of Stuart exercised an important part in the invention and extension of what has been called the High Masonry. The traces of the political system are seen at the present day in the internal organization of some of the advanced Degrees especially in the derivation and meaning of certain significant words. There is, indeed, abundant reason for believing that the substitute word of the Third Degree was changed by Ramsay, or some other fabricator of Degrees, to give it a reference to James II as „the son of the widow," Queen Henrietta Maria. Further researches are needed to enable any author to Satisfactorily write all the details of this interesting episode in the history of Continental freemasonry . Documents are still wanting to elucidate certain intricate and, at present, apparently contradictory points.

In the Jacobite Lodge at Rome, by Brother William James Hughan, the author states (page 25): „Many statements have appeared from time to time respecting Prince Charles Edward Stuart's connection with Freemasonry, documents being submitted to prove that he even held the highest possible rank in the craft; but so far as I have been able to discover, all such claims are of an apocryphal character. Some are most absurd, while others are directly opposed to the actual facts of the case."

This may be supplemented by what Brother George W. Speth states on page 27 of the same work where he

advises students, „to put no trust whatever in amounts connecting the Stuarts with Freemasonry. We have, too, in the Young Pretender's own written and verbal statements that they are absolutely baseless, pure inventions." However, as Brother Robert Freke Gould tells us, some „have affirmed, and with perhaps the greater share of reason, that the Prince was compelled by altered circumstances of his cause to repudiate any relations with Freemasonry," and, of course, that gives another view of the matter, though it is curious that all through these years the tradition should have held its own with such remarkable tenacity.

*STUKELY, DOCTOR

In accordance with the Doctor's diary, he „was made a Mason, January 6, 1721, at the Salutation Tavern, Tavistock street, London, with Mr. Collins and Captain Rowe, who made the famous diving engine." The Doctor adds: „I was the first person in London made a free mason in that city for many years. We had great difficulty to find members enough to perform the ceremony.
Immediately upon that it took a run, and ran itself out of breath through the folly of its members."
The Stukely papers containing the Doctor's diary are of continuous interest; and according to Rev. W. C. Lukis, P.M., F.lS.A., „Pain (or Payne) had been re-elected Grand Master in 1720, and Doctor Desaguliers was the Immediate Past Grand Master." The last mentioned Brother pronouncing the Oration on June 24, 1721, at Stationers' Hall; on the following Saint John's Day (Evangelist), December 27, 1721, „We met at the Fountain Tavern, Strand, and by consent of the Grand Mr. present, Doctor Beal constituted a new Lodge, where I was chosen Mr."
A trite remark of Doctor Stukely as to symbolism, was: „The first learning of the world consisted chiefly of symbols, the wisdom of the Chaldeans, Phenicians, Egyptians, Jews, of Zoroaster, Sanchoniathon, Pherecydes, Syrus, Pythagoras, Socrates, Plato, of all the ancients that have come to our hand, is symbolic" Doctor Stukely has a curious reference in his diary, noted by Dudley Wright in England's Masonic Pioneers, page 114, to the Order of the Book. Whatever this Order may have been was not made clear but mentioned along with the Masonic activities of Doctor Stukely there is some interest for us in the items:
3rd Nov. 1722. The Duke of Wharton & Td. Dalkeith visited our Lodge at the Fountain.
7th Nov. 1722. Order of the book Instituted.
28th Dec. 1722. I dined with Ld. Hertford introduced by Ld. Winchelsea. I made them both members of the Order of the Book or Roman Knighthood.

*SUBLIME

The word is from the Latin Sublimis, meaning lofty, an allusion properly expressive of the teaching in the final symbolic ceremony of our ancient Craft. The Third Degree is called the Sublime Degree of a Master Mason,
in reference to the exalted lessons that it teaches of God and of a future life. The epithet is, however, comparatively modern. It is not to be found in any of the rituals of the eighteenth century. Neither Hutchinson, nor Smith, nor Preston use it; and it was not, probably, in the original Prestonian lecture. Hutchinson speaks of „the most sacred and solemn Order" and of „the Exalted," but not of „the Sublime" Degree. Webb, who leased his lectures on the Prestonian system, applies no epithet to the Master's Degree. In an edition of the Constitutions, published at Dublin in 1769, the Master's Degree is spoken of as „the most respectable" and forty years ago the epithet „high and honorable" was used in some of the instructions of the United States.
The first book in which we meet with the adjective sublime applied to the Third Degree, is the Masonic Discourses of Dr. T. M. Harris, published at Boston in 1801. Cole also used it in 1817, in his Freemasons' Library; and about the same time Jeremy Cross, the well- known lecturer, introduced it into his teachings, and used it in his hieroglyphic Chart, which was, for many years, the text-book of American Lodges. The word is now, however, to be found in the modern English lectures, and is of universal use in the rituals of the United States, where the Third Degree is always called the Sublime Degree of a Master Mason.
The word sublime was the password of the Master's Degree in the Adonhiramite Rite, because it was said to have been the surname of Hiram, or Adonhiram. On this subject, Guillemain, in his Recueil Précieux, or Choice Collection (i, page 91), makes the following singular remarks: „For a long time a great number of Masons were unacquainted with this worth and they erroneously made use of another in its stead which they did not understand, and to which they gave a meaning that was doubtful and improbable. This is proved by the fact that the first knights adopted for the Master's Password the Latin word Sublimis, which the French, as soon as they received Masonry, pronounced Sublime, which was so far very well. But some profanes, who were desirous of divulging our secrets, but who did not perfectly understand this word, wrote it sublime, which they said signified excellence. Others, who followed, surpassed the error of the first by printing it Giblos, and were bold
enough to say that it was the name of the place where the body of Adonhiram was found. As in those days the number of uneducated was considerable, these ridiculous assertions were readily received, and the truth was generally forgotten."
The whole of this narrative is a mere visionary invention of the founder of the Adonhiramite system; but it is barely possible that there is some remote connection between the use of the word sublime in that Rite, as a Significant word of the Third Degree, and its modern employment as an epithet of the same Degree. However, the ordinary signification of the word, as referring to things of an exalted character, would alone sufficiently account for the use of the expression.

*STUDENTS AND LIBRARIANS, CONFERENCES OF

The Grand Lodge Commission in Edueation, Grand Lodge of Michigan, M.-. W.. Frank Lodge, P. G. M., Chairman, held a discussion conference at Detroit, Mich., of Masonic students, authors, and Librarians, May 19-20, 1927, which was attended from Canada as well as from the United States. Bro. Douglas D. Martin, Editor of the Masonic News of Detroit, was in charge of the arrangement. Owing to its success this first conference was followed by others: 1928, Cedar Rapids, Iowa; 1929, Milwaukee, Wisc.; 1930, Philadelphia, Penn.; 1931, New York, N. Y.; 1932, Alexandria, Va.; 1933 Columbus, Ohio.

*SUBJECT-MATTER, AND MASONIC HISTORY

Subject-matter is itself a subject, profound and profoundly interesting, and it is hard to guess why philosophers, literary critics, art critics, and historians have so seldom analyzed and examined it. Just as any given building has its own particular material-brick, or stone, or lumber, or adobe, or concrete-so is each one of the arts and sciences composed of a „material" peculiarly its own. It is always a given sort or kind of subject-matter which calls an art or science into existence; conversely, each art or science is capable of dealing with its own subject matter and none other; and just as working in wood calls for tools designed for it- hammer, saw, axe, plane, etc.-so are the techniques of each art or science designed for dealing with its own
special material. A landscape-painter may go about for weeks looking for a picture; he may see countless trees, hills, streams, mountains, waters, etc., but until he comes upon those natural objects in a very rare and a very special form (or composition) he has found no picture, and it is Pictures which are the subject--matter of his art.

A mathematician can tell what belongs and what does not belong to his own subject-matter-he sees at a glance, for example, the difference between the literary use of numbers („Twelve guests came to dinner"), and the Mathematical use of numbers („12 X 1 = 12"). so with the historian, who does not have the whole of the past for his subject-matter, as is popularly believed but only certain subjects in the past; and by a sweep of the eye, if he is trained for his profession, can separate historical themes out from the general matrix of past events, and sees what belongs to himself, and vs hat belongs to the chronicler, and to the biographer, and to the serologist, etc., and what is mere debris (or ana) which has no use, and is nothing but a mass of things in the past. What is the subject-matter of Masonic history? Even if an historian were omniscient, if he knew in detail each and every event or occurrence of the u hole past of the Whole world, but knew not the subject matter belonging to Freemasonry, he could not write a history of Freemasonry because Masonic history is nothing more than an account of the Masonic subject-matter, insofar as what it now contains is from the past.

He observes Freemasonry as it now is; he notes what „material" it is composed of, which means what its subject-matter is; and he tracks each component of that subject-matter back to its origin, and then gives an account of its progress from that tine to this; if he cannot discover what is Freemasonry's subject-matter, if he confuses it with the subject-matter belonging to other subjects, if he writes a history of a subject--matter which does not belong to Freemasonry, he is incompetent as a Masonic historian. It is as important for a Masonic historian to see what Freemasonry is not, as to see what it is, because between that is and that is not lies the boundary-line within which the subject-matter of Freemasonry is contained. Hundreds of Panasonic historical writings are worthless because their authors could not find, or else they ignored, that boundary line.

This absolute and inviolable principle of the subject matter in Freemasonry explains why no sufficiently competent Masonic historian can possible espouse the theory that freemasonry originated in one of the Ancient Mysteries, or in one of those forms of Medieval occultism which are represented by astrology, alchemy, mysticism, Rosierucianism, Kabbalism, magic, etc. If he has the learning he needs for his own purpose, he knows what subject-matter belonged to any one of those occultist circles; if he does, he knows that its subject-matter is world's apart from Freemasonry's subject-matter; to confuse the two is as deadly a solecism as to confuse the subject-matter of mathematics with the subject-matter of landscape painting. To prove that Freemasonry is not a disguised occultism it is not necessary to accumulate whole volumes of data or detail belonging to either; it is only necessary to contrast the subject-matter of any Medieval circle of occultism (alchemy would serve) with the subject-matter of the existing Fraternity. The differences are abysmic, and therefore cannot be bridged; the few points of similarity are superficial and are not even points of similarity, if that term be rigorously construed, but rather are points of analogy.

Any given subject-matter exists independently of a man. It is outside of him. It is one of the components of the world, and lies alongside the other components of it. No artist ever created the landscape which lies „out there" for him to paint.

No mathematician ever made mathematics. Chemicals were in the world long before any chemist was. History exists before the historian is born. Yet these subject matters are necessary to man, else he cannot have knowledge, arts, sciences, or things needed by him to remain in being, therefore one set of men must separate themselves out from among men in order to make one of those subject-matters his specialty. For this reason it may be said that the subject-matter calls the art or science into existence. Also, the subject-matter dictates to the artist, scientist, or other worker what tools he will employ, what means, what devices, what techniques.

The arts, sciences, disciplines, systems of observations, subjects, and systems of thought which comprise culture were not invented by men, but are a slay man has of
dealing with the world; the world itself is such as to make them necessary.

The subject-matter of Freemasonry consists of Ancient Craft Lodges and Grand Lodges, their ceremonies, rituals, officers, purposes, history, landmarks, customs, usages, and traditions, and of the High Grades which have their basis in it, and expand or elaborate it. A student, historian, interpreter, or analyst of Freemasonry is confined to this subject matter, and can employ only such techniques as the material in it caps for. He may be either a Mason, who knows his subject-matter at firsthand; or a non-Mason, who must take the word of Masons for what Masonry is. where a non-Mason refuses to accept that word he is ruled out of court by non- Masonic scholars and thinkers as well as by Masonic, because it is the first law of scholarship that a scholar must be true to his subject--matter. Many books which call themselves Masonic are not Masonic because they are a violation of that law; if non-Masonic books have much in them which is true about the subject-matter of Masonry, it is only because Masons themselves adjudge them to have it. A scholar in Masonry is one who knows and understands the whole of its subject-matter.

A number of the worthless books about Freemasonry would not have missed fire if only their authors had noted how many different themes are not in the sub-

ject-matter of Freemasonry. Certain of these omitted themes are what on a superficial view would be among the first to be expected in a ritual; their absence is therefore a fact of first importance; the theme omitted is as significant-and because it is omitted-as any of the themes included. It is striking that in Freemasonry, and more especially in the Ritual, such as the following are omitted:

There is next to nothing about women, or about children, or about the home. This theme is silently presupposed, but nowhere emerges into view.

Nature. The Ancient Mysteries originally were nature cults; some of them were fertility cults, and now and then one of them was a cult of death; but nature worship, or any nature cult, is almost completely absent from the Ritual.

Such occult things as smell or smack of magic charms, spells, horoscopes, zodiacs, witchcraft, demonology, satanism, exorcisms, ete., are as a theme conspicuous by its absence. At a few points there are faint references to them, or far-off echoes of them, but as a theme they are passed over.

Systematized and organized and established theologies and philosophies are absent. Pythagoras is alluded to, but as a geometrician, not as a philosopher (he is said to have coined that word).

The great theme of political government is missing. Such subjects as monarchy, republicanism, oligarchy, aristocracy, democracy, capitalism communism etc., are as old as the world, and as wide, but they do not emerge anywhere in the Ritual.

(A number of learned Masonic writers of the Eighteenth and Nineteenth Century would, if they were here to do it, question No. 2 above; they believed, or over and over again were tempted to believe, that Freemasonry was one of the Ancient Mysteries which had somehow, and by a miracle, survived out of the Ancient World. It would now be necessary to ask them, Which Ancient Mystery? It is no longer possible to lump them together, as if they had somehow been versions of one thing, because archeology has proved beyond question that Ancient Mysteries differed radically among themselves, and as much as Christianity differs from Judaism, and as either differs from Mohammedanism; moreover, a given Mystery Cult was antithetic to any other; they were foes of each other; and it would have been impossible for Freemasonry to descend from all of them; if not, from which one did it descend? If it descended from any one, why has that Mystery Cult disappeared out of the Ritual? Why do we nowhere encounter it in either fact or name? Why is not it in the subject matter of Masonry?)

*SUBLIME

*SUBLIME DEGREES

The eleven Degrees of the Ancient and Accepted Scottish Rite, from the Fourth to the Fourteenth inclusive, are so called. Thus Dalcho (Report of Committee, 1802) says: „Although many of the Sublime Degrees are in fact a continuation of the Blue Degrees, yet there is no interference between the two bodies."

*SUBLIME GRAND LODGE

A title formerly given in the Ancient and Accepted Scottish Rite to what is now simply called a Lodge of Perfection. Thus, in 1801, Doctor Dalcho delivered in Charleston, South Carolina, an address which bears the title of An Oration delivered in the Sublime Grand Lodge.

*SUBLIME KNIGHT ELECTED

The French expression is Sublime Chevalier élu. Called also Sublime Knight Elected of the twelve. The Eleventh Degree of the Ancient and Accepted Scottish Rite. Its legend is that it was instituted by King Solomon after punishment had been inflicted on certain traitors at the Temple, both as a recompense for the zeal and constancy of the Illustrious Elect of Fifteen, who had discovered them, and also to enable him to elevate other deserving Brethren from the lower Degrees to that which had been vacated by their promotion. Twelve of these fifteen he elected Sublime Knights, and made the selection by ballot, that he might give none offense, putting the names of the whole in an urn. The first twelve that were drawn he formed into a Chapter, and gave them command over the Twelve Tribes, bestowing on them a name which in Hebrew signifies a true man.

The meeting of a Body of Sublime Knights is called a Chapter.

The room is hung with black strewed with tears.

The presiding officer represents King Solomon, and in the old instructions is styled Most Puissant, but in recent ones Thrice Illustrious.

The apron is white, lined and bordered with black, with black strings; on the flap a flaming heart.

The sash is blael;, with a flaming heart on the breast, suspended from the right shoulder to the left hip.

The jewel is a sword of justice.

This is the last of the three Flus which are found in the Ancient and Accepted Scottish Rite. In the French Rite they have been condensed into one, and make the Fourth Degree of that ritual, but not, as Ragon admits, with the happiest effect.

All the names of the Twelve Illustrious Knights selected to preside over the Twelve Tribes, as they have been transmitted to us in the ritual of this Degree, have undoubtedly assumed a very corrupted form. The restoration of their correct orthography and with it their true signification, is worthy the attention of the Masonic student.

*SUBLIME MASONS

The initiates into the Fourteenth Degree of the Ancient and Accepted Scottish Rite are so called. Thus Dalcho in his Oration (page 27) says: „The Sublime Masons view the symbolic system with reverence, as forming a test of the character and capacity of the initiated „ This abbreviated form is now seldom used, the fuller one of Grand Elect, Perfect, and Sublime Masons being more generally employed.

*SUBLIME PRINCE OF THE ROYAL SECRET

This is the Thirty-second Degree of the Ancient and Accepted Scottish Rite. There is abundant internal evidence, derived from the ritual and from some historical facts, that the Degree of Sublime Prince of the Royal Secret was instituted by the founders of the Council of Emperors of the East and West, which Body was established in the year 1758. It is certain that before that period we hear nothing of such a Degree in any of the Rites. The Rite of Heredom or of Perfection, which was that instituted by the Council of Emperors, consisted of twenty-five Degrees. Of these

the Twenty-fifth, and highest, was the Prince of the Royal Secret. It was brought to America by Morin, as the summit of the High Masonry which he introduced, and for the propagation of which he had received his Patent. In the subsequent extension of the Scottish Rite about the beginning of the nineteenth century, by the addition of eight new Degrees to the original twenty-five, the Sublime Prince of the Royal Secret became the Thirty-second. Bodies of the Thirty-second Degree are called Consistories, and where there is a superintending Body erected by the Supreme Council for the government of the inferior Degrees in a State or Provence, it is called a Grand Consistory.

The clothing of a Sublime Prince consists of a collar, jewel, and apron. The collar is black edged with white. The jewel is a Teutonic cross of gold.

The apron is white edged with black. On the flap are embroidered six flags, three on each side the staffs in saltier, and the flags blue, red, and yellow. On the center of the flap, over these, is a Teutonic cross surmounted by

an All-seeing Eye, and on the cross a double-headed eagle not crowned. On the body of the apron is the tracing-board of the Decree..

The most important part of the symbolism of the Degree is the tracing-board, which is technically called the Camp. This is a symbol of deep import, and in its true interpretation is found that „Royal Secret" from which the Degree derives its name. This Camp constitutes an essential part of the furniture of a Consistory during an initiation, but its explanations are altogether esoteric It is a singular fact, that notwithstanding the changes which the Degree must have undergone in being transferred from the Twenty-fifth of one Rite to the Thirty-second of another, no alteration was ever made in the Camp, which retains at the present day the same form and Signification that were originally given to it.

The motto of the Degree is Spes mea in Deo est. that is, My hope is in God.

*SUBLIME SOLOMON

The French name is Salomon Sublime. A Degree in the manuscript collection of Peuvret.

*SUBLIMES. THE

The French name is Les Sublimes One of the Degrees of the Ancient Chapter of Clermont.

*SUBMISSION

Submission to the mediatorial offices of his Brethren in the ease of a dispute is a virtue recommended to the Freemason, but not necessarily to be enforced. In the Charges of a Freemason (Constitutions, 1723, page 56, vi, 6) it is said: „'With respect to Brothers or Fellows at law, the Master and Brethren should kindly offer their mediation; which ought to be thankfully submitted to by the contending Brethren; and if that submission is impracticable, they must, however, carry on their process or lawsuit without wrath or rancor."

*SUBORDINATE LODGE

So called to indicate its subordination to the Grand Lodge as a supreme, superintending power (see Lodge) .

*SUBORDINATE OFFICERS

In a Grand Lodge, all the officers below the Grand Master, and in a Lodge, all those below the Worshipful Master, are styled Subordinate Officers. So, too, in all the other branches of the Order, the presiding officer is supreme, the rest subordinate.

*SUBORDINATION

Although it is the theory of Freemasonry that all the Brethren are on a level of equality, yet in the practical working of the Institution a subordination of rank has been always rigorously observed. So the Charges approved in 1722, which had been collected by Anderson from the Old Constitutions, say: „These rulers and governors, supreme and subordinate, of the ancient Lodge, are to be obeyed in their respective stations by all the Brethren, according to the Old Charges and Regulations, with all humility, reverence, love, and alacrity" (Constitutions, 1723, page 52).

*SUBSTITUTE

*SUBSTITUTE ARK

See Ark, Substitute.

*SUBSTITUTE CANDIDATE

An arrangement resorted to in the Royal Arch Degree of the American system, so as to comply preform, as a matter of form, with the requisitions of the ritual. In the English, Scotch, and Irish systems, there is no regulation requiring the presence of three candidates, and, therefore, the practice of employing substitutes is unknown in those countries. In the United States the usage has prevailed from a very early period, although opposed at various times by conscientious Companions, who thought that it was an improper evasion of the law. Finally, the question as to the employment of substitutes came before the General Grand Chapter in September, 1872, when it was decided, by a vote of ninety-one to thirty, that the use of substitutes is not in violation of the ritual of Royal Arch Masonry or the installation charges delivered to a High Priest.

The use of them was therefore authorized, but the Chapters were exhorted not to have recourse to them except in cases of emergency; an unnecessary exhortation, it would seem, since it was only in such eases that they had been employed.

*SUBSTITUTE GRAND MASTER

The third officer in the Grand Lodge of Scotland. He presides over the Craft in the absence of the Grand and Deputy Grand Masters. The office was created in the year 1738, He is appointed by the Grand Master annually.

*SUBSTITUTE WORD

This is an expression of very significant suggestion to the thoughtful Master Mason. If the Word is, in Freemasonry, a symbol of Divine Truth; if the search for the Word is a symbol of the search for that Truth; if the Lost Word symbolizes the idea that Divine Truth has not been found, then the Substitute Word is a symbol of the unsuccessful search after Divine Truth and the attainment in this life, of which the first Temple is a type, of what is only an approximation to it. The idea of a substitute word and its history is to be found in the oldest rituals of the eighteenth century; but the phrase itself is of more recent date, being the result of the fuller development of Masonic science and philosophy.

The history of the Substitute Word has been an unfortunate one. Subjected from a very early period to

a mutilation of form, it underwent an entire change in some Rites, after the introduction of the high Degrees; most probably through the influence of the Stuart Masons, who sought by an entirely new word to give a reference to the unfortunate representative of that house as the similitude of the stricken builder (see Macbenac). And so it has come to pass that there are now two substitutes in use, of entirely different form and meaning; one used on the Continent of Europe, and one in England and the United States.

It is difficult in this case, where almost all the knowledge that we can have of the subject is so scanty, to determine the exact time when or the way in which the new word was introduced But there is, as Doctor Mackey believed, abundant internal evidence in the words themselves as to their appropriateness and the languages whence they came the one being pure Hebrew, and the other, in Brother Mackey's opinion, Gaelic, as well as from the

testimony of old rituals, to show that the word in use in the United States is the true word, and was the one in use before the Revival. Both of these words have, however, unfortunately been translated by persons ignorant of the languages whence they are derived, so that the most incorrect and even absurd interpretations of their significations have been given. The word in universal use in the United States has been translated as rottenness in the bone, or the builder is dead, or by several other phrases equally as far from the true meaning.

The correct word has been mutilated Properly, it consists of four syllables, for the last syllable, as it is now pronounced, should be divided into two. These four syllables compose three Hebrew words, which constitute a perfect and grammatical phrase, appropriate to the occasion of their utterance. But to understand them, the scholar must seek the meaning in each syllable, and combine the whole. In the language of Apuleius, we must forbear to enlarge upon these holy mysteries

*SUCCESSION TO THE CHAIR

The regulations adopted in 1721 by the Grand Lodge of England have been generally esteemed as setting forth the ancient landmarks of the Order But certain regulations, which were adopted on the 25th of November, 1723, as amendments to or explanatory of these, being enacted under the same authority, and almost by the same persons, can scarcely be less binding upon the Order than the original regulations. Both these compilations of Masonic law refer expressly to the subject of the succession to the chair on the death or removal of the Master.

The old regulation of 1721, in the second of the thirty-nine articles adopted in that year, is in the following words (Constitutions, 1738, page 153): „In ease of death or sickness, or necessary absence of the Master, the Senior Warden shall act as Master pro tempore, if no Brother is present who has been Master of that Lodge before. For the absent Master's authority reverts to the last Master present, though he cannot act till the Senior Warden has congregated the Lodge." The words in italics indicate that even at that time the power of calling the Brethren together and setting them to work, which is

technically called congregating the Lodge, was supposed to be vested in the Senior Warden alone during the absence of the Master; although, perhaps, from a supposition that he had greater experience, the difficult duty of presiding over the Communication was entrusted to a Past Master. The regulation is, however, contradictory in its provisions. For if the last Master present could not act, that is, could not exercise the authority of the Master until the Senior Warden had congregated the Lodge, then it is evident that the authority of the Master did not revert to him in an unqualified sense, for that officer required no such concert nor consent on the part of the Warden, but could congregate the Lodge himself.

This evident contradiction in the language of the regulation probably caused, in a brief period, a further examination of the ancient usage, and accordingly on the 25th of November,1723, a very little more than two years after, the following regulation (see above Constitutions) was adopted: „If a Master of a particular Lodge is deposed or dimits, the Senior Warden shall forthwith fill the Master's chair till the next time of choosing; and ever Since, in the Master's absence, he fills the chair, even though a former Master be present."

The present Constitution of the Grand Lodge of England appears, however, to have been formed rather in reference to the regulation of 1721 than to that of 1723. It prescribes (Rule 141) that on the death, removal, or incapacity of the Master, the Senior Warden, or in his absence, the Junior Warden, or in his absence, the immediate Past Master, or in his absence, the Senior Past Master, „shall act as Master in summoning the Lodge, until the next installation of Master."

But the English Constitution goes on to direct that, „in the Master's absence, the immediate Past Master, or if he be absent, the Senior Past Master of the Lodge present shall talce the chair. And if no Past Master of the Lodge be present, then the Senior Warden, or in his absence the Junior Warden, shall rule the Lodge."

Here again we find ourselves involved in the intricacies of a divided sovereignty. The Senior Warden congregates the Lodge, but a Past Master rules it. And ii the Warden refuses to perform his part of the duty, then the Past Master will have no Lodge to rule. So that, after all, it

appears that of the two the authority of the Senior Warden is the greater.

But in the United States the usage has always conformed to the regulation of 1723, as is apparent from a glance at the rituals and monitorial works. Webb, in his Freemasons Monitor (edition of 1808), lays down the rule, that „in the absence of the Master, the Senior Warden is to govern the Lodge" and that officer receives annually, in every Lodge in the United States, on the night of his installation, a Charge to that effect. It must be remembered, too, that we are not indebted to Webb himself for this charge, but that he burrowed it, word for word, from Preston, who wrote long before, and who, in his turn, extracted it from the rituals which were in force at the time of his writing.

In the United States, accordingly, it has been held, that on the death or removal of the Master, his authority descends to the Senior Warden, who may, however, by courtesy, offer the chair to a Past Master present, after the Lodge has been congregated.

There is some confusion in relation to the question of who is to be the successor of the Master, which arises partly from the contradiction between the regulations of 1791 and 1723, and partly from the contradiction in different clauses of the regulation of 1723 itself. But whether the Senior Warden or a Past Master is to

succeed, the regulation of 1721 makes no provision for an election, but implies that the vacancy shall be temporarily supplied during the official term, while that of 1723 expressly states that such temporary succession shall continue „till the next time of choosing," or, in the words of the present English Constitution, „until the next installation of Master."
But, in addition to the authority of the ancient regulation and general and uniform usage, reason and justice seem to require that the vacancy shall not be supplied permanently until the regular time of election. By holding the election at an earlier period, the Senior Warden is deprived of his right as a member to become a candidate for the vacant office. For the Senior Warden having been regularly installed, has of course been duly obligated to serve in the office to which he had been elected during the full term. If the an election takes place before the expiration of that term, he must be excluded from the list
of candidates, because, if elected, he could not vacate his present office without a violation of his Obligation. The same disability would affect the Junior Warden, who by a similar obligation is bound to the faithful discharge of his duties in the South. So that by anticipating the election in the Lodge, the two most prominent officers and the two most likely to succeed the Master in due course of rotation, would be excluded from the Chance of promotion. A grievous wrong would thus be done to these officers, which no Dispensation of a Grand Master should be permitted to inflict.
But even if the Wardens were not ambitious of office, or users not likely, under any circumstances, to be elected to the vacant office, another objection arises to the anticipation of an election for Master which is worthy of consideration.
The Wardens, having been installed under the solemnity of an obligation to discharge the duties of their respective offices to the best of their ability, and the Senior Warden having been expressly Charged that „ the absence of the Master he is to rule the Lodge, „ a conscientious Senior Warden might very naturally feel that he was neglecting these duties and violating this obligation, by permitting the office which he has sworn to temporarily occupy in the absence of his Master to be permanently filled by any other person. On the whole, then, the old regulations, as well as ancient. uninterrupted, and uniform usage and the principles of reason and justice, seem imperatively to requite that, on the death or removal of the Master, the chair shalt be occupied temporarily until the regular time of election. Although the law is not actually explicit in relation to the person who shall fill that temporary position, the weight of law and precedent seems to incline toward the principle that the authority of the absent Master shall be placed in the hands of the Senior warden.

*SUCCOTH

An ancient city of Palestine, about forty-five miles northeast of Jerusalem, and the site of which is now occupied by the village of Seikoot. lt is the place near which Hiram Abif cast the sacred vessels for the temple (see Clay Ground).

*SUFFERER

In French, Souffrant. The Second Degree of the Order of Initiated Knights and Brothers of Asia.

*SUGER, THE ABBOT

Though he held the title of Abbot, Suger was scarcely to be called a monk but like so many prelates in his period, and because almost the only means for an education were controlled by the church, was a statesman and public leader. He was Abbot at St. Denis, Paris, from 1122 to 1151. He was acting king while Louis VII was away in the East on one of the Crusades. He was one of the few Medieval men to write an autobiography, and if only others had done as he did, and as John of Salisbury did, Medieval history would be less „medieval" than it is. Suger's great fame, however, rests on his epoch-making achievement as a builder, for it was he who raised the funds, created the administration, and superintended the design and construction of the Abbey Church of St.
Denis, at about 1140.
In his great Medieval Architecture (2 Vol.) Arthur Kingsley Porter, and after a life-time of studying buildings and records on the spot, declares this Abbey Church to have been the first Gothic building, properly so called.
Porter argues, with an overwhelming weight of sound evidence and reasoning to support him, that the Gothic Style was in essence or principle not a mere bringing into one structure of a number of separate elements which had been discovered here and there, first one and then another, but was a single formula; a coherent, integrated system of principles, each implying the other, understandable only to an architect who grasped the formula as a unit, not understandable piecemeal. In that, it was comparable to the aero-dynamic principle which, once Wilbur Fright had discovered it, enables engineers to design airplanes of any desired type or size. (See works by Lethaby. See also pages 254 ff. in The Renaissance of the Twelfth Century, by Haskins; Art and the Reformation, by Coulton; Gothic Architecture in England, by Francis Bond; works of Rivoira.)
It is accepted as proved that Speculative Freemasonry originated in Medieval Operative Masonry, but that broad fact does not answer the specific question as to how or
where or when the peculiar and particular Fraternity of Speculative Freemasons originated.
Architecture did not turn itself into Speculative Freemasonry, for it continues everywhere now as it did in the Middle Ages. Nor was Speculative Freemasonry the only special society or fraternity to originate in Medieval architecture; the present Society of Operative Masons did, so did the German Steinmetzen, so did a branch of the French Compagnonnage, so did the City Companies of Masons, etc. Freemasonry, with its unique philosophy which belongs to itself alone, must have had a special origin all its own at some particular time and place in Medieval architecture-not from architecture in general, but from some special development within architecture.
The most reasonable answer to the question is that the Freemasonry which was to continue into our modern Lodges, originated among the Gothic cathedral--building Freemasons. If that be so, there is history as well as poetry in looking back to the Abbot Suger and his Church at St. Denis as a principal source of origin. In any event, the year 1140 is a landmark in the chronicles of Freemasonry.
This church or abbey, was in reality more than church or abbey because it was so much more than any abbey could be, since within its walls regiments of cavalry

could camp, and in its rooms and adjacent buildings the King Louis Le Gros was so often present with his court that the abbey was in reality capital of France. Nothing could be wider of the facts than the tediously and tirelessly repeated notion that the Gothic, and with it Freemasonry, was „very simple" and „very crude" in its beginnings; for Gothic began in its very first building full-formed and marvelous at the center of Europe, within the walls around which Paris was to grow, and with a structure that struck as much awe in Europe as if it had been a great miracle.
The man who supervised it was the King of France's first minister; its builders were his colleagues; its designers were the elite of Europe. (Fortunately, more is known about Suger than about any other of the great Masters of Masons down to Inigo Jones and Wren: see The Middle Ages, by Fr. Funck-Brentano; Wm. Heinemann, Ltd.; London; 1922; ch. VI. T'ie de Louis we Gros, by Suger.
Louis VI le Gros, by A. Luchaire. The Developxnent of
the French Monarchy, by Thompson. Abt. Suger son Saint-Denis, by Cartellieri.)

*SULLIVAN, JOHN

General under Washington in the Revolutionary War. Born February 18, 1740, died January 23, 1795. Lawyer by profession, delegate to Continental Congress, 1774, also in 1780; attorney general of New Hampshire, 1782; state president. 1786; United States District Judge, 1789 received thanks of Congress for military service', 1779. He was Raised in 1767, in Saint John's Lodge, Bortsmouth, New Hampshire; was Master of this Lodge subsequently and elected Grand Master of Freemasons of New Hampshire in 1789, and reelected in 1790 (see New age, February, 1924; Doctor Mackey's History of Freemasonry, 1921, page 1587) .

*SULLIVAN, SIR ARTHUR SEYMOUR

An English composer and Freemason. Born May 13 1842, in Condone and died November 22, 1900, in the same city. brother Sullivan studied in the London Royal Academy of Music and the Leipsig Conservatory; was Professor of Composition at the Academy in 1861; and Director of the National Training School for Music in London in 1876. His operas and songs brought him great and enduring fame. In 1887 Sir Artur Sullivan served the Masonic Fraternity as Grand Organist of- the Grand Lodge of England (see Freemasons Calendar and Pocket Companion, 1888, pages 97 and 100).

*SUMMONS

A warning to appear at the meeting of a Lodge or other Masonic body. The custom of summoning the members of a Lodge to every Communication, although now often neglected, is of very ancient Aaron and was generally observed up to a very recent period. In the Anderson Charges of 1722 (Constitutions 1723, page 51) it is said: „In ancient times, no Master or Fellows could be absent from the Lodge, especially when warned to appear at it, without incurring a severe censure." In the Constitutions of the Cooke Manuscript (line 902) about 1450), we are told that the Masters and Fellows were to be forewarned to come to the congregations.
All the old records, and the testimony of writers since the revival, show that it was always the usage to summon the members to attend the meetings of the General Assignably or the particular Lodges. A summons of a dodge is often improperly or illegally worded and care should be taken when issued.

*SUN

Hardly any of the symbols of Freemasonry are more important in their signification or more extensive in their application than the sun. As the source of material light, it reminds the Freemason of that intellectual light of which he is in constant search. But it is especially as the ruler of the day, giving to it a beginning and end, and a regular course of hours, that the Sun is presented as a Masonic Symbol. Hence, of the three lesser lights, we are told that one represents or symbolizes the sun, one the moon, and one the Master of the Lodge, because, as the sun rules the day and the moon governs the night, so should the Worshipful Master rule and govern his Lodge with equal regularity and precision.
And this is in strict analogy with other Masonic symbolisms. For if the Lodge is a symbol of the world, which is thus governed in its changes of times and seasons by the sun, it is evident that the Master who governs the Lodge, controlling its time of opening and closing, and the work which it should do, must be symbolized by the sun. The heraldic definition of the sun as a bearing fits most appositely to the symbolism of the sovereignty of the Master. Thus Gwillim Says: „The sun is the symbol of sovereignty, the hieroglyphic of royalty; it doth signify absolute authority!'
This representation of the sun as a symbol of authority while it explains the reference to the Master, enables us to amplify its meaning, and apply it to the three Sources of authority in the Lodge, and accounts for the respective positions of the officers wielding this authority. the Master, therefore, in the East is a symbol of the rising sun; the Junior Warden in the South, of the Meridian Sun; and the Senior Warden in the West, of the Setting Sun. So in the Mysteries of India, the chief officers were placed in the East, the West, and the South, respectively, and thus represent Brahma, or the rising; Vishnu, or the setting; and Siva, or the meridian sun. And in the
Druidical Rites, the Archdruid, seated in the East, was assisted by two other officers-the one in the West representing the moon, and the other in the South representing the meridian sun.
This triple division of the government of a Lodge by three officers, representatives of the sun in his three manifestations in the East, South and West, will remind us of similar ideas in the symbolism of antiquity. In the Orphic Mysteries, it was taught that the sun generated from an egg, burst forth with power to triplicate himself by his own unassisted energy. Supreme power seems always to have been associated in the ancient mind with a three-fold division. Thus the sign of authority was indicated by the three-forked lightning of Jove, the trident of Neptune, and the three-headed Cerherus of Pluto. The government of the Universe was divided between these three sons of Saturn. The chaste goddess ruled the earth as Diana, the heavens as Luna, and the infernal regions as Hecate, whence her rites were only performed in a place where three roads met. The sun is then presented to us in Freemasonry first as a symbol of light, but then more emphatically as a symbol of sovereign authority. But, says Wemyss (Symbolic Language), speaking of Seriptural symbolism, „the sun may be considered to be an emblem of Divine Truth," because the sun or

light, of which it is the source, „is not only manifest in itself, but makes other things; so one truth detects, reveals, and manifests another, as all truths are dependent on, and connected with, each other more or less." And this again is applicable to the Masonic doctrine which makes the Master the symbol of the sun; for as the sun discloses and makes manifest, by the opening of day, what had been hidden in the darkness of night, so the Master of the Lodge, as analogue of the ancient hierophant or explainer of the mysteries, makes Divine Truth manifest to the neophyte, who had been hitherto in intellectual darkness, and reveals the hidden or esoteric lessons of initiation.

*SUN, KNIGHT OF THESEE KNIGHT OF THE SUN

*SUN, MOON, AND STARS

The plates prefixed to the Hieroglyphic Chart of Brother Jeremy Cross contain a page on which are delineated a
sun, moon, seven stars, and a comet, which has been copied into the later illustrated editions of Webb's Monitor, and is now to be found in all the modern Masters' Carpets. In the connection in which they are there placed they have no symbolic meaning, although many have erroneously considered that they have.
The sun and moon are not symbols in the Third, but only in the First Degree; the stars are a Symbol in the advanced Degrees, and the comet is no symbol at all.
They are simply mnemonic, helps to the memory, in character, and intended to impress on the mind, by a pictured representation of the object, a passage in the Webb lectures taken from the Prestonian, which is in these words: „The All-seeing Eye, whom the sun, moon, and stars obey, and under whose watchful care even comets perform their stupendous revolutions, pervades the inmost recesses of the human heart and will reward us according to our merits „ Doctor Mackey held that it would have been more creditable to the Symbolic learning of Cross, if he had omitted these plates from his collection of Masonic symbols. At least the too common error of mistaking them for Symbols in the Third Degree would have been avoided.

*SUN OF MERCY, SOCIETY OF THE

Of this Society little is known, but Antoine Joseph Pernetty, the presumed author of the Twenty-eighth Degree, Ancient and Accepted Scottish Rite, became a devotee to it, and induced Swedenborg to become a member. Its central point appears to have been Avignon and Montpellier; and its nature Hermetic.

*SUNDAY SCHOOLS

That the Masonic Fraternity was active in the introduction and support of Sunday Schools for the instruction of those unable to read the Bible is shown by the action taken by the Grand Lodge of Pennsylvania in 1815. At the adjourned Quarterly Communication on March 20 of that year, the Minutes tell us:
The R. W. Grand Master having made an Address on the Importance of the establishment of a School for Teaching unlearned Adults to read the Holy Scriptures, It was On Motion made and Seconded. Resolved, That the Grand Officers and Four other Members of this Grand Lodge, to
be appointed by the Grand Master, be a Committee, to establish in any Apartment or Apartments of the Building, Excepting the Grand Lodge room, a Sunday School for teaching unlearned Adults to read the Holy Scripture without Note or commentary, the Funds, if any should be found necessary, to be raised by Voluntary subscriptions among the Fraternity or other Benevolently disposed persons and that said Committee immediately take the necessary steps to carry this resolution into effect.
The R. W. Grand Master was pleased to appoint the following Brethren to compose, in conjunction with the Grand Officers, the above mentioned Committee, to wit: Andrew M. Prevost, Peter A. Browne, Samuel Lippineott,
T. and Thomas Entrikin.
Further action upon the Sunday School was taken at the Quarterly Communication of June 5, 1815, as follows: On Motion made and Seconded Resolved, That the W.
Master and the Wardens of the Lodges held in the City be a Committee to search for and Introduce Scholars into the Adult School.
The importance of the undertaking to the Brethren is seen in the resolution, providing for a numerous Committee to handle the affairs of the School for Adults, adopted at the Grand General Communication held on December 27, 1815:
Resolved, That the Grand Officers and 17 Members of the Grand Lodge, (to be appointed by the R. W. Grand Master in the recess of the Grand Lodge,) be a Committee to Conduct the Adult School.
At the Adjourned Grand Extra Communication of January 30, 1816, we find that: Sundry Resolutions respecting the Adult Seheol were offered and read, and Ordered to lay on the Table till the next night of meeting.
Accordingly, at the Communication held on February 5, 1816, we learn that: The Resolutions Offered at the last Meeting respecting he Adult School were taken into (consideration, Amended and Adopted as follows, to wit: Resolved, the Masonic Adult School established by the Grand Lodge is a beneficial Institution and merits the Encouragement of the Grand Lodge.
Resolved, that the School may be allowed the Use of the different Apartments of the Masonic Hall under the Authority of the Grand Lodge on the Sabbath Day, so soon as Insurance can be effected against the Fisk
incurred thereby, the Grand Lodge and Arch Rooms excepted Provided that the same is maintained without any Expense or responsibility whatever, mediate or immediate to the Grand Lodge.
Resoled that it be recommended to the Brethren in the Order of Masonry, friendly to the Adult School, to Associate themselves for the maintenance of the same by voluntary Contribution. Resolved, that a Committee of Three be appointed to carry the last Resolution into effect.. The R. W. Grand Master was pleased to Appoint Brothers Samuel F. Bradford, Josiah Randall and John
W. Peter, the Committee for the above purpose. Brother F. C. Turner (Builder, November, 1922, page
355) quotes a letter written in 1815 by Miss S. Witehead, Philadelphia, to Davie Bethune, New York, saying that the Grand Lodge would conduct schools on Chestnut Street, that the Fraternity would extend the work over the entire Union, as she had been informed by one of the officers..

*SUN-WORSHIP

Sir William Jones has remarked that two of the principal sources of mythology were a wild admiration of the heavenly bodies, particularly the sun, and an inordinate respect paid to the memory of powerful, wise, and virtuous ancestors, especially the founders of kingdoms, legislators, and warriors. To the latter cause we may attribute the euhemerism of the Greeks and the Shintoism of the Chinese. But in the former we shall find the origin of sun-worship the oldest and by far the most prevalent of all the ancient religions. Eusebius says that the Phoenicians and Egyptians were the first who ascribed divinity to the sun. But long-very long-before these ancient peoples the primeval race of Aryans worshiped the solar orb in his various manifestations as the producer of light. „In the Veda," says a native commentator, „there are only three deities: Surya in heaven, Indra in the sky, and Agni on the earth." But Surya, Indra, Agni are but manifestations of God in the sun, the bright sky, and the fire derived from the solar light. In the profoundly poetic ideas of the Vedic hymns we find perpetual allusion to the sun with his life bestowing rays. Everywhere in the East, amidst its brilliant skies, the sun claimed, as the glorious
manifestation of Deity, the adoration of those primitive peoples. The Persians, the Assyrians, the Chaldeans - all worshiped the sun. The Greeks, a more intellectual people, gave a poetic form to the grosser idea, and adored Apollo or Dionysus as the sun-god.
Sun-worship was introduced into the mysteries not as a material idolatry, but as the means of expressing an idea of restoration to life from death, drawn from the daily reappearance in the east of the solar orb after its nightly disappearance in the west. To the sun, too, as the regenerator or revivifier of all things, is the Phallic Worship, which made a prominent part of the Mysteries, to be attributed. From the Mithraic initiations in which sun-worship played so important a part, the Gnosties derived many of their symbols. These, again, exercised their influence upon the Medieval Freemasons. Thus it is that the sun has become so prominent in the Masonic system; not, of course, as an object of worship, but purely as a symbol, the interpretation of which presents itself in many different ways (see Sun).

*SUPER-EXCELLENT MASONS

Doctor Oliver devotes the fifteenth lecture of his Historical Landmarks (volume I, pages 401 to 438) to an essay „On the number and classification of the Workmen at the building of King Solomon's Temple." His statement, based entirely on old lectures and legends, is that there were nine Freemasons of supereminent ability who were called Super-excellent Masons, and who presided over as many Lodges of Excellent Masons, while the nine Super-Excellent Masons formed also a Lodge over which Tito Zadok, Prince of Harodim, presided. In a note on page 423, Brother Oliver refers to these Super-Excellent Masons as being the same as the Most Excellent Masters who constitute the Sixth Degree of the American Rite. The theory advanced by Doctor Oliver is not only entire unauthenticated by historical evidence of any kind, but also inconsistent with the ritual of that Degree. It is, in fact, merely a myth, and not a well-constructed one.

*SUPER-EXCELLENT MASTER

A Degree which was originally an honorary or side Degree conferred by the Inspectors-General of the Ancient and Accepted Scottish Rite at Charleston. It has since been introduced into some of the Royal and Select Councils of the United States, and there conferred as an additional Degree. This innovation on the regular series of Cryptic Degrees, with which it actually has no historical connection, met with great opposition; so that the Convention of Royal and Select Masters which met at New York in June, 1873, resolved to place it in the category of an honorary Degree, which might or might not be conferred at the option of a Council, but not as an integral part of the Rite. Although this Body had no dogmatic authority, its decision has doubtless had some influence in settling the question. The Degree is simply an enlargement of that part of the ceremonies of the Royal Arch which refer to the Temple destruction. To that place it belongs, if it belongs anywhere, but has no more to do with the ideas inculcated in Cryptic Masonry, than have any of the Degrees lately invented for modern Secret Societies.
Whence the Degree originally sprang, it is impossible to tell. It could hardly have had its birth on the Continent of Europe; at least, it does not appear to have been known to European writers. Neither Gadicke nor Lenning mention it in their Encyclopedias, nor is it found in the catalogue of more than seven hundred Degrees given by Thory in his Acta Latomorum; nor does Ragon allude to it in his Tuileur Général, although he has there given a list of one hundred and fifty-three Degrees or modifications of the Master. Doctor Oliver, it is true, speaks of it, but he evidently derived his knowledge from an American source. It may have been manufactured in America, and possibly by some of those engaged in founding the Scottish Rite. The only Cahier that Doctor Mackey ever saw of the original ritual, which remained in his possession, is in the handwriting of Alexander McDonald, a very intelligent and enthusiastic Freemason, who was at one time the Grand Commander of the supreme Council for the Southern Jurisdiction.
The Masonic legend of the degree of ‚super Excellent Master refers to circumstances which occurred on the last day of the siege of Jerusalem by Nebuzaradan, the Captain of the Chaldean Army, who had been sent by Nebuchadnezar to destroy the city and Temple, as a just
punishment for the Jewish King Zedekiah for his perfidy and rebellion.
It occupies, therefore, precisely that point of time which is embraced in that part of the Royal Arch Degree which represents the destruction of the Temple, and the Carrying of the Jews in captivity to Babylon. It is, in fact, an exemplification and extension of that part of the Royal Arch Degree. As to the symbolic design of the Degree, it is very evident that its legend and ceremonies are intended to inculcate that important Masonic virtue- fidelity to vows. Zedekiah, the wicked King of Judah, is, by the modern ritualists who have symbolized the degree, adopted very appropriately as the symbol of perfidy. The severe but well-deserved punishment which was inflicted on him by the King of Bahylon is set forth in the lecture as a great moral lesson, whose object is to warn the recipient of the fatal effects that will ensue from a violation of his sacred obligations.

*SUPERINTENDENT OF WORKS, GRAND

An officer of the Grand Lodge of England, who is

appointed annually by the grants Master. He should be well skilled in geometry and architecture His duty is to advise with the Board of General Purposes on all plans of building or edifices undertaken by the Grand Lodge, and furnish plans and estimates for the same; to superintend their construction, and see that they are conformable to the plans approved by the Grand Master, the Grand Lodge, and the Board of General Purposes; to suggest improvements, and make an annual report on the condition of all Grand Lodge edifices. The office is not known in the Grand Lodges of the United States, but where there is a temple or hall belonging to a Grand Lodge, the duty of attending to it is referred to a hall committee, which, when necessary, engages the services of a professional architects

*SUPERINTENDING GRAND LODGE OF AMERICA

See General Grand Lodge

*SUPERIOR

The Sixth and last Degree of the German Union of the Twenty-two

*SUPERIORS, UNKNOWN

See Unknown Superiors

*SUPER-MASONIC

Ragon (Ortodoxie Maçonique, page 73) calls the advanced Degrees, as being beyond Ancient Craft Masonry, Grades Super Maçonniques

*SUPPLANTING

All the Old Constitutions, without exception, contain a charge against one Fellow supplanting another in his work. Thus, for instance, the third Charge in the Harleian Manuscript, number 1054, says: „Also that no master nor fellow shall supplant others of their work, that is to say, if they have taken a world or stand master of a Lord's work, you shall not put him out of it if he be able of cunning to end the work." From this we derive the modern doctrine that one Lodge cannot interfere with the work of another and that a candidate beginning his initiation in a Lodge must finish it, in the same Lodge.

*SUPPORTS OF THE LODGERS

The symbolism connected with the Supports of the lodge is one of the earliest and most extensively prevalent in the Order One of the Catechisms of the eighteenth century gives it in these words:
What supports your Lodge? Three great Pillars.
What are their names? Wisdom, Strength. and Beauty
Who doth the Pillar of wisdom represent? The Senior Master in the East.
Who doth the Pillar of Strength represent? The Senior Warden in the West
Who doth the Pillar of Beauty represent? The Junior Warden in the South.
Why should the Master represent the Pillar of Wisdom? Because he gives instructions to the Crafts to carry on their work in a proper manner, with good harmony.
Why should the Senior Warden represent the Pillar of Strength?
As the Sun sets to finish the day, so the Senior Warden stands in the West to pay the hirelings their wages which is the Strength and support of all business.
Why should the Junior Warden represent the Pillar of Beauty?
Because he stands in the South at high twelve at noon, which is the beauty of the day, to call the men from work to refreshments and to see that they come on again in due time, that the master may have pleasure and profit therein .
Why is it said that your Lodge is supported by these three great Pillars-Wisdom, Strength, and Beauty?
Because Wisdom Strength and Beauty is the finisher of all works, and nothing can be carried on without them. Why so, brother?
Because there is Wisdom to contrive, Strength to support, and beauty to adorn.
Preston, repeats substantially, but, of course, with an improvement of the language, this lecture; and he adds to it the symbolism of the three orders of architecture of which these pillars are said to be composed. These, he says, are the Tuscan, Doric and Corinthian. The mistake of enumerating the Tuscan among the ancient orders was corrected by subsequent ritualists. Preston also referred the supports symbolically to the three Ancient Grand Masters. This Symbolism was afterward transferred by Webb from the First to the Third Degree. Webb, in modifying the lecture of Preston, attributed the supports not to the Lodge, but to the Institution: an unnecessary alteration, since the Lodge is but the type of the Institution. His language is: „Our Institution is said to be supported by Wisdom, Strengths and beauty because it is necessary that there should be Wisdom to contrive, Strength to support, and Beauty to adorn all great and important undertakings He follows the ancient reference of the pillars to the three officers, and adopts Preston's symbolism of the three Orders of Architecture, but he very wisely substitutes the Ionic for the Tuscan.
Hemming, in his lectures adopted by the Grand Lodge of England in 1813, retained the symbolism of the pillars, but gave a change in the language. He said: „A Mason's Lodge is supported by three grand pillars. They are called Wisdom, Strength, and Beauty. Wisdom to contrive, Strength to support, and beauty to adorn.
Wisdom to direct us in all our undertakings, strength to support us in all our difficulties, and Beauty to adorn the inward man ."
The French Freemasons reserve the same symbolism. Bazot (Manuel , page 225) says: „'three great pillars sustain the Lodge. The first, the emblem of Wisdom is represented by the Master who sits in the East, whence light and his commands emanate. The second, the emblem of Strength, is represented by the Senior Warden, who sits in the West, where the workmen are paid, whose strength and existence are preserved by the wages which they receive. The third and last pillar is the emblem of Beauty; it is represented by the Junior Warden, who sits in the South, because that position typifies the middle of the day, whose beauty is perfect at this time the workmen repose from work; and it is thence that the Junior Warden sees them return to the Lodge and resume their labors."
German Freemasons also use them in lectures. Schröder, the author of the most philosophical ritual, says: „The universal Lodge, as well as every particular one, is supported by three great invisible columns- Wisdom, Strengths and beauty; for as every building is planned and fashioned by Wisdom, owes its durability and solidity to Strength, and is made symmetrical and harmonious by Beauty, so ought our spiritual bu-

ilding to be designed by Wisdom, which gives it the firm foundation of Truth, on which the Strength of conviction may build, and self-knowledge complete the Structure, and give it permanence and continuance by means of right, justice, and resolute perseverance; and Beauty will finally adorn the edifice with all the social virtues, with brotherly love and union, with benevolence, kindness, and a comprehensive philanthropy."
Stieglitz, in his work on the Old German Architecture (I, page 239), after complaining that the building principles of the old German artists were lost to us, because, considering them as secrets of the Brotherhood, they deemed it unlawful to commit them to writing, yet thinks that enough may be found in the old documents of the Fraternity to sustain the conjecture that these three supports were familiar to the Operative Masons. He says: „Wisdom, Strength, and Beauty were honored by them as supporting pillars for the perfect accomplishment of the works; and thence they considered them symbolically as essential pillars for the support of the Lodge. Wisdom, which, established on science, gives invention to the
artist, and the right arrangement and appropriate disposition of the whole and of all its parts; Strength, which, proceeding from the harmonious balance of all the forces, promotes the secure erection of the building; and Beauty, which, manifested in God's creation of the world, adorns the work and makes it perfect."
We can hardly doubt, from the early appearances of this symbol of the three supports, and from its unchanged form in all countries, that it dates its origin from a period earlier than the Revival in 1717, and that it may be traced to the Operative Masons of the Middle Ages, where Stieglitz says it existed. One thing is clear, that the symbol is not found among those of the Gnostics, and was not familiar to the Rosicrucians; and, therefore, out of the three sources of our symbolism--Gnosticism, Rosicrucianism, and Operative Masonry it if most probable that it has been derived from the last.
When the advanced Degrees were fabricated, and Christianity began to furnish its symbols and doctrine to the new Freemasonry, the old Temple of Solomon was by some of them abandoned, and that other Temple adopted to which Christ had referred when he said, „Destroy this temple, and in three days I will raise it up." The old supports of Wisdom, ‚Strength, and Beauty, which had sufficed for the Gothic builders, and which they, borrowing them from the results of their labors on the Cathedrals, had applied Symbolically to their Lodges, were discarded, and more spiritual supports for a more spiritual temple were to be selected. There had been a new Dispensation, and there was to be a new Temple.
The great doctrine of that new Dispensation was to furnish the supporting pillars for the new Temple. In these high Christianized Degrees we therefore no longer find the columns of Wisdom, Strength, and Beauty, but the spiritual ones of Faith, Hope, and Charity. But the form of the symbolism is unchanged. The East, the West, and the South are still the spots where we find the new, as we did the old, pillars. Thus the triangle is preserved; for the triangle is the Masonic symbol of God, who is, after all, the true support of the Lodge.

*SUPREME AUTHORITY

The supreme authority in Freemasonry is that dogmatic power from whose decisions there is no appeal. At the
head of every Rite there is a supreme authority which controls and directs the acts of all subordinate bodies of the Rite. In the United States, and in the American Rite which is there practiced, it would, at the first glance, appear that the supreme authority is divided. That of Symbolic Lodges is vested in Grand Lodges, of Royal Arch Chapters in Grand Chapters, of Royal and Select Councils in Grand Councils, and of Commanderies of Knights Templar in the Grand Encampment. And so far as ritualistic questions and matters of internal arrangement are concerned, the supreme authority is so divided. But the supreme authority of Freemasonry in each State is actually vested in the Grand Lodge of that State.
It is universally recognized as Masonic Law that a Freemason expelled or suspended by the Grand Lodge, or by a Subordinate Lodge with the approval and confirmation of the Grand Lodge, thereby stands expelled or suspended from Royal Arch, from Cryptic, and from Templar Masonry. The same rules apply to the Ancient and Accepted Scottish Rite. Nor can he be permitted to visit any of the Bodies in either of these divisions of the Rite so long as he remains under the ban of expulsion of the Grand Lodge. So the status or condition of every Freemason in the jurisdiction is controlled by the Grand Lodge, from whose action on that subject there is no appeal. The Masonic life and death of every member of the Craft, in every class of the Order, is in its hands, and thus the Grand Lodge becomes the real supreme authority of the jurisdiction.

*SUPREME COMMANDER OF THE STARS

The title in French is Supreme Commardeur des Astres. A Degree said to have been invented at Geneva in 1779, and found in the collection of M. A. Viany.

*SUPREME CONSISTORY

In French, the title is Supreme Cosisistore. The title of some of the highest Bodies in the Rite of Mizraim. In the original construction of the Rite at Naples the meanders of the Ninetieth Degree met in a Suprême Consistory.
When the Bederides took charge of the Rite they changed the title of the governing Body to Supreme Council.

*SUPREME COUNCIL

The Supreme Masonic authority of the Ancient and Accepted Scottish Rite is called a Supreme Council. A Supreme Council claims to derive the authority for its existence from the Constitutions of 1786. We have no intention here of entering into the question of the authenticity of that document. The question is open to the historian, and has been amply discussed, with the natural result of contradictory conclusions But he who accepts the Ancient and Accepted Scottish Rite as genuine Freemasonry, and owes his obedience as a Freemason to its constituted authorities, is compelled to recognize those Constitutions wherever or whenever they may have been enacted as the fundamental law-the constitutional rule of his Rite. To their authority all the Supreme Councils owe their legitimate existence.
Dr. Frederiek Dalcho, who, in the opinion of Doctor Mackey, may very properly be considered as the founder in the United States, and therefore in the world, of the Ancient and Accepted Scottish Rite in

its latest form as the legitimate successor of the Rite of Perfection or of Herodem, has given in the Circular written by him, and published December 4, 1802, by the Supreme Council at Charleston, the following account of the establishment of Supreme Councils: „On the 1st of May, 1786, the Grand Constitution of the Thirty-third Degree, called the Supreme Council of Sovereign Grand Inspectors General, was finally ratified by his Majesty the King of Prussia, who, as Grand Commander of the Order of Prince of the Royal Secret, possessed the Sovereign Masonic power over all the Graft. In the new Constitution, this high power was conferred on a Supreme Council of nine Brethren in each nation, who possess all the Masonic prerogatives, in their own district, that his Majesty individually possessed, and are Sovereigns of Masonry." The basic law for the establishment of a Supreme Council is found in these words in the Latin Constitutions of 1786: „The First Degree will be subordinated to the Second, that to the Third, and so in order to the Sublime, Thirty-third, and last, which will watch over all the others, will correct their errors and will govern them, and whose Congregation or Convention will be a dogmatic Supreme
Grand Council, the Defender and Conservator of the Order, which it will govern and administer according to the present Constitutions and those which may hereafter he enacted."
But the Supreme Council at Charleston derived its authority and its information from what are called the French Constitutions; and it is in them that we find the statement that Frederick invested the Supreme Council with the same prerogatives that he himself possessed, a provision not contained in the Latin Constitutions. The twelfth article says: „The Supreme Council will exereise all the Masonic sovereign powers of which his Majesty Frederick II, King of Prussia, was possessed."
These Constitutions further declare (Article 5) that „every Supreme Council is composed of nine Inspectors- General, five of whom should profess the Christian religion." In the same article it is provided that „there shall be only one Council of this degree in each nation or kingdom in Europe, two in the United States of America as far removed as possible the one from the other, one in the English islands of America, and one likewise in the French islands „ It was in compliance with these Constitutions that the Supreme Council at Charleston, South Carolina, was instituted. In the Circular, already cited, Dalcho gives this account of its establishment: „On the 31st of May, 1801, the Supreme Council of the Thirty- third Degree for the United States of America was opened, with the high honors of Masonry, by Brothers John Mitchell and Frederick Dalcho, Sovereign Grand Inspectors-General; and in the course of the present year (1802) the whole number of Grand Inspectors-General was completed, agreeably to the Grand Constitutions." This was the first Supreme Council of the Ancient and Accepted Scottish Rite ever formed. From it has emanated either directly or indirectly all the other Councils which have been since established in America or Europe.
Although it now exercises jurisdiction only over a part of the United States under the title of the Supreme Council for the Southern Jurisdiction of the United States, it claims to be and is recognized as „the Mother Council of the World." Under its authority a Supreme Council, the second in date, was established by Count de Grasse in the French West Indies, in 1802; a third in France, by the
same authority, in 1804; and a fourth in Italy in 1805. In 1813 the Masonic Jurisdiction of the United States was divided; the Mother Council establishing at the City of New York a Supreme Council for the Northern Jurisdiction, and over the States north of the Ohio and east of the Mississippi, reserving to itself all the remainder of the territory of the United States. The seat of the Northern Council is now at Boston, Massachusetts; and although the offices of the Grand Commander and SecretaryGeneral of the Southern Council have been in the City of Washington, whence its documents emanate, its seat has continued constructively at Charleston, South Carolina.
On their first organization, the Supreme Councils were limited to nine members in each. That rule continued to be enforced in the Mother Council until the year 1859, when the number was increased to thirty-three. Similar enlargements have been made in all the other Supreme Councils except that of Scotland, which still retains the original number. The several officers of the original Supreme Council at Charleston were designated: a Most Puissant Sovereign Grand Commander, Most Illustrious Lieutenant Grand Commander, Illustrious Treasurer- General of the Holy Empire, Illustrious Secretary-General of the Holy Empire, Illustrious Grand Master of Ceremonies, and Illustrious Captain of the Guards.
In 1859, with the change of numbers in the membership, there was also made a change in the number and titles of the officers. These now in the Mother Council, according to its present Constitution, are:
Sovereign Grand Commander
Lieutenant Grand Commander
Secretary-General of the Holy Empire
Grand Prior
Grand Chancellor
Grand Minister of State
Treasurer-General of the Holy Empire
Grand Auditor
Grand Almoner
Grand Constable 11 Grand Chamberlain
First Grand Equerry
Second Grand Equerry
Grand Standard-Bearer
Grand Sword-Bearer
Grand Herald
The Secretary-General is properly the seventh officer, but by a decree of the Supreme Council he was made the third officer in rank „while the office continues to be filled by Brother Albert G. Mackey, the present incumbent, who is the Dean of the Supreme Council." Doctor Mackey held this position until his death. The officers somewhat vary in other Supreme Councils, but the presiding and recording officers are everywhere a Sovereign Grand Commander and a Secretary-General of the Holy Empire.

*SUPREME COUNCILS, ANCIENT AND ACCEPTED SCOTTISH RITE

These Councils are organized in almost every country of the world, a number being under royal patronage, and in some nations are the governing power over all existing Freemasonry. A synoptical history of all the Supreme Councils that have ever existed, with the manner of their formation in chronological order, is published in the Proceedings, Supreme Council, Nor-

thern Masonic Jurisdiction, 1908.
A genealogical tree of these Councils appears in the New Age, January, 1907. A list of the Supreme Councils of the world with complete account of the whole organization is given in Doctor Mackey's revised History of Freemasonry. On September 22, 1875, a Congress of the various Supreme Councils was convened at Lausanne, Switzerland, to consider such matters as might then and there be submitted for consideration and united action, and be deemed for the general benefit of the Rite. Much speculation and lack of confidence was the result among many of the invited participants lest they might be committed by uniting in the Conference.
The Congress, however, was held, and a Declaration of Principles set forth. There was also stipulated and agreed upon a Treaty, involving highly important measures, embraced within twenty-three articles, which was concluded September 22, 1875. „The intimate alliance and confederation of the contracting Masonic powers extended and extends under their auspices to all the subordinates and to all true and faithful Freemasons of their respective jurisdictions.
„Whoever may have illegitimately and irregularly received any Degree of the Ancient and Accepted Scottish Rite can nowhere enjoy the prerogatives of a Freemason until he has been lawfully healed by the regular Supreme Council of his own country."
The Confederated Powers again recognized and proclaimed as Grand Constitutions of the Ancient and Accepted Scottish Rite, the Constitutions and Statutes adopted May 1,1876, with the modifications and Tiler adopted by the Congress of Lausanne, the 22d of September, 1875.
The Declaration and articles were signed by representatives of eighteen Supreme Councils, who recognized the territorial Jurisdictions of the following Supreme Councils: Northern, United States, Southern United States,Central America, England, Belgium,Canada, Chile, Colon, Scotland, Colombia, France, Greece, Hungary, Ireland, Italy, Mexico, Peru, Portugal, Argentine Republic, Switzerland, Uruguay,Venezuela.
The same delegates, by virtue of the plenary powers they held, and by which they were justified, promised, for their principals, to maintain and defend with all their power, to preserve, and cause to he observed and respected, not only the territorial Jurisdiction of the Confederated Supreme Councils represented in the said Congress at Lausanne, and the parties therein contracting, but also the territorial Jurisdiction of the other Supreme Councils named. It is not possible to give statistics as to the number of the Ancient and Accepted Scottish Rite Masons in the world, but calculating those, of whatever Degree, who are governed by Supreme Councils in the different nations, it is but reasonable to presume one-half of the entire Fraternity is of that Rite, and as a matter of extensiveness, it is par excellence the Universal Rite. In many nations there is no other Rite known, and therein it confers all the Degrees of its system, including the first three. Among the English-speaking Freemasons, it builds its structure upon the York or the American system of three Degrees.
In the United States its organizations are to be found in every prominent city and many towns, and in numerous instances possessing and occupying temples built specially to accommodate its own peculiar forms, elegant
of structure and in appointments, and of great financial value. The progress of this Rite in the nineteenth century has been most remarkable, and its future appears without a cloud.
The Supreme Councils organized since 1801 have not all continued to exist. At an International Congress at Washington, October 7, 1912, of the Supreme Councils of the Ancient and Accepted Scottish Rite,! twenty--nine Councils were recognized in the proceedings as regular and twenty-six of them were represented. The Councils then listed as regular were as follows:
Argentine Republic, Belgium, Brazil, Canada, Central America , Chile, Colon (for Cuba),Colombia, United States of Dominican Republic Ecuador, Egypt, England, France, Greece, Ireland, Italy, Mexico, Northern United States, Paraguay, Peru, Portugal, Scotland ,Serbia, Southern United States, Spain, Switzerland, Turkey, Uruguay, Venezuela.
In that year, 1912, two Supreme Councils were organized, the Netherlands and Servia, and from that time to 1928 these Supreme Councils: Austria, Szecho-Slovakia, Denmark, Netherlands, Panama, Poland, and Roumania.
A complete list of all those organized up to 1880 is as follows:
Southern United States 1801 Port-au-Prince..1802 France.....1804
Italy-Milan.....1805 Naples 1809
Spain 1811
Northern United States 1813 Jamaica.....1815
Belgium..... 1817
Ireland.....1824
Brazil.....1829
Peru 1830
New Grenada (U. S. Colombia)1833 Hayti.....1836
Portugal .....1842 England and Wales 1845 Scotland.....1846
Uruguay.....1806
Ecuador.....1857
Argentine 1858 Colon.....1859
Mexico.....1860
Palermo.....1861
Turkey 1861
Domican Republic 1861
Turin 1862
Florence 1814
Venezuela .....1865 Chile.....1870
Paraguay 1870
Hungary .....1871 Central America 1871 Greece.....1872
Switzerland 1873
Canada 1874
Rome.....1875
Egypt.....1878
Tunis.....1880

*SUPREME GRAND LODGE OF THE UNITED STATES

See General Grand Lodge

*SURINAM OR DUTCH GUIANA

A country in South America. In 1767 or 1769 there was a Lodge La Vertueuse at Batavia where also was instituted La Fidele Sincérité in 1771. La Vertueuse flourished long as No. 8, De Ster in het Oosten, in the records of the Grand Lodge of the Netherlands, which also has at Paramaribo, Concordia Lodge, dating from 1773.

*SUSPENSION

This is a Masonic punishment, which consists of a temporary deprivation of all the rights and privileges of Freemasonry. There are two kinds, delfrlite and indefinite; but the effect of the penalty, for the time that it lasts, is the same in both kinds. The mode in which restoration is effected differs in each.

Definite Suspension.-By definite suspension is meant a deprivation of the rights and privileges of Freemasonry for a fixed period of time, which period is always named in the sentence. By the operation of this penalty, a Freemason is for the time prohibited from the exercise of all his Masonie privileges. His rights are placed in
abeyance, and he can neither visit Lodges, hold Masonie communication, nor receive Masonic relief, during the period for which he has been suspended. Yet his Masonic citizenship is not lost. In this respect suspension may be compared to the Roman punishment of relegatio, or banishment, which Ovid, who had endured it, de scribes in Tristia (v, 11) with technical correctness, a a penalty which „takes axvay neither life nol property nor rights of citizens, but only drives away from the country." So by suspension the rights and duties of the Freemason are not obliterated, but their exercise only interdicted for the period limited by the sentence, and as soon as this has terminated he at once resumes his former position in the Order, and is reinvested with all his Masonic rights, whether those rights be of a private or of an official nature. Thtls, if an officer of a Lodge has been Suspended for three months from all the rights and privileges of Freemasonry, a suspension of his official functions also takes place. But a suspension from the discharge of the functions of an office is not a deprivation of the office; and therefore, as soon as the three months to which tile suspension had been limited have expiled, the brother resumes all his rights in the Order and the Lodge and with them, of course, the office which he had held at the time that the sentence of suspension had been inflicted.

Indefinite Suspension.-This is a suspension for a period not determined and fixed by the Sentence, but to continue during the pleasure of the Lodge. In this respect only does it differ from the preceding punishment. The position of a Freemason, under definite or indefinite suspension, is precisely the same as to the exercise of all his rights and privileges which in both cases remain in abeyance. Restoration in each brings with it a resumption of all the rights and functions, the exercise of which had been interrupted by the sentence of suspension. Neither definite nor indefinite suspension can be inflicted except after due notification and trial, and then only by a vote of two-thirds of the members present.

Restoration to Masonic rights differs, as we have said, in these two kinds. Restoration from definite suspension may take place either by a vote of the Lodge abridging the time, when two-thirds of all the members must concur, or it will terminate by natural expiration of the
period fixed by the sentence, and that without any vote of the Lodge. Thus, if a member is suspended for three months, at the end of the third month his suspension terminates, and he is ipso facto (by that fact) restored to all his rights and privileges.

In the case of indefinite suspension, the only method of restoration is by a vote of the Lodge at a regular meeting, two-thirds of those present concurring.

Lastly, it may be observed that, as the suspension of a member suspends his prerogatives, it should also suspend his dues. He cannot he expected, in justice, to pay for that which he does not receive, and Lodge dues are simply a compensation made by a member for the enjoyment of the privileges of membership.

Of course the number concurring may vary from that mentioned above, as in this and other similar instances such rules are subject to alteration by the governing Cody (see Doctor Mackey's revised Jurisprudence of Freemasonry).

*SUSSEX, DUKE OF

The Duke of Sussex is entitled to a place in Masonic biography, not only because, of all the Grand Masters on record, he held the office the longest-the Duke of Leinster, of Ireland, alone excepted-but also because of his devotion to the Institution, and the zeal With which he cultivated and protected its interests. Augustus Frederick, ninth child and sixth son of George III, King of England, was born January 27, 1773.

He was initiated in.1798 at a Lodge in Berlin. In 1805, the honorary rank of a Past Grand Master was conferred on him by the Grand Lodge of England. May 13, 1812, he was appointed Deputy Grand Master; and April 13, 1813, the Prince Regent, afterward George IV, having declined a re-election as Grand Master, the Duke of Sussex Was unanimously elected; and in the same year the two rival Grand Lodges of England were united. The Duke was Most Excellent Zerubbabel of the Grand Chapter, and Grand Superintendent of the Grand Conclave of Knights Templar. He never, however, took any interest in the Orders of Knighthood, to which, indeed, he appears to have had some antipathy. During his long career the Grand Conclave met but once. By annual elections, he retained the office of Grand Master until his death, Which
took place April 21, 1843, in the seventyfirst year of his age, having completed a Masonic administration as head of the English Craft of upward of thirty years. During that long period, it was impossible that some errors should not have been committed. The Grand Master's conduct in reference to two distinguished Freemasons, Doctors Crucefix and Oliver, was as by no means creditable to his reputation for justice or forbearance. But the general tenor of his life as an upright man and Freemason, and his great attachment to the Order, tended to compensate for the few mistakes of his administration. One who had been most bitterly opposed to his course in reference to Brothers Crucefix and Oliver, and had not been sparing of his condemnation, paid, after his death, this tribute to his Masonic virtues and abilites: „As a Freemason," said the Freemasons Quarterly Review (1843, page 120), „the Duke of Sussex was the most accomplished Craftsman of his day. His knowledge of the mysteries was, as it were, intuitive; his reading on the subject was extensive; his correspondence equally so; and his desire to be introduced to any Brother from whose experience he could derive any information had in it a craving that marked his great devotion to the Order."

On the occasion of the presentation of an offering by the Fraternity in 1838, the Duke gave the following account of his Masonic life, which embodies sentiments that are highly honorable to him:

My duty as your grand Master is to take care that no political or religious question intrudes itself, and had I thought that, in presenting this tribute, any political feeling had influenced the brethren, I can only say that then the Grand Master would not have been

gratified. Our object is unanimity, and we can find a centre of unanimity unknown elsewhere. I recollect twenty-five years ago, at a meeting in many respects similar to the present, a magnificent jewel, by voluntary vote, was presented to the Earl Moira previous to his journey to India. I had the honor to preside, and I remember the powerful and beautiful appeal which that excellent brother made on the occasion.

I am now sixty-six years of age-I say this without regret

-the true Mason ought to think that the first day of his birth is but a step on his way to the final close of life.

When I tell you that I have completed forty years of a Masonic life-there may be older Masons-but that s a pretty good Specimen of my attachment to the Order. In 1798, I entered Masonry in a Lodge at Berlin, and there I served several offices, and as Warden was a representative of the Lodge in the Grand Lodge of England. I afterwards was acknowledged and received with the usual compliment paid to a mender of the Royal Family, by being appointed a Past Grand Warden. I again went abroad for three years, and on my return joined various Lodges, and upon the retirement of the Prince Regent who became Patron of the Order, I was elected Grand Master.

An epoch of considerable interest intervened, and I became charged, in 1813-4, with a most important mission-the union of the two London societies My most excellent Brother the Duke of Kent accepted the title of Grand Master of the Atholl Masons, as they were denominated; I was the Grand Master of those called the Prince of Wales's. In three months we carried the union of the two societies, and I had the happiness of presiding over the united fraternity . This I consider to have been the happiest event of my life. It brought all Masons upon the Level and the Square, and showed the world at large that the differences of common life did not exist in Masonry, and it showed to Masons that by a long pull, a strong pull, and a pull all together, what great good might be effected.

*SWASTIKA, THE

The swastika easily is the most universal and also the most ancient of symbolic devices. In form it has been of so many types that no line can be drawn between the swastika properly so called and what has a mere similarity to it; of names, such as swastika, suastica, fylfot, there is a long eatalog. It is impossible to say that it means anything in particular because it has in places and times been used to stand for so many hundreds of things! For almost the first time in history it was in Europe, Britain, and America being discarded and forgotten (except for trade-marks) until the Nazis, for some obscure reason of their own, adopted one of its thousand forms for their emblem. At bottom the device is nothing but two lines crossed, like the + sign; the Lines

may be broken or not, the broken ends may be turned right or left, or they may be curved, or be ovoids, or ares of a circle, ete.; in one instance, the device consisted of four legs, bent at the knee; again, four arms, bent at the elbow.

Of those who have studied it Bro. and Count Goblet d'Alviela probably devoted more years and more learning to it than any other scholar. He could discover no beginning of it, but believed that in prehistorie times it was a sign used to denote either the cardinal points of the compass, or the North Star, once the cynosure and concern of every man on the seas, the arms of the swastika suggesting the swing of the Great dipper about the star, as on a pivot. It has never had a place in Freemasonry, except in the Scottish Prince of Mercy Degree, and then in a scarcely recognizable form, and with a special meaning defined by the Degree.

Among expert symbologists (a profession, not a science) it is classified as a „dead symbol." It has no meaning, force, substance, or suggestion of its own, no more than a diagram on a sheet of paper. The square, by contrast, is a symbol „alive" because it has ever been in use, and ever will be, and its use charges it with a Living meaning. A man gains something from the symbolism of the square; he can gain nothing from any form of the swastika because it is never used. It is doubtful if Medieval Masons ever could have been persuaded to employ it, except as a geometric ornament; because, first, it was forbidden by the church; and, second, it would have looked to them too much like a caricature of the Cross. They adopted no idle or dead symbols; each of their own had for them a use either for their working or for their thinking.

(The Migration of Symbols, by Count Goblet d' Alviela [Belgian Senator; eminent in Belgian Freemasonry]; Archibald Constable; Westminster; 1894. Symbolism of the East and TZesC, by Mrs. MurrayAynsley; George Redway; London; 1900. Chapter IV contains a long catalog of forms and of their distribution. Report of the U.

National Museum, by Thomas Wilson; 1894; pp. 757-1011.)

*SWEDEN

Freemasonry was first introduced to Sweden in the year 1735, when Count Axel Eric Wrede Sparre, who had been initiated in Paris, established a Lodge at Stockholm. Of this Lodge scarcely anything is known and it probably soon fell into decay.

Wing Frederick I promulgated a Decree in 1738 which interdicted all Masonic meetings under the penalty of death. At the end of seven years the Edict was removed, and Freemasonry became popular. Saint John Auxiliary Lodge, however, was working when the Decree was wit withdrawn. Lodges were again publicly recognized and in 1746 the Freemasons of Stockholm struck a medal on the occasion of the birth of the Prince Royal, afterward Gustavus III. In 1753, the Swedish Freemasons laid the foundation of an orphan asylum at Stockholm which was built by the voluntary contributions of the Fraternity, without any assistance from the State.

In 1762, King Adolphus Frederick, in a letter to the Grand Master, declared himself the Protector of the Swedish Lodges, and expressed his readiness to become tile Chief of Freemasonry in his dominions, and to assist in defraying the expenses of the Order. On April 10, 1765, Lord Blayney, Grand Master of England, granted a Deputation to Charles Fullmann, Secretary of the British Embassy at Stockholm, as Provincial Grand Master, With the authority under the „Moderns" Grand Lodge of England to constitute Lodges in Sweden. At the same time, Schubarb, a member of the Rite of Strict Observance, appeared at Stockholm, and endeavored to establish that Rite. He had but little success, as the advanced Degrees had been previously introduced from France.

But this admixture of English, French, and German freemasonry occasioned great dissatisfaction, and gave

rise, about this time, to the establisment of an independent system known as the Swedish Rite. In 1770, the Illuminated Grand Chapter was established, and the Duke of Sudermania appointed the Vicarius Salornonis.
In 1780, the Grand Lodge of Sweden which for some years had been in abeyance, was revived, and the same Prince elected Grand Master.
This act gave an independent and responsible position to Swedish Freemasonry, and the progress of the Institution in that kingdom has been ever since regular and
uninterrupted. On March 22, 1793, Gustavus IV, the King of Sweden, was initiated into Freemasonry in a Lodge at Stockholm, the Duke of Sudermania, then acting as Regent of the Kingdom, presiding as the Grand Master of the Order. In 1796 a Royal Decree enacted that in future all Swedish Princes were by right of birth Freemasons and a Decree against secret societies in 1803 made a Special exception of the Craft. The whole Swedish system has, indeed, been to a large extent under the control of the Royal Family. On the application of the Duke of Sudermania, in 1788, a fraternal alliance was consummated between the Grand Lodges of England and Sweden, and mutual representatives appointed.
The Duke of Sudermania ascended the throne in 1809 under the title of Charles XIII. He Continued his attachment to the Order, and retained the Grand Mastership. As a singular mark of his esteem for Freemasonry, the King instituted, May 27, 1811, a new Order of Knighthood, known as the Order of Charles XIII, the members of which were to be selected from Freemasons only. In the Patent of Institution the Wing declared that, in founding the Order, his intention „was not only to excite his subjects to the practice of charity, and to perpetuate the memory of the devotion of the Masonic Order to his person while it was under his protection, but also to give further proofs of his royal benevolence to those whom he had so long embraced and cherished under the name of Freemasons." The Order, besides the Princes of the Royal Family, was to consist of twenty-seven lay, and three ecclesiastical knights, all of whom were to hold equal rank. The Strand Lodge of Sweden practises the Swedish Rite, and exercises its jurisdiction under the title of the National Grand Lodge of Sweden (see Swedish Rite).

*SWEDENBORG, RITE OF

The so-called Rite of Swedenborg, the history of whose foundation has been given in the preceding article, consists of six Degrees:
Apprentice.
Fellow Craft.
Master Neophyte.
Illuminated Theosophite.
Blue Brother.
Red Brother.
It is said to be still practised by some of the Swedish Lodges, but is elsewhere extinct.
Reghellini, in his Esprit do Dosme, gives it as consisting of eight Degrees; but he has evidently confounded it with the Rite of Martinism, also a theosophic Rite, and the ritualism of which also partakes of a Swedenborgian character.

*SWEDISH RITE

The Swedish Rite was established about the year 1777, and is indebted for its existence to the exertions and influence of King Gustavus III. It is a mixture of the pure Rite of York, the high Degrees of the French, the Templarism of the former Strict Observance, and the system of Rosicrucianism. Zinnendorf also had something to do with the formation of the Rite, although his authority was subsequently repudiated by the Swedish Freemasons. It is a Rite that was really established as a reform or compromise to reconcile the conflicting elements of English, German, and French Freemasonry that about the middle of the eighteenth century convulsed the Masonic atmosphere of Sweden. It consists of twelve Degrees, as follows: 1, 2, 3. Three Symbolic Degrees, constituting the Saint John's Lodge. 4, 5. Scottish Fellow Craft and the Scottish Master of s dint Andrew. These constitute the Scottish Lodge. The Fifth Degree entitles its members to civil rank in the kingdom
Knight of the East. In this Degree which is apocalyptic the New Jerusalem and its twelve gates are represented
Knight of the West, or True Templar, Master of the Key. The jewel of this Degree, which is a triangle with five red rosettes refers to the five wounds of the Savior.
Knight of the South, or Favorite brother of Saint John. This is a Rosicrucian Degree, the ceremony of initiation being derived from that of the Medieval Alchemists.
Favorite Brother of Saint Andrew. This Degree is evidently derived from the Freemasonry of the Ancient and Accepted Scottish Rite.
Member of the Chapter.
Dignitary of the Chapter.
Vicar of Solomon.
The first nine Degrees are under the obedience of the National Grand Lodge of Sweden and Norway, and essentially compose the Rite. The members of the last three are called Brethren of the Red Cross, and constitute another Masonic authority, styled the Illuminated Chapter. The Twelfth Degree is simply one of office, and is only held by the King, who is perpetual Grand Master of the Order. No one is admitted to the Eleventh Degree unless he ean show four quarterings of nobility.
The Swedish Rite was introduced among Lodges in Norway, Denmark, Germany and Russia, and is deseribed by Brother Oliver Day Street, Past Grand Master of Alabama, in the words, „Its teachings are said to be a mixture of the Freemasonry of England, of the ‚Scots' degrees, of Templarism, Rosicrucianism and the mystic doctrines of Emanuel Swedenborg „

*SWEDENBORG

Emanuel Swedenborg, a distinguished theologian of his age, and the founder of a sect which still exists, has been always mythically connected with Freemasonry. The eagerness is indeed extraordinary with which all Masonic writers, German, French, English, and American, have sought to connect the name and labors of the Swedish sage with the Masonic institution, and that, too, without the slightest foundation for such a theory either in his writings, or in any Credible memorials of his life.
Findel (History of Freemmasonry, page 329), speaking of the reforms in Swedish Freemasonry, says: „Most likely Swedenborg, the mystic and visionary, used his influence in bringing about the new system; at all events, he smoothed the way for it." Lenning speaks of

the influence of his teachings upon the Swedish system of Freemasonry, although he does not absolutely claim him as a Freemason.

Reghellini, in his Esprit du Dogme de la FrancheMaçonnerie, or Genius of the Tenets of Freemasonry, writes thus: „Swedenborg made manly very learned researches on the subject of the Masonic mysteries. He thought that their doctrines were of the highest antiquity, having emanated from the Egyptians, the Persians, the Magi, the Jews, and the Greeks.

He also became the head of a new religion in his effort to reform that of Rome. For this purpose he wrote his Celestial Jerusalem, or his Spiritual World: he mingled with his reform, ideas which were purely Masonic. In this celestial Jerusalem the Word formerly communicated by God to Moses is found; this word is Jehovah, lost on earth, but which he invites us to find in Great Tartary, a Country still governed, even in our days, by the patriarchs, by which he means allegorically to say that this people most nearly approach to the primitive condition of the perfection of innocence." But there is no work written by Swedenborg which bears either of those titles, Celestial Jerusalem or Spiritual World. It is possible that Reghellini alludes either to the Arcana Celestia, published in 1749-53, or to the De Nova Hierosolyma, published in 1758. The same writer, in his Maçonnerie considéree comme le résultat d es religions Egyptienne, Juive et Chrétienne, or Masonry considered as the result of Egyptian, Jewish, and Christian Religions (ii, page 454), repeatedly speaks of Swedenborg as a Masonic reformer, and sometimes as a Masonic impostor Ragon also cites Reghellini in his Orthodoxe Maçonnique (page 255), and recognizes Swedenborg as the founder of a Masonic system.

Thory, in his Acta Latornorum, cites „the system of Swedenborg"; and in fact all the French writers on Masonic ritualism appear to have borrowed their idea of the Swedish theosophist from the statement of Reghellini, and have not hesitated to rank him among the principal Masonic teachers of his time. Doctor Oliver is the earliest of the English Masonic writers of eminence who has referred to Swedenborg. He, too often careless of the weight of his expressions and facile in the acceptance of authority speaks of the Degrees, the system, as well as the Freemasonry of Swedenborg just in the same tone as he would of those of Cagliostro, of Hund, or of Tschoudy. Lastly, and in the United States of America, we had a more recent writer, Brother Samuel Beswick, who was evidently a man of ability and of considerable research. He has culminated to the zenith in his Claims of the Masonic character of Swedenborg. He published at New York, in 1870, a volume entitled, The Swedenborg Rite

and the Great Masonic Leaders of the Eighteenth Century. In this work, which, outside of its Swedenborgian fancies, contains much interesting matter; he traces the Masonic life of Swedenborg from his initiation, the time and place of which he makes in 1706, in a Scottish Lodge in the town of Lund, in Sweden, which is a fair specimen of the value of his historical statements. But after treating the great Swede as a Masonic reformer, as the founder of a Rite, and as evincing during his whole life a deep interest in Freemasonry, he appears to us to surrender the whole question in the following closing words of his work: From the very moment of his initiation, Swedenborg appears to have resolved never to allude to his membership or to his knowledge of Freemasonry, either publicly or privately. He appears to have made up his mind to keep it a profound secret, and to regard it as something which had no relation to his publie life. We have searched his Itinerary, which contains brief references to everything, he saw, heard, and read during his travels, for something having relation to his Masonic knowledge, intercourse, correspondence, visits to Lodges, places, or persons; but there is a studied silence a systematic avoidance of all allusion to it. In his theological works, his Memorable Relations speak of almost every sect in Christendom, and of all sorts of organizations, or of individuals belonging thereto. But Freemasonry is an exception: there is a systematic silence in relation to it.

It is true that he finds in this reticence of Swedenborg the evidence that he was a Freemason and interested in Freemasonry, but others will most probably form a different conclusion. The fact is that Swedenborg never was a Freemason. The reputation of being one, that has been so continuously attributed to him by Masonic writers, is based first upon the assumptions of Reghellini, whose statements in his Esprit du Dogme were never questioned nor their truth investigated, as they should have been, but were blindly followed by succeeding writers. Neither Wilkinson, nor Burk, nor White, who wrote his biography-the last the most exhaustively-nor anything in his own voluminous writings, lead aq to anx such conclusion. But the second and more important basis on which the theory of a Swedenborgian

Freemasonry has been built is the conduct of some of his own disciples, who, imbued with his religious views, being Freemasons, carried the spirit of the New Jerusalem doctrines into their Masonic speculations.

There was, it is true, a Masonic Rite or System of Swedenborg, but its true history is this:

About that period we find Pernetty working out his schemes of Masonic reform. Pernetty was a theosophist, a Hermetic philosopher, a disciple, to some extent, of Jacob Böhme, that prince of mystics. To such a man, the reveries, the visions, and the spiritual speculations of Swedenborg were peculiarly attractive. He accepted them as an addition to the theosophic views which he already had received.

About the year 1760 he established at Avignon his Rite of the Illuminati, in which the reveries of both theme and Swedenborg were introduced. In 1783 this system was reformed by the Marquis de Thomé, another Swedenborgian, and out of that reform arose what was called the Rite of Swedenborg, not because Swedenborg had established it, or had any-thing directly to do with its establishment, but because it n as based on his peculiar theological views, and because its symbolism was borrowed from the ideas he had advanced in the highly symbolical works that he had written. A portion of these Degrees, or other Degrees much like them, have been called apocalyptic; not bemuse Saint John had, any more than Swedenborg, a connection with them, but because their system of initiation is based on the mystical teaehings of the Apocalypse; a work which, not less than the theories of the Swede, furnishes abundant food for a system of Masonico--religious symbolisrn.

Benedict Chastanier, was also another disciple of Swedenborg, and who was one of the founders of the Avignon Society, carried these views into England, and founded at London a similar Rite, which afterward was changed into a purely religious association.

„The Theosophical Society, instituted for the purpose of promoting the Heavenly Doctrines of the New Jerusalem." In one of his visions, Swedenborg thus describes a palace in the spiritual world which he had visited. From passages such as these which abound in his various treatises, the theosophic Freemasons concocted those Degrees which have been called the freemasonry of Swedenborg. To no reader of the passage annexed can its appropriateness as the basis of a system of symbolism fail to be apparent.

I accordingly entered the temple, which was magnificent, and in the midst of which a woman was represented clothed in purple, holding in her right hand a golden crown piece, and in her left a chain of pearls. The statue and the representation were only fantastic representations for these infernal spirits, by closing the interior Degree and opening the exterior only, are able at the pleasure of their imagination to represent magnificent Objects.

Perceiving that they were illusions, I prayed to the Lord. Immediately the interior of my spirit was opened and I saw, instead of the superb temple, a Tottering house, open to the weather from the top to the bottom. In the place of the woman-state an image was suspended, having the head of a dragon, the body of a leopard, the feet of a bear, and the mouth of a lion: in short, it was the beast rising out of the sea, as described in the Apocalypse (xiii, 2). In the place of a park, there gas a marsh full of frogs and I was informed that under this marsh there was a great hewn stone, beneath which the Word was entirely hidden. afterwards I said to the Prelate, who was the fabricator of these illusions,"Is that your temple? „Yes," replied he, it is." Immediately his interior sight was opened like mine, and he saw what I did.

How now, what do I see?" cried he. I told him that it was the effect of the celestial light, wish discovers the interior quality of everything, anal which taught him at that very moment what faith separated front good works was.

While I was speaking, a wind blowing from the east destroyed the Temple and the image, dried up the marsh, and discovered the stone under which the Sacred Word was Concealed. A genial warmth, like that of the spring, descended from heaven; and in the place of that Temple we saw a tent, the exterior of which was very plain. I looked into the interior of it, and there I saw the foundation-stone beneath which the Sacred Word was concealed ornamented with precious stones, the splendor of which. diffusing itself over the walls of the Temple, diversified the colors of the paintings, which represented cherubims.

The angels, perceiving me to be filled with admiration; told me that I should see still greater wonders than these. They were then permitted to open the third heaven, inhabited by the celestial angels, who dwelt inlove. All of a sudden the splendor of a light of fire caused the Temple to disappear, and left nothing to be seen but the Lord himself, standing upon the foundation-stone-the Lord who was the Word, such as he showed Himself (Apocalypse i, 13 to 16). Holiness immediately filled all the interior of the spirit of the angels, upon Which they made an effort to prostrate themsell es, hut the Lord shut the passage to the light from the third heavers openiny the passage to the light of the second, which caused the Temple to reappear, with the tent in the midst.

Such passages as these might lead one to suppose that Swedenborg was familiar with the system ofMasonic ritualism His complete reticence upon the subject, however, and the whole tenor of his life, his studies, and his habits, assure us that such was not the case; and that if there was really a borrowing of one from the other, and not an accidental coincidence, it was the Freemasons of the advanced Degrees who borrowed from Swedenborg, and not Swedenborg from them. If so, we cannot deny that he has unwillingly exercised a powerful influence on Freemasonry.

*SWITZERLAND

In 1737 Lord Darnley, Grand Master of England, granted a Deputation for Geneva, in Switzerland, to George Hamilton, who, in the same year, established a Provincial Grand Lodge at Geneva. Warrants were granted by this Body to several Lodges in and around the City of Geneva.

Two years afterward, a Lodge, composed principally of Englishmen, was established at Lausanne, under the name of L' Union Parfaite des Etrangers. Findel, on the authority of Mossdorf's edition of Lenning, says that the Warrant for this Lodge was granted by the Duke of Montagu; a statement also made by Thory. This is an error. The Duke of Montagu was Grand Master of the Grand Lodge of England in 1721, and could not, therefore, have granted a Warrant in 1739. The Warrant must have been issued by the Marquis of Carnarvon, who was Grand Master from April, 1738 to May, 1739.

In an old list of the Regular Lodges on the Registry of England, this Lodge is thus described: „Private Room, Lausanne, in the Canton of Bern, Switzerland, February 2, 1739." Soon after, this Lodge assumed a superintending authority with the title of Helvetic Roman Directory, and instituted many other Lodges in the Pays de Vaud.

But in Switzerland, as elsewhere, Freemasonry was at an early period exposed to persecution. In 1738, almost immediately after their institution, the Lodges at Geneva were suppressed by the magistrates. In 1740, so many calumnies had been circulated in the Swiss Cantons against the Order, that the Freemasons published an Apology for the Order in Der Brachmann, a Zurich journal. It had, however, but little effect, for in 1743 the magistrates of Bern ordered the closing of all the Lodges. This Edict was not obeyed; and therefore, on March 3, 1745, another, still more severe, was issued, by which a penalty of one hundred thalers, and forfeiture of his situation was to be inflicted on every officer of the government who should continue his connection with the Freemasons.

To this the Freemasons replied in a pamphlet entitled Le Franc-Maçon dans la République, published simultaneously, in 1746, at Frankfort and Leipsic. In this work they ably defended themselves from all the unjust charges that had been made against them.

Notwithstanding that the result of this defense was that the magistrates pushed their opposition no farther, the Lodges in the Pays de Vaud remained suspended for nineteen years. But in 1764 the primitive Lodge at Lausanne was revived, and the revival was gradually followed by the other Lodges. This resumption of labor was, however, but of brief duration. In 1770 the magistrates again interdicted the meetings. During all this period the Freemasons of Geneva, under a more liberal government, were uninterrupted in their labors, and extended their operations into German Switzerland.

June 1, 1769, nine Lodges assembled and formed on

June 24 the Independent Grand Lodge of Geneva. Soon afterwards, however, the Craft came into disfavor in the country. In 1771 Lodges had been erected in Vevay and Zurich, which, working at first according to the French system, soon afterward adopted the German ritual. In
1775 the Lodges of the Pays de Vaud were permitted to resume their labors. Formerly, they had worked according to the system of the Grand Lodge of England, whence they had originally derived their Freemasonry; but this they now abandoned, and adopted the Rite of Strict Observance. In the same year the advanced Degrees of France were introduced into the Lodge at Basle. Both it and the Lodge at Lausanne now assumed higher rank, and took the title of Scottish Directories.

A Congress was held at Basle in 1777, in which there were representatives from the Strict Observance Lodges of the Pays de Vaud and the English Lodge of Zurich. It was then determined that the Freemasonry of Switzerland should be divided under two distinct authorities: the one to be called the German Helvetic Directory, with its seat at Zurich; and the other to be called the Scottish Helvetic Roman Directory, whose seat was at Lausanne.

This word Roman, or more properly Romunsh, is the name of one of the four languages spoken in Switzerland. It is a corruption of the Latin, and supposed to have been the colloquial dialect of a large part of the Grisons. Still there were great dissensions in the Freemasonry of Switzerland. A clandestine Lodge had been established in 1777, at Lausanne, by one Sidrae, whose influence it was found difficult to cheek. The Helvetic Roman Directory found it necessaryw for this purpose, to enter, in 1779, into a Treaty of Alliance with the Grand Lodge at Geneva, and the Lodge of Sidrae was then at length dissolved and its members dispersed. The Helvetic Roman Directory published its Constitutions in 1778. The Rite it practised was purely philosophical every Hermetic element having been eliminated The appointment of the Masters of Lodges, who held office for three years, was vested in the Directory, and, in consequences men of ability and learning were chosen, and the Craft were skilfully governed. November, 1782, the Council of Bern interdicted the meetings of the Lodges and the exercise of Freemasonry.

The Helvetic Roman Directorys to give an example of obedience to law, however unjust and oppressive, dissolved its Lodges and discontinued its own meetings. But it provided far a maintenance of its foreign relations, by the appointment of a committee invested with the
power of conducting its correspondence and of controlling the foreign Lodges under its obedience. There was a conference of the Swiss Lodges at Zurich in
1785 to take into consideration certain propositions which had been made by the Congress of Paris, held by the Philalethes; but the desire that a similar Congress should be convened at Lausanne met with no favor from the Directorial Committee. The Grand Orient of France began to exert an influence, and many Lodges of Switzerland, among others ten in Geneva, gave their adhesion to that Body. The seven other Genevan Lodges which were faithful to the English system organized a Grand Orient of Geneva, and in 1789 formed an alliance with the Grand Lodge of England. About the same time, the Lodges of the Pays de Vaud, which had been suppressed in 1782 by the government of Bern, resumed their vitality.

But the political disturbances consequent on the French Revolution began to exercise their influences in the Cantons. In 1792, the Helvetic Roman Directory suspended work; and its example was followed in 1793 by the Scottish Directory. From 1793 to 1803, Freemasonry was almost dead in Switzerland, although a few Lodges in Geneva and a German one in Nuremberg continued a sickly existence.

The Grand Orient of France chartered on September 14, 1802, Hope, or L'Espérance, Lodge at Bern, which, in 1818, became an English Provincial Grand Lodge and on June 24, 1822, formed with several others the National Grand Lodge of Switzerland. In 1813 Hope Lodge had initiated Prince Leopold of Saxe Coburg Gotha, afterwards the first King of the Belgians. With the cession of the Republic of Geneva to Franee, the Grand Lodge ceased to exist, and all the Lodges were united with the Grand Orient of France. Several Lodges, however, in the Pays de Vaud, whose Constitution had been irregular, united together to form an independent Body under the title of the Grand National Helvetic Orient. Peter Maurice Glaire introduced his modified Scottish Rite of seven Degrees and was at the age of eighty-seven elected its Grand Master for life.

Glaire was possessed of great abilities, and had been the friend of Stanislaus, King of Poland, in whose interests he had performed several important missions to Russia,
Prussia, Austria, and France. He was much attached to Freemasonry, and while in Poland had elaborated on the Scottish system the Rite which he subsequently bestowed Upon the Helvetic Orient. In 1820 there were nineteen Lodges, which worked under four different Obediences, the Scottish Directory, the Grand Helvetic Roman Orient, the English Provincial Grand Lodge, and the Grand Orient of France. besides, there were two Lodges of the Rite of Mizraim, which had been introduced by the Brothers Bedarride.

The Freemasons of Switzerland, weary of these divisions, had been long anxious to build a firm foundation of Masonic unity, and to obliterate forever this state of isolation, where Lodges were proximate in locality but widely asunder in their Masonic relations. Many attempts were made, but the rivalries of petty authorities and the intolerance of opinion caused them always to be failures. At length a movement, which was finally crowned with success, was inaugurated by the Lodge Modestia sum Libertate, Moderation with Freedom, of Zurich. Being about to celebrate the twenty- fifth anniversary of its existence in 1836, it invited the Swiss dodges of all Rites to be present at the festival.

There a proposition for a National Masonic Union was made, which met with a favorable response from all who were present. The reunion at this festival had given so much satisfaction that similar meetings were held in 1835 at Bern, in 1840 at Basle, and in 1842 at Locle. The preliminary means for establishing a Confederacy were discussed at these various biennial conventions, and progress slowly but steadily was made toward the accomplishment of that object. In 1842 the task of preparing a draft of a Constitution for a United Grand Lodge was entrusted to Brother Gysi-Schinz, of Zurich, who so successfully completed it that it gave almost universal satisfaction.

The Grand Lodge Alpina of Switzerland was created in July, 1844, from a fusion of the National Grand

Lodge with the Grand Directory of Lodges working the Scottish Rectified Rite, the latter following a Templar Ritual, and dating its activities from 1779. This as a Grand Priory became later in aetive friendly association with the Supreme Council. Brother J. J. Hottinger was the first Grand Master.

Here we may observe that in some countries there has been a tendency to a greater freedom with these time-honored words indicating the Deity, even to substitute something else not so rigid in its definite meaning. As for example, at the seventy-fifth Assembly of the Grand Lodge Alpina, held at Zurich, Switzerland, on Saturday, May 21, 1927, under the presidency of the Grand Master, Dr. Fritz Brandenberg, a motion was made to substitute the word „Divinity" for „God" in the first article of the Constitution, which reads: „The Freemason reveres God under the name of T. G. A. D. T. U." ,the motion was lost by a majority of 69 votes, 23 voting in favour and 92 against (see Freemason, London, June 11, 1927).

*SWORD

The sword is in chivalry the ensign or symbol of knighthood. Thus Monstrelet says: „The sons of the Kings of France are knights at the font of baptism, being regarded as the chiefs of Knighthood and they receive, from the cradle the sword which is the Sign thereof." Saint Palaye calls the sword „the most honorable badge of chivalry, and a symbol of the labor the knight was to encounter."

No man was considered a knight until the ceremony of presenting him the sword had been performed; and when this weapon was presented, it was accompanied with the declaration that the person receiving it was thereby made a knight. „The lord or knight," says Saint Palaye, „on the girding on of the sword, pronounced these or similar words: In the name of God, Saint Michael, and Saint George, I make thee a knight."

So important an ensign of knighthood as the sword must have been accompanied with some symbolic meaning, for in the Middle Ages symbolism was referred to on all occasions. Francisco Redi, an Italian poet of the Seventeenth century, gives, in his Bacco in Toscano, an account, from a Latin manuscript, of an investiture with knighthood in the year 1260, which deseribes the Symbolic meaning of all the insignia used on that occasion. or the sword it says:

„Let him be girded with the sword as a sign of severity against the devil; and the two edges of the blade signify right and law, that the poor are to be defended from the rich and the weali from the strong."

But there is a still

better definition of the symbolism of the sword of knighthood in an old manuscript in the library of the London College of Arms to the following effect: „Unto a knight, which is the most honorable office above all other, is given a sword, which is made like unto a crosse for the redemption of mankynde in signifying that like as our Lord God died uppon the crosse for the redemption of mankynde, even so a knight ought to defend the crosse and to overcome and destroie the enemies of the same; and it hath two edges in tokening that with the sword he ought to mayntayne knighthood and justice." Hence in Masonic Templarism we find that this Symbolism has been preserved, and that the sword With which the modern knight is created is said to be endowed with the qualities of justice, fortitude, and merey.

The charge to a Knights Templar, that he should never draw his sword unless convinced of the justice of the cause in w hich he is engaged, nor to sheathe it until his enemies were subdued, finds also its origin in the custom of the Middle Ages. Swords were generally manufactured with a legend on the blade. Among the most common of these legends was that used on swords made in Spain, many examples of which are still to be found in modern collections.

That legend is: No me sages sin rason. No me embaines sin honor; that-is, Do not draw me without justice. Do not sheathe me unthout honor. So highly was the sword esteemed in the Middle Ages as a part of a knight's equipment that Special names were given to those of the most celebrated heroes, which have been transmitted to us in the ballads and romances of that period. Thus we have among the warriors of Scandinavia, the following swords and their owners: Foot-breaath, of Thoralf Skolinson; Quern-biter, of King Hako; Balmung, of Siegfried, and Angurvardal, of Frithiof.

To the first two, Longfellow alludes in the following lines: Quern-biter of Hakom the Good

Wherewith at a stroke he hewed The millstone through and through

And Foot-breaath of Thoralf the Strong Were neither so broad nor so long

Nor so true.

And among the Knights of Chivalry we have also known the following swords by their names and their owners:

Durandal, of Orlando; Balisardo, of Ruggiero; Colado, of the Cid; Aroun-dight, of Lancelot du Sac; Joyeuse, of Charlemagne, and Excalibur, of King Arthur.

Of the last of these, the well-known legend is, that it was found embedded in a stone as its sheath, on which was an inscription that it could be drawn only by him who was the rightful heir to the throne of Britain After two hundred and one of the strongest knights had essayed in vain, it was at once drawn forth by Arthur, who was then proclaimed King by acelamation. On his deathbed, he ordered it to be thrown into a neighboring lake; but as it fell, an arm issued from the waters, and, seizing it by the hilt, waved it thrice, and then it sank never again to appear. Thare are many other famous swords in these old romances for the knight invariably gave to his sword, as he did to his horse, a name expressive of its qualities or of the deeds which he expected to accomplish with it. In Freemasonry, the use of the sword as a part of the Masonic clothing is confined to the advanced Degrees and the Degrees of chivalry, when, of course, it is worn as a part of the insignia of knighthood. In the symbolic Degrees its appearance in the Lodge, except as a symbol, is strictly prohibited. The Masonic prints engraved in the eighteenth century, when the sword, at least as late as 1780, constituted a part of the dress of every gentleman, show that it was discarded by the members w hen they entered the Lodge. The official swords of the Tiler and the Pursuivant or Sword-Bearer are the only exceptions. This rule is carried so far, that military men, when visiting a dodges are required to divest themselves of their swords, which are to be left in the Tiler's room.

*SWORD AND TROWEL

See Trowel and Sword

*SWORD-BEARER

An officer in a Commandery of Knights Templar. His

station is in the West, on the right of the Standard-Bearer, and when the knights are in line, on the right of the second division. His duty is to receive all orders and signals from the Eminent Commander, and see them promptly obeyed. He is, also, to assist in the protection of
the banners of the order. His jewel is a triangle and cross swords.

*SWORD-BEARER, GRAND

Subordinate officer, who is found in many Grand Lodges. Doctor Anderson says, in the second edition of the Constitutions (page 127), that in 1731 the Duke of Norfolk, being then Grand Master, presented to the Grand Lodge of England „the old trusty sword of Gustavus Adolphus, King of Sweden, that was wore next by his successor in war the brave Bernard, Duke of Sax- Weimar, with both their names on the blade; which the Grand Master had ordered Brother George Moody, the King's Sword Cutler, to adorn richly with the arms of Norfolk in silver on the scabbard, in order to he the Grand Master's Sword of State in future."
At the following Feast, Brother Moody was appointed Sword-Bearer; and the office has ever since existed, and is to be found in almost all the Grand Lodges of this country. Anderson further says that, previous to this donation, the Grand Lodge had no Sword of State, but used one belonging to a private Lodge. It was borne before the Grand Master by the Master of the Lodge to which it belonged, as appears from the account of the procession in 1730.
The Grand Sword-Bearer should be appointed by the Grand Masters and it is his duty to carry the Sword of State immediately in front of that oflicer in all processions of the Grand Lodge. In Grand Lodges which have not provided for a Grand Sword-Bearer, the duties of the office are usually performed by the Grand Pursuivant.

*SWORD OF STATE

Among the ancient Romans, on all public occasions, a Lictor, one of the guards or officers attending the chief Roman Magistrates, carried a bundle of rods, sometimes with an ax inserted among them, before the Consul or other magistrate as a token of his authority and his power to punish Criminals. Hence, most probably, arose the custom in the Middle Ages of carrying a naked sword before flings or Chief Magistrates. Thus at the election of the Emperor of Germany, the Elector of Saxony, as Arch- Marshal of the Empire, carried a naked sword before the newly elected Emperor. We find the same practise
prevailing in England as early certainly as the reign of Henry III, at whose coronation, in 1236, a sword was carried by the Earl of Chester. It was named Curtane, and, being without a point, was said to be emblematic of the spirit of mercy that should actuate a sovereign.
This sword is known as the Sword of State, and the practise prevailing to the present day, it has always been borne in England in public processions before all Chief Magistrates, from the Monarch of the Realm to the Mayor of the city. The custom was adopted by the Freemasons; and we learn from Dr. James Anderson that, from the time of the Revival, a Sword of State, the property of a private Lodge, was borne by the Master of that Lodge before the Grand Master, until the Grand Lodge acquired one by the liberality of the Duke of Norfolk, which has ever since been borne by the Grand Sword-Bearer.

*SWORD POINTING TO THE NAKED HEART

Thomas Smith Webb says that „the sword pointing to the naked heart demonstrates that justice will, sooner or later, overtake US." The symbol is a modern one; but its adoption was probably suggested by the old ceremony, both in English and in Continental Lodges, and which is still preserved in some places, in which the candidate found himself surrounded by swords pointing at his heart, to indicate that punishment would duly follow his violation of his obligations.

SWORD, REVOLVING

With the Cherubim, Yahveh stationed at the gale of Eden, „to keep the way of the tree of Life," the lahat ha'hereb hammithhappeteth, meaning the revolving phenomenon of the curved sword, or the flaming blade of the sword which tarns There were two Cherubim, one at each side of the gate. These angels, or winged bulls, did not hold the weapon in their hands, but it was apart, separate from them.
The lahat ha'hereb was endowed with preper motion, or turned upon itself. There was but ones and presumably it was between the Cherubim suspended at a certain height in the air. Professor Lenormant, in speaking of this terrible weapon, states, that „the circumferenec, which was turned fully upon the Spectators could have been full of eyes all around and that when the prophet says ,that they had a circumference and a height that were
dreadful,' the second dimension refers to the breadth of their rims," and when advancing with the Cherubim against the irreverent intruder at the forbidden gate, it would strike and cut him in pieces as soon as it should graze him.
The symbolism of this instrument has been fixed by Obly as the Tchakra of India, which is a disk with sharp edges, hollow at the center, which is flungg horizontally, after having been whirled around the fingers. „A weapon for slinging, shaped like a disk, moving horizontally with a gyratory motion, like that of a waterspout, having a hollow centre, that the tips of the fingers can pass through, whence seven divergent rays issue toward a circumference, about which are studded fifty sharp points" (see Cherubim).

*SWORD, TEMPLAR'S

According to the regulations of the Grand Encampment of the United States the sword to be worn by the Knight Templar must have a helmet head or pommel a cross handle, and a metall scabbart. The length from the top of the hilt to the end of the seabbard must be from thirty- four to forty ,inches.

*SWORD, TILER'S

In modern times the implement used by the Tiler is a sword of the ordinary form. This is incorrect. Formerly, and indeed up to a comparatively recent period, the Tiler's sword was wavy in shape, and so made in allusion to the „flaming sword which was placed at the east of the garden of Eden, which turned every way to keep the way of the tree of life." It was, of course, without a scabbard, because the Tiler's sword should ever be drawn and ready for the defense of his post. The Taunton Lodge in 1850 buried Brother Davey, their Tiler, and at the conclusion of the Church bu-

rial Service, the Provincial Grand Secrctary broke his wand and the Worshipful Master broke the sword of the deceased Tiler, casting the same into the grave with the customary exclamation on such occasions, „Alas, our Brother." This is the editorial answer to a question in the Freemasons Magazine and Masonic Mirror (August 2(), 1863, page 1).

*SWORN BROTHERS

In Latin, Fratres jurati. It was the custom in the Middelle Ages for Soldiers, and especially knights, when going into battle, to engage each other by reciprocal oaths to share the rewards of victory and to defend each other in the fight. Thus Kennet tells us (parochial Antiquities) that in the commencement of the expedition of William of Normandy into England, Robert de Oiley and Roger de Iverio, Fratres jurati, et per Stem et sacramentum confederati, venerunt ad conquestum Anqliae, that is, they came to the conquest of England, as sworn brothers, bound by their faith and an oath. Consequently, When William allotted them an estate as the reward of their military service, they divided it into equal portions, each taking one.

*SYLLABLE

To pronounce the syllables, or only one of the syllables, of a Sacred Word, such as a name of God, was among the Orientalists considered far more reverent than to give to it in all its Syllables a full and continuous utterance.

Thus the Hehrews reduced the holy name Jehovah to the syllable Jah; and the Brahmans, taking the initial letters of the three words which expressed the three attributes of the ‚Supreme Brahma, as Creator, Preserver, and Destroyer, made of it the syllable Aum, which, on account of its awful and sacred meaning, they hesitated to pronounce aloud. To divide a word into syllables, and thus to interrupt the sound, either by pausing or by the alternate pronunciation by two persons, was deemed a mark of reverence.

*SYMBOL

A symbol is defined to be a visible sign with which a spiritual feeling, emotion, or idea is connected. It was in this sense that the early Christians gave the name of symbols to all rites, ceremonies, and outward forms which bore a religious meaning; such, for instance, as the cross, and other pictures and images, and even the sacraments and the sacramental elements. At a still earlier period, the Egyptians communicated the knowledge of their esoteric philosophy in mvstic symbols. In fact, man's earliest instruction was by means of symbols. „The first learning of the world," says Doctor Stukely, „consisted chiefly of Symbols. The wisdom of the Chaldeans, Phenicians, Egyptians, Jews, of Zoroaster, Sanchoniathon, Pherecydes, Syrus, Pythagoras, Socrates, Plato, of all the ancients that is come to our hand, is symbolic." And the learned Faber remarks that „allegory and personification were peculiarly agreeable to the genius of antiquity, and the simplicity of truth was continually sacrificed at the shrine of poetical decoration."

The word symbol is derived from a Greek verb which signifies to compare one thing with another; and hence a symbol or emblem, for the two words are often used synonymously in Freemasonry, is the expression of an idea derived from the comparison or contrast of some visible object with a moral conception or attribute. Thus the Plumb is a symbol of rectitude; the Level, of equality; the Beehive, of industry. The physical qualities of the Plumb are compared or contrasted with the moral conception of virtue or rectitude of conduct. The Plumb becomes to the Freemason, after he has once been taught its symbolic meaning, forever afterward the visible expression of the idea of rectitude, or uprightness of conduct. To study and compare these visible objects -to elicit from them the moral ideas which they are intended to express-is to make one's self acquainted with the symbolism of Freemasonry

The objective character of a Symbols which presents something material to the sight and touch, as explanatory of an internal idea, is best calculated to be grasped by the infant missal, whether the infancy of that mind be considered nationally or individually.

Hence, in the first ages of the world, in its infamy, all propositions, theological, political, or Scientific were expressed in the form of symbols. Thus the first religions were eminently symbolical, because, as that great philosophical historians Grote, has remarked, At a time when language was yet in its infancy visible symbols were the most vivid means of acting upon the minds of ignorant hearers."

To the man of mature intellect, each letter of the alphabet is the symbol of a certain sound. When we instruct the child in the form and value of these letters, we make the picture of some familiar object the representation of the letter which aids the infantile memory. Thus, when the teacher says, „.A was an Archer," the Archer becomes a

symbol of the letter A, just as in after-life the letter becomes the symbol of a sound.

Doctor Barlow (Essays on symbolism i, page 1) says:Symbolical representations of things sacred, were coeval with religion itself as a system of doctrine appealing to sense, and have accompanied its transmission to ourselves from the earliest known period of monumental history. Egyptian tombs and stiles exhibit religious symbols still in use among Christians. Similar forms, with corresponding meanings, though under diffent names, are found among the Indians, and are seen on the monuments of the Assyrians, the Etruscans, and the Creeeks. The Hebrews borrowed much of their early religious symbolism from the Egyptians, their latter from the Babylonians, and through them this symbolical imagery, both verbal and objective, has descended to ourselves. The Egyptian Priests were great proficients in symbolism and so were the Chaldeans, and so were Moses and the Prophets, and the Jewish doctors generally-and so were many of the early fathers of the Church, especially the Greek fathers. Philo of Alexandria was very learned in symbolism and the Evangelist Saint John has made much use of it. The early Christian architects, sculptors, and painters drank deep of Symbolical lore, and reproduced it in their works.

‚Squier gives in his Serpent Symbolism in America (page

19) a similar view of the antiquity and the subsequent growth of the use of symbols:

In the absence of a written language or forms of expression capable of conveying abstract ideas, we can readily comprehend the necessity, among a primitiv people, of a symbolic system. That symbolism in a great degree resulted from this necessity is very obvious; and that, associated with man's primitive religious systems it was afterwards continued, when in the advanced stage of the human mind the previous necessity no longer existed, is equally undoubted. It

thus came to constitute a kind of sacred language, and became invested with an esoteric significance understood only by the few.
In Freemasonry, all the instructions in its mysteries are commullicated in the form of symbols. Founded as a Speculative science, on an operative art, it has taken the working-tools of the professions which it spiritualizes, the terms of architecture, the Temple of Solomon, and
everything that is connected with its traditional history and adopting them as Symbols, it teaches its great moral and philosophical lessons by this system of symbolism.
But its symbols are not confined to material objects as were the hieroglyphics of the Egyptians. Its myths and legends are also, for the most part, symbolic.
Often a legend, unauthenticated by history, distorted by anachronisms, and possibly absurd in its pretensions if viewed historically or as a narrative of actual occurrences, when interpreted as a symbol, is found to impress the mind with some great spiritual and philosophical truth. The legends of Freemasonry are parables, and a parable is only a Spoken symbol. By its utterance, says Adam Clarke, „spiritual things are better understood, and make a deeper impression on the attentive mind „ (For a thorough discussion of the subjeet in connection with the Craft, see Doctor Mackey's Symbolism of Freemasonry, revised edition.)

*SYMBOLS, MASONIC

A symbol is some object, design, device, etc., which signifies or suggests some truth, idea, cause, ideal, etc.; what it is in itself is unimportant, because it is not used to call attention to itself but to call attention to that for which it stands; its sole function is thus to call the attention of a man to its meaning because it itself has nothing to say or to teach; and it is used where it is needed or desired that men shall keep certain truths, doctrines, etc., before them at a certain time. Although the two belong to the same general category „of things that point, or signify, or denote," a symbol differs in essence from an emblem.
The latter is itself the thing it stands for, but is only one form or instance of it. A sword is war, because it is a weapon; as an emblem it stands for each and every other weapon, and hence denotes war; a bee--hive is an emblem because it is itself an instance of the power of industriousness. An allegory is a truth, doctrine, idea, ideal, ete., which is told in the form of a story; the story may be oral or may be written down, or it may be enacted like a play the allegories of the Building of the Temple and of the Search for That Which Was Lost are enacted. A rite is an end in itself, does not point to something outside itself, but is enacted for its own sake, and delivers its meaning in the process of enactment.
Symbols, emblems, allegories, and rites are as universal as language -no people or period of history has yet been discovered without them; Freemasonry is not peculiar because it uses them, but it is one of the few societies in the modern world which has a teaching for its members and which delivers that teaching solely in the symbolic form.
Without any exception each symbol, emblem, allegory, and rite employed in the Degrees (of each of the Five Rites) is in use, or has been in use, outside of Freemasonry; a few of them (the Square, Cirele, Pillars, etc.) have been in use almost without exception by every people in the world, and in every known century. It is meaningless to argue that if some Masonic symbol or rite now employed by Freemasonry is found to have been employed by some people or society elsewhere therefore Freemasonry originated in it; if carried to its logical conclusion this argument results in saying that Freemasonry was originated by everybody, everywhere. Freemasonry did not invent its own symbols; they were here beforehand; it adopted such of them as it required, and employed them for its own purposes, just as it has taken from the English language the words it has needed for its own nomenclature. The only admissible canon or principle of interpretation of symbols is therefore plain: a symbol is a Masonic symbol in the sense that Freemasonry makes use of it; the meaning of the symbol is a Masonic meaning, and it is to be interpreted in the terms of its purpose for Freemasonry. What the same symbol means, or may have meant elsewhere, is irrelevant. The Rite of Circumambulation was practiced by the Brahmins in India 1600 B.C.; it is not used in each of the Three Degrees to teach Brahminism. The religion of Mithraism had a ceremony which was strikingly like the rite of Raising in the Master Mason Degree; that Degree does not teach Mithraism. Freemasonry itself is the interpretation of its own symbols.
(For general worlds on symbolism see The Migration of Symbols, by Count Goblet D'alviela; Arehibald Constable & Co.; Westminster; 1894. [He was a Belgian savant; member of the Senate. This is one of the masterpieces on the subject; has chapters on Swastika, Tree of Life, Winged Globes, Caduceus, etc.] Symbolism of Churches and Church Ornaments, by William Durandus; [A classic;
deals with ecclesiastical symbolism of Romanesque churches.] The Romance of Symbolism, by Sidney Heath; F. GiEths; London; 1909. Symbols and Emblems of Early and Medieval Christian Art, by Louisa Twining; John Murray; 1885. Symbolism of the East and West, by Mrs. Murray-Aynsley; George Redway; London; 1900. [Chapters on Sun and Moon; Tau Cross; Sacred Stones; Saered Trees; Swastika, and Arehiteetural Customs; etc.] The Gnostics and Their Remains, by C. W. King; G.
P. Putnam's Sons; New York; 1887. Symbolism in Christian Art, by Edward F. Hulme; Swan Sonneschein & Co.; London; and Maemillan; biew York; 1909 [5th ed]. [The author is a leading authority on Medieval subjects.] The Migration of Symbols, by Donald MacKenzie; Alfred
A. Knopf; 1926. [Reviewed in The Builder. Not a Masonic book, but written with Masonry in mind.] Anczent Art and Ritual, by Jane Ellen Harrison; Home University Library, published by Henry Holt & Co.; New York. Animal Symbolism in Ecclesiacfical Architecture, by E. P. Evans; Henry Holt & Co.; IN'evw York; 1906. [Extraordinarily interesting; should be read by Masonic students. Contains much on the Physiologus, an old book, widely read in the Middle Ages, on animals; see artiele on „Bestiaries" in the Encyclopedia Britannica.] Symbolism qf Animals and Birds, by Arthur H. Collins; MeBride Sast & Co.; New York; 1913. Studies in Biblical and Semitic Symbolism, by Maruice H. Farbridge; Kegan Paula French, Trubner & Co.; London; 1925. [In Trubner Oriental Series. Chapters on Acacia; the lion; the eagle; symbolism of numbers; discalceation and desti tution; colors; gematria; etc.] Medieval Italy, by H B. Cotterill; George C. Harrap; London; 1915 [In Great Nation Series; an excellent chapter on mosaiesw two chapters

on architecture.] Masonic books on Craft symbolism are numbered by the hundreds; of them the following are representative; Ars Quatuor Coronatorum. Symbolism of Freemasonry, by Albert G. Mackey. Symbolism of the Three Degrees, by Oliver Day Street. Symbolical Masonry, by H. L. Haywood Thoughts Otl Masonic Symbolism, by C. C. Hunt.)

*SYMBOL, COMPOUND

In Doctor Mackey's work on the symbolism of Freemasonry, he has given this name to a species of symbol that is not unusual in Freemasonry, where the symbol is to be taken in a double sense, meaning in its general application one thing, and then in a special application another. An example of this is seen in the symbolism of Solomon's Temple, where, in a general sense, the Temple is viexed as a symbol of that spiritual temple formed by the aggregation of the whole Order, and in which each Freemason is considered as a stone; and, in an individual or special sense, the same Temple is considered as a type of that spiritual temple which each Freemason is directed to erect in his heart.

*SYMBOL OF GLORY

In the old lectures of the eighteenth century, the Blazing Star was called „the glory in the center" because it was placed in the centre of the Floor-Cloth or Tracing-Board, and represented hieroglyphically the glorious name of God. Hence Doctor Oliver has given to one of his most interesting works, which treats of the symbolism of the Blazing Star, the title of the symbol of Glory.

*SYMBOLIC DEGREES

The first three Degrees of Freemasonry, namely, those of Entered Apprentice, Fellow Craft, and Master Mason, are known, by way of distinction, as the Symbolic Degrees.

This term is never applied to the Degrees of Mark, Past, and Most Excellent Master, and the Royal Arch, which, as being conferred in a Body called a Chapter, are generally designated as Capitular Degrees; nor to those of Royal and Select Master, which, conferred in a Council, are, by an excellent modern usage, styled Cryptic Degrees, from the crypt or vault which plays so important a part in their ritual. But the term symbolic is exclusively confined to the Degrees conferred in a Lodge of the three primitive Degrees, which Lodge, therefore, whether opened on the First, the Second or the Third Degree, is always referred to as a symbolic Lodge. As this distinctive term is of constant and universal use, it may be not altogether profitless to inquire into its origin and signification..

The germ and nucleus of all Freemasonry is to be found in the three primitive Degrees-The Apprentice, the Fellow Craft, and the Master Mason. They were at one time, under a modification, however, which included the

Royal Arch, the only Degrees known to or practised by the Craft, and hence they are often called Ancient Craft Masonry, to distinguish them from those comparatively modern additions which constitute what are designated as the high degrees, or, by the French, les hautes grades.

The striking peculiarity of these primitive Degrees is that their prominent mode of instruction is by symbols. Not that they are without legends. On the contrary, they have each an abundance of legends; such, for instance, as the details of the building of the Temple; of the payment of wages in the Middle Chamber, or of the construction of the pillars of the Porch. But these legends do not perform any very important part in the constitution of the Degree. The lessons which are communicated to the candidate in these primitive Degrees are conveved, principally, through the medium of symbols, while there is, at least in the working of the Degrees, but little tradition or legendary teaching, with the exception of the great legend of Freemasonry, the Golden Legend of the Order, to be found in the Master's Degree, and which is, itself, a symbol of the most abstruse and solemn signification.

But even in this instance, interesting as are the details of the legend, they are only subordinate to the symbol.

Hiram the Builder is the profound symbol of manhood laboring for immortality, and all the different points of the legend are simply clustered around it, only to throw out the symbol in bolder relief. The legend is of itself inert-it is the symbol of the Master Workrnan that gives it life and true meaning.

Symbolism is, therefore, the prevailing characteristic of these primitive Degrees; and it is because all the science and philosophy and religion of Ancient Craft Masonry is thus concealed from the profane but unfolded to the initiates in symbols, that the first three Degrees which comprise it are said to be symbolic. Now, nothing of this kind is to be found in the Degrees above and beyond the third, if we except the Royal Arch, which, however, as we have already intimated, was, quite likely, originally a part of Ancient Craft Masonry, and was unnaturally torn from the Master's Degree, of which it, as every Masonic student knows, constituted the complement and consummation. Take, for example, the intermediate Degrees of the American Chapter, Such, for instance, as

the Mark and Most Excellent Master. Here we find the symbolic feature ceasing to predominate, and the traditional or legendary taking its place. It is true that in these capitular Degrees the use of symbols is not altogether abandoned. This could not well be, for the symbol constitutes the very essence of Freemasonry. The symbolic element is still to be discovered in these Degrees, but only in a position subordinate to legendary instruction.

As an illustration, let us consider the Keystone in the Mark Master's Degree. Now, no one will deny that this is, strictly speaking, a symbol, and a very important and beautiful one, too. It is a symbol of a fraternal covenant between those who are engaged in the common search after Divine Truth. But, in the role or part which it plays in the ritual of this Degree, the symbol, however beautiful and appropriate it may be, is in a manner lost sight of, and the keystone derives almost all its importance and interest from the traditional history of its construction, its architectural design, and its fate. It is as the subject of a legend, and not as a symbol, that it attracts attention.

Now, in the Third or Master's Degree we find the Trowel, which is a symbol of almost precisely the same import as the Keystone. They both refer to a Masonic Covenant.

But no legend, no tradition, no history, is connected with the Trowel. It presents itself simply and exclusively as a symbol.

Hence we learn that symbols do not in the capitular, as in the primitive, Degrees of Freemasonry strike the eye, and inform the mind, and teach the heart,

in every part of the Lodge, and in every part of the ceremonial initiation. On the contrary, the capitular Degrees are almost altogether founded on and composed of a series of events in Masonic history. Each of them has attached to it some tradition or legend which it is the design of the Degree to illustrate, and the memory of which is preserved in its ceremonies and instructions.

That most of these legends are themselves of symbolic signification is not denied. But this is their interior sense. In their outward and ostensible meaning, they appear before us simply as legends. To retain these legends in the memory of Freemasons appears to have been the primary design of the establishment of the higher Degrees, and as the information intended to be communicated in these Degrees is of a historical character, there can of course be but little room for symbols or for symbolic instruction, the profuse use of which would rather tend to an injury than to a benefit, by complicating the purposes of the ritual and confusing the mind of the aspirant. The celebrated French writer Ragon, objects to this exclusive application of the term symbolic to the first three Degrees as a sort of unfavorable criticism on the higher Degrees, and as if implying that the latter are entirely devoid of the element of symbolism.

But he has mistaken the true import and meaning of the application. It is not because the higher or capitular and cryptic Degrees are altogether without symbols-for such is not the ease-that the term symbolic is withheld from them, but because symbolic instruction does not constitute their predominating characteristic, as it does of the first three Degrees. Hence the Freemasonry taught in these three primitive Degrees is very properly called Symbolic Freemasonry, and the Lodge in which this Freemasonry is taught is known as a Symbolic Lodge.

*SYMBOLIC FREEMASONRY

The Freemasonry that is concerned with the first three Degrees in all the Rites. This is the technical meaning. But in a more general sense, Symbolic Freemasonry is that Masonry, wherever it may be found, whether in the primary or in the high Degrees, in which the lessons are communicated by symbols (see Symbolic Degrees).

*SYMBOLIC LECTURES

The lectures appropriated to the First, Second, and Third Degrees are sometimes called Symbolic Lectures; but the term is more properly applied to any lecture which treats of the meaning of Masonic symbols, in contradistinction to one which discusses only the history of the Order, and which would, therefore, be called a Historical Lecture. But the English Freemasons have a lecture called the Symbolical Lecture, in which is explained the forms, symbols, and ornaments of Royal Arch Masonry, as well as its rites and ceremonies.

*SYMBOLIC LODGE

A Lodge of Master Masons, with the Fellow Craft and Apprentice Lodge worked under its Constitution, is called a Symbolic Lodge, because in it the Symbolie Degrees are conferred (see Symbolic Degrees).

*SYMBOLIC MACHINERY

Machinery is a term employed in epic and dramatic poetry to denote some agency introduced by the poet to serve some purpose or accomplish some event. Faber, in treating of the Apocalypse, speaks of „a patriarchal scheme of symbolical machinery derived most plainly from the events of the Dehlge, and borrowed, with the usual perverse misapplication, by the contrivers of paganism, but which has since been reclaimed by Christianity to its proper use." Doctor Oliver thinks that this „scheme of symbolical machinery" was „the primitive Freemasonry, veiled in allegory and illustrated by symbols." But, without adopting this questionable hypothesis, it must be admitted that Freemasonry, in seenue representations sometimes used in its initiations, has, like the epic poets, and drama tints, and the old hierophants, availed itself of the use of symbolic machinery.

*SYMBOLISM, SCIENCE OF

The science which is engaged in the investigation of the meaning of symbols, and the application of their interpretation to moral, religious, and philosophical instruction. In this sense, Freemasonry is essentially a Science of Symbolism. The English lectures define Freemasonry to be „a peculiar system of morality veiled in allegory and illustrated by symbols." The definition would be more correct were it in these words: Freemasonry is a system of morality developed and inculcated by the science of symbolism. It is this peculiar character as a symbolic institution, this entire adoption of the method of instruction by symbolism, which gives its whole identity to Freemasonry and has caused it to differ from every other association that the ingenuity of man has devised. It is this that has bestowed upon it that attractive form which has always secured the attachment of its disciples and its own perpetuity.

The Roman Catholic Church is, perhaps, the only contemporaneous institution which continues to cultivate, in any degree, the beautiful system of symbolism. But that which, in the Roman Catholic Church, is, in a great measure, incidental, and the fruit of development, is, in Freemasonry, the very life-blood and soul of the Institution, born with it at its birth, or, rather, the germ from which the tree has sprung, and still giving it support, nourishment, and even existence. Withdraw from Freemasonry its symbolism, and you take from the body its soul, leaving behind nothing but a lifeless mass of effete matter, fitted only for a rapid decay. Since, then, the science of symbolism forms so important a part of the system of Freemasonry, it will be well to commence any discussion of that subject by an investigation of the nature of symbols in general. There is no science so ancient as that of symbolism, and no mode of instruction has ever been so general as was the symbolic in former ages. „The first learning in the world," says the great antiquary, Doctor Stukely, „consisted chiefly of symbols. The wisdom of the Chaldeans, Phenicians, Egyptians, Jews, of Zoroaster, Sanchoniathon, Pherecydes, Syrus, Pythagoras, Socrates, Plato, of all the ancients that is come to our hand, is symbolic." The learned Faber remarks, that „allegory and personification were peculiarly agreeable to the genius of antiquity, and the simplicity of truth was continually sacrificed at the shrine of poetical decoration." In fact, man's earliest instruction was by symbols. The objective character of a symbol is best calculated to be grasped by the infant mind, whether the infancy of that mind be considered nationally or individually Hence, in the first ages of the world in its infancy, all propositions, theological, political, or

scientific were expressed in the form of symbols. Thus the first religions were eminently symbolical, because, as that great philosophical historian, Grote, has remarked, „At a time when language was yet in its infaney, visible symbols were the most vivid means of acting upon the minds of ignorant hearers." Even in the very formation of language, the medium of communication between man and man, and which must hence have been an elementary step in the progress of human improvement, it was found necessary to have recourse to symbols, for words are only and truly certain arbitrary symbols by which and through which we give an utterance to our ideas. The construction of language was, therefore, one of the first products of the science of symbolism. We must constantly bear in mind this fact of the primary existence and predominance of symbolism in the earliest times, when we are investigating the nature of the ancient religions, with which the history of Freemasonry is so intimately connected. The older the religion, the more the symbolism abounds. Modern religions may convey their dogmas in abstract propositions; ancient religions always conveyed them in symbols.

Thus there is more symbolism in the Egyptian religion than in the Jewish, more in the Jewish than in the Christian, more in the Christian than in the Mohammedan, and, lastly, more in the Roman than in the Protestant.

But symbolism is not only the most ancient and general, but it is also the most practically useful, of sciences. We have already seen how actively it operates in the early stages of life and of society.

We have seen how the first ideas of men and of nations are impressed upon their minds by means of symbols. It was thus that the ancient peoples were almost wholly educated. „In the simpler stages of society," says one writer on this subject, „mankind can be instructed in the abstract knowledge of truths only by symbols and parables. Hence we find most heathen religions becoming mythic or explaining their mysteries by allegories, or instructive incidents. Nay, God Himself, knowing the nature of the creatures formed by him, has condescended, in the earlier revelations that He made of Himself, to teach by symbols; and the greatest of all Teaehers instructed the multitudes by parables. The great exemplar of the ancient philosophy and the grand archetype of modern philosophy were alike distinguished by their possessing this faculty in a high degree, and have told us that man was best instructed by similitudes." Such is the system adopted in Freemasonry for the development and inculcation of the great religious and philosophical truths, of which it was, for so many years, the sole conservator. And it is for this reason that we have already remarked, that any inquiry into the symbolic character of Freemasonry, must be preceded by an investigation of the nature of symbolism in general, if we would properly appreciate its particular use in the organization of the Masonic Institution.

*SYNDICATION OF LODGES

A term used in France, in 1773, by the Schismatic Grand Orient during its contests with the Grand Lodge, to denote the fusion of several Lodges into one. The word was never introduced into English Freemasonry, and has become obsolete in France.

*SYNOD OF SCOTLAND

In 1757, the Associate Synod of Seceders of Scotland adopted an Act, concerning what they called the Mason Oath, in which it is declared, that all persons who shall refuse to make such revelations as the Kirk Sessions may require, and to promise to abstain from all future connection with the Order, „shall be reputed under scandal, and incapable of admission to sealing ordinances." In consequence of this Act, passed so long ago, the sect of Seceders, of which there are a few in the United States of America, continue to be at the present day inveterate enemies of the Masonic Institution.

*SYRIA

A country of Asia Minor lying on the eastern shores of the Mediterranean. To the Freemason, it is associated with the legendary history of his Order in several interesting points, especially in reference to Mount Lebanon, from whose forests was derived the timber for the construction of the Temple. The modern Templar will view it as the scene of the contests waged during the Crusades by the Christian knights with their Saracen adversaries. In modern Syria, Freemasonry has been slow to find a home. Lodges in the country have long survived at the City of Beyrout, which has had two-Palestine Lodge, No. 415, which was instituted by the Grand Lodge of Scotland, May 6, 1861, and the Lodge Le Liban, by the Grand Orient of France, January 4, 1869. Morris says (Freemasonry in the Holy Land, page 216) that „the Order of Freemasonry is not in a condition satisfactory to the members thereof, nor creditable to the great cause in which the Fraternity are engaged."

*SYRIAN RITE

A religious seet which had its origin in Syria, and which was anciently comprehended in the Patriarchates of Antioch and of Jerusalem. It was an exceedingly flourishing system. Before the end of the fourth century it numbered one hundred and nineteen distinct Sees, with a population of several millions. The liturgy is known as the liturgy of Saint James.

*SYSTEM

Lenning defines a system of Freemasonry to be the doctrine of Freemasonry as exhibited in the Lodge government and Lodge work or ritual. The definition is not, perhaps, satisfactory. In Freemasonry, a system is a plan or scheme of doctrines intended to develop a particular view as to the origin, the design, and the character of the Institution. The word is often used as synonymous with Rite, but the two words do not always express the same meaning. A system is not always developed into a Rite, or the same system may give birth to two or more different Rites. Doctor Oliver established a system founded on the literal acceptance of almost all the legendary traditions, but he never invented a Rite.

Ramsay and Hund both held the same system as to the Ternplar origin of Freemasonry; but the Rite of Ramsay and the Rite of Strict Observance are very different. The system of Schröder and that of the Grand Lodge of England do not essentially vary, but there is no similarity between the York Rite and the Rite of Schröder.

Whoever in Freemasonry sets forth a connected series of doctrines peculiar to himself invents a system. He may or he may not afterward fabricate a Rite. But the Rite would be only a consequence, and not a necessary one, of the system.

*SYSTYLE

An arrangement of columns in which the intercolumniation or separation is equal to the diameter of the column.

*T

The twentieth letter of the English alphabet, and the twenty second and last of the Hebrew. As a symbol, it is conspicuous in Freemasonry. Its numerical value as Teth, is 9, but as Thau, it is 400 (see Tau).

*T. S. G. A. O. T. U.

The brief article entitled GOD on page 409 (see also page 1035), and which states that belief in God is a Landmark of the Order, is one with which critics can find no fault-unless it be that it is better to employ the Masonic name for the Deity, which is The Sovereign Grand Architect of the Universe. The distinction made bar that name is not altogether an idle one, as a subsequent paragraph will show.

In neither this nor in any other encyclopedia or book about Freemasonry (and for Freemasons) would it be suitable for a writer to undertake to expound a doctrine of God; the Fraternity itself has never (lone so, nor has any Grand Lodge, nor does the Ritual, because Freemasonry is clearly conscious of the fact that it is not a church or a handmaid of one, has no theology of its own, and espouses no set of religious doctrines-not because it is indifferent to religion, but because its work lies in another field.

If this be true (and Freemasons over the world unanimously agree that it is) how explain the fact that belief in God is a Landmark, that a Volume of the Sacred Law lies open on the Altar, that Chaplains lead the Craft in prayer, and that those who go in Search Thor That Which Was Lost know that immortality is one of the secrets in that for which they are Searching? Is it not a self-contradiction to proclaim as with one breath that Freemasonry has no theology of its own, and then to proclaim with the next that each and every Mason believes in T. .S. .G. .A. .O. .T. .U. .? The solution of that apparent contradiction is found in a number of facts Which are implicit in the Craft, and which must therefore be searched out, and assembled, and interpreted:

Freemasonry does not believe. and for centuries has not believed, that religion is or ever can be a private property owned by any one religion or church or theology or creed. It belongs to men without qualification or exception solely in their capacity as men. and it is there for each man to use without asking another man s consent. It is religion which brings churches into existence; it is not churches which create religion. If Freemasonry has the right to use religion although it is not a church it is because it is composed of men and men anywhere have the right to use religion.

In the Middle Ages it was universally believed that work was a disgrace. The Church taught and acted on the dogma that it was a curse pronounced on men as a punishment for the sin committed by Adam and Eve- the aristocratic classes did not believe that men belonged to a single humanity but that God had created it in species, so that men in one species (or „ class „) were „ made of a different stuff „ from men in another, and that this is true forever Servile and mental laborers belonged to the bottom-most class, and were bought and sold as serfs or slaves; intelligent, skilled workingmen, among whom Masons were numbered. belonged to a class slightly above them; and this caste system was carried out in customs, social life, marriage, money, laws, etc.

God Himself was the chieftain of the highest class (French poets addressed Him as Beau sire Dieu) and any thought that He would work, or put forth effort was held to be blasphemous; He ruled by fiat.

Freemasons denied this whole Medieval dogma about work and the working man, in practice as well as in thought, and among themselves, and in their Lodges, taught that work is the highest estate of man, that to be a working man is to stand above drones and parasites. that the tools and clothing of their work were more honorable distinctions than badges and titles; they even taught- and it was for this reason that priests and monks were opposed to them-that work is one of the Divine attributes; that God himself is a worker. This is the significance of their name for Him, The Sovereign Grand Architect of the Universe. An Apprentice was a youth, and in some ninety per cent of instances came from what were called „ the lower classes, „ nevertheless he was led to the center of the Lodge Room and there was told to stand Upright before the Altar, and was taught that he meant to God what any priest, or king, or noble. or any other man meant, he „ needeth not to be ashamed „ of being a workman because in God's eyes it was impossible to be in a more honorable station. Thus there was rooted in Freemasonry a genuine, a universal. an absolute democracy of men, a democracy grounded in the nature of God, and when Masons sale that belief in God is the first Landmark, and „the fundamental doctrine of the Craft" this is what is meant, and that doctrine. again, is enshrined in the title of The Sovereign Grand Architect of the Universe. The democracy of the world is not one of privilege but of nature, men are in a universal brotherhood because „of the way they are made „ and the fact has nothing to do with sentiments and ideals." We are members of the same body, brothers in blood and bone, whether we like it or not, and can be nothing else.

*TABAOR, TOFFET, EDOM

Three obsolete names which are sometimes given to the three Elect in the Eleventh Degree in the Ancient and Accepted Scottish Rite.

*TABERNACLE

Many Masonic students have greatly erred in the way in which they have referred to the Sinaitic Tabernacle, as if it were represented by the Tabernacle said in the legends to have been erected by Zerubbabel at Jerusalem at the time of the building of the second Temple. The belief that the Tabernacle of Zerubbabel was an exact representation of that erected by Moses, arose from the numerous allusions to it in the writings of Doctor Oliver, but in this country principally from the teachings of Thomas Smith Webb and Jeremy L. Cross. It is, however, true, that although the symbols of the Ark,

the Golden Candlestick, the Altar of Incense, and some others were taken, not from the Tabernacle, but from the Temple, the symbolism of the veils was derived from the latter, but in a form by no means similar to the original disposition. It is therefore necessary that some notice should be taken of the real Tabernacle, that we may be enabled to know how far the Masonic is connected with the Sinaitic edifice.

The word tabernacle means a tent. It is the diminutive of the Latin word taberna, and was used by the

Romans to denote a soldier's tent. It was constructed of planks and covered with skins, and its outward appearance presented the precise form of the Jewish Tabernacle.

The Jews called it sometimes mishcan, which, like the Latin taberna, meant a dwelling-place, but more commonly ohel, which meant, like tabernaculum, a tent. In shape it resembled a tent, and is supposed to have derived its form from the tents used by the Patriarchs during their nomadic life. There are three Tabernacles mentioned in Scripture history-the Ante Sinaitic, the Sinaitic, and the Davidic

The Ante-Sinaitic Tabernacle was the tent used, perhaps from the beginning of the Exodus, for the transaction of business, and was situated at some distance from the camp. It was used only provisionally and was superseded by the Tabernacle proper.

The Sinaitic Tabernacle. This was constructed by Aholiab and Bezaleel under the immediate direction of Moses. The costliness and splendor of this edifice exceeded, says Kitto, in proportion to the means of the people who constructed it, the magnificence of any Cathedral of the present day. It was situated in the very center of the camp, with its door or entrance facing the East, and was placed toward the western part of an enclosure or outward court, which was one hundred and fifty feet long and fifty feet wide, and surrounded by canvas screens seven and a half feet high, so as to prevent any one on the outside from overlooking the Court.

The Tabernacle itself was, according to Josephus, forty- five feet long by fifteen wide; its greater length being from East to West. The sides were fifteen feet high, and there was a sloping roof. There was no aperture or place of entrance except at the eastern end, which was covered by curtains. Internally, the Tabernacle was divided into two apartments by a richly decorated curtain. The one at the western end was fifteen feet long, making, therefore, a perfect cube. This was the Holy of Holies, into which no one entered, not even the High Priest, except on extraordinary occasions. In it was placed the Ark of the Covenant, against the western wall. The Holy of Holies was separated from the Sanctuary by a curtain embroidered with figures of Cherubim, and supported by four golden pillars. The Sanctuary, or eastern apartment, was in the form of a double cube, being fifteen feet high, fifteen feet wide, and thirty feet long. In it were placed the Table of Shewbread on the northern side, the Golden Candlestick on the southern, and the Altar of Incense between them. The Tabernacle thus constructed was decorated with rich curtains. These were of four colors- white or fine twined linen, blue, purple, and red. They were so suspended as to cover the sides and top of the tabernacle, not being distributed as veils separating it into apartments, as in the Masonic Tabernacle.

Josephus, in describing the symbolic signification of the Tabernacle, says that it was an imitation of the system of the world; the Holy of Holies, into which not even the Priests were admitted, was axis it were a heaven peculiar to God; but the Sanctuary, where the people were allowed to assemble for worship, represented the sea and land on which men live. But the symbolism of the Tabernacle was far more complex than anything that Josephus has said upon the Subject would lead us to suppose.

Its connection would, however, lead us to an inquiry into the religious life of the ancient Hebrews, and into an investigation of the question how much Moses was, in the appointment of ceremonies, influenced by his previous Egyptian life; topics whose consideration would throw no light on the Masonic symbolism of the Tabernacle.

The Davidic Tabernacle in time took the place of that which had been constructed by Moses. The old or Sinaitic Tabernacle accompanied the Israelites in all their wanderings, and was their old Temple until David obtained possession of Jerusalem. From that time it remained at Gibeon, and we have no account of its removal thence. But when David removed the Ark to Jerusalem, he erected a Tabernacle for its reception Here the Priests performed their daily service, until Solomon erected the Temple, when the ark was deposited in the Holy of Holies, and the Davidie Tabernaele put away as a relic. At the subsequent destruction of the Temple it was most probably burned. From the time of Solomon we altogether lose sight of the Sinaitic Tabernacle, which perhaps became a victim to carelessness and the corroding influence of time.

The three Tabernacles just described are the only ones mentioned in Scripture or in Josephus. Masonic tradition, however, enumerates a fourth-the Tabernacle erected by Zerubbabel on his arrival at Jerusalem with his countrymen, who had been restored from captivity by Cyrus for the purpose of rebuilding the Temple. Ezra tells us that on their arrival they built the Altar of Burnt- Offerings and offered sacrifice. This would not, however, necessitate the building of a house, because the Altar of Sacrifices had always been erected in the open court, both of the old Tabernacle and Temple. Yet as the Priests and Levites were there, and it is said that the religious ordinances of Moses were observed, it is not unlikely that some sort of temporary shelter was erected for the performance of divine worship. But of the form and character of such a building we have no account.

Nevertheless, a Masonic legend has, for symbolical purposes, supplied that deficiency. This legend is, however, peculiar to the American modification of the Royal Arch Degree. In the English system a Royal Arch Chapter represents the „ancient Sanhedrim," where Zerubbabel, Haggai, and Joshua administer the law. In the American system a Chapter is said to represent „the Tabernacle erected by our ancient Brethren near the ruins of King Solomon's Temple."

Of the erection of this tabernacle, we have said that there is no historical evidence. It is simply a myth, but a myth

constructed, of course, for a symbolical purpose. In its legendary description, it bears no resemblance whatsoever, except in the colors of its curtains or veils, to the Sinaitic Tabernacle.

In the latter the Holy of Holies was in the western extremity, in the former it was in the eastern; in that was contained the Ark of the Covenant with the overshadowing Cherubim and the Shekinah; in this there are no such articles; in that the most holy was inaccessible to all purposes, even to the priests; in this it is the seat of the three presiding officers, and is readily accessible by proper means. In that the curtains were attached to the sides of the tent; in this they are suspended across, dividing it into four apartments. The Masonic Tabernacle used in the American Royal Arch Degree is not, therefore, a representation of the ancient Tabernacle erected by Moses in the wilderness, but must be supposed to be simply a temporary construction for purposes of shelter, of consultation, and

of worship. It was, in the strictest sense of the word, a Tabernacle, a tent. As a myth, with no historical foundation, it would be valueless, were it not that it is used, and was undoubtedly fabricated, for the purpose of developing a symbolism.
And this symbolism is found in its veils. There is no harm in calling it a Tabernacle any more than there is in calling it a Sanhedrim, provided we do not fall into the error of supposing that either was actually its character. As a myth, and only as a myth, must it be viewed, and there its symbolic meaning presents, as in all other Masonic myths, a fund of useful instruction (for an interpretation of that symbolism, see Veils, Symbolism of the).
In some Chapters a part of the furniture is called the Tahernacle; in other words, a piece of frame work is erected inside of the room, and is called the Tabernacle. This is incorrect. According to the ritual the whole Chapter room represents the Tabernacle, and the veils should be suspended from wall to wall. Indeed, we have reasons for believing that this interior Tabernacle is an innovation of little more than comparatively a few years
standing. The oldest Chapter rooms that Doctor Mackey had seen were constructed on the correct principle. No one who studies the construction of the Tabernacle as described in the Bible but will be somewhat perplexed by the several difficulties pertaining to the structure as well as its equipment.
There will be suggested the unexpected wealth of material and the artistic skill necessary for its construction and A. R. S. Kennedy in writing upon this subject for Hasting's Dictionary of the Bible says (page 888), „Modern students of the Pentateuch find the picture of the desert Sanctuary and its worship irreconcilable with the historical development of religion and the cultus in Israel. In Exodus 25 and following chapters we are dealing not with historical fact, but with the product of religious idealism; and surely these devout idealists of the Exile should command our admiration as they deserve our gratitude. If the Tabernacle is an ideal, it is truly an ideal worthy of Him for whose worship it seeks to provide. Nor must it be forgotten, that in reproducing in portable form, as they unquestionably do, the several parts and appointments of the Temple of Solomon, including even its brazen altar, the author or authors of the Tabernacle believed, in all good faith, that they were reproducing the essential features of the Mosaic sanctuary, of which the Temple was supposed to be the replica and the legitimate successor. „

*TABERNACLE, CHIEF OF THESEE CHIEF OF THE TABERNACLE

*TABERNACLE, HOLY KNIGHT OF THE

Called Aaronic Priest, a grade said to have come into England (York) from Ireland about 1780.

*TABERNACLE, PRINCE OF THE

See Prince of the Tabernacle

*TABLEAUX

French Masonic name for roster of members and also applied to the trestle-board or tracing-board.

*TABLE LODGE

After the labors of the Lodge have been completed, Freemasons frequently meet at tables to enjoy a repast in common. In England and America, this repast is generally called a banquet, and the Lodge is said to be, during its continuance, at refreshment.
The Master, of course, presides, assisted by the Wardens, and it is considered most proper that no profanes should be present. But with these exceptions, there are no rules specially laid down for the government of Masonic banquets. It will be seen, by an inspection of the article Refreshment in this work, that during a the eighteenth century, and even at the commencement of the nineteenth, refreshments in a English Lodges were taken during the sessions of the Lodge and in the Lodge room, and then, of course, a rigid rules were in existence for the government of the Fraternity, and for the regulation of the forms in which the refreshments should be partaken. But this system has long grown obsolete, and the Masonic banquets of the present day differ very little from those of other societies, except, perhaps, in a more Strict observance of the rules of order, and in the exclusion of all non-Masonic visitors.
But French Freemasons have prescribed a very formal system of rules for what they call a Loge de Table, or Table Lodge. The room in which the banquet takes place is as much protected by its isolation from observation as the Lodge-room itself. Table Lodges are always held in the Apprentice's Degree, and none but Freemasons are permitted to be present. Even the attendants are taken
from the class known as Serving Brethren, that is to say, waiters who have received the First Degree for the special purpose of entitling them to be present on such occasions.
The table is in the form of a horseshoe or elongated semicircle. The Master sits at the head, the Senior Warden at the northwest extremity, and the Junior Warden at the southwest The Deacons or equivalent officers sit between the two Wardens. The Brethren are placed around the exterior margin of the table, facing each other; and the void space between the sides is occupied by the serving Brethren or attendants.
It is probable that the form of the table was really adopted at first from motives of convenience. But M. Hermitte (Bulletin, Grand Orient, 1869, page 83) assigns for it a symbolism. He says that as the entire circle represents the year, or the complete revolution of the earth around the sun, the semicircle represents the half of that revolution, or a period of six months, and therefore refers to each the two solstitial points of summer and winter, or the two great festivals of the Order in June and December, when the most important Table Lodges are held.
The Table Lodge is formally opened with an invocation to the Grand Architect. During the banquet seven toasts are given. These are called Santes d' Obligation, or obligatory toasts. They are drunk with certain ceremonies which are prescribed by the ritual, and from which no departure is permitted. These toasts are:
The health of the Sovereign or Chief Magistrate of the State.
Grand Master and the Supreme power of the Order, that is, the Grand Orient or the Grand Lodge.
Master of the Lodge; this is offered by the Senior Warden.
The two Wardens.
Visiting Brethren.
The other officers of the Lodge, and the new initiates or affiliates if there be any.

All Freemasons wheresoever spread over the face of the globe (see Toasts).
Ragon (Tuileur General, page 17) refers these seven toasts of obligation to the seven libations made by the ancients in their banquets in honor of the seven planets, the Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn, and the seven days of the week which are named after them; and he assigns some striking reasons for the reference. But this symbolism, although very beautiful, is evidently very modern.
The Table Lodge is then closed with the fraternal kiss, which is passed from the Master around the table, and with the usual forms.
One of the most curious things about these Table Lodges is the vocabulary used. The instant that the Lodge is opened, a change takes place in the names of things, and no person is permitted to call a plate a plate, or a knife a knife, or anything else by the appellation by which it is known in ordinary conversation. Such a custom formerly prevailed in England, if we may judge from a passage in Doctor Oliver's Revelations of a Square (page 215), where an instance is given of its use in 1780, when the French vocabulary was employed. It would seem, from the same authority, that the custom was introduced into England from France by Captain George Smith, the author of the Use and Abuse of Freemasonry, who was initiated in a Continental Lodge.
The vocabulary of the Table Lodge as used at French Masonic banquets is as follows, the various references being followed in each ease by the Masonic names applied to them by the Brethren:

*TABLETS, ENGRAVED

A designation frequently used in the Ancient and Accepted Scottish Rite for the book of minutes or record; as in the Rose Croix Chapter is used the term engraved columns.

*TABLETS OF HIRAM ABIFF

Among the traditions of the Order there is a legend referring to the tablets used by Hiram Abiff as a Trestle- Board on which to lay down his designs. This legend, of course, can lay no claim to authenticity, but is intended simply as a symbol inculcating the duty of every man to work in the daily labor of life after a design that will construct in his body a spiritual temple (see Hiram Abiff).

*TABLIER

French for Apron

*TACITURNITY

In the earliest catechisms of the eighteenth century it is said that „the three particular points that pertain to a Mason are Fraternity, Fidelity, and Taciturnity," and that they „represent Love, Relief, and Truth among all Right Masons." The symbol became obsolete.

*TACTICS

The importance that has for many years been given to the military element in the Order of Masonic Knights Templar in America has made it necessary that special manuals should be prepared for the instruction of Knights in the elementary principles of military movements.
Popular works of this kind have been:
Knights Templar Tactics and Drill for the use of Commanderies, and the Burial Service of the Orders of Masonic Knighthood, prepared by Sir Orrin Welsh, Past Grand Commander, State of New York.
Knights Templar, Tactics and Drill, with the Working, Tezt, and Burial Service of the Orders of Knighthood, as adopted by the Grand Commandery of the State of Michigan by Ellery Irving Garfield, E. G. C. G. Grand Commandery of Michigan.
Tactics for Knights Templar, and Appendant Orders, prepared by E. Sir Knight George Wingate Chase, of Massachusetts.
Knights Templar tactics, by Henry B. Grant, Grand Secretary, Kentucky. These works contain the necessary instructions in the School of the Knight, or the proper method of marching, halting, saluting, handling the sword, etc., and the School of the Commandery, or directions for properly performing the evolutions on a public parade. Books of this kind have now become as necessary and as common to the Knights Templar as Monitors are to the Master Mason.

*TALISMAN

From the Hebrew tselem and the Chaldaie tsalma, meaning an image or idol. A talisman signifies an implement or instrument, either of wood, or metal, or some precious stone, or even parchment, of various forms, such as a triangle, a cross, a circle, and sometimes a human head or human figure, generally inscribed with characters and constructed with mystical rites and ceremonies. The talisman thus constructed was supposed by the ancients, and even in the Middle Ages, to be invested with supernatural powers and a capacity for protecting its wearer or possessor from evil influences, and for securing to him good fortune and success in his undertakings.
The word amulet, from the Latin amuletum, which comes from the Arabic hamalet, anything worn, though sometimes confounded with the talisman, has a less general signification. For while the talisman served both to procure good and to avert evil, the powers of the amulet were entirely of a protective nature. Frequently, however, the two words are indifferently used.
The use of talismans was introduced in the Middle Ages from the Gnostics. Of the Gnostie talismans none were more frequent than those which were inscribed with
divine names. Of these the most common were Iao and Sabao, although we find also the Tetragrammaton, and Elohim, Elohi, Adonai, and other Hebrew appellations of the Deity. Sometimes the talisman contained, not one of the names of God, but that of some mystical person, or the expression of some mystical idea. Thus, on some of the Gnostic talismanic gems, we find the names of the three mythical kings of Cologne, or the saered Abrazas.
The orthodox Christians of the early days of the church were necessarily influenced, by the popular belief in talismans, to adopt many of them; although, of course, they sought to divest them of their magical signification, and to use them simply as symbols. Hence we find among these Christians the Constantinian monogram, composed of the letters X and P. or the Vesica Piscis, as a symbol of Christ, and the image of a little fish as a token of Christian recognition, and the anchor as a mark of Christian hope.
Many of the symbols and symbolic expressions which were in use by the alchemists, the astrologers, and by the Rosicrucians, are to be traced to the Gnostic talismans. The talisman was, it is true, converted from an instrument of incantation into a symbol; lout the

symbol was accompanied with a mystical signification which gave it a sacred character.
It has been said that in the Gnostie talislnans the most important element was some one or more of the sacred names of God, derived either from the Hebrews, the Arabians, or from their own abstruse philosophy; sometimes even in the same talisman from all these sources combined Thus there is a Gnostic talisman, said by G. W. King to be still current in Germany as an amulet against plague.
It consists of a silver plate, on which are inscribed various names of God surrounding a magic square, whose figures computed every way make the number thirty-four. In this Gnostic talisman, we will observe the presence not only of sacred names, but also of mystical. And it is to the influence of these talismanic forms, developed in the symbols of the Secret societies of the Middle Ages, and even in the architectural decorations of
the builders of the same period, such as the Triangle, the Pentalpha, the Double Triangle, etc., that we are to attribute the prevalence of sacred names and sacred numbers in the symbolic system of Freemasonry.
We do not need a better instance of this trans mutation of Gnostic talismans into Masonic symbols, by a gradual transmission through alchemy, Rosicrucianism, and Medieval architectures than a plate to be found in the Azoth Philosophorum of Basil Valentine, the Hermetic philosopher, who flourished in the seventeenth century.
This plate, which is Hermetic in its design, but is full of Masonic symbolism, represents a winged globe inscribed with a triangle within a square, and on it reposes a dragon. On the latter stands a human figure with two hands and two heads, surrounded by the sun, the moon, and five stars representing the seven planets. One of the heads is that of a male, the other of a female. That hand attached to the male part of the figure holds the Compasses, that to the female, a Square. The Square and Compasses thus distributed seem to indicate that originally a phallic meaning was attached to these symbols as there was to the Point within the Circle, which in this plate also appears in the center of the globe. The Compasses held by the male figure would represent the male generative principle, and the Square held by the female, the female productive principle. The subsequent interpretation given to the combined Square and Compasses was the transmutation from the Hermetic talisman to the Masonic symbol.

*TALITH

An oblong shawl worn over the head or shoulders and is made of wool or camel's hair, among the Orthodox Jews; more commonly of silk, among the more modern. Four threads, one of which must be blue, are passed through eyelet holes made in the four corners. The threads being double make eight. Seven are of equal length; the eighth must twist five times round the rest and be tied into five knots, and yet remain equal in length to the other seven. The five knots and eight threads make thirteen, which,
with the value 600 of the Hebrew word tsitsith (or fringes, upon which the holiness of the talith depends) aggregates 613, the number of precepts of the moral law, and which is the number of the letters in Hebrew composing the Deealogue. 613 represents 248 positive precepts, or members of the human body, and 365 negative precepts, or number of human veins. Jesus of Nazareth wore the tsitsith: „And behold a woman . . . came behind him and touched the hem of his garment" (Matthew IN, 20); and he rebuked the Pharisces for their ostentation in enlarging the borders, the Greek fringes of their garments (Matthew XXIII, 5). The Arba Canphoth (see illustration) is worn under the upper garments during the whole day.

*TALJAHAD

Rendered in Hebrew thus mnw meaning Angel of Water, and found in the Twenty-ninth Degree of the Ancient and Accepted Scottish Rite ritual.

*TALMUD

The Hebrew word signifying doctrine. The Jews say that Moses received on Mount Sinai not only the written law which is contained in the Pentateuch but an oral law, which was first communicated by him to Aaron, then by them to the seventy elders, and finally by these to the people, and thus transmitted by memory, from generation to generation This oral law was never committed to writing until about the beginning of the third century, when Rabbi Jehuda the Holy, finding that there was a possibility of its being lost, from the decrease of students of the law, collected all the traditionary laws into one book, which is called the Mishap, a word signifying repetition, because it is, as it were, a repetition of the written law. The Mishna was at once received with great veneration and many wise men among the Jews devoted themselves to its study.
Toward the end of the fourth century, these opinions were collected into a book of commentaries, called the Gernara, by the school at Tiberias. This work has been falsely attributed to Rabbi Jochanan; but he died in 279, a hundred years before its composition. The Mishna and its Commentary, the Gemara, are, in their collected form, called the Talmlud. The Jews in Chaldea, not being satisfied with the interpretations in this work composed others, which were collected together by Rabbi Ashe into another Gemara. The former work has since been known as the Jerusalem Talmud, and that of Rabbi Ashe as the Babylonian Talmud, from the places in which they were respectively compiled. In both works the Mishna or law is the same; it is only the Gemara or Commentary that is different.
The Jewish scholars place so high a value on the Talmud as to compare the Bible to water, the Mishna to wine, and the Gemara to spiced wine; or the first to salt, the second to pepper, and the third to spices. For a long time after its composition it seemed to absorb all the powers of the Jewish intellect, and the labors of Hebrew writers were confined to treatises and speculations on Talmudical opinions.
The Mishna is divided into six divisions called Sederim, whose subjects are:
The productions of the earth;
Festivals;
The rights and duties of women;
Damages and injuries;
Sacrifices;
Purification.
Each of these Sederim is again divided into Massicoth, or treatises, of which there are altogether sixty-three. The Gemara, which differs in the Jerusalem and Babylonian redactions, consists of commentaries on these Massicoth, or treatises.
Of the Talmud, Lightfoot has said that the matters it contains „do everywhere abound with trifles in that

manner, as though they had no mind to be read; with obscurities and difficulties, as though they had no mind to
be understood; so that the reader has need of patience all along to enable him to bear both trifling in sense and roughness in expression." Stehelin concurs in a similar opinion; but Steinschneider, as learned a Hebraist as either, has expressed a more favorable judgment.
Although the Talmud does indeed contain many passages whose peculiarities found little favor with Doctor Mackey, he deemed it, nevertheless, extremely serviceable as an elaborate compendium of Jewish customs, and it has therefore been much used in the cretinism of the Old and New Testaments. It furnishes also many curious illustrations of the Masonic system; and several of the traditions and legends, especially of the higher Degrees, are either found in or corroborated by the Talmud. The treatise entitled Middoth, for instance, gives us the best description extant of the Temple of Solomon.

*TAMARISK

The sacred tree of the Osirian Mysteries, classically called the Erica, which see

*TAMMUZ

The Hebrew word. The tenth month of the Hebrew civil year, and corresponding to the months June and July, beginning with the new moon of the former.

*TANGA TANGO

A Peruvian triune symbol, signifying one in three and three in one.

*TANNEHILL, WILKINS

Born in Tennessee, in 1787. He was one of the founders, in 1813, of the Grand Lodge of Tennessee, and was for seven years Grand Master of that Body. He was also a contributor to the literature of Freemasonry, having published in 1845 a Master Mason's Manual; which was, however, little more than a compilation from the preceding labors of Preston and Webb. In 1847, he commenced the publication of a Masonic periodical under the title of the Portfolio. This was a work of considerable merit, but he was compelled to discontinue it in 1850, in consequence of an attack of amaurosis, loss of sight. One who knew him well, has paid this just tribute to his character: „Simple in feeling as a child, with a heart warm and tender to the infirmities of his Brethren, generous even to a fault, he passed through the temptations and trying Scenes of an eventful life without a soil upon the purity of his garments." He died June 2, 1858, aged seventy-one years.

*TAPIS

The name given in German Lodges to the Carpet or Floor-Cloth on which formerly the emblems of Freemasonry were drawn in chalk. It is also sometimes called the Teppich.

*TAROT

A playing card, seventy-eight to the pack; fifty-six are called the Lesser Arcana and are divided into four suits; the wands or clubs, the cups or hearts, the Swords or spades, and the pentacles or diamonds. Each suit contains four court cards, the King, Queen, Knight and Page, with ten spot cards, numbered from ace to ten.
The spots are usually presented in geometrical designs and sometimes combined with pictures illustrating the inner meaning of the cards.
The rest of the cards, known as the Greater Arcana, comprises a series of symbolic pictures. Each of the cards has a special title and a number. The doctrine behind these symbols has many forms and meanings; veiled as it is by symbols, it speaks many languages, and its emblems convey a message to students of alchemy and astrology. As one writer upon the Subject says „it is full of meaning no matter by what path the student may have approached the truth which is at the head of the ancient mysteries, and though its symbolism expresses Universal ideas it also represents a particular version of sacred science, being a Symbolic alphabet of the occult philosophy of Israel.;' In its present form the Tarot dates from the fourteenth century, but many authorities believe it to have come down to us from a much earlier Source.
Those who credit the cards with a more modern origin derive the name from Tarote, meaning spotted, and in French frequently applied to the checker work on the backs of playing cards.
Those who connect the cards with many more centuries of age refer the name to Thoth, an Egyptian Deity resembling the Greek Clod Hermes, anti later identified with Hermes Trismegistus. Thoth was the God of intelligence, magic, Science and invention, who taught the people to write and calculate. The philosophical aspects of the subject are treated in Les 22 Arcanes du Tarot Kabbalistique, LeSymbolisme Hermétique, also the beautiful treatise Le Tarot des Imagiers du Moyen Age with specially designed set of the symbolical cards, all three of these works by Oswald Wirth of Paris; the Tarot of Bohemians, by Papus, the pen name of Dr. Gerard Encausse; An Introduction to the Study of Tarot by Paul
F. Case, New York, 1920, and a general discussion is in Prophetical, Educational and Playing Cards, by Mrs. John King Van Rennselaer.

*TARSEL

In the earliest Catechisms of the eighteenth century, it is said that the furniture of a Lodge consists of a „Mosaic Pavement, Blazing Star, and Indented Tarsel." In more modern catechisms, the expression is „indented tassel," which is incorrectly defined to mean a tessellated border. Indented Tarsel is evidently a corruption of indented tassel, for a definition of which see Tessellated Borden.

*TARSEL BOARD

We meet with this expression in some of the old Catechisms as a corruption of Trestle-Board

*TARSHATHA

Used in the Degree of Knight of the East in the Ancient and Accepted Scottish Rite, according to the modern ritual of the Southern Masonic Jurisdiction of the United States, for Tirshatha, and applied to the presiding officer of a Council of Princes of Jerusalem (see Tirshatha).

*TASMANIA

An island forming the seventh state of the Commonwealth of Australia. The Grand Lodge of Ireland established a Lodge in this country in 1823 which did not long remain active. The first English Lodge,

Tasmanian Union, No. 781, was constituted at Hobart Town in 1846. English Freemasonry, however, had many difficulties to contend with before it was firmly established. Hope Lodge had been granted a Dispensation in 1852 and the Rev. R. K. Ewing was elected Master. In 1856 two Lodges were formed from it, namely, Faith and Charity, and Brother Ewing was appointed Provincial Grand Master for the two.
Tasmanian Union Lodge did not countenance these proceedings and was suspended by Brother Ewing. It remained closed for nine months. When Brother Ewing left Tasmania in 1870 the Provincial Grand Lodge ceased to exist, but in 1875 a new one under Brother W.
Hammond was opened. Towards 1876 the clouds began to disperse and by 1885 there were seven Lodges under each of the English and Irish Grand Lodges and four under the Grand Lodge of Scotland. On June 26, 1890, the Grand Lodge of Tasmania was constituted with all due ceremony.

*TASSELS

In the English and French Tracing Boards of the First Degree, there are four tassels, one at each angle, which are attached to a cord that surrounds a tracing-board, and which constitutes the true tessellated border. These four cords are described as referring to the four principal points, the Guttural, Pectoral, Manual, and Pedal, and through them to the four cardinal virtues, Temperance, Fortitude, Prudence, and Justice (see Tessellated Border, also Tulith).
The Hebrew word tsitsith means both fringes and tassels in the Old Testament.
Note Deuteronomy (xx, 12), where the older translation has fringes and the Revised Version gives borders, the latter agreeing with border of Mark (vi, 56) and Luke (viii, 44). Where the Revised Version has border throughout, the Authorized Version has hem in Matthew (ix, and xiv 36). As symbols of great importance their use was ordered in Numbers (xv, 3S, 40), „Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue: That ye may remember, and do all my commandments, and be holy unto your God."

*TASTING AND SMELLING

Of the five senses hearing, seeing, and feeling only are deemed essential to Freemasons. Tasting and smelling are therefore not referred to in the instructions, except as making up the sacred number five. Preston says: „Smelling and Tasting are inseparably connected; and it is by the unnatural kind of life which men commonly lead in society that these senses are rendered less fit to perform their natural duties."

*TATNAI AND SHETHAR-BOZNAI

Tatnai was a Persian Satrap or Governor of the Province west of the Euphrates in the time of Darius and Zerubbabel; Shethar-Boznai was an officer under his command The two united with the Apharsachites in trying to obstruct the building of the Second Temple, and in writing a letter to Darius, of which a copy is preserved in Ezra (6-17).
In this letter they reported that „the house of the great God" in Judea was being built with great stones, and that the work was going on fast, on the alleged authority of a Degree from Cyrus. They requested that search might be made in the Rolls Court whether such a Degree was ever given, and asked for the King's pleasure in the matter.
The decree was found at Ecbatana, and a letter was sent to Tatnai and Shethar-Boznai from Darius, ordering them no more to obstruct, but, on the contrary, to aid the Elders of the Jews in rebuilding the Temple by supplying them both with money and with beasts, corn, salt, wine, and oil for the sacrifices. Shethar--Boznai, after the receipt of this Decree, offered no further obstruction to the Jews. Their names have been hence introduced into some of the high Degrees in Freemasonry.

*TAU

The last letter of the Hebrew alphabet is called Tau, and it has the power of the Roman T. In its present form n, in the square character now in use, it has no resemblance to a cross; but in the ancient Hebrew alphabet, its figure X, or +, was that of a cross. Hence, when it is said, in the vision of Ezekiel (ix, 4) „Go through the midst of the city, and set a mark (in the original"n, tau) upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof"- which mark was to distinguish them as persons to be saved, on account of their sorrow for sin, from those who, as idolaters, were to be slain-the evident allusion is to a cross. The form of this cross was X or +, a form familiar to the people of that day. But as the Greek letter tau subsequently assumed the form which is still preserved in the Roman T. the tau
or tau cross was made also to assume the same form; so that the mark tau is now universally recognized in this form, T.
This tau, tau cross, or tau mark, was of very universal use as a sacred symbol among the ancient From the passage of Ezekiel just cited, it. is evident that the Hebrews recognized it as a sign of salvation; according to the Talmudists, the symbol was much older than the time of Ezekiel, for they say that when Moses anointed Aaron as the High Priest, he marked his forehead with this sign. Speaking of the use of the tau cross in the Old Testament, Didron says in his Christian Iconography (page 370) that „it saved the youthful Isaac from death, redeemed from destruction an entire people whose houses were marked with that symbol, healed the envenomed bites of those who looked at the serpent raised in the form of a tau upon a pole, and called back the soul into the dead body of the son of that poor widow who had given bread to the prophet."
Hence, in Christian iconography, the tau cross, or cross of the Old Testament, is called the Anticipatory Cross, because it anticipated the four-limbed Cross of the Passion, and the typical cross because it was its type. It is also called the Cross of Saint Anthony, because on it that saint is supposed to have suffered martyrdom.
Maurice, in his Indian Antiquities, refers to it the tiluk, or mark worn by the devotees of Brahma. Davies, in his Celtic Researches, says that the Gallicum tau, or the tau of the ancient Gauls, was among the Druids a symbol of their supreme god, or Jupiter.
Among the Egyptians, the tau, with an oval ring or handle, became the Crux Ansata, and was used by them as the constant symbol of life. Doctor Clarke says (Travels v, page 311) that the tau cross was a monogram of Thoth, „the symbolical or mystical name

of Hidden Wisdom among the ancient Egyptians." Dupuy, in his History of the Templars, says that the tau was a Templar emblem. Von Hammer, who lets no opportunity of maligning the Order escape him, adduces this as a proof of the idolatrous tendencies of the Knights. He explains the tau, which, he says, was inscribed on the forehead of
the Baphomet or Templar idols as a figure of the phallus; hence he comes to the conclusion that the Knights Templar were addicted the obscene worship of that symbol. It is, how ever, entirely doubtful, notwithstanding the authority of Dupuy, whether the tau was a symbol of the Templars. But if it was, its origin is rather to be looked for in the supposed Hebrew idea as a symbol of preservation. It is in this sense, as a symbol of salvation from death and of eternal life, that it has been adopted into the Masonic system, and presents itself, especially under its triple combination, as a badge of Royal Arch Masonry (see Triple Tau).

*TAU CROSS

A cross of three limbs, so called because it presents the figure of the Greek letter T (see Tau).

*TAXATION OF MASONIC PROPERTY

In a survey of 41 of the 49 Grand Jurisdictions made in 1932 the Masonic Service Association, Washington, D. C., summarized its findings:
Masonic property used wholly for fraternal purposes is tax free in 24 of the 41 Grand Jurisdictions. Where it is not used wholly for Masonic purposes it is tax free in 16 of 41 Jurisdictions. If it is partly commercial (as when rooms in a Masonic Temple are rented for offices and stores) it is tax free in 4 of the 41 Jurisdictions, but is taxed, or may be taxed, in 35, the „may be" accounting for the discrepancy in the figures. These figures may have changed during the decade since but on the whole they represent the meldence of taxation State by State.
The question has been in courts from 200 to 300 times in the majority of cases the legal arguments have hinged upon one or another, or both, of two questions: How shall Freemasonry be defined, and under what laws does the definition bring it; is it, for example, a religion, educational, charitable organization or note If a Masonic
property is partly commercial, partly not should the whole of it be taxed; or only the commercially used portion?
Masonic lawyers who have opposed taxation have had difficulty in their arguments because the Grand Body they represent has seldom possessed a legal definition of itself-perhaps because to do so would involve a formal and official definition of Freemasonry, which is something it prefers to avoid.
In at least two States (and perhaps more) this difficulty has been circumvented by asking the State legislature to adopt a law covering Freemasonry by name. This would appear to be just and non-discriminatory because Freemasonry is sui generis and cannot be subsumed under any general classification. On the other side, members of legislatures who favor taxation of Masonic properties have difficulty with the fact that even if a Masonic Body receives rents or interest from endowments the money is not profit, goes into nobody's pocket, but is used for fraternal and benevolent purposes; and also they are in the dilemma of having to decide whether if they tax Masonic properties they ought not also to tax churches, and hospitals not owned by the State.

*TCHANDALAS

Mentioned in the Institutes of Manu as a class of pariahs, or the lowest in society, but are referred to as the inventors of brick for building purposes, as is attested by Vina-Snati and Veda Vyasa. In the course of time they were banished from the towns, the rites of burial, and the use of rice, water, and fire. They finally emigrated, and became the progenitors of great nations.

*TEAM

Royal Arch Masons in America apply this word rather inelegantly to designate the three candidates upon whom the Degree is conferred at the same time. It is also used generally in referring to any group of workers.

*TEARS

In the Master's degree in some of the Continental Rites, and in all the advanced Degrees where the legend of the Degree and the ceremony of reception are intended to express grief, the hangings of the Lodge are black strewn with tears. The figures representing tears are in the form depicted in the illustration. The symbolism is borrowed from the science of heraldry, where these figures are called buttes, and are defined to be „drops of anything that is by nature liquid or liquefied by art." The heralds have six of these Charges, namely, yellow, or drops of liquid gold; white, or drops of liquid silver; red, or drops of blood; blue, or drops of tears, black, or drops of pitch; and greens or drops of oil. In funeral hatchments, a black velvet cloth, sprinkled with these „drops of tears," is placed in front of the house of a deceased nobleman and thrown over his bier; but there, as in Freemasonry, the guttes de larmes, or drops of tears, are not painted blue, but white.

*TEBETH

The Hebrew word The fourth month of the Hebrew civil year, corresponding to the months December and January, beginning with the new moon of the former.

*TELAMONES

See Caryatides

*TEMPLE, SOLOMON'S, AND THE DEGREES

In the Seventeenth Century German archeology, full of vigor and beginning to employ „scientific methods," discovered so many things about ancient Jerusalem and Solomon's Temple that a great public interest was aroused. One of the manifestations of the latter was the
excitement occasioned by the exhibition of a large scale model of the Temple, attributed to Chancellor Schott.
This was taken over to London in 1723 and again in 1730, and there attracted endless throngs; newspapers were filled with it; clergymen preached about it; the Royal Family held a special view. At the same period John Senex, publisher, sold innumerable copies of a plan and drawings, which was at about the time he was publishing Anderson's 1723 Book of Constitutions, and was Junior Grand Warden. A long description of the Temple written by the al ready-famous Sir Isaac Newton some years before his death was published, and ran through one edition after another.

Previously the states of Holland employed Rabbi Leon to build a replica of the Temple. He constructed a model as large as a room, complete in detail; Holland gave up the project on amount of the cost (as the World's Fair at Philadelphia was to do two centuries later, when it began a like project), and made a present of the „great model" to the Rabbi. He in turn took it over to London (after exhibiting it in Paris and Sienna), secured a patent from the King to display it in the British Capital, published an explanatory brochure to accompany it, put it on exhibit, and aroused great popular enthusiasm. It was carefully preserved and again exhibited in London some eighty years later with equal success.

Irish Lodges, already full of speculation about the symbolism of Solomon's Temple, became more interested in the Temple than ever. An oratorio of „Solomon's Temple" was given in Dublin, and it was inserted by Laurence Dermott in editions of his Ahiman Rezon (Book of Constitution) of the Ancient Grand Lodge; and in his Preface Dermott gives a florid account of Leon's model. Also, the Arms of the Ancient Grand Lodge were taken from one of Leon's works-he was one of the most respected and learned Hebrew scholars in Europe, as is shown by the biographical treatise on him (a brilliant essay), „Rabbi Jacob Jehudah Leon," contributed to Ars Quatuor Coronatorum; Vol. 12; page 150; by J. Chetwode Crawley. By one of those seemingly impossible coincidences which are seldom found in history, an older and far more popular and lasting and important tradition of another Temple had come to

England to change the architectural face and living habits of the country; and much more profoundly affected the Mason Craft than the Hebrew enthusiasm was to do.

Only, this was not a Jewish Temple, or Solomon's, but a Greek Temple. (To call Jehovah's House at Jerusalem a „temple" is a misnomer; the word is pure Greek; so was the style and type and uses of the building.) Palladio of Venice was Europe's supreme architect from the Renaissance until now. He drew a line across architecture and divided it into before and after, brought Gothic to an end, taught the principles, then recently re- discovered, of Greek architecture first to Italian Masons and through them to Europe; was the Shakespeare of his art.

After Inigo Jones King's Commissioner of buildings, visited Venice he returned to England and introduced the Palladian (also called the Italian, or the Classic, or the Neo Classic) there, and Mason Lodges and clubs of amateur artists began studying Palladio as the Primitive Christians had studied their Gospels, and with as much zealousness. After the Lodge of Antiquity had become a Lodge under the Grand Lodge, its Master or Lecturer read Palladio to the Lodge; and its „old Master," Sir Christopher Wren, had carried the Palladian style to its supreme glory in St. Paul's Cathedral Palladio had found that almost the whole set of principles (they were principles of proportion) of the Greek style could be exhibited, and therein studied and mastered, in five columns, which he caned the Five Orders. A model which he himself had made when building St. Paul's was used by Sir Christopher Wren while he was Master of Antiquity.

If any Mason will ponder the Allegory of the Temple in the Second Degree and the Rite of HA.-. in the Third he can see for himself how weighty is the hypothesis that both were fabricated in their present form at the time when the Jewish Temple and the Greek Temple, as it were, met in London. Two great traditions crossed, and the point of crossing lay in the center of Freemasonry. It is obvious that the form and inspiration of the Allegory in the Second Degree is Greek in origin, and that in the Third it is Hebrem. It is possible, and to an unknown

extent it is probable, that the germ, or first simple form, of each had existed in the Craft long before Palladio; but the form as now used has stamped on it too many of the hall-marks of the Eighteenth Century to make any doubt feasible of its origin.

And, more extraordinary still, Freemasonry itself had received its origin, form, and substance from the Gothic, begun in the Twelfth Century, and Masonry was probably always pure Gothic until the Palladian period; thus the three greatest architectural styles-and an architectural style is the principal public form always taken by a culture

- became embodied together in the Three Degrees. Matthew Arnold was later to say that European civilization consists of a union of two civilizations, the Greek and the Hebraic; in reality it was a union of three, for the great Medieval civilization had as large a part in shaping our modern civilization as either of the other two; and it helps to explain the largeness, the power, the inexhaustibleness of Freemasonry, that it combined the three within itself.

(John Bunyan wrote a whole book on the symbolism of Solomon's Temple, as fine a work of literature as his Pilgrim's Progress, but not having the latter's popular appeal. See elsewhere in this Supplement ARCHITECTURE, FIRST & CHIEF GROUNDS"; for a

number of other articles consult Index.)

*TEMPLES, THE JERUSALEM

Solomon began the building of his Temple about 967 B.C., and completed it in about six and one-half years. This was in reality a collection of buildings, inside a wall, and the Temple proper was probably at or near the center, a structure 90 to 100 feet long, about 30 to 35 feet in width and at its highest about 50 feet. The entire system of buildings, taken as a unit, was the greatest single building feat ever undertaken by the Jewish people before or since. This was the First Temple.

For nearly five centuries it was the center and capital of Hebrew peoples, not only in Palestine but wherever they

might live. It and the city were looted and w destroyed by the Babylonian hordes under Nebuchadnezzar in 586 B- C- (It may be more than a coincidence that the only successful-though temporary- attempt ever made by the Egyptians to achieve monotheism occurred while this First Temple was still standing It is likewise interesting to note that many of the tales, traditions, legends, and historical occurrences about Solomon or his Temple need not refer to so early a date as 967 B.C. but may refer to it as of any date as between 967 B-C. and 586 B.C.)

When after a half century Cyrus permitted the Jews to return to Jerusalem they began almost at once to rebuild the Temple under their „prince," or leader, Sheshbazzar, who began work in 536 B.C. it was completed by Zerubbabel in 516 B.C. after twenty years of slow, hard labor by a poverty-stricken people, and then was only half restored. After 168 B.C. this building was looted, attacked, razed, rebuilt, and finally

destroyed almost completely. This was the Second Temple.
One of the looters was Herod. In 40 B.C. Antony and Octavius gave him the title „King of Judea." Between 20
B.C. and 19 B.C., and for political reasons of his own, he began to rebuild the Temple, and on a larger scale. It was not completed until between 62 A.D. and 64 A.D. Only two years after this latter date the Jews began their revolt against Roman rule; in about four years, or 70 A.D., the whole „Temple was burnt to the ground and utterly destroyed.?' This was the Third Temple.
(Historians long were skeptical about the descriptions of the three Temples on the ground that structures of such size and elaborateness called for a technical knowledge which did not exist in ancient times. Modern archeological discoveries have removed that objection by proving that as early as 1000 B.C. many of the technical arts were at a high stage of development. Thus, and to cite only two examples, Tutankhamen's physicians had the use of complete sets of surgical instruments, and practiced many forms of anesthesia; shorthand, a technique without which modern business could hardly function, was known to ancient Egypt; in 1934 the Egypt Exploration Society published a book Greek Shorthand
Manuals compiled from papyri and waxed tablets unearthed by archeologic excavations.)

*TEMPELHERR

German for Knights Templar (see also Ritter).

*TEMPELORDEN

or TEMPELHERRENORDEN
The title in German of the Order of Knights Templar

*TEMPERANCE

One of the four cardinal virtues; the practice of which is inculcated in the First Degree. The Freemason who properly appreciates the secrets which he has solemnly promised never to reveal, will not, by yielding to the unrestrained call of appetite, permit reason and judgment to lose their seats and subject himself, by the indulgence in habits of excess, to discover that which should be concealed, and thus merit and receive the scorn and detestation of his Brethren. And lest any Brother should forget the danger to which he is exposed in the unguarded hours of dissipation, the virtue of temperance is wisely impressed upon is memory, lay its reference to one of the most solemn portions of the ceremony of initiation. Some Freemasons, very properly condemning the vice of intemperance and abhorring its effects, have been unwisely led to confound temperance with total abstinence in a Masonic application, and resolutions have sometimes been proposed in Grand Lodges which declare the use of stimulating liquors in any quantity a Masonic offense. Put the law of Freemasonry authorizes no such regulation. It leaves to every man the indulgence of his own tastes within due limits, and demands not abstinence, but only moderation and temperance, in anything not actually wrongs

*TEMPLAR

See Knights Templar

*TEMPLARIUS

The Latin title of a Knight Templar. Commonly used in the Middle Ages.

*TEMPLAR LAND

The Order of Knights Templar was dissolved in England, by an Act of Parliament, in the seventeenth. year of the reign of Edward II, and their possessions transferred to the Order of Saint John of Jerusalem, or Knights Hospitaler. Subsequently, in the thirty-second year of the reign of Henry VII, their possessions were transferred to the King. One of the privileges possessed by the English Templars was that their lands should be free of tithes; and these privileges still adhere to these lands, so that a farm being What is termed Templar land, is still exempt from the imposition of tithes, if it is occupied by the owner; an exemption which ceases when the farm is worked under a lease.

*TEMPLE OF SOLOMON

The first Temple of the Jews was called hecal Jehovah or beth Jehovah, the Palace or the House of Jehovah, to indicate its splendor and magnificence, and that it was intended to be the perpetual dwelling-place of the Lord. It was King David who first proposed to substitute for the Nomadic Tabernacle a permanent place of worship for his people; but although he had made the necessary arrangements, and even collected many of the materials, he was not permitted to commence the undertaking, and the execution of the task was left to his son and successor, Solomon.
Accordingly, that monarch laid the foundations of the edifice in the fourth year of his reign, 1012 B.C., and, with the assistance of his friend and ally, Hiram, King of Tyre, completed it in about seven years and a half, dedicating it to the service of the Most High in 1004 B.C. This was the year of the world 3000, according to the Hebrew chronology; and although there has been much difference among chronologists in relation to the precise date, this is the one that has been generally accepted, and it is therefore adopted by Freemasons in their calculations of different epochs.
The Temple stood on Mount Moriah, one of the eminences of the ridge which was known as Mount Zion, and which was originally the property of Ornan the Jebusite, who used it as a threshing-floor, and from whom it was purchased by David for the purpose of erecting an altar on it. The Temple retained its original splendor for only thirty-three years. In the year of the world 3033, Shishak, King of Egypt, having made war upon Rehoboam, King of Judah, took Jerusalem, and carried away the choicest treasures.
From that time to the period of its final destruction the history of the Temple is but a history of alternate spoliations and repairs, of profanations to idolatry and subsequent restorations to the purity of worship. One hundred and thirteen years after the conquest of Shishak, Joash, King of Judah, collected silver for the repairs of the Temple, and restored it to its former condition in the year of the world 3148. In the year 3264, Ahaz, King of Judah, robbed the Temple of its riches, and gave them to Tiglath-Pileser, King of Assyria, who had united with him in a war against the Kings of Israel and Damascus. Ahaz also profaned the Temple by the worship of idols. In 3276, Hezekiah, the son and successor of Ahaz, repaired the portions of the Temple which his father had destroyed, and restored the pure worship. But fifteen years after he was compelled to give the treasures of the Temple as a ransom to Sennacherib, King of Assyria, who had

invaded the land of Judah. But Hezekiah is supposed, after his enemy had retired, to have restored the Temple.

Manasseh, the son and successor of Hezekiah, fell away to the worship of Sahianism, and desecrated the Temple in 3306 by setting up altars to the host of heaven.

Manasseh was then conquered by the King of Babylon, who in 3328 carried him beyond the Euphrates. But subsequently repenting of his sins he was released from captivity, and having returned to Jerusalem he destroyed the idols, and restored the Altar of Burnt--Offerings. In 3380, Josiah, who was then King of Judah, devoted his efforts to the repairs of the Temple, portions of which had been demolished or neglected by his predecessors, and replaced the Ark in the Sanctuary. In 3398, in the reign of Jehoiakim, Nebuchadnezzar, then King of Chaldea, carried a part of the sacred vessels to Babylon. Seven years afterward, during the reign of Jeehoniah, he took away another lot; and finally, in 3416, in the eleventh year of the reign of Zedekiah, he took the city of Jerusalem, and entirely destroyed the Temple, and carried many of the inhabitants captives to Babylon.

The Temple was originally built on a very hard rock, encompassed with frightful precipices. The foundations were laid very deep, with immense labor and expense. It was surrounded with a wall of great height, exceeding in the lowest part four hundred and fifty feet, constructed entirely of white marble.

The body of the Temple was in size much less than many a modern parish church, for its length was but ninety feet, or, including the porch, one hundred and five, and its width but thirty. It was its outer court, its numerous terraces, and the magnificence of its external and internal decorations, together with its elevated position above the surrounding dwellings which produced that splendor of appearance that attracted the admiration of all who beheld it, and gives a color of probability to the legend that tells us how the Queen of Sheba, when it first broke upon her view, exclaimed in admiration, „A most excellent Master must have done this!"

The Temple itself which consisted of the porch, the Sanctuary, and the Holy of Holies, was but a small part of the edifice on Count Moriah. It was surrounded with spacious courts, and the whole Structure occupied at least half a mile circumference. Upon passing through
the outer wall, you came to the first Court, called the Court of the Gentiles, because the Gentiles were admitted into it, but were prohibited from passing farther. It was surrounded by a range of porticoes or cloisters, above which were galleries or apartments, supported by pillars of white marble. Passing through the Court of the Gentiles, you entered the Court of the Children of Israel, which was separated by a low stone wall, and an ascent of fifteen steps, into two divisions, the outer one being occupied by the women, and the inner by the men Here the Jews were in the habit of resorting daily for the purposes of prayer.

Within the Court of the Israelites, and separated from it by a wall one cubit in height, was the Court of the Priests. In the-center of this Court was the Altar of Burnt- Offerings, to which the people brought their oblations and sacrifices, but none but the Priests were permitted to enter it. From this court, twelve steps ascended to the Temple, Strictly so called, which as we have already said, was divided into three parts, the Porch, the Sanctuary, and the Holy of Holies. The Porch of the Temple was twenty cubits in length, and the same in breadth. At its entrance was a gate made entirely of Corinthian brass, the most precious metal known to the ancients. Besides this gate there were the two pillars Jachin and Boaz, which had been constructed by Hiram Abif. the architect whom the King of Tyre had sent to Solomon.

From the porch you entered the Sanctuary by a portal, which, instead of folding doors, was furnished with a magnificent veil of many colors, which mystically represented the universe. The breadth of the sanctuary was twenty cubits, and its length forty, or just twice that of the porch and Holy of Holies. It occupied, therefore, one-half of the body of the Temple. In the Sanctuary were placed the various utensils necessary for the daily worship of the Temple, such as the Altar of Incense, on which incense was daily burnt by the officiating Priest; the ten Golden Candlesticks; and the ten Tables on which the offerings were laid previous to the sacrifice.

The Holy of Holies, or innermost chamber, was separated from the Sanctuary by doors of olive, richly sculptured and inlaid with gold, and covered with veils of
blue, purple, scarlet, and the finest linen. The size of the Holy of Holies was the same as that of the porch, namely, twenty cubits square. It contained the Ark of the Covenant, which had been transferred into it from the Tabernacle, with its overshadowing Cherubim and its Mercy-Seat. Into the most sacred place, the High Priest alone could enter, and that only once a year, on the Day of Atonement.

The Temple, thus constructed, must have been one of the most magnificent Structures of the ancient world. For its erection, David had collected more than four thousand millions of dollars, by Doctor Mackey's computation, and one hundred and eighty-four thousand, six hundred men were engaged on the building for more than seven years; and on its completion it was dedicated by Solomon with solemn prayer and seven days of feasting; during which a peace-offering of twenty thousand oxen and six times that number of sheep was made, to consume which the holy fire came down from heaven.

In Freemasonry, the Temple of Solomon has played a most important part. Time was when every Masonic writer subscribed with unhesitating faith to the theory that freemasonry was there first organized; that there Solomon, Hiram of Tyre, and Hiram Abif presided as Grand Masters over the Lodges which they had established; that there the Symbolic Degrees were instituted and systems of initiation were invented; and that from that period to the present Freemasonry has passed down the stream of Time in unbroken succession and unaltered form. But the modern method of reading Masonic history has swept away this edifice of imagination with as unsparing a hand, and as effectual a power, as those with which the Babylonian King demolished the structure upon which they are founded. No writer who values his reputation as a critical historian would now attempt to defend this theory. Yet it has done its work.

During the long period in which the hypothesis was accepted as a fact, its influence was being exerted in molding the Masonic organizations into a form closely connected with all the events and characteristics of the Solomonic Temple. So that now almost all the
Symbolism of Freemasonry rests upon or is derived

from the House of the Lord at Jerusalem. So closely are the two connected, that to attempt to separate the one from the other would be fatal to the further existence of Freemasonry. Each Lodge is and must be a symbol of the Jewish Temple, each Master in the chair representing the Jewish King, and every Freemason a personation of the Jewish Workman.

Thus must it ever be while Freemasonry endures. We must receive the myths and legends that Connect it with the Temple, not indeed as historic facts, but as allegories; not as events that have really transpired, but as symbols; and must accept these allegories and these symbols for what their inventors really meant that they should be-the foundation of a Science of morality. The Subject of King Solomon's Temple and particularly the foundation chamber of this Structure is discussed by Brother W. J Chetsvode Crawley (pages 244, voluble xxiv, 1911, Transactions of Quatuor Coronati Lodge) from which we have made the following extracts:

The version and legend of the Royal Arch authorized by the Supreme Grand Chapter of England today differs widely from the corresponding version authorized by the Supreme Grand Chapter of Ireland. The two versions are identical in purport and dogma, and to a certain extent similar in method. But there the resemblance ceases. It would be impossible for an English Royal Arch Mason to work his way into an Irish Chapter, or conversely, without other unmistakable credentials

The episodes, on which the legends are severally founded, are quite distinct, each from the other. The English version refers to the building of the second temple by Zerubbabel: the Irish version to the repairing of the Temple of Solomon by King Josiah. The nomenclature of dramatis personae of the two versions are dissimilar. So far as the present writer is aware, the names of the three presiding officers of the English version were never heard in an Irish Royal Arch Chapter, save during the ill-devised and conspicuously unsuccessful attempt to introduce the English version into Dublin Chapters, which lasted intermittently from 1829 to 1859. If indeed the Irish version were held to be a survival of the original idea of Doctor Anderson's „ well

built Arch," and the English legend admitted to be a competing legend of later construction, many historical difficulties would disappear. Our American Royal Arch Masons, who derive their origin from the Strand Lodge of the Ancient, would find the hypothesis especially helpful in regard to the introduction and development of the Cryptic Degrees, which would in their turn await an easy birth in the preliminary stages of the Irish ritual.

In the Irish legend the carefully Selected articles that bear the burden of the tale require an adequate reason for their deposition, no less than for their discovers. In this respect, enlightenment has come from an unexpected quarter.

In the 1910 volume of the Memoires of the Academie des Inscriptions appears a noteworthily paper by Dr. Edouard Naville, summarized in the Midsummer number of the Athenaeum for 1910, on La Découverte de la Loi sous le Roi Josias, meaning the discovery of the law under

King .Josiah, in which the illustrious writer sets up a comparatively new theory respecting the deposit discovered in the temple at Jerusalem by „Hilkiah the High Priest," which has been generally assumed to have been the book of Deuteronomy M. Naville contends that this was really a foundation deposit, and he quotes many instances-both from the rubries of the Book of the Dead and from excavations like those of M. de Morgan at Dahchur-of similar deposits, made either in a Specially prepared loculus in or under the walls of a building, or at the base of the statue of a god. He goes on to discuss the probable nature of the document itself, and comes to the conclusion that it Was a summary of the Mosaic law by analogy with the similar So-called chapters of the Book of the Dead, and that it was contemporaneous with the foundation of the Temple of Solomon.

This would make it a good deal earlier than the dates assigned to it by modern critics, among whom Doctor Driver puts its composition in the reign of Manasseh: and Professor Westphal the reign earlier under Hezekiah, while Professors Wellhausen and Kuenen will have it to be a forgery made ad hoc by some one in Josiah's confidence. Doctor Naville is also of the opinion that the document must have been written in cruciform

characters, and thinks that the same might be said for the other Mosaic books, Moses, as an educated Egyptian, being according to him quite competent to use the cuneiform script which under the Eighteenth Dynasty was current throughout western Asia. He thinks, however, that the language used was even then Hebrew, and he mentions incidentally that the name Moses or Moshah may be the Egyptian word Mesu, signifying infant, as the biblical Succoth is certainly the Egyptian Thuket or Thukot. She kind of polyglot pawn whereby the Hebrew scribes made the first of these names into a word meaning drawn out and the second into tents, accords very well with other national characteristics as noted by Plutarch and others.

Doctor Naville's essay almost brings the Irish version of the Royal Arch legend within the possibilities of history. If

-much virtue in an if-the principle of the Arch were known to the master builders of King Solomon's temple, what more natural than that they should use Doctor Anderson s well built Arch for the preservation of the sacred deposit? The case for the Irish legend is so simple, the inference so obvious, that the enthusiastic student who relies on tradition may be tempted to belittle the initiate historical difficulty of showing that the principle of the Arch was known to our master builders, or indeed to any builders of that date. Be that as it may the alternative version has no such incident as that recorded in Chronicles to fall back upon, nor does it gain any fresh support from Doctor Edouard Naville's learned labors.

*TEMPLE, ORDER OF THE

When the Knights Templar had, on account of their power and wealth, excited the fears and the cupidity of Pope Clement V, and King Philip the Fair, of France, the Order was soon compelled to succumb to the combined animosity of a spiritual and a temporal sovereign, neither of whom was capable of being controlled by a spirit of honor or a dictate of conscience The melancholy story of the sufferings of the Knights, and of the dissolution of their Order, forms a disgraceful record, with which the history of the fourteenth century begins.

On the 11th of March, in the year 1314, and in the refined city of Paris, James de Molay, the last of a long and illustrious line of Grand Masters of the

Order of Knights Templar, testified at the stake his fidelity to his vows; and eleven years of service in the cause of religion were terminated, not by the sword of a Saracen, but by the iniquitous sentence of a Roman Catholic Pope and a perverted Christian King

The manufacturers of Masonic legends have found in the death of De Molay and the dissolution of the Order of Templars a fertile source from which to draw materials for their fanciful theories and surreptitious documents Among these legends there was, for instance, one which maintained that during his captivity in the Bastile the Grand Master of the Templars established four Chiefs of the Order in the North, the South, the East, and the West of Europe, whose seats of government were respectively at Stockholm, Naples, Paris, and Edinburgh. Another invention of these Masonic speculators was the forgery of that document so well known as the Charter of Larmenius, of which we shall presently take notice Previously, however, to any consideration of this document, sve must advert to the condition of the Templar Order in Portugal, because there is an intimate connection between the society there organized and the Order of the Temple in France, which is more particularly the Subject of the present article

Surprising as it may appear, it is nevertheless true, that the Templars did not receive that check in Portugal to which they were Subjected in France, in England, and some other countries of Europe on the contrary, they were there maintained by King Denis in all their rights and privileges; and although compelled, by a Bull of Clement V, to change their names to that of the Knights of Christ, they continued to be governed by the same rules and to wear the same costume as their predecessors, excepting the slight addition of placing a white Latin cross in the center of the usual red one of the ancient Order.

In the degree of establishment it was expressly declared that the King, in creating this new Order, intended only to effect a reform in that of the Templars In 1420, John I, of

Portugal, gave the Knights of Christ the control of the possessions of Portugal in the Indies, and succeeding monarchs granted them the proprietorship of all countries which they might discover, reserving, of course, the royal prerogative of sovereignty In process of time the wealth and the power of the Order became so great, that the King of Portugal found it expedient to reduce their rights to a considerable extent; but the Order itself was permitted to continue in existence, the Grand Mastership, however, being for the future vested in the Sovereign

We are now prepared to investigate understandingly the history of the Charter of Larmenius, and of the Order of the Temple at Paris, which was founded on the assumed authenticity of that document The writings of Thory, of Ragon, and of Clavel, with the passing remarks of a few other Masonic writers, will furnish us with abundant materials for this narrative, interesting to all Freemasons, but more especially so to Masonic Knights Templar In the year 1682, and in the reign of Louis XIV, a licentious society was established by several young noblemen, which took the name of La Petite Résurrection des Templiers, or The Little Resurrection of the Templars.

The members wore concealed upon their shirts a decoration in the form of a cross, on which was embossed the figure of a man trampling on a woman, who lay prostrate at his feet The emblematic Signification of this symbol was, it is apparent, as unworthy of the character of man as it was derogatory to the condition and claims of woman The lying, having been informed of the infamous proceedings which took place at the meetings, dissolved the Society, which it was said was on the eve of initiating the dauphin; caused its leader, a Prince of the blood, to be ignominiously published, and banished the members from the Court; the heaviest penalty that, in those days of servile submission to the throne, could be inflicted on a courtier

In 1705, Philip of Orleans, who was subsequently the Regent of France during the minority of Louis XV, collected together the remnants of this Society, which still secretly existed, but had changed its object from a licentious to one of a political character.

He caused new Statutes to be constructed; and an Italian Jesuit, by name Father Bonani, who was a learned antiquary and an excellent designer, fabricated the document now known as the Charter of Larmenius, and thus pretended to attach the new society to the ancient Order of the Templars. As this Charter is not the least interesting of those forged documents with which the history of Freemasonry unfortunately abounds, a full description of it here will not be out of place. The theory of the Duke of Orleans and his accomplice Bonani was, and the theory is still maintained by the Order of the Temple at Paris, that when James de Moray was about to suffer at the stake, be sent for Larmenius, and in prison, with the consent and approbation of such of his knights as were present, appointed him his Successor, with the right of making a similar appointment before his death.

On the demise of De Molay, Larmenius accordingly assumed the office of Grand Master, and ten years after issued this Charter, transmitting his authority to Theobaldus Alexandrinus, by whom it was in like manner transmitted through a long line of Grand Masters, until in 1705 it reached Philip, Duke of Orleans. It will be seen hereafter that the list was subsequently continued to a later period.

The signatures of all these Grand Masters are affixed to the Charter, Which is beautifully executed on parchment, illuminated in the choicest style of Medieval chirography, and composed in the Latin language, but written in the Templar cipher. From the copy of the document given by Thory in his Acta Latomorum (ii, page 145) five make the following translation:

I, Brother John Mark Larmenius, of Jerusalem, by the grace of God and the secret decree of the most venerable and holy martyr, the Grand Master of the Soldiery of the temple, to whom be all honor and glory, confirmed by the common council or the Brethren, being endowed with the Supreme Grand Mastership of the whole Order of the Temple, to every one who shall see these Letters Decretal thrice greeting:

Be it known to all, both present and to come, that the failure of my strength, on amount of extreme age, my poverty, and the weight of government being well considered I, the aforesaid humble Master of the Soldiery of the temple, have determined, for the greater glory of God and the protection and safety of the Order, the Brethren, and the statutes, to resign the Grand Mastership into stronger hands.

On which account, God helping, and with the consent of a Supreme Convention of Knights, I have conferred and by the present decree do confer, for life, the authority and prerogatives of Grand Master of the Order of the Temple upon the Eminent Commander and very dear Brother, Francis Thomas Theobald

Alexandrinus, with the power, according to time and circumstances, of conferring the Grand Mastership of the Order of the Temple and the supreme authority upon another Brother, most eminent for the nobility of his education and talent and decorum of his manners: which is done for the purpose of maintaining a perpetual succession of Grand Masters, an uninterrupted series of successors, and the integrity of the statutes. Nevertheless, I command that the Grand Mastership shall not be transmitted without the consent of a General Convention of the fellow-soldiers of the Temples as often as that Supreme Convention desires to be convened, and, matters being thus conducted, the successor shell be elected at the pleasure of the knights. Butt lest the powers of the supreme office should fall into decay, now and for ever let there be four Vicars of the Grand Master, possessing Supreme power, eminence, and authority over the whole Order, With the reservation of the rights of the Grand Master, which Vicars of the (Grand Masters shall be chosen from among the alders, according to the order of their profession. Which is decreed in according with the above-mentioned wish, commended to me and to the Brethren by our most venerable and most blessed Master, the martyr, to whom be honor and glory. Amen. Finally, on consequence of a decree of a Supreme Convention of the Brethren, and by the supreme authority to me committed, I will, declare, and command that the Scottish exemplars, as deserters from the Order, are to be accursed, and that they and the brethren of Saint John of Jerusalem, upon whom may God have mercy, as spoliators of the domains of our soldiery are now and hereafter to be considered as beyond the pale of the Temple I have therefore established signs, unknown to our false Brethren, and not to be known by them, to be orally communicated to our fellow-soldiers, and in which way I have already been pleased to communicate them in the Supreme Convention.

But these signs are only to be made known after due profession and knightly consecrations according to the Statutes, Rites, and Usages of the fellow-soldiery of the Temple, transmitted by me to the above-named Eminent Commander as they there delivered into my hands by the venerable and most holy martyr, our Grand Master, to whom be honor and glory. Let it be done as I have said.

So mote it be. Amen.

I, John Clark Larmenius, have done this on the thirteenth day of February, 1324.

I, Francis Thomas Theobaldus Alexandrinus, God helping, have accepted the Grand Mastership, 1324.

And then follow the acceptances and signatures of twenty-two succeeding Grand Masters-the last, Bernard Raymund Fabré, under the date of 1804.

Brother Hawkins here wishes to point out that after having disappeared for many years, the original of this Charter was rediscovered and purchased by Brother F. J. ART. Crowe, of Chichester, England, who thought it too important and valuable to remain in private hands, and it was accordingly placed in the possession of the Great Priory of England. A transcript of the document, differing slightly from that given above, has been published by Brother Crowe (see Transactions, Quatuor Coronati Lodge, volume xxiv).

The Society, continues Doctor Mackey, thus organized by the Duke of Orleans in 1705, under this Charter, which purported to contain the signatures manupropria in their own hands, of eighteen Grand Masters in regular succession, commencing with Larmenius and ending with himself, attempted to obtain a recognition by the

Order of Christ, which we have already said was established in Portugal as the legitimate successor of the old Templars, and of Which King John V was al that time the Grand Master. For this purpose the Duke of Orleans ordered two of his members to proceed to Lisbon, and there to open negotiations with the Order of Christ. The king caused inquiries to be made of Don Luis de Cunha, his ambassador at Paris, upon whose report he gave orders for the arrest of the two French Templars. One of them escaped to Gibraltar; but the other, less fortunate, after an imprisonment of two years, was banished to Angola, in Africa, where he died.

The Society, however, continued secretly to exist for many years in France, and is supposed by some to have been the same which, in 1879. was known by the name of the Societe d'Aloyau, a title which might be translated into English as the Society of the Sirloin -a name much more appropriate to a club of bons vivants, good livers, than to an association of knights. The members of this Society were dispersed at the time of the French Revolution, the Duke of Casse Brissac, who was massacred at Versailles in 1732, being its Grand Master at the period of its dispersion. Thory says that the members of this association claimed to be the successors of the Templars, and to be in possession of their Charters.

A certain Brother Ledru, one of the sons of the learned Nicholas Philip Ledru, was the physician of Casse Brissac. On the death of that nobleman and the sale of his property, Ledru purchased a piece of furniture, probably an escritoire, in which was concealed the celebrated Charter of Larmenius, the manuscript Statutes of 1705, and the journal of proceedings of the order of the Temple. Clavel says that about the year 1804, Ledru showed these articles to two of his friends-de ,Saintot and Fabré Palaprat; the latter of whom had formerly been an ecclesiastic. The sight of these documents suggested to them the idea of reviving the Order of the Temple.

They proposed to constitute Ledru the Grand Master, but he refused the offer, and nominated Claudius Matheus Radix de Chevillon for the office, who would accept it only under the title of Vicar; and he is inscribed as such on the list attached to the Charter of Larmenius, his

name immediatel following that of Casse Brissac, who is recorded as the last Grand Master.

These four restorers of the Order were of opinion that it would be most expedient to place it under the patronage of some distinguished personage; and while making the effort to carry this design into execution, Chevillon, excusing himself from further official labor on account of his advanced age, proposed that Fahré Palaprat should be elected Grand Master, but for one year only, and with the understanding that he would resign the dignity as soon as some notable person could be found who would be willing to accept it. But Fabré, having once been invested with the Grand Mastership, ever afterward refused to surrender the dignity.

Among the persons who were soon after admitted into the Order Were Decourchant, a notary's clerk; Leblond, an official of the Imperial Library; and Arnal, an ironmonger, all of whom were entrusted with the secret of the fraud, and at once engaged in the construction of what have Since been designated the

Relics of the Order. Of these relics, which are preserved in the treasury of the Order of the Temple at Paris, an inventory was made on May 18, I810, being, it is probable, soon after their construction. Doctor Burnes, who was a firm believer in the legitimacy of the Parisian Order and in the authenticity of its archives, has given in his Sketch of the history of the Knights Templar (Appendix, page xii), a copy of this inventory in the original French. Thory gives it also in his ActaLatomorum (ii, page 143). A brief synopsis of it may not be uninteresting. The relics consist of twelve pieces- a round dozen -and are as follows:

The Charter of Larmellius, already described. But to the eighteen signatures of Grand Masters in the Charter, which was in 1705 in possession of Philip, Duke of Orieans, are added six more carrying the Succession on from the last-named to Fabré Palaprat, who attests as Grand Master in 1804.

A volume of twenty-seven paper sheets in folio bount in crimson velvet, satin, and gold, containing the Statutes of the Order in manuscript, and signed Philip

A small copper religuary, in the shape of a Gothic church, containing four fragments of burnt bones, wrapped in a piece of linen. These are said to have been taken front the funeral pile of the martyred Templars

A sword, said to be one wich belonged to James de Molay.

A helmet, supposed to have been that of Guy, the Dauphin of Auvergne.

An old gilt spur.

A bronze patina, a plate or dish, in the interior of which is engraved in extended hand, having the ring and little fingers bent in upon the palm, which is the form of the Episcopal. Benediction given in the Roman Catholic Church.

A pax or tablet in gilt bronzes containing a representation of Saint John, under a Gothic arch. The pax is a small plate of gold, silver (or other rich material carried round by the Priest to communicate the Kiss of Peace..

Three Gothic seals.

10 A tall ivory Cross and three Miters, richly ornamented.

The Beauseant, in white linen, with the Cross of the Order.

The War Standard in white linen, with four black rays.

Of these relics, Clavel, who, as being on the spot, may be supposed to know something of the truth, tells us that the copper reliquary the sword, the ivory cross, and the three miters vere bought by Leblond from an old iron shop in the market of Saint Jean, and from a maker of church vestments in the suburbs of Paris, while the helmet was taken by Arnal front one of the government armories.

Francisco Alvaro da Sylva Freyre de Porto, a knight of the Order of Christ, and a Secret agent of John VI, King

of Portugal, was admitted into the Order in 1805, and continued a member until 1815. He was one of the few, Clavel says, whom Fahré and the other founder's admitted into their full confidence, and in 1812 he held the of fire of Grand Master's Secretary. Fahré having signified to him his desire to be recognized as the Successor of James de Molaw by the Grand Master of the Order of Christ, Da Sylvà sent a copy of the Charter of Larmenius to John VI, who was then in Brazil; but the request for recognition was refused. The Order of the Temple, which had thus been ingeniously organized by Fabré Palaprat and his colleagues, began now to assume high prerogatives as the only representative of Ancient Templarism.

The Grand Master was distinguished by the sounding titles of Most Eminent Highness, Very Great, Powerful, and Excellent Prince, and Most Serene Lord. The whole world was divided into different Jurisdictions, under the names of Provinces, Bailiwicks, Priories, and Commanderies, all of which were distributed among the members; and proofs of nobility were demanded of all candidates; but if they were not able to give these proofs, they were furnished by the Grand Master with the necessary Patents.

The ceremonies of initiation were divided into three houses, again subdivided into eight Degrees, and were as follows:

I HOUSE OF INITIATION

Initiate. This is the Entered Apprentice's Degree of Freemasonry.

Initiate of the Interior. This is the Fellow craft.

adept. This is the Master Mason.

Adept of the East. The Elu of Fifteen of the Scottish Rite .

Grand Adept of the Black Eagle of Saint Joann. The Elu of Nine of the Scottish Rite.

HOUSE OF POSTULANCE

Postulant of the Order. The Rose Croix Degree.

COUNCIL

Esquire. Merely a preparation for the Eighth Degree .

Knigth or Levite of the Interior Guard. The Philosophical Kadosh.

At first the members of the Order professed the Roman Catholic religion, and hence, on various occasions, Protestants and Jews were denied admission. But about the year 1814, the Grand Master having obtained possession of a manuscript copy of a spurious Gospel of Saint John, which is supposed to have been forged in the fifteenth century, and which contradicted in many particulars the canonical Gospel, he caused it to be adopted as the doctrine of the Order; and thus, as Clavel says, at once transformed an Order which had always been perfectly orthodox into a Schismatic sect. Out of this spurious Gospel and an Introduction and Commentary called the Levitikon, said to have been written by Nicephorus, a Greek monk of Athens, Fabré and his colleagues composed a liturgy, and established a religious sect to which they gave the name of Johannism.

The consequence of this change of religious views was a schism in the Order. The orthodox party, however, appears to have been the stronger; and after the others had for a short time exhibited themselves as soi-disant, or so-called, Priests in a Johannite Church Which they erected, and in which they publicly chanted the liturgy which they had composed, the church and the liturgy were given up, and they retired once more into the secrecy of the Order.

Such is the brief history of the rise and progress of the celebrated Order of the Temple, which thus continued to exist at Paris, with, however, a much abridged exercise, if not with less assumption of prerogative. It claimed to be the only true depository of the powers and privileges of the ancient Order of Knights Templar, denouncing all other Templars as spurious, and its Grand Master has proclaimed himself the legal successor of James de Molay; with how much truth the narrative already given will enable every reader to decide.

The question of the legality of the Order of the Temple, as the only true body of Knights Templar in modern days,
is to be settled only after three other points have been determined: First, was the Charter of Larmenius, which was brought for the first time to light in 1705 by the Duke of Orleans, an authentic or a forged document? Next, even if authentic, was the story that Larmenius was invested with the Grand Mastership and the power of transmission by De Molay a fact or a fable? And, lastly, was the power exercised by Ledru, in reorganizing the Order in 1804, assumed by himself or actually derived from Casse Brissae, the previous Grand Master? There are many other questions of subordinate but necessary importance to be examined and settled before we can consent to give the Order of the Temple the high and, as regards Templarism, the exclusive position that it claims

*TEMPLAR ORIGIN OF FREEMASONRY

The theory that Freemasonry originated in the Holy Land during the Crusades, and was instituted by the Knights Templar, was advanced by the Chevalier Ramsay, for the purpose, it is supposed, of giving an aristocratic character to the association It was subsequently adopted by the College of Clermont, and was accepted by the Baron von Hund as the basis upon which he erected his Rite of Strict Observance. The legend of the Clermont College is thus detailed by M. Berage in his work entitled Les Plus Secrets Mysteres des Hauts Grades, Most Secret Mysteries of the High Degrees (iii, page 194).
The Order of Freemasonry was instituted by Godfrey de bouillon, in Palestine in 1330, after the defeat of the Christian armies, and was communicated only to a few of the French Freemasons, some time afterwards, as a reward for the services which they had rendered to the English and Scottish Knights. From these latter true Freemasonry is derived. Their Mother Lodge is situated on the mountain of Heredom where the first Lodge in Europe was held, which still exists in all its splendor. The Council General is always held there, and it is the seat of the Sovereign Grand Master for the time being. This mountain is situated between the west and the north of Scotland, sixty miles from Edinhurgh.
There are other secrets in Freemasonry which were never known among the French, and which have no relation to the Apprentice, Fellow Craft, and Master Degrees which were constructed for the general class of Freemasons. The high Degrees, which developed the true design of Freemasonry and its true secrets, have never been known to them. The Saracens having obtained possession of the holy places in Palestine, where all the mysteries of the Order were practiced, made use of them for most profane purposes.
The Christians then leagued together to conquer this beautiful country, and to drive all these barbarians from the land. They succeeded in obtaining a footing on these shores under the protection of numerous armies of Crusaders which had been sent out there by the Christian princes. The losses which they subsequently experienced put an end to the Christian power, and the crusaders who remained were subjected to the persecutions of the Saracens, who massacred all who publicly proclaimed the Christian faiths This induced Godfrey de Bouillon, towards the end of the third center, to conceal the mysteries of religion under the veil of figures, emblems and allegories.
Hence the Christians selected the temple of Solomon because it has so close a relation to the Christian Church of which its holiness and its magnificence make it the true symbol. So the Christians concealed the mystery of the building up of the Church under that of the construction of the Temple, and gave themselves the title of Masons Architects or Builders, because they were occupied in building the faith. They assembled under the pretext of making plans of architecture to practice the rites of their religion, with all the emblems and allegories that Freemasonry could furnish, and thus protect themselves from the cruelty of the Saracens.
As the mysteries of Freemasonry were in their principles, and still are only those of the Christian religion they were extremely scrupulous to confide this important secret only to those whose discretion had been tried and who had been found worthy. For this purpose they fabricated Degrees as a test of those to whom they wished to confide it, and they gave them at first only the symbolic
secret of Hiram, on which all the mystery of blue Masonry is founded, and which is, in fact, the only secret of that Order which has no relation to true Freemasonry.
They explained nothing else to them as they were afraid of being betrayed, and they conferred these Degrees as a proper means of recognizing each other, surrounded as they were by barbarians. To succeed more effectually in this they made use of different Signs and words for each Degree so as not only to distinguish themselves from the profane Saracens, but to designate the different Degrees. These they fixed at the number of seven, in imitation of the Grand Architect, who built the Universe in six days and rested on the seventh, and also because Solomon was seven years in constructing the Temple, which they had selected as the figurative basis of Freemasonry. Under the name of Hiram they gave a false application to the Masters, and developed the true secret of Freemasonry only to the higher Degrees.
Such is the theory of the Templar origin of Freemasonry, which, mythical as it is, and wholly unsupported by the authority of history, has exercised a vast influence in the fabrication of advanced Degrees and the invention of Continental Rites. Indeed, of all the systems propounded during the eighteenth century, so fertile in the construction of extravagant systems, none has played so important a part as this in the history of Freemasonry.
Although the theory is no longer maintained, its effects are everywhere seen and felt.

*TEMPLARS OF ENGLAND

An important change in the organization of Templarism in England Ireland took place in 1873. By it a union took place of the Grand Conclave of Masonic Knights Templar of England and the Grand Conclave of High Knights Templar of Ireland into one body, under the title of the „Convent General of the United Religious and Military Orders of the Temple and of Saint John of Jerusalem, Palestine, Rhodes, and Malta." The following is a summary of the Statutes by which the new Order is governed, as given by Eminent Sir Knight W. J. B.
McLeod Moore, Grand Prior, in his circular to the Preceptors of Canada:
The existing Grand Masters in the Empire are to be termed Great Priors, and Grand Conclaves or En-

campments, Great Priories, under and subordinate to one Grand Master, as in the early days of the Order. and one Supreme Governing Body, the Convent General.
The term Great is adopted instead of Grand, the latter being a French word; and grand in English is not grand in French Great is the proper translation of Magnus and Magnus Supremus.
3 The Great Priories of each nationality-England, Scotland, and Ireland, with their Dependencies in the Colonies-retain their internal government and legislation, and appoint their Provincial Priors, doing nothing consistent with the Supreme Statutes of the Convent General.
The title Masonic is not continued; the Order being purely Christian, none but Christians can be admitted consequently it cannot be considered Strictly as a Masonic body: Freemasonry, while inculcating the highest reverence for the Supreme Being, and the doctrine of the immortality of the soul, does not teach a belief in one particular creed, or unbelief in any. The connection with Freemasonry is, however, strengthened still more, as a candidate must now be two years a Master Mason, in addition to his qualification as a Royal Arch Mason.
The titles Eminent Commander and Encampment have been discontinued and the original name Preceptor and Precentor substituted, as also the titles Constable and Marshal for First and Second Captains. Encampment is a modern term, adopted probably when, as our traditions inform us, „at the suppression of the ancient Military Order of the Temple, some of their number sought refuge and held Conclaves in the Masonic Society, being independent small bodies, without any governing head." Prior is the correct and original title for the head of a langue or nationality and Preceptor for the subordinate bodies. The Preceptories
were the ancient Houses of the Templar Order; Commander and Commanderies was the title used by the Order of Saint John, commonly known as Knights of Malta
The title by which the Order is now known is that of The United Religius and Military Orders of the Temple and of Saint John of Jerusalem, Palestine, Rhodes, and Malta." The Order of the Temple originally had no connection with that of Malta or Order of Saint John, but the combined title appears to have been adopted in commemoration of the union which took place in Scotland with „The Temple and Hospital of Saint John," when their lands were in common, at the time of the Reformation. But our Order of „Saint Solon of Jerusalem, Palestine, Rhodes, and Malta," has no connection with the present Knights of Malta in the Papal States, or of the Protestant branches of the Order, the lineal successors of the ancient Knights of Saint John, the sixth or English league of which is still in existence, and presided over, in London, by His Grace the Duke of Manchester. The Order, when it occupied the Island of Malta as a sovereign body, was totally unconnected with Freemasonry.
Honorary past rank is abolished substituting the chivalric dignities of Grand Crosses and Commanders, limited in numbers and confined to Preceptors. These honors to be conferred by His Royal Highness the Grand Master, the Fountain of Grace and Dignity; and it is contemplated to create an Order of Merits to be conferred in like manner, as a reward to Knights who have served the Order.
A. Preceptor holds a Degree as well as rank, and will always retain his rank and privileges as long as he belongs to a Precentor.
The abolition of honorary past rank is not retrospective, as their rank and privileges are reserved to all those who now enjoy them
The number of officers entitled to precedence has been reduced to seven; but others may be appointed at discretion, who do not, however, enjoy any precedence.
1 l. Equerries, or Serving Brethren, are not to receive the accolade, or use any but a brown habit, and shall not wear any insignia or jewel: they are to be addressed as Frater, not Sir Knight. In the early days of the Order they were not entitled to the accolade, and, with the esquires and men-at-arms, wore a dark habit, to distinguish them from the knights, who wore white, to signify that they were bound by their vows to cast away the works of darkness and lead a new life.
12 The Apron is altogether discontinued, and a few and a few immaterial alterations in the insignia will be duly regulated and promulgated: they do not, however, affect the present, but only apply to future members of the Order. The apron was of recent introduction, to accord with Masonic usage: but reflection will at once show that, as an emblem of care and toil, it is entirely inappropriate to a Military Order, whose badge is the sword. A proposition to confine the wearing of the star to the Preceptors was negatived; the star and ribbon being in fact as much a part of the ritual as of the insignia of the Order.
13. From the number of instances of persons totally unfitted having obtained admission into the Order, the qualification of candidates has been increased. A declaration is now required, to be signed by every candidate that he is of the full age of twenty-one years, and in addition to being a Royal Arch Masons that he is a Master Mason of two years' standings professing the doctrines of the Holy and Undivided Trinity, and willing to submit to the Statutes and Ordinances, present and future, of the Order.

*TEMPLARS OF SCOTLAND

The Statutes of the Grand Priory of the Temple of Scotland prescribe for the Order of Knights Templar in that kingdom an organization very different from that which prevails in other countries.
,The Religious and Military Order of the Temple" in Scotland consists of two classes:
Novice and Esquire.
Knight Templar.The Knights are again divided into four classes:
Knights created by Priories.
Knights elected from the companions on memorial to the Grand Master and Council, supported by the recommendation of the Priories to which they belong .
Knights Commanders.
Knights Grand Crosses, to be nominated by the Grand Master.
The supreme legislative authority of the Order is the Chapter General, which consists of the Grand Officers, the Knights Grand Crosses, and the Knights Commanders. One Chapter is held annually, at which the Grand Master, if present, acts as President. The anniversary of the death of James de Molay, March 11, is Selected as the time of this meeting, at which the Grand Officers are elected. During all intervals of the meetings of the Chapter General, the affairs of the Order, with the exception of altering any Statutes, is entrusted to the Grand Master's Council, which consists of the Grand Officers, the Grand Priors of Foreign

Langues (or Districts), and the Knights Grand Crosses. The Grand Officers, with the exception of the Past Grand Masters, who remain so for life, the Grand Master, who is elected triennially and the Grand Aides--de-Camp, who are appointed by him and removed at his pleasure, are elected annually. They are as follows:
Grand Master
Past Grand Masters, Grand Seneschal
Preceptor and Grand Prior of Scotland, Grand Constable and Marshal
Grand Admiral
Grand Almoner or Hospitaler, Grand Chancellor
Grand Treasurer, Grand Registrar,
Primate or Grand Prelate
Grand Provost or Governor-General, Grand Standard Bearer or Beaucennifer
Grand Bearer of the Vexillum Belli, War Flag. Grand Camberlain,
Grand Steward.
Two Grand Aides-de-Camp.
A Grand Priory may be instituted by the Chapter General in any nation, colony, or langue, to be placed under the authority of a Grand Prior, who is elected for life, unless superseded by the Chapter General. A Priory, which is equivalent to an American Commandery, consists of the following officers:
Prior Superior,
Mareschal or Master of Ceremonies, Hospitaler or Almoner,
Chancellor, Treasurer, Secretary,
Chaplain panel Instructor,
Beaucennifer, or bearer of the Beauseant
Bearer of the Red Cross Banner, or Vexillum Belli, Chamberlain,
Two Aides -de Camp.
The Chapter General or Grand Priory may unite two or more Priories into a Commandery, to be governed by a Provincial Commander, who is elected by the Chapter General.
The costume of the Knights, with the exception of a few slight variations to designate difference of rank, is the same as the ancient costume.

*TEMPLARS ORDER OF THE AMERICAN STAR

See Free and Accepted Americans

*TEMPLARS, RULE OF THE

See Rule of the Templars

*TEMPLAR STATISTICS

See Statistics of the Order of the Temple

*TEMPLE

The symbolism of Speculative Freemasonry is so intimately connected with temple building and temple worship, that some notice of these edifices seems necessary.
The Hebrews called a temple beth, which literally signifies a house or dwelling, and finds its root in a word which signifies „to remain or pass the night," or hecal, which means a palace, and comes from an obsolete word signifying magnificent. So that they seem to have had two ideas in reference to a Temple.
When they called it beth Jehovah, or the House of Jehovah they referred to the continued presence of God in it; and when they called it hecal Jehovah, or the Palace of Jehovah, they referred to the splendor of the edifice which was selected as his residence. The Hebrew idea was undoubtedly borrowed from the Egyptian, where the same hieroglyphic signified both a house and a temple. Thus, from an inscription at Philae, Champollion (Egyptian Dictionary), cites the sentence, „He has made his devotions in the house of his mother Isis."
The classical idea was more abstract and philosophical. The Latin word templum comes from a root which signifies to cut of, thus referring to any space, whether open or occupied by a building, which was cut off, or separated for a sacred purpose, from the surrounding profane ground. The word properly denoted a sacred enclosure where the omens were observed by the augurs. Hence Varro (De Langua Latina vi, 81,) defines a temple to be „a place for auguries and auspices."
As the same practice of worshiping under the sky in open places prevailed among the northern nations, we might deduce from these facts that the temple of the sky was the Aryan idea, and the temple of the house was Semitic. It is true, that afterward, the augurs having for their own convenience erected a tent within the enclosure where they made their observations, or, literally their contemplations, this in time gave rise among the Greeks
and the Romans to permanent edifices like those of the Egyptians and the Hebrews.
Freemasonry has derived its temple symbolisms as it has almost all its symbolic ideas, from the Hebrew type, and thus makes the temple the symbol of a Lodge. But of the Roman temple worship it has not been neglectful, and has borrowed from it one of the most significant and important words in its vocabulary. The Latin word specular means to observe to look around. When the augur, standing within the sacred precincts of his open temple on the Capitoline hill, watched the flight of birds, that from it he night deduce his auspices of good or bad fortune, he was said, specular, to speculate. Hence the word came at length to denote, like contemplate from templum, an investigation of sacred things, and thus we got into our technical language the title of Speculative Masonry, as distinguished by its religious design from Operative or Practical Masonry, which, is devoted to more material objects. The Egyptian Temple was the real archetype of the Mosaic Tabernacle, as was that of the Temple of Jerusalem.
The direction of an Egyptian temple was usually from East to West, the entrance being at the East. It was a quadrangular building, much longer than its width, and was situated in the western part of a sacred enclosure. The approach through this enclosure to the Temple proper was frequently by a double row of sphinxes. In front of the entrance were a pair of tall obelisks, which will remind the reader of the two pillars at the porch of Solomon's Temple. The Temple was divided into a spacious hall, the sanctuary where the great body of the worshipers assembled. Beyond it, in the western extremity, was the cell or sekos, equivalent to the Jewish Holy of Holier, into which the Priests only entered; and in the remotest part, behind a curtain, appeared the image of the god seated on his shrine, or the sacred animal which represented him.
Grecian Temples, like the Egyptian and the Hebrew, were placed within an enclosure, which was separated from the profane land around it, in early times, by ropes,
but afterward by a wall. The Temple was usually quadrangular, although some were circular in form. It

was divided into two parts, the porch or vestibule, and the cell. In this latter part the statue of the god was placed surrounded by a balustrade. In Temples connected with the Mysteries, the cell was called the aavrov the Latin word is adyturn, and to it only the Priests and the initiates had access; and we learn from Pausanias that various stories were related of calamities that had befallen persons who had unlawfully ventured to cross the threshold. Vitruvius says that the entrance of Greek Temples was always toward the West; but this statement is contradicted by the appearance of the Temples still partly existing in Attica, Ionia, and Sicily.

Roman Temples, after they emerged from their primitive Simplicity, were constructed much upon the model of the Grecian. There were the same vestibule and cells, or adybum, borrowed, as with the Greeks, from the holy and the most holy place of the Egypttians. Vicruvius says that the entrance of a Roman Temple was, if possible, to the West, so that the worshipers, when they offered prayers or sacrifices might look toward the East; but this rule was not always observed. It thus appears, notwithstanding what Montfaucon (Antiquities ii, 1, 2) says to the contrary, that the Egyptian form of a Temple was the type from which other nations borrowed their idea. This Egyptian form of a Temple was borrowed by the Jews, and with some modifications adopted by the Greeks and Romans, whence it passed over into modern Europe. The idea of a separation into a holy and a most holy place has everywhere been preserved. The same idea is maintained in the construction of Masonic Lodges, which are but imitations, in spirit, of the ancient Temples. But there has been a transposition of parts, the most holy place, which with the Egyptians and the Jews was in the West, being placed in Lodges in the East.

*TEMPLE, GATES OF THE

See Gates of the Temple

*TEMPLE, GRAND COMMANDER OF THE

The French title is Grand Commandeer du Temple. The Fifty-eighth Degree of the collection of the Metropolitan Chapter of France. It is the name of the Knight Commander of the Temple of the Scottish Rite.

*TEMPLE OF EZEKIEL

An ideal Temple seen by the Prophet Ezekiel, in the twenty-fifth year of the captivity, while residing in Babylon. It is supposed by Calmet, that the description given by the prophet was that of the Temple of Solomon, which he must have seen before its destruction. But an examination of its measurements will show that this could not have been the fact, and that the whole area of Jerusalem would not have been sufficient to contain a building of its magnitude. Yet, as Ferguson observes (Sir William Smith's Dictionary of the Bible), the description, notwithstanding its ideal character, is curious, as showing what were the aspirations of the Jews in that direction, and how different they were from those of other nations; and also because it influenced Herod to some extent in his restoration of the temple of Zerubbabel. between the visionary Temple of Ezekiel and the symbolic city of the New Jerusalem, as described by the Evangelist, there is a striking resemblance, and hence it finds a place among the symbols in the Apocalyptic Degrees. But with Symbolic or with Royal Arch Masonry it has no connection.

*TEMPLE OF HEROD

This was not the construction of a third Temple, but only a restoration and extensive enlargement of the second, which had been built by Zerubbabel. To the Christian Freemason it is interesting, even more than that of Solomon, bee cause it was the scene of our Lord's ministrations, and was the temple from which the Knights Templar derived their name. It was begun by Herod 7
B.C., finished 4 A.D., and destroyed by the Romans in 70 A.D., having subsisted only seventy-seven years.

*TEMPLE OF ZERUBBABEL

For the fifty-two years that succeeded the destruction of Jerusalem by Nebuchadnezzar that city saw nothing but the ruins of its ancient Temple. Out in the year of the world 3468 and 536 B.C. Cyrus gave permission to the Jews to return to Jerusalem, and there to rebuild the Temple of the Lord.

Forty-two thousand three hundred and sixths of the liberated captives ret urned under the guidance of Joshua, then the High Priest, Zerubbabel, the Prince or Governor, and Haggai, the Scribe, and a year later they laid the foundations of the second Temple. They were, however, much disturbed in their labors by the Samaritans, whose offer to unite with them in the building they had rejected. Artaxerxes, known in profane history as Cambyses, having succeeded Cyrus on the throne of Persia, forbade the Jews to proceed with the work, and so the Temple remained in an unfinished state until the death of Artaxerxes and the succession of King Darius to the throne.

As in early life there had been a great intimacy between this sovereign and Zerubbabel, the latter went to Babylon, and obtained permission from the monarch to resume the labor. Zerubbabel returned to Jerusalem, and notwithstanding some further delays, consequent upon the enmity of the neighboring nations, the second Temple, or, as it may be called by way of distinction from the first, the Temple of Zerubbabel, was completed in the sixth year of the reign of Darius, 515 B.C., and just twenty years after its commencement. It was then dedicated vith all the solemnities that accompanied the dedication of the first Temple (see the two amounts of this rebuilding of the Temple in Ezra and Haggai).

The general plan of this second Temple was similar to that of the first. But it exceeded it in almost every dimension by one-third. The decorations of gold and other ornaments in the first Temple must have far surpassed those bestowed upon the second, for we are told by Josephus (Antiquities xi, 4) that the Priests and Levites and Elders of families were disconsolate at seeing how much more sumptuous the old Temple was than the one which, on amount of their poverty, they had just been able to erect.

The Jews also say that there were five things wanting in the second Temple which had been in the first, namely, the Ark, the Urim and Thummim, the fire from heaven, the Divine Presence or Cloud of Glory, and the spirit of prophecy and power of miracles.

Such are the most important events that relate to the construction of this second Temple But there is a Masonic legend connected with it which, though it may have no historical foundation, is yet so closely interwoven with the Temple system of Freemasonry, that it is necessary it should be recounted.

It was, says the legend, while the workmen were engaged in making the necessary excavations for laying

the foundation, and while numbers continued to arrive at Jerusalem from Babylon, that three worn and weary Sojourners, after plodding on foot over the rough and devious roads between the two cities, offered themselves to the Grand Council as willing participants in the labor of erection Who these Sojourners were, we have no historical means of discovering; but there is a Masonic tradition, entitled, perhaps, to but little weight, that they were Hananiah, Mishael, and Azariah, three holy men, who are better known to general readers by their Chaklaie names of Shaclrach, Meshach, and Abednego, as having been miraculously preserved from the fieldsy furnace of Nebuchadnezzar
Their services were accepted, and from their diligent labors resulted that important discovery, the perpetuation and preservation of which constitute the great end and design of the Royal Arch Degree. As the symbolism of the first or Solomonic Temple is connected with and refers entirely to the Symbolic Degrees, so that of the second, or Temple of Zerubbabel, forms the basis of the
Royal Arch in the York and American Rites, and of several advanced Degrees in other Rites

*TEMPLE, SECOND

The Tempe constructed by Zerubbabel is so called (see Temple elf Zerubbabel).

*TEMPLE, SOVEREIGN COMMANDER OF THE

See Sovereign commander of the temple

*TEMPLE, SOVEREIGN OF THE SOVEREIGNS GRAND COMMANDER OF THE

The French title is Souverain des Souverains Grands Commandeurs du temple. A Degree in the collection of Lemanceau and Le Page. It is said to be a part of the Order of Christ or Portuguese Templarism.

*TEMPLE, SPIRITUAL

See Spiritual Temple

*TEMPLE, SYMBOLISM OF THE

Of all the objects which constitute the Masonic science of symbolism, the most important, the most cherished by Freemasons, and by far the most significant, is the great Temple of Jerusalem. The spiritualizing of the Temple is the first, the most prominent, and the most pervading of all symbols of Freemasonry. It is that as high most emphatically gives it its religious character. Take from Freemasonry its dependence on the Temple; leave out of its ritual all reference to that sacred edifice, and to the legends and traditions connected with it, and the system itself would at once decay and die, or at best remain only
as some fossilized bone, serving merely to show the nature of the once living body to which it had belonged.
Temple worship is in itself an ancient type of the religious sentiment in its progress toward spiritual elevation.
As soon as sw nation emerged out of Fetishism, or the worship of risible objects, which is the most degraded form of idolatry, its people began to establish a Priesthood, and to erect Temples. The Goths, the Celts, the Egyptians, and the Greeks, however much they may have differed in the ritual, and in the objects of their polytheistic worship, were all in the possession of Priests and of Temples. The Jews, complying with this law of our religious nature, first constructed their Tabernacle, or portable Temple, and then, when time and opportunity permitted, transferred their monotheistic worship to that more permanent edifice which towered in all its magnificence above the pinnacle of Mount Moriah. The Mosque of the Mohammedan and the Church or Chapel of the Christian is but an embodiment of the same idea of temple worship in a simpler form.
The adaptation, therefore, of the Temple of Jerusalem to a science of symbolism, would be an easy task to the mind of those Jews and Tvrians who were engaged in its construction. Doubtless, at its original conception, the idea of this Temple Symbolism was rude and unembellished. It was to be perfected and polished only by future aggregations of succeeding intellects. And yet no Biblical nor Masonic scholar will venture to deny that there was, in the mode of building and in all the circumstances connected with the construction of King Solomon's Temple, an apparent design to establish a foundation for symbolism.
The Freemasons have, at all events, seized with avidity the idea of representing in their symbolic language the interior and spiritual man by a material Temple. They have the doctrine of the great Apostle, „Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" (First Corinthians iii, 16). The great body of the Masonic Craft, looking only to this first Temple erected by the wisdom of King Solomon, make it the symbol of life; and as the great object of
Freemasonry is the search after truth, they are directed to build up this Temple as a fitting receptacle for truth when found, a place where it may dwell, just as the ancient Jews built up their great Temple as a dwelling- place for Him who is the Author of all truth.
To the Master Mason, this Temple of Solomon is truly the symbol of human life; for, like life, it was to have its end. For four centuries it glittered on the hills of Jerusalem in all its gorgeous magnificence; now, under some pious descendant of the wise King of Israel, the spot from whose altars arose the burnt offerings to a living God! and now polluted by some recreant monarch of Judah to the Service of Baal; until at length it received the divine punishment through the mighty King of Babylon, and, having been despoiled of all its treasures, Wars burnt to the ground, so that nothing was left of all its splendor but a smoldering heap of ashes.
Variable in its purposes, evanescent in its existence, now a gorgeous pile of architectural beauty, and anon a ruin over which the resistless power of fire had passed, it becomes a fit symbol of human life occupied in the search after divine truth, which is nowhere to be found; now sinning and now repentant; now vigorous with health and strength, and anon a senseless and decaying corpse.
Such is the symbolism of the first Temple, that of Solomon, as familiar to the class of Master Masons. But there is a second and higher class of the Fraternity, the Freemasons of the Royal Arch, by whom thus Temple Symbolism is still further developed. This second class leaving their early symbolism and looking beyond this Temple of Solomon, find in Scriptural history another Temple, which, years after the destruction of the first one, was erected upon its ruins; and

they have Selected the second Temple, the Temple of Zerubbabel, as their prominent symbol.
And as the first class of Freemasons find in their Temple the symbol of mortal life, limited and perishable, they, on the contrary, see in this second Temple, built upon the foundations of the first, a symbol of life eternal, where the lost truth shall be found, where new incense shall arise
from a new altar, and whose perpetuity their great Plaster had promised when, in the very spirit of synlbolism, file exclaimed, „Destroy this temple, and in three days I will raise it up." And so to these two classes or Orders of Freemasons the symbolism of the Temple presents itself in a connected and continuous form. To the Master Mason, the Temple of Solomon is the symbol of this life; to the Royal Arch Mason, the Temple of Zerubbabel is the symbol of the future life To the former his Temple is the symbol of the search for truth; to the latter, his is the symbol of the discovery of truth; thus the circle is completed, the system made perfect.

*TEMPLES, THE JERUSALEM

Solomon began the building of his Temple about 967 B.C., and completed it in about six and one-half years. This was in reality a collection of buildings, inside a wall, and the Temple proper was probably at or near the center, a structure 90 to 100 feet long, about 30 to 35 feet in width and at its highest about 50 feet. The entire system of buildings, taken as a unit, was the greatest single building feat ever undertaken by the Jewish people before or since. This was the First Temple. For nearly five centuries it was the center and capital of Hebrew peoples, not only in Palestine but wherever they might live. It and the city were looted and w destroyed by the Babylonian hordes under Nebuchadnezzar in 586 B-C- (It may be more than a coincidence that the only successful-though temporary- attempt ever made by the Egyptians to achieve monotheism occurred while this First Temple was still standing It is likewise interesting to note that many of the tales, traditions, legends, and historical occurrenees about Solomon or his Temple need not refer to so early a date as 967 B.C. but may refer to it as of any date as between 967 B-C. and 586 B.C.)
When after a half century Cyrus permitted the Jews to return to Jerusalem they began almost at once to rebuild the Temple under their „prince," or leader, Sheshbazzar,
who began work in 536 B.C.; it was completed by Zerubbabel in 516 B.C. after twenty years of slow, hard labor by a poverty-stricken people, and then was only half restored. After 168 B.C. this building was looted, attacked, razed, rebuilt, and finally destroyed almost completely. This was the Second Temple.
One of the looters was Herod. In 40 B.C. Antony and Octavius gave him the title „King of Judea." Between 20
B.C. and 19 B.C., and for political reasons of his own, he began to rebuild the Temple, and on a larger scale. It was not completed until between 62 A.D. and 64 A.D. Only two years after this latter date the Jews began their revolt against Roman rule; in about four years, or 70 A.D., the whole „Temple was burnt to the ground and utterly destroyed.?' This was the Third Temple.
(Historians long were skeptical about the descriptions of the three Temples on the ground that structures of such size and elaborateness called for a technical knowledge which did not exist in ancient times. Modern archeological discoveries have removed that objection by proving that as early as 1000 B.C. many of the technical arts were at a high stage of development. Thus, and to cite only two examples, Tutankhamen's physicians had the use of complete sets of surgical instruments, and practiced many forms of anesthesia; shorthand, a technique without which modern business could hardly function, was known to ancient Egypt; in 1934 the Egypt Exploration Society published a book Greek Shorthand Manuals compiled from papyri and waxed tablets unearthed by archeologic excavations.)

*TEMPLE, WORKMEN AT THE

See Workmen at the Temple

*TEMPLIER

The title of a Knight Templar in French. The expression Chevalier Templier is scarcely ever used by French writers.

*TEMPLUM HIEROSOLYMAE

Latin for the Temple of Jerusalem. It is supposed by some to be a phrase concealed under the monogram of the Triple Tau, which see.

*TEN

Ten cannot be considered as a sacred number in Freemasonry. But by the Pythagoreans it was honored as a symbol of the perfection and consummation of all things. It was constituted of the monad and duad, the active and passive principles, the triad or their result, and the quaternior or first square, and hence they referred it to their saered tetractys. They said that ten contained all the relations of numbers and harmony (see Tetractys).

*TEN EXPRESSIONS

Using, as do the Rabbis, the expression, „In the beginning God created the heaven and the earth," as one, we find nine other expressions in the first chapter of Genesis in which „God said"; thus making ten expressions by which the world was created. There were ten generations from Adam to Noah, to show that God was long-suffering before he deluged the earth. For a similar reason, says the Talmud, there were ten generations from Noah to Abraham, until the latter „took the reward of them all." Abraham was proved with ten trials. Ten miracles were wrought for the children of Israel in Egypt, and ten at the Red Sea. Ten plagues afflicted the Egyptians in Egypt, and ten at the Red Sea. And ten miracles were wrought in the Holy Temple (see Ten).

*TENGU

A significant word in the advanced Degrees of the Ancient and Accepted Scottish Rite. The original old French rituals explain it, and say that it and two other words that accompany are formed out of the initials of the words of a particular sentence which has reference to the Sacred Treasure of Freemasonry.

*TEST WORD

In the year 1829, during the anti- Masonic excitement in America, the Grand Lodge of New York proposed, as a safeguard against „the introduction of impostors among the workmen," a test word to be used in all examinations in addition to the legitimate tests. But as this was deemed an innovation on the Landmarks,

and as it was impossible that it could ever become universal, the Grand Lodges of the United States very properly rejected it, and it was never used.

*TETRACTYS

The Greek word signifies, literally, the number four, and is therefore synonymous with the quaternion; but it has been peculiarly applied to a symbol of the Pythagoreans, which is composed of ten dots arranged in a triangular form of four rows.

This figure was in itself, as a whole, emblematic of the Tetragrammaton, or sacred name of four letters, for tetractys, in Greek, means Jour, and was undoubtedly learned by Pythagoras during his visit to Babylon. But the parts of which it is composed were also pregnant symbols. Thus the one point was a symbol of the Active Principle or Creator, the two points of the Passive Principle or Matter, the three of the world proceeding from their union, and the four of the liberal arts and sciences, which may be said to complete and perfect that world.

This arrangement of the ten points in a triangular form was called the tetractys or number four, because each of the sides of the triangle consisted of four points, and the whole number of ten was made up by the summation of the first four figures, 1 + 2 + 3 +4= 10.

Hierocles says, in his Commentaries on the Golden Verses (v, page 47): „But how comes God to be the Tetractys? This thou mayst learn in the sacred book ascribed to Pythagoras, in which God is celebrated as the number of numbers. For if all things exist by His eternal decrees, it is evident that in each species of things the number depends on the cause that produces them.... Now the power of ten is four; for before we come to a complete and perfect decade, we discover all the virtue and perfection of the ten in the four. Thus, in assembling all numbers from one to four inclusive, the whole composition makes ten," etc.

Dacier, in his notes on these Commentaries and on this particular passage, remarks that „Pythagoras, having learned in Egypt the name of the true God, the Mysterious and Ineffable Name Jehovah, and finding that in the original tongue it was composed of four letters, translated it into his own language by the word tetractys, and gave the true explanation of it, saying that it properly signified the source of nature that perpetually rolls along."

So much did the disciples of Pythagoras venerate tetractys, that it is said that they took their most solemn oaths, especially that of initiation, upon it. The exact words of the oath are given in the Golden Verses, and are referred to by Jamblichus in his Life of Pythagoras.

I swear it by Him who has transmitted into our soul the sacred tetractys The source of nature, whose course is eternal.

Jamblichus gives a different phraseology of the oath, but with substantially the same meaning. In the symbols of Freemasonry, we will find the sacred Delta bearing the nearest analogy to the tectractys of the Pythagoreans.

The outline of these points form, it will be perceived, a triangle; and if we draw short lines from point to point, we

will have within this great triangle nine smaller ones. Doctor Hemming, in his revision of the English lectures, adopted in 1813, thus explains this symbol:

The great triangle is generally denominated Pythsoorean, because it served as a principal illustration of that philosopher's system. This emblem powerfully elucidates the mystical relation between the numerical and geometrical symbols. It is Composed of ten points so arranged as to form one great equilateral triangle and at the same time to divide it into nine similar triangles of smaller dimensions. The first of these, representing unity, is Called a monad, and answers to what is denominated a point in geometry, each being the principle by the multiplication of which all Combinations of form and number are respectively generated. The next two points are denominated a dead, representing the number two, and answers to the geometrical line which, consisting of length without breadth, is hounded by two extreme points. The three following points are called the triad, representing the number three, and may be considered asks having an indissoluble relation to all superficies which consist of length and breadth, when Contemplated as abstraeted from thickness. Doctor Hemming does not appear to have improved on the Pythagorean symbolization.

*TETRADITES

Believers in the occult powers of the numeral four, and in a Godhead of four persons in lien of three In this connection, the figure is worthy of examination, it being a star of five points enclosing the three letters of the ineffable Names but forming the Tetragrammaton, the Shem Hamphorash. This figure has been claimed to represent the Godhead.

*TETRAGRAMMATON

In Greek, it signifies, a word of four letters. It is the title given by the Talmudists to the name of God, Jehovah,

which in the original Hebrew Consists of four letters (see Jehovah) .

*TEUTONIC KNIGHTS

The origin of this Order was a humble but a pious one. During the Crusades a wealthy gentleman of Germany, who resided at Jerusalem, commiserating the condition of his countrymen who came there as pilgrims, made his house their receptacle, and afterward built a hospital, to which, by the permission of the Patriarch of Jerusalem, he added an oratory dedicated to the Virgin Mary.

Other Germans coming from Lubeck and Bremen contributed to the extension of this charity, and erected at Acre, during the third Crusade, a sumptuous hospital, and assumed the title of Teutonic Knights, or Brethren of the Hospital of our Lady of the Germans of Jerusalem.

They elected Henry Walpott their first Master, and adopted for their government a Rule closely approximating to that both of the Templars and the Hospitalers, with an additional one that none but Germans should be admitted into the Order. Their dress consisted of a white mantle, with a black cross embroidered in gold. Clark says (History of Knighthood ii, page 60) that the original badge, which was assigned to them by the Emperor Henry VI, was a black cross potent; and that form of cross has ever Since been known as a Teutonic Cross. John, King of Jerusalem, added the cross double potent gold, that is, a cross potent of gold on the black cross. The word potent means a staff, the crossed or crutched ends of the cross arms suggesting the head of a walking stick. The Emperor Frederick II gave them the black

double-headed eagle, to be borne in an inescutcheon, a small shield borne on another, in the center of the cross; and Saint Louis, of France, added to it, as an augmentation, a blue chief strewn with fleur-de- lis.
During the siege of Acre they did good service to the Christian cause; but on the fall of that city, the main body returned to Europe with Frederick II. For many years they were busily occupied in Crusades against the pagan inhabitants of Prussia and Poland. Ashmole says that in
1340 they built the city of Maryburg, and there established the residence of their Grand Master. They were for a long time engaged in contests with the Kings of Poland on account of the invasion of their territory.
They were also excommunicated by Pope John XXII, but relying on their great strength, and the remoteness of their province, they bid defiance to ecclesiastical censures and the contest resulted in their receiving Prussia proper as a trust from the Kings of Poland.
In 1511, Albert, Margrave of Brandenburg, was elected their Grand Master. In 1525 he abandoned the vows of his Order; became a Protestant, and exchanged his title of Grand Master for that of Duke of Eastern Prussia; and thus the dominion of the Knights was brought to an end, and the foundation laid of the future Kingdom of Prussia.
The Order, however, still continued its existence, the seat of the Grand Master being at Mergentheim, in Swabia.
By the peace of Presburg, in 1805, the Emperor Francis II obtained the Grand Mastership, with all its rights and privileges. In 1809 Napoleon abolished the Order, but it continued a titular existence in Austria. Attempts have been made to incorporate the Teutonic Knights into Freemasonry, and their cross has been adopted in some of the advanced Degrees. But we fail to find in history the slightest traces of any actual connection between the two Orders.

*TEXAS

The first Masonic meeting in Texas was held in a grove at Brazoria where in March, 1835, five Master Masons, John H. Wharton, Asa Brigham, James A. E. Phelps, Alexander Russell and Anson Jones, decided to open a Lodge. A Dispensation was granted by the Grand Lodge of Louisiana, and in spite of the danger attendant upon secret meetings at this time the Lodge was opened as Holland, No. 26, on December 27, 1835. War with Mexico interrupted the work of the Lodge, but it remained in existence until February, 1836.
When Brazoria was captured the records and all the belongings of the Lodge were destroyed and the members scattered. A Charter, however, had been issued and was brought to Texas by John M. Allen, and, in October, 1837, the only Lodge in Texas which existed prior to her separation from Mexico was reopened at Houston. Three Lodges, Milam, No. 40; McFarlane, No. 41, and Holland, No. 36, held a Convention at Houston in the winter of 1837-8 to form a Grand Lodge. The following officers were elected: Grand Master, Anson Jones; Deputy Grand Master, Adolphus Sterne; Senior Grand Warden, Jefferson Wright; Junior Grand Warden, Christopher Dart; Grand Secretary, G. H. Winched; Grand Treasurer, Thomas G. Western. The Constitution of the Grand Lodge of Louisiana was adopted and the first Annual Communication arranged for April 1639.
December 9, 1835, on the application of Companions Samuel M. Williams, James H. C. Miller and others the General Grand Chapter decided to issue a Charter to San Filipe de Austin Chanter, No. 1. It was not established, however, until June 2, 1840, when Texas was no longer part of Mexico, and in the interval Dugald McFarlane had organized Cyrus Chapter under the authority of Matagorda Chapter. To consider the organization of a Grand Chapter, delegates from San Felipe de Austin, Cyrus, Lone Star, and Rising Star Chapters met in Austin December 14. 1841. On December 21 a Constitution was adopted. The Grand Lodge of Texas relinquished authority over the Chapters but the General Grand Chapter refused to recognize the new Grand Chapter because it had been instituted without authority. At its organization on December 30, 1850, four Chapters were represented, namely, San Felipe de Austin, No. 1; Washington, No. 2; Brenham, No. 5, and Brazos, No. 8. In 1861 it separated from the General Grand Chapter of the United States.
In the Minutes of Columbian Council, No. 1, of New York City, is mention of three Degrees conferred upon Companions John N. Reed and Ebenezer B. Nichols of Houston Chapter, No. 8. A Warrant, ratified January 31, 1848, was issued to them and William D. Smith, by the Grand Master, for Houston Council, No. 10. Columbia, No. 1; Alabama, No. 12, and Coleman Councils then sent
delegates to Huntsville and organized a Grand Council which existed until 1865. William T. Austin of Galveston Council was elected Grand Master but his name was not in the Report of the Committee on Credentials and Galveston Council was not added to the roll until 1859. In 1864 it was arranged to surrender control of the Degrees to the Grand Chapter of Texas. From 1865 until December 3, 1907, they were worked in Council under the authority of a Chapter. In 1907 the Grand Council met again at Waco and resumed control of the Degrees. On November 9, 1909, the Grand Council was recognized, though still retaining its independence, by the General Grand Council.
San Felipe de Austin Cornmandery was chartered December 10, 1835, at Galveston. On December 13, 1853, the General Grand Master issued a Warrant for a Grand Encampment of Texas. Three Commanderies, San Filipe de Austin, No. 1; Ruthven, No. 2, and Palestine, No. 3, took part in its institution on January 18, 1855.
The Ancient and Accepted Scottish Rite, Southern Jurisdiction, began in Texas with the San Felipe, No. 1, Lodge of Perfection, chartered at Galveston, May 15, 1867. The Phillip C. Tucker Chapter of Rose Croix, No. 1, was chartered January 31, 1882; the Pike-Tueker Couneil of Kadosh, No. 1, on October 6, 1898, and the Texas Consistory, No. 1, on November 18, 1899.

*G. A. O. T. U.

The initials of The Grand Architect of the Universe. Often used in this abbreviated form by Masonic writers.

*THAMMUZ

Spelled also Tammuz. A deity worshiped by the apostate Jews in the time of Ezekiel, and supposed by most commentators to be identical with the Syrian god Adonis (see Adonis, Mysteries oh).

*THANKS

It is a usage of French Freemasonry, and in the advanced Degrees of some other Rites, for a candidate,

after his initiation and the address of the orator to him, to return thanks to the Lodge for the honor that has been conferred upon him. It is a voluntary and not an obligatory duty, and is not practiced in the Lodges of the York and American Rites.

*THEISM

Theological writers have defined theism as being the belief in the existence of a Deity who, having created the world, directs its government by the constant exercise of His beneficent power, in contradistinction to atheism, which denies the existence of any such Creative and Superintending Being. In this sense, theism is the fundamental religion of Freemasonry, on which is Superimposed the additional and peculiar tenets of each of its disciples.

*THEOCRATIC PHILOSOPHY OF FREEMASONRY

This is a term invented by Dr. G. Oliver to indicate that view of Freemasonry which intimately connects its symbols With the teachings of pure religion, and traces them to the primeval revelations of God to man, so that the philosophy of Freemasonry shall develop the continual government of the Divine Being. Hence he says: „It is the Theocracies Philosophy of Freemasonry that commands our unqualified esteem, and seals in our heart that love for the Institution which will produce an active religious faith and practice, and lead in the end to ‚a building not made with hands, eternal in the heavens.' „ He has developed this system in one of his works entitled The Theocratic Pilllosopy of Freemasonry, in
twelve lectures on its Speculative, Operative, and Spurious Branches. In this work he enters with great minuteness into an examination of the speculative character of the Institution and of its operative division, which he contends had been practiced as an exclusively scientific pursuit from the earliest times in every country in the world. Many of the legendary speculations advanced in this work will be rejected at this day as unsound and untenable, but his views of the true philosophy of Freemasonry are worthy of profound study.

*THEOLOGICAL VIRTUES

Under the name of the Cardinal Virtues, because all the other virtues hinged upon them, the ancient Pagans gave the most prominent place in their system of ethics to Temperance, Prudence, Fortitude, and Justice. But the three virtues taught in the theology of Saint Paul. Faith, Hope, and Charity, as such were unknown to them. To these, as taking a higher place and being more intimately connected with the relations of man to God, Christian writers have given the name of the Theological Virtues.
They have been admitted into the system of Freemasonry, and are symbolized in the Theological Ladder of Jacob.

*THEOPASCHITES

Followers of Peter the Fuller, who flourished in the fifth century, and believed in the crucifixion of all three of the Godhead.

*THEORICUS

The Second Grade of the First Order of the ‚Society of Rosicrucians (see Rosicrucianism). This is also the Twelfth Degree of the Cerman Rose Croix.

*THEOSOPHISTS

There were many theosophists -enthusiasts whom Vaughan calls „noble Specimens of the mystic" but those with whom the history of Freemasonry has most to do were the mystical religious thinkers of the eighteenth century, who supposed that they were possessed of a knowledge of the Divinity and His works by supernatural inspiration, or who regarded the foundation of their mystical tenets as resting on a sort of divine intuition.
Such were ‚Swedenborg, who, if not himself a Masonic reformer, has supplied the materials of many Degrees; the Moravian Brethren, the original object of Whose association is said to have been the propagation of the Gospel under the Masonic veil; Saint Martin, founder of the Philalethans; Pernettv, to whom we owe the Order of the Illuminati at Avignon; and Chastallier. who was the inventor of the Rite of Illuminated Theosophists.
‚The object proposed in all these theosophic Degrees was the regeneration of man, and his reintegration into the primitive innocence from which he had fallen by original sin. Theosophic Freemasonry was, in fact, nothing else than an application of the speculative ideas of Jacob Böhme, of Swedenborg, and other mystical philosophers of the same class.
Vaughan, in his Hours with the Mystics (ii, page 46) thus describes the earlier theosophists of the four-teenth century „They believed devoutly in the genuineness of the Cabala. They were persuaded that, beneath all the floods of change, this oral tradition had perpetuated its life unharmed from the days of Moses downward-even as Jewish fable taught them that the cedars alone, of all trees, had continued to spread the strength of their invulnerable arms below the waters of the deluge. They rejoiced in the hidden lore of that book as in a treasure rich with the germs of all philosophy. They maintained that from its marvelous leaves man might learn the angelic heraldry of the skies, the mysteries of the Divine Nature the means of converse with the potentates of heaven."
Add to this an equal reverence for the unfathomable mysteries contained in the prophecies of Daniel and the
vision of the Evangelist, with a proneness to give to everything Divine a symbolic interpretation, and you have the true character of those later theosophists who labored to invent their particular systems of Freemasonry. For more of this subject, see the article on Saint Martin. Nothing now remains of theosophic Freemasonry except the few traces left through the influence of Zinnendorf in the Swedish system, and what we find in the Apocalyptic Degrees of the Ancient and Accepted Scottish Rite. The system of Swedenborg, Pernetty, Paschalis, Saint Martin, and Chastanier have all become obsolete.

*THERAPEUTAE

An ascetic sect of Jews in the first century after Christ, whom Milman calls the ancestors of the Christian monks and hermits. They resided near Alexandria, in Egypt, and bore a striking resemblance in their doctrines to those of the Essenians. They were, however, much influenced by the mystical school of Alexandria, and, while they borrowed much from the Cabala, partook also in their speculation of Pythagorean and Orphic ideas. Their system pervades some

of the advanced Degrees of Freemasonry. The best amount of them is by Philo Judaeus. Name is from Greek meaning healing agents.

*THERIOG

The six hundred and thirteen precepts into which the Jews divided the Mosaical law. Thus the Hebrew letters : 8nn numerically express 613 (see description of Talith).

*THEURGY

From the Greek Theos, meaning God and Ergon, work. The ancients thus called the whole art of magic-magic being understood here as the powers, influences or practices of supposed or pretended supernatural or occult art-because they believed its operations to be the result of an intercourse with the gods. But the moderns have appropriated it to that species of magic which operate by celestial means as opposed to natural magic, which is effected by a knowledge of the occult powers of nature, and necromancy or magic effected by the aid of evil spirits. Attempts have been made by some speculative authors to apply this high medics as it is also called, to an interpretation of Masonic symbolism. A most prolific writer is Alphonse Louis Constant, who, under the name of Eliphaz Levi, has given to the world numerous works on the dogma and ritual, the history and the interpretation, of this theurgic Freemasonry.

*THIRD DEGREE

See Master Mason

*THIRTEEN, THE

Has had reference to a couple of organizations. A Parisian society claiming to exercise an occult influence during the First Empire. A society of formerly growing proportions in the United States, intended to confound and uproot superstition, with an indirect reference to King Arthur's Knights of the Round Table and the Judas of infamy at the Last Supper of the twelve Apostles with the Master (Matthew xxvi, 2S5).

*THIRTY-SECOND DEGREE

See Sublime Prince of the Royal Secret

*THIRTY-SIX

In the Pythagorean doctrine of numbers, thirty-six symbolized the male and female powers of nature united, because it is composed of the sum of the four odd numbers, 1 + 3 + 5 + 7 = 16, added to the sum of the four even numbers, 2 + 4 + 6 + 8 = 20, for 16 + 20 = 36. It has, however, no place among the sacred numbers of Freemasonry.

*THIRTY-THIRD DEGREE

See Sovereign Grand Inspector general

*THOKATH

The Hebrew word meaning Strength. An expression known to the Brethren of the Ancient and Accepted Scottish Rite in the Twelfth Degree.

*THOMAS, ISAIAH

Grand Master, Massachusetts, 1803 and 1805 at the same time that Right Worshipful Henry Fowle served the same Grand Lodge as Junior Grand Deacon; an American printer and publisher of several patriotic magazines just previous to the American Revolution. Born in Boston, Massachusetts, January 19, 1749, apprenticed to Zechariah Fowle, a printer, 1755, he owned the Massachusetts Spy advocating the Whig policies and the Government endeavored to suppress the publication. Three days before the Battle of Concord, April 16, 1775, he moved his printing presses to Worcester. He was postmaster for a time and here also he published books, built a paper-mill and bindery, and distributed the Spy until 1802. The paper was discontinued, however, during the stormy interval between 1776 and 1778 and again between 1786 and 1788. This publication was an ardent supporter of Washington and the Federalists. Brother Thomas published the Royal American Magazine in 1774 which contained from time to time numerous engravings by the famous Paul Revere, afterwards Grand Master. Between 1775 and 1803 Thomas brought out the New England Almanac, which his son continued until 1819. In Boston he published monthly from 1789 to 1793 the Massachusetts Magazine. At Walpole, New Hampshire, he edited the Farmer's Museum. Among the noteworthy deeds of Brother Thomas was the founding of the American Antiquarian Society in 1812. His death occurred in 1831, April 4, at Worcester.

*THOMISTS

An ancient Christian church in Malabar, said to have been founded by Saint Thomas

*THOMSON, MATTHEW MCBLAIN

See Clang destine

*THOR OR THORR

contracted from Thonar, and sometimes known as Donar. This deity presided over the mischievous spirits in the elements, and was the son of Odin and Freya. These three were known in mythology as the triune deity-the Father, Son, and Spirit Thor's great weapon of destruction or force was the Miolner, the hammer or mallet, which had the marvelous property of invariably returning to its owner after having been launched upon its mission, and having performed its work of destruction.

*THREE FIRES

Guardians of the Sixty-seventh Degree of the Modern Rite of Memphis.

*THREEFOLD CORD

A triple cord whose strands are of different colors; it is used in several Rites as an instructive symbol (see Seneclar). A striking allusion to the strength of a triple cord is found in Ecclesiastics (iv, 12) „And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken." Yet we must remember, as Whittier says in the Moral Warfare of the cause at heart, So let it be in God's own might We gird us for the coming fight And, strong in Him whose cause is ours In conflict with unholy powers, We grasp the weapons He has given,- The Light, and Truth, and Love of Heaven.

*THREE GLOBES, RITE OF THE GRAND LODGE OF THE

On September 13, 1740, the Lodge of the Three Globes. zu den drei Wellkugeln, was established in the City of Berlin, Prussia. In 1744 it assumed the rank and title of a Grand Mother Lodge. At first it wor-

ked, like all the other Lodges of Germany, in the English system of three Degrees, and adopted the English Book of Constitutions as its law. But it subsequently became infected with the advanced Degrees, which were at one time so popular in Germany, and especially with the Striet Observance system of Von Hund, which it accepted in 1766. At the extinction of that system the Grand Lodge adopted one of its own, in doing which it was assisted by the labors of Dr. I. F. Zollner, the Grand Master. Its Rite became one of seven higher Degrees added to the three primitive. The latter were under the control of the Grand Lodge; but the seven higher ones were governed by an Internal or Inner Supreme Orient, whose members were, however, elected by the Grand Lodge.

*THREE GRAND OFFERINGS

See Ground Floor of the Lodge

*THREE POINTS

Three points in a triangular form (. .) are placed after letters in a Masonic document to indicate that such letters are the initials of a Masonic title or of a technical word in Freemasonry, as G.-. M.. for Grand Master, or G.
. L. . for Grand Lodge. It is not a symbol, but simply a mark of abbreviation. The attempt, therefore, to trace it to the Hebrew three yods, a Cabalistic sign of the Tetragrammaton, or any other ancient symbol, is futile. It is an abbreviation, and nothing more; although it is probable that the idea was suggested by the sacred character of the number three as a Masonic number, and these tree dots might refer to the position of the three officers in a French Lodge. Ragon says (Orthodoxie Maçonnique, page 71) that the mark was first used by the Grand Orient of France in a circular issued August 12, 1774, in which we read „G.. O.. de France." A common expression of anti-Masonic writers in France when referring to the Brethren of the Craft is Fréres Trois Points, Three Point Brothers, a term cultivated in their mischief survives in honor because reminding the brotherhood of cherished association and symbols. The abbreviation is now constantly used in French documents, and, although not accepted by the English Freemasons, has been very generally adopted in other countries. In the United States, the use of this abbreviation is gradually extending.

*THREE SACRED UTENSILS

These were the vessels of the Tabernacle as to which the Rev. W Joseph Barclay, LL.D., makes the following quotation: „Rabbi José, son of Rabbi Judah, said a fiery Ark, and a fiery Table, and a fiery Candlestick descended from heaven. And Moses saw them, and made according to their similitude"; and thus comments: „They also think that the Ark of the Covenant is concealed in a chamber under the Temple Enclosure, and that it and all the holy vessels will be found at the coming of the Messiah."
The Apocrypha, however, informs us that Jeremiah laid the Tabernacle, and the Ark, and the Altar of Incense in a „hollow cave, in the mountain, where Moses climbed up and saw the heritage of God. And the place shall be
unknown until the time that God gather his people again together, and receive them into Mercy" (Second Maccabees ii, 7).
The sacred vessels, which were taken to Rome after the destruction of Jerusalem in 70 A.D., and are now seen Sculptured on the Arch of Titus, were carried off to Africa by the Vandals under Genseric. Belisarius took them to Constantinople in 520 A D. They were afterward sent back to Jerusalem, and thence they are supposed to have been carried to Persia, When Chosroes plundered the Holy City, in June, 614 A.D.

*THREE SENSES

Of the five human senses, the three which are the most important in Masonic symbolism are Seeing, Hearing, and Feeling, because of their respective reference to certain modes of recognition, and because, by their use, Freemasons are enabled to practice that universal language the possession of which is the boast of the Order.

*THREE STEPS

See Steps on the Master's Carpet

*THRESHING FLOOR

among the Hebrews, circular spots of hard ground were used, as now, for the purpose of threshing corn. After they were properly prepared for the purpose, they became permanent possessions. One of these, the property of Ornan the Jehusite, was on Mount Moriah (First Chronieles xxi, 15 28). It was purchased by David, for a place of sacrifice, for six hundred shekels of gold, and on it the Temple was afterward built. Hence it is sometimes used as a symbolic name for the Temple of Solomon or for a Master's Lodge. Thus it is said in the
instructions that the Freemason comes „from the lofty tower of Babel, where language was confounded and Masonry lost" and that he is traveling „to the threshing- floor of Ornan the Jebusite, where language was restored and Masonry found."
The interpretation of this rather abstruse symbolic expression is that on his initiation the Freemason comes out of the profane world, where there is ignorance and darkness and Confusion as there was at Babel, and that he is approaching the Masonic world, where, as at the Temple built on Ornan's threshing floor, there is knowledge and light and order.

THRONE

The seat occupied by the Grand Master in the Grand Lodge of England is called the throne, in allusion, probably, to the throne of Solomon. In American Grand Lodges it is styled the Oriental Chair of King Solomon, a title which is also given to the seat of the Master of a subordinate Lodge. In ecclesiology, the seat in a Cathedral occupied by a Bishop is called a throne; and in the Middle Ages, according to Du Cange, the same title was not only applied to the seats of Bishops, but often also to those of Abbots, or even Priests who were in possession of titles or churches.

*THUGS

A Hindu Association that offered human sacrifices to their divinity Kali. It was dreaded for its violence and the fierceness of its members, who were termed either Stranglers or Aspirants.

*THUMMIM

See Urim and Thummim

*THURIBLE

From Thur, or Thus meaning frankincentse, and ible which has here the same significance as the English suffix able, as in serviceable, the word Thurible, is in

Latin Thuribulum. A metallic censer for burning incense. It is of various forms, but generally in that of an ornamental cup suspended bv chains, whereby the Thurlfer or center bearer keeps the incense burning and diffuses the perfume.

*THURIFER

The bearer of the thurible, or center, prepared with frankincense, and used by the Roman Catholic Church at Mass and other ceremonials; ats also in the Philosophic Degrees of Freemasonry.

*THURSDAY

The fifth day of the week. So called from its being originally consecrated to Thor, or the Icelandic Thorr, the god of thunder, answering to the Jove of the Romans.

*TIE

The first clause in the Covenant of Freemasonry which refers to the preservation of the secrets is technically called the tie. It is substantially the same in the Covenant of each Degree, from the lowest to the highest.

*TIE, MYSTIC

See Mystic Tie

*TIERCE, DE LA

He was the first translator of Anderson's Constitutions into French, the manuscript of which he says that he prepared during his residence in London. He afterward published it at Frankfort, in 1743, with the title of Histoire, Obligations et Statuts de la tres venerable Confraternite des Francs-Maçons, tires de leurs archives et conformis auz traditions les pluts anciennes, etc., History, Obligations and Statutes of the very venerable Confraternity of the Freemasons, taken from their archives and agreeable to the most ancient traditions, etc. His work contains a translation into French of the Old Charges -the General Regulations- and manner of constituting a new Lodge, as given by Anderson in 1723. De la Tierce is said to have been, while in London, an intimate friend of Anderson, the first edition of whose Constitutions he used when he compiled his manuscript in 1725. But he improved on Anderson's work by dividing the history in epochs. This course Anderson pursued in his second edition; which circumstance has led Schneider, in the Neuen Journale zur Freimaurerei, to suppose that in writing that second edition, Anderson was aided by the previous labors of De la Tierce, of whose work he was most probably in possession.

*TILE

A Lodge is said to be tiled when the necessary precautions have been taken to prevent the approach of unauthorized persons; and it is said to be the first duty of every Freemason to see that this is done before the Lodge is opened. The words to tile are sometimes used in the same sense as to examine, as when it is said that a visitor has been tiled, that is, has been examined. But the expression is not in general use, and does not seem to be a correct employment of the term. The English expression close tyled means that a Lodge is formally secluded against all persons not fully qualified and authorized to enter.

*TILER

An officer of a Symbolic Lodge, whose duty is to guard the door of the Lodge, and to permit no one to pass in who is not duly qualified, and who has not the permission of the Master. A necessary qualification of a Tiler is, therefore, that he should be a Master Mason. Although the Lodge may be opened in an inferior Degree, no one who has not advanced to the Third Degree can legally discharge the functions of Tiler.

As the Tiler is always compensated for his services, he is considered, in some sense, as the servant of the Lodge. It is, therefore, his duty to prepare the Lodge for its meetings, to arrange the furniture in its proper place, and to make all other arrangements for the convenience of the Lodge. The Tiler need not be a member of the Lodge which he tiles; and in fact, in large cities, one Brother very often performs the duties of Tiler of several Lodges.

This is a very important office, and, like that of the Master and Wardens, owes its existence, not to any conventional regulations, but to the very landmarks of the order; for, from the peculiar nature of our Institution, it is evident that there never could have been a meeting of Freemasons for Masonic purposes, unless a Tiler had been present to guard the Lodge from intrusion. The title is derived from the Operative Art; for as in Operative MasGnry the Tiler, when the edifice is erected, finishes and covers it with the roof of tiles, so in Speculative Masonry, when the Lodge is duly organized, the Tiler closes the door and covers the sacred precincts from all intrusion.

*TLLER'S OATH

See Oath, Tiler's

*TILER'S SWORD, BREAKING

See Sword, Tiler's

*TILLY DE GRASSE

See Grasse, Tilly de

*TILUK

The sacred impress made upon the forehead of the Brahman, like unto the Tau to the Hebrew, or the Cross to the Christian.

*TIMBRE

The French Freemasons so call a stamp, consisting of the initials or monogram of the Lodge, which is impressed in black or red ink upon every official document emanating from the Lodge. When such a document has the seal also attached, it is said to be timbrée et scene that is, stamped tend sealed. The timbre, which differs from the seal, is not used in English or American Lodges.

*TIME

The image of Tizee, under the conventional figure of a winged old man with the customary scythe and hour- glass, has been adopted as one of the modern symbols in the Third Degree. He is represented as attempting to disentangle the ringlets of a weeping virgin who stands before him. This, which is apparently a never-ending task, but one which Time undertakes to perform, is intended to teach the Freemasons that time, patience and perseverance will enable him to accomplish the great object of a Freemason's labor, and at last to obtain the true Word which is the symbol of Divine Truth. Time, therefore, is in this connection the symbol of well-directed perseverance in

the performance of duty.
This symbol with the broken column, so familiar to all Freemasons in the United States is probably an American innovation (see Aroken Column, also Monument, and Weeping Virgin).

*TIME AND CIRCUMSTANCES

The answer to the question „Has he made suitable proficiency?" has been sometimes made, „Such as time and circumstances would permit." This is an error, and may be a mischievous one, as leading to a careless preparation of the candidate for qualification to advancement. The correct answer is „Ele has" (see Advancement, Hurried) .

*TIMOR ISLAND

See Oceania

*TIRSHATHA

The title given to the Persian governors of Judea. It was borne by Zerubbabel and Nehemiah. It is supposed to be derived from the Persian borsch, meaning austere or severe, and is therefore, says Gesenius, equivalent to Your Seventy. It is in the modern ritual of the Supreme Council for the Southern Jurisdiction of the United States the title of the presiding officer of a Council of Princes of Jerusalem. It is also the title of the presiding officer of the Royal Order of Heredom of Kilwinning.

*TISRI

The Hebrew word . The first month of the Hebrew civil year, and corresponding to the month of September and October, beginning with the new moon of the former.

*TITAN OF THE CAUCASUS

The fifty-third Degree of the Memphis Rite

*TITLES

The titles conferred in the rituals of Freemasonry upon various officers are often apparently grandiloquent, lofty, and have given occasion to some, who have not fully understood their true meaning, to call them absurd and bombastic. On this subject Brother Albert Pike has, in the following remarks, given a just significance to Masonic titles:
Some of these titles we retain, but they have with us meanings entirely consistent with the spirit of equality, which is the foundation and peremptory law of its being, of all Freemasonry. The Knight, with us, is he who devotes his hand, his heart, his brain to the service of freemasonry, and professes himself the sworn soldier of truth: the Prince is he who aims to be chief, Princeps. first, leader among his equals, in virtue and good deeds: the Sovereign is he who, one of an Order whose members are all sovereigns, is supreme only because the law and Constitutions are so which he administers, and by which he like every other Brother, is governed.
The titles Puissant, Potent, Wise, and Venerable indicate that power of virtue, intelligence, and wisdom which those ought to strive to attain who are placed in high offices by the suffrages of their Brethren, and all our other titles and designations have an esoteric meaning consistent with modesty and equality and which those who receive them should fully understand. (See also Sermons, Masonic.)
A further welcome consideration of the subject is by Canon J. W. Horsley, who compares Masonic titles with those of the Episcopal Church, particularly the Church of England. Brother Horsley writes in Transactions, Quatuor Coronati Lodge, 1910 (part 2, volume X.Viii, page 98) that it may be obvious to the observing, but all people do not observe, that many of the names and titles used in Freemasonry and its organization have been borrowed directly and in their proper order from the Church of
England. He invited an examination of the following illustrations.
The Church of England has at its head the two Primates of Canterbury and of York, and their official title is The Most Reverend. Masonry therefore has The Most Worshipful Grand Master, and Pro-Grand Master.
Under them in the hierarchy come the Right Reverend the Bishops. So Masonry puts next to its heads The Right Worshipful the Deputy Grand Master, The Right Worshipful Provincial Grand Masters, and The Right Worshipful Grand Wardens.
The next title of honor or office in the Church is that of Very Reverend applied to Deans or Heads of Cathedral Chapters. Hence Very Worshipful as designating Grand Chaplain, Grand Treasurers, Registrar, Secretary, Director of Ceremonies, and President of the Board of Benevolence.
The unit of the Parish brings us to the parallel of The Reverend Parish Priests and The Worshipful the Master of a Lodge. Each is assisted by two Wardens and the association for many legal and administrative purposes of Rector and Church Wardens is as real and close as that of Master and Wardens.
One might here note the resemblance between the ceremony of the induction of the Priest into the benefice or care of a Parish and that of the installation of a Mason as Master of a Lodge. In the case of the more formal appointing of a Canon the resemblance is more marked by the ecclesiastical use of the word „installation" and moreover by the character of the physical act whereby the Bishop puts the new Canon into his Stall with a ritual that comes with no novelty to one who has previously been installed as the Master of a Lodge.
Reverting to the fact that of the two Primates the Archbishop of Canterbury is termed Primate of All England and the Archbishop of York the Primate of England, we may recall the time when in the early part of the 18th century there was a Grand Lodge of All England and a Grand Lodge of England.
Why certain groupings of Lodges are called Provinces may have puzzled some. Not so, however, those who as Churchmen were familiar with the division of lingland into the Province of Canterbury and the Province of York.

*TITLES OF GRAND LODGES

The title of the Grand Lodge of England is „The United Grand Lodge of Ancient Free and Accepted Masons. „ That of Ireland is „The Grand Masonic Lodge. „ Of Scotland, „The Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons." Those of France are „The Grand Lodge of France," „The National Independent and Regular Grand Lodge of France and the French Colonies," and „The Grand Orient." The same title is taken by the Grand Lodges or Supreme Masonic authorities of Portugal, Belgium, Italy, Spain, and Greece, and also by the Grand Lodges of all the South American

States. Of the German Grand Lodged the only three that have distinctive titles are „The Grand National Mother Lodge of the Three Globes," „The Grand National Lodge of Germany," and „The Grand Lodge Royal York of Friendship." In Sweden and Denmark they are simply called „Grand Lodges." In the English possessions of North America they are also called „Grand Lodges."
In the United States the title of the Grand Lodge of Maine, of Massachusetts, of Rhode Island, of Alabama, of Illinois, of Iowa, of Wisconsin, of Minnesota, of Worth Carolina, and of Oregon, is the „Most Worshipful Grand Lodge of Ancient Free and Accepted Masons"; of Pennsylvania, „The Right Worshipful Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of Pennsylvania, and Masonic Jurisdiction There unto Belonging"; of Ohio, „The Most Worshipful Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons"; of New Hampshire, of Vermont, of New York, of New Jersey, of Arkansas, and of Indiana, it is „The Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted Masons"; of Maryland, of the District of Columbia, of Florida, of Michigan, of Missouri, and of
California, is „Grand Lodge of Free and Accepted Masons"; of South Carolina is „Most Worshipful Grand Lodge of Ancient Free Masons"; of all the other States the title is simply the „Grand Lodge."

*TITO

A significant word in the advanced Degrees. The Ancient and Accepted Scottish Rite rituals give the name of Tito, Prince Harodim, to him who they say was the first who was appointed by Solomon a Provost and Judge. This person appears to be altogether mythical; the word is not found in the Hebrew language, nor has any meaning been given to it. He is represented as having been a favorite of the King of Israel.
He is said to have ruled over the Lodge of the Intendants of the Building, and to have been one of the twelve illustrious knights who were set over the Twelve Tribes, that of Naphtali being placed under his care. The whole of this legend is, of course, connected with the symbolic signification of those Degrees.

*TOASTS

*TOASTE

Anderson says (Constitutions, 1738, page 110) that in 1719 Doctor Desaguliers, having been installed Grand Master, „forthwith revived the old, regular, and peculiar toasts or healths of the Freemasons." If Anderson's statements could be implicitly trusted as historical facts, we should have to conclude that a system of regulated toasts prevailed in the Lodges before the revival. The custom of drinking healths at banquets is a very old one, and can be traced to the days of the ancient Greeks and Romans. From them it was handed down to the moderns, and especially in England we find the
„waeshael" of the Saxons, a term used in drinking, and equivalent to the modern phrase, „Your health."
Steele, in the Tatler, intimates that the word toast began to be applied to the drinking of healths in the early part of the eighteenth century. And although his account of the origin of the word has been contested, it is very evident that the drinking of toasts was a universal custom in the clubs and festive associations which were common in London about the time of the revival of Freemasonry. It is therefore to be presumed that the Masonic Lodges did not escape the influences of the convivial spirit of that age, and drinking in the Lodge-room during the hours of refreshment was a usual custom, but, as Doctor Oliver observes, all excess was avoided, and the confidentialities of freemasonry were regulated by the Old Charges, which directed the Brethren to enjoy themselves with decent mirth, not forcing any Brother to eat or drink beyond his inclination, nor hindering him from going home when he pleased The drinking was conducted by rule, the Master giving the toast, but first inquiring of the Senior Wardens „Are sou charged in the West, Brother Senior?" and of the Junior Wardens „Are you charged in the South, brother Junior?" to which appropriate replies being made, the toast was drunk with honors peculiar to the Institution. In an old Masonic song, the following stanza occurs:
„Are you charged in the West? are you charged in the South? „
The Worshipful Master cries.
„We are charged in the West, we are charged in the South.'
Each Warden prompt replies.
One of the catechetical works of the eighteenth century thus described the drinking customs of the Freemasons of that period: „The table being plentifully supplied with seine and punch, every man has a glass set before him, and fills it with what he chooses. But he must drink his glass in turn, or at least keep the motion with the rest.
When, therefore, a public health is given, the Master fills first, and desires the Brethren to charge their glasses; and when this is supposed to be done, the Master says, Brethren, are -you all charged? The Senior and Junior
Wardens answer, we are all charged in the South and West. Then they all stand up, and observing the Master's motions, like the soldier his right-hand man, drink their glasses off."
Another Work of the same period says that the first toast given was, The Sting and the Craft." But a still older work gives what it calls „A Free-Mason's Health" in the following words: „Here's a health to our Society and to every faithful Brother that keeps his oath of secrecy. As we are sworn to love each other, the world no Order knows lice this our noble and ancient Fraternity. Let them wonder at the Mystery. Here, brother, I drink to thee."
In time the toasts improved in their style, and were deemed of so much importance that lists of them, for the benefit of those who were deficient of inventive genius, were published in all the pocketbooks, calendars, and song books of the Order. thus a large collection is to be found in the Masonic Miscellanies of Stephen Jones. A few of them will show their technical character: „To the secret and silent"; „To the memory of the distinguished Three." „To all that live within compass and square"; „To the memory of the Tyrian Artists." „To him that first the word began," etc. But there was a regular series of toasts which, besides these voluntary ones, were always given at the refreshments of the Brethren. Thus, whether or no the reigning sovereign happened to be a member of the Fraternity, the first toast given was always „The King and the Craft." And the final toast by the Tiler, common in most English speaking countries still never be forgotten. In the French Lodges the drinking of toasts

was, with the word itself, borrowed from England. It was, however, Subjected to strict rules, from which there could be no departure. Seven toasts were called Santas d'obligation, the Obligatory Healths, because drinking them was made obligatory, and could not be omitted at the Lodge banquet. They were as follows:
The health of the Sovereign and his family.
That of the Grand Master and the chiefs of the Order.
That of the Master of the Lodge. 4. That of the Wardens.
That of the other officers..
That of the Visitors.
That of all Freemasons wheresoever spread over the two hemispheres.
In 1872, the Grand Orient, after long discussions reduced the number of Santés d'obligation from seven to four, and changed their character. They were revised thus.
To the Grand Orient of France, the Lodges of its correspondences and foreign Grand Orients.
To the Master of the Lodge.
3 To the Wardens, the officers, affiliated Lodges, and Visiting Brethren.
4. To all Freemasons existing on each hemisphere.
The systematized method of drinking toasts, which in an elaborate fashion once prevailed in the Lodges of the English-speaking countries, has been, to some extent, abandoned; yet a few toasts still remain, which, although not absolutely obligatory, are still never omitted. Thus no Masonic Lodge would neglect at its banquet to offer, as its first toast, a sentiment expressive of respect for the Grand Lodge. With the temperance movement there has been a grooving check upon the use of stimulants with these expressions of good will and affection, and in the United States old customs have been modified materially.
The venerable Doctor Oliver was a great admirer of the custom of drinking Masonic toasts, and panegyrizes it in his Book of the Lodge (page 147). He says that at the time of refreshment in a Masonic Lodge „the song appeared to have more zest than in a private company; the toast thrilled more vividly upon the recollection; and the Small modicum of punch with which it was honored retained a higher flavor than the same potation if produced at a private board." And he adds, as a specimen, the following „characteristic toast," which he says has always received with a „profound expression of pleasure."
To him that all things understood
To him that found the stone and wood, To him that hapless lost his blood
In doing of his duty
To that blest age and that blest morn
Whereon those three great men were born Our noble science to adorn
With Wisdom, Strength, and Beauty.
It is not surprising that he should afterward pathetically deplore the discontinuance of the custom. Brother Sir Walter Scott has in the Knight's Toast beautifully expressed a sentiment of sincere affection evoked by a demand in some jovial company that the speaker would voice his homage of some cherished loved one for the honor of their united applause, a versification by our Brother Craftsman deserving of record here as follows:
Saint Leon raised his kindling eve And lifts the sparkling cup on high; „ I drink to one,' he said,
, Whose image never may depart, Deep graven on this grateful heart Till memory be dead."
Saint Leon paused, as if he would
Not breathe her name in careless mood Thus lightly to another;
Then bent his noble heads as though To give the word the reverence due, And gently said, My mother!

*TOFFET

See Tabaor

*TOKEN

The word token is derived from the Anglo-Saxon tacen, which means a sign, presage, type, or representation, that which points out something; and this is traced to taecan, to teach, show, or instruct, because by a token we show or instruct others as to what we are. Bailey, whose Dictionary was published soon after the Revival, defines it as „a sign or mark"; but it is singular that the word is not found in either of the dictionaries of Phillips or
Blount, which were the most popular glossaries in the beginning of the eighteenth century. The word was, however, well known to the Fraternity, and was in use at the time of the Revival with precisely the same meaning that is now given to it as a mode of recognition.
The Hebrew word oth, is frequently used in Scripture to signify a sign or memorial of something past, some covenant made or promise given. thus God says to Noah, of the rainbow, „it shall be for a token of a covenant between me and the earth"; and to Abraham he says of circumcision, „ it shall be a token of the covenant betwixt me and you." In Freemasonry, the grip of recognition is called a token, because it is an outward sign of the covenant of friendship and fellowship entered into between the members of the Fraternity, and is to be considered as a memorial of that covenant which was made, when it was first received by the candidate, between him and the Order into which he was then initiated.
Neither the French nor the German Freemasons have a word precisely equivalent to token. Krause translates it by merkmale, a sign or representation, but which has no technical Masonic Signification.. The French have only attachment, which means the act of touching or clasping hands; and the Germans, griff, which is the same as the English grip. In the technical use of the word token, the English-speaking Freemasons have an advantage not possessed by those of any other country.

*TOLAND, JOHN

Born on November 30, 1670, near Londonderry, Ireland; died March 11, 1722/3, near London, England. An industrious and independent writer upon religious matters he frequently became involved in disputes. His last work, Pantheisticon (a title derived mainly from two Greek words and meaning God is all and all is God), gave much offense to those who deemed it a presumptuous imitation of the forms for church worship. Whether there were really Such Societies of pantheists was also questioned (see John Poland, un Pretcurseur de la Franc-
Maçonnerie, Lantoine, Paris, 1927, which also contains copy of the Pantheisticon). Toland describes the meeting
-actual or imaginary as it may have been--of a society where the mutual understanding of philosophy and morals is by question and answer.

*TOLERANCE LODGE

When the initiation of Jews was forbidden in the Prussian Lodges, two brethren of Berlin, Von Hirschfeld and Catter, induced by a spirit of toleration, organized a Lodge in Berlin for the express purpose of initiating Jews, to which they gave the appropriate name of Tolerance Lodge. This Lodge was not recognized by the Masonic authorities.

*TOLERATION

The grand characteristic of Freemasonry is its toleration in religion and polities. In respect to the latter, its toleration has no limit. The question of a man's political opinions is not permitted to be broached in the Lodge; in reference to the former, it requires only that, to use the language of the Old Charge, Freemasons shall be of „that Religion in which all men agree, leaving their particular Opinions to themselves" (Constitutions, 17:23, page 63).

The same Old Charges say (page 68), You may enjoy yourselves with innocent Mirth treating one another according to ability, but avoiding all Excess, or forcing any brother to eat or drink beyond his Inclination, or hindering him from going when his Occasions call him, or doing or saying any thing offensive or that may forbid an easy and free Conversation, for that would blast our Harmony, and defeat our laudable Purposes. Therefore no private Piques or Quarrels must be brought within the Door of the Lodge, far less any Quarrels about Religion, or Nations, or State Policy, being only, as Masons, of the Catholic Religion above-mentioned: we are also of all Nations, Tongues, Kindreds and Languages, and are
resolved against all Politicks, as what never yet conduced to the Welfare of the Lodge, nor ever will. This Charge has been always strictly enjoined and observed; but especially ever since the Reformation in Britain, or the Dissent and Secession of these Nations from the Communion of Rome.

*TOMB OF ADONIRAM

Margoliouth, in his History of the Jews, tells the legend that at Saguntum in Spain, a sepulcher was found four hundred years ago, with the following Hebrew inscription:

This is the grave of Adoniram, the servant of King Solomon, who came to collect the tribute and died on the day-" Margoliouth, who believes the mythical story, says that the Jesuit Villepandus, being desirous of ascertaining if the statements concerning the tomb were true, directed the Jesuit students who resided at Murviedro a small village erected upon the ruins of Saguntum, to make diligent search for the tomb and inscription. After thorough investigation, the Jesuit Students were shown a stone on which appeared a Hebrew inscription, much defaced and nearly obliterated. which the natives stated was the stone of Solomon's collector. Still unsatisfied, they made further search , and discovered a manuscript written in antique Spanish and carefully preserved in the citadel in which the following entry was made:"At Saguntum in the citadel, in the year of our Lord 1480, a little more or less, was discovered a sepulchre of surprising antiquity. It contained an embalmed corpse, not of the usual stature, but taller than is common. It had and still retains on the front two lines in the Hebrew language and characters, the sense of which is: ,The sepulchre of Adoniram, the servant of King Solomon, who came hither to collect tribute . „ ,

The story has far more the appearance of a Talmudic or a Rosicrucian legend than that of a historical narrative.

*TOMB OF HIRAM ABIF

All that is said of it in Freemasonry is more properly referred to in the article on the Monument in the Third Degree (see Monument).

*TOMB OF HIRAM OF TYRE

Five miles to the East of the City of Tyre is an ancient monument, called by the natives Kabr Hairan, or the Comb of Hiram. The tradition that the King of Tyre was there interred rests only on the authority of the natives. It bears about it, however, the unmistakable marks of extreme antiquity, and, as Thompson says (The Land and The Boots, page 196), there is nothing in the monument itself inconsistent with the idea that it marks the final resting-place of that friend of Solomon. He thus describes it:

The base consists of two tiers of great stones, each three feet thick, thirteen feet long, and eight feet eight inches broad. Above this is one huge stone, a little more than fifteen feet long, ten broad, and three feet four inches thick. Over this is another, twelve feet three inches long eight broad, and six high. The top stone is a little smaller every way, and only five feet thick. The entire height is twenty-one feet. There is nothing like it in this country, and it may even have stood, as it now does, ever since the days of Solomon. These large broken sarcophagi scattered around it are assigned by tradition to Hiram's mother wife, and family.

Doctor Morris, who visited the spot in 1868, gives a different measurement, which is probably more accurate than that of Thompson. According to him, the first tier is 14 feet long, 8 feet 8 inches broad, 4 feet thick. Second
tier, 14 feet long, 8 feet 8 inches broad, 2 feet 10 inches
thick. Third tier, 15 feet 1 inch long, 9 feet 11 inches broad, 2 feet 11 inches thick. Fourth tier, 12 feet 11 inches long, 7 feet 8 inches broad, 6 feet 5 inches thick.

Fifth tier, 12 feet 11 inches long, 7 feet 8 inches broad. and 3 feet 6 inches thick. He makes the height of the whole 19 feet 8 inches. Travelers have been disposed to give more credit to the tradition which makes this monument the tomb of the King of Tyre than to most of
the other legends which refer to ancient sepulchers in the Hols Land.

*TONGUE

In the early rituals of the eighteenth century, the tongue is called the key to the secrets of a Freemason; and one of the toasts that was given in the Lodge was in these words: „To that excellent key of a Mason's tongues which ought always to speak as well in the absence of a Brother as in his presence; and when that cannot be done with honor, justice, or propriety, that adopts the virtue of a Mason, which is Silence."

*TONGUE OF GOOD REPORT

Being „under the tongue of good report" is equivalent, in Masonic technical language, to being of good character or reputation. It is required that the candidate for initiation should be one of whom no tongue speaks evil. The phrase is an old one, and is found in the

earliest rituals of the eighteenth century.

*TOPAZ

In Hebrew, pitdah. It was the second stone in the first row of the high priest's breastplate, and was referred to Simeon. The ancient topaz, says King (Antique Gems, page 56), was the present chrysolite, which was furnished from an island in the Red Sea. It is of a bright greenish yellow and the softest of all precious stones

*TOPES

Pillars, also signifying towers and tumuli. This is a corruption of the Sanskrit word Stoopa, meaning mounds, heaps, karns. The Topes of the Karli temple, a Buddhist shrine, which may be seen up the Western Ghats from Bombay to Poona, are presumed to be Phallic pillars placed in front, precisely as Solomon placed his Jachin and Boaz. Some travelers state that only one of these pillars stands at present. The pillars were shaft plain, with a capital carrying four lions, representing power of cat-like salaciousness. Between these pillars may be seen the great window which lights all the Temple, arched in the form of a horseshoe, which is the Isian headdress and Maiya's holy sign, and after which the Roman Catholic Church adopts one of Mary's favorite head-dresses. It is the Crown of Venus Urania.

These pillars are prominent features of Buddhist sacred buildings, and when composed of a single stone are called a Lat. They are frequently ornamented with honeysuckles. The oldest monument hitherto discovered in India is a group of these monoliths set up by Asoka in the middle of the third century before Christ. They were all alike in form, inscribed with four short Edits containing the creed and principle doctrines of Buddhism. These pillars stood originally in front of some sacred buildings which have perished; they are polished, 45 feet each in height, and surmounted by lions. The Thuparamya Tope, in Ceylon, has 184 handsome monoliths, 26 feet in height, round the center holy mound (see Mound Builders).

*TORCH BEARER

The fifteenth officer in the High Council of the Society of Rosicrucians; also known as an officer in the Appendant Order of the Holy Seplleher. One who bears a torch.

*TORCHES

The ancients made use of torches both at marriages and funerals. They were also employed in the ceremonies of the Eleusinian Mysteries. They have been introduced into the advanced Degrees, especially on the Continent, principally as marks of honor in the reception of distinguished visitors, on which occasion they are

technically called stars. Du Cange mentions their use during the Middle Ages on funeral occasions.

*TORGAU, CONSTITUTIONS OF

Torgau is a fortified town on the Elbe, in the Prussian Province of Saxony. It was there that Luther and his friends wrote the Book of Torgau, which was the foundation of the subsequent Augsburg Confession, and it was there that the Lutherans concluded a league with the Elector Frederick the Wise. The Stone-Masons, whose seat was there in the fifteenth century, had, with the other Masons of Saxony, accepted the Constitutions enacted in 1459 at Strasbourg. But finding it necessary to make some special regulations for their own internal government, they drew up, in 1462, Constitutions in one hundred and twelve articles, which are known as the Torgau Ordinances. A duplicate of these Constitutions was deposited, in 1486, in the StoneMason's hütte or Lodge at Rochlitz. An authenticated copy of this document was published by C. L. Stieglitz at Leipsic, in 1829, in a work entitled Ueber die Kirche der heiligen Kunigunde zu Rochlitz und die Steinmetzhütte daselbst, Concerning the Church of the Holy Kunigunde at Rochlilz and the Stone-Masons Lodge here An abstract of these Ordinances, with critical comparisons with other Constitutions, was published by Kloss in his Die Freimaurerei in ihrer wahren Bedeutung, Freemasons in their True Meaning. The Torgau Ordinances are important because with those of Strasbourg, they are the only authentic Constitutions of the German Stone- Masons extant except the Brother-Book of 1563.

*TORRUBIA, JOSEPH

A Franciscan monk, who in 1751 was the censor and reviser of the Inquisition in Spain. Torrubia, that he might be the better enabled to carry into effect a persecution of the Freemasons, obtained under an assumed name, and in the character of a secular priest, initiation into one of the Lodges, having first received from the Grand

Penitentiary a dispensation for the act, and an absolution from the oath of secrecy. Having thus acquired an exact list of the Lodges in Spain, and the names of their members, he caused hundreds of Freemasons to be arrested and punished, and succeeded in having the Order prohibited by a decree of King Ferdinand VI. Torrubia combined in his character the bigotry of an intolerant priest and the villainy of the deceitful traitor.

*TOURNON, M

A Frenchman and Freemason, who had been invited into Spain by the government in order to establish a manufactory of brass buttons, and to instruct the Spanish workmen. In 1757, he was arrested by the Inquisition on the charge of being a Freemason, and of having invited his pupils to join the Institution. He was sentenced to imprisonment for one year, after which he was banished from Spain, being conducted under an escort to the frontiers of France. Tournon was indebted for this clemency to his want of firmness and fidelity to the Order

-he having solemnly abjured it, and promised never again to attend its assemblies. Llorente, in his History of the Inquisition, gives an account of Tournon's trial.

*TOW, CABLE

See Cable Toto

*TOWER, DEGREE OF THE

The French expression is Grade de la Tour. A name sometimes given to the Second Degree of the Royal Order of Scotland.

*TOWER OF BABEL

SeeBabel

*TOWN, SALEM

The Rev. Salem Town, LL.D., was born at Belchertown, in the State of Massachusetts, March 5, 1779. He

received a classical education, and obtained at college the degree of Master of Arts, and later in life that of Doctor of Laws. For some years he was the Principal of an Academy, and his writings give the evidence that he was endowed with more than ordinary abilities. He was ardently attached to Freemasonry, and was for many years Grand Chaplain of the Grand Lodge and Grand Chapter, and Grand Prelate of the Grand Commandery of New York. In 1818 he published a small work of two hundred and eighty-three pages entitled A System of Speculative Masonry. This work is of course tinged with all the legendary ideas of the origin of the Institution which prevailed at that period, and would not now be accepted as authoritative; but it contains, outside of its historical errors, many valuable and suggestive thoughts. Brother Town was highly respected for his many virtues, the consistency of his life, and his unwearied devotion to the Masonic Order. He died at Greencastle, Indiana, February 24, 1864.

*TOWNSHEND, SIMEON

The putative author of a book entitled Observations and Inquiries relating to the Brotherhood of the Free Masons, which is said to have been printed at London in 1712.

Boileau, Levesque, Thory, Oliver, and Kloss mention it by name. None of them, however, appear to have seen it.

Kloss calls it a doubtful book. If such a work is in existence, it will be a valuable and much needed contribution to the conditions of Freemasonry in the South of England just before the Revival, and may tend to settle some mooted questions. Levesque (Aperçu- meaning Fleeting Glance or Synopsis-page 47) says he has consulted - it; but his manner of referring to it throws suspicion on the statement, and it is doubtful if he ever saw it.

*TRACING-BOARD

The same as a FloorCloth, which see

*TRADE GILDS

SeeGilds

*TRADITION

There are two kinds of traditions in Freemasonry: First, those which detail events, either historically, authentic in part, or in whole, or consisting altogether of arbitrary fiction, and intended simply to convey an allegorical or symbolic meaning; and second of traditions which refer to customs and usages of the Fraternity, especially in matters of ritual observance.

The first class has already been discussed in this work in the article on Legend, to which the reader is referred.

The second class is now to be considered.

The traditions which control and direct the usages of the Fraternity constitute its unwritten law, and are almost wholly applicable to its ritual, although they are sometimes of use in the interpretation of doubtful points in its written law. Between the written and the unwritten law, the latter is always paramount. This is evident from the definition of a tradition as it is given by the monk Vincent of Lerins: Quod semper, quod ubique, quod ab omnibus traditum est; that is, tradition is that which has been handled down at all times, and in ad places, and by all persons. The law which thus has antiquity, universality, and common consent for its support, must override all subsequent laws which are modern, local, and have only partial agreement.

It is then important that those traditions of Freemasonry which prescribe its ritual observances and its landmarks should be thoroughly understood, because it is only by attention to them that uniformity in the esoteric construction and work of the Order can be preserved.

Cicero has wisely said that a well-constituted Commonwealth must be governed not by the written law alone, but also by the unwritten law or tradition and usage; and this is especially the case, because the written law, however perspicuous it may be, can be diverted into various senses, unless the Republic is maintained and preserved by its usages and traditions, which, although mute and as it were, dead, yet speak with a living voice, and give the true interpretation of that which is written.

This axiom is not less true in Freemasonry than it is in a Commonwealth. No matter what changes may be made in its Statutes and Regulations of today and its recent customs, there is no danger of losing the identity of its modern with its ancient form and spirit while its traditions are recognized and maintained. Such of the traditions of our Institution that support our established rules and practices may be deemed the very common law of the Craft.

*THORY, CLAUDE ANTOINE

A distinguished French Masonic writer, who was born at Paris, May 26, 1759. He was by profession an advocate, and held the official position of Registrar of the Criminal Court of the Chatelet, and afterward of first adjunct of the Mayor of Paris. He was a member of several learned societies, and a naturalist of considerable reputation. He devoted his attention more particularly to botany, and published several valuable works on the genus Rosa, and also one on strawberries, which was published after his death.

Thory took an important part, both as an actor and a writer, in the Masonic history of France. He s as a member Or bhe Lotltge Saint Alexalldre d'Eeosse and of the Contrat Soeial, out of whose incorporation into one proceeded the Mother Lodge of the Philosophie Scottish Rite, of which Thory may be justly called the founder. He was at its constitution made the presiding officer, and afterward its Treasurer, and Keeper of its Archives. In his last capacity, he made a collection of rare and valuable
manuscripts, books, medals, seals, jewels, bronze figures, and other objects connected with Freemasonry. Under his administration, the Library and Museum of the Mother Lodge became perhaps the most valuable collection of the kind in France or in any other country. After the Mother Lodge ceased its labors in 1826, this fine collection passed by a previous stipulation into the possession of the Lodge of Wont Thabor, which was the oldest of the Rite.

Thory, while making collections for the Lodge, had amassed for himself a fund of the most valuable materials toward the history of Freemasonry, which he used with great effect in his subsequent publications. In 1813 he published the Annales Originis Magni Galliarum Orientis, ou Histoire de la Fondation du Grand Orient de France, History of the Foundation of the Grand Orient of France, in one volume; and in 1815 his Acta Latomorum, ou Chronologie de l'Histoire de la Franche-Mafonnerie, Francaise et Etrangere, Masonic Proceedings, or Chronology of the History

of French and Foreign Freemasonry, in two volumes. The value of these worlds, especially of the latter, if not as well-digested histories, certainly as important contributions to Masonic history cannot be denied. Yet they have been variously appreciated by his contemporaries.

Rebold (History of the Three Grand Lodges, page 530) saxs of the Annales, that it is one of the best historical productions that French Masonic literature possesses; while 13esuchet (Précis If istoriquc] Historical Summary ii, page 275) charges that he has attempted to discharge the functions of a historian without exactitude and without impartiality. These discordant views are to be attributed to the active part that Thory took in the contests between the Grand Orient and the Ancient and Accepted Scottish Rite, and the opposition which he offered to the claims of the former to the Supreme Masonic authority. Posterity will form its judgment on the character of Thory as a Masonic historian without reference to the evanescent rivalry of parties He died in October, 1827.

*THOUX DE SALVERTE

Founder in 1767, at Warsaw, of the Academy of- Ancients, which see.

*THREAD OF LIFE

In the earliest lectures of the eighteenth century, we find this Catechism:

Have you the key of the Lodge? Yes, I have.

What is its virtue?

To open and shut, and shut and open Where do you keep it?

In an ivory box. between my tongue and rny teeth, or within my heart, where all my secrets are kept.

Have you the chain to the key? Yes, I have.

How long is it7

As long as from my tongue to my heart.

In a later lecture, this key is said to „hang by a tow line nine inches or a span." And later still, in the old Prestonian lecture, it is said to hang by „the thread of life, in the passage of elltrallee, nine inches or a span long, the supposed distance between guttural and pectoral All of which is intended simply to symbolize the close connection which in every Freemason should exist between his tongue and his heart, so that the one may utter nothing that the other does not truly dictate.

*THREE

Everywhere among the ancients the number three was deemed the most sacred of numbers. A reverence for its mystical virtues is to be found even among the Chinese, who say that numbers begin at one and are made perfect at three, and hence they denote the multiplicity of any object by repeating the character which stands for it three times. In the philosophy of Plato, it was the image of the Supreme Being, because it includes in itself the properties of the two first numbers, and because, as Aristötle says, it contains within itself a beginning, a
middle, and an end. The Pythagoreans called it perfect harmony.

The Bible contains significant references to threes. Christ is thus mentioned (Matthew xii, 40): „For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth." Another allusion is „Jesus answered and said unto them, destroy this temple, and in three days I will raise it up. Then, said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body.

„ (John ii, 1›91.) David had his choice between three evils extended respectively over three years, or three months, or three days, „Choose thee either three years' famine; or three months to be destroyed before thy foes, while that the sword of thine enemies overtaketh thee; or else three days the sword of the Lord, even the pestilence, in the land, and the angel of the Lord destroying throughout all the coasts of Israel. Now, therefore, advise thyself what word I shall bring again to him that sentele" (First Chronicles xxi! 11, 12). Where is also the division of life, land, sea, stars, sun an(l moon, day and night into thirds as described in the New Testament (Revelation viii, 7-13).

Gideon's array of three hundred was divided also into three parts (Judges vii, 16). three of the sacrifices to the Lord God well each to be three years old (Genesis xv, 9). In fact, the first book of the Old Testament alone has about twenty-eight references to three of various kinds.

Threescore is also a frequent number in the Bible as in Genesis (xxx, 7, 26) and Revelation (xi, 3; xii, 6, and xiii,
18) and there is the familiar „A three-fold cord is not easily broken" of Ecclesiastes (iv, 12).

So sacred was this number deemed by the ancients, that we find it designating some of the attributes of almost all the gods. The thunderbolt of Jove was three-forked; the scepter of Neptune was a trident; Cerberus, the dog of Pluto, was three-headed; there were three Fates and three Furies; the sun had three names, Apollo, Sol, and Liber; and the moon these three, Diana, Luna, and Hecate. In all incantations, three was a favorite number, for, aws Virgil says, Numero Deus impari gaudet, that is
God delights in an odd number. A triple cord was used, each cord of three different colors, wilite, red, and black; and a small image of the Subject of charm visas carried thrice around the altar, as we see in Virgil's eighth Eclogue (line 73): Terna taxi hacc prinzuarl, triplici direrSa colore Licia circumdo, terQtte haec altaria circum Effigem duco
First I surround thee with these three pieces of list or thread, and I earrv thy image three times round the altars
.

Shakespeare (Macbeth, act i, scene iv) refers to the three-fold sorceries of the three witches. The author, T.
G. Limollett in his novel Peregrine Pickle quotes as a well-known proverb the expression „Number three is always fortunate." Oliver Wendell Holmes has in „The Last Leaf" employed an old three-cornered hat as some excuse for mirth and there are many other references of interest in literature.

The Druids paid no less respect to this sacred number. Throughout their whole system, a reference is constantly made to its influence; and so far did their veneration for it extend, that even their sacred poetry was composed in triads.

In all the Mysteries, from Egypt to Scandinavia, we find a sacred regard for the number three, as in the father, mother and child deities, Osiris, Isis, and Horus. In the Rites of Mithras, the Empyrean was said to be supported by three intelligences, Ormuzd, Mithra, and Mithras. In the Rites of Hindustan, there

was the trinity of Brahma, Vishnu, and Siva. It was, in short, a general character of the Mysteries to have three principal officers and three grades of initiation. In Freemasonry, the ternary is the most sacred of all the mystical numbers. Beginning with the old axiom of the Roman Artificers, that tres factunt colleyfum, or it requires three to make a college, they have established the rule that no less than three shall congregate to form a Lodge. Then in all the hits, whatever may be the number of superimposed grades, there lie at the basis the three Symbolic Degrees. There are in all the Degrees three principal officers, three supports, three greater and three
lesser lights, three movable and three improvable jewels, three principal tenets, three working-tools of a Fellow Craft, three principal orders of architectures three chief human senses, three Ancient Grand Masters. In fact, everywhere in the system the number three is presented as a prominent Symbol. So much is this the case, that all the other mystical members depend upon it, for each is a multiple of three, its square or its cube, or derived from them. Thus, 9, 27, 81 are formed by the multiplication f three, as 3 X 3 = 9, and 32 X 3 = 27, and 32 X 32 = 81 (see Triad also ,three Points). But in nothing is the Masonic signification of the ternary made more interesting than its collection with the sacred delta, the symbol of Deity (see Triangle).

*TRAMPING MASONS

Unworthy members of the Order, who, using their privileges for interested purposes, traveling from city to city and from Lodge to Codger that they may seek relief by tales of fictitious distress, have been called tramping Masons. The true Brother should ever obtain assistance; the tramper should be driven from the door of every Lodge or the house of every Freemason where he seeks to intrude his imposture.

*TRANSFER OF WARRANT

The English Constitutions (Rule 221) enact that „No Warrant can be transferred under any circumstances." Similarly the Scotch Constitution (Rule 148) says „A Charter cannot be transferred under any circumstances."

*TRANSIENT BRETHREN

Freemasons who do not reside in a particular place, but only temporarily visit it, are called Transient Brethren.
They are, if worthy, to be cordially welcomed, but are never to be admitted into a Lodge until, after the proper precautions, they have been proved to be „true and
trusty." This usage of hospitality has the authority of all the Old Constitutions, which are careful to inculcate it. Thus the Lansdowne Manuscript charges „that every Mason receive or cherish Strange Fellows when they come over the country, and sett them on work if they will work, as the manner is, that is to say, if the Mason have any mold stone in his place, on work; and if he have none, the Mason shall refresh him with money unto the next Lodge. „ Although Speculative Freemasons no longer visit Lodges for the sake of work or wages, the usage of our Operative predecessors has been spiritualized in our symbolic system. Hence visitors are often invited to take a part in the labors of the Lodge, and receive their portion of the Light and Truth which constitute symbolic pay of a Speculative Freemason.

*TRANSITION PERIOD

Findel calls that period in the history of Freemasonry, when it was gradually changing its character from that of an Operative to that of a Speculative Society, the Transition Period. It began in 1600, and terminated in 1717 by the establishment of the Grand Lodge of England in London, after which, says Findel (History, English Translation page 131), „modern Freemasonry was now to be taught as a spiritualizing art, and the Fraternity of Operative Masons was exalted to a Brotherhood of Symbolic Builders, who, in the place of visible, perishable Temples, are engaged in the erection of that one, invisible, eternal Temple of the heart and mind."

*TRANSMISSION, CHARTER OF

A deed said to have been granted by James de Molay, just before his death, to Mark Larmenius, by which he transmitted to him and to his successors the office of Grand Master of the Templars. It is the foundation deed of the Order of the Temple. After having disappeared for many rears it was rediscovered and purchased by Brother Fred J. W. Crowe of Chichester, England, who
thought it too important and valuable to remain in private hands, and it was placed in the possession of the threat Priory of England. It is written in a Latin cipher on a large folio sheet of parchment. The outward appearance of the document is of great antiquity. but it lacks internal evidence of authenticity. It is, therefore, by many authorities, considered a forgery (see Temple, Order of the).

*TRAPPISTS, ORDER OF RELIGIOUS

An order founded by that devotee of secret organizations, Count La Perche, in 1140.

*TRAVEL

In the symbolic language of Freemasonry, a Freemason always travels from West to East in search of light-he travels from the lofty tower of Babel, where language was confounded and Freemasonry lost, to the threshing-floor of Ornan the Jebusite, where language was restored and Freemasonry found. The Master Mason also travels into foreign countries in search of wages. All this is pure symbolism, unintelligible, in any other sense (for its interpretation, see Foreign Country and Threshing
Floor) .

*TRAVELING MASONS

There is no portion of the history of the Order so interesting to the Masonic scholar as that which is embraced by the Middle Ages of Christendom, beginning with about the tenth century, when the whole of civilized Europe was perambulated by those associations of workmen, who passed from country to country and from city to city under the name of Traveling Masons, for the purpose of erecting religious edifices. There is not a country of Europe which does not at this day contain honorable evidences of the skill and industry of our
Masonic ancestors. We therefore propose, in the present article, to give a brief sketch of the origin, the progress, and the character of these traveling architects.
George Godwin, in a lecture published in the Builder

(volume ix, page 463), says: „There are few points in the Middle Ages more pleasing to look back upon than the existence of the associated Masons; they are the bright spot in the general darkness of that period, the patch of verdure when all around is barren. „
Clavel, in his Histoire Pittoresque de la FrancMaçonnerie, has traced the organization of these associations to the „Collegia Artificum," or Colleges of Artisans, which were instituted at Rome, by Numa, in the year 714 B.C., and whose members were originally Greeks, imported by this lawgiver for the purpose of embellishing the city over which he reigned. They continued to exist as well-established corporations throughout all the succeeding years of the Kingdom, the Republic, and the Empire (see Roman Colleges of Artificers).
These „sodalitates," or fraternities, began, upon the invasion of the barbarians, to decline in number in respectability, and in power. But on the conversion of the whole Empire, they, or others of a similar character, began again to flourish. The Priests of the Christian Church became their patrons, and under their guidance they devoted themselves to the building of churches and monasteries. In the tenth century, they were established as a free Gild or Corporation in Lombardy. For when, after the decline and fall of the empire, the City of Rome was abandoned by its sovereigns for other secondary cities of Italy, such as Milan and Ravenna, and new courts and new capitals were formed, the Kingdom of Lombardy sprang into existence as the great center of all w energy in trade and industry, and of refinements in art and literature. Como was a free Republic to which many fled during the invasions of the Vandals and Goths. It was in Lombardy, as a consequence of the great center of life from Rome, and the development not only of commercial business, but of all sorts of trades and handicrafts, that the corporations known as Gilds were first organized.
Among the arts practiced by the Lombards, that of building held a pre-eminent rank. And Muratori tells us that the inhabitants of Como, a principal city of Lombardy, Italy, had become so superior as Masons, that the appellation of Magistri Comacini, or Masters from Como, had become generic to all of the profession.
Thomas Hope, in his Historical Essay on Architecture, has treated this subject almost exhaustively. He says: We cannot then wonder that, at a period when artificers and artists of every class, from those of the most mechanical, to those of the most intellectual nature formed themselves into exclusive Corporations, architects-whose art may be said to offer the most exact medium between those of the most urgent necessity and those of mere ornament, or, indeed, in its wide span to embrace both-should, above all others, have associated themselves into similar bodies, which, in conformity to the general style of such Corporations assumed that of Free and Accepted Masons, and was composed of those members who, after a regular passage through the different fixed stages of apprenticeship were received as Masters, and entitled to exercise the profession on their own account.
In an age, however, in which lay individuals, from the lowest subject to the sovereign himself, seldom built except for mere shelter and safety-seldom sought, nay rather avoided, in their dwellings an elegance which might lessen their security, in which even the community collectively, in its public and general capacity, divided into component parts less numerous and less varied required not those numerous public edifices which we possess either for business or pleasure.
Thus, when neither domestic nor civic architecture of any sort demanded great ability or afforded great employment churches and monasteries were the only buildings required to combine extent and elegance, and sacred architecture alone could furnish an extensive field for the exercise of great skill, Lombardy itself, opulent and thriving as it was, compared to other countries, soon became nearly saturated with the requisite edifices, and unable to give these Companies of Free and Accepted
Masons a longer continuance of sufficient custom, or to render the further maintenance of their exclusive privileges of great benefit to them at home. But if, to the south of the Alps, an earlier civilization had at last caused the number of architects to exceed that of new buildings wanted, it fared otherwise in the north of Europe, where a gradually spreading Christianity began on every side to produce a want of sacred edifices of churches and monasteries, to design which architects existed not on the spot.
Those Italian Corporations of Builders, therefore, whose services ceased to be necessary in the countries where they had arisen, now began to look abroad towards those northern climes for that employment which they no longer found at home: and a certain number united and formed themselves into a single greater Association, or Fraternity, which proposed to seek for occupation beyond its native land; and in any ruder foreign region, however remote, where new religious edifices and skillful artists to erect them, were wanted to offer their services, and bend their steps to undertake the work.
From Lombardy they passed beyond the Alps into all the countries where Christianity, but recently established, required the erection of churches. A monopoly was granted to them for the erection of all religious edifices; they Were declared independent of the sovereign in whose dominions they might he temporarily residing, and Subject only to their own private laws; they were permitted to regulate the amount of their wages; were exempted from all kinds of taxation; and no Freemason, not belonging to their Association, was permitted to compete with or oppose them in the pursuit of employment.
After filling the Continent with cathedrals, parochial churches, and monasteries, and increasing their own numbers by accessions of new members from all the countries in which they had been laboring, they passed over into England, and there introduced their peculiar style of building. Thence they traveled to Scotland, and there have rendered their existence ever memorable by establishing, in the Parish of Kilwinning, where they erected an abbey, the germ of Scottish Freemasonry,
with halls regularly descended through the Grand Lodge of Scotland to the present day.
Thomas Hope accounts for the introduction of the non- working or unprofessional members into these associations by a theory which is confirmed by contemporary history. He says: Often obliged, from regions the most distant, singly to seek the common place of rendezvous and departure of the troop, or singly to follow its earlier detachments to places of employment equally distant, and that, at an era when travelers met on the road every obstruction and no convenience, when no inns existed at which to purchase hospitality, but lords dwelt everywhere, who only prohibited the-

ir tenants from waylaying the traveler because they considered this, like killing game, one of their own exclusive privileges; the members of these communities contrived to render their journeys more easy and safe by engaging with each other, and perhaps even, in many places, with individuals not directly participating in their profession, in compacts of mutual assistance, hospitality and good services, most valuable to men so circumstanced.

They endeavored to compensate for the perils which attended their expeditions by institutions for their needy or disabled brothers, but lest such as belonged not to their communities should benefit surreptitiously by these arrangements for its advantage, they framed signs of mutual recognition, as carefully concealed from the knowledge of the uninitiated, as the mysteries of their art themselves.

Thus supplied with whatever could facilitate such distant journeys and labors as they contemplated, the members of these Corporations were ready to obey any summons with the utmost alacrity, and they soon received the encouragement they anticipated. The militia of the Church of Rome, which diffused itself all over Europe in the shape of missionaries, to instruct nations and to establish their allegiance to the Pope, took care not only to make them feel the want of churches and monasteries, but likewise to learn the manner in which the want might be supplied. Indeed, they themselves generally undertook the supply; and it may be asserted that a new apostle of the Gospel no sooner arrived in the remotest
corner of Europe, either to convert the inhabitants to Christianity, or to introduce among them a new religious order, than speedily followed a tribe of itinerant Freemasons to back him, and to provide the inhabitants with the necessary places to worship or reception. Thus ushered in, by their interior arrangements assured of assistance and of safety on the road, and, by the Bulls of the Pope and the support of his ministers abroad, of every species of immunity and preference at the place of their destination, bodies of Freemasons dispersed themselves in every direction every day began to advance further, and to proceed from country to country, to the utmost verge of the faithful, in order to answer the increasing demand for them, or to seek more distant custom.

The government of these Fraternities, whenever they might be for the time located, was very regular and uniform. When about to commence the erection of a religious edifice, they first built huts, or, as they were termed, Lodges, in the vicinity, in which they resided for the sake of economy as well as convenience. It is from these that the present name of our places of meeting is derived. Over every ten men was placed a Warden, who paid them wages, and tool care that there should be no needless expenditure of materials and no careless loss of implements. Over the whole, a surveyor or Master, called in their old documents Magister, presided, anti directed the general labor.

The Abbé Grandidier, in a letter at the end of the Marquis Luchet's Essai sur les Illuminés, has quoted from the ancient register of the Freemasons at Strassburg the Regulations of the Association which built the splendid cathedral of that city. Its great rarity renders it difficult to obtain a sight of the original work, but the l'Histoire Pittoresque of Clavel supplies the most prominent details of all that Grandidier has preserved. The Cathedral of Strassburg was commenced in the year 1277, under the direction of Erwin of Steinbach. The Freemasons, who, under his directions, were engaged in the construction of this noblest specimen of the Gothic style of architecture, were divided into the separate ranks of Masters, Craftsmen, and Apprentices. The place where they assembled was called a Hutte, a German word equivalent to our English term Lodge. They employed the implements of Freemasonry as emblems, and wore them as insignia. They had certain signs and words of recognition, and received their new members with peculiar and secret ceremonies, admitting, as has already been said many eminent persons, and especially ecclesiastics, who were not Operative Masons, but who gave to them their patronage and protection.

The Fraternity of Strassburg became celebrated throughout Germany, their superiority was acknowledged by the kindred associations, and they in time received the appellation of the Haupt Hütte, or Grand Lodge, and exercised supremacy over the hütten of Suabia, Hesse, Bavaria, Franconia, Saxony, Thuringia, and the countries bordering on the river Moselle. The Masters of these several Lodges assembled at Ratisbon in 1459, and on the 25th of April contracted an Act of Union, declaring the chief of the Strassburg Cathedral the only and perpetual Grand Master of the General Fraternity of Freemasons of Germany. This Act of Union was definitely adopted and promulgated at a meeting held soon afterward at Strassburg.

Similar institutions existed in France and in Switzerland, for wherever Christianity had penetrated, there churches and cathedrals were to be built, and the Traveling Freemasons hastened to undertake the labor. They entered England and Scotland at an early period. Whatever may be thought of the authenticity of the York and Kilwinning legends, there is ample evidence of the existence of organized Associations Gilds, or Corporations of Operative Freemasons at an epoch not long after their departure from Lombardy. From that period, the Fraternity, with various intermissions, continued to pursue their labors, and constructed many edifices which still remain as monuments of their skill as workmen and their taste as architects. Kings, in many instances became their patrons, and their labors were superintended by powerful noblemen and eminent prelates who, for this purpose, were admitted as members of the Fraternity. Many of the old Charges for the better government of their Lodges have been preserved, and are still to be found in our Books of Constitutions, every line of which indicates that they were originally drawn up for Associations strictly and exclusively Operative in their character.

In glancing over the history of this singular body of architects, we are struck with several important peculiarities.

In the first place, they were Strictly ecclesiastical in their Constitution. The Pope, the Supreme Pontiff of the Church, was their patron and protector. They were supported and encouraged by Bishops and Abbots, and hence their chief employment appears to have been in the construction of religious edifices.

They were originally all Operative Masons. But the artisans of that period were not educated men, and they were compelled to seek among the clergy, the only men of learning, for those whose wisdom might contrive, and whose cultivated taste might adorn, the plans which they, by their practical skill, were to carry into effect. Hence the germ of that Speculative Masonry which, once dividing the character of the Fraternity Mirth the Operative, now completely occupies it, to the

entire exclusion of the latter.
Brother E. E. Cauthorne has a few words of comment: „There probably never was a time when the Operative Masons did not furnish the architect. When an ecclesiastic performed this function it was an exception, and there were few of them. The profession of the architect seems to have been a distinct profession since Theoretic established himself at Ravenna, in 493, and appointed an official architects All through the Lombard period and at all later periods the architect or Master was distinctive" (see also the Reviser's paragraph in Stone- Masons of the Middle Ages) .
But lastly, from the circumstance of their union and concert arose a uniformity of design in all the public buildings of that period-a uniformity so remarkable as to find its explanation only in the fact that there construction was committed throughout the whole of Europe, if not always to the same individuals, at least to members of
the same Association. The remarks of Thomas Hope on this subject are well worthy of perusal:
The architects of all the sacred edifices of the Latin Church, wherever such arose,-North, South, East, or West,-thus derived their science from the same central school, obeyed in their designs the same hierarchy were directed in their constructions by the same principles of propriety and taste; kept up with each other, in the most distant parts to which they might be sent, the most constant correspondence; and rendered every minute improvement the property of the whole body and a new conquest of the art. The result of this unanimity was, that at each successive period of the monastic dynasty, on whatever point a new church or new monastery might be erected, it resembled all those raised at the same period in every other place, however distant from it as if both had been built in the same place by the same artist. For instance, we find, at particular epochs, churches as far distant from each other as the north of Scotland and the south of Italy, to be minutely similar in all the essential characteristics.
In conclusion, we may remark, that the world is indebted to this Association for the introduction of the Gothic, or, as it has lately been denominated, the Pointed Style of architecture. This style-so different from the Greek; and Roman Orders, whose pointed arches and minute tracery distinguish the solemn temples of the olden time, and whose ruins arrest the attention and claim the admiration of the spectator-has been universally acknowledged to be the invention of the Traveling Freemasons of the Middle Ages. And it is to this Association of operative Artists that, by gradual changes into a Speculative System, we are to trace the Freemasons of the present day.

*TRAVELING WARRANTS

Warrants under which military Lodges are organized, and so called because the Lodges which act under them are
permitted to travel from place to place with the regiments to which they are attached (see Military Lodges).

*TRAVENOL, LOUIS

A zealous and devoted French Freemason of much ability, who wrote several Masonic works, which the author published under the assumed name of Leonard Gabanon. The most valuable of his productions is one entitled Catéchisme des Francs-Maçons, précédé d'un Abrégé de l'Histoire d'Adoram, etc. (Catechism of Free Masons, preceded by an Abridged History of Adoram), published by him at Paris in 1743.

*TREASURE, INCOMPARABLE

This was a phrase of mystical import with the Alchemists and Hermetic Philosophers. Pernetty (Dictionnaire Mytho-Hermetique), thus defines it: „The incomparable
treasure is the powder of projection, the source of all that is good, since it procures unbounded riches, and a long life, without infirmities, to enjoy them."
The „powder of projection" was the instrument by which they expected to attain to the full perfection of their work. What was this incomparable treasure was the great secret of the Hermetic Philosophers. They concealed the true object of their art under a symbolic language. „Believest thou, O fool," says Artephius, one of them, „that we plainly teach this secret of secrets, taking our words according to their literal signification?" But we do know that it was not, as the world supposed, the transmutation of metals, or the discovery of an elixir of life, but the acquisition of Divine Truth.
Many of the advanced Degrees which were fabricated in the eighteenth century were founded on the Hermetic Philosophy; and they, too, borrowed from it the idea of an incomparable treasure. Thus in the Ultimate Degree of the Council of the Emperors of East and West, which Degree became afterwards the Sublime Prince of the
Royal Secret of the ‚Scottish Rite, we find this very expression. In the old French instructions we meet with this Sentence: „Let us now offer to the invincible Xerxes our sacred incomparable Treasure, and we shall succeed victoriously" And out of the initial letters of the words of this Sentence in the original French they fabricated the three most important words of the Degree.
This „incomparable treasure" is to the Freemasons precisely what it was to the Hermetic Philosophers-Divine Truth. „As for the Treasure," says one of these books, the Lumen de Lumine, cited by Hitchcock, „it is not yet discovered, but it is very near."

*TREASURER

An officer, found in all Masonic Bodies, whose duty it is to take charge of the funds and pay them out under proper regulations. He is simply the banker of the Lodge or Chapter, and has nothing to do with the collection of money, which should be made by the Secretary. He is in the United States an elective officer.. The Treasurer's jewel is a key, as a symbol that he controls the chest of the Lodge. His position in a Lodge of the United States is on the right of the Worshipful Masters in front. In an English Lodge however, he is placed in the north.

*TREASURER, GRAND

See Grand treasurer

*TREASURER, HERMETIC

The French title is Tresorier hermetique. A Degree in the manuscript collection of Peuvret. This collection contains eight other Degrees with a similar title, namely: Illustrious Treasurer, Treasurer of Paracelsus, Treasurer of Solomon, Treasurer of the Masonic Mysteries, Treasurer of the Number Seven, Sublime Treasurer, Depositor of the Key of the Grand Work,

and, lastly, one with the grandiloquent title of Grand and Sublime Treasurer, or Depositor of the Great Solomon, Faithful Guardian of Jehovah.

*TREDIC

The King highest in rank in the Scandinavian Mysteries

*TREE ALPHABET

There are alphabets used among the Persians and Arabs as secret ciphers, which it can scarcely be doubted were original, and ages ago adopted and recognized as the ordinary business mode of communication among mankind. Of these ciphers the Tree Alphabet is the most common. The Philosopher Dioscorides wrote several works on the subject of trees and herbs, and made prominent the secret characters of this alphabet, which became known by his name, and was adopted and used by others.

The characters were distinguishable by the number of branches on either side of the tree; thus, the T H is recognizable from the S. H, notwithstanding each has three limbs on the left hand of the stem or trunk, by the one having six and the other seven branches on the right-hand side. As an example, there are in the illustration nine of the mystic characters and their relative values.The characters in the lower line given in the engraving are the relative value, and known as the Alphabet of Hermes or Mercury.

*TREE WORSHIP

The important position whit h this peculiar faith occupied among the peoples in the earliest ages of the world is apt to be overlooked in the multitude of succeeding beliefs, to which it gave many of its forms and ceremonies, and with which it became materially blended. In fact, Tree and Serpent worship were Combined almost at their inception. So prominent a position does Tree worship take in the opinion of Fergusson, in his absorbing work on free and Serpent Worship, that he designates the Tree as the first of Faiths; and adds that „long before the Theban gods existed, Tree and Serpent Faiths flourished. The Methidy tree was brought into the later religion, to shade with holy reverence the tomb of Osiris; the Sycamore was holy to Netpe, and the Persea to Athor, whilst the Tamarisk planed an important part in all the rites and ceremonies of Osiris and Isis; and all who are orthodox will acknowledge that Abram seemed to consider that he could not worship his Jove till he had planted his grove and dug a well (Genesis xxi, 33).

His Oak or Terebinth, or turpentine tree, on the plains of Mamre, was commonly worshiped till the fourth century after Christ, and it is revered by Jews to the present hour." And again: „That long ere Buddha or his saints were represented by images and adored, long ere the eaves and temples of that faith had sanctuaries for holy relies, the first actual symbol--worship he can trace is that of the Bo tree, which he describes as upon a bas-relief in a cave called the Jodea Gopa at Katak, Bengal, proving how early that worship was introduced, and how pre- eminent it was among the Buddhists of those days" and says J. G. R. Forlong, in his Rivers of Life, or Faiths of Man, „before Vedic days (the period in India of about 1600 B.C.) and can be found in almost every cave and temple allied to the Phallic faith as certainly as can be found ever standing at the entrance of these Houses of God the Phallic pillar or pillars. It is the old story whether we turn to Solomon's temple, 1000 B.C., or to the Karli Buddhist temples, which gaze down upon us from Bombay to Poona, and which date from about the Christian era."

The Bael tree, as a representative of the triad and monad, was always offered at Lingam worship, and the god was commonly to be found under an umbrageous or leafy-screened Bael. All nations, Aryans in particular, considered tree planting a sacred duty. The grand old trees became centers of life and of great traditions, and the character of the foliage had its symbolic meanings.

At the Jewish Feast of Tabernacles, at the autumnal harvest, lews are ordered to hang boughs of trees, laden with fruit, round the borders of their booths also boughs of barren trees. The worshipers go to the Synagogue carrying in their right hand one palm branch, three myrtles, and two willows, all tied together; and in the left hand a citron branch with fruit on it. These they make touch each other, and wave to the East, then South, then West, and then North. this is termed Hosanna, an exclamation of praise to God, the Hebrew word meaning „Save, I pray." On the seventh day of the Feast, all save the willow bough must be laid asides. The Palm, as a tree, yields more to man than any other class of trees.

Nineveh shows the Palm surrounded by winged deities holding the pine-cone- symbol of life, which there takes the place of the Crux Ansata, or Cross with circle. The Phoenix resting on the Palm signifies Resurrection to eternal life. The four Evangelists are depicted in „an evangelum," in the library of the British Museum, as all looking up to the Palm-tree. Christians, for a similar ideal, erected a cross-bar, and placed an Alpha and an Omega on it.

At Najran, in Yemen, Arabia, Sir William Ouseley describes the most perfect tree-worship as still existing close to the city. The tree is the Palm or Sacred Date. The Palm has always borne a most important part in all the faiths of the world down to the present day. The Jews gave the Palm a distinguished place in architecture. The tree and its lotus top, says Kitto, took the place of the Egyptian column on Solomon's famous phalli, the Jachim and Boaz.

The two trees in Genesis were those of Life and Knowledge, and were probably drawn from the Egyptian and Zoroastrian stories. But no further reverence is taken in the Bible of the Tree of Knowledge after Genesis, but to that of Life, or the „Tree which gives Life," as in the Apocalypse (ii, 7). This is also the Eastern name and significance of the Lingam or Pillar; and when covered with carved inscriptions, the Toth or Pillar in Egypt became known as the Tree of Knowledge.

*TRESTLE-BOARD

The Trestle-Board is defined to be the board upon which the Master inscribes the designs by which the Craft are to be directed in their labors. The French and German Freemasons have confounded the Trestle-Board with the Tracing-Board; and Doctor Oliver (Landmarks I, page 132) has not avoided the error. The two things are entirely different. The trestle is a framework for a table- in Scotch, trest; the Trestle-Board is the board placed for convenience of drawing on that frame. It contains nothing but a few diagrams, usually geometri-

cal figures. The Tracing-Board is a picture formerly drawn on the floor of the Lodge, whence it was called The Floor-Cloth or Carpet. It contains a delineation of the symbols of the Degree to which it belongs. The Trestle-Board is to be found only in the Entered Apprentice's Degree. There is a Tracing-Board in every Degree, from the first to the highest. And, lastly, the Trestle-Board is a symbol; the Tracing-Board is a piece of furniture or picture containing the representation of many symbols.

It is probable that the Trestle-Board, from its necessary use in Operative Masonry, was one of the earliest symbols introduced into the Speculative system. It is not, however, mentioned in the Grand Mystery, published in 1724. But Prichard, who wrote only six years afterward, describes it, under the corrupted name of Trestle-Board, as one of the immovable jewels of an Apprentice's Lodge. Browne, in 1880, following Preston, fell into the error of calling it a Tracing-Board, and gives from the Prestonian lecture what he terms „a beautiful degree of comparison," in which the Bible is compared to a Tracing-Board. But the Bible is not a collection of symbols, which a Tracing-Board is, but a Trestle-Board that contains se plan for the construction of a spiritual Temple. Webb, however, when he arranged his system of lectures, took the proper view, and restored the true word, Trestle-Board.

notwithstanding these changes in the name, Trestle-Board, Trestle-Board, Tracing-Board, and Trestle-Board again, the definition has continued from the earliest part of the eighteenth century to the present Day the same. It has always been enumerated among the jewels of the

Lodge, although the English system says that it is immovable and the American movable; and it has always been defined as „a Board for the Master Workman to draw his designs upon." In Operative Masonry, the Trestle-Board is of vast importance. It was on such an implement that the genius of the ancient Masters worked out those problems of architecture that have reflected an unfading luster on their skill. The Trestle-Board was the cradle that nursed the infancy of such mighty monuments as the cathedrals of Strassburg and Cologne; and as they advanced in stature, the Trestle board became the guardian spirit that directed their growth. Often have those old Builders pondered by the midnight lamp upon their Trestle--Board, working out its designs with consummate taste and knowledge-here springing an arch, and turning an angle there, until the embryo edifice Stood forth in all the wisdom, strength, and beauty of the Master's art.

What, then, is its true Symbolism in Speculative Freemasonry? To construct his earthly Temple, the Operative Mason followed the architectural designs laid down on the Trestle-Board, or book of plans of the architect. By these he hewed and squared his materials; by these he raised his walls; by these he Constructed his arches; and by these strength and durability, combined with grace and beauty, were bestowed upon the edifice which he was constructing.

In the Masonic Ritual, the Speculative Freemason is reminded that, as the Operative Artists erects his temporal building in accordance with the rules and designs laid down on the Trestle-Board of the Master Workman, so should he erect that spiritual building, of which the material is a type, in obedience to the rules and designs, the precepts and commands, laid down by the Grand Architect of the Universe in those great books of nature and revelation which constitute the spiritual Trestle-Board of every Freemason.

The Trestle-Board is then the Symbol of the natural and moral law. Like every other Symbol of the Order, it is universal and tolerant in its application, and while, as Christian Freemasons, we cling with unfaltering integrity to the explanation which makes the Scriptures of both

Dispensations our Trestle-Board, we permit our Jewish and Mohammedan Brethren to content themselves with the books of the Old Testament or Koran. Freemasonry does not interfere with the peculiar form or development of any one's religious faith. All that it asks is that the interpretation of the symbol shall be according to what each one supposes to be the revealed will of his creator. But so rigidly exacting is it that the symbol shall be preserved and, in some rational way, interpreted, that it peremptorily excludes the atheist from its communion, because, believing in no Supreme Being-no Divine Architect-he must necessarily be without a spiritual Trestle-Board on which the designs of that Being may be inscribed for his direction (see Floor cloth).

*TRIAD

In all the ancient mythologies there were triads, which consisted of a mysterious union of three deities. Each triad was generally explained as consisting of a creator, a preserver, and a destroyer. The principal heathen triads were as follows: The Egyptian, Osiris, Isis, and Horus; the Orphic, Phanes Uranus, and Kronos; the Zoroastric, Ormuzd, Mithras, and Ahriman; the Indian, Brahma, Vishnu, and Siva; the Cabirie, Axereos, Axiokersa, and Axiokersos; the Phenician, Ashtaroth, Mileom, and Chemosh; the Tyrian, Behls, Venus, and Thammuz; the Grecian, Zeus, Poseidon, and Hades; the Roman, Jupiter, Neptune, and Pluto; the Eleusinian, Iacchus, Persephone, and Demeter; the Platonie, Tagathon, Nous, and Psyche; the Celtic, Hu, Ceridwen, and Creirwy; the Teutonic, Fenris, Midgard, and Hela; the Gothic, Woden, Friga, and Thor; and the Seandinavians, Odin, Vile, and Ve. Even the Mexicans had their triads, which were Vitzliputzli, Kaloc, and Tescalipuca.

This system of triads has, indeed, been so predominant in all the old religions, as to be invested with a mystical idea; and hence it has become the type in Freemasonry of the triad of three governing officers, who are to be found in almost every Degree. The Master and the two Wardens in the Lodge give rise to the Priest, the King, and the Seribe in the Royal Arch; to the Commander, the

Generalissimo, and the Captain-General in Templarism; and in most of the higher Degrees to a triad which presides under various names.

We must, perhaps, look for the origin of the triads in mythology, as we certainly must in Freemasonry, to the three positions and functions of the sun. The rising sun or creator of light, the meridian sun or its preserver, and the setting sun or its destroyer (see Three).

*TRIAD SOCIETY OF CHINA

The San Hop Hwai, or Triad Society, is a secret political association in China, which has been mistaken by some writers for a species of Chinese Freemasonry; but it has in reality no connection whatsoever with the Masonic Order. In its principles, which are far from innocent, it is entirely antagonistic to Freemasonry. The Deputy Provincial Grand Master of British Fre-

emasonry in China made a statement to this effect in 1855, in Notes and Queries (first series, volume xii, page 233).

*TRIALS, MASONIC

As the only object of a trial should be to seek the truth and fairly to administer justice, in a Masonic trial, especially, no recourse should ever be had to legal technicalities whose use in ordinary courts appears simply to be to afford a means of escape for the guilty. Masonic trials are, therefore, to be conducted in the simplest and least technical method, that will preserve at once the rights of the Order and of the accused, and which will enable the Lodge to obtain a thorough knowledge of all the facts in the case. The rules to be observed in conducting such trials have been laid down by Doctor Mackey in his Jurisprudence of Freemasonry and he refers to them in the present article. They are as follows:

The preliminary step in every trial is the accusation or charge. The charge should always be made in writing,

signed by the accuser, delivered to the Secretary, and read by that officer at the next Regular Communication of the Lodge. The accused should then be furnished with an attested copy of the charge, and be at the same time informed of the time and place appointed by the Lodge for the trial.

Any Master Mason may be the accuser of another, but a profane cannot be permitted to prefer charges against a Freemason. Yet, if circumstances are known to a profane upon which charges ought to be predicated, a Master Mason, may justly avail himself of that information, and out of it frame an accusation, to be presented to the Lodge. Such an accusation will he received and investigated, although remotely derived from one who is not a member of the Order. It is not necessary that the accuser should be a member of the same Lodge. It is sufficient if he is an affiliated Freemason. We say an affiliated Freemason, for it is generally held, and we believe correctly, that an unaffiliated Freemason is no more competent to prefer charges than a profane.

If the accused is living beyond the geographical jurisdiction of the Lodge, the charges should be communicated to him by means of a registered letter through the post-office, and a reasonable time should be allowed for his answer, before the Lodge proceeds to trial. But if his residence be unknown, or if it be impossible to hold communication with him, the Lodge may then proceed to trial-care being had that no undue advantage be taken of his absence, and that the investigation be as full and impartial as the nature of the circumstances will permit.

The trial must commence at a Regular Communication, for reasons which have already been stated; but having commenced, it may be continued at Special Communications, called for that purpose; for, if it was allowed only to be continued at regular meetings, which take place but once a month, the long duration of time occupied would materially tend to defeat the ends of justice.

The Lodge must be opened in the highest Degree to which the accuser has attained, and the examinations of

all witnesses must take place in the presence of the amused and the accuser, if they desire it. It is competent for the amused to employ counsel for the better protection of his interests, provided such counsel is a Master Mason. But if the counsel be a member of the Lodge, he forfeits, in Doctor Mackey's opinion, by his professional advocacy of the accused, the right to vote at the final decision of the question.

The final decision of the charge, and the rendering of the verdict, whatever be the rank of the accused, must always be made in a Lodge opened on the Third Degree; and at the time of such decision, both the accuser and the accused, as well as his counsel, if he have any, should withdraw from the Lodge.

It is a general and an excellent rule, that no visitors shall be permitted to be present during a trial.

The testimony of Master Masons is usually taken on their honor, as such. That of others should be by affidavit, or in such other manner as both the accuser and accused may agree upon.

The testimony of profanes, or of those who are of a lower Degree than the accused, is to be taken by a Committee and reported to the Lodge, or, if convenient, by the whole Lodge, when closed and sitting as a Committee. But both the accused and the accuser have a right to be present on such occasions.

When the trial is concluded, the accuser and the accused must retire, and the Master will then put the question of guilty, or not guilty, to the Lodge.

Not less than two-thirds of the votes should be required to declare the accused guilty. A bare majority is hardly sufficient to divest a Brother of his good character, and render him subject to what may perhaps be an ignominious punishment. But on this subject the authorities differ.

If the verdict is guilty, the Master must then put the question as to the nature and extent of the punishment to be inflicted, beginning with expulsion and proceeding, if necessary, to indefinite suspension and public and

private reprimand. To inflict expulsion or suspension, a vote of two-thirds of those present is required, but for a mere reprimand, a majority will be sufficient. The votes on the nature of the punishment should be viva voce, the living voice, or, rather, according to Masonic usage, by a show of hands.

Trials in a Grand Lodge are to be conducted on the same general principles; but here, in consequence of the largeness of the Body, and the inconvenience which would result from holding the examinations in open Lodge, and in the presence of all the members, it is more usual to appoint a Committee, before whom the case is tried, and upon whose full report of the testimony the Grand Lodge bases its action. And the forms of trial in such Committees must conform, in all respects, to the general usage already detailed.

*TRIANGLE

There is no symbol more important in its significance, more various in its application, or more generally diffused throughout the whole system of Freemasonry, than the triangle. An examination of it, therefore, cannot fail to be interesting to the Masonic student.

The equilateral triangle appears to have been adopted by nearly all the nations of antiquity as a symbol of the Deity, in some of his forms or emanations, and hence, probably, the prevailing influence of this symbol was carried into the Jewish system, where the yod within the triangle was made to represent the Tetragrammaton, or sacred name of God.

The equilateral triangle, says Brother D. W. Nash (Freemasons Magazine iv, page 294), „viewed in the light of the doctrines of those who gave it currency as

a divine symbol, represents the Great First Cause, the Creator and Container of all things, as one and indivisible, manifesting Himself in an infinity of forms and attributes in this visible universe." Among the Egyptians, the darkness through which the candidate for initiation was made to pass was symbolized by the trowel, an important
Masonic implement, which, in their system of hieroglyphics, has the form of a triangle. The equilateral triangle they considered as the most perfect of figures, and a representative of the great principle of animated existence, each of its sides referring to one of the three departments of creation, the animal, vegetable, and mineral.
The equilateral triangle is to be found scattered throughout the Masonic system. It forms in the Royal Arch the figure within which the jewels of the officers are suspended. It is in the Ineffable Degrees the sacred Delta, everywhere presenting itself as the symbol of the Grand Architect of the Universe. In Ancient Craft Masonry, it is constantly exhibited as the element of important ceremonies. The seats of the principal officers are arranged in a triangular form, the three Lesser Lights have the same situation, and the Square and Compasses form, by their union on the greater light, two triangles meeting at their bases. In short, the equilateral triangle may be considered as one of the most constant forms of Masonic symbolism.
The right-angled triangle is another form of this figure which is deserving of attention. Among the Egyptians, it was the symbol of universal nature; the base representing Osiris, or the male principle; the perpendicular, Isis, or the female principle; and the hypotenuse, Horus, their son, or the product of the male and female principle.
This symbol was received by Pythagoras from the Egyptians during his long sojourn in that country, and with it he also learned the peculiar property it possessed, namely, that the sum of the squares of the two shorter sides is equal to the square of the longest side- symbolically expressed by the formula, that the product of Osiris and Isis is Horus. This figure has been adopted in the Third Degree of Freemasonry, and will be there recognized as the Forty-seventh Problem of Euclid (see Geometry, Circle, Square, and Forty-seventh Problem).

*TRIANGLE AND SQUARE

As the Delta was the initial letter of Deity with the ancients, so its synonym is among modern nations, It is a type of the Eternal, the All-Powerful, the Self Existent.
The material world is typified by the Square as passive matter, in opposition to force symbolized by the Triangle. The Square is also an emblem of humanity, as the Delta or Triangle typifies Deity. The delta, Triangle, and Compasses are essentially the same. The raising one point, and then another, signifies that the divine or higher portion of our nature should increase in power, and control the baser tendencies. This is the real, the practical „journey toward the Last." The interlacing Triangles or Deltas (figure 1) symbolize the union of the two principles or forces, the active and passive, male and female, pervading the universe. The two Triangles „TYPE=PICT;ALT=Triangl2.jpg--19704,0K", one white and the other black, interlacing, typify the mingling of the two apparent powers in nature, darkness and light, error and truth, ignorance and wisdom, evil and good, throughout human life.
The Triangle and Square together form the Pyramid (Figure 3), as seen 1 in the Entered Apprentice's Apron. In this combination the Pyramid is the metaphor for units of matter and force, as well as the oneness of man and God. The numbers 3, 5, 7, 9, have their places in the parts and points of the Square and Triangle when in pyramidal form, and imply Perfection (see Pointed Cubical Stone and Broached Thurnel).

*TRIANGLE, DOUBLE

See Seal of Solomon and Shield of David

*TRIANGLE OF PYTHAGORAS

See Pentalpha

*TRIANGLE, RADIATED

A Triangle placed within and surrounded by a circle of rays. This circle is called in Christian art, a Glory. When this Glory is distinct from the Triangle, and surrounds it in the form of a circle, it is then an emblem of God's Eternal glory. This is the usual form in religious uses. But when, as is most usual in the Masonic symbol, the rays emanate from the center of the Triangle, and, as it were, enshroud it in their brilliancy, it is symbolic of the Divine Light. The perverted ideas of the Pagans referred these rays of light to their sun-god and their Sabian worship.
But the true Masonic idea of this Glory is, that it symbolizes that Eternal Light of Wisdom which surrounds the Supreme Architect as a Sea of Glory, and from Him as a common center emanates to the universe of His creation.

*TRIANGLE, TRIPLE

The perdalpha, or Triangle of Pythagoras, is usually called also the Triple Triangle, because three triangles are formed by the intersection of its sides. But there is another variety of the Triple Triangle which is more properly entitled to the appellation, and which is seen in the illustration. It will be familiar to the Knight Templar as the form of the jewel worn by the Prelate of his Order.
Like every modification of the triangle, it is a symbol of the Deity; but as the Degree of Knights Templar appertains exclusively to Christian Freemasonry, the Triple Triangle there alludes to the Mystery of the Trinity. In the Ancient and Accepted Scottish Rite Degree of Knight of the East the symbol is also said to refer to the triple essence of Deity; but the symbolism is made still more mystical by supposing that it represents the sacred number 81, each side of the three triangles being equivalent to 9, which again is the square of 3, the most sacred number in Freemasonry. In the Twentieth Degree of the Ancient and Accepted Scottish Rite, or that of „Grand Master of all Symbolic Lodges," it is said that the number 81 refers to the triple covenant of God, symbolized by a Triple Triangle said to have been seen by Solomon when he consecrated the
Temple. Indeed, throughout the Ineffable and the Philosophic Degrees, the allusions to the triple triangle are much more frequent than they are in Ancient Craft Masonry. The Indian Trimourti, or Triple Triangle of the Hindus is of a different form, consisting of three concentric triangles. In the center is the sacred triliteral name, Aum. The interior triangle symbolizes Brahma, Vishnu, and Siva; the middle one Creation, Preservation, and Destruction; and the exte-

rior one, Earth, Water, and Air.

*TRIBES OF ISRAEL

All the twelve Tribes of Israel were engaged in the construction of the first Temple. But long before its destruction, ten of them revolted, and formed the nation of Israel; while the remaining two, the Tribes of Judah and Benjamin, retained possession of the Temple, and of Jerusalem under the name of the Kingdom of Judah. To these two Tribes alone, after the return from the captivity, was entrusted the building of the second Temple. Hence in the advanced Degrees, which, of course are connected for the most part with the Temple of Zerubbabel, or with events that occurred subsequent to the destruction of that of Solomon, the Tribes of Judah and Benjamin only are referred to. But in the primary Degrees, which are based on the first Temple, the Masonic references always are to the twelve Tribes.

Hence in the old lectures the twelve original points are explained by a reference to the twelve Tribes (see Twelve Original Points of Freemasonry).

*TRIBUNAL

The modern Statutes of the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States direct trials of Masonic offenses, committed by any Brethren of the Rite above the Eighteenth Degree, to be held in a court called a Tribunal of the Thirty-first Degree, to be composed of not less nor more than nine members. An appeal lies from

such a Tribunal of Inspectors Inquisitors to the Grand Consistory or the Supreme Council.

*TRIBUNAL, SUPREME

This has two distinct references for us.

The Seventy-first Degree of the Rite of Mizraim.

The meeting of Inspectors Inquisitors of the Thirty--first Degree of the Ancient and Accepted Scottish Rite according to the more recent practice of the Mother Council.

*TRIFELS

The name of the ruined castle, four miles from Madenburg, on a mountain slope, where Sir Richard Coeur de Lion was a prisoner for more than a year, by decree of the Emperor Henry III, and until his liberation by the faithful Blondel. Naught remains but thirty feet of the tower and some fragments of wall. It is recorded that there may be seen engraved deep in the window-stone of the tower this Mark: the Passion Cross standing upon the square with an apex upward, and having upon it an inverted Tau of proportionate size at an inclination of about forty-nine Degrees.

*TRILITERAL NAME

Three-lettered Name. The sacred name of God among the Hindus is so called because it consists of the three letters, A U M (see A Otto).

*TRILITHON

Three stones, two of which are placed parallel on their ends, and Crossed by the third at the top. Many curious combinations of this rude but imposing construction are

to be found in Europe, as at Stonehenge in England and Brittany in France.

*TRINIDAD

Freemasonry was introduced into the island of Trinidad by the establishment of a Lodge called Les Freres Unis, United Brothers, under a Charter from the Grand Lodge of Pennsylvania, in 1797. A Charter had been granted the year before by the Grand Orient of France, but never acted on, in consequence of the suspension of that body by the French revolutions In 1804, the Grand Lodge of Pennsylvania, in its capitular capacity, granted a Charter for a Royal Arch Chapter, which continued to meet until 1813, when it obtained a new Warrant of Constitution from the Supreme Chapter of .Scotland. In 1814, exemplar Masonry was established by a Deuchar Warrant from the Grand Conclave of Scotland. In 1819, a Council of Royal and Select Masters was established.

Trinidad has also had established a Provincial Grand Lodge under the Grand Lodge of Scotland, and some Lodges under the government Grand Lodge of England.

*TRINITARIANS, ORDER OF

An androgynous, both sexes, Order founded in 1198, in the time of lnnocent III, for the purpose of ransoming Christians from the Moors.

*TRINITY, RELIGIOUS FRATERNITY OF THE HOLY

Instituted at Rome by Saint Philip Neri in 1548

*TRINOSOPHS

The Lodge of the Trinosophs was instituted at Paris by the celebrated Ragon, October 15, 1816, and installed by the Grand Orient, January 11, 1817. The Word Triposophs is derived from the Greek and signifies Students of three Sciences, in allusion to the three primitive degrees, which were the especial object of study by the members; although they adopted both the French and Scottish Rites, to whose high Degrees, however, they gave their own philosophical interpretation. It was before this Lodge that Ragon delivered his Interpretative and Philosophic Course of Initations. The dodge was composed of some of the most learned freemasons of France, and played an important part in Masonic literature.

No Lodge in France has obtained so much celebrity as did the Trinosophs. It was connected with a Chapter and Council in which the advanced Degrees were conferred, but the Lodge confined itself to the three Symbolic Degrees, which it faithfully sought to preserve in the utmost purity.

*TRIPITAKA

A compound Word among the Hindus, Tri, meaning three and Pitaka, basket. The canonical book of the Buddhists, written two hundred years after the third Ecumenical Council, or about 60 B.C. The former Asiatic doctrines having become intolerable Sakya, a reformer in religion, rejected the god Brahma, and the holy books of the Veda, the sacrifices at other rites, and said: „My law is grace for all." These Sacred writings of the Hindus were called the Three Baskets. the Basket of Laws, the Basket of Discipline, and the Basket of Doctrincs. The first Basket is called Dharma, and relates to the law for man; the second, Vinaya, and relates to the discipline of the priests; and the third, Abhidharma, and pertains to the gods.

*TRIPLE ALLIANCE

An expression in the advanced Degrees, which, having been translated from the French instructions, should have more properly been the Triple Covenant. It is represented by the Triple Triangle, and refers to the Covenant of God With his people, that of King Solomon with Hiram of Tyre, and that which binds the Fraternity of Freemasons.

*TRIPLE TAU

The Tau Cross, or Cross of Saint Anthony, is a Cross in the form of a Greek T. The Triple Tau is a figure formed by three of these crosses meeting in a point, and therefore resembling a letter T resting on the traverse bar of an H. This emblem, placed in the center of a Triangle and Circle-both emblems of the Deity-constitutes the jewel of the Royal .Arch as practiced in England where it is so highly esteemed as to be called the ,'emblem of all emblems," and „the grand emblem of Royal Arch Masonry." It was adopted in the same form as the Royal Arch badge, by the General Grand Chapter of the United States in 1859; although it had previously been very generally recognized by American Freemasons. It is also found in the Capitular Freemasonry of Scotland (see Royal Arch Badge).

The original signification of this emblem has been variously explained. Some suppose it to include the initials of the Temple of Jerusalem, T. H., Templum Hierosolymse; others, that it is a symbol of the mystical union of the Father and Son, H. signifying Jehovah, and

T. or the cross, the Son. A writer in Moore's Magazine ingeniously supposes it to be a representation of three T- squares, and that it alludes to the three jewels of the three ancient Grand Masters. It has also been said that it is the monogram of Hiram of Tyre; and others assert that it is only a modification of the Hebrew letter shin, o, which was one of the Jewish abbreviations of the sacred name.

Doctor Oliver thinks, from its connection with the circle and triangle in the Royal Arch jewel, that it was intended to typify the a sacred name as the Author of Eternal Life. Old English Royal Arch lectures say that by its intersection it forms a given number of angles that may be taken in five regular combinations; and, reduced, their amount in right angles will be found equal to the five

Platonic bodies which represent the four elements and the sphere of the Universe."

Amid so many speculations, Doctor Mackey felt that he need not hesitate to offer one of his own. The Prophet Ezekiel speaks of the tau or tau cross as the Mark distinguishing those who were to he saved, on account of their sorrow for their sins, from those who, as idolaters, were to be slain. It was a mark or sign of favorable distinction; and with this allusion we may, therefore, suppose the triple tau to be used in the Royal Arch Degree as a mark designating and separating those who know and worship the true name of God from those who are ignorant of that August mystery (see Three).

*TRIPOLI

Italian territory in Northern Africa on the shore of the Mediterranean Sea. The Grand Orient of Italy controls three Lodges at Tripoli City and others at Bengazi, Derna and Homs.

*TRIVIUM

See Quadrivium and Liberal Arts and Sciences.

*TROWEL

An implement of Operative Masonry, which has been adopted by Speculative Freemasons as the peculiar working-tool of the Master's Degree. By this implement, and its use in Operative Masonry to spread the cement which binds all the parts of the building into one common mass, we are taught to spread the cement of affection and kindness, which unites all the members of the Masonic family, wheresoever dispersed over the globe, into one companionship of Brotherly Love and an old custom in an Oxford Lodge, England, gave it prominence

as a jewel, and as a symbol it goes back to the practice of the Ancient.

Today this implement is considered the appropriate working-tool of a Master Mason, because, in Operative Masonry, while the Apprentice is engaged in preparing the rude materials, which require only the Gage and Gavel to give them their proper shape. the Fellow Craft places them in their proper position by means of the Plumb, Level, and Square; but the Master Mason alone, having examined their correctness and proved them true and trusty, secures them permanently in their place by spreading, with the trowel, the cement that irrevocably binds them together. The Trowel has also been adopted as the jewel of the Select Master. But its uses in this Degree are not symbolical. They are simply connected with the historical legend of the Degree.

*TROWEL AND SWORD

When Nehemiah received from Artaxerxes Longimanus the appointment of Governor of Judea, and was permitted to rebuild the walls of Jerusalem, and to restore the city to its former fortified condition, he met with great opposition from the Persian Satraps, or Governors, who were envious of his favor with the King, and from the heathen inhabitants of Samaria, who were unwilling to see the city again resume its pristine importance. The former undertook to injure him with Artaxerxes by false reports of his seditious designs to restore the independent Kingdom of Judea. The latter sought to obstruct the workmen of Nehemiah in their labors, and openly attacked them. Nehemiah took the most active measures to refute the insidious accusations of the first, and to repel the more open violence of the latter. Josephus says in his Antiquities (Book xi, chapter vi, section 8), that he gave orders that the Builders should keep their ranks, and have their armor on while they were building; and, accordingly, the Mason had his sword on as well as he that brought the materials for building.

Zerubbabel had met with similar opposition from the Samaritans while rebuilding the Temple; and although the events connected with Nehemiah's restoration of the walls occurred long after the completion of the second Temple, yet the Freemasons have in the advanced Degrees referred them to the time of Zerubbabel. Hence in the Fifteenth Degree of the Ancient and Accepted Scottish Rite, or the Knight of the East, which refers to the building of the Temple of Zerubbabel, we find this combination of the Trowel and the Sword adopted as a symbol. The old instructions of that degree say that Zerubbabel, being informed of the hostile intentions of the false Brethren from Samaria, bordered that all the workmen should be ar-

med with the Trowel in one hand and the Sword in the other, that while they worked with the one they might be enabled to defend themselves with the other, and ever repulse the enemy if they should dare to present themselves."
In reference to this idea, but not with chronological accuracy, the Trowel and Sword have been placed crosswise as symbols on the Tracing-Board of the English Royal Arch. Doctor Oliver correctly interprets the symbol of the Trowel and Sword as signifying that, „next to obedience to lawful authority, a manly and determined resistance to lawless violence is an essential part of social duty."

*TROWEL, SOCIETY OF THE

Vasari, in his Loves of the Painters and Sculptors, and referring to the life of G. F. Rustici, says that about the year 1512 there was established at Florence an Association which counted among its members some of the most distinguished and learned inhabitants of the city. It was the Societa delta Cucchiara, or the Society of the Trowel. Vasari adds that its symbols were the trowel, the Hammer, the Square, and the Level, and had for its patron Saint Andrew, which makes Reghellini think, rather illogically, that it had some relation to the Ancient and Accepted Scottish Rite. Lenning, too, says that this Society was the first appearance of Freemasonry in Florence. It is to be regretted that such misstatements of
Masonic history should be encouraged by writers of learning and distinction.
The perusal of the account of the formation of this society, as given by Vasari, shows that it had not the slightest connection with Freemasonry. It was simply a festive association, or dinner-club of Florentine artists; and it derived its title from the accidental circumstance that certain painters and sculptors, dining together in a garden, found not far from their table a mass of mortar, in which a trowel was sticking. Some rough jokes passed thereupon, in the casting of the mortar on each other, and the calling for the trowel to scrape it off. Whereupon they resolved to form an association to dine together annually, and, in memorial of the ludicrous event that had led to their establishment, they called themselves the Society of the Trowel.

*TRUE KINDRED, ORDER OF

Benjamin Franklin is credited in the literature of the Order with receiving the degrees in England and bringing the Ritual to America where we are also told it was conferred upon George Washington, he in turn communicating the ceremonies to his wife and that for years it therefore received the name of the Martha Washington Degree.
The legend and instruction are taken from the Bible, particularly Genesis iv, 18-23; Ruth I-ii; First Kings vii, 21; Second Chronicles iii, 17, and Proverbs xxxi, 19. Members must be the own kin-hence the name-of Master Masons.
There are three Degrees, True Kindred, Heroine of Jericho, and Good Samaritan, the second obtained after six months probation, the third after one year of the second. A Royal Arch Mason, Prude Parsons of Whitewater, Wisconsin, conferred the Degree in 1853 upon his daughter and the daughter of a Masonic friend. Mrs. J. Mathews of Rockland, Wisconsin, received the Degree in the early fifties which then was known as the Lady Washington or Martha Washington Degree which during the first part of the Civil War period is credited with
many members in Virginia. Several Freemasons in 1894 at San Francisco organized Conclaves.
Among the Californian members was Mrs. M. E. De Geer Gilmore who moved to Chicago and continued the work there until 1905. In the fall of that year the Order was reorganized at the request of several Conclaves. Rituals of 1847, 1851, and 1895 were reported, a Ritual Committee appointed, and a Supreme National Conclave established. The work of the Committee was adopted, but at a meeting of the National Body in Chicago, March 2-3, 1911, a Committee was again appointed which exemplified a Ritual and this, with amendments, was approved, April 10-17, 1911.

*TRUE LIGHT

Relating to the Latin expression, Sit lux et lux fuit, meaning Let there be Light, and there was Light (see Fiat Lux et Lux fit). However, the Latin edition of the Bible gives the words Fiat Lux et facta est Lux (Genesis I, 3).
The words Sit Lox et Lux Suit are on a jewel dated 5758 (1758) owned by Brother John T. Thorp, Lodge of Research, Leicester, England. The translation from the Hebrew Bible Of this passage (Genesis I, 1-5! so often quoted in Freemasonry, is:
In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light Day and the darkness he called Night. And the evening and the morning were the first day.
Here we may appropriately introduce an old verse of rare quaintness and appeal, credited to Adam de Saint Victor by the Roberts edition of Hoyt's Cyclopedia of Practical Quotations, and taken from a Latin hymn said to have been sung at the deathbed of William the Conqueror, King of England, who died in 1087 A. D.
Now that the sun is gleaming bright, Implore we, bending low,
That He, the Uncreated Light Play guide us as we go.

*TRUE MASONS

See Academy of True Masons

*TRURO CATHEDRAL

A Protestant edifice erected at a seaport of Cornwall, England, standing at the junction of two rivers, the Allen and the Kenwyn. On the 20th of May, 1880, the Grand Master of Freemasons, the Prince of Wales, laid two cornerstones of the Cathedral with great pageantry, pomp, and ceremony. This was the first time a Grand Master of Freemasons m England was known to lay the corner-stone of an ecclesiastical structure; this was, also, the first occasion on which the then Grand Master had performed such a service, in Masonic clothing, surrounded with his staff and officers, in rich robes and in the costume of Freemasonry.

*TRUST IN GOD

Every candidate on his initiation is required to declare that his trust is in God. He who denies the existence of a Supreme Being is debarred the privilege of initiation, for atheism is a disqualification for Freemasonry. This pious principle has distinguished the Fraternity from the earliest period; and it is a

happy coincidence, that the Company of Operative Masons instituted in 1477 should have adopted, as their motto, the truly Masonic sentiment, „The Lord is all our Trust."

*TRUTH

The real object of Freemasonry, in a philosophical and religious sense, is the search for truth. This truth is, therefore, symbolized by the Word. From the first entrance of the Apprentice into the Lodge, until his reception of the highest degree, this search is continued. It is not always found and a substitute must sometimes be provided. Yet whatever be the labors he performs, whatever the ceremonies through which he passes, whatever the symbols in which he may be instructed, whatever the final reward he may obtain, the true end of all is the attainment of Truth.

This idea of truth is not the same as that expressed in the lecture of the First Degree, where Brotherly Love, Relief, and Truth are there said to be the „three great tenets of a Mason's profession." In that connection, Truth, which is called a „Divine Attribute, the foundation of every virtue," is synonymous with Sincerity, honesty of expression, and plain dealing. The higher idea of truth which pervades the whole Masonic system, and which is symbolized by the Word, is that which is properly expressed to a knowledge of God. There was an Egyptian goddess named in the Hebrew, Thm, or Thme, meaning integritas, or Justice and Truth.

This one of the three great Masonic principles is represented among the Egyptians by an ostrich feather; and the judicial officer was also thus represented, „because that bird, unlike others, has all its feathers equal," Horapollo. The Hebrew word ion, signifies an Ostrich, as also a Council; and the word Rnne, is interpreted, poetically, an ostrich, and also a song of joy, or of Praise; hence, „the happy souls thus ornamented, under the inspection of the lords of the heart's joy, gathered fruits from celestial trees." In the judgment in Amenti, the soul advances toward the goddess Thme, who wears on her head the ostrich feather. In the scale, Anubis and Horus weigh the actions of the deceased On one side is the ostrich feather, and on the other the vase containing the heart. Should the weight of the heart be greater than the feather, the soul is entitled to be received into the celestial courts. The forty-two judges, with heads ornamented with ostrich feathers, sit aloft to pronounce judgment (see Book of the Dead).

*TRYONISTS

Those Pythagoreans who abstained from animal food.

*TSAPHIEL

The Hebrew word Mirans Deus, the angel governing the Moon, in accordance with the Cabalistical system.

*TSCHOUDY, LOUIS THEODORE

Miehaud spells the name Tschudi, but Lenning, Thory, Ragon, Oliver, and all other Masonic writers, give the name as Tschoudy, which form, therefore, we adopt as the most usual, if not the most correct, spelling. Baron de Tschoudy was born at Metz, in 1720. He was descended from a family originally of the Swiss Canton of Glaris, but which had been established in France since the commencement of the sixteenth century. He was a Counselor of State and member of the Parliament of Metz; but the most important events of his life are those which connect him with the Masonic institution, of which he was a zealous and learned investigator. He was one of the most active apostles of the school of Ramsay, and adopted his theory of the Templar origin of Freemasonry.

Having obtained permission from the King to travel, he went to Italy, in 1752, under the assumed name of the Chevalier de Lussy. There he excited the anger of the Papal Court by the publication at the Hague, in the same year, of a book entitled Etrenne au Pape, ou les Francs- Maçons Vengés, that is, A New Year's Gift for the Pope, or the Free Masons Avenged. This was a caustic commentary on the Bull of Benedict XIV excommunicating the Freemasons. It was followed, in the same year, by another work entitled, Le Vatican Vengé that is, The Vatican Avenged; an ironical apology, intended as a Sequence to the former book. these two
works subjected him to such persecution by the Church that he was soon compelled to Seek safety in flight.

Brother Tschoudy next repaired to Russia, where his means of living became so much impaired that, Michaud says, he was compelled to enter the company of comedians of the Empress Elizabeth. From this condition he was relieved by Count Ivan Schouwalon, who made him his Private Secretary. He was also appointed the Secretary of the Academy of Moscow, and Governor of the pages at the Court. But this advancement of his fortunes, and the fact of his being a Frenchman, created for him many enemies, and he was compelled at length to leave Russia, and return to France. There, however, the persecutions of his enemies pursued him, and on his arrival at Paris he was sent to the Bastile. But the intercession of his mother with the Empress Elizabeth and with the Grand Duke Peter was successful, and he was speedily restored to liberty. He then retired to Metz, and for the rest of his life devoted himself to the task of Masonic reform and the fabrication of new systems.

The Council of Knights of the East was established in 1762, at Paris. Ragon says (Orthodoxie Maçonnique, page 137) that „its ritual was corrected by the Baron de Tschoudy, the author of the Blazing Star." But this is an error. Tschoudy was then at Metz, and his work and system of the Blazing Star did not appear until four years afterward. It is at a later date that Tschoudy became connected with the Council.

He published, in connection with Bardon-Duhamel, his most important work, in 1766, entitled L'Etoile Flamboyante, ou la Societé d es Francs-Maçons considerée sous tous les Aspects, that is, The Blazing Star, or the Society of Freemasons considered under Every Point of View.

The same year he repaired to Paris, with the declared object of extending his Masonic system. He then attached himself to the Council of Knights of the East, which, under the guidance of the tailor Pirlet, had seceded from the Council of Emperors of the East and West. Tschoudy availed himself of the ignorance and of
the boldness of Pirlet to put his plan of reform into execution by the creation of new Degrees.

In Tschoudy's system, however, as developed in the L'Etoile Flamboyante, he does not show himself to be the advocate of the advanced Degrees, which, he says, are „an occasion of expense to their dupes, and an abundant and lucrative resource for those who make a profitable traffic of their pretended instructions." He recognizes the three Symbolic Degrees because their

gradations are necessary in the Lodge, which he viewed as a school; and to these he adds a superior class, which may be called the architects, or by any other name, provided we attach to it the proper meaning.
All the advanced Degrees he calls „Masonic reveries," excepting two, which he regards as containing the secret, the object, and the essence of Freemasonry, namely, the Scottish Knight of Saint Andrew and the Knight of Palestine. The former of these Degrees was composer by Tschoudy, and its ritual, which he bequeathed, with other manuscripts, to the Council of Knights of the East and West, was published in 1780, under the title of Ecossais de Saint André, contenant le développement total de l'art royal de la Franche-Maçonnerie, or Scottish Knight of Saint Andrew, containing the entire development of the Royal Arch of Freemasonry Subsequently, on the organization of the Ancient and Accepted ‚Scottish Rite, the Degree was adopted as the Twenty-ninth of its series, and is considered as one of the most important and Philosophic of the ‚Scottish system. Its fabrication is, indeed, an evidence of the intellectual genius of its inventor. Ragon, in his Orthodoxie Maçonnique , attributes to Tschoudy the fabrication of the Rite of Adoniramite Freemasonry, and the authorship of the Recueil Precieux, meaning Choice Collection, which contains the description of the Rite. But the first edition of the Recueil, with the acknowledged authorship of Guillemain de Saint Victor, appeared in 1781. This is probably about the date of the introduction of the Rite, and is just twelve years after Tschoudy had gone to his eternal rest. Tschoudy also indulged in light literature, and several romances are attributed to him, the only one of whieh now known,
entitled Thérese Philosophe, does not add to his reputation.
Chemins Despontés (Encyclopédie Maçonnique i, page 143) says: „The Baron Tschoudy, whose birth gave him a distinguished rank in society, left behind him the reputation of an excellent man, equally remarkable for his social virtues, his genius, and his military talents." Such appears to have been the general opinion of those who were his contemporaries or his immediate successors He died at Paris, May 28, 1769

*TSEDAKAH

The Hebrew word, meaning Justice The first step of the Mystical Ladder, known to the Kadosh, Thirtieth Degree of the Ancient and Accepted, Scottish Rite.

*TSIDONI

Hebrew word, the Latin Venator meaning also Hunter, Seeker or Inquirer A name used in the Twenty--second Degree of the Ancient and Accepted Scottish Rite.

*TSOIM

The Hebrew word, A term used infrequently to designate visitors.

*TUAPHOLL

A term employed by the Druids to designate an unhallowed circumambulation of the sacred Cairn, or altar; the movement being against the sun, that is, from West to East by the North, the Cairn being on the left hand of the circumambulator.

*TUBAL CAIN

Of Tubal Cain, the sacred writings, as well as the Masonic legends, give us but scanty information. All that we hear of him in the Book of Genesis is that he was the son of Lamech and Zillah, and was „an instructor of every artifices in brass and iron." The Hebrew original does not justify the common version, for lotesh, does not mean „an instructor," but „a sharpener „-one who whets or sharpens instruments. Hence Doctor Raphall translates the passage as one „who sharpened various tools in copper and iron." The authorized version has, however, almost indelibly impressed the character of Tubal Cain as the Father of Artificers; and it is in this sense that he has been introduced from a very early period into the legendary history of Freemasonry.
The first Masonic reference to Tubal Cain is found in the Legend of the Craft, where he is called the Founder of Smith-Craft, an explanation agreeing closely with modern biblical scholarship which designates him as the „Founder of the Gild of Smiths or Metal Workers." We cite this part of the legend from the Dowland Manuscript simply because of its more modern orthography; but the story is substantially the same in all the old manuscript Constitutions. In that manuscript we five find the following account of Tubal Cain:
Before Noah's flood there was a man called Lamedh, as it is written in the Bible, in the fourth Chapter of Genesis; and this Lamedh had two wives, the one named Ada and the other named Zilla by his first wife Ada, he got two sons, the one Jubal, and the other Jabal: and by the other wife he got a son and a daughter. And these four children founded the beginning of all the sciences in the world. The elder son Jabal, founded the science geometry, and he carried flocks of sheep and lambs into the fields, and first built houses of stone and wood, as it is noted in the chapter above named. And his brother Jubal founded the science of music and songs of the tongue, the harp and organ. And the third brothers Tubal Cain, founded smith--craft , of gold, silver, copper, iron, and steel, and the daughter founded the art of weaving. And these children knew well that God would take vengeance for sin, either by fire or water, wherefore they
wrote the sciences that they lead found, on two pillars that they might be found after Noah's flood. The one pillar was marble, for that would not burn with fire, and the other was clepped laterns and would not drown in no water.
Similar to this an old Rabbillical tradition, which asserts that Jubal, who was the inventor of writing as well as of music, having heard Adam say that the universe would be twice destroyed, once by fire and once by water, inquired Which catastrophe would first occur; but Adam refusing to inform him he inscribed the system of music Which he had invented upon two pillars of stone and briefs A more modern Masonic tradition ascribes the construction of these pillars to Enoch. To this amount of Tubal Cain must he added the additional particulars, recorded by Josephus, that he exceeded all men in strength, and was renowned for his warlike achievements.
The only other account of the proto-metallurgist that we meet with in any ancient author is that which is contained in the celebrated fragment of Sanconiatho, who refers to him under the name of Chrysor, which is evidently, as Bochart affirms, a corruption of the Hebrew chores ur, a worker in fire, that is, a smith. Sanconiatho was a Phenician author, who is supposed to have flourished before the Trojan war, probably, as

Sir William Drummond suggests, about the time when Gideon was Judge of Israel, and who collected the different accounts and traditions of the origin of the world which were extant at the period in which he lived. A fragment only of this cork has been preserved, which, translated into Greek by Philo Byblius, was inserted by Eusebitls in his Praepario Evangelica, and has thus been handed down to the present day. That portion of the history by Sanconiatho, which refers to Tubal Cain, is contained in the following words:

A long time after the generation of Hypsoaranios. the inventors of hunting and fishing, Agreas and Alieas, were born: after whom the people were called hunters and fishers, and from whom sprang two brothers, when discovered iron, and the manner of working it. one of these two, called Chrysor, was skilled in eloquence, and composed verses and prophecies. He was the .same with Hephaistos, and invented fishing-hooks, bait for taking fishes cordage and rafts, and was the first of all mankind who had navigated. He was therefore worshiped as a god after his death, and was called Diamichios.

It is said that these brothers were the first who contrived partition walls of brick.

Hephaistos, it will be observed, is the Greek of the god who was called by the Romans Vulcan. Hence the remark of Sanconiatho, and the apparent similarity of names as well as occupations, have led some writers of the last, and even of the present, century to derive Vulcan from Tubal Cain by a process not very devious and therefore familiar to etymologists. By the omission in Tubal Cain of the initial T. which is the Phenician article, and its valueless vowel, we get Balcan, which, by the interchangeable nature of B and V, is easily transformed to Vulcan.

„That Tubal Cain," says Bishop Edw. Stillingfleet (Origines Sacrae, or a Rational Account of the Christian faith as to the Truth and Divine Authority of the Scriptures and the Matters therein contained, 1662, page 292), „gave first occasion to the name and worship of Vulcan, hath been very probably conceived, both from the very great affinity of the names, and that Tubal Cain is expressly mentioned to be an instructor of every artificer in brass and iron, and as near relation as Apollo had to Vulcan, tubal had to Tubal Cain, who was the inventor of music, or the father of all such as handle the harp and organ, which the Greeks attribute to Apollo."

Vossius, in his treatise De Idolatria (book i, chapter 36), makes this derivation of Vulcan from Tubal Cain. But Bryant, in his Analysis of Ancient Mythology (volume i, page 139), denies the etymology and says that among the Egyptians and Babylonians, Vulcan was equivalent to Horus or Osiris, symbols of the sun. He traces the name to the words Baal Cahen, Holy Bel, or Sacred Lord.

Bryant's etymology may be adopted, however, without any interference with the identity of Vulcan and Tubal Cain. He who discovered the uses of fire, may well, in the
corruptions of idolatry, have typified the solar orb, the source of all heat.

It might seem that Tubal is an attribute compounded of the definite particle T and the word Baal, signifying Lord. Tubal Cain would then signify the Lord Cain. Again, dhu or du, in Arabic, signifies Lord, and we trace the same signification of this affix in its various interchangeable forms of Du, Tu, and Di, in many Semitic words. But the question of the identical origin of Tubal Cain and Vulcan has at length been settled by the researches of comparative philologists. Tubal Cain is Semitic in origin, and Vulcan is Aryan. The latter may be traced to the Sanskrit ulka, meaning a firebrand, from which we get also the Latin fulgur and fulmen, names of the lightning.

From the mention made of Tubal Cain in the Legend of the Craft, the word was long ago adopted as significant in the primary Degrees, and various attempts have been made to give it an interpretation. Hutchinson, in an article in his Spirit of Masonry, devoted to the consideration of the Third Degree, has the following reference (page 162) to the word: The Mason advancing to this state of Masonry, pronounces his own sentence as confessional of the imperfection of the second stage of his profession, and as probationary of the exalted Degree to which he aspires, in this Greek distich, T, Struo tumulum. I prepare mar sepulchre. I make my grave in the pollutions of the earth. I am under the shadow of death. This distich has been vulgarly corrupted among us. and an expression takes place scarcely similar in sound, and entirely inconsistent with Masonry, and unmeaning in itself . But however ingenious this interpretation of our Brother Hutchinson may be, it is generally admitted to be incorrect.

The modern English Freemasons, and through them the French, have derived Tubal Cain from the Hebrew tebel, meaning earth and kanah to acquire possession, and, with little respect for the grammatical rules of the Hebrew language, interpret it as meaning worldly possessions. In the Hemming lectures, now the authorized English system, we find that the answer to the question, „What does Tubal Cain denote?" is „Worldly possessions." And

Delaunay, in his Thuilleur (page 17), denies the reference to the proto-smith, and says: „If we reflect on the meaning of the two Hebrew words, we will easily recognize in their connection the secret wish of the hierophant, of the Templar, of the Freemason, and of every mystical sect, to govern the world in accordance with its own principles and its own laws." It is fortunate, we think, that the true meaning of the words will authorize no such interpretation. The fact is, that even if Tubal Cain were derived from tebel and kanah, the precise rules of Hebrew construction would forbid affixing to their union any such meaning as „worldly possessions." Such an interpretation of it in the French and English systems was, therefore, in Doctor Mackey's opinion, a very forced and inaccurate one.

The use of Tubal Cain as a significant word in the Masonic instructions is derived from the Legend of the Craft, by which the name was made familiar to the Operative and then to the Speculative Freemasons; and it refers not symbolically, but historically to his Scriptural and traditional reputation as an artificer. If he symbolized anything, it would be labor; and a Freemason's labor is to acquire truth, and not worldly possessions. The English and French interpretation has never been introduced into the United States.

*TUB BAANI AMAL ABAL

The Hebrew phrase, meaning it is just to reward labor. An expression found in the Thirteenth Degree of the Ancient and Accepted Scottish Rite.

*TUGENDVEREIN

German, Society of Virtue. See Concordists.

*TUNE, FREEMASONS

The air of the song written by Matthew Birkhcad, and published in the Book of Constitutions of 1723, with the title of the Entered Prentice's Song, is familiarly and distinctively known as the Freemasons' Tune. William Chappell, in a work entitled Popular Music of the Olden Time, gives the following interesting account of it:

This tune was very popular at the time of the ballad operas, and I am informed that the same words are still sung to it at Masonic meetings. The air was introduced in The Village Opera The Chambermaid, The Lottery The Grub-Street Opera and The Lover his own Rival. It is contained in the third volume of The Dancing Master, and of Walsh's New Country Dancing Master. Words and music are included in Watt's Musical Miscellany (iii, page
˜2)l and in British Melody or The Musical Magazine (folio 1739). They were also printed on broadsides.

In the Gentlemen s Magazine for October, 1731, the first stanza is printed as ad Health, by Mr. Birkhead. It seems to be there quoted from the Constitutions of the freemasons, by the Rev. James Anderson, A.M., one of the Worshipful Masters.

There are several versions of the tune. one in Pills to Purge Melancholy (1719, ii, page 230), has a second part but that being almost a repetition of the first taken an octave higher, is out of the compass of ordinary voices, and has therefore been generally rejected. In A Complete Collection of Old and New English and Scotch Songs (1735 ii, page 172) the name is given as Ye Commoners and Peers; but Leveridge composed another tune to these words. In Tile Musical Mason, or Freemasons' Pocket Companion, being a collection of songs used in all Lodges, to which are added the Freemasons' March and Ode (1791), this is entitled The Entered Apprentice's Song. Many stanzas have been added from time to time, and others have been altered.

See Birkhead, Matthew; Entered Prentice's Song, and Songs of Freemasonry

*TUNIS

In Northern Africa, between Algeria and Tripoli, on the shore of the Mediterranean Sea. Several Lodges have been constituted in Tunis and on July 17, 1879, a Grand Lodge was formed. In 1917 its Grand Master was Gustavus Daemons and it controlled about six Lodges.

*TURANIAN

One of the three historical divisions of religion-the other two being the Aryan and the Semitic-and embraces the two sacred codes of China, namely, those of Confucius and Lao-tse.

*TURBAN

The usual head-dress worn in Eastern nations, consisting of a quilted cap, without rim, and a sash or scarf of cotton or linen wound about the cap. In Royal Arch Chapters, the turban, of a purple color, constitutes the head-dress of the Scribe, because that officer represents the Jewish prophet Haggai.

*TURCOPOLIER

The third dignity in the Order of Knights Hospitaler of Saint John, or Knights of Malta. It took its name from the Turcopoles, a sort of light horse mentioned in the history of the Christian wars in Palestine. The office of Turcopolier was held by the Conventional Bailiff, or Head of the Langue, the national division, of England. He had the command of the Cavalry of the Order.

*TURKEY

A writer in the Freemasons Quarterly Review (1844, page 21), says that there was a Masonic meeting in Constantinople, at which some Turks were initiated, but that the government prohibited the w future meetings.

This must have been an irregular Lodge. Many and various authorities have founded Lodges in Turkey. Mention of Lodges at Smyrna and Aleppo occurred in a London newspaper as early as 1738. Oriental Lodge under the Grand Lodge of England has been active since 1856 at Constantinople.

A Grand Lodge of Turkey formed by Ionic, Anatolia, and Benzenzia Lodges was declared illegal in 1859 by the Grand Lodge of England.

A District Grand Lodge was established in 1861 with Sir Henry Bulwer, British Ambassador, as District Grand Master. A Supreme Council was opened in 1869 and a Grand Orient of Turkey in 1908.

Since 1894 the Grand Lodge of Hamburg has had a Lodge working in German, Die Leuchte am goldenen Horn, meaning Liszt at the Golden Horn, these last two words referring to the crescent-shaped strait, the Bosporus, on which Constantinople is situated. The Grand Orient of Italy has three Lodges, the Grand Orient of France one, all at Constantinople.

The Grand Orient of France has two Lodges at Smyrna, Homere from 1909 and Meles from 1913; Barkai from 1905 at Jaffa, and Moriah Lodge at Jerusalem since 1913. The Grand Orient has also had a Lodge at Beyrouth in Syria, Le Liban from 1858; and at Zahle, also in Syria, Etoile du Liban, meaning in French Star of the Laban, since 1913. The Grand Orient of Italy has Lodges at Adana and Angora, two at Smyrna, one at Syrian Tripoli, and another at Rodi.

In these Lodges many native Mohammedans have been initiated. The Turks, however, have always had secret societies of their own, which has led some writers to suppose, erroneously, that Freemasonry existed long before the date of its actual introduction. Thus, the Begtaschi form a secret society in Turkey, numbering many thousands of Mussulmans in its ranks, and none but a true Moslem can be admitted to the Brotherhood. It is a religious Order, and was founded in the year 1328 by
the Hadji Begtaseh, a famous dervish, from whom it derives its name. The Begtaschi have certain signs and passwords by which they are enabled to recognize the „true Brethren," and by which they are protected from vagabond impostors.

A writer in Notes and Queries says, in allusion to this Society, that „One day, during the summer of 1855, an English merchant captain, while walking through the streets of a Turkish quarter of Constantinople, encountered a Turk, who made use of various signs of Freemasonry, some of which, the captain being a Mason, he understood and others he did not." It is, however, probable in this instances considering the date, that the Turk was really a Freemason, and possessed some higher Degrees, which had not been attained by the English captain. There is also another equally celebrated Order in Turkey, the Melewi, who have secret modes of recognition.

*TURQUOISE

Oliver says (Landmarks ii, page 521) that the first stone in the third row of the High Priest's Breastplate „was a figure, hyacinth, or turquoise." The stone was a figure; but Doctor Oliver is incorrect in supposing that it is a synonym of either a hyacinth or a turquoise, which are stones of a very different nature (see Breast plate) .

*TUSCAN ORDER

The simplest of the five Orders of Architecture, as its columns are never fluted, and it does not allow the introduction of any kind of ornament. It is one of the two modern Orders, not being found in any ancient example. Hence it is of no value in Masonic symbolism.

*TWELVE

Twelve being composed of the mystical numbers 7+5 or of 3X4, the triad multiplied by the quaternion, was a number of considerable value in ancient systems. Thus there were twelve signs of the zodiac, twelve months in the year, twelve Tribes of Israel, twelve stones in the pectoral, and twelve oxen supporting the molten sea in the Temple. There were twelve apostles in the new law, and the New Jerusalem has twelve gates, twelve foundations, is twelve thousand furlongs square, and the number of the sealed is twelve times twelve thousand.

Even the Pagans respected this number, for there were in their mythology twelve superior and twelve inferior gods.

*TWELVE COMPANIONS, THE

See Companions, The Twelve

*TWELVE ILLUSTRIOUS KNIGHTS

The Eleventh Degree of the Ancient and Accepted Scottish Rite; more correctly Sublime Knight Elected, which see.

*TWELVE LETTERED NAME

The Jews had among their Divine names, besides the Tetragrammaton, a two-lettered name, which was Jah, as well as a twelve-lettered and a forty-two-lettered name. None of these, however, were so sacred and unutterable as the Tetragrammaton. Maimonides says of the twelve-lettered name, that it was formerly used in stead of Adonai, as being more emphatic, in place of the Tetragrammaton, whenever they came to that sacred name in reading. It v-as not, however, like the Tetragrammaton, communicated only to their disciples, but was imparted to any that desired its knowledge. But after the death of Simeon the Just, the Tetragrammaton

ceasing to be used at all, the twelve lettered name was substituted in blessing the people; and then it became a secret name, and was communicated only to the most pious of the Priests. What was the twelve--lettered name is uncertain, though all agree that it was not a name, but a sentence composed of twelve letters. Rabbi Bechai says it was formed by a triple combination and permutation of the four letters of the Tctragrammaton; and there are other explanations equally unsatisfactory.

There was also a forty-two-lettered name, composed, says Bechai, of the first forty-two letters of the Book of Genesis. Another and a better explanation has been propounded by Franek, that it is formed out of the names of the ten Sephiroth, which with the l, vau, or and, amount exactly to forty-two letters. There was another name of seventy-two letters, which is still more inexplicable. Of all these names, Maimonides (more Nebuhim I, Ixii) says that, as they could not possibly constitute one word, they must have been composed of several words, and he adds:

There is no doubt that these wards Conveyed certain ideas, which were designed to bring man nearer to the true conception of the Divine Essence, through the process we have already described. These words, composed of numerous letters, have been designated as a single name, because, like all accidental proper names, they indicate one single object: and to make the object more intelligible several words are employed, as many words are sometimes used to express one single thing. This must be well understood, that they taught the ideas indicated by these names, and not the simple pronunciation of the meaningless letters.

*TWELVE ORIGINAL POINTS OF FREEMASONRY

The old English lectures, which were abrogated by the United Grand Lodge of England in 1813, when it adopted the system of Hemming, contained the following passage: „There are in Freemasonry twelve original points, which form the basis of the system, and comprehend the whole ceremony of initiation. Without the existence of these points, no man ever was, or can be, legally and essentially received into the Order. Every person who is made a Mason must go through these twelve forms and ceremonies, not only in the first degree, but in every subsequent one „ Hence, it will be seen that our ancient Brethren deemed these Twelve Original Points of Freemasonry, as they were called, of the highest importance to the ceremony of initiation, and they consequently took much pains, and exercised much ingenuity, in giving them a symbolical explanation. But as, by the decree of the Grand Lodge, they no longer constitute a part of the English lectures, and were never introduced into the United States of America, there can be no impropriety in presenting a brief explanation of them, for which we are indebted to the industry of Doctor Oliver, who has treated of them at great length in the eleventh lecture of his historical Landmarks.

The ceremony of initiation, when these points constituted a portion of the ritual, u as divided into twelve parts, in allusion to the twelve Tribes of Israel, to each of which one of the points was referred, as follows:

The opening of the Lodge was symbolized by the Tribe of Reuben, because Reuben was the first-born of his father Jacob, who called him „the beginning of his strength." He was, therefore, appropriately adopted as the emblem of that ceremony which is essentially the beginning of every initiation.

The preparation of the candidate was symbolized by the Tribe of Simeon, because Simeon prepared the instruments for the slaughter of the Shechemites, and that part of the ceremony which relates to offensive weapons, was used as a token of our abhorrence for the cruelty exercised on that occasion

The report of the Senior Deacon referred to the Tribe of Levi, because, in the slaughter of the Shechemites Levi was supposed to have made a signal or report to Simeon his brother, with whom he was engaged in attacking these unhappy people while unprepared for

defense.
The entrance of the candidate into the Lodge was symbolized by the Tribe of Judah, because they were the first to cross the Jordan and enter the promised land coming from the darkness and servitude, as it were, of the wilderness into the light and liberty of Canaan.
Tile prayer was symbolized by the Tribe of Zebulun because the blessing and prayer of Jacob were given to Zebulun, in preference to his brother Issachar.
The Circumambulation referred to the Tribe of Issachar, because, as a thriftless and indolent Tribe, they required a leader to advance them to an equal elevation with the other tribes.
Advancing to the altar was symbolized by the Tribe of Dan, to teach us, by contrast, that we should advance to truth and holiness as rapidly as that bribe advanced to idolatry, among whom the golden serpent was first set up to receive adoration.
The obligation referred to the Tribe of Gad, in allusion to the solemn vow which was made by Jephthah, Judge of Israel, who was of that Tribe.
The entrusting of the candidate with the mysteries was symbolized by the Tribe of Asher, because he was then presented with the rich fruits of Masonic knowledge. as Asher was said to be the inheritor of fatness and royal dainties.
The investiture of the lambskin, by which the candidate is declared free, referred to the Tribe of Naphtali, which was invested by Moses with a peculiar freedom when he said, „O Naphtali, satisfied with favor, and full with the blessing of the Lord, possess thou the West and the South."
The ceremony of the northeast corner of the Lodge referred to Joseph, because, as this ceremony reminds us of the most superficial part of Freemasonry, so the two half Tribes of Ephraim and Manasseh, of which the Tribe of Joseph was composed, were accounted to be more superficial than the rest as they were descendants of the grandsons only of Jacot.
The closing of the Lodge was symbolized by the Tribe of Benjamin, who was the youngest of the sons of Jacob, and thus closed his father's strength.
Such were the celebrated twelve original points of freemasonry of the ancient English lectures. Whey were never introduced into the United States of America, and they are now disused in England. But it will be seen that, while some of the allusions are perhaps abstruse, many of them are ingenious and appropriate. It will not, perhaps, be regretted that they have become obsolete; yet it cannot be denied that they added something to the symbolism and to the religious reference of Freemasonry. At all events, they are matters of Masonic antiquity, and, as such, are not unworthy of attention.

*TWENTY-FOUR-INCH GAGE

A rule two feet long, which is divided by marks into twenty-four parts each one inch in length. The Operative Mason uses it to take the necessary dimensions of the stone that he is about to prepare. It has been adopted as one of the working-tools of the Entered Apprentice in Speculative Freemasonry, where its divisions are supposed to represent hours. Hence its symbolic use is to teach him to measure his time so that, of the twenty- four hours of the day, he may devote eight hours to the service of God and a worthy distressed Brother, eight hours to his usual vocation, and eight to refreshment and sleep. In the twenty-four-inch gage is a symbol of time well employed, following as best we can the example of the lines told to us by Longfellow in the Psalm of Life, Lives of great men all remind us
We can make our lives sublime, And departing leave behind us Footprints on the sands of time.
The Masonic essence of the lesson is ability, preparedness and readiness, recalling the suggestion of William Shakespeare to the workman in Julius Caesar (act I, scene I, line 5), Where is thy leather apron and thy rule? What dost thou with thy best apparel on?

*TWENTY-ONE

A number of mystical import, partly because it is the product of 3 and 7, the most sacred of the odd numbers, but especially because it is the sum of the numerical value of the letters of the Divine Name, Eheyeil, thus: 5+ 10+ 5+ 1 = 21.
It is little valued in Freemasonry, but is deemed of great importance in the Cabala and in Alchemy; in the latter, because it refers to the twenty-one days of distillation necessary for the conversion of the grosser metals into silver (see Numbers and Numeration by Letters).

*TWENTY-SEVEN

Although the number twenty-seven is found in the Degree of Select Master and in some of the other advanced Degrees, it can scarcely be called in itself a sacred number. It derives its importance from the fact that it is produced by the multiplication of the square of three by three, thus: 3 X 3 X 3 = 27 (see Three).

*TWENTY-SIX

This is considered by the Cabalists as the most sacred of mystical numbers, because it is equal to the numerical value of the letters of the Tetragrammaton, thus: 5+6+5+10=26.

*TWO-LETTERED NAME

The title given by the Talmudists to the name of God, the Hebrew word, Jah, which see.

*TYLER

Tyle and Tyler are the old and now obsolete spelling of Tile and Tiler, which see.

*TYPE

In the science of symbology it is the picture or model of something of which it is considered as a symbol. Hence the words type and symbol are in this sense synonymous. Thus the Tabernacle was a type of the Tempel as the Thempel is a type of the Lodge

*TYPHON

The brother and slayer of Osiris, in the Egyptian mythology. As Osiris was a type or symbol of the sun, Typhon was the symbol of winter, when the vigor, heat, and, as it were, life of the sun are destroyed, and of darkness as opposed to light.

*TYRE

An ancient city of Phenicia, which in the time of King Solomon was celebrated as the residence of King Hiram, to whom that monarch and his father David were indebted for great assistance in the construction of the Temple at Jerusalem. Tyre was distant from Jerusalem about one hundred and twenty miles by sea, and was thirty miles nearer by land. An intercourse

between the two cities and their respective monarchs was, therefore, easily cultivated The inhabitants of Tyre were distinguished for their skill as artificers, especially as workers in brass and other metals; and it is said to have been a principal seat of that skillful body of architects known as the Dionysiac Fraternity. The City of Sidon, which was under the Tyrian government, was but twenty miles from Tyre, and situated in the forest of Leballon. The Sidonians were, therefore, naturally wood-cutters, and were engaged in felling the trees, which were afterward sent on floats by sea from Tyre to Joppa, and thence carried by land to Jerusalem, to be employed in the Temple building.

Doctor Morris, who visited Tyre in 1868, describes it in his Freemasonry in the Holy Land (page 91) as a city under ground, lying, like Jerusalem, twenty to fifty feet beneath the debris or rubbish of many centuries. It consists, to use the language of a writer he has cited, of „prostrate and broken columns, dilapidated temples, and mounds of buried fragments."

*TYRE , QUARRIES OF

It is an error of Doctor Oliver, and some other writers, to suppose that the stones of the Temple of Jerusalem were furnished from the Quarries of Tyre. If there were such quarries, they were not used for that purpose, as the stones were taken from the immediate vicinity of the edifice (see Quarries).

*TYRIAN FREEMASONS

Those who sustain the hypothesis that Freemasonry originated at the Temple of Solomon have advanced the theory that the Tyrian Freemasons were the members of the Society of Dionysian Artificers, who at the time of the building of Solomon's Temple flourished at Tyre. Many of them were sent to Jerusalem by Hiram, King of Tyre, to assist King Solomon in the construction of his Temple.

There, uniting with the Jews, who had only a knowledge of the speculative principles of Freemasonry, which had been transmitted to them from Noah, through the patriarchs, the Tyrian Freemasons organized that combined system of Operative and Speculative Masonry which continued for many centuries, until the beginning of the eighteenths to characterize the Institution. This hypothesis is maintained with great ingenuity by Lawrie in his History of Freemasonry, or by Doctor Brewster, if he was really the author of that work, and until recently it has been the most popular theory respecting the origin of Freemasonry. Out as it is wanting he the support of historical evidence, it has yielded to the more plausible speculations of recent writers.

*U

The twenty-first letter of the English alphabet, is a modification of the Greek letter T. upsilon; it is in the Hebrew or in the Chaldaie and hieroglyphical, the head of an animal with horns, hence its Symbolism. U has a close affinity to V, hence they were formerly interchanged in writing and printing.

*U.·. D.·.

Letters placed after the names of Lodges or Chapters which have not yet received a Warrant of Constitution They signify Under Dispensation In the United States when a Lodge is started it is known as being Under Dispensation and after a certain time has elapsed and the members are found worthy they receive a regular Charter. In England no Lodge may assemble for work until it is duly warranted and constituted except in District Grand Lodges, where the Most Worshipful Grand Master has authorized the District Grand Master to grant „Provisional Warrants" in these cases the Master of the new Lodge must apply within one month for a regular Warrant.

*UDEN, CONRAD FRIEDERICH

A Masonic writer of some celebrity. He was a Doctor of Medicine, and at one time a . Professor in Ordinary of the University of Dorpat; afterward an Aulic Counselor and Secretary of the Medical College of St. Petersburg or Petrograd. He was from 1783 to 1785 the editor of the Archiv für Freimaurerei unit Rosenkreuzer, published during those years at Berlin This work contains much interesting information concerning Rosicrucianism. He also edited, in 1785 and 1786 at Altona, the Ephemeriden der gesammten Freimaurerei auf das Logenjahr 1785 und 1786, Tables of the Total Freemasons of Lodges in 1785 and 1786.

*UGANDA

There are only about one thousand white men in Uganda, Central East Africa, but a Lodge has already been established there

*UNAFFILIATED FREEMASON

A Freemason who is not a member of any Lodge. As this class of Freemasons contribute nothing to the revenues nor to the strength of the Order, while they are always willing to partake of its benefits, they have been considered as an encumbrance Spoil the Craft, and have received the general condemnation of Grand Lodges. It is evident that, anterior to the present system of Lodge organization, which dates about the end of the eighteenth century, there could have been no unaffiliated Freemasons.

And, accordingly, the first reference that we find to the duty of lodge membership is in the Charges, published in 172.3, in Anderson's Constitutions, where it is said, after describing a Lodge that „every brother ought to belong to one"; and that ‚in ancient times, no Master or Fellow could be absent from it, especially when warned to appear at it without incurring a severs censure, until it appeared to the Master and Wardens that pure necessity hindered him" (Constitutions, 1723, page 51). In this last clause, Doctor Anderson evidently refers to the regulation in the Old Constitutions, that required attendance on the Annual Assembly. For instance, in the oldest of these, the Halliwell or Regius Manuscript (lines 107 to 112) it is said, and we modernize the language, „that every Master that is a Freemason must be at the General Congregation, if he is told in reasonable time where the Assembly shall be holden; and to that Assembly he must go, unless he have reasonable excuse." But the Assembly was rather in the nature of a Grand Lodge and neglect to attend its annual meeting would not place the offender in the position of a modern unaffiliated Freemason. But after the organization of subordinate Lodges, a permanent membership, which had been before unknown, was then established, and as the revenues of the Lodges, and through them of the Grand Lodge, were to be derived from the contributions of the members, it was found expedient to require every Freemason to affiliate with a Lodge, and

hence the rule adopted in the Charge already cited. Yet, in Europe, non- affiliation, although deemed to some extent a Masonic offense, has not been visited by any penalty, except that which results from a deprivation of the ordinary advantages of membership in any Association.

The modern Constitution of England, however, prescribes that „no Brother who has ceased to be a Subscribing member of a Lodge shall be permitted to visit any one Lodge more than once until he again becomes a subscribing member of some Lodge" (Rule 152). He is permitted to visit each Lodge once, because it is supposed that this visit is made for the purpose of enabling him to make a selection of the one in which he may prefer working. But afterward he is excluded, in order to discountenance those Brethren who wish to continue members of the Order, and to partake of its benefits, without contributing to its support. The Constitutions of the Grand Lodges of Ireland and Scotland are silent upon the Subject, nor is any penalty prescribed for un-affiliation by any of the Grand Lodges of the Continent of Europe

In the United States of America a different view has been taken of the Subject, and its Grand Lodges have, With great unanimity, denounced unaffiliated Freemasons in the strongest terms of condemnation, and visited them with penalties, which vary, however, to some extent in the different Jurisdictions. There is, probably no Grand Lodge in the United States that has not concurred in the opinion that the neglect or refusal of a Freemason to

affiliate with a Lodge is a Masonic offense, to be visited by some penalty and a deprivation of some rights. The following principles may be laid down as constituting the law in the United States of America on the subject of unaffiliated Freemasons: 1. An unaffiliated Freemason is still bound by all those Masonic duties and obligations which refer to the Order in general but not by those which relate to Lodge organization . 2 He possesses, reciprocally all those rights which are derived from membership in the Order, but none of those which result from membership in a Lodge.

He has no right to assistance when in imminent peril, if he asks for that assistance in the conventional way

He has no right to pecuniary aid from a Lodge.

He has no right to visit Lodges, or to walk in Masonic processions.

He has no right to Masonic burial.

He still remains subject to the government of the Order, and may be tried and punished for any offense by the Lodge within whose geographical Jurisdiction he resides.

And, Lastly, as the non-affiliation is a violation of Masonic law, he may, if he refuses to abandon that condition, be tried and punished for it ,even by expulsion, if deemed necessary and expedient, by any Grand Lodge within whose Jurisdiction he lives.

*UNANIMOUS CONSENT

In the beginning of the eighteenth century , when Freemasonry was reviving from the condition of decay into which it had fallen, and when the experiment was tried of transforming it from a partly Operative to a purely Speculative System, the great object was to maintain a membership which, by the virtuous character of those who composed it, should secure the harmony and prosperity of the infant Institution.

A safeguard was therefore to be sought in the care with which Freemasons should be selected from those who were likely to apply for admission. It was the quality, and not the quantity, that was desired. This safeguard could only be found in the unanimity of the ballot. Hence, in the sixth of the General Regulations, adopted in 1721, it is declared that „no man can be entered a Brother in any particular Lodge, or admitted to be a member thereof, without the unanimous consent of all the members of that Lodge then present when the candidate is proposed, and their consent is formally asked by the Master"(Constitutions,1723, page 59). And to prevent the exercise of any undue influence of a higher power in forcing an unworthy person upon the Order, it is further said in the same article: „Nor is this inherent privilege subject to a dispensation; because the members of a particular Lodge are the best judges of it; and if a fractious members should be imposed on them, it might spoil their harmony, or hinder their freedom; or even break and disperse the Lodge."

But a few years after, the Order being now on a firm footing, this prudent fear of" spoiling harmony," or" dispersing the Lodge," seems to have been lost sight of, and the Brethren began in many Lodges to desire a release from the restrictions laid upon them by the necessity for unanimous consent.

Hence, Doctor Anderson says in his second edition: „But it was found in convenient to insist upon unanimity in several cases. And, therefore, the Grand Masters have allowed the Lodges to admit a member if not above three ballots are against him; though some Lodges desire no such allowance" (Constitutions,1738,page155).This rule still prevails in England; and its modern Constitution still permits the admission of a Freemason where there are not more than three ballots against him, though it is open to a Lodge to demand unanimity.

In the United States, where Freemasonry is more popular than in any other country, it was soon seen that the danger of the institution lay not in the paucity, but in the multitude of its members, and that the only provision for guarding its portals was the most stringent regulation of the ballot. Hence, in almost, if not quite, all Jurisdictions

of the United States, unanimous consent is required. And this rule has been found to work with such advantage to the Order, that the phrase, „the black ball is the bulwark of Freemasonry," has become a proverb.

*UNFAVORABLE REPORT

Should the Committee of Investigation on the character of a petitioner for initiation make an unfavorable report, the frequent usage, although some Grand Lodges have decided otherwise, is to consider the candidate rejected by such report, without proceeding to the formality of a ballot, which is therefore dispensed with. This usage was, in Doctor Mackey's opinion, established on the principles of commonsense; for, as by the ancient Constitutions one black ball suffices to reject an application, the unfavorable report of a committee must necessarily, and by consequence, include two unfavorable votes at least. It is therefore unnecessary to go into a ballot after Such a report, as it is to be taken for granted that the Brethren who reported unfavorably would, on a resort to the ballot, cast their negative votes. Their report is indeed virtually considered as the casting of such votes, and the applicant is therefore at once rejected without a further and unnecessary ballot.

*UNHELE

An old English word meaning to uncover, or reveal. Spenser, in the Faerie Queen, says, „Then suddenly both would themselves unhele"(see Heler, also Hail or Hale).

*UNIFORMITY OF WORK

An identity of forms in opening and closing, and in conferring the Degrees, constitutes what is technically called Uniformity of Work. The expression has no reference, in its restricted sense, to the working of the same Degrees indifferent Rites and different countries, but only to a similarity in the ceremonies practiced by Lodges in the same Rite, and more especially in the same Jurisdiction. This is greatly to be desired, because nothing is more unpleasant to a Freemason, accustomed to certain forms and ceremonies in his own Lodge, than on a visit to another to find those forms and ceremonies so varied as to be sometimes scarcely recognizable as parts of the same Institution. So anxious are the dogmatic authorities in Freemasonry to preserve this uniformity, that in the Charge to a Brother he is instructed never to „suffer an infringement of our Rites, or a deviation from established usages and customs."

In the Act of Union in 1813, of the two Grand Lodges of England, in whose systems of working there were many differences, it was provided that a Committee should be appointed to visit the several Lodges, and promulgate and enjoin one system, „that perfect reconciliation, unity of obligation, law, working:, language, and dress, might be happily restored to the English Craft"(Article XV).

A writer in C. W. Moore's Magazine, once proposed the appointment of delegates to visit the Grand Lodges of England, Scotland, and Ireland, that a system of work and lectures might be adopted, which should thereafter be rigidly enforced in both hemispheres. The proposition was not popular, and no delegation was ever appointed. It is well that it was so, for no such attempt could have met with a successful result. It is a fact, that uniformity of working Freemasonry, however much it may be desired, can never be attained. This must be the case in all institutions where the ceremonies, the legends, and the instructions are oral.

The treachery of memory, the weakness of judgment, and the fertility of imagination, will lead men to forget, to diminish, or to augment, the parts of any system which are not prescribed with incertain limits by a written rule. The Rabbis discovered this when the Oral Law was becoming perverted, and losing its authority, as well as its identity, by the interpretations that were given to it in the schools of the Scribes and Prophets. Hence, to restore it to its integrity, it was found necessary to divest it of its oral character and give to it a written form. To this
are we to attribute the origin of the two Talmuds which now contain the essence of Jewish theology. So, while in Freemasonry we find the esoteric rituals continually subjected to errors arising mainly from the ignorance or the fancy of Masonic teachers, the monitorial instructions
- few in Preston, but greatly enlarged by Webb and Cross-have suffered no change.

It would seem from this that the evil of non-conformity could be removed only by making all the ceremonies monitorial; and so much has this been deemed expedient, that a few years since the Subject of a written ritual was seriously discussed in England. But the remedy Would be worse than the disease. It is to the oral character of its ritual that Freemasonry is indebted for its permanence and success as an organization. A written, which would soon become a printed, ritual Would divest Symbolic Freemasonry of its attractions as a Secret Association, and would cease to offer a reward to the laborious student who sought to master its mystical science. Its philosophy and its symbolism would be the same, but the books containing them would be Consigned to the shelves of a Masonic library, their pages to be discussed by the profane as the common property of the antiquary, while the Lodges, having no mystery within their portals, would find but few visitors, and certainly no Workers. It is, therefore, a matter of congratulation that uniformity of work, however desirable and however unattainable, is not so important and essential as many have deemed it. Doctor Oliver, for instance, seems to confound in some of his writings the ceremonies of a Degree with the landmarks of the Order. But they are very different. The landmarks, because they affect the identity of the Institution, have long since been embodied in its Written laws, and unless by a wilful perversion, as was the case in France, where the Grand Mastership was abolished, can never be changed. But variations in the phraseology of the lectures, or in the forms and ceremonies of initiation, so long as they do not trench upon the foundations of symbolism on which the Science and philosophy of freemasonry are built, can produce no other effect than a temporary inconvenience. The errors
of a ignorant Master will be corrected by his better instructed successor.

The variation in the ritual can never be such as to destroy the true identity of the Institution. Its profound dogmas of the unity of God, and the eternal life and of the universal brotherhood of man, taught in its symbolic method, will forever shine out preeminent above all temporary changes of phraseology. Uniformity of work may not be attained, but uniformity of design and uniformity of character will forever preserve Freemasonry from disintegration.

*UNION DES FRANCS-MASONS ALLEMANDS

SeeVerein Deutscher Freimaurer

*UNION, GRAND MASTERS

Efforts were made at various times in Germany to organize an association of the Grand Masters of the Grand Lodges of Germany. At length, through the efforts of Brother Warnatz, the Grand Master of Saxony, the scheme was fully accomplished, and on May 31, 1868, the Grand Masters Union Qrossrmeistertag, literally, the diet of Grand Masters- assembled at the City of Berlin, tile Grand Masters of seven German Grand Lodges being present. The meetings of this Body which became annual, were entirely unofficial; it claimed no legislative povers, and met only for consultation and advisement on matters connected with the ritual, the history, and the philosophy of Freemasonry.

*UNION MASTER'S DEGREE

An honorary Degree, said to have been invented by the Lodge of Reconciliation in England, in 1813, at the Union of the two Grand Lodges, and adopted by the Grand Lodge of New York in 1819, which authorized its Lodges to confer it. It was designed to detect clandestine and irregular Freemasons, and consisted

only of the
investiture of the recipient with certain new modes of recognition.

*UNION OF 1813, THE

Canadian Masons, and by right of cousinship American Masons also, have a just and lively pride in the fact that the Union of the Modern and Ancient Grand Lodges in 1813 was first begun and carried into effect in Canada; and that whereas it took their English Brothers some fifteen years or so and at a cost of agonized pride and characteristic long delays to effect a reconciliation, it was carried out in Canada with amicableness and promptness; this owing to the fact that Canadian Masons had never seen any excuse for a division which had begun and had always remained rooted in aristocratic prejudices which had possessed only a shadow existence among the democratic men of the Dominion.

Since the Canadian first step in Union remained unnoted by English historians of the Fraternity from Gould and Hughan until Bro. Sir Alfred Robbins published his work on the Grand Lodge of England (wherein a new and fresher and less insular and more statesmanlike spirit entered English Masonic historical studies), the long neglected facts have a freshness and novelty, and ought to be set out in full detail in a book-length study. Until that is done students can only content themselves with the one short chapter on the subject in the virile, modern- spirited Early Catalan Masonry; 1759-1869, by Pemberton Smith (Montreal; 1939), a veteran antiquarian, and former president of the Canadian Historical Association.

Canada had possessed since 1759 a Modern Provincial Grand Lodge. The last Prov. Grand Master of it was none other than the American, Sir John Johnson, son of Sir William Johnson, the latter our country's outstanding man in the generation preceding Franklin's; and one of the fathers of Scottish Rite Masonry. Bro. Smith makes one of his few mistakes and is less than just to the spirit of fair play in American Masons both during and immediately following the Revolutionary War when, on page 37, he writes: „ Sir John Johnson had been a
Mason in New York State [a Colony at that time], but remained loyal to the British Crown [not only to the Tory Party of America] during the American Revolution, and is famous in history for his military exploits on the British side.

[One is reminded of the Cherry Valley Massacre which he planned!] In consequence, United States Masonic historians have little good to say for him; but, removing to Montreal after the war was over, he was welcomed and beloved by Canadian Masons. „ Bro. Smith would find it difficult to name those historians. The two historians of New York, St. Clenachan and Lang, are factual, and are fair to Sir John, as were Masons on the Patriot side at the time; almost their only resentment is that when Johnson fled to Canada he took the Provincial Grand Lodge books and papers along with him, which were not his personal property -and did not return them even after the War.

Johnson was appointed Provincial Grand Master of New York by Grand Master Lord Blayney in 1767, was installed after a long postponement in 1771, and served until he ran away with the Provincial Grand Lodgers books.

The ubiquitous and irrepressible Masons of the Ancient Grand Lodge of England were in Canada not many years after that Grand Lodge had sprung to life in London in 1751and came there, most of them, in Military Lodges, the best of Masonic pioneers in that period, which, mothering so much of American Masonry, have not yet received from Craft historians the attention and the renown they are entitled to By 1732 there were three Ancient Lodges in the City of Quebec alone, one of them the famous Merchants Lodge. ,the Moderns in Stir John Johnson's Provincial Grand Lodge, who had been officially ordered from London not to fraternize with the Ancient, had only one interest in the latter-the sort of interest the tiger felt in the young lady from Niger. When word came that the Duke of Kent, one of the sons of King George III, was coming to Canada, and would doubtless become Provincial Grand Master, the Moderns were elated; they did not believe that the Ancient, even the Irish Ancient, could resist the allurement of serving under a Royal Head, so they expected to absorb the Ancient.

But the Duke himself sprang a prodigious surprise on Sir John Johnson.

The Duke of Kent was one of six sons of George III made Masons one after the other, one of whom was Clarence, Prince of Wales, another of whom was the Duke of Sussex, destined to be the Grand Master of the United Grand Lodge for a generation. The Dulse of Kent was initiated in Geneva, in 1790.

He was an extraordinary man; a thorough-going traveler; broadly as well as highly educated; a governor, a military leader, an administrator; but was possessed above every other interest of a passion for architecture which, with a complete lack of Hanoverian sluggishness, he satisfied from almost the moment of his landing in Canada, leaving, as the latest Canadian historian expresses it, a series of imposing and remarkable buildings by which his progress over Canada can be tracked. While governor of Nova Scotia he built almost single-handed the present city of Halifax, at least transformed it out of recognition; and the great Citadel which from its hill looked out Upon the Canadian-American sea and air armadas in World War II had been his doing, as had fortresses, sea-walls, and piers without number. One of his latest biographers says that letters from home told him that the King was afraid he would have no direct heir to succeed him; the Duke thereupon returned, married and his daughter Victoria afterwards became Queen. he preceding her with a Regency; she was the only Queen, at least for which there are any records, who ever became officially the Protectress of the Fraternity. The Duke continued to hold the office of Provincial Grand Master of Canada until the Union of 1813

In a speech to the Grand Lodge of England ma(le after the Union the Duke of Sussex said that his brother Kent and himself had vowed to unite the two Grand Lodges from the time of their becoming Masons; that they discussed ways and means often; that when Kent went to Canada it was agreed that he should there take the actual first step of Union, and thus prove that Union was possible. How this was carried out is told by Pro. Smith succinctly: „To the astonishment of every Mason in Canada, when II. R.- H. Prince Edward (Duke of Kent)
arrived in Quebec, he got in touch with the three lodges working under the Ancient regime, had himself ,made Ancient, and appointed as the first ,Provincial Grand Master of Canada' of the Grand Lodge of Ancients.

Graham, an earlier Quebec historian, exclaimed upon recording this unexpected turn of affairs: „A new era. A remarkable impulse was given to Ancient Masonry. „ He says it had a „wonderful effect, „ and that great consequences were „very observable. „ They were indeed, for, to-continue to quote Smith: „As early as December, 1792, at his command, committees were meeting the officers of the Modern lodges, ‚if possible to form a coalition of parties.'" The modus operandi agreed on previously by the two brothers in England began to work with a rapidity in this case more Ancient than Modern: „On St. John's Day the same month (December, 1792), the new Ancient Grand Lodge met at four o'clock to install the Grand Officers elect; and at five o'clock, by the Royal and Right Worshipful Grand Master's invitation, the present and past Grand Officers, [Ancient] together with the Grand Officers under the H. R. H. the Prince of Wales, [Moderns] met the new Prov. Grand Master of Ancients at dinner at Lane's Coffee House in Quebec."

This move, the first of many, and Kent's vigorous development of Ancient Masonry, resulted not in a formal union but in an absorption, for one after another of the Modern Lodges „went over" to the Ancients and by 1797 not one was left. From this came a new Provincial Grand Lodge. This Second Provincial Grand Lodge of Canada (1792-1813) was therefore to prove to England that differences had become illusory, and that Ancient and Moderns could fraternize with each other in the light as well as in the dark

(American Freemasons were as much gratified at the time by this union as their Canadian Brethren and ever since have shared their pride in the fact that while discussions had already begun in England, the first actual deed of union was done on American soil. That deed interests them also, less importantly and yet with a vividness, as. one more illustration among the many illustrations in the English system of how Royal

and Noble Grand Masters and Provincial brand Masters were able to decide Craft affairs „by command and out of personal and private decisions"; for in the merger of Ancient and Moderns in Canada it was the Duke of Kent who took the lead and made the decisions, on his own personal authority, and without action first being taken by the Grand Lodge's consent. The custom of calling the Grand East „the throne" was more than a metaphor. It was at this point, one may believe, that the true cause of the division between Moderns and Ancient had its beginning. It was at least the root of the trouble between the two Bodies in Colonies of America before the Revolution.)

*UNION OF 1813, THE

At one time two conflicting Grand Lodge Bodies were in existence in England. One, known as the Grand Lodge of England, originally with four old Lodges assembling at London on June 24, 1717. This Lodge we will designate as the Grand Lodge of the Moderns, that being the name by which they were known during the famous controversy, in spite of the fact that they were in existence long before the other competitor. There as on for the designation Modern in this instance is that parts of their ritual and ceremony had been modified or changed, as time went on, from the ancient workings of the Freemasons. The other Lodge, while of more recent establishment, became known as the Grand Lodge of the Ancient because they claimed that their ceremonies had come down from the ancient or Operative Lodges without change.

This Grand Lodge of the Ancient was also known as of Atholl Matsons, it having been headed by Lord Atholl. They elected their first Grand Master on December 5, 1753, their membership at that time consisting largely of Irish Freemasons then resident in London. This Ancient Grand Lodge became strong as time went on. The Grand Lodge of the Moderns was weakened by dissension within its own ranks between the Operative and Speculative Lodges, some of whom joined the opposing Grand Lodge of the Ancient. The famous Laurence

Dermott was for many years the head of the Ancient. Dermott was selected Grand Secretary of the Ancient February 5, 1752. After much conflict between the Ancient and Moderns a Union was consummated, the Articles of Union being signed November 25, 1813, by the Dukes of Sussex and Kent, the Grand Masters of the two Lodges. Later, December 27, 1813, the Act of Union confirmed this agreement at a joint meeting of the two Lodges and the present United Grand Lodge of England came into existence.

*UNION OF GERMAN FREEMASONS

The German title is Verein deutscher Freimaurer. An association of Freemasons of Germany organized at Potsdam, May 19, 1861. The Society has met annually at different places and cultivates the Masonic science, the advancement of the prosperity and usefulness of the Order, and the closer union of the members in the bonds of brotherly love and affection (see Verein Deutscher Freimaurer).

*UNION OF SCIENTIFIC FREEMASONS

The German name is Bund scientifischer Freimaurer. An Association founded, November 28, 1802, by Fessler, Fischer, Mossdorf and other learned Freemasons of Germany. According to their Act of Union, all the members pledged themselves to investigate the history of Freemasonry from its origin down to the present time, in all its different parts, with all its systems and retrogressions, in the most complete manner, and then to communicate what they knew to trustworthy Brethren.

In the assemblies of the members, there were no rituals, nor ceremonies, nor any Special vestments requisite, nor, indeed, any outward distinctions what ever. A common interest and the love of truth, a general aversion of all deception, treachery, and secrecy were the sentiments which bound them together, and made them feel the duties incumbent on them, without binding

themselves by any special oath Consequently, the members of the Scientific Union had all equal rights and obligations; they did not acknowledge a superior, or subordination to any Masonic authority what ever. Any upright scientifically cultivated Master Mason, a Sincere seeker after truth, might join this Union, no matter to what Rite or Grand Lodge he belonged, if the whole of the votes were given in his favor, and he pledged himself faithfully to carry out the intention of the founders of the Order. Each circle of Scientific Freemasons was provided with a number of copies of the Deed of Union, and every new candidate, when he signed it, became a partaker of the privileges shared in by the whole ; the Chief Archives and the center of the Confederation were at first to be in Berlin.

But the Association, thus in angulated with the most lofty pretensions and the most Sanguin expectations,

did not well succeed."Brethren,"Sags Findel (History, English translation, page 501),"whose cooperation had been reckoned Up ,did not join the active working of others was crippled by all sorts of scruples and hindrances, and Fessler's purchase of Kleinwall drew of this attention wholly from the subject. Differences of opinion, perhaps also too great egotism, caused dissensions between many members of the Association and the brethren of the Lodge at Altenburg. Distrust was excited in everyman's breast, and, instead of the enthusiasm formerly exhibited, there was only lukewarmness and disgust. „Other schemes, especially that of the establishment of a Saxon Grand Lodge, impaired the efforts of the Scientific Freemasons. The Union gradually sank out of sight, and finally ceased to exist.

*UNION OF THE TWENTY-TWO

See German Union of Two and Twenty

*UNIONS, LODGE OF

This Lodge, No.256, was constituted in England in 1785 and under its sanction the famous Emulation Lodge of improvement meets (see Emulation Lodge)

*UNITED

A pllilosophic and social organization established in 1785 at Norwich, England, meeting at the College of Saint Luke, and devoted, to quote from their own original records, To the cultivation of a liberal and rational system of good fellowship. 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 with in 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 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 special 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 to those moral and social duties which apply essentially to the interest and happiness of mankind.

The officers were Abbot, Prior, Procurator, Confessor, Bursar, Hospitaller, and Librarian. Each year when the Abbot was elected he assumed the name of Paul I, Paul

II, and so on. The Order did much charitable work and during 1796-1820 the Almoner's Book shows that 5100 pounds, about $ 24,786, were expended among the poor. A Library was one of their first achievements. An impressive initiation ceremony was held and each initiate was given some Special charge by the presiding officer.. A small group of men at London associated themselves with the organization and from 1818 to 1824 held meetings twice monthly at the College of Saint Mark in Great Saint Helens. They elected no Abbot, out of deference to the parent Body, their highest and presiding officer being the Prior. At these meetings the members read papers, usually historical, and each one of the Fraternity was required, soon after initiation, to render an account of that Order whose garb he assumed on his profession. The London Branch was finally disbanded about 1825 (see brother Mackenzie's Royal masonic Cyclopedia)

*UNITED GRAND LODGE OF ENGLAND

The Grand Lodge of England assumed that title in the year 1813, because it was the n formed by the Union of the Grand Lodge of the Ancient, the „Grand Lodge of Free and Accepted Masons of England according to the Old Institutions, „and the Grand Lodge of Moderns, the „Grand Lodge of Free and Accepted Masons under the Constitution of England. „The Body thus formed, by which an end was put to the dissensions of the Craft which had existed in England for more than half a century, adopted the title, by which it has ever Since been known, of the United Grand Lodge of ancient Freemasons of England (see Union of 1813).

*UNITED STATES OF AMERICA

The history of the introduction of freemasonry in to the United States of America is discussed in this work under the titles of the several States into which the Union is divided, and to which therefore the reader is referred.

It may, however, be necessary to say, in a general view of the subject, that the first notice we have of Freemasonry in the United States is in 1729, in which year, during the Grand Mastership of the Duke of Norfolk, Mr. Daniel Coxe was appointed Provincial Grand Master for New Jersey. We have not, however, been able to obtain any evidence that he exercised his prerogative by the establishment of Lodges in that Province, although it is probable that he did. In the year 1733, the „Saint John's Grand Lodge „was opened in Boston, inconsequence of a Charter granted, on the application of several Brethren residing in that city, by Lord Viscount Montague, the Grand Master of England. From that time Freemasonry was rapidly disseminated through the country by the establishment of Provincial Grand Lodges, all of which after the Revolutionary War, which separated the colonies from the mother country, assumed the rank and prerogatives of independent Grand Lodges. The history of these Bodies being treated under their respective titles, the remainder of this article may more properly be devoted to the character of the Masonic organization in the United States.

The Rite practiced in this country is correctly called the American Rite. This title, however, has been adopted within only a comparatively recent period. It is still very usual with Masonic writers to call the Rite practiced in this country the York Rite. The expression, however, Doctor Mackey held to be incorrect. The Freemasonry of the United States, though founded, like that practiced in every other country, upon the three Symbolic Degrees which alone constitute the true York Rite, has, by its modifications and its adoption of advanced Degrees, so changed the Rite as to give it an entirely different form from that

which properly constitutes the pure York Rite (see American Rite).
In each State of the Union there is a Grand Lodge which exercises jurisdiction over the Symbolic Degrees. The jurisdiction of the Grand Lodge, however, is exercised to acertain extent over what are called the higher Bodies, namely, the Chapters, Councils, and Commanderies.
Forby the American construction o f Masonic law, a Freemas onexpelled by the Grand Lodge forfeits his membership in all of these Bodies to which he may be attached. Hence a Knight Templar, or a Royal Arch Mason, becomes ipsofacto, because of that fact, suspended or expelled by his suspension or expulsion by a Symbolic Lodge, the appeal from which action lies only to the Grand Lodge. Thus the Masonic standing and existence of even the Grand Commander of a Grand Commandery is actually in the hands of the Grand Lodge, by whose decree of expulsion his relation with the Body over which he presides may be dissevered.
Royal Arch Masonry is controlled in each State by a Grand Chapter. Besides these Grand Chapters, there is a General Grand Chapter of the United States, which, however, exercises only a moral influence over the State Grand Chapters, since it possesses „no power of discipline, admonition, censure, or instruction over the Grand Chapters. „In Territories where there are no Grand Chapters, the General Grand Chaptere constitutes subordinate Chapters, and over these it exercises plenary jurisdiction.
The next branch of the Order is Cryptic Freemasonry, which, although rapidly growing, is not yet as extensive as Royal Arch Masonry. It consists of two Degrees, Royal and Select Master, to which is sometimes added the Super-Excellent, which, however, is generally considered only as an honorary or supplementary Degree. These Degrees are conferred in Councils which owe their obedience to Grand Councils. Only one Grand Council can exist in a State or Territory, as is the case with a Grand Lodge, a Grand Chapter, or a Grand Commandery. Grand Councils exist in many of the States, and elsewhere the Councils have been established by Charters emanating from the General Grand Council.
Templarism is governed by a Supreme Body, whose style is the Grand Encampment of the United States, and this Body, which meets triennially, possesses sovereign power over the whole Templar system in the United States. Its presiding officer is called Grand Master, and this is the highest office known to American Templarism. Throughout the States the reare Grand Commanderies, which exercise immediate jurisdiction over the Commanderies in the State, subject, however, to the
super intending control of the Grand Encampment. Where there are no Grand Commanderies, Charters are issued directly to subordinate Commanderies by the Grand Encampment.
The Ancient and Accepted Scottish Rite is very popular in the United States. There are two Supreme Councils- one for the Southern Jurisdiction, which is the Mother Council of the world. Its nominal Grand East is at Charleston, South Carolina; but its Secretariat has been removed to Washington City since the year 1870. The other Council is for the Northern Masonic Jurisdiction. Its Grand East and Secretariat is at Boston, Massachusetts. The Northern Supreme Council has jurisdiction over the States of Maine, Vermont, New Hampshire, Massachusetts, Connecticut, Rhode Island, New York, Pennsylvania, New Jersey, Delaware, Ohio, Indiana, Illinois, Michigan and Wisconsin. The Southern supreme Council exercises jurisdiction over all the other States and Territories of the United States.

*UNITY OF GOD

In the popular mythology of the ancients there were many gods. It was to correct this false opinion, and to teach a purer theology, that the initiations were invented. And so, as Warburton says, „the famous secret of the Mysteries was the unity of the Godhead." This, too, is the doctrine of Masonic initiation, which is equally distant from the blindness of atheism and the folly of polytheism

*UNIVERSAL CRAFTSMEN COUNCIL OF ENGINEERS

Brothers O.N. Pomeroy and Benjamin Dettlebaek, stationary steam engineers of Cleveland, Ohio, in the course of a friendly meeting, October 20, 1898, conversed about an organization being formed of engineers who were Master Masons.
The outcome of this discussion was that on December 10, 1859, a notice was published in a local newspaper calling a meeting at the Forest City House, when twenty- seven were present on December 22, 1899. Similar organizations have been planted in other parts of the country and these have been grouped into the Universal Craftsmen Council of Engineers. This latter organization came into being through a conference held at Brother Pomeroy's residence at Cleveland, September 14, 1903, with the following, delegates: Oscar Mabie and John L.O'Brien of Chicago, John H. Leathers of Rochester, New York, James Gillespie of Philadelphia, Charles E. Davey of Detroit and Benjamin Dettleback of Cleveland. The organization has established a publication entitled the Universal Engineer. In similar crafts, associations have been formed, as at Cleveland, Ohio, including workers in electricity, plumbing, steam-fitting, printing sheet- metal, building, wood, etc. These are joined in the Body known as the Cleveland Federation of Craftsmen.

*UNIVERSALS, THE EUROPEAN

The prime characteristic of feudalism, the form of society left behind by the Barbarian Invasions of the Dark Ages, was its localism, or atomism. There was a castle here, a fortress there, an abbey, a manor, an independent town, a port, each like a small island, and often in a quarrel with some other small unit near it, with only a few tenuous filaments of language and geography to hold them together in the absence of a national government, highways, schools, or commerce.
The story of how these „ islands of feudalism „ were melted down first into nations, and then into a comity of nations, is the grand theme of European history. The method of that history is to begin with one or two of what the historians call „the universals, „ which even in feudalism began to come into being; then to show how one after another followed; and finally how the set of universals triumphed over the old separatisms and dreadful feudal isolationism Freemasons can take a lively and even proud interest in this growing list of „universals" because the discoverers of their art and the founders of their fraternity are listed among them; and listed not by Masonic historians only, but by general historians who wrote not with Masons in

mind, but for the general public.
Among those universals were: the Carlovingian Empire and its successors; the Medieval Church, with its customs everywhere the same; the use of Latin; universities; architecture, builder gilds, and especially the Free masons who carried the Gothic from Ireland to the Danube, and from Denmark to North Africa; the Orders of Chivalry; the Monastic Orders; the Renaissance; and, at the last, the printing press.

*UNIVERSITIES, AND FREEMASONS

The universities had their rise in Salerno, Prague, Warsaw, Paris, Cologne, Dublin, Oxford, Cambridge, etc., at about the same time as the earliest development of Gothic architecture. Their history has a certain interest for Freemasons because up to a point their history ran parallel with the history of Masons; also because the Medieval Masons had a sincere and long-acting interest in them. The oldest versions of the Old Charges (or Old Constitutions or Old MSS.) strike a modern reader as quaint; but their writers had no intention of being quaint, nor were they quaint men; the only language they had to use, middle or late English, was as yet a half-formed language, and it is the language which tempts us to believe that the writers were simple-minded, or quaint, or only half literate.
If when these Old Charges are transliterated into modern English the full content of meaning possessed by them at the time of their writing is elaborated, it will show that the Freemasons were much concerned with the universities, because the universities were synonymous in their eyes with the Liberal Arts and Sciences, and the Masons claimed to be above all lovers and practicers of them.
The legend about the two pillars, about liernaes, Whaymus Grecus, Euclid, and Pythagoras have that point. Moreover, the buildings of the Universities, some of which were famous structures, were erected by Freemasons, and a number of Freemasons lived and worked for many years in or near Oxford and Cambridge.
There was also, at some points, and as said above, a parallel in development. Each university was incorporated; had its charter; its offices and courts; had installation ceremonies. They began as gilds. In Northern Europe the Masters were in a gild, and they admitted scholars, who often were called apprentices. In southern Europe the scholars formed gilds, and these gilds chose and employed the Masters. One or two of the Medieval ceremonies still employed by Oxford at times of conferring Degrees, etc., are of an especial interest to students of the Masonic Ritual.

*UNIVERSITY LODGES

A university Lodge is any regular Lodge „on the campus" of a college or university, and designed to serve the needs of faculty and students. In America such a Lodge has no special membership provisions in its charter, but it may carry them in its by-laws. The Lodge lists published in Grand Lodge Proceedings are so completely non- descriptive that from them it is impossible to learn how many university Lodges there are in the United States, but there the number is not small.
In England where the Craft has always maintained a closer liaison with colleges and with scholarship the number is large relative to the number of schools A University Lodge was constituted in London, in 1730. No. 293 was constituted at Cambridge University ak 1763.
The Lodge of Alfred, No. 455, was formed Oxford University, in 1769; it was succeeded by the Apollo University Lodge, No. 357, in 1818. Isaac Newton University Lodge was formed at Cambridge 1861; the Alma Mater, No. 1492, at Cambridge, in 1874; University Lodge at Sheffield, in 1919 Achilles, No. 4078, at Newcastle, in 1920; University Lodge at Liverpool, in 1921; Imperial College Lodge, London, in 1923; Universities Lodge Cardiff, Wales, in 1934; at Birmingham, in 1936- the University of Manchester Lodge, in 1937. The Earl of Harwood, Grand Master of the United Grand Lodge of England, is an honoraria Member or the last named. (The above list is from United Grand Lodge Sheffield, No. 5911;1919-1944; by Douglas D Enoop; printed by the Lodge; a brochure of 15 pages.)

*UNIVERSAL AURORA, SOCIETY OF THE

Founded at Paris, in 1783, for the practice of mesmerism; Cagliostro, „the Divine Charlatan, „taking an active part in its establishment. Very little at this day is known of it.

*UNIVERSAL HARMONY, ORDER OF

See Mesmeric Freemasonry

*UNIVERSAL LANGUAGE

See Language, Universal, and Universal a Framasona Ligo

*UNIVERSALA FRAMASONA LIGO

The Esperanto-auxiliary language- name for Universal Masonic League, an organization founded on August 30, 1913, at Berne, in Switzerland, the object being to further the intimacy of relations between members of all regular Lodges, Grand Lodges, and Grand Orients of all Rites and countries of the world. This was to be on a basis of absolute neutrality in all respects, the members to be independent outside the above scope of the League. As an official organ the Bulletin was used of the International Bureau of Masonic Affairs, intercourse being maintained through the medium of the auxiliary languages, Esperanto. Officers were: President, Senator Dr.
Magalhaes Lima of Lisbon, Grand Master of the Grand Orient of Portugal; Secretary, Doctor Uhlmann of Zihlschlacht, Switzerland, and Treasurer, Doctor Hederich, Kassel, Germany. More recently the Secretary has been Carl Barthel, Frankfort a/M, Germany. Meetings are usually held annually during the sessions of the International Congresses of the Esperantists (see Lange, Universal).

*UNIVERSALISTS, ORDER OF

A Society of a Masonic bearing, founded by Retif de la Bretonne, in Paris, about 1841, and having but one Degree.

*UNIVERSALITY OF FREEMASONRY

The boast of the Emperor Charles V, that the sun never set on his vast Empire, may be applied with equal truth to the Order of Freemasonry. From East to West, and from North to South, over the whole habitable globe, are our Lodges disseminated. Wherever the wandering steps of civilized man have left their footprints, there have our Temples been established. The lessons of Masonic love have penetrated into the wilderness of the West, and the Red Man of our soil has shared with his more enlightened Brother the

mysteries of our science; while the arid sands of the African desert have more than once been the scene of a Masonic greeting. Freemasonry is not a fountain, giving health and beauty to some single hamlet, and slaking the thirst of those only who dwell upon its humble banks; but it is a mighty stream, penetrating through every hill and mountain, and gliding through every field and valley of the earth, bearing in its beneficent bosom the abundant waters of love and charity for the poor, the widow, and the orphan of every land.

*UNIVERSI TERRARUM, ETC.

The document semanating from any of the Bodies of the Ancient and Accepted Scottish Rite commence with the following epigraph: Universi Terrarum Orbis Architectonisper Cloriam Ingentis, meaning By the Glory of the Grand Architect of the Universe. This is the correct form as first published, in 1802, by the Mother Council at Charleston in its Circular of that year, and used in all its Charters and Patents.

*UNKNOWN PHILOSOPHER

One of the mystical and theosophic works written by Saint Martin, the founder of the Rite of Martinism, was entitled Le Philosophe Inconnu, or The Unknown Philosopher, whence the appellation was of ten given by his disciples to the author. A Degree of his Rite also received the same name.

*UNKNOWN SUPERIORS

When the Baron Von Hund established his system or Rite of Strict Observance, he declared that the Order was directed by certain Freemasons of superior rank, whose names as well as their designs were to be kept secret from all the Brethren of the lower Degrees; although there was an insinuation that they were to be found or to be heard of in Scotland. To these secret dignitaries he gave the title of Superiores Incogniti , or Unknown Superiors. Many Masonic writers, suspecting that Jesuitism was at the bottom of all the Freemasonry of that day, asserted that S. I., the initials of Superiores Incogniti, meant really Societas Jesu, that is, the Society of Jesus or the Jesuits. It is scarcely necessary now to say that the whole story of the Unknown Superiors was probably a myth.

However, the reader will find much interest in an old book or two of 1788, as Les Jesuites chassés de la Maçonnerie et leur Poignard brisé par les Masons, or The Jesuits driven from Masonry and their dagger broken by the Masons. Another one, presumably a continuation of the above essay, is the Memeté des Quatre Voeux de la Compagnie de S. Ignace et des Quatres Grades de la Maçonnerie de S.Jean, that is the Identity of the four Vows of the Company of Saint Ignace (Ignatius Loyola, 1491-1556, soldier-priest, a Spaniard who founded the Order of the Jesuits or Society of Jesus) and the Masonry of Saint John. Both are of the same date and the title page might indicate by Orient de Londres, East of London, that they were published in that city but they were printed at Paris and probably by Nicholas de Bonneville. Brother Bernard Beyer, Bibliographie der
Freimaurerischen Literature, 1926, lists over a dozen works dealing with the Jesuits, from this standpoint, amongst the many discussing matters pertaining to the Roman Catholic Church.

As to this question generally Brother Dudley Wrigt has discussed it help fully in Roman Catholicism and Freemasonry, London, 1922, and there is a lecture in pamphlet form by Brother R.J.Lemert, Catholicism and Freemasonry, Helena, Montana, examining the causes of the hostility displayed by the Roman Catholic hierarchy against the Masonic Institution, and a treatise, The Principles of Freemasonry, 374 pages, 1918, by Brother Melville R. Grant, S.G.I.G. is an informing and convincing contribution to the subject from the Truth Publishing Company, Meridian, Mississippi.

*UNNAMEABLE, THE

See Incommunicable

*UNPUBLISHED RECORDS OF THE CRAFT

A work thus entitled and edited by the late brother Hughan, was published in 1871, forming part of the book called Masonic Sketches and Reprints and containing many manuscripts of value, theretofore unknown to the general Masonic public. Many others have since been traced, and the work of Masonic progress has a large field in the near future which will be productive of great historic good.

*UNTEMPERED MORTAR

In the lecture used in the United States in the early part of the nineteenth century, and in some parts of the Country almost as recently as the middle of the century, the Apprentices at the Temple were said to wear their Aprons in the peculiar manner characteristic of that class that they might preserve their garments from being
defiled by untempered mortar. This is mortar which has not been properly mixed for use, and it thus became a symbol of passions and appetites not duly restrained.

Hence the Speculative Apprentice was made to wear his Apron in that peculiar manner to teach him that he should not allow his soul to be defiled by the „untempered mortar of unruly passions."

*UNUTTERABLE NAME

The Tetragrammaton, or Divine Name, which is more commonly called the ineffable Name The two words are precisely synonymous.

*UNWORTHY MEMBERS

That there are men in our Order whose lives and characters reflect no credit on the Institution, whose ears turn coldly from its beautiful lessons of morality, whose hearts are untouched by its soothing influences of brotherly kindness, whose hands are not opened to aid in its deeds of charity is a fact which we cannot deny, although we may be permitted to express our grief while we acknowledge its truth. But these men, though in the Temple, are not of the Temple; they are among us , but are not with us; they belong to our household, but they are not of our faith; they are of Israel, but they are not Israel. We have sought to teach them, but they would not be instructed; seeing, they have not perceived; and hearing they have not understood the symbolic language in which our lessons of wisdom are communicated. The fault is not with us, that we have not given, but with them, that they have not received.

And, indeed, hard and unjust would it be to censure the Masonic Institution, because, partaking of the infirmity and weakness of human wisdom and human means, it has been unable to give strength and perfection to all who come within its pale. The denial

of a Peter, the doubting of a Thomas, or even the betrayal of a. Judas,
could cast no reproach on that holy band of Apostles of which each formed a constituent part.
„Is Freemasonry answerable," says Doctor Oliver (Landmarks ,page148),"for the misdeeds of an individual Brother Barnomeans. He has had the advantage of Masonic instruction, and has failed to profit by it. He has enjoyed Masonic privileges, but has not possessed Masonic virtue."
Such a man it is our duty to reform, or to dismiss; but the world should not condemn us, if we fail in our attempt at reformation. God alone can change the heart.
Freemasonry furnishes precepts and obligations of duty which, if obeyed, must make its members wiser, better, happier men; but it claims no power of regeneration.
Condemn when our instruction is evil, but not when our pupils are dull, and deaf to our lessons; for, in so doing, you condemn the holy religion which you profess.
Freemasonry prescribes no principles that are opposed to the sacred teachings of the Divine Lawgiver, and sanctions no acts that are not consistent with the sternest morality and the most faithful obedience to government and the laws; and while this continues to be its character it cannot, without the most atrocious injustice, be made responsible for the acts of its unworthy members.
Of all human societies, Freemasonry is undoubtedly under all circumstances, the fittest to form the truly goodman. But however well conceived may be its laws, they cannot completely change the natural disposition of those who ought to observe them. In truth, they serve as lights and guides; but as they can only direct men byre straining the impetuosity of their passions these last too often become dominant and the Institution is forgotten.

*UPADEVAS

Minor Sanskrit works regarded as appendices to the four Canonical Vedas, and comprising the Ayureveda on medicine, the Dhanurueda, on archery, the Gândharvaveda, on music, and the Silpasâstra, or Arthasastras, on mechanics and other practical subjects.
These were looked upon as inspired works and so classed by Hindu scholars among the treasures of the ancient literary language of India (see Puranas).

*UPANISHAD

A Sanskrit word meaning Mystic. A name given to certain Sanskrit works, of which about one hundred and fifty are known, and founded upon the Brahmana portion of the Vedas, containing the „mysterious doctrine" of the process of creation, nature of a Supreme Being, and its due relation to the human soul. The older Upanishads are placed among the Sruti, or writings supposed to be inspired (see Sruti).

*UPPER CHAMBERS

The practice of holding Masonic Lodges in the upper rooms of houses is so universal that, in all his experience, Doctor Mackey had no knowledge of a single instance in which a Lodge has been held in a room on the first floor of a building. Brother Clegg has been present at a country Lodge held in a one-story building which of course was carefully tiled.
The most apparent reason for the use of an upper floor room is, that security from being overseen or overheard may be thus obtained, and hence Doctor Oliver says, in his Book of the Lodge (page44), that „a Masonic hall should be isolated, and, if possible, surrounded with lofty walls. As, however, such a situation in large towns, where Freemasonry is usually practiced, can seldom be obtained with convenience to the Brethren, the Lodge should be formed in an upper story. „This, as a practical reason, will be perhaps sufficient to Freemasons in general. But to those who are more curious, it may be well to say, that for this custom there is also a mystical reason of great antiquity.
Gregory, in his book, Notes and Observations on some Passages of Scripture (1671, page 17), states:"The
upper rooms in Scripture were places in that part of the house which was highest from the ground, set apart by the Jews for their private orisons and devotions, to be addressed towards Salomon's Temple. „This room received, in the Hebrew language, the appellation of Alijah, which has been translated by the Greek huperoon, and improperly by the Latin ceneculum. The Hebrew and the Greek both have the signification of an upperroom, while the Latin appellative would give the idea of adining- room or place fore aeting, thus taking a way the sacred character of the apartment. The Alijah was really a secret chamber or recess in the upper part of the house, devoted to religious uses. Hence the wise men or Rabbis of Israel are called by the Talmudists beni Alijah, or „the sons of the upperor secret room."
And so (in Psalm civ,2 and 3), the Psalmist speaks of God as stretching out the heavens like a curtain, and laying the beams of his chambers in the waters, where, in the original, the word here translated „chambers" is the plural of Alijah, and should more properly be rendered „his secret chambers": an allusion, as Doctor Clarke thinks, to the Holy of Holies of theTaberrtacle. Again, in Second Chronicles (ix,3 and 4), it is said that when the Queen of Sheba had seen the wisdom of Solomon and the house that he had built - his provisions, servants, and cupbearers, „and his ascent by which he went up in to the house of the Lord- there was no more spirit in her. „The word which our translators have rendered „his ascent, „is again this word Alijah, and the passage should be rendered „his secret chamber," or" upperroom"; the one by which, through a private way, he was enabled to pass in to the Temple. On the advent of Christianity, this Jewish custom of worshiping privately in an upperroom was adopted by the apostles and disciples, and the New Testament contains man vinstances of the practice, the word Alijah being, as we have already remarked, translated by the Greek huperoon, which hasa similar meaning. Thus in Acts (i, 13), we find the apostle spraying in an upperroom; and again, in the twentieth chapter, the disciples are represented as having met at Ephesus in an upperroom, where Peter preached to them. But it is unnecessary to multiply instances of this usage. The evidence is
complete that the Jews, and after them the primitive Christians, performed their devotions in upperrooms. And the care with which Alijah, huperoon, or upperchamber, is always used to designate the place of devotion, abundantly indicates that any other place would have been considered improper.
Hence we may trace the practise of holding Lodges in upperrooms to this ancient custom; and that, again, has perhaps some connection with the sacred character

always given by the ancients to „highplaces," so that it is said, in the Masonic lectures, that our aneient Brethren met on high hills and low valets. There ason there assigned by implication is that the meeting may be secret; that is, the lectures place the Lodge on a high hill, a vale, or other secret place. And this reason is more definitely stated in the modern lectures, which say that they somet „to observe the approach of cowans and eayesdroppers, and to guard against surprise. „Probably the ancient symbolism of the sanctity of a high place was referred to as well as that more practical idea of secrecy and safety.

*UPRIGHT MAN AND MASON

And given it strictly in charge ever to walk and act as such before God and Man Admonition in the Apprentice Degree. The definition of Man is interwoven with the Triangle or Pyramid, hence true and upright. In S. P. Andrew's Radical Etymology, or the origin of language and languages, we find the following: „Throughout the Indo-European family of languages, the syllable ma- changeable to me, mi, mo, mu- means great, and no - changeable to ne, ni, no, nu -means small, as their primal sense. Hence mana, penal menu, etc., mean great- small and thence ratio or proportion, allied with tapering, the cone, pyramid, or triangle. The Latin men- sa is a surveyor's triangular measuring board me(n)ta,' anything conical'; mon-s,' a mountain'; men-s, ,the mind,' that is,' ratio'; Sanskrit, ma; Latin, mensum; English, measure; hence, Sanskrit, mana, manu meaning to think"(see Man).

*UPRIGHT POSTURE

The upright posture of the Apprentice in the Northeast Corner, as a symbol of upright conduct, was emphasized in the ritual by Preston, who taught in his lectures that the candidate then represented „a just and upright man and Mason." The same symbol is mis referred to by Hutchinson, who says that „as the builder raises his column by the plane and perpendicular, so should the Mason carry himself toward the world. „Indeed, the application of the Corner-stone, or the Square Stone, as a symbol of uprightness of conduct, which is precisely the Masonic symbolism of the candidate in the Northeast, was familiar to the ancients; for Plato says that he who valiantly sustains the shocks of adverse fortune demeaning himself uprightly, is truly good and of a square posture.

*UR

Hebrew, meaning Are. Masonically alludes to fire, lights or spirit

*URIEL

Hebrew, meaning the fire of God. An Archangel, mentioned only in Second Esdras. Michael Glyeas, the Byzantine historian, says that his post is in the sun, and that he came down to Seth and Enoch, and instructed them in the length of the years and the variations of the seasons. The Book of Enoch describes him as the angel of thunder and lightning. In some of the Hermetic Degrees of Freemasonry, the name, as representing the angel of fire, becomes as significant word.

*URIM AND THUMMIM

The Hebrew words Aurzm, and Thummim, have been variously translated by commentators. The Septuagint translates them, „manifestation and truth"; the Vulgate, „doctrine and truth:" A quila, „lights and perfections" Kalisch, „perfect brilliancy" but the most generally received interpretation is, „light and truth. „What the Urim and Thummim were has also been a subject of as much doubt and difference of opinion. Suddenly introduced to notice by Moses in the command in Exodus (xxviii,30) „and thou shalt put in the breastplate of judgment the Urim and the Thummim"-as if they were already familiar to the people- we know only of them from the Scriptural account, that they were sacred lots to be worn concealed in or behind the breastplate, and to be consulted by the High Priest alone, for the purpose of obtaining a revelation of the will of God in matters of great moment.

Some writers have supposed that the augury consisted in a more splendid appearance of certain letters of the names of the Tribes inscribed upon the stones of the Breastplate; others, that it was received by voice from two small images which were placed beyond the folds of the Breastplate. A variety of other conjectures have been hazarded, but as Godwyn (Moses and Aaron iv, 8) observes, „he spoke best, who ingeniously confessed that he knew not what Urimand Thummim was."

Whatever may have been the precise forms of these mysterious objects, and there is yet much uncertainty aboutt hem in the minds of scholars, there seems no doubt that they were essential elements of the sacred oracle by which the Hebrews of old endeavored to find out the will of God. Urim has been suggested as meaning guilt, and Thummin, innocence, and these widely contrasting ideas may have had none other than acomprehensive Significance of the scope represented by the two, the Urim and Thummin; all that was light and dark, clean and unclean, stood before the Lord in this appeal for the Divine Guidance.

Perhaps there was associated with the vestment, the ephod, connected with the Urimand Thummim, something of the nature of casting lots, of divination, of an appeal for ajudgment from the God head, seeking a sign, to be exhibited by perhaps committing the question

at issue to a sort of inspired ballot. But let the reader examine what is said in the Bible itself where evidently the Urim and Thummim were placed with in the Breastplate of the High Priest. Here they were used to reveal the will of God. The reference in First Samuel (xxvui,6) to dreams and to the Urim and Thurnmim indicate quite clearly the class in which these methods and means are capable of being placed. The verse says,

And when Saul enquired of the L ord, the Lord answered him not, neither

by dreams, not by Urim, nor by prophets.

The opinion now almost universally accepted is that the Jewish lawgiver borrowed this, as he did the Ark, the Brazen Serpent, and many other of the symbols of his theocracy, from the usages so familiar to him of the Egyptian Priests, with which both he and Aaron were familiar, eliminating, of course, from them their previous heathen allusion and giving to them a purer signification.

In reference to the Urim and Thummim, we know not only from the authority of ancient writers, but also from the confirmatory testimony of more recent monumental explorations, that the judges of Egypt wore golden chains around their necks, to which was suspended a small figure of Theme, the Egyptian goddess of Justice and Truth. „Some of these breastplates," says Gliddon, Ancient Egypt (page 32),"are extant in European museums; others are to be seen on the mo-

numents as containing the figures of two deities-Ra, the sun, and theme. These represent Ra, or the sun, in a double capacity, physical and intellectual light; and theme in a double capacity justice and truth."
Neither in the ancient Craft nor in Royal Arch Masonry have the Urim and Thummim been introduced; although Oliver discusses them, in his Landmarks, as a type of Christ, to be Masonically applied in his peculiar system of a Christian interpretation of all the Masonic symbols. But the fact is that after the construction of the Temple of Solomon we hear no more of the consultation by the priests of the Urim and Thummim. They seem to have given way to the audible interpretation of the divine will by the prophets. That would necessarily disconnect them
from Freemasonry as symbols and these symbols are there fore not to be accepted even by those who place the foundation of the Order at the Solomonic era.
However, they have been introduced as a symbol in to some of the continental high Degrees. Thus, in the last Degree of the Order of brothers of Asia, the presiding officer wears the Urim and Thummim suspended from a golden chain as the jewel of his office. Reghellini, Esprit du dogme or Genius of Dogma (page 60), thus gives the continental interpretation of the symbols:" The folly of Solomon is commemorated in the instructions and ceremonies of a high Degree, where the Acolyte is reminded that Solomon, becoming arrogant, was for a time abandoned by the Divinity, and as he was, although the greatest of kings, only a mortal, he was weak enough to sacrifice to idols, and thereby lost the communication which he had previously had through the Urim and Thummim. These two words are found in a Degree of the Maître écossais, or Scottish Master. The Venerables or Worshipful Masters of the Lodges and the Sublime Masters explain the legend to their recipients of an elevated rank, as intended to teach them that they should always be guided by reason, virtue, and honor, and never abandon themselves to an effeminate life or silly superstition."
Doctor Mackey concluded that it was undeniable that Urim and Thummim have no legitimate existence as Masonic symbols, and that they can only be considered such by a forced and modern interpretation.

*URIOT, JOSEPH

The author of a work entitled Leveritable Portrait d'un Franc-Magon or the True Portrait of a Freemason which was published by a Lodge at Frankfort, in 1742. It may be looked upon, says Kloss, as the earliest public exposition of the true principles of Freemasonry which appeared in Germany. Many editions of it were published. M Uriot also published at Stongard, in 1769, a work entitled Lettres sur la Franche Maçonnerie or
Letters on Freemasonry; which was, however, only an enlargement of the Portrait.

*URN

Among the ancients, cinerary urns were in common use to hold the ashes of the deceased after the body had been subjected to incremation, which was the usual mode of disposing of it. He who would desire to be learned upon this subject should read Sir Thomas Browne's celebrated work entitled Hydriotaphioc, or Urn Burial, where everything necessary to be known on this topic may be found .
In Freemasonry, the cinerary urn has been introduced as a modern symbol, but always as having reference to the burial of the Temple Builder. In the comparatively recent symbol of the Monument, arranged probably by Cross for the Degree of Master in the American Rite, the urn is introduced as if to remind the beholder that the ashes of the great artist were there deposited. Cross borrowed, it may be supposed, his idea from an older symbol in the advanced Degrees, where, in the description of the tomb of Hiram Abif, it is said that the heart was enclosed in a golden urn, to the side of which a triangular stone was affixed, inscribed with the letters J.M.B. with in a wreath of acacia, and placed on the top of an obelisk (see Monument, and Time, also Broken Column).

*URUGUAY

A republic of South America. The Grand Orient of France is said to have chartered a Lodge in Uruguay in 1827, but there is no definite evidence to support this statement.
Lodge No.217, Asilio de la Virtud, Home of Virlue, was chartered by the Grand Lodge of Pennsylvania on February 6, 1832, at Montevideo. On August 20, 1841, the Grand Orient of France issued authority for a Lodge which developed into a Chapter, Areopagus and Consistory. Warrants were also issued from Brazil. By authority of one of the Grand Orients at Rio de Janeiro, a Supreme Council of the Ancient and Accepted Scottish Rite and a Grand Orient of Uruguay were formed in 1856 at Montevideo. Relations between the two Bodies were so friendly that the Sovereign Grand Commander of the Supreme Council and the Grand Master of the Grand Orient were often one and the same person. In 1923 the Grand Orient of Uruguay exercised control over eighteen Lodges.
The Grand Orient of France has a Lodge, Amis de la Patrie, meaning Friends of the Native Land, at Montevideo, where the Grand Lodge of England has Acacia Lodge and Silver River Lodge.

*USAGES

The peculiarity of constant intercourse between the Kings of Israel and Tyre pending the construction of the Holy House, has been frequently commented upon. That this was so is evident from the old sacred Scriptures, as well as from cumulative history by Joseph us and others. This ancient custom of intercommunication would not be so marked, had these two kings ever met, yet during the years of construction, gifts and messages seem to have led to the more intimate custom of propounding problems and difficult questions. Hence the inducement to speculate upon whether there was any secret tie between these two Kings or merely friendship and business.
The customs, habits, and usages of the ancients are visible in every form and ceremony of Masonic work, as well as in the instruction, except where modern innovators have injured, while endeavoring to improve, the time worn yet mellowed services of the Brotherhood. One of the most beautiful expressions occurring in the Catechism of Freemasonry is the answer to an interrogatory as to the position of the hand in assuming the vow of the First Degree; to wit, „In accordance with ancient usages the right hand has always been deemed the seat of Fidelity. „A somewhat similar expression occurs in relation to the casting off of the shoe; answer,
„This was in accordance with the usages of the ancient Israelites; a man plucked off his shoe and gave it to his neighbor; this was testimony in Israel. „The shoe

was the symbol of subjection when sent by rulers to princes (see Ruth iv, 7). It was the symbol of humiliation and surrender with Germans and Israelites. The formal divestiture was surrender of title (see Hand).

*USE AND ABUSE OF FREEMASONRY

Book, was published in 1783 at London, by Captain George Smith, Inspector of the Royal Military Academy at Woolwich, England, and the Provincial Grand Master of Kent, 1777-81. While Master of a Lodge at Woolwich, Brother Smith was disciplined for opening a Lodge and initiating candidates in the Kings Bench Prison.

*UTAH

Grand Secretary Sam H. Goodwin in his investigations of early Freemasonry in Utah has brought to light many note worthy facts. He finds the first Lodge organized in Utah was among soldiers of the United States Army sent there by President Buchanan. A Dispensation for Rocky Mountain Lodge dated March 6, 1859, was granted by Grand Master Samuel Saunders of Missouri, to (Lieutenant) John T. Robinson and other officers at Camp Floyd. About forty were associated in the movement. This Lodge received a Charter in 1860, No.205 of Missouri.

In 1862 Grand Master Wm. R. Peniek reported that the Lodge had prospered but ceased working because the membership „consisted principally of Masons belonging to the U.S. Army who were forced to surrender their Charter on account of the Army being recalled to Washington City. „Grand Secretary Gourley also wrote „the Charter, jewels, records ,etc., were all returned to this office more correctly completed than those ever received from any surrendered Lodge under the Jurisdiction of this Grand Body since its organization. The jewels were of the very best quality, in fact everything received by this office from that Lodge bore evidence of more than ordinary refinement and culture. „This complimentary allusion adds interest to Brother Goodwin's mention of two relies, a square and compasses, framed and under glass in the ante-room of Damascus Lodge No. 10, at Mt. Pleasant, of which it is recorded that they were made from a camp kettle by the blacksmith of General Albert Sidney Johnston's army at Camp Floyd, Utah, 1858, and that they were the first to be used there in a Masonic Lodge.

The Grand Master of Nevada, Joseph De Bell, issued a Dispensation February 4, 1866. for the organization of Mount Moriah Lodge at Salt Lake City. The question then rose as to the attitude to be adopted towards the Mormons. The Grand Master of Nevada vetoed the admission to the Craft of any of Mormon faith and the Lodge submitted for the time being. Application at the Annual Communication of the Grand Lodge for an unrestricted Charter was refused, but the Dispensation of the Lodge was renewed. A year later it was surrendered and a certificate of standing in the Craft issued to each member. After a refusal from the Grand Lodge of Montana the Grand Lodge of Kansas issued a Dispensation on November 25, 1867, and a Charter on October 21, 1868. At a Convention held at Salt Lake City, January 16, 1872, representatives of Wasatch, Mount Moriah and Argenta Lodges decided to organize a Grand Lodge. Officers were chosen and installed and the Grand Lodge was duly constituted. It adopted the attitude of the Grand Lodge of Nevada and expelled one brother from the Crafts who had become a Mormon.

Utah Chapter, No 1, Salt Lake City, was granted a Dispensation on December 13, 1872 A Charter was issued by authority of the General Grand Chapter on November 25, 1874 Utah No.1; Ogden, No 2; Ontario, No 3, and Provo, No 4, were the four Chapters in existence in Utah when the Grand Chapter of the State was formed The first Convocation was held at Salt Lake City, September 5, 1911, and Companion C F. Jennings was chosen the first Grand High Priest. The general Grand Council issued a Dispensation for Utah Council, No 1, at Salt Lake City on February 13, 1892 It gave
authority to Companions A Scott Chapman, Henry Budgeford and Edwin Copperfield to communicate the Degrees, and a Council, chartered on August 21, was constituted October 30, 1894.

The Grand Encampment of the United States warranted three Commanderies in Utah, the first of which , Utah, No 1, at Salt Lake City, was granted a Dispensation December 20, 1873, and chartered December 3, 1874 Utah, No. l; El Monte, No 2 and Malta, No 3, organized the Grand Commandery of Utah at Ogden on April 9, 1910, under a Warrant issued by Sir Henry Warren Rugg, Grand Master.

Four Charters were granted to bodies of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, on October 21, 1903, at Salt Lake City namely, Utah Consistory, No.1; Salt Lake Council of Kadosh ,No1; James Lowe Chapter of Rose Croix, No. 1, and Jordon Lodge of Perfection, No. 2.

*V

The Hebrew letter is vau. The twenty-second letter in the English alphabet, of the Hebrew, numerical value of six . Its definition, a nail, which in form it represents, and as a Divine name connected with it is Vezio, cum splendore or with brilliancy, the V and O in Hebrew being equal. As a Roman numeral its value is five

*VACANCIES IN OFFICE

Every Masonic officer is elected and installed to hold his office for the time for which he has been elected, and until his successor shall be installed This is in the nature of a contract between the officer and the Lodge, Chapter, or other Body which has elected him, and to its terms he signifies his assent in the most Solemn manner at the time of his installation. It follows from this that to resign the office would be on his part to violate his contract

Vacancies in office, there fore, can only occur by death . Even a removal from the Jurisdiction, with the intention of permanent absence, will not vacate a Masonic office, because the person removing might change his intention, and return For the reasons why neither resignation nor removal can vacate an office (see Succession to the Chair).

*VAGAO

or BAGAOS

Found in the Fourth Degree of the French Rite of Adoption

*VALE

or VALLEY

The vale or valle or vally was introduced at an early period into the symbolism of Freemasonry. A catechism of the beginning of the eighteenth century says that „the Lodge stands upon holy ground, or the

highest hill or lowest vale, or in the vale of Jehoshaphat, or any other secret place." And Browne, who in the beginning of the nineteenth century gave a correct version of the Prestonian lectures, says that „our ancient Brethren met on the highest hills, the lowest dales, even in the valley of Jehoshaphat, or some such secret place."
Hutchinson (see Spirit of Masonry, page 94) has dilated on this Subject, but with a mistaken view of the true import of the symbol. He says: „ We place the spiritual Lodge in the vale of Jehoshaphat, implying thereby that the principles of Masonry are derived from the knowledge of God, and are established in the judgment of the Lord." And he adds: „The highest hills and lowest valleys were from the earliest times esteemed sacred, and it was supposed the spirit of God was peculiarly diffusive in those places . „ It is true that worship in high places was an ancient idolatrous usage.
But there is no evidence that the superstition extended to valleys. Hutchinson's subsequent reference to the Druidical and Oriental worship in groves has no bearing on the subject, for groves are not necessarily valleys.
The particular reference to the valley of Jehoshaphat would seem in that case to carry an allusion to the peculiar sanctity of that, spot, as meaning, in the original, the valley of the judgment of God. But the fact is that the old Freemasons did not derive their idea that the Lodge was situated in a valley from any idolatrous practice of the ancients.
Valleys in our Freemasonry, is a symbol of secrecy. And although we are not disposed to believe that the use of the word in this sense was borrowed from any meaning which it had in Hebrew, yet it is a singular coincidence that the Hebrew word for valley, gnemeth, Signifies also deep, or, as Bate (Critica Hebraea) defines it, „whatever lies remote from sight, as counsels and designs which are deep or close." This very word is used in Job (xii, 22) where it is said that God „discovereth deep things out of darkness, and bringeth out to light the shadow of death."
The Lodge, therefore, is said to he placed in a valley because, the valley being the symbol of secrecy, it is intended to indicate the secrecy in which the acts of the Lodge should be concealed. And this interpretation agrees precisely with what is said in the passages already cited, where the Lodge is said to stand in the lowest vale „or any secret place." It is Supported also by the present instructions in the United States. the ideas of which at least Webb derived from Preston. It is there taught that our ancient brethren met on the highest hills and lowest vales, the better to observe the approach of cowans and eavesdroppers, and to guard against surprise (see Valley).

*VALHALLA

The worth German or Scandinavian hall of the gods.

*VALLEY

In the Capitular Degrees of the French Rite, this word is used instead of Orient, to designate the seat of the Chapter. Thus on such a Body a document would be dated from the Valley of Paris, instead of the Orient of Paris. The word, says the Dictionaire Masonnique, is often incorrectly employed to designate the South and North sides or the Lodge, where the expression should be „the column of the South" and „the column of the North." Thus, a Warden will address the Brethren of his valley, instead of the Brethren of his column The valley includes the whole Lodge or Chapter; the columns are its divisions (see Vale).

*VAN RENSSELAER, KILLIAN HENRY

Born 1799, died Jamlary 28, 1881. A native of Albany, New York State, and descendant of the well-known old Knickerbocker family, whose name he bore. He had held various positions ire Craft Massonry, but in 1824 he became prominent in the Ancient and Accepted Scottish Rite, to which he devoted himself for the remainder of his life, becoming an Inspector General on June 17, 1845.
Brother Van Rensselaer commanded the Supreme Council that rebelled against the ruling of Edward A. Raymond, and thus was formed another Supreme Body in the Northern States, whose difficulties were finally overcome as were all schisms of every nature of the Ancient and Accepted ‚Scottish Rite, on May 17, 1867. Brother Van, as he was familiarly termed, resided during the last thirty y ears of his life in the West, and died in California, an outlying suburb of Cincinnati, Ohio. One more Sincerely devoted to the cause of Freemasons, and without a day of relenting earnestness, will not in time be found (see Red Cross of Rome and Constantine)

*VASSAL, PIERRE GERARD

A French physician and Masonic writer, who was born at Manosques, in France, October 24, 1769. He was intended by his parents for the Church, and entered the Seminary of Marseilles for the purpose of pursuing his ecclesiastical studies. At the commencement of the revolution he left the School and joined the army, where, however, he remained only eighteen months.
He then applied himself to the study of medicine, and pursued the practice of the profession during the rest of his life, acquiring an extensive reputation as a physician.
He was elected a member of several medical societies, to whose transactions he contributed several valuable essays. He is said to have introduced to the profession the use of the Digitalis purpurea (dried leaves of the foxglove plant) as à remedial agent, especially in diseases of the heart.
He was initiated into Freemasonry about the year 1811, and thenceforth took an active part in the Institution. He presided in the Lodge, Chapter, and Areopagus of the Sept Ecossais Réunis, meaning in French the Seven Reunited Scottish, with great zeal and devotion; was in 1819 elected ‚Secretary-General of the Grand Orient, and in 1827 President of the College of Rites He attained the Thirty-third Degree of the Ancient and Accepted Scottish Rite, and was a warm advocate of Scottish Freemasonry. But his zeal was tempered by his judgment, and he did not hesitate to denounce the errors that had crept into the system, an impartiality of criticism which greatly surprised Ragon.
His principal Masonic worlds are Essai historique sur l'institution du RitEcossais, or HistoricalEssay on the Institution of the Scottish Rite, Paris, 1827, and a valuable historical contribution to Freemasonry entitled Cours complet de la Maçonnerie, ou Histoire générale de Initiation depuis son Origine jusque'à son institution en France, or Complete Course of Masonry, or General History of Initiation since its Origin up to its Institution in France, Paris, 1832. In private life, Vassal was distinguished for his kind heart and bene-

volent disposition. The Lodge of Sept Ecossais Reunis presented him a medal in 1830 as a recognition of his active labors in Freemasonry. He died May 4, 1840, at Paris.

*VAUGHAN, THOMAS

Wrote Famine and Confession of the Fraternity of R. C., and other similar books. Pen name was Eugenius Philalethes.

*VAULT OF STEEL

The French title is Voute d'ancier. The French Freemasons so call the Arch of Steel, which see.

*VAULT, SECRET

As a symbol, the Secret Vault does not present itself in the first Degrees of Freemasonry. It is found only in the advanced Degrees, Such as the Royal Arch of all the Rites, where it plays an important part. Doctor Oliver, in his Historical Landmarks (volume ii, page 434), gives, while referring to the building of the second Temple, the following general detail of the Masonic legend of this vault:

The foundations of the Temple were opened, and cleared from the accumulation of rubbish, that a level might be procured for the commencement of the building. While engaged in excavations for this purpose, three fortunate Sojourners are said to have discovered our ancient Stone of Foundation, which had been deposited in the secret crypt by Wisdom, Strength, and Beauty, to prevent the communication of ineffable secrets to profane or unworthy persons.

The discovery having been communicated to the Prince, Prophet, and Priest of the Jews, the stone was adopted as the chief corner-stone of the re-edified building, and thus became in a new and more expressive sense, the

type of a more excellent Dispensation. An avenue was also accidentally discovered, supported by seven pairs of pillars, perfect and entire, which, from their situation, had escaped the fury of the flames that had consumed the Temple, and the desolation of war that had destroyed the city.

The Secret Vault, which had been built by Solomon as a secure depository for certain secrets that would inevitably have been lost without some such expedient for their preservation, communicated by a subterranean avenue with the king's palace; but at the destruction of Jerusalem the entrance having been closed by the rubbish of falling buildings, it had been discovered by the appearance of a keystone amongst the foundations of the Sanctum Sanctorum. A careful inspection was then made, and the invaluable secrets were placed in safe custody.

To support this legend, there is no historical evidence and no authority except that of the Talmudic writers. It is clearly a mythical symbol, and as such we must accept it. We cannot altogether reject it, because it is so ultimately and so extensively connected with the symbolism of the Lost and the Recovered Word, that if we reject the theory of the Secret Vault, we must abandon all of that Symbolism and with it the whole of the science of Masonic symbolism. Fortunately, there is ample evidence in the present appearance of Jerusalem and its subterranean topography, to remove from any tacit and, as it were, conventional assent to the theory, features of absurdity or impossibility.

Considered simply an historical question, there can be no doubt of the existence of immense vaults beneath the superstructure of the original Temple of Solomon. Prime, Robinson, and other writers who in recent times have described the topography of Jerusalem, speak of the existence of these structures, which they visited and, in some instances, carefully examined. After the destruction of Jerusalem by Titus, the Roman Emperor Hadrian erected on the site of the House of the Lord a Temple of Venus, which in its turn was destroyed, and the place subsequently became a depository of all manner of filth. But the Calif Omar, after his conquest of Jerusalem, sought out the ancient site, and, having caused it to be

cleansed of its impurities, he directed a Mosque to be erected on the rock which rises in the center of the mountain.

Fifty years afterward the Sultan Abd-el-Meluk displaced the edifice of Omar, and erected that splendid building which remains to this day, and is still incorrectly called by Christians the Mosque of Omar, but known to Mussulmans as Elkubbet-es-Sukrah, or the Dome of the Rock. This is supposed to occupy the exact site of the original Solomonic Temple, and is viewed with equal reverence by Jews and Mohammedans, the former of whom, says Prime, (Tent Life in the holy Land, page 183), „have a faith that the ark is within its bosom now."

Bartlett (Walks about Jerusalem, page 170), in describing a vault beneath this Mosque of Omar, says: „Beneath the dome, at the southeast angle of the Temple wall, conspicuous from all points a small subterraneous place of prayer, forming the entrance to the extensive vaults which support the level platform of the mosque above."

Doctor Barclay (City of the Great Ring) describes in many places of his interesting topography of Jerusalem, the vaults and subterranean chambers which are to be found beneath the site of the old Temple.

Conformable with this historical amount is the Talmudical legend, in which the Jewish Rabbis state that, in preparing the foundations of the Temple, the workmen discovered a subterranean vault sustained by seven arches, rising from as many pairs of pillars. This vault escaped notice at the destruction of Jerusalem, in consequence of its being filled with rubbish. The legend adds that Josiah, foreseeing the destruction of the Temple, commanded the Levites to deposit the Ark of the Covenant in this vault, where it was found by some of the workmen of Zerubbabel at the building of the second Temple. In the earliest ages, the cave or vault was deemed sacred. The first worship was in cave temples, which were either natural or formed by art to resemble the excavations of nature.

Of such great extent was this practice of subterranean worship by the nations of antiquity, that many of the forms of heathen temples, as well as the naves, aisles, and chancels of churches subsequently built for Christian worship, are said to owe their origin to the religious use of caves.

From this, too, arose the fact, that the initiation into the ancient mysteries was almost always performed in subterranean edifices; and when the place of initiation, as in some of the Egyptian temples, was really above ground, it was so constructed as to give to the neophyte the appearance, in its approaches and its internal structure, of a vault. As the great doctrine taught in the mysteries was the resurrection from the dead-as to die and to be initiated were synonymous terms-it was deemed proper that there should be some formal resemblance between a descent into the grave

and a descent into the place of initiation.
Happy is the man," says the Greek poet Pindar, „who descends beneath the hollow earth having beheld these Mysteries for he knows the end as well as the divine origin of life"; and in a like spirit Sophocles exclaims, „Thrice happy are they who descend to the shades below after having beheld the sacred Rites for they alone have life in Hades, while all others suffer there every kind of evil."
The vault was, therefore, in the ancient Mysteries, symbolic of the grave; for initiation was Symbolic of death, where alone Divine Truth is to be found. The Freemasons have adopted the same idea. They teach that death is but the beginning of life; that if the first or evanescent Temple of our transitory life be on the surface, we must descend into the secret vault of death before we can find that sacred deposit of truth which is to adorn our Second Temple of eternal life. It is in this sense of an entrance through the grave into eternal life that we are to view the symbolism of the secret vault.
Like every other myth and allegory of Freemasonry, the historical relation may be true or it may be false; it may be founded on fact or be the invention of imagination; the lesson is still there, and the symbolism teaches it exclusive of the history.

*V. D. S. A.

Initials of a phrase in French, Zeus Dieu Saint Amour, Which may be understood as God wills holy love. Four words supposed to be repeated by the Fratres of the Temple during certain pauses in the ceremonies.
P. D. E.
P. refers to the Latin motto Pro Deo et Patria, meaning For God and Country.

*VEADAR

The Hebrew word. That is, the second Adar. A month intercalated by the Jews every few years between Adar and Nisan, so as to reconcile the computation by solar and lunar time. It commences sometimes in February and sometimes in March.

*VEDANGA

A Sanskrit word meaning Limb of the Veda. A collection of Sanskrit works on the grammar, lexicography, chronology, and ritual of the Vedic text. They are older than the Upanishads, and are placed among the Great Shasters, though not among the Sruti.

*VEDAS

The most ancient of the religious writings of the Indian Aryans, and now constituting the sacred canon of the Hindus, being to them what the Bible is to the Christians, or the Koran to the Mohammedans. The word Veda denotes in Sanskrit, the language in which these books are written, wisdom or knowledge and comes from the verb Veda, which, like the Greek signifies „I know". The German Weiss and the English wit came from the same root. There are four collections of these writings, each of which is called a Veda, namely, the Rig-Veda, the Yazur- Veda, the Sama-Veda, and the Atharva-Veda; but the first only is the real Veda, the others being but
commentaries on it, as the Talmud is upon the Old Testament.
The Rig-Veda is divided into two parts: the Mantras or hymns, which are all matrical, and the Brahmanes. which are in prose, and consist of ritualistic directions concerning the employment of the hymns, find the method of sacrifice. The other Vedas consist also of hymns and prayers; but they are borrowed, for the most part, from the Rig-Veda. The Vedas, then, are the Hindu canon of Scripture-his Book of the Law; and to the Hindu Freemason they are his Trestle-Board, just as the Bible is to the Christian Freemason.
The religion of the Vedas is apparently an adoration of the visible powers of nature, such as the sun, the sky, the dawn, and the fire, and, in general, the eternal powers of light. The supreme divinity was the sky, called Varuna, whence the Greeks got their Ouranas; and next was the sun, Called sometimes Savitar, the progenitor, and sometimes Mitra, the loving one, Whence the Persian Mithras. Side by side with these was Agni, meaning fire, whence the Latin ignis, who was the divinity coming most directly in approximation with man on earth, and soaring upward as the flame to the heavenly goals.
But in this nature-worship the Vedas frequently betray an inward spirit groping after the infinite and the eternal, and an anxious search for the Divine Name, which was to be reverenced just as the Hebrew aspired after the unutterable Tetragrammaton. Bunsen (God in History, book iii, chapter 7) calls this „the desire-the yearning after the nameless Deity, who nowhere manifests himself in the Indian pantheon of the Vedas-the voice of humanity groping after God." One of the most sublime of the Veda hymns (Rig-Veda, book x, hymn 121) ends each strophe with the solemn question: „Who is the god to whom we shall offer our sacrifice?" This is the question which every religion asks; the Search after the All-Father is the labor of all men who are seeking Divine Truth and Light.
The Semitic, like the Aryan poet in the same longing spirit for the knowledge of God, exclaims, „Oh that I knew where I might find him, that I might come even to His
seat." It is the great object of all Masonic labor, which thus shows its true religious character and design.
The Vedas have not exercised any direct influence on the Symbolism of Freemasonry. But, as the oldest Aryan faith, they became infused into the subsequent religious systems of the race, and through the Zend Avesta of the Zoroastrians, the Mysteries of Mithras, the doctrines of the Neo-platonists, and the school of Pythagoras, mixed with the Semitic doctrines of the Bible and the Talmud, they have cropped out in the mysticisrn of the Gnostics and the Secret Societies of the Middle Ages, and have shown some of their spirit in the religious philosophy and the symbolism of Speculative Freemasonry. To the Masonic scholar, the study of the Vedic hymns is therefore interesting, and not altogether fruitless in its results. The writings of Bunsen, of Muir, of Cox, and especially of Max Müller, will furnish ample materials for the study.

*VEHMGERICHT

See Westphalia, Secret ,I'ribunals of

*VEILED PROPHETS OF THE ENCHANTED REALM, MYSTIC ORDER

See Grotto

*VEILS, GRAND MASTERS OF THE

Three officers in a Royal Arch Chapter of the American Rite, Whose duty it is to protect and defend the Veils off the Tabernacle, for which purpose they are

presented with a sword. The jewel of their office is a sword within a triangle, and they bear each a banner, which is respectively blue, purple, and scarlet. The title of Grand Master appears to be a misnomer. It would have been better to have styled them Masters or (guardians. In the
English system, the three Sojourners act in this capacity, which is a violation of all the facts of history, and completely changes the symbolism.

*VEILS, PASSING THE

A rite performed as part of the Ritual of the Royal Arch Degree. In England this particular portion of the ceremony has generally been discontinued although it is still used in other countries.

*VEILS, SYMBOLISM OF THE

Neither the construction nor the symbolism of the veils in the Royal Arch Tabernacle is derived from that of the Sinaitic. In the Sinaitic Tabernacle there were no veils of separation between the different parts, except the one white one that hung before the most holy place. The decorations of the Tabernacle were curtains, like modern tapestry, interwoven with many colors; no curtain being wholly of one color, and not running across the apartment, but covering its sides and roof. The exterior form of the Royal Areh Tabernacle was taken from that of Moses, but the interior decoration from a passage of Josephus not properly understood.
Josephus has been greatly used by the fabricators of advanced Degrees of Freemasonry not only for their ideas of symbolism, but for the suggestion of their legends. In the Second Book of Chronicles (in, 14) it is said that Solomon „made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubim thereon." This description evidently alludes to the single veil, which, like that of the Sinaitic Tabernacle, was placed before the entrance of the Holy of Holies. It by no means resembles the four separate and equidistant veils of the Masonic Tabernacle.
But Josephus had said (Antiquities, book viii chapter iii,
3) that the King „also had veils of blue, and purple, and scarlet, and the brightest and softest linen, with the most
curious flowers svrougllt upon them, which were to be drawn before these doors." To this description-which is a very inaccurate Qne, which refers, too, to the interior of the first Temple, and not to the supposed Tabernacle subsequently erected near its ruins, and which, besides, has no Biblical authority for its support-we must trace the ideas, even as to the order of the veils, which the inventors of the Masonic Tabernacle adopted in their construction of it. That Tabernacle cannot be recognized as historically correct, but must be considered, like the three doors of the Temple in the Symbolic Degrees, simply as a symbol. But this does not at all diminish its value.
The symbolism of the veils must be considered in two aspects: first, in reference to the symbolism of the veils as a whole, and next, as to the symbolism of each veil separately.
As a whole, the four veils, constituting four divisions of the Tabernacle, present obstacles to the neophyte in his advance to the most holy place where the Grand Council sits. Now he is seeking to advance to that sacred spot that he may there receive his spiritual illumination, and be invested with a knowledge of the true Divine Name.
But Masonically, this Divine Name is itself but a symbol of Truth, iche object, as has been often said, of all a Freemason's search and labor. The passage through the veils is, therefore, a symbo],of the trials and difficulties that are eneountered and must be overcome in the search for and the acquisition of Truth. This is the general symbolism; but we lose sight of it, in a great degree, when we come to the interpretation of the symbolism of each veil independently of the others, for this principally symbolizes the various virtues and affections that should characterize the Freemason. Yet the two symbolisms are really eonnected, for the virtues symbolized are those which should distinguish everyone engaged in the Divine Search.
The symbolism, according to the system adopted in the American Rite, refers to the colors of the veils and to the miraculous signs of Moses, which are described in Exodus as having been shown by him to prove his mission as the messenger of Jehovah.
Blue is a symbol of universal friendship and benevolence. It is the appropriate color of the Symbolic Degrees, the possession of which is the first step in the progress of the search for truth to be now instituted. The Mosaic sign of the serpent was the symbol among the ancients of resurrection to life, because the serpent by casting his skin, is supposed continually to renew his youth. It is the symbol here of the loss and the recovery of the Word.
Purple is a symbol here of union, and refers to the intimate connection of Ancient Craft and Royal Arch Masonry. Hence it is the appropriate color of the intermediate Degrees, which must be passed through in the prosecution of the search. The Mosaic sign refers to the restoration of the leprous hand to health. Here again, in this representation of a diseased limb restored to health, we have a repetition of the allusion to the loos and the recovery of the Word; the Word itself being but a symbol of Divine Truth, the search for which constitutes the whole Science of Freemasonry, and the symbolism of which pervades the whole system of initiation from the first to the last Degree.
Scarlet is a symbol of fervency and zeal, and is appropriated to the Royal Arch Degree because it is by these qualities that the neophyte, now so far advanced in his progress, must expect to be successful in his search. The Mosaic sign of changing water into blood bears the same symbolic reference to a change for the better- from a lower to a higher state-from the elemental water in which there is no life to the blood which is the life itself
-from darkness to light. The progress is still onward to the recovery of that which had been lost, but which is yet to be found.
White is a symbol of purity, and is peculiarly appropriate to remind the neophyte, who is now almost at the close of his search, that it is only by purity of life that he can expect to be found worthy of the reception of Divine Truth. „Blessed," says the Great Teacher, „are the pure in heart, for they shall see God." The Mosaic signs now cease, for they have taught their lesson; and the aspirant is invested with the Signet of Truth, to assure him that, having endured all trials and overcome all obstacles, he
is at length entitled to receive the reward for which he has been seeking; for the Signet of Zerubbabel is a royal signet, which confers power and authority on him who possesses it.
And so we now see that the Symbolism of the Ve-

ils however viewed, whether collectively or separately represents the laborious, but at last successful, search for Divine Truth.

*VENERABLE

The title of the Worshipful Master in a French Lodge

*VENERABLE GRAND MASTER OF ALL SYMBOLIC LODGES

The Twentieth Degree of the Ancient and Accepted Scottish Rite (see Graced Master of all Symbolic Lodges). The Dictionnaire Masonnique says that this Degree was formerly conferred on those Brethren in France who, in receiving it, obtained the right to organize Lodges, and to act as Masters or Venerables for life, an abuse that was subsequently abolished by the Grand Orient. Ragon and Vassal both make the same statement. It may be true, but they furnish no documentary
evidence of the fact.

*VENERABLE, PERFECT

The French title is Venerable Parfait. A Degree in the collection of Viany

*VENEZUELA

A republic of South America. Lodges are reported to have been instituted in Venezuela by the Grand Orient of
Spain during the years prior to 1824. At that time, however, a Lodge, Logia de la Concordia Venezolana, No. 792, was opened at Angostura but was taken off the register on June 4, 1862. In 1824 also the formation of a Provincial Grand Lodge was authorized by Scotland. At Caracas Joseph Cerneau opened a Grand Lodge and a Supreme Council. In 1827 an edict against secret societies caused all the Lodges, save one, to stop work.
In 1838 the Craft revived. The National Grand Lodge of Venezuela and a Grand Orient were organized. They joined forces on January 12, 1865, as the National Grand Orient of Venezuela comprising four Bodies, Grand Lodge, Grand Chapter, Grand Consistory and Supreme Council. This Grand Orient continued work until August 18, 1916, when it dissolved voluntarily. A Supreme Council of the Scottish Rite was then formed and a Grand Lodge of the United States of Venezuela founded at Caracas. Each stated that it was entirely separate from the other, but by many this was not altogether credited and the doubt was the cause of the formation of several other Grand Bodies.
According to Brother Oliver Day Street, in 1918 seven Lodges seceded and formed the Sovereign Grand Lodge of Free and Accepted Masons for the Craft working north of the Orinoco. In November, 1919, three Lodges, namely, Asila de la Paz, Home of Peace, No. 13; Virtud y Order, No. 22, and Union No. 49, established the Grand Lodge of the East. This was installed February 9, 1920, and reorganized m January 9, 1921, and controls the Lodges south of the Orinoco and the Federal States east of the Republic.

*VENGEANCE

A word used in the advanced Degrees. Barruel, Robison, and the other detractors of Freemasonry, have sought to find in this word a proof of the vindictive character of the Institution. „In the degree of Kadosh," says Barruel (Memoires ii, page 310), „the asssassin of Adoniram becomes the King, who must be slain to avenge the Grand Master Molay and the Order of Masons, who are
the succesors of the Templars." No calumny was ever fabricated with so little pretension to truth for its foundation. The reference is altogether historical; it is the record of the punishment which followed a crime, not an incentive to revenge.
The word Nekam is used in Freemasonry in precisely the same sense in which it is employed by the Prophet Jeremiah (1, 15) when he speaks of nikemvat Jehovah, the vengeance of the Lord-the punishment which God will infliet on evil-doers. The word is used symbolically to express the universally recognized doctrine that crime will inevitably be followed by its penal consequences. It is the dogma of all true religions; for if virtue and vice entailed the same result, there would be no incentive to the one and no restraint from the other.

*VEREIN DEUTSCHER FREIMAURER

Established at Potsdam, Germany, on May 19, 1861, this Association of German Freemasons was organized to labor for the development and promotion of Masonic ideals, to further the demands of Masonic Knowledge, encourage the activity of Lodges, and exercise benevolence and charity. Any member of a recognized Masonic Lodge could become a member on application and by payment of the yearly subscription he receives the journal, Zwanglosen Mitteilungen, every second month. This progressive Body has been a popular enterprise whose interests were judiciously fostered for many years by the President, Dr. Diedrich Bischoff, and the Secretary in Charge, Dr. J. C. Schwabe, both of Leipzig, Germany (see Union of German Freemasons).

*VERGER

An officer ill a Council of Knights of the Holy Sepulcher, whose duties are similar to those of a Senior Deacon in a Symbolic Lodge.

*VERITAS

The Latin for Truth, a significant word in Templar Freemasonry (see Truth).

*VERMONT

A Charter was issued November 10, 1781, for a Lodge to be instituted at Springfield, Vermont, but as meetings were held instead at Charlestown, New Hampshire, a plan was evolved to divide into two Lodges. A second Charter was applied for and granted February 2, 1788, to Faithful Lodge at Charlestown. The first Lodge then moved to Springfield and on May 14, 1795, it received permission to hold its meetings for the future at Windsor. September 19, 1831, work ceased owing to the Anti Masonic excitement until January 10, 1850, when the Lodge was revived and its present Charter was granted by the Grand Lodge of Vermont. On January 30, 1799, a Warrant was issued for a Mark Master Masons Lodge at Bennington. March 25, 1805, a Dispensation was granted to Jerusalem Chapter at Vergennes and a Charter on February 5, 1806. The General Grand Chapter on January 9,1806, recognized the Grand Royal Arch Chapter of Vermont as a constituent Body. The last communication of this Grand Lodge was held in 1832 and, owing to the Morgan trouble, there was too much opposition to the Craft

for it to be reorganized until 1847. The first Council in Vermont was established by Companion Cross at Windsor, July 5, 1817. The Charter dated August 13, 1817, still exists and is claimed by Companion Drummond to be that of the first permanent Body of Select Masters. A reorganization of this and the other Councils in Vermont took place in 1849 after the cessation of the Anti Masonic movement, and four of them organized a Grand Council, August 10, 1854, which in 1877 united with the General Grand Council. Vermont Encampment at Windsor was chartered February23, 1821. On June 1, 1824, Sir Henry Fowle, Deputy General Grand Master, issued a Warrant for the formation of the Grand Encamps ment of Vermont which was constituted on June 17. On Oetober 12, 1831, the last session was held. At the time there were four constituent Commanderies, namely, Vermont; Green Mountain, No. 2; Mount Calvary, No. 3, and La Fayette. In December, 1850, authority for a Grand Commandery of Vermont was given to three Commanderies: Mount Calvary, LaFayette, and Burlington, and it was revived January 14, 1852.

The Haswell Lodge of Perfection, Ancient and Accepted Scottish Rite, Northern Masonic Jurisdiction, was chartered at Burlington on June 17, 1870. The Joseph W. Roby Council of Princes of Jerusalem and the Delta Chapter of Rose Croix were granted Charters on November 13, 1873, and the Vermont Consistory on August 19, 1874.

*VERNHES, J. F.

A French litterateur and Masonic writer, who was in 1821 the Venerable of the Lodge la Parfaite Humanité, or Perfect Humanity, at Montpellier. He wrote an Essai sur l'Histoire de la Franche-Maçonnerie, depais son étublissement jusqu.'à nos jours, or Essay on the History of Freemasonry since its Establishment up to our days, Paris, 1813; and Le Parfait Maçon ou Répertoire complet de la Maçonnerie Symbolique, or The Perfect Mason or Complete Repository of Symbolic Masonry. This work was published at Montpellier, in 1820, in six numbers, of which the sixth was republished the next year, with the title of Apologie des Maçons. It contained a calm and rational refutation of several works which had been written against Freemasonry. Vernhes became an active disciple of the Rite of Mizraim, and published in 1822, at Paris, a defense of it and an examination of the various Rites then practised in France.

*VERTOT D'AUBOEUF, RENE-AUBERT DE

The Abbé Vertot was born at the Chateau de Bennelot, in Normandy, in 1665. In 1715 the Grand Master of the

Knights of Malta appointed him the Historiographer of that Order, and provided him with the Commandery of Santenay. Vertot discharged the duties of his office by Meriting his well-known work entitled History of the Knights Hospitaler of Saint John of Jerusalem, afterwards Knights of Rhodes, and now Knights of Malta, which was published at Paris, in 1726, in four volumes. It has since passed through a great number of editions, and been translated into many languages. Of this work, to which the Abbé principally owes his fame, although he was also the author of many other histories, French critics complain that the style is languishing, and less pure and natural than that of his other writings.

Notwithstanding that it has been the basis of almost all subsequent histories of the Order, the judgment of the literary world is, that it needs exactitude in many of its details, and is too much influences by the personal prejudices of the author. The Abbé Vertot died in 1735.

*VESICA PISCIS

The fish rvas among primitive Christians a symbol of Jesus (see Fish). the Vesica Piscis, signifying literally the airbladder of a fish, but, as some suppose being the rough outline of a fish, was adopted as an abbreviated form of that symbol. In some old manuscripts it is used as a representation of the lateral wound of our Lord. As a symbol, it was frequently employed as a church decoration by the Freemasons of the Middle Ages. The seals of all colleges, abbeys, and other religious communities, as well as of ecclesiastical persons, were invariably made of this shape. Hence, in reference to the religious character of the Institution, it has been suggested that the seals of Masonic Lodges should also have that form, instead of the circular one now used.

*VESSELS OF GOLD AND SILVER

These utensils for the service of the First Temple, were almost numberless, according to Josephus. He gives the

accompanying list of them:

..... Gold..... Silver Vessels

.....

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

Musical instruments..... 600,000

Stoles of silver for the Levites 200,000

*VESSELS OF GOLD AND SILVER FOR THE FIRST TEMPLE

The vessels and vestments were always protected by a Hierophylax or Guardian.

*VETERANS

Associations of Freemasons „who, as such, have borne the burden and heat of the day" for at least twenty--one years' active service-in the State of Conneetieut, thirty years. A number of these Societies exist in the United

States, their objects being largely of a social nature, to set an example to the younger Freemasons, and to keep a watchful eye on the comfort of those who-

se years are becoming numbered. The assemblies are stated or casual, but in all cases annual for a Table Lodge. These Associations perpetuate friendship, cultivate the social virtues, and collate and preserve the histories and biographies of their members.

*VEXILLUM BELLI

A war-flag. In classical Latin, Vezillum meant a Rag consisting of a piece of cloth fixed on a frame or cross- tree, as contradistinguished from a signum, or standard, which was simply a pole with the image of an eagle, horse, or some other device on the top. Among the pretended relies of the Order of the Temple is one called Me drapeau de guerre, en laine blanche, à quatre raies noires; that is, the standard of war, of white linen, unth four black rays; and in the Statutes of the Order, the Vexillum Belli is described as being albo nigroque palatum, or pales of petite anti black, which is the same thing couched in the technical language of heraldry.

This is incorrect. The only war-flag of the ancient Knights Templar was the Beauseant. Addison, on the title-page of his Temple Church, gives what he says is „the war- banner of the Order of the Temple," and which is, as in the illustration, the Beauseant bearing in the center the blood-red Ternplar Cross Some of the Masonic Templars, those of Scotland for example, have both a Beaucenifer or Beauseant Bearer, and a Bearer of the Vexillum Belli. The difference in that instance would appear to be that the Beauseant is the plain white and black flag, and the Vexillum Belli is the same flag charged with the red cross.

*VIANY, AUGUSTE DE

A Masonic writer of Tuscany, and one of the founders there of the Philosphic Scottish Rite. He was the author
of many discourses, dissertations, and didactic essays on Masonic subjects. He is, however, best known as the collector of a large number of manuscript Degrees and cahiers or rituals, several of which have been referred to in this work.

*VICEROY EUSEBIUS

The name of the second officer in a Conclave of the Red Cross of Rome anal Constantine.

*VICTORIA

A state of the Commonwealth of Australia. The Grand Lodge of England established Australia Felix Lodge (helix being the Latin for fruitful and lucky) at Melbourne by Warrant dated April 2, 1841. The Lodge was constituted, however, in March 1840. The Craft at once took a firm hold and the Lodge is now No. 1 on the register of the Grand Lodge of Victoria. Scotch and Irish Lodges were planted in 1843 and 1847. Numerous others began work during the next three decades and a Provincial Grand Master, the Hon. J. E. Murray, was appointed.

In 1886 the Scotch, Irish, and English Jurisdictions controlled about 120 Lodges, all united under one Provincial Grand Master. A proposal in 1864 that Victoria should have a Grand Lodge of its own was strongly opposed by the Grand Lodge of England. The suggestion was dropped until 1876 and again until 1883 when a few of the Lodgeg combined to carry it to a successful issue. A Convention of delegates was held and the Masonic Union of Victoria was formed on April 27. In the following June more Lodges approved the scheme and the Grand Lodge of Victoria was founded July 2, 1883. Brother Coppin was elected Grand Master and before the end of his first year of offiee it had been recognized by 17 other Grand Lodges Those Lodges which remained faithful to the authorities in England, Scotland and Ireland united under one Provincial Grand Master, Sir. W. J. Clarke On
March 21, 1889, the regular Grand Lodge of Victoria was constituted and suceeecled in uniting all the conflicting elements in the Colony.

*VICTORIA, ALEXANDRINA

For over sixty years reigned as Queen of the United Kingdom of Great Britain and Ireland, Empress of India. Born 1819; the only child of Edward, Duke of Kent, who was Past Grand Master of Freemasons in England. before twenty years of age Victoria was crowned Queen and during her long and glorious reign she gave unstintingly of her time, interest and personal funds to the various benevolent activities of English Freemasonry.

Her death occurred in 1901, when she was succeeded by her son, Edward VII, born 1841, and who became Grand Master of the United Grand Lodge of England, in 1874. During Victoria's reign she seas named the Patroness or Protectress of the Masonic Order.

*VIELLE-BRU, RITE OF

In 1748, the year after the alleged creation of the Chapter of Arras by the Young Pretender, Charles Edward, a new Rite, in favor of the cause of the Stuarts, was established at Toulouse by, as it is said, Sir Samuel Lockhart, one of the Aides-de-Camp of the Prince. It was called the Raite of Vielle-Bru, or Faithful Scottish Masons. It Consisted of nine Degrees, divided into three chapters as follows:

First Chapter,
1, 2, 3. The Symbolic Degrees;
4. Secret Master. Second Chapter,
5, 6, 7, 8. Four Elu Degrees, based on the Templar System.
Third Chapter,
9. Scientific Freemasonry.

The head of the Rite was a Council of Menatzchim. In 1804 the Rite was refused a recognition by the Grand Orient of France, because it presented no moral or scientific object, and because the Charter which it claimed to have from Prince Charles Edward was not proved to be authentic It continued to exist in the South of France until the year 1812, when, being again rejected by the Grand Orient, it fell into decay.

*VIENNA, GRAND LODGE OF

See Austria Hungary and Czecho-Slovakia

*VILLARS, ABBE MONTFAUCON DE

He was born in Languedoc in 1653, and was shot by one of his relatives, on the high road between Lyons and Paris, in 1675. The Abbé Villars is celebrated as the author of She Count de Gabalis, or Conversations on the Secret Sciences, published in two volumes, at Paris, in 1670.

In this work the author's design was, under the form of a romance, to unveil some of the Cabalistie mysteries of Rosicrucianism. It has passed through many editions, and has been translated into English as well as into other languages.

*VINCERE AUT MORI

A Latin term that is in French, Vaincre ou Mourir, meaning Conquer or die. The motto of the Degree of Perfect Elect Freemason, the first of the Elus according to the Clermond or Templar system of Freemasonry.

*VINDICATIONS OF MASONRY

Book by Brother Neil, 1810

*VINTON, DAVID

A distinguished lecturer on Freemasonry, and teacher of the ritual in the first quarter of the nineteenth century. His field of labors was principally confined to the Southern States, and he taught his system for some time with great success in North and South Carolina. There were, however, stains upon his eharaeter, and he was eventually expelled by the Grand Lodge of the former State. He died at Shakertown, Kentucky, in July, 1833.

Vinton published at Dedham, Massachusetts, in 1816, a volumes containing Selections of Masonic, Sentimental and Humorous songs, under the title of The Masonic Minstrel. Of this rather trifling work no less than twelve thousand copies were sold by subscription.

To Vinton's poetic genius we are indebted for that beautiful dirge commencing, Solemn strikes the funeral chime which became in almost all the Lodges of the United States a part of the ritualistic ceremonies of the Sublime Degree, and has been sung over the graves of thousands of departed Brethren. This contribution should preserve the memory of Vinton among the Craft, and in some measure atone for his faults, whatever they may have been. The words of this poem are appended as follows:

Solemn strikes the funeral chime Notes of our departing time
As we journey here belowThrough a pilgrimage of woe.
Mortals, now indulge a tear For mortality is here!
See how wide her trophics wave O'er the slumbers of the grave!
Here another guest we bring! Seraphs of celestial wing,
To our fun'ral altar come,
Waft our friend and brother home.
Thee, enlarged, thy souI shall see What was veiled in mystery; Heavenly glories of the place Show his Maker face to face.
Lord of all! below-above-
Fill our hearts with truth and love When dissolves our earthly tie Take us to Thy Lodge on high.

*VIOLET

This is not a Masonic color, except in some of the advanced Degrees of the Ancient and Accepted Scottish Rite, where it is a symbol of mourning, and thus becomes one of the decorations of a Sorrow Lodge. Portal (Couleurs Symboliques, page 236) says that this color was adopted for mourning by persons of high rank. And Gampini (Vetera Monumenta) states that violet was the mark of grief, especially among Kings and Cardinals. In Christian art, the Savior is clothed in a purple robe during His passion; and it is the color appropriated, says Court de Gebelin (Monde primetif viii, page 201), to martyrs, because, like their Divine Master, they undergo the punishment of the Passion. Prevost (Histoire des Voltages vi, page 152) says that in China violet is the color of mourning.

Among that people blue is appropriated to the dead and red to the living, because with them red represents the vital heat, and blue, immortality; and hence, says Portal, violet, which is made by an equal admixture of blue and red, is a symbol of the resurrection to eternal life. Such an idea is peculiarly appropriate to the use of violet in the advanced Degrees of Freemasonry as a symbol of mourning. It would be equally appropriate in the first Degrees, for everywhere in Freemasonry we are taught to mourn not as those who have no hope. Our grief for the dead is that of those who believe in the immortal life. The red symbol of life is tinged with the blue of immortality, and thus we would wear the violet as our mourning to declare our trust in the resurrection.

*VIRGIN ISLANDS

A group of some hundred islands belonging to the Leewat Islands in the West Indies. In 1760 the „Ancient" Grand Lodge of England authorized a Lodge on Virgin Gorda Island known as Virgin Gorda Lodge, No. 82.

Another was granted authority in 1763 at Tortola and it third was chartered by the „Moderns" in 1765 At the Union of 1813 however, not one of the three was placed on the Register.

Brother John Ryan was appointed Provincial Grand Master in 1777. Lodges were also chartered in these Islands by the Grand Lodges of Scotland, Pennsylvania, Denmark, France and Colon.

*VIRGINIA

Mention of Freemasonry in Virginia occurs in the Freemason's Pocket Companion by Auld and Smellie, published in 1765. Two Lodges are mentioned therein; Royal Exchange, No. 172, at Norfolk, and No. 204, in Yorktown, and they are said to have met „1st Thursday, Dec. 1733" and „lst and 3d Wednesday; (from Aug. 1, 1755" respectively. It has been said that the cartier date is a mistake for 1753, hut probably 1733 is correct. Records also show that Norfolk Lodge was chartered on June l, 1741, for the same place and to hold its meetings at the same times as Royal Exchange Lodge. It is therefore probable that Norfolk Lodge was instituted in place of Royal Exchange Lodge. At the instigation of Williamshurg Lodge, No. 6, a Convention was held on May 6, 1777, to arrange the formation of 3 Grand Lodge of Virginia. On October 13, 1778, the Grand Lodge of Ancient York Masons was Constituted and John Blair was elected Grand Master.

The meetings were held in Williamsburg until 1784, when the Grand Lodge removed to Richmond. That same year, General LaFayette visited Washington at Mount Vernon and took with him as a present an apron worked by Madame LaFayette herself. This apron is now in the possession of the Grand Lodge of Pennsylvania.

Royal Arch Degrees were probably worked first in Virginia under the Lodge Charters. Some think that Brother Joseph Myers introduced the system when he settled in Richmond and began the Holy Royal Arch of the .Ancient and Accepted Rite which was taught in the State until 1820, when the English Degree was adopted. Brother John Dove said that substitutes had been in constant use since 1792 without evil results. It is therefore certain that Royal Arch Masonry was practiced in Virginia at that date. From 1820 until 1841 the Council Degrees were under the control of a Grand Council.

December 17, 1841, by general agreement, they came under the Grand Chapter.

The Grand Chapter of Royal Arch Masons of Virginia was established May 1, 1808, following a suggestion from a Convention of the „Grand United Chapter of Excellent and Super Excellent Masons of Norfolk."
The new Chapter had no connection with the General Grand Royal Arch Chapter of the United States. At the annual Convocation of the Grand Chapter of Maryland in 1827 Grand High Priest J. K. Stapleton introduced the subject of the granting of the Select Degree independent of the Grand Royal Arch Chapter. Circulars were sent out to the Grand Chapters and South Carolina in her reply mentioned a Grand Council of Princes of Jerusalem, established February 20, 1788, by Brothers Joseph Myers, Barend M. Spitzes, and A. Forst, and that the first named before his return to Europe had handed on his knowledge of the Degrees in the Cities of Virgillia and Maryland. In 1817 Companion Jeremy L. Cross established a Council of Select Masters in Richmond in December. The Grand Council of Virginia, formed in December, 1820, failed to flourish during the decade 1829-39, the time of the Morgan excitements In I841 it was dissolved and the degrees were once again under the control of the Chapters.
The first Ecampment to be constituted in Virginia was Richmond, chattered May 5, 1823. No Dispensation had been issued. On September 17, 1847, this Charter and those of two other Encampments were annulled. This left Wheeling, No. 1, chartered ‚September 16, 1841, the first existing Encampment of Virginia. There was, however,
according to a memorial from Virginia to the 18th Triennial Convocation in 1871, an Encampment at Winchester as early as 1812 which worked under the protection of the Lodge there.
The Richmond Encampment was also established at an early date and continued its work without a Charter until 1823. Sir J. G. Hankins, Grand Recorder of the Grand Commandery of Virginia states that either Jeremy L. Cross or Jarnes Cushman proclaimed the Winchester body as the Grand Encampment of Virginia in 1823. It did not last very long and probably when it ceased to exist authority over the Encampments in the State reverted to the General Grand Encampment. In 1845 it was resolved to form a new one but the consent of the General Grand Encampment was not obtained, which was somewhat irregular. In 1871, however, application to withdraw from the General Grand Encampment was refused.
On December 18, 1874, the McDaniel Lodge of Perfection, No. 3, was granted a Charter at Norfolk. At Richmond three other bellies of the Ancient and Accepted Scottish Rite, Southern .Jurisdiction, were chartered: Pelican Chapter of Rose Croix, No. 9, April 10, 1884; Saint Omar Council of Kadosh No. 1, May 22, 1889, and Dalcho Consistory, No. 1, at Richmond, September 6, 1889.

*VIRGIN, WEEPING

See Weeping Virgin

*VIRTUTE ET SILENTIO

This Latin motto By Virtue and Silelwee, and Gloria in E:rcelsis Deo, meaning Glory to God in the Highest, are of the Royal Order of Scotland.

*VISHNU

See Puranas

*VISIBLE MASONRY

In a Circular published March 18, 1775, by the Grand Orient of France, reference is made to two divisions of the Order, namely, Visible and Invisible Masonry. Did we not know something of the Masonic contentions then existing in France between the Lodges and the supreme authority, we should hardly comprehend the meaning intended to be conveyed by these words. By Invisible Masonry they denoted that Body of intelligent and virtuous Freemasons who, irrespective of any connection with dogmatic authorities, constituted „a Mysterious and Invisible, Society of the True Sons of Lights who, Scattered over the two hemispheres, were engaged, with one heart and soul, in doing everything for the glory of the Grand Architect and the good of their fellow-men. By Visible Masonry they meant the congregation of Freemasons into Lodges, which were often affected by the contagious vices of the age in which they lived.
The former is perfect; the latter continually needs purification. The words were originally
invented to effect a particular purpose, and bring the recusant or nonconforming Lodges of France into their Obedience. But they might be advantageously preserved, in the technical language of Freemasonry, for a more general and permanent object. Invisible Freemasonry would then indicate the abstract spirit of Freemasonry as it has always existed, while Visible Freemasonry would refer to the concrete form which it assumes in Lodge and Chapter organizations, and in different Rites and systems.
The latter would be like the Material Church, or Church Militant; the former like the Spiritual Church, or Church Triumphant. Such terms might be found convenient to Masonic scholars and writers.

*VISITATION, GRAND

The visit of a Grand Master, accompanied by his Grand Officers, to a subordinate Lodge, to inspect its condition, is called a Grand Visitation. There is no allusion to anything of the kind in the Old Constitutions, because there was no organization of the Order before the eighteenth century that made such an inspection necessary. But immediately after the Revival in 1717, it was found expedient, in consequence of the growth of Lodges in London, to provide for some form of visitation and inspection. So, in the very first of the Thirty-nine General Regulations, adopted in 1721, it is declared that „the Grand Master or his Deputy hath authority and right not only to be present in any true Lodge, but also to preside wherever he is, with the Master of the Lodge on his left hand, and to order his Grand Wardens to attend him, who are not to act in any particular Lodges as Wardens, but in his presence and at his command; because there the Grand Master may command the Wardens of that Lodge, or any other Brethren he pleaseth, to attend and act as his Wardens pro tempore" (Constitutions, 1723, page 58).
In compliance with this old regulation, whenever the Grand Master, accompanied by his Wardens and other officers, visits a Lodge in his Jurisdiction, for the purpose of inspecting its condition, the Master and officers of the Lodge thus visited surrender their seats to the Grand Master and the Grand Officers.
Grand Visitations are among the oldest usages of Freemasonry since the revival period. In the United States of America they are not now so frequently practiced, in consequence of the extensive territory in

which the Lodges are scattered, and the difficulty of collecting at one point all the Grand Officers, many of whom generally reside at great distances apart. Still, where it can be done, the practice of Grand Visitations should never be neglected. The power of visitation for inspection is confined to the Grand Master and Deputy Grand Master and those holding official proxies for the purpose.
The Grand Wardens possess no such prerogative. The Master must always tender the Gavel and the Chair to the Grand or Deputy Grand Master when either of them
informally visits a Lodge; for the Grand Master and, in his absence, the Deputy have the right to preside in all Lodges where they may be present. But this privilege does not extend to the Grand Wardens.

*VISITING BRETHREN

Every Brother from abroad, or from any other Lodge, when he visits a Lodge, must be received with welcome and treated witch hospitality. He must be clothed, that is to say, Furnished with an Apron, and, if the Lodge uses them as every Lodge should, with Gloves, and, if a Past Master, with the jewel of his rank. He must be directed to a seat, and the utmost courtesy extended to him. If of distinguished rank in the Order, the honors due to that rank must be paid to him. This hospitable and courteous spirit is derived from the ancient customs of the Craft, and is inculcated in all the Old Constitutions. Thus, in the Lansdowne Manuscript, it is directed „that every Mason receive or cherish strange Fellows when they come over the Country, and sett them on work, if they will work, as the manner is; that is to say, if the Mason have any mold stone in his place on work; and if he have none, the Mason shall refresh him with money unto the next Lodge." A similar regulation is found in all the other manuscripts of the Operative Masons; and from them the usage has descended to their speculative successors. At all Lodge banquets it is of obligation that a toast or sentiment shall be emphasized „to the Visiting Brethren." To neglect this would be a great breach of decorum.
The English Constitutions (Rule 149) state that „the Master and Wardens of a Lodge are enjoined to visit other Lodges as often as they conveniently can, in order that the same usages and customs may be observed throughout the Craft, and a good understanding cultivated amongst Freemasons."

*VISIT, RIGHT OF

Every affiliated Freemason in good standing has a right to visit any other Lodge, wherever it may be, as often as it may suit his pleasure or convenience; and this is called, in Masonic law, the Right of Visit. It is one of the most important of all Masonic privileges, because it is based on the principle of the identity of the Masonic Institution as one universal family, and is the exponent of that well-known maxim that „in every clime a Freemason may find a home, and in every land a Brother." It has been so long and so universally admitted, that we have not hesitated to rank it among the landmarks of the Order.
The admitted doctrine on this subject is, that the right of visit is one of the positive rights of every Freemason, because Lodges are justly considered as only divisions for convenience of the universal Masonic family. The right may, of course, be lost, or forfeited on special occasions, by various circumstances; but any Master who shall refuse admission to a Freemason in good standing, who knocks at the door of his Lodge, is expected to furnish some good and satisfactory reason for thus violating a Masonic right. If the admission of the applicant, whether a member or visitor, would, in his opinion, be attended with injurious consequences, such, for instance, as impairing the harmony of the Lodge, a Master would then, we presume, be justified in refusing admission.
Out without the existence of some such good reason, Masonic jurists have always decided that the right of visitation is absolute and positive, and inures to every Freemason in his travels throughout the world (see this subject discussed in its fullest extent in Doctor Mackey's revised Jurisprudence of Freemasonry).

*VITRA

The representative deity of darkness in Vedie mythology, and the antagonist of Indra, as the personified light. Vitra also represents ignorance, superstition, fanaticism, and intolerance, the opponents of Freemasonry.

*VIVAT

„Vivat! vivat! vivat!" is the acclamation which accompanies the honors in the French Rite. Bazot (Manuel, page 165) says it is „the Cry of joy of Freemasons of the French Rite." Vivat" is a Latin word, and signifies, literally, „May he live"; but it has been domiciliated in French, and Boiste (Dictionnaire Universel) defines it as „a Cry of applause which expresses the wish for the preservation of anyone „ The French Freemasons say, „he was received with the triple vivat," to denote that „He was received with the highest honors of the lodge."

*VOGEL, PAUL JOACHINI SIGISMUND

A distinguished Masonic writer of Germany, who was born in 1753. He was at one time co-rector of the Sebastian School at Altdorf, and afterward First Professor of Theology and Ecclesiastical Counselor at Erlangen. In 1785 he published at Nuremberg, in three volumes, his Briefe die Freimaurerei betreffende or, Letters concerning Freemasonry. The first volume treats of the Knights Templar; the second, of the Ancient Mysteries; and the third, of Freemasonry. This was, says Gloss, the first earnest attempt made in Germany to trace Freemasonry to a true, historical origin. Vogel's theory was this, that the Speculative Freemasons descended from the Operatives or Stone Masons of the Middle Ages. The abundant evidence that more recent documentary researches have produced was then wanting, and the views or Vogel did not make that impression to which they were entitled. He has, however, the credit of having opened the way, after the Abbé Grandidier, for those who have followed him in the same field. He also delivered before the Lodges of Nuremberg, several Discourses on the Design, Character, and Origin of Freemasonry which were published in one volume, at Berlin, in 1791.

*VOIGT, FRIEDERICH

A Doctor of Medicine, and Professor and Senator at Dresden. He was a member of the advanced Degrees of the Rite of Strict Observance, where his Order name was Eques à Falcone or Knight of the Falcon. In 1788 he attacked Starck's Rite of the Clerks of Strict Observance, and published an essay on the subject, in the year 1788, in the Acta Historico-Ecclesiastica of

Weimar. Voigt exposed the Roman Catholic tendencies of the new system, and averred that its object was „to cite and command spirits, to find the philosopher's stone, and to establish the reign of the millennium." His development of the Cabalistic character of the Rite made a deep impression on the Masonic world, and was one of the most effective attacks upon it made by its antagonists of the old Strict Observance.

*VOISHNUVUS

Those who worship Vishnu, in white garments, and abstain from animal food. Believers in the third member of the Trimurti according to Hindu mythology, in him who was believed to be the preserver of the world, and who had undergone ten Avatars or incarnations, to wit, a bird, tortoise, wild boar, andro-lion, etc., of which the deity Krishna was the eighth incarnation in this line of Vishnu, and in which form he was supposed to be the son of Devanaguy and reared by the shepherd Nanda.

*VOLTAIRE

His full name was Jean Frangois Marie A rouet de Voltaire. This French philosopher, historian, dramatist, and man of letters adopted the name of François Marie Arouet de Voltaire though only the first words were his by baptism, the father, a notary, being François Arouet.

Whence the name of Voltaire was derived has been the cause of many perplexing speculations. One of the most famous of French writers, he was born at Châtenay, near
Sceaux, November 21, 1694. His early life was loose and varied.

In 1728 he became infatuated with a Madame du Chatelet his literary works cover some ninety volumes. In 1743, the French government despatched him on a mission to Frederick the Great, by whom he was held in high favor, and in 1750, at the request of the King, he made his residence in Berlin, but five years later they quarreled, and Voltaire moved to Ferney, Switzerland.

His literary talent was most varied, and in invective he had no equal. During his exile in England he imbibed deistical theories, which marked his life. He was charged with atheism. Voltaire was easily misunderstood. While he attacked the fashionable atheism of his time, as well as Christianity, his real fight, broadly slashing as it was, and never any too courteously outlined or defined, was probably against all persecution and oppression by any and all pampered orthodoxy. He was initiated in the Lodge of the Nine Sisters, at Paris, April 7, 1778.

Benjamin Franklin and others distinguished in Freemasonry were members of this famous Lodge. Franklin at the time of Voltaire's initiation was a visitor only but subsequently became Worshipful master of the Lodge (see Nine Sisters, Lodge of the). Voltaire's death, on May 30, 1778, gave rise to a memorable Lodge of Sorrow, which was held on the succeeding November 28.

*VON STEUBEN, BARON FREDERICK WILLLIAM AUGUSTUS

Born November 15, l730; died November 28, 1794. Famous General, who came to America from Prussia through the influence of Benjamin Franklin in 1777 to train and organize troops of the American Revolution. He brought with him his Masonic affiliation credentials with the rank of Past Master, to Holland Lodge, and also became a member of Trinity Lodge No. 10, both of New York City (see New Age, November, 1924; History of Freemasonry in the State of New York, Ossian Lang, pages 75, 81; Masonry in the Formation of our
Government-1761-1799, Philip A. Roth, page 81; Builder, volume ii, page 21).

*VOTING

Voting in Lodges viva voce, or by „aye" and „nay," is a modern innovation in America. During the Grand Mastership of the Earl of Loudoun, on April 6, 1736, the Grand Lodge of England, on the motion of Deputy Grand Master Ward, adopted „a new Regulation of ten rules for explaining what concerned the decency of Assemblies and Communications." The tenth of these rules is in the following words: „The opinions or votes of the members are always to be signified by each holding up one of his hands; which uplifted hands the Grand Wardens are to count, unless the number of hands be so unequal as to render the counting useless. Nor should any other kind of division be ever admitted among Masons" (Constitutions, 1738, page 178). The usual mode of putting the question is for the presiding officer to say: „So many as are in favor avid signify the same by the usual sign of the Order," and then, when those votes have been counted to say: „So many as are of a contrary opinion will signify the same by the same sign." The votes are now counted by the Senior Deacon in a subordinate Lodge, and by the Senior Grand Deacon in a Grand Lodge, it having been found inconvenient for the Grand Wardens to perform that duty. The number of votes on each side is communicated by the Deacon to the presiding officer, who announces the result. The same method of voting should be observed in all Masonic Bodies.

*VOTING, RIGHT OF

Formerly, all members of the Craft, even Entered Apprentices, were permitted to vote. This was distinctly prescribed in the last of the Thirty-nine General Regulations adopted in 1721 (Constitutions, 1723, page 70). But the numerical strength of the Order, which was then in the First Degree, having now passed over to the Third, the modern rule in the United States of America,
but not in England, is that the right of voting shall be restricted to Master Masons. A Master Mason may, therefore, speak and vote on all questions, except in trials where he is himself concerned as accuser or defendant.

Yet by special regulation of his Lodge he may be prevented from voting on ordinary questions where his dues for a certain period-generally twelve months-have not been paid; and such a regulation exists in almost every Lodge. But no local by-law can deprive a member, who has not been suspended, from voting on the ballot for the admission of Candidates, because the sixth regulation of 1721 distinctly requires that each member present on such occasion shall give his consent before the candidate can be admitted (see the above edition of the Constitutions, page 59).

And if a member were deprived by any by-law of the Lodge in consequence of non-payment of his dues, of the right of expressing his Consent or dissent, the ancient regulation would be violated, and a candidate might be admitted without the unanimous Consent of

all the members present. And this rule is so rigidly enforced, that on a ballot for initiation no member Can he excused from voting. He must assume the responsibility of casting his vote, lest it should afterward be said that the candidate was not admitted by unanimous consent.

*VOUCHING

It is a rule in Freemasonry, that a Lodge may dispense with the examination of a visitor, if any Brother present will vouch that he possesses the necessary qualifications.. This is an important prerogative that every Freemason is entitled to exercise; and yet it is one which may so materially affect the well-being of the whole Fraternity, since, by its injudicious use, impostors might be introduced among the faithful, that it should be controlled by the most stringent regulations. To vouch for one is to bear witness for him, and in witnessing to truth, every Caution should be observed, lest falsehood may Cunningly assume its garb. The brother who vouches should know to a Certainty that the one for whom he vouches is really what he Claims to be. He should know this, not from a casual conversation, nor a loose and careless inquiry, but from Strict Trial, due examination, or lawful information. These are the three requisites which the instructions have laid down as essentially necessary to authorize the act of vouching.

Let us inquire into the import of each.

Strait Trial. By this is meant that every question is to be asked, and every answer demanded, which is necessary to convince the examiner that the party examined is acquainted with what he ought to know, to entitle him to the appellation of a brother. Nothing is to be taken for granted- categorical answers must be returned to all that it is deemed important to be asked; no forgetfulness is to be excused; nor is the want of memory to be considered as a valid reason for the want of knowledge. The Freemason who is so unmindful of his obligations as to have forgotten the instructions he has received, must pay the penalty of his Carelessness, and be deprived of his contemplated visit to that Society whose secret modes of recognition he has so little valued as not to have treasured them in his memory. The strict trial refers to the matter which is sought to be obtained by inquiry. While there are some things which may safely be passed over in the investigation of one who confesses himself to be „rusty," because they are details which require much study to acquire and constant practice to retain, there are still other things of great importance which must be rigidly demanded.

Due Examination. If strict trial refers to the matter, due examination alludes to the mode of investigation. This must be conducted with all the necessary forms and antecedent Cautions. Inquiries should be made as to the time and place of initiation as a preliminary step, the Tiler's oath of Course never being admitted. Then the good old rule of „commencing at the beginning" should be pursued. Let everything go on in regular course; not is it to be supposed that the information sought was originally received Whatever be the suspicions of imposture, let no expression of those suspicions be made until the final degree for rejection is uttered. And let that decree be uttered in general terms, such as, „I am
not satisfied," or „I do not recognize you," and not in more specific language, such as, „You did not answer this inquire ," or „You are ignorant on that point." The candidate for examination is only entitled to know that he has not Complied generally with the requisitions of his examiner. To descend to particulars is always improper, and often dangerous. Above all, never ask what the lawyers Call „leading questions," which include in themselves the answer, nor in any way aid the memory, or prompt the forgetfulness of the party examined, by the slightest hints.

Lawful Information. This authority for vouching is dependent on what has been already described. For no Freemason Can lawfully give information of another's qualifications unless he has himself actually tested him But it is not every Freemason who is competent to give lawful information. Ignorant or unskillful brethren cannot do so, because they are incapable of discovering truth or of detecting error.

A „rusty Freemason" should never attempt to examine a stranger, and Certainly, lf he does, his opinion as to the result is worth nothing. If the information given is on the ground that the party who is vouched for has been seen sitting in a Lodge, Care must be taken to inquire if it was a „just and legally Constituted Lodge of Master Masons." A person may forget from the lapse of time, and vouch for a stranger as a Master Mason, whets the Lodge in which he saw him was only opened in the first or Second degree Information given by letter, or through a third party, is irregular. The person giving information, the one receiving it, and the one of whom it is given, should all be present at the time, for otherwise there would be no certainty of identity.

The information must be positive, not founded on belief or opinion, but derived from a legitimate source . And, furthermore, it must not have been received casually, but for the very purpose of being used for Masonic purposes. For one to say to another, in the course of a desultory conversation, „A. B. is a Freemason," is not sufficient..

He may not be speaking with due caution, under the expectation that his words will be considered of weight. He must say something to this effect, „I know this man to
be a Master Mason, for such or such reasons, and you may safely recognize him as such." This alone will insure the necessary care and proper observance of prudence.

Lastly, never should an unjustifiable delicacy weaken the rigor of these rules. For the wisest and most evident reasons, that merciful maxim of the law, which says that it is better that ninety-nine guilty men should escape than that one innocent man should be punished, is with us reversed; so that in Freemasonry it is better that ninety anal nine true men Should be turned away from the door of a Lodge, than that one Cowan should be admitted.

*VOYAGES

The French Freemasons thus call some of the proofs and trials to which a candidate is subjected in the course of initiation into any of the degrees. In the French Rite, the voyages in the Symbolic Degrees are three in the first, five in the second and seven in the third. Their Symbolic designs are briefly explained by Ragon (Cours des Initiations; pages 90, 132) and Renoir (La Franche- Maçonnerie, page 263): The voyages of the Entered Apprentice are now, as they were in the Ancient Mysteries, the symbol of the life of man. Those of the Fellow-Craft are emblematic of labor in the search of knowledge Those of the Ma-

ster Mason are Symbolic of the pursuit of crime, the wandering life of the criminal, and his vain attempts to escape remorse and punishment. It will be evident that the ceremonies in all the Rites of Freemasonry, although under a different name, lead to the same Symbolic results.

*W

The twenty-third letter of the English alphabet, which originated in the Middle Ages, is a double V, and is peculiar to the English, German, and Dutch alphabets.

*W

An abbreviation of Worshipful, of Wrest, of Warden, and of Wisdom .

*WAECHTER, EBERHARD, BARON VON

Lord of the Chamber to the King of Denmark, and Danish Ambassador at Ratisbon; was born in 1747. He was at one time a very active member of the Rite of Strict Observance, where he bore the characteristic Knighthood name of Eques a ceraso, and had been appointed as Chancellor of the German Priories of the 7th Province.

When the spiritual schism of the Order made its vast pretensions to a secret unaccountably derived from unknown superiors, whose names they refused to divulge, Von Waechter was sent to Italy by the old Scottish Lodge of which Duke Ferdinand was Grand Master, that he might obtain some information from the Pretender, and from other sources, as to the true character of the Rite. Von Waechter was unsuccessful, and the intelligence which he brought back to Germany was unfavorable to Von Hund, and increased the embarrassments of the Strict Observance Lodges. But he himself lost reputation.

A host of enemies attacked him. Some declared that while in Italy he had made a traffic of Freemasonry to enrich himself; others that he had learned and was practicing magic; and others again that he had secretly attached himself to the Jesuits. Von Waechter stoutly denied these charges; but it is certain that, from being in very moderate circumstances, he had, after his return from Italy, become suddenly and unaccountably rich. yet Mossdorf says that he discharged his mission with great delicacy and judgment.

Thory, quoting the Beytrag zur neuesten Geschicte, or the Bearer of New History (page 150) says that in 1782 he proposed to give a new organization to the old Templar system of Freemasonry, on the ruins, perhaps, of both branches of the strict Observance, and declared that he possessed the true secrets of the Order. His

proposition for a reform was not accepted by the German Freemasons because they suspected that he was an agent of the Jesuits (ActaLatomorum i, page 152).

Kloss (Bibliographie, No. 622b) gives the title of a work published by him in 1822 as Worte der Wahrheit an die Menschen, meine Brüder, Word of Truth on Humanity, my Brethren. He died May 25, 1825, one, perhaps, of the last actors in the great Masonic drama of the Strict Observance.

*WAGES

The whole period of the Middle Ages in England was in one aspect of it a struggle of barbarism against civilization, but on the question of wages it would be paying them a tribute to describe them as barbaric; wages were savage, savagely low and savagely cruel, and next only after war were the ruling class's most brutal weapon of subjugation, and that remains true after every possible allowance is made between the purchasing power of a shilling then and a shilling now. A bookkeeper in the reign of Edward I records „that one Master Mason was paid 6d per day, and five Masons were paid 4d per day."

Bro. Edward Conder, from whose Hole Craft these figures are being taken, notes that in 1336 a Mason received one shilling a day. In 1342-1400 typical wages for Freemasons working on Westminster Abbey ran 4d; 10/6 for two Masons for 21 days; two Masons at 2 shillings per week; two for two weeks 6 shillings; for „Master Yevele Chief Mason, „ one of the greatest of architects, „100 shillings per annum"; etc.

In 1402 Henry IV forbade Masons to work by the week, or to receive pay on feast days, and ordained that on a day before a holiday when they stopped at 3 P.M. they were to receive only one-half day's pay–"in ye name of Godde." One Royal Act forbade Freemasons to be paid more than 5' shillings per day. In 1495 a statute fixed visages for Freemasons at 4d with meals furnished, 6d without meals during the long-day half of the year, 3d

and 5d respectively during the other half; the fad a day began at 5 A.M. In Henry VIII's time a Master received 12d a day; a Warden 5d a week; setters 3 8d per week; clerk of the works, 8d per day; under-clerks, 6d per day. At page 93 of his Gleanings Frown Westminster (Oxford London; 1861) George Gilbert Scott prints a number of specimens of the Westminster Fabric Rolls, the oldest being for 1253 A.D. In that year the average wage for Masons was 1 10d per week. In 1271 an expert Master Mason received 2' 6d per week.

*WAGES OF A MARK MASTER

See Mark Master's Wages

*WAGES OF A MASTER MASON, SYMBOLIC

See Foreign Country

*WAGES OF OPERATIVE MASONS

In all the Old Constitutions praise is given to Saint Alban because he raised the wages of the Freemasons. Thus the Edinburgh-Kilwinning Manuscript says: „Saint Albans loved Masons well and cherished them much, and made their pay right good, standing by as the realm, did, for he gave them iis. a week, and 3d. to their cheer; for before that time, through all the land, a Mason had but a penny a day and his meat, until Saint Alban amended it."

We may compare this rate of wages in the third century with that of the fifteenth, and we will be surprised at the little advance that was made.

In Grosse and Astle's Antiquarian Repertory (iii, page 58), will be found an extract from the Rolls of Parliament, which contains a Petition, in the year 1443, to Parliament to regulate the price of labor. In it are the following items:

And from the Fest of Mighelmasse unto Ester, a free Mason and a maister carpenter by the day iiiid. with mete and drynk, withoute mete and drink iiid., ob.

Tyler or Sclatter, rough mason and meen carpenter, and other artificers concernyng beldyng, by the day iiid., with mete and drynk, and withoute mete and drynke, iiid., ob. And from the Fest of Mighelmasse unto Sister, a free Mason and a maister carpenter by the day iiid with mete and drynk, without mete and drink, iiid., ob.

Tyler, meen carpenter, rough mason, and other artificers aforesaid, by the day iid., ob, with mete and drynk, withoute mete and drynk iiid.., and every other werkeman and laborer by the day id., ob, with mete and drynk and withoute mete and drink iiid., and who that lasse deserveth, to take lasse.

*WAGES OF THE WORKMEN AT THE TEMPLE

Neither the Seriptures, nor Josephus, give us any definite statement of the amount of wages paid, nor the manner in which they were paid, to the workmen who were engaged in the erection of King Solomon's Temple. The cost of its construction, however, must have been immense, since it has been estimated that the edifice alone consumed more gold and silver than at present exists upon the whole earth; so that Josephus very justly says that „Solomon made all these things for the honor of God, with great variety and magnificence, sparing no cost, but using all possible liberality in adorning the Temple."

We learn, as one instance of this liberality, from the Second Book of Chronicles, that Solomon paid annually to the Tyrian Freemasons, the servants of Hiram, „twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil." The bath was a measure equal to seven and a half gallons wine measure; and the cor or chomer, which we translate by the indefinite word measures contained ten baths; so that the corn, wine, and oil furnished by King Solomon, as

wages to the servants of Hiram of Tyre, amounted to one hundred and ninety thousand bushels of the first and one hundred and fifty thousand gallons each of the second and third. The sacred records do not inform us what further wages they received, but we elsewhere learn that King Solomon gave them as a free gift a sum equal to more than thirty-two millions of dollars. The whole amount of wages paid to the Craft is stated to have been about six hundred and seventy-two millions of dollars; but we have no means of knowing how that amount was distributed; though it is natural to suppose that those of the most skill and experience received the highest wages.

The Harodim, or chiefs of the workmen, must have been better paid than the Ish Cabal, or mere laborers. The legend-makers of Freemasonry have not been idle in their invention of facts and circumstances in relation to this Subject, the whole of which have little more for a foundation than the imaginations of the inventors. They form, however, a part of the legendary history of Freemasonry, and are interesting for their ingenuity, and sometimes even for their absurdity (see Penny).

*WAHABITES

A Mohammedan sect, established about 1740, dominant through the greater part of Arabia. Their doctrine was reformatory, to bring back the observances of Islam to the literal precepts of the Koran. Mecca and Medina were conquered by them. The founder of Ibn-abd-ul--Wahab, son of an Arab Sheila, born in the latter part of the seventeenth century, and died 1787. Their teachings were received by the Mussulrnan population of India, and much uneasiness has been feared therefrom.

*WAITE, ARTHUR EDWARD

Arthur Edward Waite: A Check list of his Writings, by Harold V. B. Voorhis, privately printed; Red Bank, New Jersey; 1932, is an exhaustive but not wholly complete

list of works possessed by Voorhis of which Waite was „either the author, the compiler, the translator, the editor, or the writer of the preface or foreword. „ Bro. Waite himself assisted Bro. Voorhis to make the collection as complete as possible; after Bro. Waite's death Bro.

Voorhis installed his collection in the Iowa Masonic Library, Cedar Rapids, Ia., where it is housed in a special case and named the Waite Collection; the magnanimity of that act is genuinely appreciated by Bro. Voorhis many American friends and colleagues.

In the Check List the titles are: Alchemical Writings of Edward Kelly. Azoth, or the Star in the East. Belle and the Dragon. Book of Black Magic and of Pacts. Book of the Holy Grail. Braid on IIypnotism-Neurhynology.

Brotherhood of the Rosv Cross. Cloud Upon the Sanctuary. Collectanea Chemica. Collected Poems Compendium of Alchemical Processes. Deeper Aspects of Masonic Symbolism. Devil Worship in France Doctrine and Literature of the Rat balah. Elfin Music: An Antholog- v of English Fairy Poetry. Emblematic Freemasonry General Bool; of the Tarot. Gift of the Spirit. Gift of Understandings Golden and Biessed Casket of Nature's Marvels. Golden Stairs. Harmonical Philosophy.

Hermetic and Alchemical M ritP ings of Paracelsus. Hermetic Museum.

Hidden Church of the Holy Graal. History of Magic. Holy Kabbalah. Horlich's Magazine. Israfel, Letters Visions and Poems. Key to the Tarot. Lamps of Western Mvstieism. Lexicon of Alchemy. Life of Louis Claude de Saint-Martin. Lives of Alchemvstical Philosophers.

Lucasta, Parables and Poems. Lumen de Lumine. Lyric of the Fairyland. Magical Writings of Thomas Vaughan. Mysteries of hIagie. New Encyclopedia of Freemasonry. View Pearl of Great Price. Obermann. Occult Sciences. Ode to Astronomy and Other Poems. Pictorial Key to the Tarot. Prentice Mulford's Story. Prince Starbeam Psyche.

Quest of the Golden Stairs. Raymond Lully. Real History of the Rosicrucians. Saint-Martin. Secret Doctrine in Israel. Secret Tradition in Alchemy. Secret Tradition in Freemasonry. Some Characteristics of the Inner Church. Songs and Poems of the Inner Church. Songs and Poems of Fairyland. Soul's Comedy. Steps to the Crown.

Strange Houses of Sleep. Studies in Mysticism. Tarot of the Bohemians. Transcendental Magic. Triumphal Chariot of Antimony.

Turba Philosophorum. Unknown World. Way of Divine Union. Works of Thomas Vaughan. World's Great Religious Poetry. Zodiac of Life. Magazine articles in Horliek's Magazine; Psyche; The Master Mason; The Builder (five); Light; Occult Review; Transactions of the Society Rosicruciana in Anglia.

Waite was not interested in Masonic History properly so called, and as represented by Mackey, Gould and Hughan; in fact, as his private correspondence and his published works prove, he was wholly mis taken about the point and purpose of it, as when he insisted that Gould had tried to prove that a few illiterate stonemasons had fathered Speculative Freemasonry.

Moreover when his specifically Masonic writing is

sifted out of the mass of his writings it is of surprisingly slender volume even his New Encyclopedia of Freemasonry is less about Masonry than about occultism; and the amount of history in his Emblematic Masonry is scarcely more than a trifle. His theory was that a few occultists like Ashmole and Fludd were bearers of the „Secret Tradition," brought it into Masonry, and by means of doing so were the instruments by which the Operative Craft was made over into the Speculative Fraternity. He gives very little data and no proof for this theory, which has not been accepted; and it has made so little impression that in Ars Quauor Coronatorum and the Transactions of other Lodges of Research his name is seldom referred to, and his theory is not discussed.

It is in the fields of occultism and of mysticism and in the borders between the two that his massive and permanent fame will always rest; his works on the Rose Cross and on the Grail are his own masterpieces, and at the same time are masterpieces of the whole literature which they dominate. (American Masons Will find a surprise in this paragraph from Bro. Voorhis's brochure, page 1: „Born in Brooklyn, New York˜ U. S. A., in the year 1857, of Connecticut paternal ancestry, his English mother took him to England at the age of two, following the death of his father, and he has never returned to America. „)

*WALES

The earliest Lodges in Wales were two at Chester and one at Congelton, all three established in 1724, and Doctor Anderson records that Grand Master Inchiquin granted a Deputation, May 10, 1727, to Hugh Warburton, to be Provincial Grand Master of North Wales, and another, June 24th in the same year, to Sir Edward Mansel, to be Provincial Grand Master of South Wales (Constitutions, 1738, page 191). Wales forms a part of the Masonic obedience of the Grand Lodge of England, and the Fraternity there has been directly governed by four Provincial Grand Lodges, namely, North Wales, South Wales, Eastern Division, and Western Division.

*WALES, PRINCES OF

From 1737 no less than nineteen princes of Great Britain and Ireland have been admitted as Freemasons, four being Princes of Wales:

Frederick Lewis, 20th Prince of Wales, was initiated at the Palace of Kew, November 5, 1737 by Doctor Desaguliers, and the Book of Constitutions of 1737 was dedicated to him. February 6, 1787, George Augustus Frederick, 22nd Prince of Wales, was made a Freemason in London by the Most Worshipful Grand Masters the Duke of Cumberland. The Prince of Wales was elected Grand Master in 1790. There is in the museum at Washington, District of Columbia, of the Supreme Council, Ancient and Accepted ,Scottish Rite, a copper medal or token bearing the date November 24, 1790, and the inscription „Prince of Wales was elected G. M." with the motto „Amor, Honor et Justicia" (Love, Honor and .Justice) commemorating the election of the Prince of Wales as Grand Master. He was installed in 1792; but on assuming the Regency, 1812, the office was vacated, and he became Patron. As George IV, he accepted the title of Grand Patron from 1820; and whilst Prince of

Wales, 1787-1820, was Worshipful Master of the Prince of Wales Lodge, London, Sir Samuel Hulse being the Deputy Master for that period.

Albert Edward, 23rd Prince of Wales, later King Edward VII, was initiated at Stockholm by the King of Sweden, in 1868. The rank of Past Grand Master of England was conferred upon him in 1870, but on the resignation of the Marquis of Ripon, he accepted the chair, and was installed as Most Worshipful Grand Master at the Albert Hall, London, by the Earl of Carnalaron, April 28, 1875 idle served as Worshipful Master in the Apollo University Lodge, Oxford, the Royal Alpha Lodge, London, and from 1874 was Worshipful Master of the famous Prince of Wales Lodge, No. 259. In the Grand Lodges of Scotland and Ireland he was a Patron and all honorary member of the Lodge of Edinburgh, No. 1, and also a member and Patron of the Supreme Council of the 33rd Degree for England, as well as Grand Master of the Convent Central of Knights Templar.

On Clay 2, 1919, H. R . Edwald A. C. G. 24th Prince of Wales, was initiated at an Emergency Meeting of the Household Brigade Lodge No, 2614, London, and raised a Master Mason on June 24, 1919, installed as Senior Grand Warden of the United Grand Lodge of England, October 25, 1922, and as Provincial Grand Master of Surrey, July, 1924.

*WALLACE, GENERAL LEWIS

American writer and soldier in the Mexican and Civil Wars. Corn April 10, 1827; died February 15, 1905. Member of Montgomery Lodge No. 50, Crawfordsville, Indiana (see New Age Magazine, February,1924) .

Author of the famous novel, Ben Hur, a Tale of the Christ. Governor of New Mexico, 1880; Minister to Turkey, 1881-5.

*WALLACE KEATON MANUSCRIPT

Brother Wallace Keaton of London in 1926 discovered this manuscript, of the period from 1695 to 1715, which bears his name and is now possessed by the Grand Lodge of England. A description of it by brother H. Poole was published in the Masonic Record, beginning July, 1927 (page 192). There are six strips of parchment sewn into a roll about fourteen feet long and some seven inches wide. The text is in the main of normal style but Brother Poole notes a most interesting feature in that this version contains the peculiar variations of the Dowland Manuscript

*WALLACHIA, GRAND SCOTTISH DEGREE OF

Found in Fustier's lists

*WALLERS AS MASONS

Operative Freemasonry had in the large a uniform system of organization, grades, customs, but this is a generalization against which must be charged a long list of exceptions or provisoes, and it is never safe to generalize about the whole of Masonry from any one record, set of rules, or lodge. This proviso holds of the subject of wailers. According to a set of still--existing records wallers were Masons who hewed and laid stone in walls; in contrast to them, the Masons who could work in finer stone, or free-stone, could shape and carve it, were called free-stone Masons-one of the origins, probably, of the name Freemason. A set of rules were set up for Masons in London in 1356; they were compiled by a commission of six free-stone Masons and a commission of six wailers in a joint conference. This indicates a recognized distinction be-

tween the two types of Masons, and suggests that they may have had separate organizations. Such a distinction would be in consonance with the records of the incorporated City Companies; in them Masons often were put into the same Company with trades having no connection with building, although each trade would usually maintain its own organization as a fraternity, association, or society apart from the Company.

*WANAMAKER, JOHN

Famous American merchant, giving employment in two stores to more than 12,000 people. Born July 11, 1838; died December 12, 1922. U. S. Postmaster-General, 1889-93. He was made a Freemason „at sight" on March 30, 1898, by the Grand Lodge of Pennsylvania, and later received the Thirty-third Degree (see New Age, March 1925).

*WANDERING SCHOLARS, MINSTRELS, ETC.

Even as early as the Twelfth Century there were a few universities in Europe, and by the Thirteenth these had grown to such a number, including Oxford and Cambridge in England, and also in size (one or two might have as many as 35,000 students enrolled), that their faculties ranked in power and intrust in the general intellectual life second only to the Church. With few roads and fewer ships to travel by, students had to walk for weeks or months through the country to reach a desired school; and since many students, young men or grown men, would go to one school to sit under one or two famous masters and then to another, and usually distant, school to sit under others, any given student might pass one-third or one-half his time on the roads, begging or working his way along, or earning a week's lodging in some manor or castle by tales, recitations, and songs.

These wandering scholars, as they came to be called, developed in time an esprit de corps, had their unwritten rules, and by the end of the Middle Ages had become almost an organized fraternity. Like the Fellowship of Freemasons they had their legend, the core of which was a set of tales about a certain Golias, or Goliath, who was a sort of Paul Bunyan of scholarship, and very possibly was the germ out of which Rabelais's abounding fancy developed the first idea for his tales of Gargantua and Pantagruel. For this reason the wandering scholars called themselves „Disciples of Golias," or Goliards, or Gollerds, or Gollyers (the name is spelled in many
forms); and they were often called vagans, though, as paragraphs below will show, that cognomen properly belonged to another fraternity

The Goliardi reached their apogee about 112S1130 A few scholars among them became famous not only as scholars in their own right but as heroes among the Disciples of Golias; Hugh, whom they called their Primate (they tended to be derisive of the Church hierarchy), was a canon of Orleans about 1 14U; their „Archpoet was in the court of Frederiek Barbarossa (that Medici before the Medicis), was a knight, and was author of a literary masterpiece entitled Confession of Goluls (circa
1161-65). The great name of Walter Map, an Arehdeacon at Oxford under Henry II, occurs in many Goliardi MSS.

Men who have pictured the Middle Ages as a block of orthodox belief, solid with saints and a somewhat self- abasing piety, and without any Lucian or Voltaire anywhere in sight, will take a second thought after reading a history of the Goliardi, they and their writings together. They were free minds, witty, ironic, scornful of saints miracles, disgusted by relic worship, and arrogant to priests, monks, and other illiterates. They carried Latin over Europe and Britain; composed masterpieces in verse and prose: kindled a love for the other fine arts; were among the first to spread the good news of the new style of Gothic art and architecture at Paris; lit in remote places a lamp of learning; and helped to knit together the disrupted communities of Europe.

Helen Waddell, one of the most brilliant of modern women scholars, wrote a now famous book about them entitled Wandering Scholars in which her translations of Goliardi poems and songs are gem-like. For a shorter history and a fuller bibliography see chapter VI, in The Renaissance of the Twelfth Century, by Charles Homer Haskins, one of the ripest works of American scholarship.

Also, it is rewarding to trace down references to the wandering scholars in the many works on the Middle Ages by the present doyen on that subject, Professor G.
G. Coulton, whose autobiography, being published as these lines are written, it is a pious duty of every student
of Medievalism to read: certainly, every Masonic student, because no Mason can ever quite fully understand the shape and color of the Fraternity when it first emerged in the early Middle Ages without a knowledge of such forces and influences as were at work in and around it as the Goliardi.

There was also in the Middle Ages another and different kind of society of wanderers. The old Latin vagus, wandering, appears in English speech as a root from which a constellation of words have had their rise, vagabond, vagary, vagrant, and Vwhmc among them; and other languages, also of Sanskrit-Latin origins, have the same words in their corresponding forms, and have had them for thousands of years, suggesting that always there is here and there a man who chooses to live on the road, not as a highway but as home and as a means of livelihood. The road was more of a temptation in the Middle Ages than now. Villages were isolated, towns were walled in; to the men in one community, men in another center only five miles away were „foreigners," and were viewed with suspicion, sometimes with alarm, we with our papers, telephone, radio, and automobiles do not suffer from village claustrophobia, and therefore cannot picture to ourselves how often a Medieval man was seized by a craving, almost a craze, to get away, to take to the road, to see the world. In consequence there arose that strangely romantic Society of Beggars, or Vagrants, who move and appear and reappear in Medieval romances and legends for a thousand years. It became in time an organized secret society, with officers, assemblies, and (usually three) degrees, along with modes of recognition and a language, or patois, of its own.

This last was called „ cant"; sometimes, „thieves' Latin." It had female side orders (what large and permanent society ever has not!), and like the Goliardi belongs to that mileu in which early Freemasonry took its shape.

The Vagantes were the heroes, and points of reference, for Gay's great „Beggars' Opera." Cervantes wrote his novel Rinconete y Costidilla about them (Spain was a homeland of the Vagantes as it was of the Gyp-

sies because they went along with the Spanish Church's worship of poverty and theological virtue of almsgiving). A modern Spaniard, Ibanez, wrote La Barraca about them.
They have a large role in Victor-Hugo's Notre Dame. A clear and concise account of them is available, for short reference, in Famous Secret Societies, by John Herron Lepper; Sampson, Low, Marston & Co.; London. Almost every one of the many, and often many--volumed, histories of the social life of the Middle Ages has at least one chapter about them.
A lawyer student will find them much in evidence among Medieval statutes, so many of which were so wrathfully butso ineffectually aimed at the liquidation of „sturdy beggars." (Adolf Hitler was a „house vagante" in Vienna for some three years.)
Men, women, and children of the Middle Ages were so fond of music, dancing, games, and feasts that they took (depending on the district) as many as from 50 to 150 holidays every year for merry-making, for processions, for which they had a passion, and for social occasions which called for musicians. Out of this developed the craft, or mystery, or profession of trained musicians. But since in any one small town or village there was not enough work to support a troupe of them they also, like the Goliardi, were gentlemen and ladies of the road, who went here and there upon invitation.
They must have become organized as early as the Twelfth Century, and had gilds, officers, and rites, traditions, rules and an apprenticeship of their own; they even had oaths, constitutions, and non-operative members, the last named being gentlemen who did not practice the calling for a livelihood but sought to be accepted because of the honor, or because they were patrons or students of the art. The oldest existing written charter is dated 1469.
For a detailed and charming history see The Worshipful Company of Musicians (2nd Edition); private circulation, London; 1905. (Worshipful was in almost as common and as familiar use throughout Medieval times as our own Mr. or Sir; it meant „respectable; accepted;
recognized; entitled to respect," and in its early use by Freemasons had no significance peculiar to the Fraternity.)
Readers who belong to the senior brackets of age will recall the learned, brilliant, and much-loved J. J. Jusserand, France's Ambassador to Washington during the Presidency of Theodore Roosevelt, and his work on pilgrims and wanderers of the Middle Ages; it is no longer as fresh as it was, nor is it as sparkling as the books by Waddell and Haskins and Coulton, but for all that is the best all-round story of the people of the Medieval highway. (See also The Medieval Mind, by Henry Osborn Taylor; II Idol Macmillan; 1927. Medieval Europe, by Lynn Thorn dike; George G. Harrap & Co.; London; 1920. Medieval Italy, by H. B. Cotterill; also published by Harrap; 1915.)

*WANDS

Doctor Oliver, under this title in his Dictionary, refers to the three scepters which, in the Royal Arch system of England, are placed in a triangular form beneath the canopy in the East, and which, being surmounted respectively by a crown, an All-seeing eye, and a miter, refer to the regal, the prophetical, and the sacerdotal offices.. In his Landmarks he calls them scepters. But rod or wand is the better word, because, while the scepter is restricted to the insignia of Kings, the rod or wand was and still is used as an indiscriminate mark of authority for all offices.

*WAR AND FREEMASONRY

In the Middle Ages a „war" was a personal or family quarrel, with small forces officered by a few knights and composed of retainers and peasants. In the period of the Renaissance, armies were a form of private business, like a factory, which would sign a contract to fight for the highest bidder, and according to agreed rules; collusion among private armies, as among modern managers of
prize fighters, was common, and oftentimes the decision was agreed on beforehand- Machiavelli's appeal to Florence to stop this farce, in which not one man would be killed in „battle," and substitute for it an army of citizens, stirred Europe far more than his mephistophelean theory of government.
When the countries became nationalized, so did armies; they were composed of local levies of men, or cadres, or of impressed or conscripted troops, and a man could buy his way into or out of an officership -the Ironmongers Company in London was twice levied for money by each side in the English Civil War. As in China, common soldiers were looked down on as belonging to the lowest order, and sailors were treated with even more contempt. Back of the system was the idea that an army was a nation's champion; while the English champion was fighting the French champion, the English and French peoples went about their affairs as usual, willing to abide by the verdict of a remote contest. Our own Civil War was the first „modern war"; in it the army no longer was a champion but was the people itself, and the home front was as much a part of the struggle as the military front; carried to its inevitable outcome this became the present- day total war in which two or more whole peoples are conscripted into a single armed effort with themselves, their property, and their country at stake.
In articles on other pages of this supplement on RELIGION AND FREEMASONRY and on POLITICS AND FREEMASONRY it is shown that Freemasonry is among those arts and sciences which are inalterable by theological and political doctrines, and therefore it stands apart and unaffected by alterations in them. This is equally true as regards war; just as the old arts of farming, or the old sciences of physics and astronomy, or the old disciplines of mathematics, or philosophy, or history, or the plastic arts, cannot commit themselves to war, or be altered or revolutionized by war, so a Masonic Lodge has nothing in its Landmarks or its purposes which can take part in armies as men, its members may tremble with apprehension or flame with patriotism or may seize arms; as Masons they are, like Christianity or medicine or education, non-belligerent; even if in any given war, as in the war between the Government of
Spain and the Id Phalangist rebels, the future existence of the Frater city lies in the balance, still it has in itself no means to arm itself; and as it is not so organized as to take any place in an army neither is it organized to take any part in the diplomatic activities which precede a war, or write a peace, or act to prevent wars.
A Mason's one interest (as a Mason) is at the point where the history of Masonry intersects the history Of Near. In Medieval Freemasonry one large and important branch of Craftsmen specialized in military

architectures in building castles, fortresses, and fortified city walls- castle building was so specialized that it almost comprised a separate species of Masonry. During the hundreds of wars in Britain and on the Continent during the long period of Operative Masonry, there is no evidence that the Masonic fraternities gilds, or lodges ever took part in them as such; in the midst of war the gilds went on with their work as best they could, as farmers, sailors, teachers, churches did. In 1732 the Grand Lodge of Ireland hit upon the expedient of granting Warrants for military Lodges (or regimental, or naval, or sea and field) under ambulatory or traveling Charters.

As one Grand Lodge after another adopted the custom these military bodies multiplied into the hundreds, and helped to carry Freemasonry about the world; but this was not a war measure, made to support one side as against another, but was for the sole purpose of according the privileges of the Craft to men away from home; the same Grand Lodge Chartered Lodges in two or three armies, as in America where there were military Lodges in both conflicting armies and under the same Grand Lodge! During that war, as they were to do so again in 1812 and in 1861-5, Masons from both sides oftentimes attended the same Lodge, and did so not out of „the emotions of the battle field" but because they knew that Lodges stand outside the militant struggle.

NOTE. In his article on page 1089 Bro. Robert I. Clegg discusses the action taken by Scottish Lodges in 1777, in offering bounties to men who would enlist for the war in America. The action taken by the Grand Lodge of Scotland the following year to condemn this un-Masonic practice bears out what was said in the above

paragraphs. _ The majority of those Scottish Lodges at the time had patrons in tact is not in name; it is probable that they ware urged on by the patrons. The same thing had been attempted years before when patrons made use of a few Lodges as recruiting centers for immigrants willing to move to the Colonies. One act was as un- Masonic as the other.

*WAR II, WORLD, AND FREEMASONRY IN EUROPE

After he declared a world-wide war on Freemasonry Pope Leo XIII set up the headquarters of his international anti-Masonic bureaus in France, in 1896, as described on another page of this Supplement in an article on Leo Taxil, and utilized for the purpose the machinery of persecution and accusation which already had long been in operation against the Jews: Masons were accused of being devil-worshiper, atheists, enemies of the family, humanitarians, democrats, Protestants, etc. This anti- Masonry was consolidated with the Church's attack on the Republic of France, which it had carried on since the Franco-Prussian war in an attempt to restore the monarchy to the country. French Masonry never was large, having from 300 to 400 Lodges, and from 30,000 to 40,000 members under a Grand Lodge and a Grand Orient, but it more than made up in influence and prestige what it lacked in numbers. As against Roman Catholicism it continued a more-or-less passive resistance, but as against the schemes to destroy the French Republic it worked in the open, not as a member or champion of any one of the numerous political parties, but on the ground that freedom in state, society, and religion and the maintenance of a public school system are right and just. The paramount social purpose of French Masonry mas to help establish a permanent peace in Europe. Long before Woodrow Wilson's presidency it held conferences for discussing a League of Nations. Early in 1914, the first year of World War I, it sponsored a conference of German and French parliamentarians at Berne, Switzerland. Between the two Wars it worked continuously to establish a friendlier feeling between French and German peoples. It became identified in the public mind with liberty, education, and peace, and so much so that when on December 28, 1935, a clique of Roman Catholic members of the House of Deputies introduced an amendment to abolish Freemasonry they were defeated by a vote of 370 to 91, which in the tangle of the many political parties was tantamount to a unanimous defeat.

When the Nazis set up their Fifth Column in France under Otto Abetz at about that time, they provided for a special division to plan means to undermine and destroy the Fraternity, that work being placed under the direction of Bernard Fa. This brought the Roman Catholics, royalists, and Nazis (or Fascists) into a single front against a Fraternity which had no army, possessed no governmental offices or powers, had no newspapers, no gendarmerie, and no hundreds of millions of francs,-a tribute to the power and vitality of the Masonic ideal! This combined anti-Masonic bloc also was used as under- cover machinery for attacking the United States and explains why upon the fall of France, Americans there were shocked to discover so much hatred of themselves; and why in his last radio address to the nation before he fled from Paris, Premier Renaud laid the blame for „France's defeat" on President Roosevelt!

Upon their entrance into Paris the Germans confiscated Masonic property, looted Lodge funds, burned Masonic buildings, carried the great Masonic Library off to Berlin, opened up a derisive „Masonic exposition" (which fell flat, and was a pitiable spectacle in which grown men who had graduated from the German universities acted and tallied like morons), shot some hundreds of Masons, imprisoned thousands of others, and sent other thousands to labor camps in the Reich. Almost as soon as he took control of Unoccupied France at Vichy, Pétain announced over the radio in one of his mumbled speeches that no Masonic dignitary (from a Worshipful Master up) could hold office or retain army commissions.

He removed some forty or more generals for having been Masons, and took the Legion of Honor away from many other Masons prominent in the army and in public life, among the latter being Pierre Comert, Alexis Leger, and

Col. Charles Felix Pijeard, and denounced a number of members of the House of Deputies. He ordered Masonic property to be auctioned. Freemasonry was introduced into Italy about 1733, began to work under the best of auspices, and was led by men most eminent in the nation.

After the Popes began their crusade against it with the Bull by Clement XII in 1738, it had an honorable though checkered career, and in the Regiment numbered such Masons in its membership as Cavour, Mazzini, and Garibaldi, the last named a Grand Master. But Freemasonry was disturbed by the rise of the Carbonari with its endless branches and off-shoots, and often found itself compromised in the public eye by political secret societies falsely calling themselves

Masonic. In self- defense some Lodges engaged in political work, thereby cutting themselves off from English-speaking Freemasonry; others refused to. The confusion became more confounded after World War I, and it was only when Torrigiani gained leadership, aided by the moral support of the Grand Lodge of New York (interested because of its own large Italian membership), that the Italian Craft began to regularize itself and to weed out false and clandestine bodies.

A short time before the so-called March on Rome (it had the King's knowledge and consent; Mussolini traveled in a Pullman sleeper) the Grand Fascist Council on February 13, 1923, resolved, among other things, that since „Freemasons pursue a program and employ methods contrary to those which inspire the whole activity of Fascism, the Council calls upon those Fascists who are Freemasons to choose between membership of the National Fascist Party and Freemasonry." Only a few days before, the Grand Orient, with Grand Master Torrigiani presiding, had proclaimed „that Freemasonry can never become a political party, and that, in the interests of national thought, it must be above all parties." Among the Masonic leaders who chose Freemasonry as against Fascism was General Luigi Capello. Among those who deserted Masonry were Rossi, Balbo, and Acerbo.

Late in 1923 young Fascist toughs began to burn, loot, and destroy Lodge rooms and their furniture- even in Milan. On January 10, 1925, the Parliament outlawed the Fraternity. In a debate on the Bill, Mussolini thundered: „The Bill will demonstrate that Freemasonry is out of date and no longer has the right to exist in the present century." For the sake of national peace Torrigiani declared the cessation of Masonic activity in Italy.

Then, about Nov. 5, 1926, the great bombshell exploded ! on a trumped-up charge manufactured out of the whole cloth, General Capello was arrested and accused of conspiring to assassinate Mussolini. This charge against a national hero who had given fifty years of his life to the Italian army covered the whole nation with gloom, because everybody knew he was innocent and his „trial" therefore showed the people by what means the Fascists would rule. He was brought to „trial"

in the Spring of 1927, and sentenced to an imprisonment of thirty years, the first six to be in solitary confinement.

Almost immediately secret police arrested Grand Master Torrigiani, „tried" him in secret court, and banished him to starve to death on one of the Lipari islands, to be followed later by some hundreds of other Masons.

Torrigiani first went blind, or nearly 80, and then dsessene attempt after another was made from New York City to send food and medicines to those men on the little rock islands in the Mediterranean, but without much success. How many died from hunger and exposure may never be known. By the time Mussolini opened World War II with the rape of Abyssinia, Italian Freemasonry had become completely obliterated-for the time being.

General Ludendorff and his wife began the Nazi crusade against the Fraternity in Germany immediately after the end of World War I, and in the beginning tool; over enbloc the technique of anti-Masonry which had been used in France, which was character assassination coupled with a device for transferring to Masons the century-old Roman Catholic hatred of the Jews. (Ludendorff was a Nazi before Hitler was, and marched in the punch at hiunich)

In Mein Kamp Hitler wrote that the pacification of men and nations, that is, their civilization, which would destroy Germany's „Germanness," had been „introduced into the circles of the so-called ‚intelligentsia' by Freemasonry," and from them „is transmitted to the great masses but above all to the bourgeoisie, by the activity of the great press, which today is always Jewish." (Hitler was startlingly ignorant, one of the most ignorant of a line of despots which always has hated „intellectuality"-and with good reason; he borrowed „bourgeoisie" at second hand from Karl Marx and often used it, but never understood its meaning.) Dr. Alfred Rosenberg, the „philosopher" of the Nazi Party (not a German, but a Balt, and psychopathic throughout his life), wrote at greater length in his Masonic Work Polmes, and with equal ignorance, even to the extent, and in defiance of his own claim to great learning, of accepting and promulgating the fable of the Protocol of the Elders of Zion.

In 1933, and in almost one of his first utterances as Prime Minister of Prussia, Hermann Goering declared that „in National Socialist Germany there is no place for Freemasonry." In 1927 Joseph Goebbels set up an „exposition" in Berlin to display regalia, furniture, books, etc., taken from Masonic Lodge rooms. At the outbreak of the war in 1939 there were (or had been) about 700 Lodges in Germany, with some 100,000 members. (In a Brown Shirt Berlin street parade so an eye-witness reported in a letter to the writer-Masons were hauled through the streets in a cage like animals.) How many Masons were mobbed, beaten to death, murdered, executed, or sent to concentration camps in Germany may never be know.

In Spain the sufferings of Masons were more terrible than in any other country. What was called Fascism in Italy, Naziism in Germany, Vichyism in France, was called The Falange, or Falangism, there. It was headed by the hierarchy of the Roman Church, the landlords, the higher officers in the army, by royalists, by local representatives of international finance, and was armed, accounted, and financed by Italy and Germany. Under Falangist rule membership in a Lodge automatically called for imprisonment for ten years, later changed to twelve years. In one town during the Franco Rebellion 80 men

were garroted on six scaffolds for being Masons; in another 50 were made to dig a trench and then were shot and buried in it.

Savages from Morocco were turned loose on Masons' families; thousands of Masons were hanged shot, stabbed, burned, beaten to death for no other crime than Masonry; not in a Nazi crematory in Poland was there such an amount of savagery, bloodlust, brutality, murder, and unbelievable cruelty. (See an eye-witness account in Pierre van Paasen's The Days of our Years.) Prior to the Franco Rebellion Spain had two Grand Lodged some 175 Lodges, and a membership of about 10,000.

Freemasonry in Austria had a very old and proud history but by 1938, the year of the annexation of Austria it was reduced to one Grand Lodge, some 20 Lodgers and 1500 members. Hitler immediately abolished it and sent some 9000 of the Masons to the concentration camp at Dachau, or had them shot.

Belgium had one Grand Lodge, 24 Lodges, and 4000 members, but possessed an influence out of proportion to its size. Immediately the Germans entered Belgium

in April, 1940, the Lodges were closed, their properties were confiscated, and their members, most of them, were imprisoned.
Before 1938 Czechoslovakia had two Grand Lodges, 60 Lodges, and 2600 members-Masaryk and Benes both were Masons. Hitler closed the Lodges, confiscated the property, imprisoned Masons, and shot many leaders.
Greece had before the War one Grand Lodge, 70 Lodges, 6000 members. King George was a Past Masters The Germans obliterated the Fraternity- perhaps the Greeks suffered more frightfully than any other Masons except in Spain.
Freemasonry was strong in Holland before the War with one Grand Lodge, 151 Lodges, and 10,000 members. In April, 1940, the Germans closed the Lodges, confiscated real estate, used jewels and leather aprons for making military goods, and arrested hundreds of Masons, among
whom a number of Grand Officers committed suicide under torture.
Norway had one Grand Lodge, 30 Lodges, 11,500 members; Quisling and the Germans obliterated the Craft, following the usual program. Poland had one Grand Lodge, 12 Lodges, and 1,000 members.
Roumania had two Grand Lodges, 40 Lodges, 1700 members. Yugoslavia had one Grand Lodges, 20 Lodges, 800 members. Denmark had one Grand Lodge (the King is Grand Master), 30 Lodges, 8,000 members. In each of these countries the Germans carried out the same program of suppression, confiscation, imprisonment, torture, execution, and the terrorism often was extended to Masons' families. As with the Germans so with the Japanese: in Japan, China, Philippine Islands, Singapore, Malaya, Burma, Thailand, and Indo China they destroyed Masons and Masonic buildings with the same ferocity as their Teutonic allies.
Within a space of less than five years more than 200,000 men overt martyred for being Masons, their properties confiscated, their families broken, themselves tortured, imprisoned, or shot. The Masonic Fraternity has a long memory, as long a memory as has the Roman Church; but it has nowhere in its memory any martyrdom such as that of those years; and it is hoped it never will have again; but it will carry a long memory into the future also, and a thousand years from now it will not have forgotten Spain, and Greece, and Holland, and France, and Italy of 1940 A.D.

*WAR, FREEMASONRY IN

The question how Freemasons should conduct themselves in time of war, when their own country is one of the belligerents, is an important one. Of the political Course of a Freemason in his individual and private Capacity there is no doubt. The Charges declare that he must be „a peaceable subject to the civil powers, and never be concerned in plots and conspiracies against the peace and welfare of the nation" (Constitutions, 1723, page 50). But so anxious is the Order to be unembarrassed by all political influences, that treason, however discountenanced by the Craft, is not held as a crime which is amenable to Masonic punishment.
For the same Charge affirms that „if a Brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man; and if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion and give no umbrage or ground of political jealousy to the government for the time being, they cannot expel him from the Lodge, and his relation to it remains indefeasible."
The Freemason, then, like every other citizen, should be a patriot. He should love his country with all his heart; should serve it faithfully and cheerfully; obey its laws in peace; and in war should be ever ready to support its honor and defend it from the attacks of its enemies. But even then the benign principles of the Institution extend their influence, arid divest the contest of many of its horrors. The Freemason fights, of Course, like every other man, for victory; but when the victory is won, he will remember that the conquered foe is still his Brother.
On the occasion, of a Masonic banquet given immediately after the close of the Mexican War to General Quitman by the Grand Lodge of South Carolina that distinguished soldier and Freemason remarked that, although he had devoted much of his attention to the nature and character of the Masonic Institution, and had repeatedly held the highest offices in the gift of his brethren, he had never really known what Freemasonry was until he had seen its workings on the field of battle.
But as a collective and organized body-in its Lodges and its Grand Lodges-it must have nothing to do with war. It must be silent and neutral. The din of the battle, the cry for vengeance, the shout of victory, must never penetrate its portals. Its dogmas and doctrines all teach love and fraternity; its symbols are symbols of peace; and it has no place in any of its rituals consecrated to the inculcation of human contention.
Brother C. W. Moore, in his Biography of Thomas Smith Webb, the great American ritualist, mentions a Circumstance which occurred during the period in which Webb presided over the Grand Lodge of Rhode Island, and to which Moore, in the opinion of Doctor Mackey, inconsiderately has given his hearty commendation. The United States was engaged at that time in a war with England. The people of Providence having commenced the erection of fortifications the Grand Lodge volunteered its Services; and the members, marching in procession as a Grand Lodge to the southern part of the town, erected a breastwork, to which was given the name of Fort Hiram (see Fort Masonic). Doctor Mackey doubted the propriety of the act. While, to repeat what has been just said, every individual member of the Grand Lodge as a Freemason, was bound by his obligation to be „true to his government „ and to defend it from the attacks of its enemies, it was, says Doctor Mackey, unseemly, and contrary to the peaceful spirit of the Institution, for any organized body of Freemasons, organized as such to engage in a warlike enterprise. But the patriotism, if not the prudence of the Grand Lodge, Cannot be denied.
Since writing this paragraph, Doctor Mackey met in brother Murray Lyon's History of the Lodge of Edinburgh (page 83) with a record of the Grand Lodge of Scotland, which in his judgment sustained the view that he has taken. In 1777, recruits were being enlisted in Scotland for the British army, which was to fight the Americans in the War of the Revolution, which had just begun. Many of the Scotch Lodges offered, through the newspapers, bounties to all who should enlist But on February 2, 1778, the Grand Lodge passed a resolution which was published on the 12th, through the Grand Secretary, in the following circular:
At a quarterly meeting of the Grand Lodge of Scotland, held here the Second instant, I received a

charge to acquaint all the Lodges of Scotland holding of the Grand Lodge that the Grand Lodge has seen with concern advertisements in the public newspapers, from different Lodges in Scotland, not only offering a bounty to recruits who may enlist in the new levies, but with the addition that all such recruits shall be admitted to the freedom of Masonry.
The first of these they consider as an improper alienation of the funds of the Lodge from the support of their poor and distressed Brethren, and the second they regard as a prostitution of our Order, which demands the reprehension of the Grand Lodge What ever share the Brethren may take as individuals in aiding these levies, out of zeal to serve their private friends or to promote the public service, the Grand Lodge considered it to be repugnant to the spirit of our Craft that any Lodge should take a part in such a business as a collective Body.
For Masonry is an Order of Pease ant it looks on all mankind to be Brethren as Masons, whether they be at peace or at war with each other as subjects of contending countries The Grand Lodge therefore strongly enjoins that the practice may be forthwith discontinued.
By order of the Grand Lodge of Scotland. W. Mason, Gr Sec.
Of all human institutions, Freemasonry is the greatest and purest Peace Society. And this is because its doctrine of universal peace is founded on the doctrine of a universal brotherhood

*WARDENS

In every Symbolic Lodge, there are three principal officers, namely, a Master, a Senior Warden, and a Junior Warden. This rule has existed ever since the revival, and for some time previous to that event, and is so universal that it has been considered as one of the landmarks. It exists in every country and in every Rite The titles of the officers may be different in different languages, but their functions as presiding over the Lodge in a tripartite division of duties, are everywhere the same. The German Masons call the two Wardens erste and zweite Aufseher; the French, premier and second Surveillant; the Spanish, primer and segundo Vigilante; and the Italians, primo and secondo Sorvegliante.
In the various Rites, the positions of these officers vary. In the American Rite, the Senior Warden sits in the West and the Junior in the South. In the French and Scottish
Rites, both Wardens are in the West, the Senior in the Northwest and the Junior in the Southwest; but in all, the triangular position of the three officers relatively to each other is preserved; for a triangle being formed within the square of the Lodge, the Master and Wardens will each occupy one of the three points. The precise time when the presidency of the Lodge was divided between these three officers or when they were first introduced into Freemasonry, is unknown. The Lodges of Scotland, during the Operative regime, or era, were governed by a Deacon and one Warden. The Earl of Cassilis was Master of Kilwinning in 1670, though only an Apprentice. This seems to have been not unusual, as there were cases of Apprentices presiding over Lodges. The Deacon performed the functions of a Master, and the Warden was the second officer, and took charge of and distributed the funds. In other words, he acted as a Treasurer.
This is evident from the Minutes of the Edinburgh Lodge, published by Brother Lyon. But the head of the Craft in Scotland at the same time was called the Warden General. This regulation, however, does not appear to have been universal even in Scotland, for in the Mark Book of the Aberdeen Lodge, under date of December 27, 1670, which was published by Brother W. J. Hughan in the Voice of Masonry, February, 1872, we find there a Master and Warden recognized as the presiding officers of the Lodge in the following Statute: „And likewise we all protest, by the oath we have made at our entry, to own the Warden of our Lodge as the next man in power to the Master, and in the Master's absence he is full Master."
Some of the English manuscript Constitutions recognize the offices of Master and Wardens. Thus the Harleian Manuscript, No. 1942, whose date is supposed to be about 1670, contains the „new articles" said to have been agreed on at a General Assembly held in 1663, in which is the following passage: „That for the future the said Society, Company and Fraternity of Free Masons shall be regulated and governed by one Master & Assembly & Wardens, as ye said Company shall think fit to chose, at every yarely General Assembly."
As the word Warden does not appear in the earlier manuscripts, it might be concluded that the office was not introduced into the English Lodges until the latter part of the seventeenth century. Yet this does not absolutely follow. For the office of Warden might have existed, and no statutory provision on the subject have been embraced in the general charges which are contained in those manuscripts, because they relate not to the government of Lodges, but the duties of Freemasons.
This of course, is conjectural; but the conjecture derives weight from the fact that Wardens were officers of the English Gilds as early as the fourteenth century. In the Charters granted by Edward III, in 1354, it is permitted that these companies shall yearly elect for their government „a certain number of Wardens „ To a list of the Companies of the date of 1377 is affixed what is called the Oath of the Wardens of Crafts, of which this is the commencement: „Ye shall Were that ye shall wele and treuly oversee the Craft of- whereof ye be chosen Wardeyns for the year. It thus appears that the Wardens were at first the presiding officers of the Gilds.
At a later period, in the reign of Elizabeth, we find that the chief officer began to be called Master; and in the time of James I, between 1603 and 1625, the Gilds were generally governed by a Master and Wardens.
An ordinance of the Leather-Sellers Company at that time directed that on a certain occasion „the Master and Wardens shall appear in state."
It is not, therefore, improbable that the government of Masonic Lodges by a Master and two Wardens was introduced into the regulations of the Order in the Seventeenth century, the „new article" of 1663 being a statutory confirmation of a custom which had just begun to prevail.
Senior Warden. He is the second officer in a Symbolic Lodge, and governs the Craft in the hours of labor. In the absence of the Master he presides over the Lodge, appointing some brothers not the Junior Warden, to occupy his place in the attest. His jewel is a level, a Symbol of the equality which exists among the Craft while at labor in the Lodge. His seat is in the West, and he represents the column of Strength. He has placed before him, and carries in all processions, a

column, which is the representative of the right-hand pillar that stood at the porch of King Solomon's Temple. The Junior Warden has a similar column, which represents the left- hand pillar. During labor the Column of the Senior Warden is erect in the Lodge, while that of the Junior is recumbent. At refreshment, the position of the two columns is reversed.
Junior Warden. The duties of this officer have already been described (see Junior Warden). There is also an officer in a Commandery of Knights Templar, the fifth in rank, who is staled Senior Warden. He takes an important part in the initiation of a candidate. His jewel of office is a triple triangle, the emblem of Deity.

*WARDENS' COLUMNS

See articles on Columns and Columns, The Wardens'

*WARDENS, GRAND

See Grand Wardens

*WARDER

The literal meaning of Warder is one who keeps watch and ward. In the Middle Ages, the Warder was stationed at the gate or on the battlements of the castle, and with his trumpet sounded alarms and announced the approach of all comers. Hence the Warder in a Commandery of Knights Templar bears a trumpet, and his duties are prescribed to be to announce the approach and departure of the Eminent Commander, to post the sentinels, and see that the Asylum is duly guarded, as well as to announce the approach of visitors. His jewel is
a trumpet and crossed swords engraved on a square plate.

*WARLIKE INSTRUMENT

In the ancient initiations, the aspirant was never permitted to enter on the threshold of the Temple in which the Ceremonies were conducted until, by the most solemn warning, he had been impressed with the necessity of secrecy and caution Thus the use, for this purpose, of a Warlike Instrument in the First Degree of Freemasonry, is intended to produce the same effect A sword has always been employed for that purpose; and to substitute the point of the compasses, taken from the altar at the time, is an improper sacrifice of Symbolism to the convenience of the Senior Deacon The Compasses are peculiar to the Third Degree In the earliest instructions of the eighteenth century it is Said that the entrance is „upon the point of a sword, or spear, or some warlike instrument"
Krause (Kurlsturkunden ii, page 142), in commenting on this expression, has completely misinterpreted its signification He supposes that the sword was intended as a sign of jurisdiction now assumed by the Lodge. But the real object of the ceremony is to teach the neophyte that as the sword or warlike instrument will wound or prick the flesh, so will the betray al of a trust confided wound or prick the conscience of him who betrays it

*WARRANT OF CONSTITUTION

The Document which authorizes or gives a Warrant to certain persons therein named to organize and constitute a Lodge, Chapter, or other Masonic Body, and which ends usually with the formula, „for which this shall be your sufficient Warrant „
The practice of granting Warrants for the Constitution of Lodges, dates only from the period of the Revival of Freemasonry in 1717 Previous to that period „a sufficient
number of brethren," says Preston (Illustrations, edition of 1792, page 248), „met together within a certain district, had ample power to make Masons, and discharge every duty of Masonry without a Warrant of Constitution „ But in 1717 a regulation was adopted „that the privilege of assembling as Masons, which had been hitherto unlimited, should be vested in certain Lodges or assemblies of Masons convened in certain places; and that every Lodge to be hereafter Convened, except the four old Lodges at this time existing, should be legally authorized to act by a Warrant from the Grand Master, for the time being, granted to certain individuals by petition, with the Consent and approbation of the Grand Lodge in communication; and that without such Warrant no Lodge should be hereafter deemed regular or Constitutional „
Consequently ever Since the adoption of that regulation, no Lodge has been regular unless it is working under such an authority The Word Warrant is appropriately used, because in its legal acceptation it means a document giving authority to perform some Specified act In England, the Warrant of Constitution emanates frown the Grand Master; in the United states from the Grand Lodge in America, the Grand Master grants only a dispensation to hold a Lodge, which may be revoked or confirmed by the Grand Lodge; and in the latter case, the Warrant will then be issued The Warrant of Constitution is granted to the Master and Wardens, and to their successors in office.
It continues in force only during the pleasure of the Grand Lodge, and may, therefore, at any time be revoked, and the Lodge dissolved by a vote of that Body, or it may be temporarily arrested or suspended by an edict of the Grand Master This will, however, never be done, unless the Lodge has violated the ancient landmarks or failed to pay due respect and obedience to the Grand Lodge or to the Grand Master At the formation of the first Lodges in a number of the States in the South and Middle West, the Grand Lodges of other States granted both Dispensations and Charters When a Warrant of Constitution is revoked or recalled, the jewels furniture, and funds of the Lodge revert to the Grand Lodge
Lastly, as a Lodge holds its communications only under the authority of this Warrant of Constitution, no Lodge can be opened, or proceed to business, unless it be present if it be mislaid or destroyed, it must be recovered or another obtained; and until that is done, the Communications of the Lodge must be suspended; and if the Warrant of Constitution be taken out of the room during the session of the Lodge, the authority of the Master instantly ceases Some pertinent Comments upon the early use of Significant and frequently employed words to be found in the documents of Freemasonry are discussed by Brother W J Chetwode Crawley (see Caementaria Hiberica, Fasciculus ii). we condense these herewith on the word Warrant, Constitution, Deputation, and Regular. The earliest mention of the word Warrant in connection with Grand Lodge is found in Number VIII of the General Regulations of 1721, comprised in doctor Anderson's Constitutions, 1723, where the Brethren are warned that „they must obtain the Grand Master's Warrant to join in forming a new Lodge, and that he must approve of them by his Warrant, which must be signified to the other Lodges „ The provision is in the first Irish Code, 1730, hut condensed by the Grand Secretary, Brother

John Pennell.
The Minutes of the Grand Lodge of Munster for John the Baptist's Day, 1730, show that Grand Lodge considered the petitions of Brethren at Waterford and Clonmell „to have a Warrant from our Grand Lodge for assembling and holding Regular Lodges „ Both passages and context allow no doubt that the word Warrand is used in its etymological Sense of permission, and not in its secondary sense of a permanent document embodying that authorization. This permission was involved in the formal Constitution of the Lodge by the Grand Master, or, failing him, by a brothers to whom he issued a written Deputation for the purpose This document has often and mistakenly been called the Warrant, or Charter, by brethren familiar with the legal qualities that form a Charter, and who were unable to distinguish between a Warrant or general authorization of 1723, and Warrant or permanent documents of today.
The words Constitution and Deputation had similar development The Constitution and Deputation of 1723 meant a ceremony; the Constitution of fifty years later often, not always, meant a document. The Deputation of 1723 meant entrusting duties to one who stood for the Grand Master; the Deputation displayed today, with just pride, in certain old Lodges, is a document delegating those temporary duties.
The word Regular, too, has had a modern connotation attributed to it that has helped to increase the confusion. It simply meant, in the first instance, that the Lodge to which it was applied had come under the jurisdiction- sub regula -of the Grand Lodge, in contradistinction to Lodges which had not so submitted themselves. These latter Lodges were not necessarily clandestine or irregular. They were only non-regular in that they were outside the jurisdiction of the recently formed Grand Lodge but many, with hasty judgment, have assumed that all Brethren who, in those early days, were not regular, must be irregular a judgment far from truth.
Evidence of the existence of legitimate non-regular Lodges has multiplied of late years.
The Lodge at Warrington, in which Elias Ashmole was initiated in 1646, once stood well-nigh alone as an accredited example. Today we have even more striking examples in the Lodge discovered by Brother Edward Condor to have been held in 1636 under the auspices of the Masons Company, in London, and in the Lodge at Chester, to which Randle Holme belonged in 1688, and which Brother W. H Rylands has proved to have been a Speculative Lodge. The Irish Lodge, traditionally held at Donneraile, in which the honorable Elizabeth Saint Leger was initiated before 1713, belonged to the same category.
The old Lodge at Alnwick, apparently an Operative survival, has left By-laws dated 1701, and Minutes dated 1703 The Lodge at Swalwell, in Durham, possessing records from 1725, did not become Regular by exhibiting a Constitution from the Grand Lodge of England until 1735 Evidence is not wanted of similar neighboring Lodges which failed to follow the Lodge at Swalwell even in this tardy submissions to the Grand Lodge in London. When we passed in review the series of Masonic Manuals published by Brother William Smith in 1735 and
1736, we find a flourishing Lodge at Hexhan mentioned in the Book M (see introduction to the Pocket Companion, 1735) This Lodge according to Brother John Lane, never became Regular by coming under the jurisdiction of the Grand Lodge of England Similarly, Doctor Stukely's Lodge at Grantham, in Lincolnshire, never became Regular, though we knew from his Diary that it existed under his tutelage from 1796 to 1730.
As a matter of history all Lodges before 1717 existed under like conditions Those Time Immemorial Lodges continuing work after Grand Lodge was founded, came gradually and voluntarily under its jurisdiction, if they did so at all. Such of them as remained aloof did not forfeit their right to be regarded as Lodges of Freemasons.
They were Non-Regular Lodges. Reference to the ecclesiastical use of the word Regular will help to make its original Masonic use clear. In the Roman Catholic Church the clergy were divided into two great sections- the Monastic and the Parochial. The Monastic clergy are alone entitled to be styled Regular, as being under the Rule- sub regula-of their special Order. Parochial clergy are styled Non-Regular, or Secular It would be the height of inconsequence to style them Irregular. Each of these verbal misconceptions is trifling in itself, and obvious when pointed out in the aggregate, they have generally helped to obscure the origin of the now universal practice of holding no Lodge to be Regular unless it possesses a permanent Charter embodying its rights This is the Irish use.
We have seen that the issuing of permanent Warrants or Charters to its supporting Lodges formed no part of the theory of Constitution contemplated by the Grand Lodge of England When the first Warrant was issued by the Grand Lodge of Ireland, the step was along a new
path .No precedent could be discerned in the Sister Grand Lodge of England for either the theory or the practice The growth of our mother tongue has been almost imperceptible during the generations that have passed since the first book of Constitutions was published by Brother James Anderson Yet the interval has been long enough to impart confusion into the terminology of our history. No student can afford to be ignorant or careless of the ceaseless changes of meaning in the words of a living language The words Warrant, Constitution and Regular connote many things today which our forefathers had not in view at the Revival of 1717

*WAR RELIEF ASSOCIATION, MASONIC

An early organized Body inspired by Brother William B. Melish, Cincinnati, Ohio, who during the World War, November 14, 1914, to June 1, 1920, collected $140,011 29 for the relief of widows and orphans of Freemasons of the foreign nations and disbursed the fund through the Masonic authorities in France, England, Belgium, Italy, Serbia, Switzerland, and Greece, and mainly to Masonic orphanages of France, Belgium and Serbia The cost of administration was less than the savings bank interest earned and the officers and trustees served without salaries From this fund was contributed $5,000 to the rebuilding of a public hospital at Jerusalem, to which a like sum was given by the Grand Priory, Order of the Temple, England. American Knights Templar while expending $150,000 on foreign orphans, also contributed
$20,783 91 to Brother Melish's fund, twenty-seven Grand Lodges gave $52,120.61; Royal Arch Masons, $27,363.68; Mystic Shrine, $29,557.91, and others were also generous (see Proceedings, Imperial Council, 1920, page 284).

*WARREN, GENERAL JOSEPH

Grand Master of Massachusetts from December 27, 1759, to June 17, 1775, a statesmen of foresight and judgment, President of the Provincial Congress and Major General in the Revolutionary War. Born June 11, 1741, Roxbury, Massachusetts; graduated from Harvard College in 1759; began the practice of medicine in 1763, noted for his success in the smallpox epidemic at Boston in 1764. In 1774, sent to the Provincial Congress to represent the City of Boston and elected President in 1775. This Provincial Congress offered him the
appointment of Surgeon General, which he declined. He accepted a Commission as Major General, which was dated three days before the Battle of Bunker Hill. General Warren presided at the meeting of the Colonial Congress, June 16, 1775, which lasted almost the entire night and immediately left for Charlestown, arriving just a few moments before the first attack of the British troops at Bunker Hill.

Here Putnam and Prescott offered him command but he, refusing, seized a musket and fought in the ranks. During this encounter he received a bullet in the head and was instantly killed, being buried in a hastily prepared grave on the battle-field. Joseph Warren was Initiated September 30, 1761, in Saint Andrew Lodge of Boston; Passed, November 2, but no record is extant of his being Raised. Earl of Dalhousie, Grand Master of Masons in Scotland, sent Brother Warren a Commission, dated May 30, 1769, appointing him Grand Master of Masons in Boston and within one hundred miles of the same. This communication was received in December of 1769. He received another Commission, 1773, from the Earl of Dumfries, then Grand Master of Scotland. This Commission was dated March 3, 1772, and extended Brother Warren's Jurisdiction to the entire Continent of America.

He was assiduous in his Masonic duties, giving constant attendance to the Committees of the Fraternity and taking care of manifold duties with a minute attention remarkable, considering his activity in public causes. The Masonic Brotherhood removed Brother Warren's body from the shallow grave in the battle-field as soon as possible after the evacuation of Boston, April 6, 1776; held a Masonic funeral service over it and placed it in a tomb in the Granary Burying Ground. Since then the body has been moved several times and now lies in Forest Hills Cemetery. King Solomon's Lodge, then of Charlestown, erected and dedicated a monument to his memory and later voted to present the land and monument to the Bunker Hill Monument Association and an exact model in marble of the original is now placed within the Bunker Hill Monument.

The completion of the monument was celebrated June 17, 1843, King Solomon's Lodge, then of Charlestown, conducting the Masonic funeral rites. On this occasion the Masonic Apron of Brother Warren was worn by Past Grand Master Benjamin Russell, a soldier of the Revolution. A statue of General Warren was inaugurated lacy the Brethren June 17, 1857, in the presence of the Grand Officers. See Bylaws of Saint Andrews Royal Arch Chapter, Boston (1866, page 85)
Proceedings, Grand Lodge of Massachusetts, 1916 (page 246); also Mackey's revised History of Freemasonry, volumes v and vi (pages 1572, 1573, 1669, 2016, 2022 and 2025), and Leaflets of Masonic
Biography, by C. Moore, 1863 (pages 9 to 48).

*WASHING HANDS

See Lustration

*WASHINGTON, A MARK MASON

Norton Sketch of the Lodge of Antiquity, A. F. V. A. M., I.
G. R. C., by J. Beamish Saul, Past Master, Past D. D. G.
M. (Montreal, 1903), quotes on page 8 a letter from Lieutenant Colonel W. Lacy, who subsequently was Master of the Lodge, which was „Formerly Lodge of Social and Military Virtues, No. 227 G. R. I., Instituted 4th March, 1752, in the 46th British Regiment, now the 2nd Battalion Duke of Cornwall's Light Infantry." „Soon after my initation, being a member of the mess committee [of the regiment], I found in the store rooms a bullock trunk with brass mountings, engraved N o. 227 L.
S. M. V. I learned that it belonged to the Masons of the corps, and, being permitted to remove it to my bungalow, I found the lock had been broken, some of the jewels lost. It contained the Record book, some jewels, several books of the by-laws, the Bible and Charter, almost dilapidated. On the fly-leaf of the books of By-laws was printed: ‚This Bible belonging to Lodge No. 227, was that on which Washington received a degree of Masonry, That during the war of Independence in America it was
taken by the enemy, w ho returned it with a flag of truce, and again it was taken by the French in their attack on the island of Dominica, together with the Lodge jewels and mess plate of the officers, who returned it with the Lodge jewels under a [lag of truce, keeping the mess plate.'" The Lodge was then in India.

Brother Beamish Saul summarizes another entry from the Lodge Minutes: „The bullock trunk containing the lodge's regalia and other effects accompanied the regiment when practical, but in some cases, for want of transport it, with other baggage had to follow. On one of these occasions the trunk fell into the hands of the Americans, but this fact coming to the knowledge of Washington, he immediately ordered it to be returned under 3 flag of truce and escorted by a guard of honor; it being also stated the regiment opened up its ranks, the guard of honor marching in, to the cheering music of the pipe and drum band. „

In 1833 Captain Lacy carried the Lodge chest with him when the 46th returned to England from India. The Lodge then went to Ireland; in 1846 it returned to Canada. In 1857 the Lodge affiliated with the Grand Lodge of Canada! changing its name to Lodge of Antiquity; in 1869 it affiliated with the Grand Lodge of Quebec.

„Of the precious volume of the Sacred Law already spoken of," writes Bro. Beamish, „the Lodge now possesses a bound photo zincographic copy [presented by Col. Lacy of the title page and about a dozen other principal pages, and containing also certain records of the West family and others who lived in the Jersevs at that time. The Bible itself is now kept in the officers mess room at Newsby in a walnut case on which is engraved: ‚On this Sacred Volume Washington received a Degree of Masonry . . . Washington having been made, passed, and raised in Fredericksburg Lodge, in Virginia, at a much earlier date than when the 46th was in winter quarters near Philadelphia, tradition and the general consensus of opinion says it was the Mark Degree which was conferred. „

It is most reasonable to take it that the Degree was the Mark, since Washington already had been exalted to the
Royal Arch at Fredericksburg in 1753; and that it was conferred at Philadelphia in or near 1777 at a time of truce, when Lodges were opened and visited by Masons from both sides of the line. „The Bible had been the property of the West family, who lived in Jerseys in 1776, many of the names of the births and deaths being` recorded up to 1769. The 46th were in the Jerseys in 1776."

*WASHINGTON AT CHARLES TOWN

To the data in the article on George Washington beginning at page 1093 should be added the tradition that he once attended and presided over Lodge meetings held in a cavern at Charles Town, W. Va. This tradition has been preserved in the Washington family, and there is no ground for questioning it.
Charles Town, then in Virginia, was a secondary home of the Washingtons when George Washington was living at Mt. Vernon. It was named after his brother Charles, who built there a home called Maudington. Samuel, another brother, built Hareyrood, which is still owned by descendants (James and Dolly Madison were married in it.) The population of about 2500 contains more descendants of the Washington and Custis families than any other American community.

*WASHINGTON

Washington was separated from Oregon by Act of Congress on March 2, 1853. There were at the time four chartered Lodges in the new Territory, all of which gave allegiance to Oregon, namely, Olympia, No. 5, chartered in 1853 and the first Lodge to be established north of the Columbia River and west of the Rocky Mountains; Steilacoom, No. 8; Grand Mound, No. 21, and Washington, No. 22. A Convention was held on December 6, 1858, at which Brother Charles Byles presided to consider the formation of a Grand Lodge of Washington. At a meeting held on December 8, 1858, a
Constitution was adopted and a Lodge of Master Masons was opened. Grand Officers were elected as follows; Grand Master, T. F. McElroy; Deputy Grand Master, James A. Graham; Senior Grand Warden, James Byles; Junior Grand Warden, Levi Farnsworth; Grand Treasurer, J. M. Bachelder, and Grand Secretary, Thomas M. Reed. The Grand Master was then installed and on the following day the Grand Lodge was opened with due ceremony in Ample Form.
Seattle Chapter, No. 1, was granted a Dispensation November 1, 1869, but did not have a prosperous career and its Charter was declared forfeited on August 27, 1880. Its number was given to Walla Walla Chapter which had been given a Dispensation February 13, 1871, and a Charter at the same time as Seattle Chapter on September 20, 1871. By authority of the General Grand High Priest a Convention was held at Walla Walla on October 2, 1884, by the three Chapters, Walla Walla, No. 1; Spokane, No. 2; Seattle, No. 3, and arrangements for a Grand Chapter were completed.
Tacoma Council, No. 1, at Tacoma was warranted on February 9, 1891, and chartered July 21, 1891. By Dispensation of the General Grand Master, dated May 31, 1895, a Convention was held at Tacoma to organize a Grand Council. It met on June 5, adopted a Constitution and elected Grand Officers who were installed by the Special Deputy, Elijah M. Beatty.
Washington Commandery, No. 1, was organized by Dispensation issued April 19, 1882, at Walla Walla. Its Charter was dated August 23, 1883. This, with three other constituent Commanderies, Seattle, No. 2; Cataract, No. 3, and Ivanhoe, No. 4, came under the control of the Grand Commandery of the Territory when it was organized on June 2, 1887. On March 13, 1872, three Charters were granted to Bodies of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, at Seattle, namely, Washington Lodge of Perfection, No. 1; Washington Chapter of Rose Croix, No. 1, and Washington Council of Kadosh, No. 1. Lawson Consistory, No. 1, was chartered, also at Seattle, on November 11, 1883.

*WASHINGTON, CONGRESS OF

A Congress of American Freemasons was convoked at the City of Washington, in the year 1822, at the call of several Grand Lodge, for the purpose of recommending the establishment of a General Grand Lodge of the United States. The result was an unsuccessful one.

*WASHINGTON, GEORGE.

Born at Bridges Creek, Westmorland County, Virginia, February 22, 1732, of the present calendar, but February 11, 1731/2 of the birth record and on December 14, 1799, he died at Mount Vernon, Fairfax County, Virginia, about fifteen miles from Washington, District of Columbia. At sixteen he became surveyor on the estate of Lord Fairfax, then joined the army and later was on the staff of General Braddock.
Delegate to First and Second Continental Congresses. Unanimously chosen in 1775 as Commander-in-Chief of Colonial Army and his Yorktown campaign ended the war on October 19, 1781, with the surrender of Lord Comwallis and his British Army. Washington presided at the Federal Convention in Philadelphia, May, 1787, for the framing of the Constitution, and then was elected President, and in 1792 reelected, refusing a third term.
He was recalled from his retirement in 1798 to again serve as Commander-in- Chief but the prospect of war with France did not w materialize.
The Oath of office as President of the United States was administered on April 30, 1789, New York City, to General Washington, by Brother Robert R. Livingston, Chancellor of the State of New York, and who was also the Grand Master of Free and Accepted Masons.
The name of Washington occupies a prominent place in Masonic biography, not perhaps so much because of any services he has done to the Institution either as a worker or a writer, but because the fact of his connection with the Craft is a source of pride to every American Freemason, at least, who can thus call the „Father of his
Country" a Brother. There is also another reason. While the friends of the Institution have felt that the adhesion to it of a man so eminent for virtue was a proof of its moral and religious character, the opponents of Freemasonry, being forced to admit the conclusion, have sought to deny the premises, and, even if compelled to admit the fact of Washington's initiation, have persistently asserted that he never took any interest in it, disapproved of its spirit, and at an early period of his life abandoned it. The truth of history requires that these misstatements should be met by a brief recital of his Masonic career.
Washington was initiated, in 1752, in the Lodge at Fredericksburg, Virginia, and the records of that Lod-

ge, still in existence, present the following entries on the subject. The first entry is thus: „Nov. 4th. 1752. This evening Mr. George Washington was initiated as an entered Apprentice", receipt of the entrance fee, amounting to £2 3s., was acknowledged, F.C. and M.M. March :3 and August 4, 1753.

On March 3 in the following year, „Mr. George Washington" is recorded as having been passed a Fellow Craft; and on August 4, same year, 1753, the record of the transactions of the evening states that „Mr. George Washington," and others whose names are mentioned, have been raised to the Sublime Degree of Master Mason.

Curiously enough each of the days when Washington attended Lodge was Saturday, the dates already mentioned falling on that day, and he was last in the Lodge at Fredericksburg on Saturday, January 4, 1755. Brother Franklin Stearns, Past Master of Fredericksburg Lodge, says that Washington paid his fees November 6, 1752 and that no further fees appearing in this connection he has arrived at the conclusion that £2 3s was paid for all three Degrees.

For five years after his initiation, he was engaged in active military service, and it is not likely that during that period his attendance on the communications of the Lodge could have been frequent. Some English writers have asserted that he was made a Freemason during the old French War, in a military Lodge attached to the 46th

Regiment. The Bible on which he is said to have been obligated claimed to be still in existence, although the Lodge was many years ago dissolved, at Halifax, Nova Scotia. The records of the Lodge are, or were, extant, and furnish the evidence that Washington was there, and perhaps received some Masonic Degree. It is equally clear that he was first initiated in Fredericksburg Lodge, for the record is still in possession of the Lodge.

Three methods have been adopted to reconcile this apparent discrepancy. Brother Hayden, in his work on Washington and his Masonic Compeers (page 31), suggests that an obligation had been administered to him as a test-oath when visiting the Lodge, or that the Lodge, deeming the authority under which he had been made insufficient, had required him to be healed and reobligated. Neither of these attempts to solve the difficulty appears to have any plausibility. Brother C. W. Moore, of Massachusetts in the Freemasons Monthly Magazine (volume xi, page 261), suggests that, as it was then the custom to confer the Mark Degree as a side Degree in Masters' Lodges, and as it has been proved that Washington was in possession of that Degree, he may have received it in Lodge No. 227, attached to the 46th Regiment.

Brother C. C. Hunt, Grand Secretary of Iowa, has prepared an article dealing with the probable initiation of Washington into Royal Arch Masonry. The first mention in the Minutes of a Lodge to the Royal Arch Degree being actually worked is the reference in the records of Frederieksburg Lodge for December 22, 1753. In that Virginian Lodge on August 4, 1753, George Washington was raised a Master Mason, the Royal Arch Degree being worked four months and eighteen days previously. When he was initiated Washington was twenty years old; six feet three inches tall; a Major and Adjutant-General for the Colony. By the time he had taken the Master Mason's Degree he had been appointed a Colonel. He was Commander of the Northern Military District of Virginia at the outbreak of the French and Indian War, in May, 1754. Brother Cyrus Field Willard points out that an examination of this record would indicate that this wealthy young man must have gone on and taken his Royal Arch Degree as others did who were initiated in

the Lodge with him and appear later as officers of the Royal Arch.

Naturally Washington would follow this example so far as receiving the Degree was concerned in order that he might be fully prepared for his military career, many Brethren having done exactly the same thing for a like purpose, as one may readily eat to mind in thinking over the initiation in the days of War. Brother Willard has made a study of the precedence of the various Brethren upon the records of the Lodge, which precedence does not seem to be determined altogether by the dates when they were given the three first Degrees of the Lodge, and he says that it is hard to determine what occasioned this precedence if it were not membership in the Royal Arch. He explains the fact that the Secretary does not mention the conferring of the Royal Arch Degree upon Washington as this probably took place before Secretary Woodrow had himself received that Degree.

However, the Worshipful Master of the Lodge at Fredericksburg said in a speech of welcome to Lafayette on November 28, 1824 „Our records assure us that on the 4th day of November, A. L. 5752, the light of Masonry here first burst upon his (Washington's) sight, and that within the pale of this Lodge he subsequently sought and obtained further illumination" (see pages 33-34 Historical Sketch of Fredencksburg Lodge by Brother S. J. Quinn, Past Master, 1890). Of course this may refer simply to the further illumination of the Second and Third Degrees. A more significant reference is the one stressed by Brother Hunt. He calls particular attention to the presentation by General Lafayette in August, 1784, forty years previous to the occasion of the above address of welcome to Brother Lafayette on his second visit to the United States. Brother Hunt is especially impressed with the Masonic Apron presented by General Lafayette to Brother Washington, a gift embroidered in colored silks by Madame La fayette with the emblems of the Holy Royal Arch.

On the flap of the apron are the letters H.T.W.S.S.T. K.S. arranged in the form of a circle familiar to Chapter Freemasons. Within the circle is a beehive seemingly

indicating the Mark selected by the wearer. As this apron was made especially for Brother Washington it is pointed out by Brother Hunt that it is not likely that General Lafayette would have had this emblem placed on the apron had the facts been otherwise, and that certainly the beehive as an emblem of industry was a proper mark for Washington to select. We must also remember that at this time the Royal Arch Degree was conferred in Masters Lodges and under a Lodge Warrant.

There is ample evidence that during the Revolutionary War, while he was Commander-in-Chief of the American armies, he was a frequent attendant on the meetings of military Lodges. Years ago, Captain Hugh Maloy, a revolutionary veteran, then residing in Ohio, declared that on one of these occasions he was initiated in Washington's marquee, the chief himself presiding at the ceremony.

Brother Scott, a Past Grand Master of Virginia, asserted that Washington was in frequent attendance on

the Communications of the Brethren. The proposition made to elect him a Grand Master of the United States, as will be hereafter seen, affords a strong presumption that his name as a Freemason was familiar to the Craft. In 1777, the Convention of Virginia Lodges recommended Washington as the most proper person to be elected Grand Master of the Independent Grand Lodge of that Commonwealth. Brother Dove has given in his Text-Book the complete records of the Convention; and there is therefore no doubt that the nomination was made. It was, however, declined by Washington. Soon after the beginning of the Revolution, a disposition was manifested among American Freemasons to dissever their connection, as subordinates, with the Masonic authorities of the mother country, and in several of the newly erected States the Provincial Grand Lodges assumed an independent character.

The idea of a Grand Master of the whole of the United States had also become popular. On February 7, 1780, a Convention of delegates from the military Lodges in the Army was held at Morristown, in New Jersey, when an address to the Grand Masters in the various States was adopted, recommending the establishment. of „One
Grand Lodge in America, „ and the election of a Grand Master. This address was sent to the Grand Lodges of Massachusetts, Pennsylvania and Virginia; and although the name of Washington is not mentioned in it, those Grand Lodges were notified that he was the first choice of the Brethren who had framed it.

While the proceedings were in progress, the Grand Lodge of Pennsylvania had taken action on the same subject. On January 13, 1780, it had held a session, and it was unanimously declared that it was for the benefit of Freemasonry that „a Grand Master of Masons throughout the United States" should be nominated; whereupon, with equal unanimity, General Washington was elected to the office. It was then ordered that the Minutes of the election be transmitted to the different Grand Lodges in the United States, and their concurrence therein be requested. The Grand Lodge of Massachusetts, doubting the expediency of electing a General Grand Master declined to come to any determination on the question and so the subject was dropped.

This will correct the error into which many foreign Grand Lodges and Masonic writers have fallen, of supposing that Washington was ever a Grand Master of the United States. The error was strengthened by a medal contained in Merzdorf's Medals of the Fraternity of Freemasons, which the editor states was struck by the Lodges of Pennsylvania. This statement is, however, liable to great doubt. The date of the medal is 1797. On the obverse is a likeness of Washington, with the device, „Washington, President, 1797." On the reverse is a tracing-board and the device, „Amor, Lelonor, et Justitia, or Love, Honor and Justice. G. W., G. G. M."

French and German Masonic historians have been deceived by this medal, and refer to it as their authority for asserting that Washington was a Grand Master.

Leaning and Thory, for instance, place the date of his election to that office in the year in which the medal was struck. More recent European writers, however, directed by the researches of the American authorities, discovered and corrected the mistake.

We next hear of Washington's official connection in the year 1788. Lodge No. 39, at Alexandria, which had hitherto been working under the Grand Lodge of Pennsylvania, in 1788 transferred its allegiance to Virginia. On May 29 in that year the Lodge adopted the following resolution: „The Lodge proceeded to the appointment of Master and Deputy Master to be recommended to the Grand Lodge of Virginia, when George Washington, Esq., was unanimously chosen Master; Robert McCrea, Deputy Master; Wm. Hunter, Jr., Serliur Warden; John Are, Junior Warden. It was also ordered that a committee should wait on general Washington, „and inquire of him whether it will be agreeable to him to be named in the Charter." What was the result of that interview, we do not positively know. But it is to be presumed that the reply of Washington was a favorable one, for the application for the Charter contained his name, which would hardly have been inserted if it had been repugnant to his wishes. And the Charter or Warrant under which the Lodge is still working is granted to Washington as Master.

The appointing clause is in the following words:

„Know ye that we, Edmund Randolph, Esquire, Governor of the Commonwealth aforesaid, and Grand Master of the Most Ancient and Honorable Society of Freemasons within the same, by and with the consent of the Grand Lodge of Virginia, do hereby constitute and appoint our illustrious and well beloved Brother, George Washington, Esquire, late General and Commander-in-Chief of the forces of the United States of America, and our worthy Brethren Robert McCrea, William Hunter, Jr., and John Allison, Esqs., together with all such other Brethren as may be admitted to associate with them, to be a ,first, true, and regular Lodge of Freemasons, by the name, title, and designation of the Alexandria Lodge, No. 22.'"

In 1805, the Lodge, which continued in existence, was permitted by the Grand Lodge to change its name to that of „Alexandria Washington," in honor of its first Master.

The evidence, then, is clear that Washington was the Master of a Lodge. Whether he ever assumed the duties of the office, and, if he assumed, how he discharged
them, we know only from the testimony of Timothy Bigelow, who, in a Eulogy delivered before the Grand Lodge of Massachusetts, two months after Washington's death; eleven years after his appointment as Master, made the following statement:

„The information received from our Brethren who had the happiness to be members of the Lodge over which he presided for many years, and of which he died the Master, furnishes abundant proof of his Persevering zeal for the prosperity of the Institution Constant and punctual in his attendance, scrupulous in his observance of the regulations of the Lodge, and Solicitous, at all times, to communicate light and instruction, he discharged the duties of the Chair with uncommon dignity and intelligence in all the mysteries of our art. „

There is also a very strong presumption that Washington accepted and discharged the duties of the Chair to the satisfaction of the Lodge. At the first election held after the Charter had been issued, he was elected, or we should rather say reelected, Master. The record of the Lodge, under the date of December 20, 1788, is as follows: „His Excellency, General Washington, unanimously elected Master; Robert McCrea, Senior Warden; Wm. Hunter, Jr., Junior Warden;

Wm. Hodgson, Treasurer; Joseph Greenway, Secretary; Doctor Frederick Spanbergen, Senior Deacon; George Richards, Junior Deacon."
The subordinate officers had undergone a change: McCrea, who had been named in the Petition as deputy Master, an officer not recognized in the United States, was made Senior Warden; Wm. Hunter, who had been nominated as Senior Warden, was made Junior Warden; and the original Junior Warden, John Allison, was dropped. But there was no change in the office of Master. Washington was again elected. The Lodge would scarcely have been so persistent without his consent; and if his consent was given, we know, from his character, that he would seek to discharge the duties of the office to his best abilities. This circumstance gives, if it be needed, strong confirmation to the statement of Brother Bigelow. Grand Secretary James M. Clift of Virginia says the records of blle Lodge show that during
his year as Worshipful Master he presided at several meetings.
But incidents like these are not all that are left to us to exhibit the attachment of Washington to Freemasonry. On repeated occasions he has announced, in his letters and addresses to various Masonic Bodies, his profound esteem for the character, and his just appreciation of the principles, of that Institution into which, at so early an age, he had been admitted. And during his long and laborious life, no opportunity was presented or which he did not avail himself to evince his esteem for the Institution.
Thus, in the year 1797, in reply to an affectionate address from the Grand Lodge of Massachusetts, he says: „My attachment to the Society of which we are members will dispose me always to contribute my best endeavors to promote the honor and prosperity of the Craft." Five years before this letter was written, he had, in a communication to the same Body, expressed his opinion of the Masonic Institution as one whose liberal principles are founded on the immutable laws of „truth and justice," and whose „grand object is to promote the happiness of the human race."
Answering an address from the Grand Lodge of South Carolina in 1791, he says: „I recognize with pleasure my relation to the Brethren of your Society," and „I shall be happy, on every occasion, to evince my regard for the Fraternity." And in the same letter he takes occasion to allude to the Masonic Institution as „an association whose principles lead to purity of morals, and are beneficial of action."
Writing to the officers and members of Saint David's Lodge at Newport, Rhode Island, in the same year, he uses this language: „Being persuaded that a just application of the principles on which the Masonic fraternity is founded must be promotive of private virtue and public prosperity, I shall always be happy to advance the interests of the Society, and to be considered by them as a deserving Brother."
And lastly, for we will not further extend these citations, in a letter addressed in November, 1798, only thirteen months before his death, to the Grand Lodge of Maryland he has made this explicit declaration of his opinion of the Institution: „So far as I am acquainted with the doctrines and principles of Freemasonry, I conceive them to be founded in benevolence, and to be exercised only for the good of mankind. I cannot, therefore, upon this ground, withdraw my approbation from it."
So much has been said upon the Masonic career and opinions of Washington because American Freemasons love to dwell on the fact that the distinguished patriot, whose memory is so revered that his unostentatious grave on the banks of the Potomac has become the Meeca of America, was not only a Brother of the Craft, but was ever ready to express his good opinion of the Society. They feel that under the panoply of his great name they may defy the malignant charges of their adversaries. They know that no better reply can be given to such charges than to say, m the language of Clinton, „Washington would not have encouraged an Institution hostile to morality, religion, good order, and the public welfare."
Brother Charles U. Callahan, Past Grand Master of Virginia, has written a splendid story of Washington, The Man and the Mason, 1913, for the George Washington Masonic National Memorial Association; Brother Sidney Hayden wrote Washington and his Masonic Coxnpeers, 1866; Julius F. Sachse, for the Grand Lodge of Pennsylvania, dealt with the Masonic Correspondence of Washington, 1915, as found among the papers in the Library of Congress; Brothers C. C. Hunt and B. Shimek of the Research Committee, Grand Lodge of Iowa, compiled a useful and stimulating pamphlet, George Washington, the Man and the Mason, 1921, and there are numerous other references, Brother August Wolfsteig, Bibliography, 1913, listing nearly fifty of them.

*WASHINGTON MEMORIAL

The full name is The George Washington Masonic National Memorial and this is also the title of a pamphlet by Brother Louis Arthur Watres, Past Grand Master of Pennsylvania, and President of the George Washington Masonic National Memorial Association. General Washington was the only President of the United States, who, while Chief Executive, was Worshipful Master of his Lodge.
That Lodge was Alexandria-Washington Lodge No. 22, at Alexandria, Virginia The chair he sat on, the implements he used, the apron he wore, and many relics that are filled with interest are still carefully cherished by Alexandria-Washington Lodge. The Brethren of Alexandria, Virginia, bought and paid for a site on the Potomac River for a Memorial Temple. An interesting fact in connection with the location is that Jefferson chose it for our national capitol building but Washington vetoed the selection because he owned the surrounding land and feared that his motives might be misunderstood were this site to be selected. There met in 1910 at Alexandria, Freemasons from several Grand Jurisdictions. Sitting in the Lodge room of Alexandria-Washington Lodge the Brethren resolved that the Freemasons of the United States should erect at Alexandria a suitable memorial to Brother Washington. The assembled Brethren decided to become incorporated under the laws of the State of Virginia and Brother Thomas J. Shryock who was Grand Master of Maryland for thirty-three years was elected President, a position he occupied until his death in 1917. Brother Watres says:
We are to erect this memorial not because we can add to the renown of Washington, but because he was one of the brightest luminaries in the Masonic constellation; not because we can add to his fame by brick and mortar but because in the world s strife he stands serene as the great American whom we are all proud to hail and revere as a great Mason, neither are we to build it to add to his greatness; but because in

the lofty attributes which made hum great we clearly discern the ideals of Masonry.
Were our memorial as enduring as the pyramids it could not exceed our esteem for him who embodied in himself the attributes of a true Mason and a great patriot.

*WATCHWORDS

Used in the Thirty-second Degree of the Ancient and Accepted Scottish Rite because that Degree has a military form, but not found in other Degrees of Freemasonry.

*WATERFALL

Used in the Fellow Craft's Degree as a symbol of plenty, for which Doctor Mackey held the word waterford is sometimes improperly substituted (see Shibboleth).

*WAYFARING MAN

A term used in the legend of the Third Degree to denote the person met near the port of Joppa by certain persons sent out on a search by King Solomon. The part of the legend which introduces the Wayfaring Man, and his interview with the Fellow Crafts, was probably introduced into the American system by Webb, or found by him in the older ceremonies practiced in the United States. It is not in the old English instructions of the eighteenth century, nor is the circumstance detailed in the present English lecture. A wayfaring man is defined by Phillips as „one accustomed to travel on the road." The expression Ls becoming obsolete in ordinary language, but it is preserved in Scripture-"he saw a wayfaring man in the street of the city" (Judges xix, 17)-and in Freemasonry, both of which still retain many words long since disused elsewhere.

*WAYNE, GENERAL ANTHONY

Born at East town, Pennsylvania, January 1, 1745, died at Erie, Pennsylvania, December 15, 1796. A surveyor in native State and in Nova Scotia, he recruited and led a
Pennsylvanian regiment in the American Revolution and became a Brigadier-General in 1777. His bravery earned the name of „Mad Anthony" and he was in 1792 appointed by Washington the Major General in command of the regular army and by his military victories and successful negotiations with the Indians, opened the Northwestern United States to civilization. Reputed to be a Freemason but his Lodge not identified with certainty.
Brother Julius F. Sachse in General Lafayette's Fraternal Connections, 1916, page 5, alludes to „Brothers A. Saint Clair, William Irving and General Anthony Wayne." Brother Phil A. Roth, Masonry in the Formation of Our Government, 1927, page 82, says „He was a member of Winchester Lodge No. 12, according to some statements but they do not mention the State. We believe he was a member, having often been mentioned

*WEARY

in toasts in Masonic Lodges in the East at that time. There is a monument over his grave, placed there by the Grand Lodge."

*WEARY SOJOURNERS

Spoken of in the American legend of the Royal Arch as three of the captives who had been restored to liberty by Cyrus, and, after sojourning or remaining longer in Babylon than the main body of their Brethren, had at length repaired to Jerusalem to assist in rebuilding the Temple.
While the workmen were engaged in making the necessary excavations for laying the foundation, and while numbers continued to arrive at Jerusalem from Babylon, these three worn and weary sojourners, after plodding on foot over the rough and devious roads between the two cities, offered themselves to the Grand Council as willing participants in the labor of erection. Who these sojourners were, we have no historical means of discovering; but there is a Masonic tradition, entitled,
perhaps, to but little weight, that they were Hananiah, Mishael, and Azariah, three holy men, who are better known to general readers by their Chaldaic names of Shadrach, Meshech, and Abednego, as having been miraculously preserved from the fiery furnace of Nebuchadnezzar. Their services were accepted, and from their diligent labors resulted that important discovery, the perpetuation and preservation of which constitutes the great end and design of the Royal Arch Degree. Such is the legend of the American Royal Arch. It has no known foundation in history, and is therefore altogether mythical. But it presents, as a myth the symbolic idea of arduous and unfaltering search after truth, and the final reward that such devotion receives.

*WEBB-PRESTON WORK

The title given by Doctor Rob Morris to a system of lectures which he proposed to introduce, in 1859, into the Lodges of the United States, and in which he was partly successful. He gave this name to his system because his theory was that the lectures of Thomas Smith Webb and those of Preston were identical. But this theory is untenable, for it has long since been shown that the lectures of Webb were an abridgment, and a very material modification of those of Preston. In 1863, and for a few years afterward, the question of the introduction of the „Webb-Preston Work" was a subject of warm, and sometimes of intemperate, discussion in several of the Western Jurisdictions. It has, however, at least as a subject of controversy, ceased to attract the attention of the Craft. One favorable result was, however, produced by these discussions, and that is, that they led to a more careful investigation and a better understanding of the nature and history of the rituals which have, during the nineteenth century, been practiced in America. The bitterness of feeling has passed away, but the knowledge that it elicited remains.

*WEBB, THOMAS SMITH

No name in Freemasonry is more familiar to the American Freemason than that of Webb, who is generally credited with being really the inventor and founder of the system sf work which, under the appropriate name of the American Rite, although often improperly called the York Rite, is universally practiced in the United States. The most exhaustive biography of him that has been written is that of Brother Cornelius Moore, in his Leaflets of Masonic Biography, and from that, with a few additions from other sources, the present sketch is derived.
Thomas Smith Webb, the son of parents who a few years previous to his birth had emigrated from England and settled in Boston, Massachusetts, was born

in that city, October 13, 1771. He was educated in one of the public schools, where he acquired such knowledge as was at that time imparted in them, and became proficient in the French and Latin languages.
He selected as a profession either that of a printer or a bookbinder, his biographer is uncertain which, but inclines to think that it was the former. After completing his apprenticeship he removed to Keene, in New Hampshire, where he worked at his trade, and about the year 1792, the precise date is unknown, was initiated in Freemasonry in Rising Sun Lodge in that town.
While residing at Keene he married Miss Martha Hopkins, and shortly afterward removed to Albany, New York, where he opened a bookstore. When and where he received the advanced Degrees has not been stated, but we find him, while living at Albany, engaged in the establishment of a Chapter and an Encampment.
It was at this early period of his life that Webb appears to have commenced his labors as a Masonic teacher, an office which he continued to fill with great influence until the close of his life. In 1797 he published at Albany the first edition of his Freemasons Monitor; or Illustrations of Masonry It purports to be „by a Royal Arch Mason, K. T.,
K. M., etc." He did not claim the authorship until the subsequent edition; but his name and that of his partner, Spencer, appear in the imprint as publishers. He acknowledges in the preface his indebtedness to Preston for the observations on the first three Degrees. But he states that he has differently arranged Preston's distributions of the sections, because they were „not agreeable to the mode of working in America." This proves that the Prestonian system was not then followed in the United States, and ought to be a sufficient answer to those who at a later period attempted to claim an identity between the lectures of Preston and Webb.
About the year 1801 he removed to Providence, Rhode Island, where he engaged in the manufacture of wall- paper on a rather extensive scale. By this time his reputation as a Masonic teacher had been well established, for a committee was appointed by Saint John's Lodge of Providence to wait upon and inform him that this Lodge, for his great exertions in the cause of Freemasonry, „wish him to become a member of the SarAe." He accepted the invitation, and passing through the various gradations of office was elected, in 1813, Grand Master of the Frees masons of Rhode Island.
But it is necessary now to recur to preceding events. In 1797, on October 24th, a Convention of Committees from several Chapters in the Northern States was held in Boston for the purpose of deliberating on the propriety and expediency of establishing a Grand Chapter of Royal Arch Masons for the Northern States. Of this convention Webb was chosen as the chairman. Previous to this time the Royal Arch Degrees had been conferred tn Masters Lodges and under a Lodge Warrant. It is undoubtedly to the influence of Webb that we are to attribute the disseverance of the Degree from that Jurisdiction and the establishment of independent Chapters. It was one of the first steps that he took in the organization of the American Rite. The circular addressed by the Convention to the Chapters of the country was most probably from the pen of Webb.
The Grand Chapter having been organized in January, 1798, Webb was elected Grand Scribe, and reelected in 1799, at which time the Body assumed the title of General Grand Chapter. In 1806 he was promoted to the office of General Grand King, and in 1816 to that of Deputy General Grand High Priest, which he held until his death.
During all this time, Webb, although actively engaged in the labors of Masonic instruction, continued his interest in the manufacture of wall-paper, and in 1817 removed his machinery to the West, Moore thinks, with the intention of making his residence there. In 1816 he visited the Western States, and remained there two years, during which time he appears to have been actively engaged in the organization of Chapters, Grand Chapters, and Encampments. It was during this visit that he established the Grand Chapters of Ohio and Kentucky, by virtue of his powers as a General Grand Officer.
August, 1818, he left Ohio and returned to Boston. In the spring of 1819, he again began a visit to the West, but he reached no farther than Cleveland, Ohio, where he died very suddenly, it is supposed in a fit of apoplexy, on July 6, 1819, and was buried the next day with Masonic honors. The body was subsequently disinterred and conveyed to Providence, where, on the 8th of November, it was reentered by the Grand Lodge of Rhode Island.
Webb's influence over the Freemasons of the United States, as the founder of a Rite, was altogether personal. In Masonic literature he has made no mark, for his labors as an author are confined to a single work, his Monitor, and this is little more than a syllabus of his lectures.
Although, if we may judge by the introductory remarks to the various sections of the Degrees, sand especially to the second one of the Third Degree.
Webb was but little acquainted with the true philosophical symbolism of Freemasonry, such as was taught by Hutchinson in England and by his contemporaries in this great country, Harris and Town; he was what Carson properly calls him, „the ablest Masonic ritualist of his day
-the very prince of Masonic workmen," and this was the instrument with which he worked for the extension of the new Rite which he established in American Rite would have been more preferred as a system had its founder entertained profounder views of the philosophy and symbolism of Freemasonry as a science; but as it is, with imperfections which time, it is hoped, will remove, and deficiencies which future researches of the Masonic scholar will supply, it still must ever be a monument of the ritualistic skill, the devotion, and the persevering labor of Thomas Smith Webb.
The few odes and anthems composed by Webb for his rituals possess a high degree of poetic merit, and evince the possession of much genius in their author.

*WEDEKIND GEORGE CHRISTIAN GOTTLIEB BARON VON

A German physician and Professor of Medicine at Metz, and a medical writer of reputation. He was born at Göttingen, January 8, 1761. As a Freemason, he was distinguished as a member of the Eclectic Union, and labored effectually for the restoration of good feeling between it and the Directorial Lodge at Frankfort. His Masonic works, which are numerous, consist principally of addresses, controversial pamphlets, and contributions to the Altenburg Journal of Freemasonry.

He died in 1831.

*WEEPING VIRGIN

The Weeping Virgin with disheveled hair, in the Monument of the Third Degree used in the American Rite, is interpreted as a symbol of grief for the unfinished state of the Temple. Jeremy Cross, who is said to have fabricated the monumental symbol, was not, we are satisfied, acquainted with Hermetic Science. Yet a woman thus portrayed, standing near a tomb, was a very appropriate symbol for the Third Degree, whose dogma is the resurrection. In Hermetic Science, according to Nicolas Flammel [Hieroglophica, chapter xxxii), a woman having her hair disheveled and standing near a tomb is a symbol of the soul (see Broken Column, and Monument).

*WEISHAUPT, ADAM

He is celebrated in the history of Freemasonry as the founder of the Order of Illuminati of Bavaria, among whom he adopted the characteristic or Order name of Spartacus. He was born in February 6, 1748, at Ingoldstadt, and was educated by the Jesuits, toward whom, however, he afterward exhibited the bitterest enmity, and was equally hated by them in return. In 1772 he became Extraordinary Professor of Law, and in 1775, Professor of Natural and Canon Law, at the University of Ingoldstadt. As the professorship of canon law had been hitherto held only by an ecclesiastic, his appointment gave great offense to the clergy. Weishaupt, whose views were cosmopolitan, and who knew and condemned the bigotry and superstitions of the Priests, established an opposing party in the University, consisting principally of young men whose confidence and friendship he had gained. Thev assembled in a private apartment, and there he discussed with them philosophic subjects, and sought to imbue them with a liberal spirit. This was the beginning of the Order of the Illuminati, or the Enlightened -a name he bestowed upon his disciples as a token of their advance in intelligence and moral progress.

At first, it was totally unconnected with Freemasonry, of which Order Weishaupt was not at that time a member. It was not until 1777 that he was initiated in the Lodge Theodore of Good Counsel, at Munich. Thenceforward, Weishaupt sought to incorporate his system into that of Freemasonry, so tilat tine latter might become suDservient to nis views and with the assistance of the Baron Knigge, who brought his active energies and genius to the aid of the cause, he succeeded in completing his system of Ilhlminism. But the clergy, and especially the Jesuits, who, although their Order had been abolished by the government, still secretly possessed great power, redoubled their efforts to destroy their opponent, and they at length succeeded. In 1784, all secret Associations were prohibited by a royal decree, and in the following year Weishaupt was deprived of his professorship and banished from the country. He repaired to Gotha, where he was kindly received by Duke Ernest, who made him a Counselor and gave him a pension.

There he remained until he died in 1811.

During his residence at Gotha he wrote and published many works, some on philosophical subjects and several in explanation and defense of Illuminism. Among the latter were A Picture of the Illuminati, 1786; A Complete History of the Persecutions of the Illuminati in Bavaria, 1786. Of this work only one volume was published; the second, though promised, never appeared. An Apologyfor the Illuminati, 1786; An Improved System of the Illuminati, 1787, and many others.

No man has ever been more abused and vilified than Weishaupt by the adversaries of Freemasonry. In such partisan writers as Barruel and Robinson we might expect to find libels against a Masonic reformer. But it is passing strange that Doctor Oliver should have permitted such a passage as the following to sully his pages (Landrnarks u, page 26): „Weishaupt was a shameless libertine, who compassed the death of his sister-in-law to conceal his vices from the world and as he termed it, to preserve his honor."

To charges like these, founded only in the bitterness of his persecutors, Weishaupt has made the following reply; „The tenor of my life has becn the opposite of everything that is vile; and no man can lay any such thing to my charge."

Indeed, his long continuance in an important religious professorship at Ingoldstadt, the warm affections of his pupils, and the patronage and protection, during the closing years of his life, of the virtuous and amiable Duke of Gotha, would seem to give some assurance that Weishaupt could not have been the monster that he has been painted by his adversaries.

Illuminism, it is true, had its abundant errors, and no one will regret its dissolution. But its founder had hoped by it to effect much good: that it was diverted from its original aim was the fault, not of him, but of some of his disciples; and their faults he was not reluetant to condemn in his writings.

His ambition was, Doctor Mackey believed, a virtuous one; that it failed was his, and perhaps the world's misfortune. He says, My general plan is good, though in the detail there may be faults. I had myself to create. In another situation, and in an active station in life, I should have been keenly occupied, and the founding of an Order would never have eome into my head. But I would have executed mueh better things, if the government had not always opposed my exertions, and placed others in situations which suited my talents. It was the full conviction of this, and of what could be done, if every man were placed in the office for which he was fitted by nature, and a proper education, which first suggested to me the plan of Illuminism.

What he really wished Illuminism to be, we may judge from the instructions he gave as to the necessary qualifications of a candidate for initiation. They are as follows: Whoever does not close his ear to the lamentations of the miserable, nor his heart to gentle pity; whoever is the friend and brother of the unfortunate; whoever has a heart capable of love and friendship, whoever is steadfast in adversity, unwearied in the carrying out of whatever has been once engaged in, undaunted in the overeoming of difficulties; whoever does not mock and despise the weak; whose soul is susceptible of conceiving great designs, desirous of rising superior to all base motives, and of distinguishing itself by deeds of benevolenee whoever shuns idleness whoever considers no knowiedge as unessential whiei 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.

The Baron von Knigge, who, perhaps, of all men, best knew him, said of him that he was undeniably

a man of genius, and a profound thinker; and that he was all the more worthy of admiration because, while subjected to the influenees of a bigoted Roman Catholic education, he had formed his mind by his own meditations, and the reading of good books. His heart, adds this companion of his labors and sharer of his secret thoughts, was excited by the most unselfish desire to do something great, and that would be worthy of mankind, and in the accomplishment of this he was deferred by no opposition and discouraged by no embarrassments. The truth is,
Doctor Mackey says, that Weishaupt has been misunderstood by Masonic authors and slandered by un-Masonic writers. His success in the beginning as a reformer was due to his own honest desire to do good. His failure in the end was attributablc to coclesiastical persecution, and to the faults and follies of his disciples. The Master worked to elevate human nature; the Scholars, to degrade. Weishaupt's place in history should be among the unsuccessful reformers and not among the profligate adventurers.

*WELCOME

In the American instructions, it is said to be the duty of the Senior Deacon „to welcome and clothe all visiting Brethren." That is to say, he is to receive them at the door with all courtesy and kindness, and to furnish them, or see that they are furnished, with the necessary apron and gloves and, if they are Past Masters, with the appropriate collar and jewel of that office, with an extra supply of which all Lodges were in the olden time supplied, but not now. He is to conduct the visitor to a seat, and thus carry out the spirit of the Old Charges, which especially inculcate hospitality to strange Brethren. These customs are no longer practised and the instructions prescribe other well-known duties.

*WELL FORMED, TRUE, AND TRUSTY

A formula used by the Grand Master at the laying of a Corner-stone. Having applied the Square, Level, and Plumb to its different surfaces and angles, he declares it to be „well formed, true, and trusty." Borrowed from the technical language of Operative Masonry, it is symbolically applied in reference to the character which the Entered Apprentiee should sustain when, in the course of his initiation, he assumes the place of a typical Corner-stone in the Lodge.

*WELLINGTON, DUKE OF

The Hero of Waterloo, and the renowned, General, was initiated in Lodge No. 494, Ireland, about December, 1790. Brother Hedley Williams, of Hastings (England), has just presented to the Wellington Lodge, No. 341, Rye, the Knight's spurs belonging to the Duke of Wellington, who was an initiate of the Trim Lodge under the Irish Constitution (Freernason, Mareh 14, 1925).
Wellington's name appears in a subscription fund for his Lodge, in 1795 according to Brother Woodford's Cyclopedia of Freemasonry, and other interesting particulars are in the Masonic Magazine, January, 1875, contributed by Brother J. H. Neilson, Dubfin,Ireland.

*WESLEY, REVEREND JOHN

On many occasions the claim has been made that John Wesley, born June 17, 1703, died March 2, 1791, founder of Methodism, was a member of a Lodge at Downpatrick, Ireland. These assertions were carefully examined by Brother W. J. Chetwode Crawley in volume xv, 1902, Transactions of Quatuor Coronati Lodge, and his opinion is as follows: „Reviewing the circumstances of the supposed initiation of the Reverend John Wesley in the Lodge at Downpatrick, we are driven to the eonclusiou that the idea is altogether illusory, and based on a palpable confusion of identity. Equally convincing is the truth that the veritable John Wesley had not been admitted to the Craft at any time previous to his visit to Ballymena, in June, 1773, and that, up to the seventieth year of his age, he entertained but a dubious opinion of Freemasonry and its secrets.
This last consideration compels us to the further inference that he did not join the Craft at any subsequent period of his life. Otherwise, the surprising change of opinion involved would not fail to have been chronicled in his copious Wand accurate journals and diaries" (see also Wesley's Journal, authorized edition, volume in, page 500).

*WESLEY, SAMUEL

At one time the most distinguished organist of England, and called by Mendelssohn „the father of English organ- playing." He was initiated as a Freemason on December 17, 1788, and in 1812, the office of Grand Organist of the Grand Lodge of England being in that year first instituted, he received the appointment from the Grand Master, the Duke of Sussex, and held it until 1818. He composed the anthem performed at the union of the two Grand Lodges in 1813, and was a composer of many songs, glees, etc., for the use of the Craft. He was the son of the Rev.
Charles Wesley, and nephew of the celebrated John Wesley, the founder of Methodism. Born February 24, 1766, at Bristol, England, and died October 11, 1837. He was well entitled to the epithet of the Great Musician of Freemasonry. Brother W. J. Chetwode Crawley (Transactions, Quatuor Coronati Lodge, page 107, volume xv, 1902), writes of him thus:
Samuel Wesley was the second son of the Reverend Charles Wesley, a former Captain of Westminster School, who after declining Garrett Wesley's heritage had blossomed into the most melodious hymn writer that has ever graced the Christian Church. He was born in 1766, so that he was twenty-two years of age when initiated on December 17, 1788, in the famous Lodge of Integrity, then No. 1 on the Register of the Grand Lodge of the Moderns. It is beside our purpose to speak of his marvelous musical abilities, further than to relate that he placed them unreservedly at the service of the Craft.
He was appointed Grand Organist on May 13 1812, being the first to hold that office. In truth, the post appears to have been created for him, in recognition of his professional services to Grand Lodge, for Brother Henry Sadler has found reason to believe that he presided over the musical ceremonies of Grand Lodge before 1812. He was in his place as Grand Organist at the Grand Assembly which ratified the Articles of Union, December 1, 1813 and at the inaugural Communication of the United Grand Lodge which was happily established by these Articles. He was appointed annually until 1818 when he was succeeded by a Brother of equal musical renown, Sir George Smart.
Wesley's withdrawal
from the office was caused by a collapse into acute mental depression, from which he had Suffered at intervals and from which he only recovered temporarily.

Samuel Wesley's morbid fits of depression were the result of an injury to the head received in early life by an accidental fall.
He died in 1837, after prolonged retirement from public life. Brother Samuel Wesley earned the thanks of three great institutions which do not often concur in returning thanks. In 1813, he composed and conducted a Grand Anthem for Freemasons in honor of the Union of the Grand Lodges of England, and received the enthusiastic commendations of his Brethren. A few years later he composed a Grand Mass for the Chapel of Pope Pius VI, and received an official Latin letter of thanks from the Supreme Pontiff. As a sort of counter-balance, he composed for the Church of England, a complete set of Matins and Evensong which at once took rank among our most esteemed Cathedral Services.

*WEST

Although the West, as one of the four Cardinal Points, holds an honorable position as the station of the Senior Warden, and of the pillar of Strength that supports the Lodge, yet, being the place of the sun's setting and opposed to the East, the recognized place of light, it, in Masonic symbolism, represents the place of darkness and ignorance.
The old tradition, that in primeval times all human wisdom was confined to the eastern part of the world, and that those who had wandered toward the West were obliged to return to the East in search of the knowledge of their ancestors, is not confined to Freemasonry.
Creuzer (Symbolik) speaks of an ancient and highly instructed Body of Priests in the East, from whom all knowledge, under the veil of symbols, was communicated to the Greeks and other unenlightened nations of the West.
And in the Legend of the Craft, contained in the old Masonic Constitutions, there is always a reference to the emigration of the Freemasons from Egypt eastward to the „land of behest," or Jerusalem. Hence, in the modern symbolism of Speculative Freemasonry, it is said that the Freemason during his advancement is Traveling from the West to the East in search of light.

*WEST AUSTRALIA

A state of the Commonwealth of Australia. Saint John Lodge, No. 712, was established at Perth in 1842. In all eight Hodges were formed of which only one became extinct. They reported direct to the Grand Lodge of England, with the exception of one other Lodge opened by the Grand Lodge of Ireland in 1896. A Grand Lodge of Western Australia was organized and has since had a very successful career.

*WESTCOTT, WILLIAM WYNN

Born on December 17, 1848, he was an orphan at ten years of age, trained by a bachelor uncle, a surgeon. He obtained the diplomas of the College of Surgeons and of the Society of Apothecaries at twenty-one. Initiated in 1871, his Masonic career was diligent and distinguished, becoming Worshipful Master of Quatuor Coronati Lodge in 1893 and author of many valuable contributions.
Doctor Westcott was in 1883 elected Secretary General of the Societies Rosicruciana in Anglia and in 1889 founded the Library of the High Council at London. Elected Supreme Magus in 1892, he occupied the position for thirty-three years, dying at Durban, Natal, on July 30, 1925.

*WESTMINSTER AND KEYSTON

The name of the third of the three oldest warranted Lodges in England, having been chartered in 1722. The
first is Friendship, No. 6, and the second the British, No.
8. Those assembling without Warrants are only two and are numbered two and four, Antiquity and the Royal Somerset House and Inverness.

*WESTPHALIA, SECRET TRIBUNALS OF

The Vehmgerichte, or Fehmgerichte, were secret criminal Courts of Westphalia in the Middle Ages. The origin of this institution, like that of Freemasonry has been involved in uncertainty. The true meaning of the name even is doubtful. Vaem is said by Dreyer to signify holy in the old Northern languages; and, if this be true, a Fehmgericht would mean a Holy Court. But it has also been suggested that the word comes from the Latin Mama, or rumor, and that a Fehm gericht was so called because it proceeded to the trial of persons whose only accuser was common rumor, the maxim of the German law, „no accuser, no judge," being in such a case departed from. They were also called Tribunals of Westphalia, because their Jurisdiction and existence were confined to that country. The Medieval Westphalia was situated within the limits of the country bounded on the West by the Rhine, on the East by the Weser, on the North by Friesland, and on the South by Westerwald. Render (Tour through Germany, page 186), says that the tribunals were only to be found in the Duchies of Gueldres, Cleves, and Westphalia, in the principal cities of Corvey and Minden, in the Landgravate of a Hesse, in the Counties of Bentheim, Limburg, Lippe, Mark, Ravensberg, Rechlinghausen, Rietzberg, Sayn, Waldeck, and Steinfort, in some Baronies, as Gehmen, Neustadt, and Rheda, and in the free imperial city of Dortmund; but these were all included within the limits of Medieval Westphalia. It has been supposed that the first secret Tribunals were established by the Emperor Charlemagne on the conquest of Saxony. In 803 the Saxons obtained, among other privileges, that of retaining their national laws, and administering them under imperial judges who had been created Counts of the Empire.
Their Courts, it is said, were held three times a year in an open field, and their sessions were held in public on ordinary occasions; but in all cases of religious offense, such as apostasy, heresy, or sacrilege, although the trial began in a public session, it always ended in a secret tribunal.
It has been supposed by some writers that these Courts of the Counts of the Empire instituted by Charlemagne gave origin to the secret tribunal of Westphalia, which were held in the thirteenth and fourteenth centuries.
There is no external evidence of the truth of this hypothesis. It was, however, the current opinion of the time, and all the earlier traditions and documents of the courts themselves trace their origin to Charlemagne.
Paul Wigand, the German jurist and historian, who wrote a history of their Tribunals (Fehmgelicht Westfdlens, Hamburg, 1826), contends for the truth of these traditions; and Sir Francis Palgrave, in his Rise and

Progress of the English Commonwealth, says unhesitatingly, that „the Vehmic Tribunals can only be considered as the original jurisdictions of the old Saxons which survived the subjugation of their country."
The silence on this subject in the laws and capitularies of Charlemagne has been explained on the ground that these Tribunals were not established authoritatively by that monarch, but only permitted by a tacit sanction to exist. The author of the article on the Secret Societies of the Middle Ages, published in the Lybrary of Erderklining Knowledge, who had written somewhat exhaustively on this subject, says that the first writers who have mentioned these Tribunals are Henry of Hervorden in the fourteenth, and Aeneas Sylvius in the fifteenth century; both of whom, however, trace them to the time of Charlemagne; but Jacob (Recherches Historiques sur les Croisades et les Templiers, page 132), cites a Diploma of Count Engelbert de la Mark, of the date of 1267, in which there is an evident allusion to some of their usages.
Render says that they are first generally known in the year 1220. But their absolute historical existence is confined to the fourteenth and fifteenth centuries.
The secret Westphalian Tribunals were apparently created for the purpose of preserving public morals, of punishing crime, and of protecting the poor and weak from the oppressions of the rich and powerful. They were outside of the regular Courts of the country, and in this respect may be compared to the modern Vigilance Committees sometimes instituted in the United States for the protection of the well-disposed citizens in newly settled territories from the annoyance of lawless men.
But the German Tribunals differed from the American Committees in this, that they were recognized by the Emperors, and that their decisions and executions partook of a judicial character. The Vehmic Tribunals, as they are also called, were governed by a minute system of regulations, the strict observance of which preserved their power and influence for at least two centuries.
At the head of the institution was the Emperor, for in Germany he was recognized as the source of law. His connection with the association was either direct or indirect. If he had been initiated into it, as was usually the case, then his connection was direct and immediate. If, however, he was not an initiate, then his powers were delegated to a lieutenant who was a member of the Tribunal.
Next to the Emperor came the Free Counts. Free Counties were certain districts comprehending several parishes, where the judges and counselors of the secret band exercised jurisdiction in conformity with the Statutes. The Free Count, who was called Stuhlherr, or tribunal lord, presided over this free County and the Tribunal held within it. He had also the prerogative of erecting other Tribunals within his territorial limits, and if he did not preside in person, he appointed a Freigraf, or free judge, to supply his place. No one could be invested with the dignity of a Free Judge unless he were a Westphalian by birth, born in lawful wedlock of honest parents; of good repute, charged with no crime, and well qualified to preside over the County. They derived their name of Free Judges from the fact that the Tribunals exercised their jurisdiction over only free men, serfs being left to the control of their own lords.
Next in rank to the Free Judges were the Schöppen, as Assessors or Counselors. They formed the main body of the Association, and were nominated by the Free Judge, with the consent of the Stuhlherr, and vouched for by two members of the Tribunal. A Schöppe was required to be a Christian, a Westphalian of honest birth, neither excommunicated nor outlawed, nor involved in any suit before the Fehmgericht and not a member of any monastic or ecclesiastical Order. There were two classes of these Assessors or Schöppen: a lower class or grade, called the Ignorant, who had not been initiated, and were consequently not permitted to be present at the secret session; and a higher grade, called the Knowing who were subjected to a form of initiation.
The ceremonies of initiation of a Free Judge were very solemn and symbolic. The candidate appeared bareheaded before the Tribunal, and answered certain questions respecting his qualifications. Then, kneeling with the thumb and forefinger of the right hand on a naked sword and halter, he pronounced the following oath:
I swear by the Holy Trinity that I will, from henceforth, aid, keep, and conceal the holy Fehrns from wife and child, from father and mother, from sister and brother, from fire and wind, from all that the sun shines on and the rain covers, from all that is between sky and earth, especially from the man who knows the law; and will bring before this Free Tribunal, under which I am sitting, all that belongs to the secret Jurisdiction of the Emperor, whether I know it to be true myself or have heard it from trustworthy men, whatever requires correction or punishment, whatever is committed within the Jurisdiction of the Fehm, that it may be judged, or, with the consent of the accuser, be put off in grace; and will not cease so to do for love or for fear, for gold or for silver, or for precious stones; and will strengthen this Tribunal and Jurisdiction with all my five senses and power; and that I do not take on me this office for any other cause than for the sake of right and justice.
Moreover, that I will ever advance and honor this Free Tribunal more than any other free tribunals, and what I thus promise will I steadfastly and firmly keep; so help me God and his Holy Gospel.
He further swore in an additional oath that he would, to the best of his ability, enlarge the Holy Empire, and with unrighteous hand would undertake nothing against the land and people of the Stuhlherr, or the Lord of the Trtbunal. His name was then inserted in the Book of Gold. The secrets of the Tribunal were then communicated to the candidate, and with them the modes of recognition by which he could be enabled to discover his fellow-members. The sign is described as having been made by placing, when at table, the point of their knife pointing to themselves, and the haft away from them.
This was also accompanied by the words Stock Stein, Graas Grein, the exact ritualistic meaning of which phrase is unknown. The duties of the initiated were to act as Assessors or Judges at the meetings of the Courts, to constitute which at least seven were required to be present; and also to go through the country, serve citations upon the accused, and to execute the sentences of the Tribunals upon criminals, as well as to trace out and denounce all evil-doers.
The punishment of an initiate who had betrayed any of the secrets of the Society was severe. His tongue was torn out by the roots, and he was then hung on a tree seven feet higher than any other felon. The ceremonies practiced when a Fehm Court was held

were very symbolic in their character. Before the Free Count stood a table, on which were placed a naked sword and a cord of withes. The sword, which was cross-handled, is explained in their ritual as signifying the Cross on which Christ suffered for our sins, and the cord the punishment of the wicked. All had their heads uncovered, to signify that they would proceed openly and fairly, punish in proportion to guilt, and cover no right with a wrong.

Their hands also were uncovered, to show that they would do nothing covertly and underhand; and they wore cloaks, to signify their warm love for justice for, as the cloak covers all the other garments and the body, so should their love cover justice.

Lastly, they were to wear neither armor nor weapons, that no one might feel fear, and to indicate that they were

under the peace of the Empire. They were charged to be cool and sober, lest passion or intoxication should lead them to pass an unjust judgment. Writers of romance have clothed these Tribunals with additional mystery.

But the stories that they were held at night, and in subterranean places, have no foundation save in the imagination of those who have invented them. they were held, like other German Courts, at break of day and in the open air, generally beneath a tree in the forest, or elsewhere. The Public Tribunals were, of course, open to all. It was the secret ones only that were held in private. But the time and place were made known to the accused in the notification left at his residence, or, if that were unknown, as in the case of a vagabond, at a place where four roads met, being affixed to the ground or to a tree, and the knowledge might be easily communicated by him to his friends.

The Chapter-General met once a year, generally at Dortmund or Arensburg, but always at some place in Westphalia. It consisted of the Tribunal Lords and Free Counts, who were convoked by the Emperor or his lieutenant. If the Emperor was an initiate, he might preside in person; if he was not, he was represented by his lieutenant. At these Chapters the proceedings of the various Fehm Courts were reviewed, and hence these latter made a return of the names of the persons initiated, the suits they had commenced, the sentences they had passed, and the punishments they had inflicted..

The Chapter-General acted also as a Court of Appeals. In fact, the relation of a Chapter-General to the Fehm Courts was precisely the same as that of a Grand Lodge of Freemasons to its subordinates. The resemblance, too, in the symbolic character of the two institutions was striking. But here the resemblance ended, for it has never been contended that there was or could be any connection whatever between the two institutions.

But the coincidences show that peculiar spirit and love of mystery which prevailed in those times, and the influence of which was felt in Freemasonry as well as in the Westphalian Tribunals, and all the other secret societies of the Middle Ages.

The crimes over which the Fehmgericht claimed a jurisdiction were, according to the Statutes passed at Arensburg in 1490, of two kinds: those cognizant by the Secret Tribunal, and those cognizant by the Public Tribunal. The crimes cognizant by the Secret Tribunal were, violations of the secrets of Charlemagne and of the Fehmgericht, heresy, apostasy, perjury, and witchcraft or magic. Those cognizant by the Public Tribunal were sacrilege, theft, rape, robbery of women in childbirth, treason, highway robbery, murder or manslaughter, and vagrancy. Sometimes the catalogue of crimes was modified and often enlarged. There was one period when all the crimes mentioned in the decalog were included; and indeed there was no positive restriction of the Jurisdiction of the Tribunals, which generally were governed in their proceedings by what they deemed expedient for the public peace and safety. In the early history of the institution, its trials were conducted with impartiality, and its judgments rendered in accordance with justice, being constantly restrained by mercy, so that they were considered by the populace as being of great advantage in those times of lawlessness. But at length the institution became corrupt, and often aided, instead of checking, oppression, a change which finally led to its decay.

When anyone was accused, he was summoned to appear before the Tribunal at a certain specified time and place. If he was an initiate, the summons was repeated three times; but if not, that is, if any other than an inhabitant of Westphalia, the summons was given only once. If he appeared, an opportunity was afforded him of defense. An initiate could purge himself by a simple oath of denial, but any other person was required to adduce sufficient testimony of his innocence. If the accused did not appear, nor render a satisfactory excuse for his absence, the Court proceeded to declare him outlawed, and a Free Judge was delegated to put him to death wherever found.

Where three Free Judges found anyone flagrante delicto, or in the very act of committing a crime, or having just perpetrated it, they were authorized to put him to death without the formality of a trial. But if he succeeded in

making his escape before the penalty was inflicted, he could not on a subsequent arrest be put to death. His case must then be brought for trial before a Tribunal. The sentence of the Court, if capital, was not announced to the criminal, and he learned it only when, in some secret place, the executioners of the decree of the Fehmgericht met him and placed the halter around his neck and suspended him to a neighboring tree. The punishment of death was always by hanging, and from a tree. The fact that a dead body was thus found in the forest, was an intimation to those who found it that the person had died by the judgment of the Secret Tribunal.

It is very evident that an institution like this could be justified, or even tolerated, only in a country and at a time when the power and vices of the nobles, and the general disorganization of society, had rendered the law itself powerless; and when in the hands of persons of irreproachable character, the weak could only thus be protected from the oppressions of the strong, the virtuous from the aggression of the vicious. It was in its commencement a safeguard for society; and hence it became so popular that its initiates numbered at one time over one hundred thousand, and men of rank and influence sought with avidity admission into its circle:

In time the institution became demoralized. Purity of character was no longer insisted on as a qualification for admission. Its decrees and judgments were no longer marked with unfaltering justice, and, instead of defending the weak any longer from the oppressor, it often became itself the willing instrument of oppression. Efforts were made from time to time to inaugurate reforms, but the prevailing spirit of the age, now

beginning to be greatly improved by an introduction of the Roman law and the spread of the Protestant religion, was opposed to the self-constituted authority of the Tribunals.
They began to dissolve almost insensibly, and after the close of the sixteenth century we hear no more of them, although there never was any positive decree of dissolution enacted or promulgated by the State. They were destroyed, not by any edict of law, but by the progressive spirit of the people.

*WEST INDIES, THE

When George III was confronted by the possibility of rebellion in his Thirteen American Colonies he was for a long time undecided whether to let those Colonies go by default in order to maintain hold on his West Indian islands, or to let the islands go in order to keep hold of the Colonies; he and Lord Bute believed that they could not hold both. George was personally in favor of holding the islands because he received a larger revenue from them, and like many other Englishmen considered them a more valuable possession than the Colonies. We find it impossible now to understand that point of view, because in histories of the United States the West Indies are almost wholly ignored, which is strange because they were in 1775 a Golconda for Europe, and in them the three great Powers, Britain, France, and Spain, had an American base in which each grew rich and from which each expected to launch out in campaigns for seizing the whole continent. (So many Londoners came to the West Indies for a few years and then returned home that at one period the old Lodge of Antiquity was named West Indies Lodge, and had to incorporate in its by-laws a provision to limit the number of decisions from that region.)
Historians of American Freemasonry also omit the West Indies from their panorama of origins and events, and with even less justification, because the West Indies played a larger role in the beginnings of the Craft in America than any other influence second only after Britain (including Ireland)-among other things we might never have had the Scottish Rite had it not been for them! In his Ancient Documents relating to the A. and A. Scottish Rites (Philadelphia; 1915; page 2) Bro. Julius F. Sachse writes:
„ This intercourse with the French Brethren in St. Domingo increased to such an extent that after several Lodges had been erected under the Jurisdiction of the Grand Lodge of Pennsylvania a Provincial Grand Warrant was issued to govern the Lodges in the West India Islands. This was the only warrant of this kind ever issued by the Grand Lodge of Pennsylvania." It was through connection with these and other Lodges in the West Indies that 80 large a number of French Masons visited Lodges in America or demitted to them, bringing their ideas of French Masonry with them oftentimes among which was the idea of an Adoptive Rite, of which the Order of the Eastern Star is an echo. On the same page Bro. Sachse continues:
„Shortly after receiving his patent in Paris, Stephen Morin sailed for America and established a Lodge of Perfect and Sublime Masons at St. Domingo. It is from this body that our certificate [i.e., one in possession of the G. L. of Pennsylvania bearing Morints named emanates and through whom the Ancient and Accepted Scottish Rite was established in the Western world. „ This certificate was dated October 26, 1764. Morin's patent from the Council of the Emperors of the East and West at Paris was dated August 27, 1761. It empowered him to confer 25 Degrees in seven classes, beginning with Entered Apprentice and extending to Sovereign Prince of Masonry.
(NOTE if the Degrees which the French described as „Scottish" be compared with Masonry as it was being practiced in Scotland at a corresponding period date by date, it will be seen how un-Scottish the „High Grades; were. The control, pressure, and influence of the ancient Operative craft Masonry lasted longer in Scotland than in either England or Ireland. The „Scottish" Degrees are French in their inception practices, titles spirit. Once it was translated to America which is the cradle of the A. &
A. S. R. as (now is, the Rite did not seek to exercise any control over the first three Degrees.)
Louisiana was another gate-way through which West Indies Masonry came into America. The first Lodge was founded by French refugees, mostly from Guadeloupe, who organized Parfaite Union, No. 29, under a South Carolina Charter in 1794.
In the same year another group of French refugees obtained a Charter from the Provincial Grand Lodge at Marseilles (the Grand Orient was temporarily suspended); it was dated in 1796; the Lodge was constituted as La Parfaite Sincerite in 1798. It was reconstituted as Polar Star Lodge by the Grand Orient in 1804, and worked the French Rite. A Lodge was Chartered by Pennsylvania in 1804. Refugees from Santo Domingo organized a Lodge in 1806. In 1807 Polar Star Lodge opened a chapter of Rose Croix.
Refugees from C:uba opened a Lodge in 1805. Another, and a refugee Loge, was opened by the French in 1809. (A detailed account is given by Bro. F. Gayle in Gould's History of Freemasonry; 1936; Vol. V; page 238.)
For almost a half century after 1775 the influence of West Indies Masonry (of American, French, British, or Scottish origin) made itself felt through personal visits and through the channels of trade along the east coast from Philadelphia south, and from New Orleans east in the Gulf of Mexico. ID the same period there was always a center of West Indies Masonry (mostly French) in Stew York City, and the fact helps to explain the rapid spread of Cerneauism. The Masonry of the islands also made itself felt among seamen, especially among sea captains, of whom 60 many were made Masons in both American and English port Lodges and who were so often on regular duty runs in the Caribbean. (For subsequent Masonic history of the Islands see Gould's History; 1936; [consult index]; and the Foreign Correspondence Reports in the Proceedings of the Grand Lodge of New York from 1920 to 1940.)

*WHITE

White is one of the most ancient as well as most extensively diffused of the symbolic colors. It is to be found in all the ancient Mysteries, where it constituted, as it does in Freemasonry, the investiture of the candidate. It always, however, and everywhere has borne the same signification as the symbol of purity and innocence. In the religious observances of the Hebrews, white was the color of one of the curtains of the Tabernacle, where,
according to Josephus, it was a symbol of the element of earth; and it was employed in the construction of the ephod of the High Priest, of his girdle, and of the Breastplate.

The word laban, which in the Hebrew language signifies to make white, also denotes to purify; and there are to be found throughout the Scriptures many collisions to the color as an emblem of purity. „Though thy sins be as scarlet," says Isaiah, „they shall be as white as snow." Jeremiah, describing the once innocent condition of Zion, save, „her Nazarites were purer than snow, they were whiter than milk." „Many," says Daniel, „shall be purified and made white."

In Revelation, a white stone was the reward promised by the Spirit to those who overcame; and again, „he that overcometh, the same shall be clothed in white garments;" and in another part of the same book the Apostle is instructed to say that fine linen, clean and white, is the righteousness of the saints. The ancient prophets always imagined the Deity clothed in white, because, says Portal (Des Couleurs Symboliques, Concerning Symbolic Colors, page 35), „white is the color of absolute truth, of Him who is; it alone reflects all the luminous rays; it is the unity whence all the primitive colors emanate." Thus Daniel, in one of his prophetic visions, saw the Ancient of days, „whose garment was white as snow, and the flair of his head like pure wool." Here, says Doctor Henry (Ezposition), the whiteness of the garment „noted the splendor and purity of God in all the administrations of his justice."

Among the Gentile nations, the same reverence was paid to this color. The Egyptians decorated the head of their deity, Osiris, with a white tiara. In the school of Pythagoras, the sacred hymns were chanted in white robes. The Druids clothed their initiates who had arrived at the ultimate Degree, or that of perfection, in white vestments. In all the Mysteries of other nations of antiquity, the same custom was observed. White was, in general, the garment of the Gentile as well as of the Hebrew priests in the performance of their sacred rites.

As the Divine Power was supposed to be represented on earth by the Priesthood, in all nations the Sovereign

Pontiff was clad in white. Aaron was directed to enter the Sanctuary only in white garments; in Persia, the Magi wore white robes because, as they said, they alone were pleasing to the Deity; and the white tunic of Ormuzd is still the characteristic garment of the modern Parsees.

White, among the ancients, was consecrated to the dead, because it was the symbol of the regeneration of the soul. On the monuments of Thebes the manes or ghosts are represented as clothed in white; the Egyptians wrapped their dead in white linen; Homer (Iliad xviii, 353) refers to the same custom when he makes the attendants cover the dead body of Patroclus, with a white pall; and Pausanias tells us that the Messenians practiced the same customs, clothing their dead in white, and placing crowns upon their heads, indicating by this double symbolism the triumph of the soul over the empire of death. The Hebrews had the same usage. Saint Matthew (xxvii, 59) tells us that Joseph of Arimathea wrapped the dead body of our Lord „in a clean linen cloth." Adopting this as a suggestion; Christian artists have in their paintings of the Savior after His resurrection, depicted Him in a white robe. And it is with this idea that in the Apocalypse white vestments are said to be the symbols of the regeneration of souls, and the reward of the elect. It is this consecration of white to the dead that caused it to be adopted as the color of mourning among the nations of antiquity. As the victor in the games was clothed in white, so the same color became the symbol of the victory achieved by the departed in the last combat of the soul with death. „The friends of the deceased wore," says Plutarch, „his livery, in commemoration of his triumph." The modern mourning in black is less philosophic and less symbolic than this ancient one in white.

In Speculative Freemasonry, white is the symbol of purity. This symbolism commences at the earliest point of initiation, when the white apron is presented to the candidate as a symbol of purity of life and rectitude of conduct. Wherever in any of the subsequent initiations this color appears, it is always to be interpreted as symbolizing the same idea. In the Thirty-third Degree of the Ancient and Accepted Scottish Rite, the Sovereign

Inspector has been invested with a white scarf as inculcating that virtuous deportment above the tongue of all reproach which should distinguish the possessors of that Degree, the highest in the Rite.

This symbolism of purity was most probably derived by the Freemasons from that of the primitive church, where a white garment was placed on the catechumen who was about to be baptized, as a token that he had put off the lusts of the flesh, and, being cleansed from his former sins, had obliged himself to maintain an unspotted life.

The ancient symbolism of regeneration which appertained to the ancient idea of the color white has not been adopted in Freemasonry; but would be appropriate in an Institution having a chief dogma in the resurrection.

*WHARTON, PHILIP, DUKE OF

See Philip, Duke of Wharton

*WHEAT

An emblem of plenty under the name of Corn (see Corn, Wine, and Oil).

*WHITE BALL

In Freemasonry, equivalent to a favorable or affirmative vote. The custom of using white and black balls seems to have been derived from the Romans, who in the earlier days of the Republic used white and black balls in the judicial trials; the balls were cast into an urn, the former acquitting and the latter condemning the accused.

*WHITE CROSS KNIGHTS

A title sometimes applied to the Knights Hospitaler of Saint John, from the color of their cross. Porter (History of the Knighis of Malta i, page 166) says: „Villiers hastily

assembled a troop of White Cross Knights, and, issuing from the city by a side gate, made a circuit so as, if possible, to fall upon the flank of the foe unperceived."

*WHITE MANTLE, ORDER OF THE

The Teutonic Knights were so denominated in allusion to the color of their cloaks, on which they bore a black cross.

*WHITE MASONRY

The French term is Maçonnerie blanches A title given by French writers to Female Freemasonry, or the Freemasonry of Adoption.

*WHITE SHRINE OF JERUSALEM, ORDER OF

Founded by Charles D. Magee, at Chicago, Illinois, in 1894. The Order comprises both men and women, who must be members in good standing of the Order of the Eastern Star. The White Shrine was not recognized, however, as a branch of the l)rder of the Eastern Star. During the term of her office as Most Worthy Grand Matron of the Order of the Eastern Star, 1892 to 1895, Mrs. Mary C. Snedden refused her approval and this position was endorsed by the General Grand Chapter in 1895 and in 1898 Resolutions were adopted as follows:

Resolved, that there are no Degrees connected in any way or manner with our Order other than those provided for and taught in our Ritual. Any member vfilfully representing to any one that there are Side Degreesj or Higher Degrees, or any Degrees other than those taught and provided for by our Ritual, shall he guilty of conduct unbecoming a member of the Order, and upon conviction thereof, shall be suspended or expelled from the Order.

*WHITE STONE

A symbol in the Mark Degree referring to the passage in the Apocalypse (ii 17) „To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." In this passage it is supposed that the Evangelist alluded to the stones or tesserae which, among the ancients and the early Christians, were used as tokens of alliance and friendship. Hence in the Mark Degree, the white stone and the new name inscribed upon it is a symbol of the Covenant made between the possessors of the degree, which will in all future time, and under every circumstance of danger or distress, secure the kind and fraternal assistance of all upon whom the same token has been bestowed. In the symbolism of the degree the candidate represents that white stone upon whom the new name as a Mark Master is to be inscribed (see Mark and Tessera Hospitalis).

*WHITE, WILLIAM

Father of William Henry White, which see. He was Grand Secretary of the Moderns, with James Heseltine, from November 1, 1780, and was sole Grand Secretary for many years following 1784. May 9, 1810, his son was appointed Junior or Adjoint Grand Secretary, father and son working together for several years. William White, Senior, was initiated in the Royal Somerset House and Iverness Lodge, Mareh 8, 1770, and was Senior Warden of the Emulation Lodge, December 21, 1770, and Master of Lodges, 1771, 72, 74 and 77, founding a Lodge of Instruction in Emulation Lodge during the term of his office. He was Worshipful Master of the Grand Stewards Lodge in 1780, and previously, 1775, Seeretary of the Board of Grand Stewards.

*WHITE, WILLIAM HENRY

Distinguished for his services to the Craft of England, whom he served as Grand Seeretary for the long period of forty-seven years. He was the son of William White, who was also Grand Secretary of the Grand Lodge of England for thirty-two years, the office having thus been held by father and son for seventy-nine years. William Henry White was born in 1778. On April 15, 1799, he was initiated in Emulation Lodge, No. 12, now called the Lodge of Emulation, No. 21, having been nominated by his father. December 15, 1800, he was elected Master of the Lodge, and presided until 1809. In 1805 he was appointed a Grand Steward, and in 1810 Grand Secretary, as the assistant of his father.

The office was held by them conjointly for three years. In 1813, at the union of the two Grand Lodges, he was appointed, with Edwards Harper, Joint Grand Seeretary of the United Grand Lodge of England, and in 1838 sole Grand Secretary. In 1857, af ter a service of nearly half a century, he retired from the office, the Grand Lodge unanimously voting him a retiring pension equal in amount to his salary. On that occasion the Earl of Zetland, Grand Master, said, „I know of no one, and I believe there never was anyone who has done more, who has rendered more valuable services to Masonry than our worthy Brother White." In view of the great names in Masonic literature and labor which preceded him, the eulogium will be deemed exaggerated; but the devotion of the Grand Seeretary to the Order. and his valuable services during his long and active life, cannot be denied. During the latter years of his official term, he was charged with inactivity and neglect of duty, but the fault has been properly attributed to the increasing infirmities of age. A service of plate was presented to him by the Craft, June 20, 1850, as a testimonial of esteem. He died April 5, 1866.

*WIDE AWAKES

See Free and Accepted Americans

*WIDOW, SONS OF THE

A Society founded in the third century, by a Persian slave, Manes, who had been purchased and adopted by a widow. It consisted of two Degrees, Auditor and Elut. The expression is also frequent in some countries, as in France, to mean Freemasons, Hiram Abif being the Son of a Widow.

*WIDOW'S SON

In Ancient Craft Masonry, the title applied to Hiram, the architect of the Temple, because he is said, in the first Book of Kings (vu, 14) to have been „a widow's son of the tribe of Naphtali." The Adonhiramite Freemasons have a tradition which Chapron gives (Nécessaire Maçonnique, page 101) in the following words: „The Freemasons call themselves the widow's sons, because, afte the death of our respectable Master, the Freemasons took care of his mother, whose children they called themselves, because Adonhiram had always considered them as his Brethren. But the French Freemasons subsequently changed the myth and called themselves Sons of the Widow, and for this reason. ‚As the wife of Hiram remained a widow after her husband was murdered, the Freemasons, who regard themselves as the descendants of Hiram, called themselves Sons of the Widow.'" But this myth is a pure invention, and is without the Seriptural foundation of the York myth, which makes Hiram himself the widow's son. But in Freneh Freemasonry the term Son of the Widow is synonymous with Freemason.

The claim has often been made that the adherents of the exiled House of Stuart, seeking to organize a system of political Freemasonry by which they hoped to secure the restoration of the family to the throne of England, transferred to Charles II the tradition of

Hiram Abif betrayed by his followers, and called him the Widow's Son, because he was the son of Henrietta Maria, the widow of Charles I. For the same reason they
presumably subsequently applied the phrase to his brother, James II.

*WIFE AND DAUGHTER, FREEMASON'SSEE

Freemason's Wife and Daughter

*WILHELMSBAD, CONGRESS OF

At Wilhelmsbad, near the city of Hanau in Hesse--Cassel, was held the most important Masonic Gongress of the eighteenth century. It was convoked by Ferdinand, Duke of Brunswick, Grand Master of the Order of Strict Observance, and was opened July 16, 1782. Its duration extended to thirty sessions, and in its discussions the most distinguished Freemasons of Germany were engaged. Neither the Grand Lodge of Germany, nor that of Sweden, was represented; and the Grand Lodge of the Three Globes, at Berlin, sent only a letter: but there were delegates from Upper and Lower Germany, from Holland, Russia, Italy, France, and Austria; and the Order of the Illuminati was represented by the Baron von Knigge.

It is not therefore surprising that the most heterogeneous opinions were expressed. Its avowed object was the reform of the Masonic system, and its disentanglement from the confused mass of Rites and advanced Degrees with which Freneh and German pretenders or enthusiasts had been for years past overwhelming it.

Important topics were proposed, such as the true origin of Speeulative Freemasonry, whether it was merely conventional and the result of modern thought, or whether it was the offspring of a more ancient order, and, if so, what was that order; whether there were any Superiors General then existing and who these unknown Superiors were, etc.

These and kindred questions were thoroughly discussed, but not defined, and the Congress was eventually closed without coming to any other positive determination than that Freemasonry was not essentially connected with
Templarism, and that, contrary to the doctrine of the Rite of Striet Observance, the Freemasons were not the successors of the Knights Templar. The real effect of the Congress of Wilhelmsbad was the abolition of that Rite, which soon after drooped and died.

*WILL

In some of the Continental Rites, and in certain advanced Degrees, it is a custom to require the recipiendary to make, before his initiation, a will and testament, exhibiting what are his desires as to the distribution of his property at his decease. The object seems to be to add solemnity to the ceremony, and to impress the candidate with the thought of death. But in the opinion of Brother Mackey it would seem to be a custom which would be „more honored in the breach than the observance." It is not practised in the York and American Rites.

*WILLIAM I, EMPEROR OF GERMANY

Born 1797, died 1888. An honorary member of the Grand Lodge of Scotland and Protector of Freemasonry in Germany, his son, the Crown Prince, later Emperor Frederick III, being Deputy-Protector.

*WILLIAM IV, KING OF ENGLAND

Raised a Freemason on March 9, 1786, in Lodge No. 86, Plymouth, England (see New Age, March, 1925).

*WILLIAM OF WYKEHAM

See Wykeham, William of

*WILSON, GAVIN

Poet, published some Masonic songs in 1788

*WILSON MANUSCRIPT

In the marginal notes to the ManiJesto of the Lodge of Antiquity, published in 1778, there is reference to an „O. (probably meaning old or original) Manuscript in the hands of Mr. Wilson of Broomhead, near Sheffield, Yorkshire written in the reign of King Henry VIII." It seems, from the context, to have been cited as authority for the existence of a General Assembly of the Craft at the city of york.

*WILSON, STEPHEN BARTON

Masonic Ritualist. Head of Emulation Lodge of Improvement, London, thirty years; Junior Grand Deacon in 1857; died, 1866.

*WINDING STAIRS

In the First Book of Kings (vi, 8) it is said: „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." From this passage the Freemasons of the eighteenth century adopted the symbol of the Winding Stairs, and introduced it into the Fellow Craft's Degree, where it has ever since remained, in the American Rite. In one of the higher Degrees of the Ancient and Accepted Scottish Rite the Winding Stairs are called cochleus, which is a corruption of cochlis, a spiral staircase.

The Hebrew word is lulim, from the obsolete root lug, to roll or wind. The whole story of the Winding Stairs in the Second Degree of Freemasonry is a mere myth, without ansr other foundation than the slight allusion in the Book of Kings which has been just cited, and it derives its only value from the symbolism taught in its legend (see Middle Chamber and Winding Stairs, Legend of the).

*WINDING STAIRS, LEGEND OF THE

Doctor Mackey says that he formerly so fully investigated the true menmllg of the Legend of the Winding Stairs, as taught in the Degree of Fellow Craft, that he could later find nothing to add to what he had already said in his work on The Symbolism of Freemasonry. He might, in writing a new article, change the language, but he could furnish no new idea. He did not, therefore, hesitate to transfer much of what he had said on this subject in that work to the present article. It is an enlargement and development of the meager explanations given in the ordinary lecture of Webb.

In an investigation of the symbolism of the Winding Stairs, we shall be directed to the true explanation by a reference to their origin, their number, the objects which they recall, and their termination, but above all by a consideration of the great design which an ascent upon them was intended to accomplish. The steps of this winding staircase commenced, we are informed, at the porch of the Temple; that is to say, at its very entrance. But nothing is more undoubted in the science of Masonic symbolism than that the Temple was

the representative of the world purified by the Shekinah, or the Divine Presence. The world of the profane is without the Temple; the world of the initiated is within its sacred walls. Hence to enter the Temple, to pass within the porch, to be made a Freemason, and to be born into the world of Masonic light are all synonymous and convertible terms. Here then, the symbolism of the Winding Stairs begins.

The Apprentice, having entered within the porch of the Temple, has begun his Masonic life. But the First Degree in Freemasonry, like the lesser mysteries of the ancient systems of initiation, is only a preparation and purification for something higher. The Entered Apprentice is the child in Freemasonry. The lessons which he receives are simply intended to cleanse the heart and prepare the recipient for that mental illumination which is to be given in the succeeding Degrees. As a Fellow Craft, he has advanced another step, and as the Degree is emblematic of youth, so it is here that the intellectual education of the candidate begins. And therefore, here, at the very spot which separates the porch from the sanctuary, where childhood ends and manhood begins, he finds stretching out before him a Winding Stair which invites him, as it were, to ascend, and which, and the symbol of discipline and instruction, teaches him that here must commence his Masonic labor

-here he must enter upon those glorious though difficult researches, the end of which is to be the possession of Divine Truth.

The Winding Stairs begin after the candidate has passed within the porch and between the pillars of strength and establishment, as a significant symbol to teach him that as soon as he has passed beyond the years of irrational childhood, and commenced his entrance upon manly life, the laborious task of self-improvement is the first duty that is placed before him. He cannot stand still, if he would be worthy of his vocation; his destiny as an immortal being requires him to ascend, step by step, until he has reached the summit, where the treasures of knowledge await him.

The number of these steps in all the systems has been odd. Vitruvius remarks-and the coincidence is at least curious-that the ancient Temples were always ascended by an odd number of steps; and he assigns as the reason, that, commencing with the right foot at the bottom, the worshiper would find the same foot foremost when he entered the Temple, which Palladio considers a fortunate omen.

But the fact is, that the symbolism of numbers was borrowed by the Freemasons from Pythagoras, in whose system of philosophy it plays an important part, and in which odd slumbers were considered as more perfect than even ones. Hence, throughout the Masonic system we find a predominance of odd numbers; and while three, five, seven, nine, fifteen, and twenty-seven, are all- important symbols, we seldom find a reference to two,

four, six, eight, or ten. The odd number of the stairs was therefore intended to symbolize the idea of perfection, to which it was the object of the aspirant to attain.

As to the particular number of the stairs, this has varied at different periods. Tracing-Boards of the eighteenth century have been found, in which only live steps are delineated, and others in which they amount to seven. The Prestonian lectures, used in England in the beginning of the nineteenth century, gave the whole nun ber as thirty-six, dividing them into series of one, three, five, seven, nine and eleven.

The error of making an even number, which was a violation of the Pythagorean principle of odd numbers as the symbol of perfection, was corrected in the Hemming lectures, adopted at the Union of the two Grand Lodges of England, by striking out the eleven, which was also objectionable as receiving a sectarian explanation. In the United States the number was still further reduced to fifteen, divided into three series of three, five, and seven. Doctor Mackey adopted this American division in explaining the symbolism; although, after all, the particular number of the steps, or the peculiar method of their division into series, will not in any way affect the general symbolism of the whole legend.

The candidate, then, in the Second Degree of Freemasonry, represents a man starting forth on the journey of life, with the great task before him of selfimprovement. For the faithful performance of this task, a reward is promised, which reward consists in the development of all his intellectual faculties, the moral and spiritual elevation of his character, and the acquisition of Truth and knowledge. Now, the attainment of this moral and intellectual condition supposes an elevation of character, an ascent from a lower to a higher life, and a passage of toil and diffieulty, through rudimentary instruction, to the full fruition of wisdom.

This is therefore beautifully symbolized by the Winding Stairs, at whose foot the aspirant stands ready to climb the toilsome steep while at its top is placed „that hieroglyphic bright which none but Craftsmen ever saw," as the emblem of Divine Truth. And hence a distinguished writer has said that „these steps, like all the

Masonic symbols, are illustrative of discipline and doctrine, as well as of natural, mathematical, and metaphysical science and open to us an extensive range of moral and speculative inquiry."

The candidate, incited by the love of virtue and the desire of knowledge, and withal eager for the reward of Truth which is set before him, begins at onee the toilsome ascent. At each division he pauses to gather instruction from the symbolism which these divisions present to his attention. At the first pause which he makes he is instructed in the peculiar organization of the Order of which he has become a disciple. But the information here given, if taken in its naked, literal sense, is barren, and unworthy of his labor. The rank of the officers who govern, and the names of the Degrees which constitute the Institution, can give him no knowledge whieh he has not before poeseeeed we must look therefore to the symbolic meaning of these allusions for any value which may be attached to this part of the ceremony.

The reference to the organization of the Masonic Institution is intended to remind the aspirant of the union of men in society, and the development of the social state out of the state of nature. He is thus reminded, in the very outset of his journey, of the blessings which arise from civilization, and of the fruits of virtue and knowledge which are derived from that condition.

Freemasonry itself is the result of civilization; while, in grateful return, it has been one of the most important means of extending that condition of mankind. All the monuments of antiquity that the ravages of time have left, combine to prove that man had no sooner emerged from the savage into the social state, than he commenced the organization of religious mysteries, and the separation, by a sort of divine in-

stinct, of the sacred from the profane. Then occurred the invention of architecture as a means of providing convenient houses, the necessary shelter from the in˜elemencies and vicissitudes of the seasons, with all the mechanical arts connected with it; and lastly, geometry, as a necessary science to enable the cultivators of land to measure and designate the limits of their possessions. All these are claimed as peculiar eharaeteristies of Speculative
Freemasonry, which may be considered as the type of civilization, the former bearing the same relation to the profane world as the latter does to the savage state.
Hence we at once see the fitness of the symbolism which commences the aspirant's upward progress in the cultivation of knolvledge and the search after Truth, by recalling to his mind the condition of civilization and the social union of mankind as necessary preparations for the attainment of these objects.
In the allusions to the officers of a Lodge, and the Degrees of Freemasonry as explanatory of the organization of our own Society, we clothe in our symbolic language the history of the organization of society.
Advancing in his progress, the candidate is invited to contemplate another series of instructions. The human senses, as the appropriate channels through which we receive all our ideas of perception, and which therefore, constitute the most important sources of our knowledge, are here referred to as a symbol of intellectual cultivation. Architecture, as the most important of the arts which conduce to the comfort of mankind, is also alluded to here, not simply because it is so closely connected with the Operative Institution of Freemasonry, but also as the type of all the other useful arts. In his second pause, in the ascent of the Winding Stairs, the aspirant is therefore reminded of the necessity of cultivating practical knolvledge. So far, then, the instructions he has received relate to his own condition in society as a member of the great social compact, and to his means of becoming, by a knowledge of the arts of practical life, a necessary and useful member of that society. But his motto will be, Excelsior. Still must he go onward and forward.
The stair is still before him; its summit is not yet reached, and still further treasures Wisdom are to be sought for, or the reward will not be gained, nor the Middle Chamber, the abiding-place of Truth, be reached. In his third pause, he therefore arrives at that point in which the whole circle of human science is to be explained.
Symbols, we know, are in themselves arbitrary and of conventional signification, and the complete circle of human science might have been as well symbolized by any other sign or series of daetrine.s pus hy the seven liberal arts and sciences. But Freemasonry is an institution of the olden time; and this selection of the liberal arts and sciences as a symbol of the completion of human learning is one of the most pregnant evidences that five have of its antiquity.
In the seventh century, and for a long time afterward, the circle of instruction to which all the learning of the most eminent schools and most distinguished philosophers was confined, was limited to what were then called the liberal arts and sciences, and consisted of two branches, the trivium and the quadrivium. The trivium included grammar, rhetoric, and logic; the quadrivium comprehended arithmetic, geometry, Music, and astronomy.
„These seven heads," says Enfield, „were supposed to include universal knowledge. He who was master of these was thought to have no need of a preceptor to explain any books or to solve any questions which lay within the compass of human reason, the knowledge of the trivium having furnished him with the key to all language, and that of the quadrivium having opened to him the secret laws of nature."
At a period, says the same writer, when few were instructed in the trivium, and very few studied the quadrivium, to be master of both was sufficient to complete the character of a philosopher. The propriety, therefore, of adopting the seven liberal arts and sciences as a symbol of the completion of human learning is apparent (see Seven Iiberal Arts and Sciences). The candidate having reached this point, is now supposed to have accomplished the task upon which he had entered
-he has reached the last step, and is now ready to receive the full fruition of human learning. So far, then, we are able to comprehend the true symbolism of the Winding Stairs. They represent the progress of an inquiring mind with the toils and labors of intellectual cultivation and study, and the preparatory acquisition of all human science, as a preliminary step to the attainment of Divine Truth, which, it must be remembered, is always symbolized in Freemasonry by the Word.
Here let us again allude to the symbolism of numbers, which is for the first time presented to the consideration of the Masonic student in the legend of the Winding Stairs. The theory of numbers as the symbols of certain qualities was originally borrowed by the Freemasons from the school of Pythagoras. It will be impossible, however, to develop this doctrine in its entire extent, in the present article, for the numeral symbolism of Freemasonry would itself constitute materials for an ample essay. It will be sufficient to advert to the fact, that the total number of the steps, amounting in all to fifteen in the American system, is a significant symbol. For Afteen was a sacred number among the Orientals, because the letters of the holy name Jah, no, were, in their numerical value, equivalent to fifteen; and hence a figure in which the nine digits were so disposed as to make fifteen either way when added together perpendicularly, horizontally, or diagonally, constituted one of their most sacred talismans. The fifteen steps in the Winding Stairs are therefore symbolic of the name of God.
But we are not yet done. It will be remembered that a reward was promised for all this toilsome ascent of the Winding Sta . Now, what are the wages of a Speculative Freemason? Not money, nor corn, nor wine, nor oil. All these are but symbols. His wages arc Truth, or that approximation to it which will be most appropriate to the Degree into which he has been initiated. It is one of the most beautiful, but at the same time most abstruse, doctrines of the science of Masonic symbolism that the Freemason is ever to be in search of Truth, but is never to find it. This Divine Truth, the object of all his labors, is symbolized by the Word, for which we all know he can only obtain a Substitute; and this is intended to teach the humiliating but necessary lesson that the knowledge of the nature of God and of man's relation to him, which knowledge constitutes Divine Truth, can never be acquired in this life.
It is only when the portals of the grave open to us, and give us an entrance into a. more perfect life, that this

knowledge is to be attained. „Happy is the man," says the father of Iyric poetry, „who descends beneath the hollow earth, having be held these Mysteries: he knows the end, he knows the origin of life." The Middle Chamber is therefore symbolic of this life, where the symbol only of the Word can be given, where the truth is to be reached by approximation only, and yet where we are to learn that that Truth will consist in a perfect knowledge of the G. A.
O. T. U.
This is the reward of the inquiring Freemason; in this consist the wages of a Fellow Craft; he is directed to the Truth, but must travel farther and ascend still higher to attain it. It is, then, as a symbol and a symbol only, that we must study this beautiful legend of the Winding Stairs. If we attempt to adopt it as an historical fact, the absurdity of its details stares us in the face, and wise men will wonder at our credulity. Its inventors had no desire thus to impose upon our folly; but offering it to us as a great philosophical myth, they did not for a moment suppose that we would pass over its sublime moral teachings to accept the allegory as an historical narrative without meaning, and wholly irreconcilable with the records of Scripture, and opposed by all the principles of probability. To suppose that eighty thousand Craftsmen were weekly paid in the narrow precincts of the Temple chambers, is simply to suppose an absurdity.
But to believe that all this pictorial representation of an ascent by a Winding Staircase to the place where the wages of labor were to be received, was an allegory to teach us the ascent of the mind from ignorance, through all the toils of study and the difficulties of obtaining knowledge, receiving here a little and there a little, adding something to the stock of our ideas at each step, until, in the Middle Chamber of life-in the full fruition of manhood-the reward is attained, and the purified and elevated intellect is invested with the reward in the direction how to seek God and God's Truth. To believe this, is to believe and to know the true design of Speculative Freemasonry, the only design which makes it worthy of a good or a wise man's study. Of the legend we may admit its historical details are barren, but its symbols and allegories are fertile with instruction.

*WIND, MASON'S

Among the Masonic tests of the eighteenth century was the question, „How blows a Mason's wind?" and the answer was, „Due East and West."
Browne gives the question and answer more fully and assigns the explanation as follows:
How blows the wind in Masonry; Favorable due east and west.
To what purpose?
To call men to, at, and from their labor. What does it further allude to?
To those miraculous winds which proved so essential in working the happy deliverance of the children of Israel from their Egyptian bondage, and proved the overthrow of Pharaoh and all his host when he attempted to follow them.
Krause very correctly thinks that the fundamental idea of the Masonic wind blowing from the east is to be found in the belief of the Middle Ages that all good things, such ss philosophy and religions came from the East.
In the German ritual of The Three Saints John's Degrees of the Mother Lodge of the Three Globes, the idea is expressed a little differently. The Catechism is as follows:
Whence comes the wind?
From the East towards the West, and from the South towards the North, and from the North towards the South, the East and the West.
What weather brings it?
Variable, hail and storm, and calm and pleasant weather.
The explanation given is that these changing winds symbolize the changing progress of man's life in his pursuit of knowledge-now clear and full of hope, now dark with storms. Bode's hypothesis that these variable winds of Freemasonry were intended to refer to the changes of the condition of the Roman Catholic Church
under English monarchs, from Henry VIII to James II, and thus to connect the symbolism with the Stuart Freemasonry, is wholly untenable, as the symbol is not found in any of the advanced Degrees. it is not recognized in the French, and is obsolete in the York Rite.

*WINDOW

A piece of furniture in the Mark Degree. It is a mere symbol, having no foundation in truth, as of record there was no such appendage to the Temple. Of course windows are mentioned in the Bible as in the construction details of First Kings (vi, 4) „And for the house (of the Lord) he made windows of narrow lights." Doctor Mackey has in mind a special window familiar to every Mark Master. It is simply intended to represent the place where the workman received his wages, symbolic of the reward earned by labor.

*WINE

One of the elements of Masonic consecration, and, as a symbol of the inward refreshment of a good conscience is intended, under the name of the Wine of Refreshment, to remind us of the eternal refreshments which the good are to receive in the future life for the faithful performance of duty in the present.

*WINGS OF THE CHERUBIM, EXTENDED

The candidate in the Degree of Royal Master of the American Rite is said to be received „beneath the extended wings of the cherubim." The expression is derived from the passage in the First Book of Kings (vi,
27) which describes the setting of „the cherubim within the inner house." Practically, there is an anachronism in the reference to the cherubim in this Degree.
In the older and purer ritual, the ceremonies are supposed to take place in the Council-Chamber or private apartment of King Solomon, where of course, there were no cherubim. And even in some more modern rituals, where a part of the ceremony referred to in the tradition is spill to have occurred in the holy of Holies, that part of the Temple was at that time unfinished, and the cherubim had not yet been placed there.
But symbolically the reference to the cherubim in this Degree, which represents a searcher for Truth, is not objectionable. For although there is a great diversity of opinion as to their exact signification, yet there is a very general agreement that, under some one manifestation or another, they allude to and symbolize the protecting and overshadowing power of the Deity. When therefore, the initiate is received beneath the

extended wings of the cherubim, we are taught by this symbolism how appropriate it is, that he who comes to ask and to seek Truth. symbolized by the True Word should begin by placing himself under the protection of that Divine Power which alone is Truth, and from which alone Truth can be obtained.

*WISCONSIN

From a speech made by Henry S. Baird on December 17, 1854, it is known that a meeting was held December 27, 1823, to organize a Lodge at Green Bay, then in Michigan. In response to a petition the Grand Lodge of New York granted a Dispensation and on September 2, 1824, the Lodge was instituted at Fort Howard. Robert Irwin, Sr., was installed Worshipful Master, Benjamin Watson, Senior Warden and W. V. Wheaton, Junior Warden.

On December 3, 1824, a Charter was granted by the same Grand Lodge. Mineral Point Lodge was granted a Dispensation, October 8, 1840 and Melody Lodge one on January 10, 1843, both from Missouri, and Milwaukee Lodge held its first meeting on July 5, 1843, when a Dispensation was received from Illinois. Milwaukee, No. 22; Melody, No 5, and Mineral Point Lodges after some

discussion held a Convention at Madison, December 18, 1843, for the purpose of organizing a Grand Lodge.

Brothers Moses Meeker and George W. Lakin were appointed Chairman and Secretary respectively. A Constitution prepared by Brothers Lawton, Meeker, and Lakin was adopted when the Grand Lodge was opened on December 18, 1843. The following officers were installed: Benjamin T. Kavanaugh, Grand Master; Abram

D. Smith, Deputy Grand Master; Moses Meeker, Senior Grand Warden; David Merrill, Junior Grand Warden; Thomas P. Burnett, Grand Treasurer; Ben C. Eastman, Grand Secretary, and Dwight F. Lawton, Grand Lecturer. January 17, 1844, a special Communication was held to give the constituent Lodges their new numbers and charters.

Milwaukee Chapter, later called Kilburn Chapter, No. 1, was granted a Dispensation by the Deputy General Grand High Priest at the triennial Convocation of the General Grand Chapter held on September 10, 1844. By the same authority a Convention was held in Madison on January 10, 1850. Representatives of Kilburn Chapter, No. 1; Washington Chapter, No. 2, and Southport Chapter, No. 3, attended the fleeting and established the Grand Chapter of Wisconsin on February 14, 1850.

Argulus W. Sark was authorized by the Grand Master to install the officers of the Lodge and duly performed this ceremony on August 7, 1850.

Three Councils were chartered in Wisconsin by the Grand Council of Ohio. Deputy Grand Puissant George Keifer reported to the Grand Council of Royal and Select Masters of Ohio that Dispensations had been granted to Beloit Council at Beloit on March 30, 1857; to Gebal Council at Janesville on July 10, 1857, and to Madison Council at Madison on August 8, 1857, the petitioners being duly recommended by Franklin Council, No. 14, of Troy, Ohio.

Charters were granted each of these Councils on October 15, 1857, and they were numbered respectively as Gebal Council, No. 27; Beloit Council, No. 28, and Madison Council, No. 29. On October 28, 1857, delegates met and instituted a Grand Council which met

annually until 1878, when, on March 11, the Degrees were put under the control of the Grand Chapter. The brand Council was again organized in 1881 by representatives of forty-nine Councils and was recognized by the General Grand Council as a nonparticipating independent body.

Wisconsin Commandery, No. 1, at Milwaukee, was given a Dispensation July 12, 1849, and a Charter on September 11, 1850. Delegates from three Commanderies, namely, Wisconsin, No. 1; Janesville, No. 2; Robert Macoy, No. 3, met and organized the Grand Commandery of Wisconsin on October 20, 1859, at Madison.

The Ancient and Accepted Scottish Rite, Northern Masonic Jurisdiction, was first established in Wisconsin on August 7, 1863, when the Wisconsin Consistory, the Wisconsin Chapter of Rose Croix, the Wisconsin Council of Princes of Jerusalem and the Wisconsin Lodge of Perfection were opened at Milwaukee.

*WISDOM

In Ancient Craft Masonry, Wisdom is symbolized by the East, the place of light, being represented by the pillar that there supports the Lodge and by the Worshipful Master. It is also referred to King Solomon, the symbolical founder of the Order. In Masonic architecture the Ionic column, distinguished for the skill in its construction, as it combines the beauty of the Corinthian and the strength of the Doric, is adopted as the representative of Wisdom. King Solomon has been adopted in Speculative Freemasonry as the type or representative of Wisdom, in accordance with the character which has been given to him in the First Book of Kings (iv, 30-2): „Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman and Chalcol and Darda, the sons of Mahol; and his fame was in all the nations round about."

In all the Oriental philosophies a conspicuous place has been given to Wisdom. In the book balled the Wisdom of Solomon (vu, 74), but supposed to be the production of a Hellenistic Jew, it is said: „I called upon God, and the spirit of Wisdom came to me. I preferred her before scepters and thrones, and esteemed riches nothing in comparison of her." And farther on in the same book (vii,

287) she is described as „the breath of the power of God, and a pure influence (emanation) flowing from the glory of the Almighty, ... the brightness of the everlasting light, the unspotted mirror, of the power of God, and the image of His goodness."

The Cabalists made the Hebrew Chochma, or Wisdom, the second of the ten Sephiroth, placing it next to the Crown. They called it a male potency, and the third of the Sephiroth, Binah, are, or Intelligent, female. These two Sephiroth, with Keter, or the Crown, formed the first triad, and their union produced the Intellectual World.

The Gnosties also had their doctrine of Wisdom, whom they called Achamoth. They said she was femenine; styled her Mother, and said that she produced all things through the Father.

The Oriental doctrine of Wisdom was, that it is a Divine Power standing between the Creator and the creation, and acting as His agent. „The Lord," says Solomon (Proverbs iii, 19) „by wisdom hath founded the earth." Hence Wisdom, in this philosophy, answers to the idea of a vivifying spirit brooding over and impregnating the elements of the chaotic world In

short, the world is but the outward manifestation of the spirit of Wisdom. This idea, so universally diffused throughout the East, is said to have been adopted into the secret doctrine of the Templars, who are supposed to have borrowed much from the Basilideans, the Manicheans, and the Gnostics. From them it easily passed over to the advanced Degrees of Freemasonry, which were founded on the Templar theory.

Hence, in the great decoration of the Thirty-third Degree of the Scottish Rite, the points of the triple triangle are inscribed with the letters S.A.P.I.E.N.T.I-.A., the Latin for Wisdom.

Bezaleel (Exodus xxxi, 3) was filled „with the spirit of God, in wisdom, and understanding, and in knowledge, and in all manner of workmanship," and this has ever been the ideal condition of a Craftsman. From first to last the Scripture, the Great Light, urges the dominating value of Wisdom, from the Pentateuch to Revelation, the allusions are frequent and emphatic. Especially in such pertinent and suggestive references as in Second Chronicles (I, 7-12) do we find that the desire by Solomon for Wisdom and understanding was rewarded by material possessions as well as these leading spiritual gifts.

It is not difficult now to see how this word Wisdom came to take so prominent a part in the symbolism of Ancient Freemasonry, and how it was expressly appropriated to King Solomon. As Wisdom, in the philosophy of the East, was the creative energy-the architect, so to speak, of the world, as the emanation of the Supreme Architect- so Solomon was the architect of the Temple, the symbol of the world. He was to the typical world or Temple what Wisdom was to the great world of the creation. Hence Wisdom is appropriately referred to him and to the Master of the Lodge, who is the representative of Solomon. Wisdom is always placed in the East of the Lodge, because thence emanate all light, and knowledge, and truth.

*WITHDRAWAL OF PETITION

It is a law of Freemasonry in the United States of America that a petition for initiation having been once presented to a Lodge, cannot be withdrawn. It must be subjected to a ballot. It must be submitted to the action of the Lodge. The rule is founded on prudential reasons.

The candidate having submitted his character for inspection, the inspection must be made. It is not for the interests of Freemasonry (the only thing to be considered) that, on the prospect of an unfavorable judgment, he should be permitted to decline the inspection, and have the opportunity of applying to another Lodge, where carelessness or ignorance might lead to his acceptance. Initiation is not like an article of merchandise sold by-rival dealers, and to be purchased, after repeated trials, from the most acccommodating seller.

*WITNESSES

See Trials

*WOELLNER, JOHANN CHRISTOPH CON

A distinguished Prussian statesman, and one equally distinguished as one of the leaders of the Rosicrucian Order in Germany, and the Rite of Strict Observance, to whose advancement he lent all the influence of his political position. He was born at Dobritz, May 19, 1732. He studied theology in the orthodox Church, and in 1750 was appointed a preacher near Berlin, and afterward a Canon at Halberstadt.

In 1786, King William III, of Prussia, appointed him Privy Councilor of Finance, an appointment supposed to have been made as a concession to the Rite of Strict Observance, of which Woellner was a Provincial Grand Master, his Order name being Eques à cubo. In 1788 he became Minister of State, and was put at the head of ecclesiastical affairs. No Freemason in Germany labored more assiduously in the cause of the Order and in active defense of the Rite of Strict Observance, and hence he had many enemies as well as friends. On the demise of King William, he was dismissed from his political appointments, and retired to his estate at Grossriez, where he died September 11, 1800.

*WOLF

In the Egyptian Mysteries, the candidate represented a wolf and wore a wolf's skin, because 08iris once assumed the form of that animal in his contests with Typhon. In the Greek mythology, the wolf was consecrated to Apollo, or the sun, because of the connection between luke, meaning light, and lukos, a wolf. In French, slings and pincers as well as wolf is lowe, and hence the word louveteau, a whelp as well as a supporting wedge, signifying the son of a Freemason (see Lewis) .

*WOLFENBUTTEL, CONGRESS OF

A city of Lower Saxony, in the principality of Wolfenbuttel, and formerly a possession of the Duke of Brunswick. In 1778 Ferdinand, Duke of Brunswick, convoked a Masonic Congress there, with a view of reforming the organization of the Order. Its results, after a session of five weeks, were a union of the Swedish and German Freemasons, which lasted only for a brief period, and the preparation for a future meeting at Wilhelmsbad.

*WOLFGANG, ALBERT, PRINCE OF LIPPE-SCHAUMBERG

Born in 1699, died in 1748. One of the Masonic circle whom Frederick the Great favored and sought at times to meet.

*WOOD CUTTERS, ORDER OF

See Fendeurs

*WOODFORD, ADOLPHUS FREDERICK ALE-XANDER

The oldest son of Field Marshal Sir Alexander Woodford, born on July 9, 1821. He became a Lieutenant in the Coldstream Guards, and three years later studied for the Church at Durham University, was ordained, and became Rector of Swillington, Leeds, England, which position he occupied until 1872. He was initiated in 1842, while on a visit to his father, then Governor of Gibraltar, in the Lodge of Friendship, then No. 345, and was appointed Grand Chaplain by the Earl of Zetland in 1863, delivering the oration on April 27, 1864, at the laying of the foundation stone of the new building at Freemasons' Hall.

He was Editor of the Freemason and the Masonic Monthly, the former from 1873 to 1885, and the latter from 1873 to 1882. He prepared a Masonic Cyclopedia and was a frequent instructive writer of rare versa-

tility. His essay on „The Connection of York with the History of Freemasonry in England," published in Brother Hughan's Unpublished Records of the Craft, was written in 1871; in 1872 he published the Sloane Manuscript No. M29 and wrote the preface to Brother Hughan's Old Charges. His Defense of Masonry appeared in 1874. At the formation of the Quatuor Coronati Lodge he was a leading figure and, after a life devoted so freely and helpfully to the service of the Craft, Brother Woodford died on December 23, 1887.

*WOODFORD MANUSCRIPT

A manuscript formerly in the possession of one of England's most esteemed Freemasons, Rev. A. F. A. Woodford, editor of Kenning's Cyclopedia of Freemasonry. Brother Hughan says it is almost a verbatim copy of the Cooke Manuscript. The indorsement upon it reads, „This is a very ancient record of Masonry, which was copied for me by Wm. Reid, Secretary to the Grand Lodge, 1728." It formerly belonged to Mr. William Cowper, Clerk to the Parliament, and is now in the library of the Quatuor Coronati Lodge, No. 2076, at London, England.

*WOOF, RICHARD

Wrote Sketch of the Knights Templars and the Knights Hospitallers of Saint John of Jerusalem, wilh Notes on the Masonic Templars, London, 1865, and was Provincial Senior Grand Warden of Worcestershire, England.

*WOOG, CARL CHRISTIAN

Born at Dresden in 1713, and died at Leipsic, April 24, 1771. Mossdorf says that he was, in 1740 a resident of London, and that there he was initiated into Ancient Craft Masonry, and also into the Scottish Degree of Knight of Saint Andrew. In 1749, he published a Latin work entitled Presbyterorum et Daconorum Achaiae de Martyrio Sancti Andreae Apostoli, Epistola Encyclica, in which he refers to the Freemasons (page 32) in the following language: nicum adhuc addo, esse inter caementarios, seu lapicidas liberos, (qui Franeo muratoriorum Franc- MaSons nomine communiter insigniuntur quique rotunda quadratis miscere dicuntur) quosdam qui S. Andreae memoriam summa veneratione recolant.

Ad minimum, si scriptis, quae deteeta eorum mysteria et arcana recensent, fides non est deneganda, certum erit, eos quotunnis diem quoque Andreas, ut Sancti Johannis diem so lent, festum agere atque ceremoniosum celebrare, esseque intereos sectam aliquam, quse per crucem, quam in pectore gerant, in qua Sanctus Andreas funibus alligatus haereat, a re]iquis se destinguunt" that is, „I add only this, that among the Freemasons (commonly called Franc-Maçons, who are said to mingle circles with squares) there are certain ones who cherish the memory of Saint Andrew with singular veneration.

At all events, if we may credit those writings in which their mysteries and secrets are detected and exposed, it will be evident that they are accustomed to keep annually, with ceremonies, the festival of Saint Andrew as well as that of Saint John; and that there is a sect among them which distinguish themselves from the others by wearing on their breast the cross on which Saint Andrew was fastened by cords."

Woog, in a subsequent passage, defends the Freemasons from the charge made by these Expositions that they were irreligious, but declares that by him their mysteries shull remain buried in profound silence- „per me vero maneant eorum mysteria alto silentio sapulta." lt is, apparently, from these passages that Mossdorf draws

his conclusions that Woog was a Freemason, and had received the Scottish Degree of Knight of Saint Andrew. They at least prove that he was an early friend of the Institution.

*WOOSTER, MAJOR GENERAL DAVID

Born at Stratford, Connecticut, March 2, 1710. Aide to George Washington in the American Revolution and a Freemason, having joined the Fraternity in 1745. He was founder and first Master of Hiram Lodge No. 1, New Haven, Connecticut, chartered November 12, 1750, holding the office until 1761 He was wounded at the battle of Ridgefield and died as a result on May 2, 1777 (see New Age, May, 1925; also in the history of Hiram Lodge No. 1 Ancient Free and Accepted Masons,
1750-1916).

*WORD

When emphatically used, the expression, the Word, is in Freemasonry always referred to the Third Degree, although there must be a word in each Degree. In this latter and general sense, the Word is called by French Freemasons la parole, and by the Germans ein Wörterzeichen. The use of a Word is of great antiquity.

We find it in the ancient Mysteries. In those of Egypt it is said to have been the Tetragrammaton. The German Stone-Masons of the Middle Ages had one, which, however, was probably only a password by which the traveling Companion might make himself known in his professional wanderings.

Lyon (History of the Lodge of Edinburgh, page 22) shows that it existed, in the sixteenth and subsequent centuries, in the Scotch Lodges, and he says that „the Word is the only secret that is ever alluded to in the Minutes of Mary's Chapel, or in those of Kilwinning, Aitcheson's Haven, or Dunblane, or any other that we have examined of a date prior to the erection of the Strand Lodge." Indeed, he thinks that the communication of this Word constituted

the only ceremony of initiation practiced in the Operative Lodges. At that time there was evidently but one Word for all the ranks of Apprentices, Craftsmen, and Masters. He thinks that this communication of the Mason Word to the Apprentices under oath constituted the germ whence has sprung the Symbolical Freemasonry.

But it must be remembered that the learned and laborious investigations of Brother Lyon refer only to the Lodges of Scotland. There is no sufficient evidence that a more extensive system of initiation did not prevail at the same time, or even earlier, in England and Germany.

Indeed, Findel has shown that it did in the latter country; and it is difficult to believe that the system, which we know was in existence in 1717, was a sudden development out of a single Word, for which we are indebted to the inventive genius of those who were engaged in the revival at that period. Be this as it may, the evidence is conclusive that everywhere, and from the earliest times, there was a Word. This at least is no modern usage.

But it must be admitted that this Word, whatever it was, was at first a mere mark of recognition. Yet it

probably had a mythical signification, and was not arbitrarily adopted. The word in the Sloane Manuscript No. 3329, which Brother Hughan places at a date not posterior to 1700, is undoubtedly a corrupted form of that now in use. Hence we may conclude that the legend, and its symbolism also existed at the same time, but only in an incomplete form.

The modern development of Speculative Freemasonry into a philosophy has given a perfected form to the symbolism of the Word no longer confined to use as a means of recognition, but elevated, in its connection with the legend of the Third Degree, to the rank of a symbol.

So viewed, and by the scientific Freemason it is now only so viewed, the Word becomes the symbol of Divine Truth, the loss of which and the search for it constitute the whole system of Speculative Freemasonry. So important is this Word, that it lies at the very foundation of the Masonic edifice. The Word might be changed, as might a grip or a sign, if it were possible to obtain the
universal consent of the Craft, and Freemasonry would still remain unimpaired. But were the Word abolished, or released from its intimate connection with the Hiramic legend, and with that of the Royal Arch, the whole symbolism of Speculative Freemasonry would be obliterated. The Institution might withstand such an innovation, but its history, its character, its design, would belong to a newer and a totally different society. The Word is what Dermott called the Royal Arch, „the marrow of Masonry."

*WORD, LOST

See Lost Word

*WORD, MASON

In the minutes and documents of the Lodges of Scotland during the sixteenth, seventeenth, and eighteenth centuries, the expression Mason word is constantly used. This continuous use would indicate that but one word was then known. Nicolai, in his Essay on the Accusations against the Templars, quotes a „small dictionary published at the beginning of the eighteenth century," defining the Mason's word.

*WORD, SACRED

A term applied to the chief or most prominent word of a Degree, to indicate its peculiarly sacred character, in contradistinction to a password, which is simply intended as a mode of recognition. It is sometimes ignorantly corrupted into „secret word." All significant words in Freemasonry are secret. Only certain ones are sacred.

*WORD, SIGNIFICANT

See Significant Word

*WORD, TRUE

Used as the contradistinction to Lost Word and the Substitute Word. To find it, is the object of all Masonic search and labor. For as one Lost Word is the symbol of death, the True Word is the symbol of life eternal. It indicates the change that is always occurring-Truth after error, light after darkness, life after death. Of all the symbolism of Speculative Freemasonry, that of the True Word is the most philosophic and sublime.

*WORK

See Labor

*WORKING-TOOLS

In each of the Degrees of Freemasonry, certain implements of the Operative Art are consecrated to the Speculative Science, and adopted to teach as symbols lessons of morality. With these the Speculative Freemason is taught to erect his spiritual Temple, as his Operative predecessors with the same implements so constructed their material Temples. Thus they are known as Working Tools of the Degree. They vary but very slightly in the various Rites, but the same symbolism is preserved. The principal Working-Tools of the Operative Art that have been adopted as symbols in the Speculative Science, confined, however, to Ancient Craft Masonry, and not used in the higher Degrees, are the Twenty-four-inch Gage, Common Gavel, Square, Level, Plumb, Skirrit, Compasses, Pencil, Trowel, Mallet, Pickax, Crow, and Shovel. See them under their respective heads in this encyclopedia.

*WORK, MASTER OF THE

An architect or superintendent of the building of an edifice. Du Cange Glossarium, thus defines it: „Magister
operis vet operarum outgo, mattre de l'oeurre, cui operibus publicis vacare incumbit," that is, „Master of the Work or of the works, commonly, maltre de l'oeurre, one whose duty it is to attend to the public works."

The Cooke Manuscript (line 529) says: „And also he that wele most of connying (skill) schold be governour of the werke, and scholde be callyd maister."

In the old record of the date of Edward III, cited by Doctor Anderson in his second edition (page 71) it is prescribed „that Master Masons, or Masters of Work, shall be examined whether they be able of cunning to serve the irrespective lords."

The word was in common use in the Middle Ages, and applied to the Architect or Master Builder of an edifice. Thus Edwin of Steinbach, the architect of the Cathedral of Strasbourg, is called Master of the Work. The monasteries had a similar officer, who was, however, more generally called the Operaritss, but sometimes Magister operis (see Works, Grand Superintendent of).

*WOMAN

The law which excludes women from initiation into Freemasonry is not contained in the precise words in any of the Old Constitutions, although it is continually implied, as when it is said in the Lansdowne Manuscript, 1560, that the Apprentice must be „of limbs whole, as a man ought to be." and that he must be „no bondsman." All the regulations also refer to men only, and many of them would be wholly inapplicable to women. But in the Charges compiled by Anderson and Desaguliers, and published in 1723, the word woman is for the first time introduced and the law is made explicit. Thus it is said that „the persons admitted members of a Lodge must be good and true men, ... no bondmen, no women," etc.
(Constitutions, 1723, page 51). Perhaps the best reason that can be assigned for the exclusion of women from our Lodges will be found in the character of our organization as a mystic Society. Speculative Freemasonry is only an
application of the art of Operative Masonry to purposes of morality and science. The Operative branch of our Institution was the forerunner and origin of the

Speculative. Now, as we admit of no innovations or changes in our customs, Speculative Freemasonry retains, and is governed by, all the rules and regulations that existed in and controlled its Operative prototype. Hence, as in this latter art only hale and hearty men, in possession of all their limbs and members, so that they might endure the fatigues of labor, were ployed, so in the former the rule still holds, of excluding all who are not in possession of these prerequisite qualifications.

Woman is not permitted to participate in our rites and ceremonies, not because we deem her unworthy or unfaithful, or incapable, as has been foolishly supposed, of keeping a secret, but because on our entrance into the Order, we found certain regulations which prescribed that only men capable of enduring the labor, or of fulfilling the duties of Operative Masons, could be admitted. These regulations we have solemnly promised never to alter; nor could they be changed, without an entire disorganization of the whole system of Speculative Freemasonry.

A curious newspaper advertisement appeared in the Newcastle Weekly Chronicle, January 6, 1770, as quoted below:

This is to acquaint the public that on Monday, 1st inst., being the Lodge or monthly meeting-night of the Free and Accepted Masons of the 22nd Regiment, held at the Crown, near Newgate, Mrs. Bell, the landlady of the house, broke open a door with a poker, by which means she got into an adjacent room, made two holes through the wall, and by that stratagem discovered the berets of Masonry, and knowing herself to be the first woman in the world that ever found out the secret is willing to make it known to all her sex. So that any lady that is desirous of learning the secrets of Freemasonry by applying to that well-learned woman, Mrs. Bell, who has lived fifteen years in and about Newgate, may be instructed in all secrets of Masonry.

The following notice appeared December 2, 1772, in the Edinburgh Courant:

A few nights ago a regular Lodge of Freemasons was held at the Star in Watergate Street, in the City of Chester, when a woman who lodged in the house, concealed herself in a press in the Lodge room in order to satisfy a painful curiosity, she had a long time imbibed of discovering the reason of their secret meetings; but the ever wary and careful fraternity, making a timely and secret discovery of the place of her concealment assembled themselves within her hearing, and after repeating the punishment which they always inflict on every person whom they detect prying into their secrets, opened the press and took her out, almost dead with apprehension of what she was to suffer, which had such an effect on the humanity of the Brethren then present, that they unanimously agreed to dismiss her, without doing her any injury than that of severe reprimand for er folly.

The manuscript Constitutions of the Freemasons, dated 1693, have frequently been quoted in support of the theory that women were at one time admitted into Masonic guilds, which Manuscript states:

The one of the elders taking the Booke, and that he or she that is to bee made a Mason shall lay their hands thereon, and the charge shall be given. But Brother D. Murray Lyon holds that the word shee should be read they. Although the Ancient Charges forbid the admission or initiation of women into the Masonic Fraternity, several instances are asserted where women have been duly initiated either as the result of accident or design. The best known is the case of the Honorable Elizabeth Saint Leger, born 1693, who afterwards became, in 1713, the Honorable Mrs. Aldworth. She was a daughter of the first Viscount Doneraile, of Cork, Ireland.

The Viscount was an enthusiastic Freemason and, as was customary in the early part of the eighteenth century, Lodges were occasionally held in his own house. It is said that Miss Saint Leger hid herself one evening about the year 1710, previous to the initiation of a gentleman named Coppinger, in a room adjoining the one used for a Lodge-room. Due to repairs being made in the partitions, the young lady was able to remove a brick from the wall separating the two rooms, and witnessed the entire

ceremony of initiation. In attempting to make her escape she inadvertently came across the Tyler who, armed with a sword, stood barring her exit. Her shrieks caused the members of the Lodge to rush to the spot, where, after considerable discussion and entreaty on the part of her brother, it was decided to initiate her into the Order and, it is said, in the course of time she became Master of the Lodge.

Some accounts state that Miss Saint Leger, while reading one afternoon in the room adjoining the Lodge- room fell asleep and upon awakening heard voices. She, quite naturally, listened and before she realized what was occurring she had been made acquainted with a part of the Masonic ceremony. She is said to have been initiated in Lodge No. 95, which still meets in Cork, but there is no record extant of her reception into the Vrder. In fact there has been much difference of conclusions regarding the matter.

There is, however, record of her being a subscriber to the Irish Book of Constitutions, 1744, and also of her frequent attendance at entertainments given under Masonic auspices, at which times she wore full Masonic regalia. When she died in 1775, at Cork, she was accorded the honor of a Masonic burial. Mrs Aldworth was cousin to general Antony Saint Leger, Park Hill, near Doncaster, who instituted the renowned Doncaster Saint Leger races and stakes in 1776 (see Aldworth, Hon.

Mrs).

The most modern instance of a woman claiming to be a member of a recognized Masonic Lodge was a Mrs. Catherine Babington, the only daughter of Charles and Margaret Sweet, born at Prineess Furnaee, Kentucky. December 28, 1815.

Her Biography was written and published by her son, J.

P. Babington, himself a member of Lee Lodge, No. 253, Taylorsville, North Carolina. It is claimed that she concealed herself in an adjoining room to that used by the Lodge at different times covering a Period of a year and a half and was finally discovered by an uncle of hers who questioned her and, upon finding that she was well versed and familiar with much of the Masonic ritual, she

was, we are told, clothed in a suitable uniform of red flannel and taken to the Lodge, where she was obligated as a regular Mason but not admitted to membership. She kept herself posted in Freemasonry up until the time of her death, although she never attempted to visit a Lodge.

Mrs. Babington died in Shelby, North Carolina and many incidents are related of her use of Masonic signs and words in her travels through Ohio, Pennsylvania, New Jersey, Virginia, Maryland, Tennessee

and other States. Most of these accounts are highly improbable, if not impossible. In the Femme et l'Enfant dans la FranoMafonnerie, meaning Woman and Child in Freemasonry, a French work by A. C. de la Rive, noted in Symbolism, September, 1922, page 251, there is a phrase relative to the so-called initiation of women in the Masonic Order.

The author says, „Two women had already benefitted as exceptions, Mademoiselle Fernig, Mistress of Dumouriez, and, under the Consulate, Madame de Xaintrailles." Brother Oswald Wirth, editor of Symbolism, informs his readers that the book quoted does not give any further reference to the initiation of Mademoiselle Fernig, and that vainly he has sought for the source or for any confirmation of the story in the publications of the period. Brother Albert Lantoine, author of the Histoire de la FrancMafonnetie Francaise, 1925, kindly made a further search for us and read the correspondence of the sisters Fernig, who survived the French Revolution, but discovered no additional light on the subject.

Helene, Countess Hadik Barkoozy, was initiated into the Lodge Egyenloseg, in Unghvar, which held a Warrant from the Grand Orient of Hungary. The Countess was born in 1833, was the sole heiress of Count Johann Barkoozy, and, being the last of her race, was permitted by the Hungarian Courts to take the place of a son.

She succeeded her father in the extensive Majorat at Barkoozy and in 1860 married Count Bela Hadik, Aide- de-Camp of the Emperor Maximilian of Mexico. With her inheritance she came into possession of an extensive Masonic library which she studied diligently and, being a highly educated lady, soon mastered the statements and

was an ardent admirer of Masonic principles In 1875 she was able to secure entrance into the Lodge Egyenloseg. When the Grand Orient of Hungary heard of this violation of the Statutes, proceedings were immediately instituted against every member who had a part in the initiation and on a meeting of January 5, 1876, all accused were found guilty.

The Deputy Master of the Lodge was divested of all Masonic rights and expelled from the Order. The names of the officers were struck off the lists and the other members suspended for a period of three, six, or twelve months. On March 10, 1876, the Grand Lodge ruled:

-"the admission of Countess Hadik Barkoozy to be contrary to the laws and therefore null and void, forbids her admittance into any Lodge of their Jurisdiction, under penalty of erasion of the Lodge from the rolls, and requests all Grand Lodges to do the same. Also the Countess is requested to return the invalid Certificate which she holds within ten days, in default of which measures will be taken to confiscate immediately the Certificate whenever produced at any of the Lodges."

There is a tradition, which has never been officially confirmed, that a Mrs. Beaton, a Norfolk lady, of England, contrived to conceal herself behind the wainscoting in a Lodge-room where she learned the secret of the First Degree. She was discovered at this point and was herself initiated into the Masonic Fraternity.

A Mrs. Havard is said to have been proposed as an honorary member and initiated into Palladian Lodge, No. 120, at Hereford, Herefordshire, on the Roll of the R.n˜lish Constitutions in the year 177() This Lodge was warranted in 1762 and celebrated the centenary of its existence in 1862. No record is available other than tradition of this incident, however.

Madame de Xaintrailles, wife of the French General of that name, was a member of an Adoptive Lodge, and it has been said that she was afterwards initiated into Freemasonry. No documentary proof is available, but the incident, supposed to have occurred at the close of the eighteenth century, is mentioned in the Histoire Pittoresque de la Franc-Maçonnerie, (1843, by T. B.

Clavel, pages 34-5; see also Xaintrailles, Madame de).

A women's auxiliary was formed by the Lodge Sincerite, Klattau, Bohemia, whose Charter was recalled in September, 1780. The membership of the auxiliary was confined to wives of the members of the parent Lodge. An exception to this rule was made in favor of the Baroness Chanowsky de Langendorf.

The creation of this auxiliary contributed in no small degree to the difficulties which later befell the parent Lodge when their Charter was recalled. The auxiliary was known as the Three Crowned Hearts, and the underlying purposes were admirable. The members were strictly admonished to observe peace, harmony, union, unblemished behavior, not to utter words of slander, and the funds were used to assist a sick Sister or Brother in misfortune or unemployment. The Constitution and By- laws are in the archives of the National Museum in Prague, Czechoslovakia. A Master Mason managed the Lodge as its Master and the office of Treasurer was also held by a Master Mason but all other officers were women.

The Theosophical Society headed by Mrs. Annie Besant, has an Order which they describe as CoMasonrıy and which they claim is „Masonry for women." Formerly the title used Joint for the prefix, as in Transactisms, Dharma Lodge, Supreme Council, Universal Joint Freemasonry, No. 1, Benares, 1903 There is, however, no connection whatever between this organization and established Freemasonry (see Co-Masonry).

The remarkable case of the Chevalier D'Eon is discussed elsewhere (see D'Eon, Chevalier) and it is sufficient to say here that the signature as Junior Warden appended to a petition is decidedly far from feminine, and the results of the post-mortem examination (see Dictionary of National Biography, volume xii, page 384) determined the male sex of the individual conclusively. Simon Boubee, in his Etudes historiques et philosophiques sur La Franc-Magonnerie, meaning Historical and philosophical studies on Freemasonry, 1854, quoted by Albert Lantoine, September, 1920, Symbolisrne, Paris, refers to the allusion in the above work to women of rank and their knowledge of the Masonic Institution.

Brother Lantoine says the author is not afraid of advancing the statement that „the Masonry of Adoption preceded Symbolic Masonry in France and at its head is found presiding that Queen, the widow of Charles I, of whom English Masons glorify themselves of being the children, and whom even yet they invoke in moments of distress, when they cry for assistance, A.·. M.·. L.·. E.·.

D.·. L.·. V.·.," these being the initials of a French phrase meaning substantially help me, ye sons of the widow. Of course, the sons of the widow in this case have reference to the Masonic followers of Hiram, who was a widow's son, and also in this particular instance having an allusion in the statement to the House of Stuart, the effort to place the son of a widow on the British throne giving a political flavor to the expres-

sion and in that way adding a little weight to the old claims of a Masonic nature built upon the romantic history of the Scottish royal family and their adherents in their exile on the Continent of Europe and especially in France. But let us see on what grounds Boubee proceeds with his assertions. This is what he writes:

That widow, of Charles I, daughter of Henry IV, and sister of Louis XIII, returned to the Court of France after the death of her husband, and her greatest pleasure was to tell her nephew of the heroic efforts that were made in England by the sons of the widow to reestablish her son on the throne. The ladies of the Court were not strangers to these confidences.. She made known to then the words and signs which formed the tie of their center of union, and she thus initiated them to the mysteries of the Institution of which she was the Protectress, and which had not hitherto penetrated into France. These paragraphs illustrate the readiness of the French writer to mix up the origin of Lodges of Adoption with those of Lodges of Freemasons, the first comprising both sexes, the latter restricted to men. Nevertheless the item is of interest to us, if only as showing how legends live and grow.

A quaint song contained in A Defense of Freemasonry, published anonymously in 1765, curiously refers to the possible (we cannot well believe the writer to have meant the probable) initiation of women. The King is appended and the reader can construe it for himself.

ADVICE TO THE LADIES BY BROTHER RILEY

It has oft of the females been said (But you'll own the report is not true) That they are not Freemasons made, For they cannot their passions subdue That they never can subject their will Nor be bound any secrets to keep

Nor never can keep their tongues still, Except when in bed fast asleep.

See how common fame will tell lies And scandalous stories retail!

But Masons those always despise, Who against the fair sex dare to rail; There are several females renowned For sentiments truly refined

Whose conduct is constantly found By the Craft to be just, true, and kind. The thrice mystic number of III,III,III, And the mystical number of III,

The Muses and Graees divine,

Are the damsels I mean that are free The Cardinal virtues so bright,

Who preside o'er each principal sign And Cynthia who governs the night In the lodges resplendently shine.

But ,tis not these fair ones alone, For Innocence kindly each night

Vouchsafes to deseend from her thrones To clothe ev'ry WIason in white;

There's Faith, Hope and Charity fair, Who teach us the ladder to climb, As nightly the fabric lve rear,

By industry, patience and time. Then ladies attend to advice, And listen to what I impart

In virtue and honor be nice

Learn to govern the tongue and the heart In short you must copy the fair,

Whom I have just mentioned before, And then we will try,

I declare

To admit you within the lodge door.

This song is bound up with a number of Masonic curiosities in Brother Henry Sadler's most interesting and highly instructive Reprints and Revelations. The volume also contains the remarkable communication to George Faulkner, printer. This „Letter from the Grand Mistress of the Freemasons" is ascribed to the sardonic Dean Swift, but omitted from the more recent editions of that author's works.

Perhaps its want of interest to the general public may have had something to do with that exclusion. But it is of interest to the Craft because of the transparent intention of its writer to lampoon some attempt to expose the secrets of Freemasonry. Brother W. J. Chetwode Crawley, Treasurer, Grand Lodge of Ireland, painstaking, skilled and scholarly in literary and Masonic matters, considers it to be a serious faced travesty of the pamphlet, The Grand Mystery of Freemasons Discovered, of which a first edition was published in 1724, and a second in 1725. Brother Enoch T. Carson of Cincinnati had a fine facsimile made of the first edition and issued the work as the initial publication of his self- sacrificing Masonic Archeological series. A reprint of the second edition of the Gruntl Mystery is in Gould's History of Freemasonry.

Brother Sadler found the names of both Pope and Swift on the roll of the Lodge held prior to 1730 at the „Goat at foot of the Haymarket." It is further pointed out that in 1722-7 Swift was in London, the guest of Pope at Twickenham. Brother Chetwode Crawley observes that Swift „sunned himself in the society of Arbuthnot and Pope, and shared with them all the convialities of London from which he had so long been absent. If they took part in Freemasonry, we may be sure he joined them. And there is no doubt about Arbuthnot or Pope. To make his connection with Freemasonry doubly sure, Swift, as we have already had occasion to indicate, took on himself the defense of the Craft by a reductio ad absurdum of the spurious rituals then current in London."

The „Letter" starts out with the following lines: „Seeing it is of late become a fashion in town, in writing to all the world, to address to you (he was the editor of the Dublin Journal, a printer and a Freemason), our society of

Female Freemasons hath also chosen you for our printer, and so, without preface, art, or embellishment (for truth anti a short paper needeth none of them) our female lodge has the whole mystery as well as any Lodge in Europe, with proper instructions in writing; and what will seem more strange to you, without the least taint of perjury." Then follows a whimsical statement of a traveler having supplied the ladies with full particulars of Masonic secrets as they had been imparted by a Lodge whose members were so intoxicated that the candidate was never pledged to preserve inviolate the information that had been given to him. Nevertheless, an old song quoted in A Defense of freemasonry says: „The fair from our rights are forever debarred," and so far as this refers to membership, it finds general acceptance.

The following associations are worthy of mention, although very few details are available as to their rules and rituals: L'Ordre des Dames Ecossaises de Hospice du Mont Thabor; Order of Knights and Ladies of Joy, founded in 1696 in Paris, under the protection of Bacchus and Venus and whose printed statutes are still in existence; the German Order of the Rose, established in Germany in 1784 by Francis Matthaus Grossinger; the Order of Harmony, also founded by Grossinger on the collapse of the Order of the Rose, in 1788; the Order of the Lovers of Pleasure, esta-

blished on December 25, 1808, by a number of young officers of the French Army. This was a military Order which is said to have been much favored by Napoleon I. There was also the Society known as the Mopses, which admitted women to all offices except that of Grand Master, who was elected for life. Subordinate to him, however, there was a Grand Mistress, also elected for life.

A number of these organizations related directly or indirectly to the Craft, as Eastern Star, Order of the Rainbow (for girls), Indifferents, Order of Fendeurs et Fendeuses, Order des Felicitaires, Companions of Penelope, Feuillants, Order of Perseverance, Knights and Nymphs of the Rose, Society of the Chain, L'Ordre des Chevaliers et Chevalieres de l'Ancre or Anchor, Orden der Gartnerinnen, and others will be found in this work under their significant title words.

Brother Dudley Wright (Woman and Freemasonry London,1922) treats the subject at length; there is also a section upon it by Brother Albert Lantoine (Histoire de la Franc-Mafennerie Frangaise, 1925, pages 375-93) a study of the matter from the eighteenth century to our own times; a paper „Woman and Freemasonry," Brother Gordon P. G. Hills (Transactions, Quatuor Coronati Lodge, 1920, volume xxiii, page 63) contains several curious instances where the Masonic secrets are said to have been acquired by women, and Brother Hills says further (page 77) „Women are not eligible to become Freemasons be cause our Craft is a men's Society," a point well to keep in mind.

*WORKMEN AT THE TEMPLE

We have no historical book, except the meager details in the Books of Kings and Chronicles, of the number or classification of the workmen at the Temple of Solomon. The subject has, however, afforded a fertile theme for the exercise of the inventive genius of the ritualists. Although devoid of interest as a historical study, an acquaintance with these traditions, especially the English and American ones, and a comparison of them with the Scriptural account and with that given by Josephus, are necessary as a part of the education of a Masonic student. Doctor Mackey furnished the legends, therefore, simply as a matter of curiosity, without the slightest intention to vouch for their authenticity, at the same time trusting that the good sense and common fairness of the reader will prevent him from including such unauthenticated matter in lectures usually given in the Third Degree and often with much pretense to learning.

In the Second Book of Chronicles (ii 17 and 18) we read as follows:

And Solomon numbered all the strangers that were in the land of Israel, after the numbering where with David his father had numbered them, and they were found an hundred and fifty thousand and three thousand and six hundred. And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand
to be hewers in the mountain and three thousand and six hundred overseers to set the people a-work.

The same numerical details are given in the second verse of the same chapter. Again, in the First Book of Kings (v 13 and 14) it is said:

And King Solomon raised a levy out of all Israel- and the levy was thirty thousand men. And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, and two months at home: and Adoniram was over the levy.

The succeeding verses make the same enumeration of workmen as that contained in the Book of Chronicles quoted above, with the exception that, by omitting the three hundred Harodim, or rulers over all, the number of overseers is stated in the Book of Kings to be only three thousand three hundred. With these authorities, and the assistance of Masonic traditions, Doctor Anderson, in the Book of Constitutions (second edition, page 11) constructs the following table of the Craftsmen at the Temple:

Harodim, Princes, Rulers, or Provosts 300
Menatzchim, Overseers, or Master Masons 3.300
Ghiblim Stone-Squarers Ischotzei, Hewers All Fellow Crafts 80.000
Benai, Builders
The Levy out of Israel, who were timber cutters 30.000
All the Freemasons employed in the work of the Temple, exclusive of the two Grand Wardens 113.600

Besides the Ish Sabal, or men of burden, the remains of the old Canaanites, amounting to 70,000, who are not numbered among the Freemasons. In relation to the classification of these workmen, Doctor Anderson says: „Solomon partitioned the Fellow Crafts into certain Lodges, with a Master and Wardens in each, that they
might receive commands in a regular manner, might take care of their tools and jewels, might be paid regularly every week, and be duly fed and clothed; and the Fellow Crafts took care of their succession by educating Entered Apprentices. „

Josephus makes a different estimate. He includes the 3,300 Overseers in the 80,000 Fellow Crafts, and makes the number of Freemasons, exclusive of the 70,000 bearers of burden, amount to only 110,000.

A work published in 1764, entitled The Masonic Pocket- Book, gives a still different classification. The number, according to this authority, was as follows:

Harodim 300
Monatzohkn 3,300
Ghiblim 83,000
Adoniram's men ..... 30,000 Total 116,600

These, together with the 70,000 Ish Sabal, or laborers, make a grand total of 186,600 workmen.

According to the statement of Webb, which has been generally adopted by the Fraternity in the United States, there were:

Grand Masters 3
Overseers 3,300
Fellow Crafts ..... 80,000 Entered Apprentices 70,000

This account makes no allusion to the 300 Harodim, nor to the levy of 30,000, it is, therefore, manifestly incorrect. Indeed, no certain authority can be found for the complete classification of the workmen, since neither the Bible nor Josephus gives any account of the number of Tyrians employed. Doctor Oliver, however, in his Historical Landmarks, has collected from the Masonic traditions an account of the classifications of the workmen, which we shall insert, with a few additional facts taken from other authorities. According to these traditions, the following was the classification of the Freemasons who wrought in the Quarries of Tyre:

Super-Excellent Masons 6
Excellent Masons 48
Grand Architects 8

Architects 16
Master Masons..... 2,376
Mark Masters 700
Mark Men 1,400
Fellow Crafts..... 53,900
These were arranged as follows: The six Supers Excellent Masons were divided into two Grand Lodges, with three Brethren in each to superintend the work. The Excellent Masons were divided into six Lodges of nine each, including one of the Super--Excellent Masons, who presided as Master.
The eight Grand Architects constituted one Lodge, and the sixteen Architects another. The Grand Architects were the Masters, and the Architects the Wardens, of the Lodges of Master Masons, which were eight in number, and consisted, with their officers, of three hundred in each. The Mark Masters were divided into fourteen Lodges of fifty in each, and the Mark Men in fourteen Lodges also, of one hundred in each. The Mark Masters were the Masters, and the Mark Men the Wardens, of the Lodges of Fellow Crafts, which were seven hundred in number, and with their officers consisted of eighty in each.
The classification of the workmen in the Forest of Lebanon was as follows:
Super-Excellent Masons 3
Excellent Masons 24
Grand Architeets 4
Architects 8
Master Masons..... 1,188
Mark Masters 300
Mark Men. 600
Fellow Crafts..... 23,100
Entered Apprentices..... 10,000
Total 35,227
These were arranged as follows: The three Super Excellent Masons formed one Lodge. The Excellent Masons were divided into three Lodges of nine each, including one of the Super-Excellent Masons as Master. The four Grand Architects constituted one Lodge and the eight Architects another, the former acting as Masters and the latter as Wardens of the Lodges of Master Masons, which were four in number, and consisted, with their officers, of three hundred in each. The Mark Masters were divided into six Lodges of fifty in each, and the Mark Men into six Lodges also, of one hundred in each. These two classes presided, the former as Masters and the latter as Wardens, over the Lodges of Fellow Crafts, which were three hundred in number, and were composed of eighty in each, including their officers.
After three years had been occupied in „hewing, squaring, and numbering" the stones, and in „felling and preparing" the timbers, these two Bodies of Freemasons, from the Quarries and the Forest, united for the purpose of properly arranging and fitting the materials, so that no metallic tool might be required in putting them up, and they were then carried up to Jerusalem Here the whole body was congregated ,under the superintending care of Hiram Abif, and to them were added four hundred and twenty Lodges of Tyrian and Sidonian Fellow Crafts, having eighty in each, and the twenty thousand Entered Apprentices of the Levy from Israel, who had heretofore been at rest, and who were added to the Lodges of their Degree, making them now consist of three hundred in each, so that the whole number then engaged at Jerusalem amounted to two hundred and seventeen thousand two hundred and eighty-one, who were arranged as follows:
9 Lodges of Excellent Masons, 9 in each, were. 81
12 Lodges of Master Masons, 300 in each, were 3,600
1,000 Lodges of Fellow Crafts 80 in each, were 80,000
420 Lodges of Tyrian Fellow Crafts, 80 in each, were..... 33,600
100 Lodges of Entered Apprentices, 300 in each wer e.....30 000
70,000 Ish Sabal, or laborers.....70 000
Total 217,281
Such is the system adopted by our English Brethren. The American ritual has greatly simplified the arrangement.
According to the system now generally adopted in the United States, the workmen engaged in building King Solomon's Temple are supposed to have been classified as follows:
3 Grand Masters.
300 Harodim, or Chief Superintendents, who were Past Masters.
3,300 Overseers, er Master Masons, divided into Lodges of three in each.
80,000 Fellow Crafts, divided into Lodges of five in each. 70 000 Entered Apprentices, divided into Lodges of seven in each.
According to this account, there must have been eleven hundred Lodges of Master Masons; sixteen thousand of Fellow Crafts; and ten thousand of Entered Apprentices. No account is here taken of the levy of thirty thousand who are supposed not to have been Freemasons, nor of the builders sent by Hiram, King of Tyre whom the English lectures place at thirty--three thousand six hundred, and most of whom some may suppose to have been members of the Dionysiac Fraternity of Artificers, the institution from which Freemasonry, according to legendary authority, took its origin.
On the whole, the American system seems too defective to meet all the demands of the inquirer into this subject- an objection to which the English is not so obnoxious.
But, Doctor Mackey again observes the whole account is mythical, and is to he viewed rather as a curiosity than as having any historical value.

*WORKS, GRAND SUPERINTENDENT OF

A Grand Lodge Officer, an architect by profession, entrusted with the duties to report „on the state of repair of the edifices of the Grand Lodge and make such further
reports from time to time as he may deem expedient," and to advise with the Board of General Purposes „on all plans of building or edifices undertaken by the Grand Lodge and furnish estimates, etc." A similar officer is appointed in English Provincial Grand Lodges.

*WORKSHOP

The French Freemasons call a Lodge an atelier, literally, a workshop, or as Boiste defines it, „a place where Craftsmen work under the same Master."

*WORLD

The Lodge is said to be a symbol of the world. Its form- an oblong square, whose greatest length is from east to west-represents the shape of the inhabited

world according to the theory of the ancients. The „clouded canopy," or the „starry decked covering" of the Lodge, is referred to the sky. The sun, which enlightens and governs the world at morning, noon, and evening, is represented by the three superior officers. And, lastly, the draft, laboring in the work of the Lodge, present a similitude to the inhabitants of the world engaged in the toils of life. While the Lodge is adopted as a copy of the Temple, not less universal is that doctrine which makes it a symbol of the world (see Form of the Lodge).

*WORLDLY POSSESSIONS

In the English lectures of Doctor Hemming, the name ‚Tubal Cain is said „to denote worldly possessions," and hence Tubal Cain is adopted in that system as the symbol of worldly possessions. The idea is derived from the derivation of the word Cain from herbals, to acquire to gain. and from the theory that Tubal Cain, bit his inventions, had enabled his pupils to acquire riches. But
the derivative meaning of the word has reference to the expression of Eve, that in the birth of her eldest son she had acquired a man by the help of the Lord. Any system which gives importance to mere wealth as a Masonic symbol, is not in accord with the moral and intellectual designs of the Institution, which is thus represented as a mere instrument of Mammon. The symbolism is quite modern, and has not been adopted elsewhere than in English Freemasonry.

*WORLDLY WEALTH

Partial clothing is, in Freemasonry, a symbol teaching the aspirant that freemasonry regards no man on account of his worldly wealth or honors; and that it looks not to his outward clothing, but to his internal qualifications.

*WORSHIP

Originally, the term „to worship" meant to pay that honor and reverence which are due to one who is worthy. Thus, where our authorized version translates Matthew xix, 19, „Honor thy father and thy mother," Wycliffe says, „Worship thi fadir and thi modir." And in the marriage service of the Episcopal Church, the expression is still retained, „with my body I thee worship," that is, „honor or reverence thee."
Hence the still common use in England of the words Worshipful and Right Worshipful as titles of honor applied to municipal and judicial officers. Thus the Mayors of small towns, and Justices of the Peace, are called Worshipful, while the mayors of large cities, as London, are called Right Worshipful. The usage was adopted and retained in Freemasonry. The word worship, or its derivatives, is not met with in any of the old manuscripts.
In the „Manner of constituting a New Lodge," adopted in 1722, and published by Doctor Anderson in 1723, the word worship is applied as a title to the Grand Master (Constitutions, 1723, page 71).

*WORSHIPFUL

A title applied to a Symbolic Lodge and to its Master. The Germans sometimes use the title Hochwurdig. The French style the Worshipful Master Venerable, and the Lodge, Respectable. In the seventeenth century, the Gilds of London began to call themselves Worshipful, as „the Worshipful Company of Grocers," etc.; and it is likely that the Lodges at the Revival, and perhaps a few years before, adopted the same style.
The reader will find in the remarks made to a Lodge by Paul Revere a significant and free use of the word in addressing both Masters and Wardens (see Revere, Paul). Many such instances are also mentioned in MisceUanea Latoinorum. On page 28, volume v, mention is made of the use of Right Worshipful Master in a number of Lodges, including the Lodge of Antiquity, No. 2, and Saint John the Baptist Lodge, No. 39, though it cannot be said to have been the usual practise. Two old Warrants issued by the Modern Grand Lodge in 1767 and 1769 are also noted on the same page as being „at the Petition of our Right Worshipful and well beloved Brethren."
Brother J. Vroom notes on page 44, volume v, that in the records of the Orphan's Friend Lodge, No. 34, on the registry of the Grand Lodge of Nova Scotia, Ancient, until some time later than 1813, the three principal officers of the Lodge were styled Right Worshipful Master, Worshipful Senior Warden, and Worshipful Junior Warden. The writer suggested that this may be a local custom, derived through Massachusetts influence from Lodges established under Scottish Warrants.
Brother T. B. Whytehead, discussing Relics of the Grand Lodge at York (in volume xiii, 1900, page 107) Transactions, Quatuor Coronati Lodge, states that at a Communication of the Lodge held on November 30, 1778, „it was considered the title of Most Worshipful should be used in future to the Grand Master of all England and the Lodges granted in future under this Constitution the Masters of such Lodges be called Right Worshipful Master."
The expression has the prestige of long service as a term of respectful formality but is now of much more limited usefulness than formerly. In Samuel Pepys' famous Diary there is a pertinent entry under date of August 4, 1661, where it is recorded that a clergyman addressed his congregation as „Right Worshipful and dearly beloved This was in the Parish of „my Cousin Roger," who was the Member of Parliament for the town of Cambridge.
Probably the presence of such persons of distinction was the reason for the expression employed by the preacher.

*WORSHIPFUL LODGE

See Worshipful

*WORSHIPFUL MASTER

See Worshipful

*WORSHIPFUL MASTER, DEATH OF

When the Master dies, the Senior Warden, or in his absence the Junior Warden, acts as Master in summoning the Lodge. The Senior Warden presides if present and, if not, then the Junior Warden. In England, by Rule 141 of the Grand Lodge, in case of the death or absence of the Master the chair is taken by the Immediate Past Master, or by the Senior Past Master of the Lodge, or by the Senior Past Master who subscribes to the Lodge. Failing all these, then the Senior Warden or, in his absence, the Junior Warden rules the Lodge.
These last two may not, however, occupy the Master's chair and no initiation may take place or Degree be conferred under the English ruling unless a Master or Past Master in the Craft presides in the East.

*WORSHIPFUL, MOST

The prevailing title of a Grand Master and of a Grand Lodge.

*WORSHIPFUL, RIGHT

The prevailing title of the elective officers of a Grand Lodge below the Grand Master.

*WORSHIPFUL, VERY

A title used by certain of the Grand Officers of the Grand Lodge of England.

*WOUND, MASON'S

Nicolai, in the appendix to his Essay on the Accusations against the Templars, says that in a small dictionary, published at the beginning of the eighteenth century, the following definition is to be found. „Mason's Wound. It is an imaginary wound above the elbow, to represent a fracture of the arm occasioned by a fall from an elevated place.

The origin and esoteric meaning of the phrase have been lost. It was probably used as a test, or alluded to some legend which has now escaped memory. However, note also the Master's penalty in the Degree of Perfection.

*WREN, SIR CHRISTOPHER

One of the most distinguished architects of England was the son of Dr. Christopher Wren, Rector of East Knoyle in Wiltshire, and was born there October 20, 1632. He was entered as a Gentleman Commoner at Wadham College, Oxford, in his fourteenth year, being already distinguished for his mathematical knowledge. He has said to have invented, before this period, several astronomical and mathematical instruments. In 1645, he

became a member of a scientific club connected with Gresham College, from which the Royal Society subsequently arose. In 1653, he was elected a Fellow of All Souls College, and had already become known to the learned men of Europe for his various inventions. In 1657, he removed permanently to London, having been elected Professor of Astronomy at Gresham College. During the political disturbances which led to the abolition of the monarchy and the establishment of the Commonwealth, Wren, devoted to the pursuits of philosophy, appears to have kept away from the contests of party. Soon after the restoration of Charles II, he was appointed Savillian Professor at Oxford, one of the highest distinctions which could then have been conferred on a scientific man. During this time he was distinguished for his numerous contributions to astronomy and mathematics, and invented many curious machines, and discovered many methods for facilitating the calculations of the celestial bodies. Wren was not professionally educated as an architect, but from his early youth had devoted much time to its theoretic study. In 1665 he went to Paris for the purpose of studying the public buildings in that city. and the various styles which they presented.

He was induced to make this visit, and to enter into these investigations, because, in 1660, he had been appointed by King Charles II one of a Commission to superintend the restoration of the Cathedral of Saint Paul's, which had been much dilapidated during the times of the Commonwealth. But before the designs could be carried into execution, the great fire occurred which laid so great a part of London, including Saint Paul's, in ashes.

Wren was appointed assistant in 1661 to Sir John Denham, the Surveyor-General, and directed his attention to the restoration of the burnt portion of the city. His plans were, unfortunately for the good of London, not adopted, and he confined his attention to the rebuilding of particular edifices. In 1667, he was appointed the successor of Denham as Surveyor General and Chief Architect.

In this capacity he erected a large number of churches, the Royal Exchange, Greenwich Observatory, and many other public edifices. But his crowning work, the masterpiece that has given him his largest reputation, is the Cathedral of Saint Paul's, which was commenced in 1675 and finished in 1710. The original plan that was proposed by Wren was rejected through the ignorance of the authorities, and differed greatly from the one on which it has been constructed. Wren, however, superintended the erection as master of the work, and his tomb in the crypt of the Cathedral was appropriately inscribed with the words Si monumentum requiris, circumspice; that is, If you seek his monument, look around.

Wren was made a Knight in 1672, and in 1674 he married a daughter of Sir John Coghill. To a son by this marriage are we indebted for memoirs of the family of his father, published under the title of Parentalia.

After the death of his wife, he married a daughter off Viscount Fitzwilliam. In 1680, Wren was elected President of the Royal Society, and continued to a late period his labors on public edifices, building, among others, additions to Hampton Court and to Windsor Castle. After the death of Queen Anne, who was the last of his royal patrons, Wren was removed from his office of Surveyor-General, which he had held for a period of very nearly half a century. He passed the few remaining years of his life in serene retirement. He was found dead in his chair after dinner, on February 25, 1723, in the ninety- first year of his age.

Notwithstanding that much that has been said by Doctor Anderson and other writers of the eighteenth century, concerning Wren's connection with Freemasonry, is without historical confirmation, there can, Doctor Mackey believed, be no doubt that he tools a deep interest in the Speculative as well as in the Operative Order.

The Rev. J. W. Laughlin, in a lecture on the life of Wren, delivered in 1857, before the inhabitants of Saint Andrew's, Hnlbrn, and briefly reported in the Freemasons Magazine, said that „Wren was for eighteen years a member of the old Lodge of Saint Paul's, then held at the

Goose and Gridiron, near the Cathedral, now the Lodge of Antiquity; and the records of that Lodge show that the maul and trowel used at the laying of the stone of Saint Paul's, together with a pair of carved mahogany candlesticks, were presented by Wren, and are now in possession of that Lodge." By the order of the Duke of Sussex, a plate was placed on the mallet or maul, which contained a statement of the fact.

C. W. King, who was not a Freemason, but has derived his statement from a source to which he does not refer (but which was perhaps Nicolai) makes, in his work on the Gnostics (page 176) the following statement, which is here quoted merely to show that the traditionary belief of Wren's connection with Speculative Freemasonry is not confined to the Craft. He says:

Another and a very important circumstance in this

discussion must always be kept in view: our Freemasons (as at present organized in the form of a secret Society) derive their title from a mere accidental circumstances connected with their actual establishment. It was in the Common Hall of the London Gild of Freemasons (the trade) that their first meetings were held under Christopher Wren, president, in the time of the Commonwealth.

Their real object was political-the restoration of monarchy; hence the necessary exclusion of the public and the oaths of secrecy enjoined on the members. The presence of promoting architectures and the choice of the place where to hold their, meetings, suggested by the profession of their president, were no more than blinds to deceive the existing government. Doctor Anderson, in the first edition of the Constitutions, makes but a slight reference to Wren, only calling him „the ingenious architect, Sir Christopher Wren." Doctor Mackey was almost afraid that this passing notice of him who has been called „the Vitruvius of England" must be` attributed to servility. George I was the stupid monarch who removed Wren from his office of Surveyor-General, and it would not do to be too diffuse with praise of one who had been marked by the disfavor of the king. But in 1727 George I died, and in his second edition, published

in 1738, Doctor Anderson gives to Wren all the Masonic honors to which he claims that he was entitled. It is from what Anderson has said in that work, that the Masonic writers of the eighteenth century and the first half of the nineteenth, not requiring the records of authentic history, have drawn their views of the official relations of Siren to the Order. He first introduces Wren (page 101) as one of the Grand Wardens at the General Assembly held December 27, 1663, when the Earl of Saint Albans was Grand Master, and Sir John Denham, Deputy Grand Master. He says that in 1666 Wren was again a Grand Warden, under the Grand Mastership of the Earl of Rivers; but immediately afterward he calls him Deputy Wren, and continues to give him the title of Deputy Grand Master until 1685, when he says (page

106) that „the Lodges met, and elected Sir Christopher Wren Grand Master, who appointed Mr. Gabriel Cibber and Mr. Edmund Savage Grand Wardens; and while carrying on Saint Paul's he annually met those Brethren who could attend him, to keep up good old usages."

Brother Anderson (on page 107) makes the Duke of Richmond and Lennox Grand Master, and reduces Wren to the rank of a Deputy; but he says that in 1698 he was again chosen Grand Master, and as such „celebrated the Cape-stone" of Saint Paul's in 1708. „Some few years after this," he says, „Sir Christopher Wren neglected the office of Grand Master." Finally he says (on page 109) that in 1716 „the Lodges in London finding themselves neglected by Sir Christopher Wren," Freemasonry was revived under a new Grand Master. Some excuse for the aged architect's neglect might have been found in the fact that he was then eighty-five years of age, and had been long removed from his public office of Surveyor- General. Brother Noorthouek is more considerate.

Speaking of the placing of the last stone on the top of Saint Paul's-which, notwithstanding the statement of Doctor Anderson, was done, not by Wren, but by his son

-he says (Constitutions, page 204): The age and infirmities of the Grand Master, which prevented his attendance on this solemn occasion, confined him afterwards to great retirement; so that the Lodges suffered from many of his usual presence in visiting and

regulating their meetings, and were reduced to a small number.

Brother Noorthouck, however, repeats substantially the statements of Doctor Anderson in reference to Wren's Grand Mastership. How much of these statements can be authenticated by history is a question that must be decided only by more extensive investigations of documents not yet in possession of the Craft. Findel says in his History (page 127) that Doctor Anderson, having been commissioned in 1735 by the Grand Lodge to make a list of the ancient Patrons of the Freemasons, so as to afford something like a historical basis, „transformed the former Patrons into Grand Mastefs, and the Masters and Superintendents into Grand Wardens and the like, which were unknown until the year 1717." Of this there can be no doubt; but there is other evidence that Wren was a Freemason. In Aubrey's Natural History of Wiltshire (page 277) a manuscript in the library of the Royal Society, Halliwell finds and cites, in his Early History of Freemasonry in England (page 46) the following passage: This day, May the 15th, being Monday, 1691, after Rogation Sunday, is a great convention at Saint Paul's Church of the Fraternity of the Accepted (the word Free was first written, then the pen drawn through it and the word Accepted written over it) Seasons, where Sir Christopher Wren is to be adopted a brothers and Sir Henry Goodrie of the Tower, and divers others. There have been Kings that have been of this sodality.

If this statement be true-and we have no reason to doubt it, from Aubrey's general antiquarian accuracy-Doctor Anderson is incorrect in making him a Grand Master in 1685, six years before he was initiated as a Freemason. The true version of the story probably is this: Wren was a great architect-the greatest at the time in England. As such he received the appointment of Deputy Surveyor-General under Denham, and subsequently, on Ocnham's death, of Surveyor-General. He thus became invested, by virtue of his office, with the duty of superintending the construction of public buildings.

The most important of these was Saint Paul's Cathedral, the building of which he directed in person, and with so much energy that the parsimonious Duchess of Marlborough, when contrasting the charges of her own architect with the scant remuneration of Wren, observed that „he was content to be dragged up in a basket three or four times a week to the top of Saint Paul's, and at great hazard, for £200 a year."

All this brought him into close connection with the Gild of Freemasons, of which he naturally became the patron, and subsequently he was by initiation adopted into the modality Wren was, in fact, what the Medieval Masons called Magister Operis, or Master of the Work. Doctor James Anderson, writing for a purpose naturally transformed this title into that of Grand Master-an office supposed to be unknown until the year 1717. Aubrey's authority, in Doctor Maelsey's opinion, sufficiently establishes the fact that Wren has a Freemason, and the events of his life prove his attachment to the profession.

Whether Sir Christopher Wren was or not a member of the Fraternity has long been debated with lively interest. The foregoing statement by Doctor Mackey gives the principal facts and we may note that two

newspapers announced his funeral, Lost boy (No. 5245, March 2-5, 1793) and the British Journal (No. 25, March 9, 1723).
Both of them allude to Wren as „that worthy Freemason." Brother Christopher Wren, Jr., the son of Sir Christopher Wren, was Master of the famous Lodge of Antiquity in 1729. The subject is discussed in Doctor Mackey's revised History of Freemason also by Sir John S. Cockburn, Masonic Record, March, 1923, in Square and Compass, September, 1923, and many other journals, as well as in Records of Antiquity Lodge, volume i, by Brother W. H. Rylands, and volume ii, by Captain C. W. Firebrace, there is much additional and valuable firsthand information favoring Wren's active connection with the Fraternity, some items personally checked by us at the Lodge itself.
Brother K. R. H. Mackenzie in the Royal Masonic Cyclopaedia says,
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 Saint Paul's, meeting at the (Bose and gridiron, in Saint Paul's Churchyard.
Brother Robert F. Gould (History of Freemasonry, me ii, page 55) says, The popular belief that Wren was a Freemason, though hitherto unchallenged, and supported by a great weight of authority, is, in my judgment, unsustained by any basis of well-attested fact. The admission of the great architect-at any period of his life-into the Masonic fraternity, seems to me a mere figment of the imagination, but it may at least he confidently asserted, that it cannot be proved to be a reality.
Rev. A. F. A. Woodford, Renning's Cyclopedia of Freemasonry, says, In Freemasonry it has been general for many years to credit Sir Christopher Wren with every thing great and good before the „ Revival," but on very slender evidence. He is said to have been a member of the Lodge of Antiquity for many years; „and the maul and trowel used at the laving of the stone of Saint Paul's, with a pair of carved mahogany candlesticks, were presented „ by hind and are in the possession of the Lodge.
Doctor Anderson chronicles him as Grand Master in 16S5; but according to a manuscript of Aubrey's in the Royal Society, he was not admitted a Brother Freemason until 1691. Unfortunately, the early records of the celebrated Lodge of-Antiquity have been lost or destroyed, so there is literally nothing certain as to Wren's Masonic career, what little has been circulated is contradictory. It is, of course, more than likely he took an active part in Freemasonry, though he was not a member of the Masons Company; but as the records are wanting, it is idle to speculate, and absurd to credit to his labors on behalf of our Society what there is not a tittle of evidence to prove.
Brother Hawkins, an editor of this work, also prepared for the Concise Cyclopedia of freemasonry, the following summary of the arguments on both sides of the question
at issue: Those who contend that he was not a Freemason reply as follows:
No reference to the convention mentioned by Aubrey has yet been discovered elsewhere, and it remains uncertain whether it ever was held and whether the proposed adoption of the illustrious architect took place or not; also it is inconsistent with the dates given in the 1738 Constitutions.
In the Constitutions of 1723, he is only described as lithe ingenious architect," without any hint of his being a Freemason.
It is incredible that Doctor Anderson, when compiling the 1723 Constitutions, should have been ignorant of the details of Wren's Masonic career which he gave so from in 1735; moreover, he has claimed as Grand Masters are most all distinguished men from Adam downwards, though there was no such office as Grand Master until 1117, and his dates are inconsistent with that given by Aubrey.
Subsequent writers all quoted from the 1738 Constitutions and therefore their evidence is worth no more than Doctor Anderson's, and no such records as Preston refers to can now be found, nor can the legendary history of the candlesticks and the mallet be authenticated. Such are the arguments for and against Wren's connection with the Craft; those who claim him as a Freemason must reconcile as best they can the conflicting dates given by Aubrey and Anderson: and those who regard his membership as equally a fable with his Grand Mastership must somehow explain away the contemporary evidence of the two newspapers that in the year of his death called him , , that worthy Freemason."

*WREN'S MANUSCRIPT

On the Brotttne's Manuscript, owned by Brother W. J. Hughan, there is an endorsement stating that the original was found amongst the papers of Sir Christopher Ntren.
Brother Hughan has tried to trace this further through the relatives of Brother S. Browne but was unsuccessful.

*WRESTLE

A Degree sometimes called the Mark a Link, or Wrestle. It was formerly connected with the Mark Degree in England. Its ceremonies were founded on the passage in Genesis xxxii,

*WRIGHT, REV. JAMES, D.D.

Grand Chaplain of ‚Scotland, author of 21 Recommendation of Brotherly Love, 1786.

*WRITING

The law Which forbids a Freemason to commit to writing the esoteric parts of the ritual has been exemplified in some English and American Lodges by a peculiar ceremony; but the usage is not universal. The Druids had a similar rule; and we are told that they, in keeping their records, used the letters of the Greek alphabet, so that they might be unintelligible to those not authorized to read them.

*WYKEHAM, WILLIAM OF

Bishop of Winchester. Born at Wykeham, in Hampshire, in 1324, and died in 1404. He was eminent both as an ecclesiastic and statesman. In 1359, before he reached the episcopate, Edward III appointed him Surveyor of the Works at Windsor, which Castle he rebuilt. In his Warrant or Commission, he was invested with power „to appoint aii workmen, to provide materials, and to order everything relating to building and repairs."

He was, in fact, what the old manuscript Constitutions call the Lord, under whom were the Master Masons. Doctor Anderson says that he was at the head of four hundred Freemasons (Constitutions, 1738, page 70) was Master of Work under Edward III, and Grand Master under Richard II (Constitutions, page 72). And the freemasons Magazine (August, 1796) styles him „one of the brightest ornaments that Freemasonry has ever boasted." In this there is, of course, a mixture of myth and history. Wylseham was an architect as well as a bishop, and superintended the building of many public edifices in England in the fourteenth century, being a distinguished example of the connection so common in Medieval times between the ecclesiastics and the Freemasons.

*WYCLIF AS ANTI-MASON

John Wyclif was born in 1320, and died in 1384. His name is spelled in a score of forms; the one here used was adopted by the Wyelif Society. He was a power in his own day and has been famous since, because he was the great English scholar of his period; because he opposed the financial rapacity of the Church; because he sent out „humble men" to preach to the rank and file not in Latin but in their own language; because he made two translations of the Bible in English, the „literal" one (from the Latin Vulgate) in 1382 (circa), the „free" translation in a version published after his death in 1395; because his example inspired John Hus of Bohemia; and because he stood up manfully against the wrath of the Pope for having made „the Bible available for the vulgar"-that is, common people.

But Wyclif held as tenaciously as any other Fourteenth Century theologian to the notion that work is a curse and that workmen belong to the lower orders, are less than men, and have no rights as compared with „the gentry," therefore it infuriated him when Freemasons „congregated" to demand better wages and against them he let loose with the counterblast quoted below. Other clergymen afterwards were to follow him; indeed, clerical antipathy to Freemasonry has never ceased in some
quarters. The fact that Wyclif and his Lollard movement („the reformation before the Reformation") were contemporary with the first permanent Lodges of Freemasons is of significance in the history of the Craft. The paragraph herewith is from page 332, in Cap. XXVIII, entitled „The Grete Sentens of Curs," in Vol. III, of Selected English Works, edited by T. Arnold; 1871.

„Able false conspirators ben cursed of God and man. Conspirators ben tho that by eomyn assent don wrong or ony falsenesse to here neighboris. Here it semeth openly that able freris, worldly elerkis, and possessioneris, ben openly cursed; for thei eonspiren falsely aghenst the gospel and Christis pore prestis.

„Also alle newe fraternytes or gildis maad of men semen openly to renne in in this curs. For thei conspiren many false errours aghenst the comyn fratero nyte of Crist, that alle Cristene men token in here cristendom, and aghenst eomyn eharite and comyn profit of Cristene men. And thereto thei conspiren to bere up eche other, ye, in wrong, and oppresse othere men in here right bi here witt and power. And alle the goodness that is in these gildes eche man owith for to do bi corny fraternyte of Cristendom, bi Goddis eomaundement . . . Also men of sutel craft, as fre masons and othere, semen openly cursed bi this sentence. For thei conspiren togidere that no man of here craft what take lesse on a day than thei setten though he schulde bi good conscience take moche lesse, and that noon of hem schal make sade trewe werk to lette othere mennus wynnyng of the craft, and that non of hem schal do ought but only hewe stone, though he myght profit his maistir twenti pound bit o daies werk bi leggyng on a wal without en harm of penyng himself. See how this wickid peple conspireth aghenst treuthe and charity and comyn profit of the lond and ponyschith hem that helpen frely here neigheboris!"

*WYOMING

The first Masonic meeting held in Wyoming was of an informal nature and took place on the top of Independence Roek, Natrona County, on July 4,1862, at sunset. Several trains of immigrants had arrived and it was decided by about twenty Brethren to hold a celebration to commemorate the day and event. On December 15, 1874, the Masters and Wardens of Cheyenne, No. 16; Wyoming, No. 28; Laramie, No. 18, and Evanston, No. 24, adopted a Constitution and Grand Officers were elected and installed. On October 12, 1875, the first Annual Grand Communication of the Grand Lodge of Wyoming was held at Laramie. The Grand Lodge of Colorado chartered Cheyenne Lodge, No. 1G, of Cheyenne, October 7, 1868. Wyoming Lodge, No. 28, at South Pass City, was chartered by the Grand Lodge of Nebraska, June 23, 1870. Lararnie Lodge No. 18, Laramie City, was granted a Charter on September 28, 1870, by the Grand Lodge of Colorado while also issued a Charter on September 30, 1874, to Evanston Lodge No. 24, at Evanston.

In his report to the Triennial Convocation of the General Grand Chapter held on September 19, 1871, the General Grand High Priest, Companion Joseph E. Dyas, stated that he had issued a Dispensation to Wyoming Chapter, No. 1. A Dispensation for the formation of a Grand Chapter of Wyoming was signed on April 6, 1909, by Companion Dyas who also approved the Constitution and By-laws on April 19. Eight Chapters with Charters and two working under Dispensations existed in Wyoming at the time.

The officers of the General Grand Chapter gave a Dispensation to a Council at Cheyenne on June 24, 1895, but it was annulled October 11, 1897. Other Dispensations were granted and after a time annulled and not until 1918 was a Charter issued, when Wyoming, No. 1, at Casper, having a Dispensation dated May 1, 1918, was chartered five months later on September 30. Laramie, No. 2, at Laramie City, received a Dispensation, November 1, 1920, and a Charter September 27, 1921. Sheridan, No. 3, at Sheridan received a Dispensation, December 16, 1922, and a Charter September 9, 1924.

Wyoming Commandery, No. 1, worked under Dispensation issued March 15, 1873, until it was given a Charter on December 3, 1874. Three subordinate Commanderies, Wyoming, No. 1; Ivanhoe, No. 2, and Immanuel, No. 3, were in existence when the Grand Commandery of Wisconsin was organized by authority of the Grand Encampment on September 23, 1886. It was instituted on March 8, 1888.

On October 24, 1901, four Bodies of the Ancient and Accepted Scottish Rite, Southern Jurisdiction, were chartered at Cheyenne, namely, Wyoming Consistory, No. 1; Cheyenne Council of Kadoshj No. 1; Albert Pike Chapter of Rose Croix, No. 2, and Rocky Mountain Lodge of Perfection, No. 3.

*WYSEACRE

The Leland Manuscript, referring to Pythagoras, says that „wynnynge entraunee yn al Lodges of Maconnes, he lerned muche and retournedde and woned yn Grecia Magna wachsynge, and beeommynge a mightye wyseaere." The word wiseaere, which now means a dunce or a silly person, who may pretend to great wisdom, is a corruption of the German wetssager, and originally signified a wise sayer or philosopher, in which sense it is used in the passage cited.

*X

The twenty-fourth letter of the English alphabet and the last letter of the proper Latin alphabet. As a numeral it stands for ten.

*XAINTRAILLES, MADAME DE

A lady who was initiated into Freemasonry by a French Lodge that did not have the excuse for this violation of law that we must accord to the Irish one in the case of Miss Saint Leger. Clavel (Histoire Pittoresque, page 34) tells the story, but does not give the date, though it must have been about the close of the eighteenth century. The law of the Grand Orient of France required each Lodge of
Adoption to be connected with and placed under the immediate guardianship of a regular Lodge of Freemasons. It was in one of these guardian Lodges that the female initiation which we are about to describe took place.

The Lodge of Freres-Artistes, Brother-Artists, at Paris, over which Brother Cuvelier de Trie presided as Master, was about to give what is called a Fete of Adoption, that is, to open a Lodge for female Freemasonry, and initiate candidates into that Rite.

Previous, however, to the introduction of the female members, the Brethren opened a regular Lodge of Ancient Freemasonry in the First Degree. Among the visitors who waited in the antechamber for admission was a youthful officer in the uniform of a captain of cavalry. His Diploma or Certificate was requested of him by the member deputed for the examination of the visitors, for the purpose of having it inspected by the Lodge. After some little hesitation, he handed the party asking for it a folded paper, which was immediately carried to the Orator of the Lodge, who, on opening it, discovered that it was the Commission of an Aide-de- Camp, which had been granted by the Directory to the wife of General de Xaintrailles, a lady who, like several others of her sex in those troublous times, had donned the masculine attire and gained a military rank at the point of the sword.

When the nature of the supposed Diploma was made known to the Lodge, it may readily be supposed that the surprise was general. But the members were Frenchmen, they were excitable and they were gallant; and consequently, in a sudden and exalted fit of enthusiasm, which as Freemasons we cannot excuse, they unanimously determined to confer the First Degree, not of Adoption, but so far as they could do so, of regular and legitimate Freemasonry, on the brave woman who had so often exhibited every manly virtue, and to whom her country had on more than one occasion committed trusts requiring the greatest discretion and prudence as well as courage.

Madame de Xaintrailles was made acquainted with the resolution of the Lodge, and her acquiescence in its wishes requested. To the offer, she replied, „I have been a man for my country, and I will again be a man for my Brethren." According to the report, she was forthwith introduced and initiated as an Entered Apprentice, and repeatedly afterward assisted the Lodge in its labors in the First Degree. Doubtless the Irish Lodge was, under all the circumstances, excused, if not justified, in the initiation of Miss Saint Leger. But for the reception of Madame de Xaintrailles we look in vain for the slightest shadow of an apology. The outrage on their obligations as Freemasons, by the members of the Parisian Lodge, richly merited the severest punishment, which ought not to have been averted by the plea that the offense was committed in a sudden spirit of enthusiasm and gallantry.

*XAVIER MIERE CAMPELLO, FRANCISCO

He was Bishop of Almeria, and Inquisitor-General of Spain, and an ardent persecutor of the Freemasons. In 1815, Ferdinand VII having re-established the Inquisition in Spain and suppressed the Masonic Lodges, Xavier published the Bull of Pius VII against the Order, in an ordinance of his own, in which he denounced the Lodges as „Societies which lead to sedition, to independence, and to all errors and crimes." He threatened the utmost rights of the civil and canon laws against all who did not, within the space of fifteen days, renounce them; and then instituted a series of persecutions of the most atrocious character. Many of the most distinguished persons of Spain were arrested, and imprisoned in the dungeons of the Inquisition, on the charge of being „suspected of Freemasonry."

*XICROPHAGISTS

On the 24th of April, 1738, Pope Clement XII issued his Bull forbidding the practice of Freemasonry by the members of the Roman Catholic Church. Many of the Freemasons of Italy continued, however, to meet; but, for
the purpose of escaping the temporal penalties of the Bull, which extended, in some cases, to the infliction of capital punishment, they changed their esoteric name, and called themselves Xerophagists. This is a compound of two Greek words signifying Eaters of dry food, and by it they alluded to an engagement into which they entered to abstain from the drinking of wine. They were, in fact, about the first temperance society on record. Thory says (Acta Latomorum I, page 346) that a manuscript concerning them was contained in the collection of the Mother Lodge of the Philosophic Scottish Rite,

*XERXES

A significant word in the Degree of Sublime Prince of the Royal Secret, the Thirty-second of the Ancient and Accepted Scottish Rite. He is referred to in the old instructions of that Degree as represented by Frederick the Great, the supposed founder of the Rite. Probably this is on account of the great military genius of both.

*XINXE

A significant word in the higher Degrees. Delaunay (Tuileur, page 40) presents it as Xincheu, and says that it has been translated as the Seat of there Soul. But in either form it has evidently undergone such corruption as to be no longer comprehensible.

*XYSTUS

In ancient architecture a long and open, but sometimes covered, court with porticoes, for athletic exercises.

*XYSUTHRUS

The name of the Babylonish King at the time of the Deluge. According to Berossus, ninth of a race who reigned 432,000 years. Also, Adrahasis of Slarippak, son of Uhara-Tutu, the Patriarch, to whom, according to the Deluge Tablet, the gods revealed the secret of the itllpencling Deluge and who erected an Ark accordingly, whereby he and his family and sevens of all clean beasts were saved. Xysuthrus means „shut up in a box or Ark," from the two characters signifying enclosed, and boz, respectively. In Accadian he is called Tamzi, Tammuz, the Sun of Life.

*Y

The twenty-fifth letter of the English alphabet derived from the Greek T. One of the symbols of Pythagoras was the Greek letter Upsilon, T. for which, on account of the similarity of shape, the Romans adopted the letter Y of their own alphabet. Pythagoras said that the two horns of the letter symbolized the two different paths of virtue and vice, the right branch leading to the former and the left to the latter. It was therefore called Litera Pythagorae, the Letter of Pythagoras.
Thus the Roman poet Martial says, in one of his epigrams: Litera Pythagorae, discrimine secta bicorni, Humanae vitae speciem pracferre videtur.
The letter of Pythagoras, parted by its two-branched division, appears to exhibit the image of human life

*YAKSHA

The name of a class of demigods in Hindu mythology, whose care is to attend on Kuvera, the god of riches, and see to his garden and treasures.

*YALLA

A word said to have been used by the Templars in the adoration of the Baphomet, and derived from the Saracens.

*YAMA

The Sanskrit, Yama, meaning a twin. According to the Hindu mythology, the judge and ruler of the departed; the Hindu Pluto, or king of the infernal regions; originally conceived of as one of the first pair from whom the human race is descended, and the beneficent sovereign of his descendants in the abodes of the blest; later, a terrible deity, the tormentor of the wicked. He is represented of a green color, with red garments, having a crown on his head, his eyes inflamed, and sitting on a buffalo, with a club in his hand.

*YARKER, JOHN

Born in Westmorland, England, April 17, 1833, died March 20, 1913, and was long identified actively with Freemasonry in Manchaster but connected with Masonic Bodies in all parts of the world. He was initiated on October 25, 1854, in Integrity Lodge No. 189, later No.
163, at twenty-one years of age. He contributed an article on Military Masons in 1858 to the Freemason's Magazine and Masonic Mirror. Thereafter he was a frequent writer on Masonic matters to the publications of the Craft. His book, The Arcane Schools, a Review of Their Origin and Antiquity, with a general history of Freemasonry and its relation to the theosophic, scientific and philosophic matters, was published in 1909 after some ten years' labor, as the preface tells us, and is a book of 566 pages dealing with the traces of a speculative system from the ancient days.

*YATES, GILES FONDA

„The task of writing a sketch of the life of Giles Fonda Yates is accompanied with a feeling of melancholy," says Doctor Mackey, „ because it brings to my mind the recollections of years, now passed forever, in which I enjoyed the intimate friendship of that amiable man and
zealous Freemason and scholar. His gentle mien won the love, his virtuous life the esteem, and his profound but unobtrusive scholarship the respect of all who knew him."
Giles Fonda Yates was born in 1796, in what was then the village of Schenectady, in the State of New York. After acquiring at the ordinary schools of the period a preliminary liberal education, he entered Union College, and graduated with distinction, receiving in due time the Degree of Master of Arts. He subsequently commenced the study of the law, and, having been admitted to the bar, was, while yet young, appointed Judge of Probate in Schenectady, the duties of which office he discharged with great ability and fidelity.
Being blessed with a sufficient competency of the World's goods (although in the latter years of his life he became poor), Brother Yates did not find it necessary to pursue the practice of the legal profession as a source of livelihood. At an early period he was attracted, by the bent of his mind, to the study not only of general literature, but especially to that of archeology, philosophy, and the occult sciences, of all of which he became an ardent investigator.
These studies led him naturally to the Masonic Institution, into which he was initiated in the year 1817, receiving the Degrees of Symbolic Freemasonry in Saint George's Lodge, No. 6, at Schenectady, New York. In 1821 he affiliated with Morton Lodge, No. 87, of the same place, and was shortly afterward elected its Senior Warden. Returning subsequently to the Lodge of his adoption, he was chosen as its Master in 1844. He had in the meantime been admitted into a Chapter of the Royal Arch and an Encampment of Knights Templar; but his predilections being for Scottish Freemasonry, he paid little attention to these high Degrees of the American Rite.
He held several important positions in the Ancient and Accepted Scottish Rite, being elected Sovereign Grand Commander of the Supreme Council in 1851, but soon resigned. He died December 13, 1859. A fine address by
Brother Yates, an exposition of the laws, objects, and the history of the Ancient and Accepted Scottish Rite, is in Doctor Mackey's revised History of Freemasonry (volume vi, pages 1888-1905).

*YAVERON HAMAIM

A significant word in the advanced Degrees. The French rituals explain it as meanings the passage of the River, and refer it to the crossing of the River Euphrates by the liberated Jewish captives on their return from Babylon to Jerusalem to rebuild the Temple. It is, in its present form, a corruption of the Hebrew sentence, yavaru hamaim, which signifies they drill cross, or pass over, the avers," alluding to the streams lying between Babylon and Jerusalem, of which the Euphrates was the most important.

*YEAR

The same as the Year of the World, which see.

*YEAR OF FREEMASONRY

Sometimes used as synonymous with Year of Light. In the eighteenth century, it was, in fact, the more frequent expression.

*YEAR OF LIGHT

Anno Lewis, in the Year of Light, is the epoch used in Masonic documents of the Symbolic Degrees. This era is calculated from the creation of the world, and is obtained by adding four thousand to the current year, on the supposition that Christ was born four thousand years after the creation of the world. But the chronology of Archbishop Ussher, which has been adopted as the Bible
chronology in the authorized version, places the birth of Christ in the year 4004 after the creation.
According to this calculation, the Masonic date for the „year of light" is four years short of the true date, and the year of the Lord 1874, which in Masonic documents is 5874, should correctly be 5878. The Ancient and Accepted Scottish Rite Freemasons in the beginning of the nineteenth century used this Ussherian era, and the Supreme Council at Charleston dated its first circular, issued in 1802, as 5806. Dalcho (Ahiman Rezom, second edition, page 37) says: „If Masons are determined to fix the origin of their Order at the Xirrie of the erection, they should agree among themselves at what time before Christ to place that epoch." At that agreement they have now arrived. Whatever differences may have once existed, there is now a general consent to adopt the theory that the world was created 4000 B.C. The error is too unimportant, and the practice too universal, to expect that it will ever be corrected.
P. Smith (Hasting's Dictionary of the Bible), we may here point out in a paragraph to support Doctor Mackey, says that our appreciation of the Bible does not depend upon the accuracy of its dates. This authority considers that in general, the picture it provides of the sequence of events from the time of Judges down to the Fall of Jerusalem is correct. More recently there has been welcome light on the dates of certain biblical events from the inscriptions in Assyria and Babylonia. These Empires had made great advances in astronomy and consequently in the regulation of the calendar. They had a reckoning of time which secured accuracy for their records of history. Lists have come down to us in fragments, but by them scholars have corrected some of the dates in Hebrew history. The reference already made to the work of Archbishop Ussher has been checked by these later studies and most of the figures, it is now accepted, are too high for the early period. Probably some of the early writers were influenced by a theory which they had formed or which had come to them through tradition and those tendencies show certain repetitions in the records which are, in these modern days, not so convincing as formerly. Noowhouek (Constitutions 1784, page 5), speaking of the necessity of adding the four years to make a correct date, says: „But this being a Degree of accuracy that Masons in general do not attend to, we must, after this intimation, still follow the vulgar mode of computation to be intelligible." As to the meaning of the expression, it is by no means to be supposed that Freemasons, now, intend by such a date to assume that their Order is as old as the creation. It is simply used as expressive of reverence for that physical light which was created by the fiat of the Grand Architect, and which is adopted as the type of the intellectual light of Freemasonry. The phrase is altogether symbolic.

*YEAR OF THE DEPOSITED

An era adopted by Royal and Select Masters, and refers to the time when certain important secrets were deposited in the first Temple (see Anl to Depositionis).

*YEAR OF THE DISCOVERY

An era adopted by Royal Arch Masons, and refers to the time when certain secrets were made known to the Craft at the building of the second Temple (see Anno Inventionis).

*YEAR OF THE ORDER

The date used in documents connected with Masonic Templarism. It refers to the establishment of the Order of Knights Templar in the year 1118 (see Anno Ordinis).

*YEAR OF THE WORLD

This is the era adopted by the Ancient and Accepted Scottish Rite and is borrowed from the Jewish computation. The Jews formerly used the era of
contracts, dated from the first conquests of Seleucus Nicator in Syria. But since the fifteenth century they have counted from the creation, which they suppose to have taken place in September, 3760, before Christ (see Anno Mundi).

*YEAS AND NAYS

The rule existing in all parliamentary Bodies that a vote may be called for by fleas and nays, so that the vote of each member may be known and recorded, does not apply to Masonic Lodges. Indeed, any such proceeding ought to be unnecessary.
The vote by yeas and nays is so taken in a representative Body that the members may be held responsible to their constituents. But in a Lodge, each member is wholly independent of any responsibility, except to his own conscience. To call for the yeas and nays being then repugnant to the principles which govern Lodges, to call for them would be out of order, and such a call could not be entertained by the presiding officer. But in a Grand Lodge the responsibility of the members to a constituency does exist, and there it is very usual to call for a vote by Lodges, when the vote of every member is recorded. Although the mode of calling for the vote is different, the vote by Lodges is actually the same as a vote by yeas and nays, and may be demanded by any member.

*YELDIS

An old Hermetic Degree, which Thory says was given in some secret societies in Germany.

*YELLOW

Of all the colors, yellow seems to be the least important and the least general in Masonic symbolism. In other
institutions it would have the same insignificance, were it not that it has been adopted as the representative of the sun, and of the noble metal gold. Thus, in colored blazonry, the small dots by which the gold in an engraved coat of arms is designated, are replaced by the yellow color. La Colombiere, a French heraldic writer, says (Science Heroique, page 30) in remarking on the connection between gold and yellow, that as yellow, which is derived from the sun, is the most exalted of colors, so gold is the most noble of metals.

Portal (Des Couleurs Symboliques, page 64) says that the sun, gold, and yellow are not synonymous, but mark different Degrees which it is difficult to define. The natural sun was the symbol of the spiritual sun, gold represented the natural sun,.and yellow was the emblem of gold. But it is evident that yellow derives all its significance as a symbolic color from its connection with the hue of the rays of the sun and the metal gold. Among the ancients, the Divine Light or Wisdom was represented by yellow, as the Divine Heat or Power was by red. And this appears to be about the whole of the ancient symbolism of this color. In the old instructions of the Scottish and Hermetic Degree of Knight of the Sun, yellow was the symbol of Wisdom darting its rays, like the yellow beams of the morning, to enlighten a waking world. In the Prince of Jerusalem, it was also formerly the characteristic color, perhaps with the same meaning, in reference to the elevated position that Degree occupied in the Rite of Perfection, and afterward in the Ancient and Accepted Scottish Rite. Years ago, yellow was the characteristic color of the Mark Master's Degree, derived, perhaps, from the color of the Princes of Jerusalem, who originally issued charters for Mark Lodges; for it does not seem to have possessed any symbolic meaning. In fact, as has been already intimated, all the symbolism of yellow must be referred to and explained by the symbolism of gold 2th of the sun, of which it is simply the representative.

*YELLOW CAPS SOCIETY

The name of a society said to have been founded by Ling-Ti, in China, in the eleventh century.

*YELLOW JACKET

Prichard says that in the early part of the eighteenth century the following formed a part of the Catechism:
Have you seen your Master to-day?
How was he Clothed?
In a yellow jacket and a blue pair of breeches.
And he explains it by saying that „the yellow jacket is the compasses, and the blue breeches the steel points." Krause (Kunsturkunden ii, page 78) remarks on this subject that this sportive comparison given by Prichard is altogether in the puerile spirit of the peculiar interrogatories which are found among many other crafts, and is without doubt genuine as originating in the working Lodges. Prichard's explanation is natural, and Krause's remark correct. But it is vain to attempt to elevate the idea by attaching to it a symbolism of gold and azure- the blue sky and the meridian sun. No such thought, in Doctor Mackey's opinion, entered into the minds of the illiterate Operatives with whom the question and answer originated.

*YEVELE, HENRY

He was one of the Magistri Operis, or Masters of the Work, in the reign of Edward III, for whom he constructed several public edifices. Doctor Anderson says that he is called, „in the Old Records, the King's Freemason," (Constitution, 1735, page 70); but his name does not occur in any of the old manuscript Constitutions that are now extant.

*YEZDEGERDIAN

Pertaining to the era of Yezdegerd, the last Sassanian monarch of Persia, who was overthrown by the Mohammedans. The era is still used by the Parsees, and began 16th of June, 632 A. D.

*YEZIDEE

One of a sect bordering on the Euphrates, whose religious worship mixes up the Devil with some of the doctrines of the Magi, Mohammedans, and Christians.

*YGDRASIL

The name given in Seandinavian mythology to the greatest and most sacred of all trees, which was conceived as binding together heavens earth, and hell. It is an ash, whose branches spread over all the world, and reach above the heavens. It sends out three roots in as many different directions: one to the Asa-gods in heaven, another to the Frostgiants, the third to the under-world.
Under each root springs a wonderful fountain, endowed with marvelous virtues. From the tree itself springs a honey-dew. The serpent, Nithhoggr, lies at the under- world fountain and gnaws the root of Ygdrasil; the squirrel, Ratatoskr, runs up and down, and tries to breed strife between the serpent and the eagle, which sits aloft. Doctor Oliver (Signs and Symbols, page 155) considers it to have been the Theological Ladder of the Gothic Mysteries.

*Y-HA-HO

Godfrey Higgins (Anacalypsis ii, page 17) cites the Abbé Bazin as saying that this was the name esteemed most sacred among the ancient Egyptians. Clement of Alexandria asserts, in his Stromata, that all those who entered into the Temple of Serapis were obliged to wear conspicuously on their persons the name I-ha--ho, which
he says signifies the Eternal God. The resemblance to the Tetragrammaton is apparent.

*YOD

The Hebrew letter Is, equivalent in sound to I or Y. It is the initial letter of the word Jehovah, the Tetragrammaton, and hence was peculiarly sacred among the Talmudists. Basnage (book iii, chapter 13), while treating of the mysteries of the name Jehovah among the Jews, says of this letter: The yod in Jehovah is one of those things which eye hath not seen, but which has been concealed from all mankind. Its essence and matter are incomprehensible ; it is not lawful so much as to meditate upon it.
Man may lawfully revolve his thoughts from one end of the heavens to the other, but he cannot approach that inaccessible light, that primitive existence, contained in the letter yod and indeed the masters call the letter thought or idea, and prescribe no bounds to its efficacy. It was this letter which, flowing from the primitive light, gave being to emanations. It wearied itself by the way, but assumed a new vigor by the sense of the letter t which makes the second letter of the Ineffable Name.
In Symbolic Freemasonry, the god has been replaced by the letter G. But in the advanced Degrees it is retained, and within a triangle, as in the illustration, constitutes the symbol of the Deity.

*YONI

Among the Orientalists, the yoni was the female symbol corresponding to the lingam, or male principle. The lingam and yoni of the East assumed the names of Phallus and Cteis among the Greeks.

*YORK CONSTITUTIONS

This document, which is also called the Krause Ma-

nuscript, purports to be the Constitutions adopted by the General Assembly of Freemasons that was held at York in 926 (see York Legend). No original manuscript copy of it can be found, but a German translation from a Latin version was published, for the first time, by Krause in the drei attested Kunsturkunden der Freimaurer bruderschaft, the Three Oldest Craft Records of the Masonic Brotherhood.

It will be found in the third edition of that work (volume ui, pages 58-101). Krause's account of it is, that it was translated from the original, which is said, in a certificate dated January 4, 1806, and signed Stonehouse, to have been written on parchment in the ancient language of the country and preserved at the City of York, „apud Rev. summam societatem architectonicam," which Woodford translates „an Architectural Society," but which is evidently meant for the „Grand Lodge." From this Latin translation a German version was made in 1808 by Brother Schneider of Altenberg, the correctness of which, having been examined by three linguists, is certified by Carl Erdmann Weller, Secretary of the Government Tribunal of Saxony.

And it is this certified German translation that has been published by Krause in his Kunsturkunden. An English version was inserted by Brother Hughan in his Old Charges of British Freemasons.

The document consists, like all the old manuscripts, of an introductory invocation, a history of architecture or the Legend of the Craft, and the General Statutes or Charges; but several of the Charges differ from those in the other Constitutions. There is, however, a general resemblance sufficient to indicate a common origin. The appearance of this document gave rise in Germany to discussions as to its authenticity. Krause, Schneider, Fessler, and many other distinguished Freemasons, believed it to be genuine; while Kloss denied it, and contended that the Latin translation which was certified by Stonehouse had been prepared before 1806, and that in preparing it, an ancient manuscript had been remodeled on the basis of the 1738 edition of Anderson's

Constitutions, because the term Noachida is employed in both, but is found nowhere else.

At length, in 1864, Brother Findel was sent by the „Society of German Masons" to England to discover the original. His report of his journey was that it was negative in its results; no such document was to be found in the archives of the old Lodge at York, and no such person as Stonehouse was known in that city. These two facts, to which may be added the further arguments that no mention i9 made of it in the Fabric Rolls of York Minster, published by the Surtees Society, nor in the inventory of the Grand Lodge of York which was extant in 1777, nor by Drake in his speech delivered before the Grand Lodge in 1726, and a few other reasons, have led Findel to agree with Kloss that the document is not a genuine York Charter. Such, too, is the general opinion of English Masonic scholars (see Gould's History of Freemasonry, volume I, pages 499-6). There can be little doubt that the General Assembly at York, In 926, did frame a body of laws or Constitutions ut there is almost as little doubt that they are not represented by the Stonehouse or Krause document (see York Masons and York Legend).

*YORK, EDWARD AUGUSTUS, DUKE OF

Initiated Freemason in 1766

*YORK, FREDERICK, DUKE OF

Initiated a Freemason in Britannia Lodge, London, November 21, 1787. A commemorative Masonic token was issued in 1795; the Duke of York having been installed Worshipful Master of the Prince of Wales Lodge, March 22, 1793.

*YORK GRAND LODGE

Brother Woodford says this is a short title for „The Grand Lodge of all England," held at York, which was formed

from an old Lodge, in 1725, at work evidently during the seventeenth century and probably much earls. The annual assembly was held in the City of York by the Freemasons for centuries, and is so acknowledged virtually by all the manuscripts from the fourteenth century. A list of Master Masons of the York Minster, during its erection, is preserved, of the fourteenth century; and legend and actual history agree in the fact that York was the home of the Mason-Craft until modern times-the Charter of Prince Edwin Deing one of the earliest traditions

The Grand Lodge press served its position in the north of England until 1792, when it finally died out, it having constituted other Lodges, and a „Grand Lodge, south of the Trent" at London. All of the York Lodges Succumbed on the decease of their Mother Grand Lodge. There has not been a representative of the Ancient York strand Lodge anywhere whatever throughout the nineteenth century.

*YEOMEN GILDS

It was long believed that the word „yeomen" was the contraction of two Anglo-Saxon words meaning „young men"; it is now agreed that the word is more likely to have been derived from a term in the early Teutonic languages which meant „the district," „the local country." There are references to yeomen gilds in a large number of Medieval records and polychronicons, but in no instance does the context make clear what they were.

A number of Masonic writers have proposed the theory that they were gilds of Apprentices, or of new Fellows of the Craft before Setting up as Masters, or of Fellows while spending one or two years traveling abroad after having graduated from apprenticeship, but there is nowhere evidence for the theory, and it does not harmonize with other uses of the word.

In the typical Medieval manor the lord lived in a house, set in grounds of its own, on a hill or other high ground if any was available; his cotters, serfs, villeins with their

families lived in a village of huts and cottages at its foot, each with its garden patch. If one of these later became a free man and was able to own his own place, he was called a yeoman-an independent small farmer. When in the reign of Henry VII a national militia of volunteers was formed it was so largely recruited from among these small freemen that the soldiers were called yeomen. In the course of time they came to form a class between merchants and lords on the one side, and farm laborers and craftsmen on the other.

*YORK

York, the county seat of Yorkshire, lying 88 miles north of London, with a population in 1930 of about 85,000, is one of the oldest cities in England, and one of the most famous cities in the world. Next after London itself, Speculative Freemasonry's mother

city, it is also the great Masonic city. (See Vol. II, p. 1129). The Britons had a town on its site before the Roman occupation; the Romans themselves established a barracks there, and later organized the town and its environs as a colonial or municipality. It was for years the home of King Athelstan. When its Paulinus was made Archbishop in 627 A.D., it became the seat of an Archbishopric which ever since has ranked second in importance only after Canterbury.

Alcuin of York was selected by Charlemagne as the teacher of himself and his sons (about 800 A.D.) because the cloister school of which Alcuin was head was so renowned, and because York itself was the Oxford of that day, and scarcely less known on the Continent than in England itself. The War of the Roses, „England' a most terrible war," was fought between Yorkists and Lancastrians. It also had for some two centuries a primacy in the fine arts, and more Gothic architecture was crowded into its limits than in any other center; its Minster is one of the sublimest structures ever built anywhere, or for any purpose. Its fame as a Masonic city rests on many foundations:

A Bishop of York attended the Council of Arles in 314 A.D., and the Council Records indicate that he was given precedence over the Bishop of London; such a Bishop must have had a Bishop's church, or cathedral, and it is likely therefore that York began to be a center of architecture and of its sister arts and attendant skilled crafts as early as the Fourth Century.

Had Athelstan's name never been mentioned in the Old Charges he would have a large place in Masonic history because he was a King of Operative Freemasonry as well as King of England (see page 1172). York was Athelstan's home. He built or rebuilt many structures there, and it is probable that the city already had its guildhall, and very probably what later would be caned a City Company of Masons. Also, he built and rebuilt much in London, and was so interested in the work per6onally that rules and regulations for craftsmen bulked large in his laws and edicts. Also, he was a city builder, a role to which even kings are seldom admitted, for while Exeter had been a Welsh City before him, he moved the Welsh out and in their place built a new city according to a plan of his own. When the Old Charoes attribute to Athelstan a great interest in Freemasonry and a great love for Freemasons they do not exaggerate- indeed, they fall short of the whole truth because apparently the author of the Old Charges knew nothing of Athelstan's work outside of York.

In one version of the Old Charges it is stated that at an Assembly of Freemasons in York in 926 A.D., Athelstan gave the Craft a Royal Charter, a document which carried in itself a higher authority than one issued by either the Church or any lord of lesser degree or any city; the other versions of the Old Charges say that Athelstan had been titular head of the Fraternity of Freemasons, but had made over his title and prerogatives to a son, Prince Edwin. Historians question this tradition bed cause, first, it is unsupported by contemporary records; second, because no trace of a son of Athelstan named Prince Edwin has ever been found; third, no trace of the Charter itself, either in a copy or in quotation, has been discovered, although it is reasonable to think that the Freemasons would have preserved many copies of a document so important to themselves.

Gould questioned the tradition because he did not believe that General Assemblies of the Craft had ever been held, but his argument is dubious because if the Craft had not held assemblies a number of kings would not have issued edicts to prohibit them (see in this Volume, under Wycliff it is dubious in the case of Athelstan also because Gould apparently did not know what was insane by an ‚assembly."

It is possible to reinterpret the whole problem of the Assembly at York and o! the Royal Charter said to have been granted there, and to do so without stretching the evidence. Athelstan himself (and not through an agent) was a direct employer of Freemasons at York, at London, at Exeter, and doubtless elsewhere; that which was a written contract at the time may have come to be thought of as a charter afterwards.

Also, as stated above, Athelstan himself drew up rules and regulations for the Freemasons, and incorporated them in h s written laws- in so doing, and also while acting as an employer, both his own laws and contracts would specifically approve, at least by implication, the Freemasons' own rules and regulations. If these reasonings be sound, the tradition of a Charter granted by Athelstan becomes true in substance if not true in form and for the Freemasons had the same point.

As explained in a number of articles in this Volume. the first permanent Lodges were established about 1350 A.D. According to both civil and ecclesiastical law at the time such a body had to have a charter; it also had „to make returns," that is, to report their rules and regulations and their membership to the civil authorities. It is reasonable to believe that the Old Charges were written partly for each of these purposes. If it be objected that the Old Charges are not a charter, but only the claim that Athelstan had already granted them a Royal Charter long before, the fact only proves that the Freemasons themselves in 1350 A.D. relieved literally in the „York tradition" but what id in th s connection far more important (Gould and Mackey both overlooked that importance), the chit authorities themselves believed it, and permitted the permanent

Lodges to continue to work under the Old Charges. Had those civil authorities disbelieved it, they would have rejected the Old Charges and compelled the Lodges to seek civil charters.

Belief in the York tradition, and for whatever it may be worth, rests not on a modern theory about a supposed event a thousand years ago, but on a belief held by both Freemasons and civil authorities in the Fourteenth Century. The latter were four centuries removed from Athelstan, but that was not then as wide a gap in time as it would be now (when change is at least fifty times as rapid) because in the Middle Ages written official documents were preserved with great care; and th s is especially true of York, as readers of Sir Francis Drake have discovered.

There was a Lodge in York, no doubt of a predominantly Speculative membership, before the Grand Lodge was erected in London in 1717; how old it was there is no way of discovering, but it is on record as early as 1713 A.D. According to its own Minutes it was sometimes called a Local Lodge, and sometimes a General Lodge -by this later term it was probably meant that it had set up daughter Lodges. In 1725 A.D. this Lodge turned itself into a Grand Lodge, elected a Grand Master, and took the title „Grand Lodge of All England."

In the following year its Junior Grand Warden, Sir Francis Drake, delivered an address to his Grand

Lodge which ever since has belonged among the great Masonic orations. In that address he makes it clear that though their Grand Lodge was new, Freemasonry in York was very old. It was to this Grand Lodge that William Preston turned when he set up his „Grand Lodge of England south of the River Trent." Lodges under both these authorities were absorbed by the Grand Lodge at London- nothing is heard of the Grand Lodge of All England after the 1790'8.

When a group of London Lodges set up in 1751 A.D. that Grand Lodge which everywhere was to become famous as the Ancient Grand Lodge, its appeal to English Masons who already had two Grand Lodges was based on its claim to recover and to preserve „the Ancient Customs;" these customs it attributed to York, and therefore it often cared itself, or was caned by others, the York Grand Lodge.

The appellation was both unhistorical and unofficial; it was popular, however, and from it the name „York" passed into general use. Canadians of the Ancient Craft Lodges caned themselves York Masons, and from them the Phrase spread to the United States, where in popular usage the three degrees and the Mark and Royal Arch Degrees are caned „The York Rite" (including also, at times, Knight Templarism). The usage is incorrect but since it serves the purpose of roughly indicating the ladder of Degrees from Apprentice to Knight Templar, and the distinguishes that hemisphere of the Fraternity from the Scottish Rite, it will doubtless continue in use through an indefinite future, and thus help to preserve the fame of the name of York.

NOTE. Both R. F. Gould and Wm. J. Hughan stigmatized this use of „York" as an „Americanism. „ How could it have been when it originated in York itself, in the London Grand Lodge of 1751, A.D., and came to the American Colonies via Canada? Moreover it is only in popular and uncritical usage that „York Rite" is employed here; the doctrine that Freemasonry originated in York has not been officially adopted. Even if it were, the usage would be still less an „Americanism" because it would be based on the Old Charges. Chapters on the York and on the Grand Lodge of All England will be found in the Ketones by Gould and by Mackey.

The great work on York is the one entitled Eboracum, a thick tome of amazing erudition, written by the above- mentioned Bro. and Dr. Sir Francis Drake (not the explorer). It is a huge volume in fine print, al-most suffocatingly packed with facts. Any beginning Masonic researcher could look far for a better specialty it is a mine for Masonic essayists: in it countless old customs and symbols preserved in Freemasonry appear in the form of records or minutes made at the time of their use-there are at least fifty such records of the usages of Maundy Thursday. (The writer of these lines belongs to what possibly may be America's smallest club, its members
consist of those who have read Eboracum! Any Master Mason who reads that volume is qualified.)

*YORK LEGEND

The City of York, in the North of England, is celebrated for its traditional connection with Freemasonry in that kingdom. No topic in the history of Freemasonry has so much engaged the attention of modern Masonic Scholars, or given occasion to more discussion, than the alleged facts of the existence of Freemasonry in the tenth century at the City of York as a prominent point, of the calling of a Congregation of the Craft there in the year 926, of the organization of a General Assembly and the adoption of a Constitution. During the whole of the eighteenth and the greater part of the nineteenth century, the Fraternity in general have accepted all of these statements as genuine portions of authentic history; and the adversaries of the Order have, with the same want of discrimination, rejected them all as myths; while a few earnest seekers for truth have been at a loss to determine what part was historical and what part legendary.

More recently, the discovery of many old manuscripts directed the labors of such Scholars as Hughan, Woodford, Lyon, and others, to the critical examination of the early history of Freemasonry, and that of York has particularly engaged their attention. For a thorough comprehension of the true merits of this question, it will be necessary that the student should first acquaint himself with what was, until recently, the recognized theory as to the origin of Freemasonry at York, and then that he should examine the newer hypotheses advanced by the writers of the present day. In other words, he must read both the tradition and the history. In pursuance of this plan, we propose to commence with the legends of York Freemasonry, as found in the old manuscript Constitutions, and then proceed to a review of what has been the result of recent investigations. It may be premised that, of all those who
have Subjected these legends to the crucible of historical criticism, Brother William James Hughan of Cornwall, in England, must unhesitatingly be acknowledged as Facile Pr7nceps, the ablest, the most laborious, and the most trustworthy investigator. He was the first and the most successful remover of the cloud of tradition which so long had obscured the sunlight of history.

The legend which connects the origin of English Freemasonry at York in 926 is sometimes called the York Legend, sometimes the Athelstane Legend, because the General Assembly, said to have been held there, occurred during the reign of that king; and sometimes the Edunn Legend, because that Prince is supposed to have been at the head of the Craft, and to have convoked them together to form a Constitution. The earliest extant of the old manuscript Constitution's is the ancient poem commonly known as the Halliwell or Regius Manuscript and the date of which is conjectured, on good grounds, to be about the year 1390. In that work we find the following version of the legend:

Thys craft com ynto Englond as y yow say Yn tyme of good kynge Adelstonus' day He made tho bothe halle and eke bowre And hye templus of gret honowre To sportyn him yn bothe day and nygth,
An to worsehepe hys God with alle hys mygth. Thys goode lorde loved thys craft ful wel
And purposud to strengthyn hyt every del,
For dyvers defawtys that yn the erayft he fonde He sende aboute ynto the londe
After alle the masonus of the crafte To come to hym ful evene strayfte For to amende these defautys alle
By good eonsel gef hyt mytgth fallen
A semblé thenne he cowthe let make Of dyvers lordis yn here state
Dukys, erlys, and barnes also, Knygthys, sqwyers and mony mo And the grete burges of that syté, They were ther alle yn here degré
These were there uehon algate
To ordeyne for these masonus astate Ther they sowg-

ton bv here wytte How they myghthyn governe hytte:
Fyftene artyeulus they there sowgton,
And fyftene poylltys there they wrogton.

For the benefit of those who are not familiar with this archaic style, the passage is translated into modern English.

This craft came into England, as I tell you, in the time of good king Athelstan's reign; he made then both hall, and also bower and lofty temples of great honor, to take his recreation in both day and night and to worship his God with all his might. This good lord loved this craft full well, and purposed to strengthen it in every part on account of various defects that he discovered in the craft. He sent about into all the land, after all the masons of the craft, to come straight to him, to amend all these defects by good counsel, if it might so happen. He then permitted an assembly to be made of divers lords in their rank, dukes, earls, and barons, also knights, squires, and many more, and the great burgesses of that city, they were all there in their degree; these were there, each one in every way to make laws for the estate of these masons. There they sought by their wisdom how they might govern it; there they found out fifteen articles, and there they made fifteen points.

The next document in which we find this legend recited is that known as the Cooke Manuscript, whose date is placed at 1490. The details are here much more full than those contained in the Halliwell Manuscript. The passage referring to the legend is as follows:

And after that was a worthy kynge in Englond, that was callyd Athelstone, and his yongest son lovyd well the seiens of Gemetry, and he wyst well that hand craft had the praetyke of the seiens of Gemetry so well as masons; wherefore he drew him to eonsell and lernyd [the] practyke of that scions to his speculatyf. For of speculatyfe he was a master, and he lovyd well masonry and masons. And he bicome a mason hymselfe. And he gaf hem [gave theml charges and names as it is now
usyd in Englond and in other countries. And he ordevned that they sehulde have resonabull pay. And purehesed [obtained] a fre patent of the kyng that they sehulde make a sembly when thei sawe resonably tvme a [to] eum togedir to her [their] eounsell of the whiehe charges, manors & semble as is write and taught in the boke of our charges wherefor I leve hit at this tyme.

This much is contained in the manuscript from lines 611 to 642. Subsequently, in lines 688-719, which appear to hasc been taken from what is above called the Boke of Charges, the legend is repeated in these words: In this manner was the forsayde art begunne in the land of Egypt bi the forsayd maister Euglat (Euelid), & so, it went fro lond to londe and fro kyngdome to kyngdome. After that, many yeris, in the tyme of Kyng Atdhelstone, whiche was sum tyme kynge of Englande, bi his counsell and other gret lordys of the land bi comin (common) assent for grete defaut y-fennde (found) among masons thei ordeyned a certayne reule amongys hem (them). on (one) tyme of the yere or in iii yere, as nede were to the kyng and gret lordys of the londe and all the eomente (community), fro provynce to provynce and fro countre to countre congregations scholde be made by maisters, of all maimers masons and felaus in the forsayd art. And so at such congregations they that be made masters schold be examined of the articulls after written, & be ransacked (thoroughly examined) whether thei be abull and kunnyng (able and skilful) to the profyte of the lordys hem to serve (to serve theru), and to the honor of the forsayd art.

Seventy years later, in 1560, the Lansdowne Manuscript was written, and in it we find the legend still further developed, and Prince Edwin for the first time introduced by name. That manuscript reads thus: Soon after the Decease of St. Albones, there came Diverse Wars into England out of Diverse Nations, so that the good rule of Masons was dishired (disturbed) and put down lentil the tonne of King Adilston. In his time there was a worthy King in England, that brought this Land into good rest, and he built many great works and buildings therefore he loved well Masons, for he had a sone called Edwin, the which Loved Masons much more than his Father did, and he was so practiced in Geometry, that he delighted much to come and talk with Masons and to learn of them the Craft. And after, for the love he had to Masons and to the Craft, he was made Mason at Windsor, and he got of the King, his Fathers a Charter and commission once every year to have Assembly, within the Realm where they would within England, and to correct within themselves Faults it Trespasses that were done ads touching the Craft, and he held them an Assembly, and there he made Masons and gave them Charges, and taught them the Manners and Commands the same to be kept ever afterwards. And tootle them the Charter and commission to keep their Assembly. and Ordained that it should he renewed from King to King, and when the Assembly were gathered together he made a cry, that 311 old Masons or Young, that had any Writings or Understanding of the charges and manners that were made before their Kings, wheresoever they were made Masons, that they should shew them forth, there were found some in French, some in Greek, some in Hebrew, and some in English, and some in other Languages, and when they were read and over seen well the intent of them was understood to be alone, and then he caused a Book to he made thereof how this worthy Craft of Masonic was first founded, and he himself commanded, and also then caused. that it should be read at any time when it should happen any Mason or Masons to be made to give him or them their Charges, and from that, until this Day, Manners of Masons have been kept in this manner and found, as well as Men might Govern it, and Furthermore at diverse Assemblies have been put and Ordained diverse Charges by the best advice of Masters and Fellows.

All the subsequent manuscripts contain the legend substantially as it is in the Lansdowne; and most of them appear to be mere copies of it, or, most probably of some original one of which both they and it are copies.

In 1793 Doctor Anderson published the first edition of the Book of Constitutions, in which the history of the Fraternity of Freemasons is, he Save, „collected from their general records and their faithful traditions of many ages." He gives the legend taken, as he says, from „a certain record of freemasons written in the reign of King Edward IV," which manuscript, Preston asserts, „is said
to have been in the possession or the famous Elias Ashmole."

As the old manuscripts were generally inaccessible to the Fraternity, and, indeed, until comparatively recently but few of them have been discovered, it is to the publication of the legend by Anderson, and

subsequently by Preston, that we are to attribute its general adoption by the Craft for more than a century and a half.

Tile form of the legend, as given by Anderson in his first edition, varies slightly from that in his second. In the former, he places the date of the occurrence at 930; in his second, at 926: in the forth, he styles the Congregation at York a General Lodge; in his second, a Grand Lodge. Now, as the modern and universally accepted form of the legend agrees in both respects with the latter statement, and not with the former, it must be concluded that the second edition, and the subsequent ones by Entick and Noorthouck, who only repeat Anderson, furnished the form of the legend as now popular.

In the second edition of the Constitutions (page 63), published in 1738, Anderson gives the legend in the following words:

In all the Old Constitutions it is written to this purpose, viz.:

That though the Ancient records of the Brotherhood in England were most of them destroyed or lost in the war with the Danes, who burnt the Monasteries where the Records were kept- yet King Athelstan (the Grandson of King Alfred), the first anointed King of England who translated the Holy Bible into the Saxon language when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France and elsewhere, whom he appointed overseers thereof: they brought with them the Charges and Regulations of the foreign Lodges, and prevailed with the King to increase the wages.

That Prince Edwin, the King's Brother, being taught Geometry and Masonry, for the love he had to the said

Craft, and to the honorable principles whereon it is grounded, purchased a Free Charter of King Athelstan his Brother, for the Free Masons having among themselves a Connection or a power and freedom to regulate themselves to amend what might happen amiss and to hold an yearly Communication in a General Assembly.

That accordingly Prince Edwin summoned all the Free and Accepted Masons in the Realm, to meet him in the Congregation at York, who came and formed the Grand Lodge under him as their Grand Master, AD. 926.

That they brought with them many old Writings and Records of the Craft, some in Greek, some in Latin some in French, and other languages; and from the contents thereof, they framed the Constitutions of the English Lodges, and made a Law for themselves, to preserve and observe the same in all Time coming, etc., etc., etc.

Preston accepted the legend, and gave it in his second edition (page 198) in the following words:

Edward died in 924, and was succeeded by Athelstane his son, who appointed his brother Edwin patron of the Masons. This prince procured a Charter from Athelstane empowering them to meet annually in communication at York. In this city, the first Grand Lodge of England was formed in 926 at which Edwin presided as Grand Master. Here many did writings were produced in Greek, Latin, and other languages, from which it is said the Constitutions of the English Lodge have been extracted.

Such is the York Legend, as it has been accepted by the Craft, contained in all the old manuscripts from at least the end of the fourteenth century to the present day; officially sanctioned by Anderson, the historiographer of the Grand Lodge in 1723, and repeated by Preston, by Oliver, and by almost all succeeding Masonic writers.

Only recently has anyone thought of doubting its authenticity; and now the important question in Masonic literature is whether X it is a myth or a history-whether it is all or in any part fiction or truth-and if so, what portion belongs to the former and what to the latter category. In

coming to a conclusion on this subject, the question necessarily divides itself into three forms:

Was there an Assembly of Freemasons held in or about the year 926, at York, under the patronage or by the permission of King Athelstan? There is nothing in the personal character or the political conduct of Athelstan that forbids such a possibility or even probability. He was liberal in his ideal, like his grandfather the great Alfred; he was a promoter of civilization; he patronized learning, built many churches and monasteries, encouraged the translation of the Scriptures, and gave charters to many operative companies. In his reign, the faith-giklan, free gilds or sodalities, were incorporated by law. There is, therefore, nothing improbable in supposing that he extended his protection to the Operative Masons.

The uninterrupted existence for several centuries of a tradition that such an Assembly was held, requires that those who deny it should furnish some more Satisfactory reason for their opinion than has yet been produced.

Incredulity," says Voltaire, „is the foundation of history." But it must be confessed that, while an excess of credulity often mistakes fable for reality, an obstinacy of incredulity as frequently leads to the rejection of truth as fiction.

The Reverend Brother Moodford, in an essay on ache connection of forts with, the History of Freemasonry in England, inserted in Brother Hughan's Unpublished Records of the Craft, has critically discussed this subject, and comes to this conclusion: „I see no reason, therefore, to reject so old a tradition, that under Athelstan the Operative Masons obtained his patronage, and met in General Assembly." To that verdict Doctor Mackey subscribed.

Was Edwin, the brother of Athelstan, the person who convoked that Assembly? This question has already been discussed in the article Edwin, where the suggestion is made that the Edwin alluded to in the legend was not the son or brother of Athelstan, but Edwin, King of Northumbria Francis Drake, in his speech before the Grand Lodge of York in 1726, was, Doctor Mackey believed, the first who publicly aadvanced this opinion; but he does so in a way that shows that the view must have been generally accepted by his auditors, and not advanced by him as something new. He says: „You know we can boast that the first Grand Lodge ever held in England was held in this city, where Edwin, the first Christian King of Northumbria, about the six hundredth year after Christ, and who laid the foundation of our Cathedral, sat as Grand Master."

Edwin, who was born in 586, ascended the throne in 617, and died in 633. He was pre-eminent, among the Anglo- Saxon Kings who were his contemporaries, for military genius and statesmanship. So inflexible was his administration of justice, that it was said that in his reign a woman or child might carry everywhere a purse of gold without danger of robbery-high com-

mendation in those days of almost unbridled rapine.
The chief event of the reign of Edwin was the introduction of Christianity into the kingdom of Northumbria. Previous to his reign, the northern metropolis of the Church had been placed at York, and the King patronized Paulinus the Bishop, giving him a house and other possessions in that city. The only objection to this theory is its date, which is three hundred years before the reign of Athelstan and the supposed meeting at York in 926.
Are the Constitutions which were adopted by that General Assembly now extant? It is not to be doubted, that if a General Assembly was held, it must have adopted Constitutions or regulations for the government of the Craft. Such would mainly be the object of the meeting. But there is no sufficient evidence that the Regulations now called the York Constitutions or the Gothic Constitutions, are those that were adopted in 926. It is more probable that the original document and all genuine copies of it are lost, and that it formed the type from which all the more modern manuscript Constitutions have been formed. There is the strongest internal evidence that all the manuscripts, from the Hallfwell to the PapltJorth, have a common original, from which they were copied with more or less accuracy, or on which they were framed with more or less modification. And this original Doctor Mackey supposed to be the Constitutions
which must have been adopted at the General Assembly at York.
The theory, then, which Doctor Mackey in preparing this article concluded may safely be advanced on this subject, and which in his judgment must be maintained until there are better reasons than we now have to reject it, is, that about the year 926 a General Assembly of Freemasons was held at York, under the patronage of Edwin, brother of Athelstan, at which Assembly a code of laws was adopted, which became the basis on which all subsequent Masonic Constitutions were framed.

*YORK MANUSCRIPTS

Originally there were six manuscripts elf the Old Constitutions bearing this title, because they were deposited in the Archives of the now extinct Grand Lodge of All England, whose seat was at the City of York. But the manuscript No. 3 became missing, although it is mentioned in the inventory made at York in 1779. Nos. 2, 4, and 5 came into possession of the York Lodge.
Brother Hughan discovered Nos. 2 and 6 in the Archives of the Grand Lodge of England, at London. The dates of these manuscripts, which do not correspond with the number of their titles, are as follows: No. 1 has the date of 1600; No. 2, 1704; No.3, 1630; No. 4,1693; No. 5, is
undated, but is supposed to be about 1670, and No. 6 also is undated, but is considered to be about 1680.
Of these manuscripts all but No. 3 have been published by the late Brother W. J. Hughan in his Ancient York Masonic Rolls, 1894. Brother Hughan deems No. 4 of some importance because it contains the following sentence:
„The one of the elders taking the Booke, and that See or shee that is to be made mason shall lay their hands thereon, and the charge shall bee given." This, he thought, affords some presumption that women were admitted as members of the old Masonic Gilds, although he admits that we possess no other evidence confirmatory or this theory.
The truth is, that the sentence was a translation of the same clause written in other Old constitutions in Latin. In the York Manuscript, No. 1, the sentence is thus: „Tunc unus ex senioribus teneat librum et ille vel illi," etc., that is, „he or they." The writer of No. 4 copied, most probably, from No. 1, and his translation of „hee or sheen from „ille vel illi," instead of „he or they," was either the result of ignorance in mistaking illi, they, for illa, she, or of carelessness in writing shee for they.
It is evident that the charges thus to be sworn to, and which immediately follow, were of such a nature as made most of them physically impossible for women to perform; nor are females alluded to in any other of the manuscripts. All Freemasons there are Fellows, and are so to be addressed. There are two other York Manuscripts of the Operative Masons, which have been published in the Fabric Rolls of York Minster, an invaluable work, edited by the Rev. James Raine, and issued under the patronage and at the expense of the Surtees Society.

*YORE-MASONS

The reference to these words by Laurence Dermott, Brother W. J. Chetwode Crawley has pointed out, is really to Prince Edwin at York and those associated with him in the meeting said to have been there. In Caementaria Hibernica (Fasciculus ii) Brother Crawley goes on to say: In these passages Laurence Dermott, whose accuracy might well be imitated by his critics, makes a point of employing the compound word, York- Masons, thus indieating that the expression was to be taken in its ethical not in its geographical sense. This distinctive meaning was clearly understood by the Antients, and studiously maintained after Dermott's death. In the circular March 2 1802, here mentioned, we find „York-Masons" distinguished by inverted commas; a typographical expedient of similar import.
See Ahiman Rezon, London, 1807 (page 127) and Ahiman Rezon, 1764 (page 87).

*YORK RITE

This is the oldest of all the Rites, and consisted originally of only three Degrees:
Entered Apprentice
Fellow Craft
Master Mason
The last included a part which contained the True Word, but which in Brother Mackey's opinion was disrupted from it by Dunckerley in the latter part of the eighteenth century, and has never been restored. The Rite in its purity does not now exist Id anywhere. The nearest approach to it is the Saint w John's Freemasonry of Scotland, but the Master's Degree of the Grand Lodge of Scotland is not the Master's Degree of the York Rite.
When Dunckerley dismembered the Third Degree, as Brother Mackey believed, he destroyed the identity of the Rite. In 1813, it was apparently recognized by the United Grand Lodge of England, when it defined the „pure Ancient Masonry to consist of three degrees, and no more: namely, those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch" Had Grand Lodge abolished the Royal Arch Degree, which was then practiced as an independent Order in England, and reincorporated its secrets in the Degree of Master Mason, the York Rite would have been revived. But

by recognizing the Royal Arch as a separate Degree, and retaining the Master's Degree in its mutilated form, they to that extent repudiated the York Rite.
In the United States it has been the almost universal usage to call the Freemasonry there practiced the York Rite. But Brother Mackey believed it has no better claim to this designation than it has to be called the Ancient and Accepted Scottish Rite, or the French Rite, or the Rite of Schröder. It has no pretensions to the York Rite. Of its first three Degrees, the Master's is the mutilated one which took the Freemasonry of England out of the York Rite, and it has added to these three Degrees six others which were never known to the Ancient York Rite,
or that which was practiced in England, in the earlier half of the eighteenth century, by the legitimate Grand Lodge.
„In all my writings," asserts Doctor Mackey, „for years past, I have ventured to distinguish the Masonry practiced in the United States, consisting of nine Degrees, as the American Rite, a title to which it is clearly and justly entitled, as the system is peculiar to America, and is practiced in no other country."
Brother Hughan, speaking of the York Rite (Unpublished Records of the Craft, page 148) says „there is no such Rite, and what it was no one now knows."
Doctor Mackey thought that this declaration was too sweeping in its language.
Brother Hughan was correct, as Doctor Mackey frankly admits, in saying that there is at this time no such Rite. Doctor Mackey proceeds, I have just described its decadence; but he is wrong in asserting that we are now ignorant of its character. In using the title, there is no reference to the Grand Lodge of all England, which met for some years during the last century, but rather to the York legend, and to the hypothesis that York was the cradle of English Freemasonry.
The York Rite was that Rite which was most probably organized or modified at the Revival in 1717, and practiced for fifty years by the Constitutional Grand Lodge of England. It consisted of only the three Symbolic Degrees, the last one, or the Master's, containing within itself the secrets now transferred to the Royal Arch. This Rite was carried in its purity to France in 1725, and into America at a later period. About the middle of the eighteenth century the Continental Freemasons, and about the end of it the Americans, began to superimpose upon it those high Degrees which, with the necessary mutilation of the Third, have given rise to numerous other Rites. But the Ancient York Rite though no longer cultivated, must remain on the records of history as the oldest and purest of all the Rites.

*YUG

or YUGA. One of the ages, according to Hindu mythology, into which the Hindus divide the duration or existence of the world.

*Z

The Hebrew letter, Zain. Twenty-sixth and last letter of the English alphabet. In Hebrew the numerical value is seven. This letter was added to the Latin from the Greek in the time of Cicero. The Greek letter is zeta.

*ZABUD

An historical personage at the court of King Solomon, whose name appears in several of the advanced Degrees. In that of Select Master in the American Rite, it has been corrupted into Izabud. He is mentioned in First Kings (iv, 5) where he is described in the authorized version as being „principal officer and the King's friend." The original is Zabud ben Nathan cohen regneh hahmelek, which is literally Zabud, son of Nathan, a Priest, the friend of the King Adam Clarke says he was „the king's chief favorite, his confidant."
Smith (Dictionary of the Bible) says: „This position, if it were an official one, was evidently distinct from that of Counselor, occupied by Ahithophel under David, and had more of the character of private friendship about it."
Kitto (Cyclopedia of Biblical Literature) says of Zabud and of his brother Azariah, that their advancement in the household of King Solomon , may doubtless be ascribed not only to the young King's respect for the venerable Prophet (their father), who had been his instructor, but to the friendship he had contracted with his sons during the course of education. The office, or rather honor, of ‚friend of the King,' we find in all the despotic governments of the East. It gives high power, without the public responsibility which the holding of a regular office in the state necessarily imposes. It implies the possession of the utmost confidence of, and a familiar intercourse with, the monarch, to whose person ‚the friend' at all times has access, and whose influence is therefore often far
greater, even in matters of state, than that of the recognized ministers of government."to Clay probably by Preston, and so it still remains This conception has been fully carried out in the(see Fervency and Freedom). legend of the Select Master's Degree.

*ZABULON

The Greek wording of Zebulun, the tenth son of Jaeob. Delaunay (Thuileur, page 79) says that some ritualists suppose that this was the true form of the word of which Jabulum is a corruption. This is incorrect. Jabulum is a corrupt form of Giblim. Zabulon has no connection with the advanced Degrees, except that in the Royal Arch he represents one of the stones in the Pectoral or Breastplate.

*ZACCHAI

The Hebrew word, ‚:T. The Latin words, Purus and Mundus, sometimes used as in Delauney's French Thuileur, to explain the Hebrew expression as Purest and Heavenly. A name applied to the Deity.

*ZADKIEL

The name of one of the angels of the seven planets, according to the Jewish Rabbis-the angel of the planet Jupiter.

*ZADOK

A personage in some of the Ineffable Degrees of the Ancient and Accepted Scottish Rite. In Scripture he is recorded as having been one of the two chief Priests in the time of David, Abiathar being the other. He subsequently, by order of David, anointed Solomon to be King, by whom he was rewarded with the post of High
Priest. Josephus (Antiquities of the Jews x, 8, 6) says that „Sadoc, the High Priest, was the first High Priest of the Temple which Solomon built." Yet it has been supposed by some authors, in consequence of his name not being mentioned in the detailed account of the

dedication, that he had died before the completion of the Temple.

*ZAPHNATH-PAANEAH

An Egyptian title given to the Patriarch Joseph by the Egyptian King under whom he was Viceroy. The name has been interpreted Revealer of secrets, and is a password in the old instructions of the Ancient and Accepted Scottish Rite.

*ZARATHUSTRA

The name, in the Zend language, of that great reformer in religion more commonly known to Europeans as Zoroaster, which see.

*ZARRIEL

The angel that, in accordance with the Cabalistical system, governs the sun.

*ZARTHAN

The Zarthan of First Kings (vii, 46) appears to be the same place as the Zeredathah of Second Chronicles (iv 17). In the Masonic lectures, the latter word is always used (see Zeredathah).

*ZARVAN-AKAR-ANA

A Sanskrit expression meaning, Time without limits. According to the Parsees, the name of a deity or abstract principle existing before the birth of Ahriman and Ormudz.

*ZEAL

Ever since the Revival in 1717, for it is found in the earliest lectures, it was taught that Apprentices served their Masters with „Freedom, Fervency, and Zeal"j and the symbols of the first two of these virtues were Chalk and Charcoal. In the oldest instructions, earthen pan, which see, was designated as the symbol of Zeal; but this was changed to Clay probably by Preston , and so it still remains (see Fervency and Freedom)
The instruction to the Operative Mason to serve his Master with freedom, fervency, and zeal-to work for his interests willingly, ardently, and zealously is easily understood. Its application to Speculative Freemasonry, for the Master of the Work we substitute the Grand Architect of the Universe, and then our zeal, like our freedom and our fervency, is directed to a higher end. The zeal of a Speculative Freemason is shown by advancing the morality, and by promoting the happiness of his fellow-creatures.

*ZEBULON

Son of Jacob and Leah; in the Exodus his Tribe marched next to Judah and Issachar, and received the territory bounded on the East by the southern half of the Lake of Galilce, including Rimmon, Nazareth, and the Plain of Buttauf, where stood Cana of Galilee. The Hebrew word means Heaven, or the abode of God (see Jabulum).

*ZECHARIAH

„The son of Iddo," born in Babylonia during the Captivity, who joined Zerubbabel on his return to Palestine. A leader and a man of influence, being both Priest and Prophet.

*ZEDEKIAH

A personage in some of the advanced Degrees, whose melancholy fate is described in the Second Book of Kings and in the prophecies of Jeremiah. He was the twentieth and last King of Judah. When Nebuchadnezzar had in his second siege of Jerusalem deposed Jehoiachin, whom he carried as a captive to Babylon, he placed Zedekiah on the throne in his stead.
By this act Zedekiah became tributary to the King of the Chaldees, who exacted from him a solemn oath of fidelity and obedience. This oath he observed no longer than till an opportunity occurred of violating it. In the language of the author of the Books of Chronicles, „he rebelled against King Nebuchadnezzar, who had made him swear by God" (Second Chronicles xxxvi, 13).
This course soon brought down upon him the vengeance of the offended monarch, who invaded the land of Judah with an immense army. Remaining himself at Riblah, a town of the northern hoarder of Palestine, he sent the army under his general, Nebuzaradan, to Jerusalem, which was invested by the Babylonian forces. After a siege of about one year, during which the inhabitants endured many hardships the city was taken by an assault, the Chaldeans entering it through breaches in the northern wall.
It is very natural to suppose, that when the enemy were most pressing in their attack upon the devoted city; when the breach which was to give them entrance had been effected; and when, perhaps, the streets most distant from the Temple were already filled with Chaldean soldiery, a Council of his princes and nobles should have been held by Zedekiah in the Temple, to which they had fled for refuge, and that he should ask their advice as to
the most feasible method of escape from the impending danger.
History, it is true, gives no account of any such assembly; but the written record of these important events which is now extant is very brief, and, as there is every reason to admit the probability of the occurrence, there does not appear to be any historical objection to the introduction of Zedekiah into the legend of the Super-Excellent Master's Degree, as having been present and holding a Council at the time of the siege.
By the advice of this Council, Zedekiah attempted to make his escape across the Jordan. But he and his attendants were, says Jeremiah, pursued by the Chaldean army, and overtaken in the plains of Jericho and carried before Nebuchadnezzar. His sons and his nobles were slain, and, his eyes being put out, he was bound in chains and carried captive to Babylon, where at a later period he died.

*ZELATOR

The word has two meanings of importance.
The First Degree of the German Rose Croix. The title expresses the spirit of emulation which should characterize the neophyte.
The First Degree in the First Order of the Rosicrucian Society.

*ZEMZEM

The holy well at Mecca in Arabia. Mecca was the birthplace of the prophet Mahomet, Muhammad, or Mohammed-the last name commonly used-founder of the religion bearing his name.

*ZENANA

The inner portion of a gentleman ,s house in India, devoted to the use of females. In contrast with the

front or men's portion, it is devoid of comforts. Each woman has a small cell, on the second or third story, fronting on the inner court of the square structure.

*ZENDAVESTA

The scriptures of the Zoroastrian religion containing the doctrines of Zoroaster. Avesta means the sacred text, and Ze7zd the commentary.

The work as we now have it is supposed to have been collected by learned Priests of the Sassanian period, who translated it into the Pehlevi, or vernacular language of Persia. The greater part of the work was lost during the persecutions by the Mohammedan conquerors of Persia One only of the hooks has been preserved, the Vendidad, comprising twenty-te o chapters. The Yasna and the Vispered together constitute the collection of fragments which are termed Vendidad Sadé. There is another fragmentary collection called Yesht Sadé. And these constitute all that remain of the original text. So that, however comprehensive the Zendavesta must have been in its original form; the work as it now exists makes but a comparatively small book.

The ancients, to whom it was familiar, as well as the modern Parsees, attribute its authorship to Zoroaster. But Doctor Haug, rightly conceiving that it was not in the power of any one man to have composed so vast a work as it must have been in its original extent, supposes that it was the joint production of the original Zarathustra

.Sitama and his successors, the high priests of the religion, who assumed the same name.

The Zendavesta is the scripture of the modern Parsee; and hence for the Parsee freemason, of whom there are not a few, it constitutes the Book of the Law, or Trestle- Board. Unfortunately, however, to the Parsee it is a sealed book, for, being written in the old Zend language, which is now extinct, its contents cannot be understood. But the Parsees recognize the Zendavesta as of Divine

authority, and say in the Catechism, or Compendium of Doctrines in use among them: „We consider these books as heavenly books, because God sent the tidings of these books to us through the holy Prophet Zurthost."

Brother Albert Pike prepared elaborate commentaries on the Irana-Aryan Faith and Doctrine of the Zen,davesta, a volume bearing that title and edited by Brother Marshall

W. Wood, being published by the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite, 1924.

*ZENITH

That point in the heavens which is vertical to the spectator, and from which a perpendicular line passing through him and extended would reach the center of the earth. From of old the documents of the Ancient and Accepted Scottish Rite are dated „under the Celestial Callopy of the Zenith which answers to" the latitude of the place whence the document is issued being then given to fill the blank space. The latitude alone is expressed because that indicates the position of the sun's meridian height. Longitude, however, is always omitted, because every place whence such a document is issued is called the GSrarzd East, the specific spot where the sun rises.

The theory implied is, that although the South of the Lodge may vary, its chief point must always be in the East, the point of sunrising, where longitude begins.

*ZENNAAR

The sacred cord used in the Hindustance initiation, which writers on ritualism have compared to the Masonic Apron. Between eight and fifteen years of age, every Hindu boy is imperatively required to receive the investiture of the Zenrzaar. The investiture is accompanied by many solemn ceremonies of prayer and sacrifices. After the investiture, the boy is said to have received his second birth, and from that time a Hindu is called by a name which signifies „twice born." Coleman

(Mythology of the Hindus, page 155) thus describes the Zennaar: The sacred thread must be made by a Brahman. It consists of three strings, each ninety-six hands, forty-eight yards, which are twisted together: it is then folded into three, and again twisted, these are a second time folded into the same number, and tied at each end in knots. It is worn over the left shoulder, next the skin extending half-way down the right thigh, by the brahmans, Ketries, and Vaisya castes. The first are usually invested with it at eight years of age, the second at eleven, and the Vaisya at twelve. The period may, from especial causes, be deferred; but it is indispensable that it should be received, or the parties omitting it become outcasts.

*ZERAIAS

One of the three officers appointed by King Solomon to

superintend the hewing of the timbers in the Forests of Lebanon.

*ZERBAL

The name of King Solomon's Captain of the Guards, in the Degree of Intimate Secretary. No such person is mentioned in Scripture, and it is therefore an invention of the ritualist who fabricated the Degree. If derived from Hebrew, its roots will be found in Zer, an enemy, and by:, Baal, and it would signify an enemy of Baal.

*ZEREDATHAH

The name of the place between which and Succoth are the clay grounds where Hiram Abif is said to have cast the brazen utensils for the use of the Temple (see Clay Ground).

*ZERUBBABEL

Pronounced Zer-oobbawbel, the accent or emphasis on the last syllable. In writing the life of Zerubbabel from a Masonic point of view, it is incumbent that reference should be made to the legends as well as to the more strictly historical details of his eventful career. With the traditions of the Royal Arch, and some other of the higher Degrees, Zerubbabel is not less intimately connected than is Solomon with those of Symbolic or Ancient Craft Masonry. To understand those traditions properly, they must be placed in their appropriate place in the life of him who plays so important a part in them. Some of these legends have the concurrent support of Scripture, some are related by Josephus, and some appear to have no historical foundation. Without, therefore, vouching for their authenticity, they must be recounted, to make the Masonic life of the builder of the second Temple complete. Zerubbabel, who, in the Book of Ezra, is called Sheshbazzar, the Prince of Judah, was the grandson of that

King Jehoiachin, or Jeconiah, who had been deposed by Nebuchadnezzar and carried as a captive to Babylon. In him, therefore, was vested the regal authority, and on him, as such, the command of the returning captives was bestowed by Cyrus, who on that occasion, according to a Masonic tradition, presented to him the sword which Nebuchadnezzar had received from his grandfather, Jehoiachin.

As soon as the Degree of the Persian monarch had been promulgated to his Jewish subjects, the Tribes of Judah and Benjamin, with the Priests and Levites, assembled at Babylon, and prepared to return to Jerusalem, for the purpose of rebuilding the Temple. Some few from the other Tribes, whose love of their country and its ancient worship had not been obliterated by the luxuries of the Babylonian court, united with the followers of Zerubbabel, and accompanied him to Jerusalem.

The greater number, however, remained; and even of the Priests, who were divided into twenty-four courses, only four courses returned, who, however, divided themselves, each class into six, so as again to make up the old number. Cyrus also restored to the Jews the greater part of the sacred vessels of the Temple which had been carried away by Nebuchadnezzar, and five thousand and four hundred were received by Zerubbabel, the remainder being brought back, many years after, by Ezra. Only forty-two thousand three hundred and sixty Israelites, exclusive of servants and slaves, accompanied Zerubbabel, out of whom he selected seven thousand of the most valiant, whom he placed as an advanced guard at the head of the people.

Their progress homeward was not altogether unattended with danger; for tradition informs us that at the river Euphrates they were opposed by the Assyrians, who, incited by the temptation of the vast amount of golden vessels which they were carrying, drew up in hostile array, and, notwithstanding the remonstrances of the Jews, and the Edict of Cyrus, disputed their passage.

Zerubbabel, however, repulsed the enemy with such ardor as to insure a signal victory, most of the Assyrians having been slain in the battle, or drowned in their attempt to cross the river in their retreat. The rest of the journey was uninterrupted, and, after a march of four months, Zerubbabel arrived at Jerusalem, with his weary followers, at seven o'clock in the morning of the 22d of June, five hundred and thirty-five years before Christ.

During their captivity, the Jews had continued, without intermission, to practice the rights of Freemasonry, and had established at various places regular Lodges in Chaldea. Especially, according to the Rabbinical traditions, had they instituted their mystic Fraternity al Naharda, on the Euphlates; anal, according to the same authority, we are informed that Zerubbabel carried with him to Jerusalem all the secret knowledge which was the property of that Institution, and established a similar Fraternity in Judea. This coincides with, and gives additional strength to, the traditions of the Royal Arch Degree.

As soon as the pious pilgrims had arrived at Jerusalem, and taken a needful rest of seven days, a Tabernacle for the temporary purposes of divine worship was erected near the ruins of the ancient Temple, and a Council was called, in which Zerubbabel presided as King, Jeshua as High Priest, and Haggai as Scribe, or principal officer of State. It was there determined to commence the building of the second Temple upon the same holy spot which had been occupied by the first, and the people liberally contributed sixty-one thousand drachms of gold, and five thousand minas of silver, or nearly a quarter of a million of dollars, toward defraying the expenses; a sum which sinks into utter insignificance, when compared with the immense amount appropriated by David and Solomon to the construction of their Temple.

The site having been thus determined upon, it was found necessary to begin by removing the rubbish of the old Temple, which still encumbered the earth, and prevented the workmen from making the necessary arrangements for laying the foundation. It was during this operation that an important discovery was made by three Sojourners, who had not originally accompanied Zerubbabel, but who, sojourning some time longer at Babylon, followed their countrymen at a later period, and had arrived at Jerusalem just in time to assist in the removal of the rubbish.

These three Sojourners, whose fortune it was to discover that stone of foundation, so intimately connected with the history of Freemasonry and to which we have before had repeated occasion to allude, are supposed by a Masonic tradition to have been Esdras, Zachariah, and Nehemiah, the three holy men, who, for refusing to worship the golden image, had been thrown by Nebuchadnezzar into a fiery furnace, from which they emerged uninjured. In the Chaldee language, they were known by the names of Shadrach, Meshach, and Abednego.

It was in penetrating into some of the subterranean vaults, that the Masonic stone of foundation, with other important mysteries connected with it, were discovered by the three fortunate Sojourners, and presented by them to Zerubbabel and his companions Jeshua and Haggai, whose traditionary knowledge of Freemasonry, which they had received in a direct line from the builders of the first Temple, enabled them at once to appreciate the great importance on these treasures.

As soon as that wonderful discovery was made, on which depends not only the existence of the Royal Arch Degree, but the most important mystery of Freemasonry, the Jews proceeded on a certain day, before the rising of
the sun, to lay the foundation-stone of the second Temple; and for that purpose, we are told, Zerubbabel selected that stone of foundation which had been discovered by the three Sojourners. On this occasion, we learn that the young rejoiced with shouts and acclamations, but that the ancient people disturbed them with their groans and lamentations, when they reflected on the superb magnificence of the first Temple, and compared it with the expected inferiority of the present structure.

As in the building of the first Temple, so in this, the Tyrians and Sidonians were engaged to furnish the timber from the Forests of Lebanon, and to conduct it in the same manner on floats by sea to Joppa. Scarcely had the workmen well commenced their labors, when they were interrupted by the Samaritans, who made application to be permitted to unite with them in the construction of the Temple. But the Jews, who looked upon them as idolaters, refused to accept of their services.

The Samaritans in consequence became their bitter enemies, and so prevailed, by misrepresentations, with the ministers of Cyrus, as to cause them to put such obstructions in the way of the construction of the edifice as seriously to impede its progress for several

years.
With such difficulty and danger were the works conducted during this period, that the workmen were compelled to labor with the trowel in one hand and the sword in the other. To commemorate these worthy Craftsmen, who were thus ready, either to fight or to labor in the cause of God, as circumstances might require, the sword and trowel crosswise, or, as the Heralds would say, en Satire, have been placed upon the Royal Arch Tracing Board or Carpet of our English Brethren. In the American instructions this expressive symbol of valor and piety was unfortunately omitted.
In the seventh year after the restoration of the Jews, Cyrus, their friend and benefactor, died, and his son Cambyses, in Scripture called Ahasuerus, ascended the throne. The Samaritans and the other enemies of the Jews, now becoming bolder in their designs, succeeded in obtaining from Cambyses a peremptory order for the
stoppage of all the works at Jerusalem, and the Temple consequently remained in an unfinished state until the second year of the reign of Darius, the successor of Cambyses.
Darius appears to have had, like Cyrus, a great friendship for the Israelites, and especially for Zerubbabel, with whom he was well acquainted in his youth. We are informed, as an evidence of this, that, when a private man, he made a vow, that if he should ever ascend the throne, he would restore all the vessels of the Temple that had been retained by Cyrus.
Zerubbabel, being well aware of the friendly disposition of the King, determined, immediately after his accession to power, to make a personal application to him for his assistance and protection in rebuilding the Temple.
Accordingly he departed from Jerusalem, and after a journey full of peril, in which he was continually attacked by parties of his enemies, he was arrested as a spy by the Persian guards in the vicinity of Babylon, and carried in chains before Darius, w-hox- how-ever, immediately recognized him as the friend and companion of his youth, and ordering him instantly to be released from his bonds, invited him to be present at a magnificent feast which he was about to give to the Court.
It is said that on this occasion, Zerubbabel, having explained to Darius the occasion of his visit, implored the interposition of his authority for the protection of the Israelites engaged in the restoration of the Temple. The King promised to grant all his requests, provided he would reveal to him the secrets of Freemasonry. But this the faithful Prince at once refused to do. He declined the favor of the monarch at the price of his infamy, and expressed his willingness rather to meet death or exile, than to violate his sacred obligations as a Freemason.
This firmness and fidelity only raised his character still higher in the estimation of Darius, who seems, indeed, to have been endowed with many noble qualities both of heart and mind. It was on this occasion, at the feast given by King Darius, that, agreeably to the custom of Eastern monarchs, he proposed to his courtiers the question whether the power of wine, women, or the King, was the strongest.
Answers were made by different persons, assigning to each of these the precedency in power; but when Zerubbabel was called on to assert his opinion, he declared that though the power of wine and of the King might be great, that of women was still greater, but that above all things truth bore the victory. Josephus says that the sentiments of Zerubbabel having been deemed to contain the most wisdom, the King commanded him to ask something over and above what he had promised as the prize of the victor in the philosophic discussion.
Zerubbabel then called upon the monarch to fulfil the vow that he had made in his youth, to rebuild the Temple, and restore the vessels that had been taken away by Nebuchadnezzar.
The King forthwith granted his request, promised him the most ample protection in the future prosecution of the works, and sent him home to Jerusalem laden with honors, and under the conduct of an escort.
Henceforth, although from time to time annoyed by their adversaries, the builders met with no serious obstruction, and finally, twenty years after its commencement, in the sixth year of the reign of Darius, and on the third day of the month Adar, 515 5 ears B.C., the Temple was completed, the capstone celebrated, and the house solemnly dedicated to Jehovah with the greatest joy.
After this we hear nothing further of Zerubbabel, nor is the time or manner of his death either recorded in Scripture or preserved by Masonic tradition. We have, however, reason for believing that he lived to a good old age, since we find no successor of him mentioned until Artaxerxes appointed Ezra as the Governor of Judea, fifty-seven years after the completion of the Temple.

*ZETLAND, THOMAS DUNDAS, EARL OF

One of the most noted of the noblemen of England, born in 1795, and initiated in the Prince of Wales Lodge, No. 259, on June 18, 1830. Appointed Junior Grand Warden in 1832, Deputy in 1839, Pro Grand Master in 1840.
Upon the decease of the Duke of Sussex, in 1843, the Earl became the chief ruler of the Craft, until March, 1844, when he was elected Most Worshipful Grand Master, which office he held until 1870. He was Provincial Grand Master of North and East Yorkshire from 1839 until he died, in 1873.

*ZEUS

Greatest of the national deities of Greece, son of Chronos and Rhea, brother of Poseidon and Hera, and husband of the latter. Mostly worshiped in Cretel Arcadia, and Dodona. Finally the great Hellenic Divinity, identified with Jupiter of the Romans and Amon of the Libyans.
Zeus was represented as of majestic form, holding in one hand a scepter, and in the other a thunderbolt, signified by the accompanying symbol.

*ZI

In the Izdubar legends, a kind of spiritual essence residing in every organic thing, each created object having its special Zi, of which the Supreme Being was a more exalted genus. Zi was also by a parity of reasoning regarded as the soul of man, and even man himself.

*ZICU

or ZIGGARA. The Accadian name for primeval matter.

*ZIF

Hastings Dictionary of the Bible says, „seemingly the

bright month," referring to Zif, and that this was later called Iyyar . The eighth month of the civil and the second of the sacred year of the Hebrews, commencing on the first of the new moon in the month of April. The name of this month is mentioned but once in the Scriptures, and then refers to the date of the commencement of Solomon's Temple (see First Isings vi, 1). The month Bul, or Marchesvan, is mentioned as the date of the completion of the Temple. (Reference to this is also in First Kings vi, 38.)

*ZILLAH

Wife of Lamech, and mother of Tubal Cain and Naamah. One of the few females mentioned as of the antediluvian or before the Deluge period.

*ZINNENDORF, JOHANN WILHELM VON

Few men made more noise in German Freemasonry, or had warmer friends or more bitter enemies, than Johann Wilhelm Ellenberger, who, in consequence of his adoption by his mother's brother, took subsequently the title of Von Zinnendorf, by which he is universally known. He was born at Halle, August 10, 1731.

He was initiated into Freemasonry at the place of his birth. He afterward removed to Berlin, where he received the appointment of General Staff Sturgeon and chief of the medical corps of the army. There he joined the Lodge of the Three Globes, and became an ardent disciple of the Rite of Strict Observance, in which he took the Order name of Eques à lapide nigro or Knight of the Black Stone. He was elected Master of the Scottish Lodge. He had the absolute control of the funds of the Order, but refusing to render any account of the disposition which he had made of them, an investigation was commenced. Upon this, Zinnendorf withdrew from the Rite, and sentence of excommunication was immediately afterward pronounced against him. Zinnendorf in return declared the Strict Observance of imposture, and denounced its theory of the Templar origin of Freemasonry as false.

In the meantime, Zinnendorf sent his friend Hans Carl Baumann to Stockholm, that he might receive manuscripts of the Degrees of the Swedish system, which had been promised him by Carl Friederich von Eckleff, Scottish Grand Master of the Chapter in that city.

Baumann returned with the manuscripts, which, however, it appears from a subsequent declaration made by the Duke of Sudermania, were very imperfect.

But, imperfect as they were, out of them Zinnendorf constructed a new Rite in opposition to the Strict Observance. Possessed of great talent and energy, and his enemies said, of but little scrupulousness as to means, he succeeded in attracting to him many friends and followers. In 1766, he established at Potsdam the Lodge Minerval, and in 1767, at Berlin, the Lodge of the Three Golden Keys, Freemasons were found to give him countenance and assistance in other places, so that on June 24, 1770, twelve Lodges of his system were enabled to unite in the formation of a Body which they called the Grand Lodge of all the Freemasons of Germany. The success of this Body, under the adverse circumstances by which it was surrounded, can only be attributed to the ability and energy of its founder, as well as to the freedom with which he made use of every means for its advancement without any reference to their want of firmness.

Having induced the Prince of Hesse-Darmstadt to accept the Grand Mastership, he succeeded, through his influence, in obtaining the recognition and Chance of the Grand Lodge of England in 1773; but that Body seven y ears after withdrew from the connection. In 1774, Zinnendorf secured the Protectorship of the King of Prussia for his Grand Lodge. Thus patronized, the Grand Lodge of Germany rapidly extended its influence and increased in growth, so that in 1778 it had thirty-four Lodges under its immediate jurisdiction, and Provincial Lodges were established in Austria, Silesia, Pomerania, Lower Saxony, and Russia. Findel explains this great accession of strength by supposing that it could only have been the consequence of an ardent desire of the Gertnan Freemasons to obtain the promised revelations of the advanced Degrees of this system of Zinnendorf.

Zinnendorf had been elected Grand Master in 1774, an office he held until his death. But he had various difficulties to encounter in that period of authority. He found an active and powerful antagonist in the Lodge Royal York, at Berlin. The Duke of Sudermania, Grand

Master of Sweden, issued an official document in 1777 and declared that the Warrant which had been granted by Eckleff to Zinnendorf, and on the strength of which he had founded his Grand Lodge, was spurious and unauthorized; the Grand Lodge of Sweden pronounced him to be a fomenter of disturbances and an insolent calumniator of the Swedish Grand Master, and in 1780 the Grand Lodge of England withdrew from its alliance.

But Zinnendorf was undismayed. Having quit the service of the government in 1779, he made a journey to Sweden in an unsuccessful effort to secure all the documents connected with the Swedish system.

Returning hence he continued to preside over the Grand Lodge with unabated zeal and undiminished vigor until his death, which took place June 6, 1782.

Von Zinnendorf undoubtedly committed many errors, but we cannot withhold from him the praise of having earnestly sought to introduce into German Freemasonry a better system than the one which was prevailing in the last quarter of the eighteenth century.

*ZINNENDORF, RITE OF

A Rite invented by Count Von Zinnendorf, and fabricated out of some imperfect copies of the Swedish system, with additions from the Illuminism of Avignon and the reveries of Svedenborg. It consisted of seven Degrees, divided into three sections as follows:

Blue Freemasonry.
Apprentice.
Fellow Craft.
Master.
Red Freemasonry.
Scottish Apprentice and Fellow Craft.
Scottish Master.
Capitular Freemasonry.
Favorite of Saint John.
Chapter of the Elect.

This system was practiced by the Grand Lodge of Germany, which had been established by Zinnendorf, and by the Lodges of its Obedience.

*ZINZENDORF, COUNT VON, NICOLAUS LUDWIG

Founder of the existing sect of Moravian Brethren; also of a religious society which he called the Order of the Grain of Mustard-Seed. He was ordained

Bishop of the Moravians in 1737, and at request of King Frederiek William I of Prussia, went to London, and was received by Wesley. In 1741 he proceeded to Bethlehem, in America, and founded the Moravian Settlements. The prolific author of a hundred volumes. He was born at Dresden in 1700, and died in 1760.

*ZION

Mount Zion was the southwestern of the three hills which constituted the high table-land on which Jerusalem was built. It was the royal residence and hence it is often called the City of David. The name is sometimes used as synonymous with Jerusalem.

*ZITHERN

An instrument of music of twenty-eight strings drawn over a shallow box; both hands are employed in playing on it.

*ZIZON

This is said, in one of the Ineffable Degrees of the Ancient and Accepted Scottish Rite, to be the name of the balustrade before the Sanctum Sanctorum. There is no such word in Hebrew, but it may be a corruption of the Talmudic , which Buxtorf (Talmudic Lexicon) defines as a beam, a little beam, a small rafter.

*ZOAN

An Egyptian town, known to the Greeks as Tanais, presumed to have been founded 3700 B.C., and probably the residence of the Pharaohs of the Exodus.

*ZODIAC

Many of the Egyptian temples contain astronomical representations; notably those of Esneh, Contra Latopolis, and Denderah, which were famous for their zodiacal ceilings. Antiquity was accorded to the records of the Egyptian Empire by calculations made from the positions of the stars on the monuments and on these ceilings. Closer criticism now reveals these positions to be fanciful and the data unreliable. The Zodiac of Denderah has been removed to Paris, where it forms the chief ornament of the museum of the Louvre. Those remaining in Egypt are suffering from deterioration.

Crosses will be found to be a portion of five of the signs of the Zodiac.

*ZODIAC, MASONIC

The French name is Zodiaquz Maçonnique, a series of twelve Degrees, named after the twelve signs of the Zodiac, the first being the Ram. It was in the series of the Metropolitan Chapter of France, and in the manuscript collection of Peuvret.

*ZOHAR

The Hebrew word, meaning Splendor. After the surrender of Jerusalem, through the victory of Vespasian, among the fugitives was Rabbi Simon Ben Jochai, who remained an Anehorite for twelve years, became visionary, and believed he was visited by the prophet Elias. His son, Rabbi Eliezer, and his clerk, Ptabbi Abba, when visiting him, took down his pronounced divine precepts, which were in time gathered and formed into the famous Sohar or Zohar. From this work, the Sepher Jetzirah, and the Commentary of the TenSephiroth was formed the Cabala. The Zohar, its history, and as well that of its author, overflow with beautiful yet ideal mysticism.

*ZOHARITI

A Hebrew word meaning the I Iluminated. At Society founded by Jacob Franck at the beginning of the eighteenth century.

*ZONAR

The symbolic girdle of the Christians and Jews worn in the Levant, as a mark of distinction, that they may be known from the Mohammedans.

*ZOROASTER

More correctly, Zarathustra. He was the Legislator and Prophet of the ancient Baetrians, out of whose doctrines the modern religion of the Parsees has been developed. As to the age in which Zoroaster flourished, there have been the greatest discrepancies among the ancient authorities. The earliest of the Greek writers who mentions his name is Xanthus of Lydia, and he places his era at about 600 years before the Trojan war, which would be about 1800 years before Christ. Aristotle and Eudoxus say that he lived 6,000 years before Plato; while Berosus, the Babylonian historian, makes him a king of Babylon, and the founder of a dynasty which reigned over Babylon between 2200 and 2000 B.C.

The Parsees are more moderate in their celebrations, and say that their Prophet was a contemporary of Hystaspes, the father of Darius, and accordingly place his era at 550 B.C. Haug, however, in his Essays on the Sacred Language of the Parsees, declares that this supposition is utterly groundless. He thinks that we can, under no circumstances, assign him a later date than 1000 B.C., and is not even disinclined to place his era much earlier, and make him a contemporary of Moses. Brother Albert Pike, who has devoted much labor to the investigation of this confused subject of the Zoroastrian era, says, in an able article in Doctor Mackey's National Freemason (volume iii, No. 3):

In the year 1903 before Alexander, or 2234 B.C., a Zrathustrian king of Media conquered Babylon. The religion even then had degenerated into Magism, and was of unknown age. The unfortunate theory that Vitagpa, one of the most efficient allies of Zarathustra, was the father of Darius Hystaspes, has long ago been set at rest. In the Chaldean lists of Berosus, as found in the Armenian edition of Eusebius, the name Zoroasfer appears as that of the Median conqueror of Babylon; but he can only have received this title from being a follower of Zarathustra and professing has religion. He was preceded by a series of eighty--four Median Kings- and the real Zarathustra lived in Baetria long before the tide of emigration had flowed thence into Media. Aristotle and Eudoxus, according to Pliny, place Zarathustra 6000 years before the death of Plato, Hermippus, 5000 years before the Trojan war. Plato died 348 B.C.- SO that the two dates substantially agree, making the date of Zarathustra's reign 6300 or 6350 B.C., and I have no doubt that this is not far from the truth.

Bunsen, however (God in History, volume I, book iii, chapter vi, page 276), speaks of Zarathustra Spitama as living under the reign of Vistaspa toward the year 300() B.C., certainly not later than toward 2500 B.C. He calls him „one of the mightiest intellects and one of the greatest men of all time"; and he says of him: „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, recognized already by Hippocrates as a great spiritual hero, and esteemed the earliest sage of a primeval epoch-reaching back to 5000 years before their date-by Eudoxus, Plato, and Aristotle."

The name of this great reformer is always spelled in the Zendavesta as Zarathustra, with which is often coupled Spitama; this, Haug says, was the family name, while the former was his surname, and hence both he and Bunsen designate him as Zarathustra Spitama. The Greeks corrupted Zarathustra into Zarastrades and Zoroastres, and the Romans into Zoroaster, by which name he has always, until recently, been known to Europeans. His home was in Bactria, an ancient country of Asia between the Oxus River on the North and the Caucasian range of mountains on the South, and in the immediate vicinity, therefore, of the primal seat of the Aryan race, one of whose first emigrations, indeed, was into Bactria.

The religion of Zoroaster finds its origin in a social, political, and religious schism of the Bactrian Iranians from the primitive Aryans. These latter led a nomadic and pastoral life in their native home, and continued the same habits after their emigration. But a portion of these tribes, whom Haug calls the proper Iranians, becoming weary of these wanderings, after they had reached the highlands of Bactria abandoned the pastoral and wandering life of their ancestors, and directed their attention to agriculture. This political secession was soon followed by wars, principally of a predatory kind, waged, for the purpose of booty, by the nomadic Aryans on the agricultural settlements of the Iranians, whose rich fields were tempting objects to the spoiler. The political estrangement was speedily and naturally followed by a religious one. It was at this time that Zoroaster appeared, and, denouncing the nature worship of the old Aryan faith, established his spiritual religion, in which, says Bunsen, „the antagonisms of light and darkness, of sunshine and storm, become transformed into antagonisms of good and evil, of powers exerting a beneficent or corrupting in Huenee on the mind."

The doctrine of pure Zoroastrianism was monotheistic. The Supreme Being was called Ahuramazda, and Haug says that Zoroaster's conception of him was perfectly identical with the Jewish notion of Jehovah. He is referred to as „the Creator of the earthly and spiritual life, the Lord of the whole universe, at whose hands are all the creatures." He is wisdom and intellect; the light itself, and the source of light; the rewarder of the virtuous and the punisher of the wicked.

The dualistic doctrine of Ormuzd and Ahrimanes, which has falsely been attributed to Zoroaster, was in reality the development of a later corruption of the Zoroasteric teaching. But the great reformer sought to solve the puzzling question of the origin of evil in the world, by supposing that there existed in Ahuramazda two spirits, inherent in his nature, the one positive and the other negative. All that was good was real, existent; while the absence of that reality was a non-existence or evil. Evil was the absence of good as darkness was the absence of light.

Zoroaster taught the idea of a future life and the immortality of the soul. The doctrine of the resurrection is one of the principal dogmas of the Zendavesta. He also clearly inculcated the belief of a heaven and a hell. The former was called the House of Hymns, because the angels were supposed to sing hymns there; the latter the house of destruction, and to it were relentlessly consigned the poets and Priests of the old Aryan religion.

The doctrine of sacred names, so familiar to the Hebrews, was also taught by Zoroaster. In one of the Yashts, a portion of the Zendavesta, Ahuramazda tells Zarathustra that the utterance of one of his sacred names, of which he enumerates twenty, is the best protection from evil. Of these names, one is ahmi, meaning I am, and another, ahmi vat ahmi, I am who I am. The reader will be reminded here of the Holy Name in Exodus, Ehyeh asher Ehyeh, or I am that I am.

The doctrine of Zoroaster was not forever confined to Bactria, but passed over into other countries; nor in the transmission did it fail to suffer some corruption. From its original seat it spread into Media, and under the name Magism, or the doctrine of the Magavas, that is, the mighty ones, was incorporated at Babylon with the Chaldean philosophy, whence we find its traces in the Rabbinism and the Cabalism of the Hebrews. It was carried, too, into Persia, where it has Jeell developed into the awoder and still existing sect of the Parsees, of whom we now find two divisions, the conservatives and liberals; the former cultivating the whole modified doctrine of Zoroaster, and the latter retaining much of the doctrine, but rejecting to a very great extent the ceremonial instructions.

*ZSCHOKKE, J. H. D.

One of the most eminent Freemasons and German authors known. Born at Magdeburg, 1771, died 1848.

*ZUNI INDIANS

A tribe inhabiting New Mexico, United States of America, whose mystic services have attracted the attention of Masonic scholars in consequence of their similarity to those in vogue by the Masonic Fraternity. These Indians have a formal religious initiation, in which the suppliant kneels at the altar to take his vows, after being received upon the point of an instrument of torture to the flesh.

Among their forms and ceremonies are facing the East, circumambulation, tests of endurance, and being peculiarly clothed. Incense is burned, and the sun worshiped at its rising (see Indian Freemasonry).

*ZURTHOST

The name given by the modern Parsees to Zarathustra or Zoroaster. They call him their prophet, and their religious sect the Zarthosti Community.